

*Sonderdruck aus*

# Cultural Studies in the EFL Classroom

Edited by

WERNER DELANOY

LAURENZ VOLKMANN

Universitätsverlag  
WINTER  
Heidelberg  
2006

# CONTENTS

Contents .....	5
I. Laying a Foundation	
WERNER DELANOY & LAURENZ VOLKMANN Introduction: Cultural Studies in the EFL Classroom.....	11
DORIS TESKE Cultural Studies: Key Issues and Approaches .....	23
II. Area Studies Reconsidered	
A. Focus on Britain	
SUSANNE REICHL 'Cool Britannia'? – Versions of Contemporary Britishness .....	37
DORIS TESKE 'First Industrial Nation' – A Cultural Studies Perspective on the British Industrial Revolution in the EFL-Classroom .....	49
GABRIELE LINKE Representations of British Schools in British Films: Uses in the EFL Classroom .....	61
JOACHIM SCHWEND "Watch This!" Regional Pride: Scotland – A Nation in Its Own Right.....	75
B. North American Studies	
PETER FREESE The American Dream .....	85
NANCY GRIMM Minority Voices: (Re-)Introducing Native America to the EFL Classroom.....	101

SABINE DOFF 'The First Nation of Hockey' and 'the Best Part of North America' – Introducing Canada in the EFL Classroom .....	119
---	-----

## C. Postcolonial Perspectives

ELEONORE WILDBURGER The Postcolonial Mind: Reading Indigenous Australian Texts in the Foreign Language Classroom .....	131
--	-----

JOYBRATO MUKHERJEE Unity in Diversity: The Indian Kaleidoscope in the EFL Classroom .....	143
--	-----

## III. Inter- and Transculturality as Paradigms for Cultural Studies

CHRISTOPH EHLAND & THOMAS LEUERER "Don't Mention the War": <i>Fawlty Towers</i> , the 'Funny Walk' and the Anglo-German Relationship in the EFL Classroom.....	155
--	-----

ANDREAS MÜLLER-HARTMANN & MARITA SCHOCKER-V. DITFURTH Meeting Point London: Using Different Media to Develop Intercultural Communicative Competence via Field Trips.....	171
--	-----

JÖRG-ULRICH KEBLER Negotiation for Intercultural Meaning in Secondary School EFL Classrooms: Australia – a Project.....	183
---	-----

CHRISTOPH SCHUBERT Politeness Rules: Pragmatic Approaches to Intercultural Competence in the EFL-Classroom .....	195
--	-----

FRIEDRICH LENZ The Concept of <i>Do's and Don'ts</i> in Intercultural Communication: Critical Considerations.....	211
---	-----

ALLAN JAMES <i>Lingua Franca</i> English as <i>Chimera</i> : Sociocultural and Sociolinguistic Perspectives .....	221
---	-----

WERNER DELANOY Transculturality and (Inter-)Cultural Learning in the EFL Classroom .....	233
---	-----

#### IV. Literature and Popular Culture: New Approaches, New Texts

##### A. Cultural Studies and Literature

ROLAND PETERSOHN & LAURENZ VOLKMANN Teaching William Shakespeare: New Approaches to the Bard in the EFL Classroom.....	251
WOLFGANG HALLET <i>Jazz</i> : Toni Morrison's Novel and the Use of Cultural Studies in the Literary Classroom.....	269
STEFANIE WOYTH-GUTBERLET Glimpses of Indian Life in the Classroom: Salman Rushdie's Short Story "Good Advice is Rarer than Rubies".....	293
ROLAND PETERSOHN British Pop-Culture Novels: Nick Hornby in the EFL Classroom.....	301
B. Cultural Studies and literature with a small 'l' / culture with a small 'c'	
SANDRA HESTERMANN Teaching the Harry Potter 'Phenomenon' in the EFL Classroom: <i>Harry Potter and the Prisoner of Azkaban</i> .....	313
JANA HONEGGER & THOMAS HONEGGER Tolkien's <i>The Lord of the Rings</i> – Beyond the Printed Text.....	323
MARGARET HOLT Racism in British Children's Literature, or, from <i>Little Black Sambo</i> to <i>Harry Potter</i> .....	337
ANDREA TAUBENBÖCK Poetry, Rap, Hip Hop .....	351
DIRK VANDERBEKE Comics and Graphic Novels in the Classroom .....	365
ECKART VOIGTS-VIRCHOW Pop-Music, Video and Gender .....	381
Contributors .....	393

#### Cultural Studies: Key Issues and Approaches

DORIS TESKE, University of Leipzig

##### 1. The importance of culture in the modern foreign language classroom

Cultural Studies has achieved a central position in academia. From being a rather controversial field of practice with a clear disciplinary and ideological background practiced mainly at the Birmingham Centre for Contemporary Cultural Studies (CCCS), it has become the ubiquitous innovative influence in current research in most disciplines within and beyond the humanities. In the specific form of Intercultural Learning or the acquisition of Intercultural Communicative Competence, it is now an integral part of Foreign Language (FL) learning. In modern FL curricula, pupils are supposed to acquire a basic cultural knowledge as well as skills in observing, analysing and comparing cultural structures (see for example the description of basic skills and competences in the *Land Baden-Württemberg*; Baden-Württemberg 2004). However, neither the theoretical framework underlying the diversity of Cultural Studies, nor the various tools and methods used in the practice of Cultural Studies research have yet supplanted the classroom practice of 'Landeskunde', the traditional teaching of facts about the other country. This collection of essays is to argue for such a change.

FL teaching is currently undergoing a cultural turn. Former curricula and textbooks focused on the text as an example of a universal civilization and emphasised the formal side of language. In contrast, current school curricula concentrate on the intercultural exchange, especially the understanding and acceptance of the other culture. This change in FL teaching goes hand in hand with a major redefinition of the teaching profession, the teacher-pupil relationship, and the formats of learning within the classroom. One of the changes, which have yet to be fully analysed, is the introduction of early FL learning in primary schools, which will have a profound impact on secondary teaching.<sup>1</sup>

Early English has introduced a set of issues which all add to the importance of a cultural framework and tools for cultural interpretation. One of the obvious changes is the focus on content, creating a thematic frame that raises and sustains interest in the learners and thus enhances the language learning process. As we live in a multi-cultural society, the focus on content should relate to the young learners' daily lives, but also make them aware of individual differences within their own learner group. Cultural learning is further supported by the use of authentic material such as children's books, nursery rhymes and chants, which often demand an intrinsic understanding of behaviour and values different from the home/native culture. Finally, the holistic and integrative ethos of the primary school, when applied to early FL learning, introduces concepts of self and otherness, highlighting different cultural values, different ways of life, behaviour and different notions of the world.

<sup>1</sup> For recent trends in international ELT and the role of CS and ICL, see the annual British Council ELT conferences in Berlin (British Council 2003 and 2006).

The role of cultural identity and cultural difference is of even greater importance in the secondary FL schoolroom. In bilingual learning or CLIL,<sup>2</sup> the learners will become aware of how the differing cultural systems result in different approaches to a certain theme. Thus, CLIL can help create an awareness of cultural difference. Cultural awareness and competence are also important when secondary EFL teaching emphasises learner autonomy and regularly uses self-access learning with authentic texts in various media. The task-based and project-based approaches in FL teaching finally focus on meaning negotiation and speech functions, which likewise emphasise the importance of cross-cultural differences rather than grammatical correctness.

When referring to these main trends, it has become most important to develop a set of strategies of meeting and understanding the other culture, starting off with a critical awareness of one's own culture. The new teaching has to offer a tool kit for the analysis, interpretation and evaluation of specific phenomena and objects. It also needs to offer intermediate frameworks of understanding, namely a primary structure which enables pupils and students to accommodate and cherish differences. This provisional structure needs to remain open to the addition of knowledge, redefinition of evaluations, and the integration of personal experience.

Some of these needs have been met by the introduction of ICL into the FL classrooms. However, Cultural Studies offers FL classrooms much more: it shows how to practice case studies, develops an interdisciplinary and methodical approach and offers frameworks of meaning to young learners in the field of culture. It is the objective of this volume to show how research in Cultural Studies relates to the practice and needs of foreign culture learning.

## 2. The development of Cultural Studies

Cultural Studies is a rather recent redefinition of research interests that date back to the second half of the nineteenth century, when both the humanities and the social sciences developed in a new nationalist framework. This idea of a national culture as a collection of the best works of artists, scientists and 'great men' contrasted to a definition of culture as popular traditions which had been developed in the period of romanticism. Then, 'folk' culture was interpreted as unchanging or essential for the common people – very much in spite of the fact that the Industrial Revolution was about to change this popular culture. The last decades of the nineteenth and the first decades of the twentieth century once more focused on the idea of great works of one nation competing against those of another. Popular culture was seen as menial, mass-produced and purely consumption-orientated.

It was only in the mid-twentieth century that the interest in popular traditions was rekindled, when research methods of 'primitive' anthropology were applied to specific groups in the big Western cities. The narrative of Cultural Studies identifies three

<sup>2</sup> CLIL or 'Content-based Learning In the foreign Language' is the term used in the international discussion, while 'bilingual learning' has a different meaning in the non-German discussion. For a good introduction to the concept see Wildhage & Otten (2003).

'founding fathers', namely Raymond Williams, Richard Hoggart and E.P. Thompson, who defined the Marxist framework for this new reading of modern society. Williams referred to the anthropological view of culture as 'a whole way of life' independent of its commercial or popular realisations. He redefined popular culture as creative, changing, and an object worthy of scientific research. Richard Hoggart at the Birmingham CCCS developed a school of moderately Marxist cultural criticism, using cultural objects for a deeper understanding of one's own culture and society. The historian E.P. Thompson, finally, defined an alternative cultural history of Britain by narrating the history of the working classes.

Other centres developing cultural analysis and criticism put a stronger emphasis on media analysis (most influential were the universities of London, Leeds and Leicester). Later research at the CCCS and other institutes focused on identity, class and hegemony, especially in the analysis of youth cultures, using concepts by Antonio Gramsci and Louis Althusser. With the 'cultural turn' in the 1980s, when many disciplines came to emphasise cultural topics, various research methods became fashionable. The most influential ones are semiotics, interaction research and the poststructuralist forms of textual and historical research. The broad scope of current contemporary studies can be seen in the anthologies by Nelson & Grossberg (1999) and by Lutter & Reisenleitner (1999), but also in the continued redefinitions that have been offered in the British Council publications since 1999. Current developments show a strong interest in a cultural text analysis and in media studies, but also in the analysis of material culture and in the negotiation of identity through the presentation and negotiation of memory.

## 3. Choosing the topic – the themes of Cultural Studies and ELT

It would seem that theory-based and highly interventionist Cultural Studies practised in the academic community would be of little use in the FL classroom. However, the practice of Cultural Studies can provide answers to problems arising out of a redefinition of the factional Landeskunde/Area Studies or the 'tourist kit' approach that has long defined FL classrooms and schoolbooks. This seems obvious as many topics researched in Cultural Studies have their equivalent in the FL teaching of Anglophone cultures.

The resemblance, however, is superficial, as ELT, Landeskunde and Cultural Studies approach these topics in different ways and with a different objective. ELT and Landeskunde tend to simplify complex situations by reducing facts or by presenting idealised pictures, such as the complete nuclear family or the tension-free multicultural neighbourhood. Cultural Studies, in contrast, use individual case stories in order to analyse the complexity of current (and past) cultures and the individual's position in it. Cultural formations as well as individual actions are seen as part of a larger context, in which personal, group, local, or national meaning is negotiated.

ELT / Landeskunde	Cultural Studies
School life in Britain	The role of school in society, education and the development/ the choices of the individual
Forms of social life and their variety	Social diversity and its negotiation within/ outside groups, group interaction, identity questions of gender, race, age/generation
Transport	Ideas of transport, of pace, of local identity or difference, and of the means of transport as means of progress
A national geography (a tourist's geography)	Regional and local identity and its changes, social and economic change in the regions
History	Historical frameworks, the presentation of history

#### 4. Setting out to work – strategies for cultural research and cultural learning

The FL classroom often uses various strategies transferred from the mother tongue and the native culture in order to support the linguistic curriculum. Listening and reading strategies guide the pupils' basic comprehension of the foreign language input. Techniques of inferencing, ordering of facts, and of reading genres, make it possible for them to identify new information and to recognise fixed formats. The transfer of communication strategies from the first language helps them understand focus, partiality and intention, keep up communication and reach their objectives in spite of reduced language skills.

In contrast, the culture-specific part of the learning process remains elusive; even the processes and strategies necessary for intercultural learning are not clearly defined in the official guidelines given to teachers.<sup>3</sup> The cultural information implicitly given in the schoolbooks offers a vision of British everyday life, but is seldom used by teachers to create intercultural awareness. In contrast, factual cultural information is often collected and reduced to teachable and memorisable chunks, which are mostly taught in an abstract way focusing on cognition. Even the format given to cultural information is different, as schoolbooks frequently use boxes to mark off the 'value added content', some of them presenting this information in German. Thus, the pupils have little chance to apply or transfer the information received, or to consolidate and integrate their knowledge through habitual or emotional processes. Finally, the cultural aspects

<sup>3</sup> See the descriptions of cultural competence given in 'Leistungsstandards' (Baden-Württemberg 2004a).

themselves often remain isolated, as no progression in the teaching of cultural knowledge has been defined yet.<sup>4</sup> New strategies therefore need to be developed, by which pupils can connect the factual information with personal experience, and learn to apply and extend cultural knowledge, identify cultural difference, infer and foresee cultural problems, and finally cope with misunderstanding and communication breakdown (for first steps, cf. Byram 1994, 2000).

Cultural Studies especially focus on awareness and reflexivity, and thus work with certain strategies, which correspond with schoolroom needs:

- **Self-reflection:** Although Cultural Studies mostly focus on one's own culture, this culture is regarded with the distance of an observer and a self-awareness of intracultural diversity, if not a major cultural divide between the own and the observed. This strategy of 'making strange' ('defamiliarization'), of being aware of difference and of one's own preconceptions, needs to be emphasised before a true intercultural encounter can take place. Thus, learning about the other changes into a learning-process about oneself and turns into an important personal experience.
- **Intercultural learning:** The interaction with the other culture and codes of behaviour deviating from the known ones challenge the cultural studies researcher as well as the FL learner to search for meaningful structures helping to explain certain behaviour and certain cultural objects. Thus, the strategy of shaping hypotheses and finding ways of testing them needs to be trained, as it upholds and increases the curiosity and openness for the other culture.

A consciousness of the fact that all interaction relies on hypotheses or 'scripts', and that these unconscious inferences can hinder communication, can be a way of coping with the shock of misunderstanding and the breakdown of communication which will inevitably occur in the process of intercultural learning. Empathy with individual members of the other culture and an acceptance of the other culture as different should alleviate these moments of disorientation and ambiguity and make them productive for further learning.

- **Dialogue:** In contrast to the focus on factual knowledge, Cultural Studies as well as Intercultural Learning use approaches in which the interaction between the self and the other is central, such as Hermeneutics, the interpretation-focused approach or the Critical Approach. In these approaches, the interaction and ongoing negotiation of meaning feature prominently, while the ideal of defining ultimate factual knowledge and reaching an objective truth is discarded.

<sup>4</sup> Baden-Württemberg sets a cultural syllabus in their 'Leistungsstandards', which remains vague and unexplained (see the paragraph Cultural Competence for grade 10, *ibid.*).

### 5. *Tool shed - tools for the understanding of cultural incidents and objects*

The intercultural encounter and its preparation in the cultural classroom require a number of tools. These tools are supposed to structure the analysis and to support the interpretation and evaluation of cultural phenomena.

For the right choice of tools of analysis, it is necessary to ask which kind of object will be researched and why this is done. Cultural Studies being very diverse, research objects could consist of manners of speech, a text or a group of texts or different media formats, e.g. feature films, documentaries, soap operas, cartoons or posters, photographs, paintings or caricatures. In addition, fashion, design and architecture, food, sports, music can be analysed when researching certain social groups, national identity or how individuals express identity. Furthermore, identity and difference are expressed in verbal and non-verbal interaction, in codes and norms of behaviour, and habits shared by groups, which again need specific forms of analysis.

In order to 'read' these most diverse signs or texts with regard to the background of their own culture, pupils need to be offered tools of analysis. Some of them can be adopted from other fields of teaching, e.g. the tools for text analysis, but they have to be redefined in order to answer the needs of the different context.

#### 5.1 *Text analysis/media analysis*

With the close analysis of features of texts, teachers could use a format that will be known to pupils from the context of text work in their mother tongue. However, text analysis in Cultural Studies has a different focus. The text (disregarding whether it is a fictional text, a pragmatic text, or another form of media representation) is seen as located in a network of genres and cultural as well as intertextual references. As certain forms, phrases or symbols are used, the text is positioned in a certain discourse community which shares a common view of the individual, values, or the interpretation of specific actions. In addition, the context and function of a text, the definition of the intended reader and the way in which the author presents her/himself in connection with the text, define how the community values writing and specific forms of texts or media. Finally, the formal analysis of the text, i.e. of its features and its structure, can lead to basic insights on central concepts of a culture, in spite of texts presenting a personal, sometimes idiosyncratic view of this culture. When certain tenets or ideals of a group are challenged, the importance of the same tenets and ideals is stressed, just as absences often stress the importance of the things left out.

#### 5.2 *Semiotics*

In contrast to textual analysis, semiotic analysis focuses on various kinds of signs and sign systems. The basis for any form of research is the ability to identify signs with their inherent combination of form and meaning, and to understand the process of investing one form with various layers of meaning. Signs are given meaning by being contrasted to other signs (paradigmatic relationship) and by being arranged together with others (syntagmatic relationship), forming complex systems of meaning. The process of signification or 'giving meaning' works on several levels, the immediate connection of

object and meaning (denotation) being added on to a second, connotational level, and to a third, symbolic or iconic level (Barthes 1973, Kramsch 1998).

Semiotics provides tools to analyse objects, which are not texts in the usual sense. Objects of analysis are often non-verbal, e.g. dress code, conspicuous use of objects, ritual and conventionalised use of material objects, ritual/habitual movements, body language or gestures. Thus, Richard Hebdige (1979) in his seminal work on subcultures analysed Punk as a complex system of signs, which expressed the rejection of traditional values, e.g. by flouting objects usually seen as negative or not to be shown in public (the toilet chain, the safety pin, the swastika, tattoos, torn clothes) as dress code and ornaments. Hebdige saw how the signifying potential of these objects was used by one group of youths to comment on the prudishness and petty fears of British middle-class society. In terms of semiotic analysis, objects such as toilet chains that were closely associated with their function (primary sign) had become second-level signs for middle-class ideals of privacy and decency (the privacy of bodily functions as opposed to the open use of the scatological). By being worn as ornaments, they now became symbols of a protest against this culture of the repressed body, uniting the subculture in its shared dress code. When Punk became fashionable for young people in general, this symbolic meaning of dress as a protest or the belonging to a subculture was lost again, and new forms of defining identity had to be found.

Clifford Geertz (1973) with his notion of 'thick description' showed the complexity of cultural rituals as a web of signification, connecting to a deep structure of meaning. Geertz saw signifying practices such as the Balinese cockfight as narratives in which this web of signification could be presented and interpreted.

#### 5.3 *Social sciences*

The social sciences focus on the interaction amongst individuals and groups. This can be shown in habits of communication, e.g. interruptions and repetitions in conversations, and rituals of greeting or of ritual insult. Movement in space or the physical closeness or distance kept by individuals or members of a group can define its structure. Activities and the exchange of objects further define the group's identity and hierarchy.

While ethnology in its early stages accepted the view of rites as unchanging, current research sees most interaction in a continuous process of re-definition and negotiation. Social space, for example, will be redefined by the real or imagined invasion of private or common space. Similarly, rituals and the rules defining participation in them undergo re-evaluation and re-negotiation, as the power structures and the value systems in groups change.

The social sciences have developed an intricate system of systemic research based on data collection via content analysis, observation, interviews, and group discussions. The resulting data can be analysed using qualitative or quantitative research frames (Kromrey 2002). The common objective is, among others, to define and analyse the rules of human social formations, the values and behaviour systems supporting them, and the individual's role in specific groups. With the social sciences' preference of

quantitative research, human behaviour is turned into formulas, equations and probabilities.

Cultural Studies, in contrast, will most often resort to the ethnographic method of analytical observation of specific groups or single persons, stressing the validity of the case study and the importance of narrative. A structuralist approach is used for the observation of complex phenomena such as the ritual behaviour of a football crowd or members of a gang. Other main points of research are rites of passage, the introduction of a code, or the violation of group codes and the reaction to this by different members of a group.

Ethnographic observation is often mediated by and developed in a dialogue with the observed. This exchange between the researcher and the people observed about the meaning of actions and objects leads to an approximation through narrative rather than general truth. Cultural Studies influenced by the social sciences has therefore researched the group building and group interaction of fan groups or of schoolchildren by using members of these groups as informants, interpreters and specialists. A typical example of ethnographic research is Paul Willis's study of early school leavers' resistance to a (middle-class) learning culture (Willis 1977). In this study, which combines sociological research on class values, education and group behaviour, qualitative research takes precedence over quantitative analysis, and narration over structure: extensive quotes from interviews show how the early school-leavers interpret their actions, define their values and even assess their future. They are shown to creatively shape their own response to an institution, which has nothing to offer them, namely by rejecting its codes and adapting the codes of the work-place. Willis, however, sees their reaction as taking place within a class framework, which they unwittingly perpetuate: by 'opting out', working-class youths further reduce their chances of succeeding in society.

#### 6. Framing the picture – Cultural Studies and some interpretative frameworks

The analysis of dress codes or of attitudes towards learning can be an interesting study in itself. Cultural Studies, however, is preoccupied with setting up larger interpretative frameworks around the objects of research, such as the interpretation of youth cultures against the background of the traditional British class system. Willis e.g. presents his anti-school culture against the background of a persisting class division. For him, the secondary modern school has not succeeded in uniting different classes under a shared ideology of education, since the future of the young school leavers remains defined by their social background and the job market, irrespective of whether they continue their education or not. Hebdige, in contrast, shows the 'Punk' dress code as a critical statement on British society beyond the confinements of their class background, playing with the poststructuralist notion of the sign and its ultimate emptiness.

Frameworks of interpretation in Cultural Studies are drawn not only from the social and political sciences, or from the disciplines of history or geography. Judy Giles and Tim Middleton (1999) add central terms used to understand culture and society, such as identity, representation, subjectivity and consumption. Other research has focused on

gender or postcolonial theories, which again stress terms such as identity, hybridity and representation (Hall 1997), or, more recently, globalisation and performance.

The structured reading of cultural phenomena with the help of an interpretative framework of meaning could be of valuable support to the acquisition of cultural awareness in the FL classroom. It can draw the attention to frameworks which are inherent in teaching and textbooks and which are taken for granted by the pupil too often. Offering a variety of frameworks underscores the breaking away from received attitudes towards the other culture(s).

In the following articles, several of these frameworks of understanding are offered, referring to some of the most productive and the most valuable key concepts used in the ELT classroom (the American Dream, the postcolonial, identity, alterity and difference). Other articles show how central categories defining Cultural Studies research (gender, ethnicity, region, class) can be applied to individual cases which are starting-points for (inter)cultural learning in the classroom (music video, Rap, technical inventions, comic strips, etc.).

#### 7. Varnishing/finishing – Cultural Studies and the foreign language classroom

Cultural Studies, while already accepted in most academic departments, has much to offer yet to the FL classroom. However, just as it is difficult for speakers of closely related languages to become proficient in the other language, the closeness of the two fields sometimes obstructs the mutual acceptance of the other. It is our hope that this book, with its contributions from the academic and the practical side, from Cultural Studies and from FL learning, can help to bridge the gap.

#### Bibliography

- Baden-Württemberg. Kultusministerium. *Bildungsplan 2004 – Leitgedanken zum Kompetenzerwerb Moderne Fremdsprachen. Realschule* (Kultusministerium, 2004). URL: [http://www.bildung-staerkt-menschen.de/service/downloads/Bildungsstandards/Rs/Realschule\\_Moderne\\_Fremdsprachen\\_Leitgedanken.pdf](http://www.bildung-staerkt-menschen.de/service/downloads/Bildungsstandards/Rs/Realschule_Moderne_Fremdsprachen_Leitgedanken.pdf) (15/01/2006).
- Baden-Württemberg. Kultusministerium. *Bildungsplan 2004 – Bildungsstandards für Englisch Realschule – Klassen 6,8,10* (Kultusministerium, 2004a). URL: [http://www.bildung-staerkt-menschen.de/service/downloads/Bildungsstandards/Rs/Rs\\_E\\_1f\\_bs.pdf](http://www.bildung-staerkt-menschen.de/service/downloads/Bildungsstandards/Rs/Rs_E_1f_bs.pdf) (15/01/2006).
- Barthes, Roland. *Mythologies* (London: Palladin, 1973).
- Bredella, Lothar; Christ, Herbert & Legutke, Michael (eds.). *Fremdverstehen zwischen Theorie und Praxis* (Tübingen: Gunter Narr, 2000).
- British Council. *Speak Out. Quality Development in English Language Teaching (ELT) Conference, March 7<sup>th</sup>-8<sup>th</sup> 2003, Berlin. Conference Report* (British Council, 2003). URL: <http://www.britishcouncil.de/pdf/eltrep.pdf> (15/01/2006).

- British Council. "Current Trends and Future Directions in English Language Teaching" (ELT Conference, February 2006).  
URL: <http://www.britishcouncil.de/d/english/conf2006.htm> (15/01/2006).
- British Council. *British Studies Now* (The British Council, 1/1992-17/2002). URL: <http://www.counterpoint-online.org/download/79/BSN-17.8.pdf> (15/01/2006).
- Byram, Michael. *Cultural Studies in Foreign Language Education* (Clevedon: Multilingual Matters, 1989).
- Byram, Michael. *Teaching-and-Learning Language-and-Culture* [sic] (Clevedon: Multilingual Matters, 1994).
- Byram, Michael. "Intercultural Communicative Competence: The Challenge for Language Teacher Training" in Alan Mountford & Nick Wadham-Smith (eds.). *British Studies. Intercultural Perspectives* (Edinburgh: Pearson, 2000), 95-102.
- Christ, Herbert. "Fremdverstehen und interkulturelles Lernen" *Zeitschrift für Interkulturellen Fremdsprachenunterricht* 1.3 (1996).  
URL: [http://www.spz.tu-darmstadt.de/projekt\\_ejournal/jg-01-3/beitrag/christ.htm](http://www.spz.tu-darmstadt.de/projekt_ejournal/jg-01-3/beitrag/christ.htm) (15/01/2006).
- Delanoy, Werner. "Prozessorientierung und interkultureller Fremdsprachenunterricht" in Lothar Bredella et al. (eds.). *Wie ist Fremdverstehen lehr- und lernbar?* (Tübingen: Gunter Narr, 2000), 191-230.
- Geertz, Clifford. *The Interpretation of Cultures* (New York: Basic Books, 1973).
- Giles, Judy & Middleton, Tim. *Studying Culture. A Practical Introduction* (Oxford: Blackwell, 1999).
- Grossberg, Lawrence; Nelson, Cary & Treichler, Paula (eds.). *Cultural Studies* (New York: Routledge, 1992).
- Hall, Stuart. *Representation. Cultural Representations and Signifying Practices* (London: SAGE/Open University, 1997).
- Hebdige, Richard. *Subculture. The Meaning of Style* (London: Methuen, 1979).
- Kastendiek, Hans et al. (eds.). *Länderbericht Großbritannien. Geschichte, Politik, Wirtschaft, Gesellschaft* (Bonn: Schriftenreihe der Bundeszentrale für politische Bildung, 1996).
- Kramer, Jürgen. *British Cultural Studies* (München: Fink, 1995).
- Kramsch, Claire. *Context and Culture in Language Teaching* (Oxford: Oxford University Press, 1993).
- Kramsch, Claire. *Language and Culture* (Oxford: Oxford University Press, 1998).
- Kromrey, Helmut. *Empirische Sozialforschung. Modelle und Methoden der Datenerhebung und Datenauswertung* (Opladen: Leske & Budrich, 2002).
- Lutter, Christina & Reisenleitner, Markus. *Cultural Studies. Eine Einführung* (Wien: Turia & Kant, 1999).
- Morley, David & Robins, Kevin (eds.). *British Cultural Studies* (Oxford: Oxford University Press, 2001).
- Stierstorfer, Klaus & Volkmann, Laurenz (eds.). *Kulturwissenschaft Interdisziplinär*. (Tübingen: Gunter Narr, 2005).
- Sommer, Roy. *Grundkurs Cultural Studies/Kulturwissenschaft Großbritannien* (Stuttgart: Klett, 2003).

- Teske, Doris. *Cultural Studies. GB* (Berlin: Cornelsen, 2002).
- Wildhage, Manfred & Otten, Edgar (eds.). *Praxis des bilingualen Unterrichts*. (Berlin: Cornelsen, 2003).
- Willis, Paul. *Learning to Labour. How Working Class Kids Get Working Class Jobs* (London: Routledge, 1978).