

UTILIZING AUTHENTIC MATERIALS TO TEACH CULTURE BEYOND STEREOTYPES: A MATERIAL PACKAGE FOR UPPER SECONDARY SCHOOL TEACHERS AND STUDENTS

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Abstract <p>Kulttuurillinen osaaminen on tärkeässä roolissa kansainvälistyvässä maailmassa. Myös eurooppalaisessa viitekehyksessä sekä lukion opetussuunnitelmassa 2020 korostetaan kulttuuritaitojen tärkeyttä erityisesti kielten oppiaineissa. Nämä pedagogiset asiakirjat keskittyvät erityisesti monikielisuuden ja monikulttuurisuuden vaalimiseen painottaen opiskelijan kykyä havainnoida ja pohtia erilaisia kulttuuriperintöjä. Myös tässä opinnäytteessä ja materiaaleissa näitä osa-alueita painotettiin, mutta lisäksi otettiin huomioon antirasistinen ja sosiaalisesti oikeudenmukainen näkökulma.</p> <p>Materiaaleissa hyödynnettiin tehtäväpohjaisen kielenopettamisen perusteita (Task-Based Language Teaching) sekä autenttisia opetusmateriaaleja. Nämä opetusmenetelmät valittiin tukemaan opiskelijoiden osallisuutta, motivaatiota sekä simuloimaan oikean elämän kielenkäyttötilanteita. Teoriaosuudessa keskeisiksi teemoiksi nousivat kulttuurin käsitteen määrittäminen, antirasistisen opetuksen merkitys, sekä opettajan roolin tärkeyden pohtiminen. Lisäksi esiteltiin kielellisiä ja kulttuuriin liittyviä tavoitteita, jotka eurooppalainen viitekehys sekä lukion opetussuunnitelma 2020 määrittelevät. Myös pedagogisten lähestymistapojen eli tehtäväpohjaisen kielenopettamisen sekä autenttisten opetusmateriaalien valintaa ja merkitystä suhteessa kulttuurinopettamiseen perusteltiin.</p> <p>Materiaalipaketti koostuu viidestä lukion kaksoistunnista, ja se on suunniteltu toteutettavaksi osana lukion kolmatta kurssia “ENA3 Englannin kieli ja kulttuuri luovan ilmaisuuden välineenä”. Materiaalipaketin oppitunnit on jaettu tehtäväpohjaisen kielenopettamisen tavan mukaan kolmeen vaiheeseen: valmisteluvaihe, itse tehtävä ja tehtävän yhteenvedo. Tehtävissä autenttisuus näkyy tosielämän tilanteita simuloivina tehtävinä sekä autenttisenä kielisyötteenä esimerkiksi videoiden muodossa. Oppitunnit keskittyvät käsittelemään teoriaosuudessa mainittuja teemoja, kuten kulttuurin käsitettä, antirasistisen merkitystä suhteessa kulttuuriin, englannin kielen kirjoa, kolonialismia sekä erilaisia kulttuurillisia juhlia. Näitä teemoja tarkastellaan mm. itsenäisen työskentelyn, ryhmätöiden sekä erilaisten projektien avulla. Tämä materiaali on tarkoitettu kielenopettajille, jotka haluavat opettaa kulttuurista osaamista laajemmin, kun miten oppikirjat sitä käsittelevät.</p>	
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1 INTRODUCTION

When teaching and learning languages, it is important to remember that language is tightly connected to culture. Culture is a broad concept that needs to be defined further, but in the classroom, culture can be present as race, ethnicity, religion, language, or socioeconomic status (Drexel University School of Education, n.d.). As the student material has changed towards a more divergent group of learners, the way of speaking about and teaching culture ought to follow. Moreover, as Finland has been ranked as one of the most racist and discriminatory countries in the European Union, the concept of multiculturalism and cultural issues should be addressed no later than in school (Yhdenvertaisuusvaltuutettu, 2023). According to Roiha (2017), the goal of the Finnish education system is to get the students to foster cultural diversity. However, it can be ruined by cultural favouring or opposing, which is a result of improper understanding of the phenomenon. Therefore, anti-racism education and socially just teaching work as the starting points for this thesis and the material package. Anti-racism and socially just education take the structural ramifications of racism and oppression into consideration and demand them to be brought out and discussed to actually make a change in teaching culture in inclusive and equitable manner.

The Finnish National Core Curriculum for General Upper Secondary Education (henceforth FNCCGUSE, 2020) mentions culture as a vital part of language education:

During their upper secondary education, the students will acquire knowledge, skills, and agency related to people, cultures, the environment and society. --- Humane and cultural diversity are seen as sources of wealth and creativity. Cultural heritages are strengthened by caring, evaluating, and improving knowledge and skills related to them.

However, thinking back to my own language education, I realized that the cultural knowledge I had received alongside was rather incomplete. Oftentimes, the chapters

and exercises in the language books focused on the politically significant English-speaking countries such as the United States and the United Kingdom. Moreover, even those were presented in a stereotypical and shallow manner. When diving deeper into this, I found out more similar experiences from my peers and legitimate research. Enlightened by this realization, I wanted to challenge myself as a teacher and work for more diverse learning materials outside of textbooks, which are based on the FNCCGUSE.

As a future teacher, I know the struggle of not having copious amounts of materials at hand besides the textbook. It has been a great pleasure to utilize freely available materials of other teachers, but in addition, I want to contribute to the community. I believe in a positive cycle of creating and sharing content that is made by professionals in the field. Therefore, the materials are aimed at both beginner teachers without a great deal of experience and materials as well as for more experienced teachers who are looking for a boost to their teaching. The starting points behind the materials strive from Task-Based Language Teaching (TBLT) and authentic learning materials. TBLT and authentic materials were chosen because they both promote learner motivation by concretising that they are using a real language that carries meaning via tasks that reinforces learner autonomy and interest (Al Azri & Al-Rashid, 2014; Huang, 2016).

Task-based language teaching and authentic teaching materials go hand in hand. Tasks, which are a central part of TBLT, are characterized as activities or objectives that focus on meaning, require learners' own language skills, include an information gap, and have a non-linguistic goal (Ellis, 2009 cited in Calvert & Sheen, 2015). The purpose of the tasks is to engage learners in environments where they take part in natural language use situations and are equipped with authentic materials (Guariento & Morely, 2001 cited in Peker & Acar, 2024: 4). Authentic materials not only increase student motivation but also add real world relevance, multiple interpretations of a situation, and collaboration to the tasks (Lombardi & Oblinger 2007: 3). Examples of authentic language use situations and materials include for instance, planning a cultural event, business meeting simulation, or virtual tours. In a foreign language classroom to which my materials are aimed for, tasks such as participation in a debate, creating a travel guide, and familiarizing oneself with different variants of English through TV-series are utilized. However, more about that in the following chapters. All in all, the aim of this thesis is to provide authentic learning materials on teaching culture beyond stereotypes that base on the FNCCGUSE and support socially equitable and anti-racist language teaching.

The thesis begins by discussing the meaning of culture and its' relation to language teaching. In relation to that, the theme of anti-racism and socially just education are presented and followed by reflections of colonialism. Moreover, the significance of the role of the teacher is brought up. Next in Chapter 3, the policy documents

relevant to teaching i.e. the Finnish National Core Curriculum for General Upper Secondary Education (2020) and the Common European Framework of Reference for Languages are presented. More importantly, the cultural perceptions portrayed in them are highlighted and compared to the aims and themes of the material package. Following that, Chapter 4 focuses on the pedagogical orientation of the material package. Chapter 5 includes the framework of the material package presenting the aims, the target group, tasks, and the instructions of the material package. The final Chapter, Chapter 6, concludes the previous Chapters by discussing the process of making the thesis. Finally, attached after the bibliography is the material package itself.

2 TEACHING CULTURE AND ANTI-RACISM EDUCATION

Culture is an essential part of language teaching, regardless of the target language. Therefore, in this chapter I will discuss the theme of culture and reason why holistic awareness of culture is important as a language teacher. Additionally, I will discuss the undeniable facts and harms of racism and steps to support anti-racism education. Finally, I am going to give insight into how culture shows in Finnish ESL classrooms today.

2.1 The meaning of culture

Culture and cultural phenomena such as interculturality, multiculturalism, diversity, and cultural competence are a vital part of language education (Hahl, 2020; Dervin & Keihäs, 2013). It is a common discussion topic in social sciences since sociologists and anthropologists are “interested in similarities and differences between groups and societies” (Orr, n.d.). However, to find a comprehensive definition for a broad phenomenon is demanding. According to Eagleton (2016: 1) it is in top three most complex words in the English language. Apte (1994, 2001 cited in Spencer-Oatey & Franklin, 2012: 1) has characterized this issue as follows: “Despite a century of efforts to define culture adequately, there was in the 1990s no agreement among anthropologists regarding its nature”. Before that however, in 1871 E. B. Tylor described culture as a structure which consists of “knowledge, belief, art, custom, and any other capabilities and habits acquired by man as society” (White, 1959: 227). Eagleton (2016: 1) gave more comprehensive distinctions for the phenomenon as they mention artistic and intellectual accomplishments, spiritual and intellectual growth and values and

symbolic practices as parts of culture. With both E. B. Tylor's and Eagleton's characterization in mind, together they represent both Big-C and Little-C cultures.

Ever since Hall (1977) came up with the Big-C and Little-C distinctions, they are still to this day used when differentiating the visible and invisible parts of culture (Snyder, 2006: 16). The Big-C culture consist of elements one would first notice when learning about a new culture. For example, literature, food, history, and architecture are forms of the Big-C. In contrast, the Little-C culture may be harder to notice, because it includes values, belief systems, communication styles, and non-verbal language. To get a comprehensive idea of the culture around us, to be able to communicate with one another, and to be able to view other cultures without judgement, we need both the Big and Little-C (Snyder, 2006). Therefore, language textbooks, other teaching materials, and teachers should not merely focus on already visible aspects of the culture of the target language and rather pay attention to the as important yet due to its nature neglected Little-C. On the topic of culture, people can additionally be referred to as well cultured. Most people see a cultured individual as someone with a proper education and great knowledge of arts, literature, and music (Cambridge University Press and Assessment, n.d.). In other words, a cultured person possesses traits of Big and Little-C.

Culture can also be seen as a fifth language skill (Eve, 2017). Considering the holistic approach to culture, applying this aspect to education would be worthwhile. Eve (2017: 85) argues that since language is practiced and constructed socially, culture becomes a natural part of it. Typically, language skills are characterized as skills of reading, writing, oral communication and listening. However, according to Eve (2017), comprehensive language skills include awareness of the target culture and its relation to one's own first language culture. They specify that cultural awareness ought to be seen to advance language proficiency. Regarding culture as the fifth skill, van den Bergh (2007: 3-4) adds that if we can deepen learners' intercultural sensitivity, we can aid the learners to increase their ability to make differentiations about their own cultural experiences. They conclude that "as learners' awareness of cultural differences becomes more differentiated, they potentially increase their competence in intercultural relations" (van den Bergh, 2007: 3-4). The ability to critically observe intercultural relations and reflect on the ways of one's own culture ought to be seen as a fifth skill from the teachers' perspective. The mastery or the lack of that skill gives insight into the students' excellence and can support the evaluation process between the average and brilliant students.

As mentioned above, cultural research is about comparison. That raises the question whether some forms of culture are seen as better than others. In fact, there is empirical confirmation that a stratification system between cultures exists, and it makes a distinction between "high" and "low" cultures (Orr, n.d.). Some themes of the Big-

C, such as music, art, and literature, can be further categorized as being of high or low culture. Generally, valuing elegant food, respecting art, going to the theatre and opera and listening to classical music are deemed aspects of high culture. Low culture, in contrast, refers to the opposing aspects of culture, fast food and fashion, sports, and movies. Participation in either high or low culture should be possible for everyone, but socioeconomic status, unequal opportunities, and differences in taste exclude some people from participating in high culture (Orr, n.d.).

Along with the stratification system of cultures comes othering and stereotyping. Cambridge University Press and Assessment (n.d.) defines othering as “the act of treating someone as though they are not part of a group and are different in some way”. Brons (2015: 70) specifies that othering refers to imagined in- and out-groups and the comparison between desired qualities one’s in-group possesses and the undesirable characteristics of the “other”, the out-group. Consequently, that narrative maintains the superiority complex around one’s own culture and upkeeps the inferiority of all else. As the population in Finland during the past decades has become more diverse, the approaches and mindsets must follow. As people, we tend to focus on the differences between us and “others” and often fall victim to othering. Not surprisingly, culture is a common medium when observing these differences (Sommier & Roiha, 2018). Social behaviour models are always learnt and if the general attitude towards people from other countries or of different skin colour is hateful, it sets a direct example for children. A stereotype however, according to Cambridge University Press and Assessment (n.d.), is “a set idea that people have about what someone or something is like, especially an idea that is wrong”. That definition supports the general understanding of stereotypes being harmful rather than neutral. Mulvey, Hitti & Killen (2010) back that up furthermore by explaining that stereotyping has a tremendous role in the conservation of discrimination, which can occur on the basis of ethnicity, gender, or sexuality. Stereotyping can be traced back to childhood, since the absence of moral viewpoints is often a gateway to a prejudiced way of thinking (Mulvey et al. 2010). Therefore, multiperspectivity in schools and in teaching is vital.

As concluded, the concept of culture is multifaceted. Therefore, it is vital to define the type of culture I will be referring to in this paper. The material package begins with an introductory lesson to the theme of culture, where the students get familiar with what culture entails. During that lesson, Big-C culture and small-c culture are introduced and the students make a cultural mind-map of themselves and a person from another culture to compare differences and similarities. The second lesson is about anti-racism and social justice, and those themes are discussed in relation to culture. Since language is a vital part of culture, the third lesson handles accents and varieties of English. The fourth lesson describes how colonialism has affected the inner and outer circle countries and what type of celebrations do some of the English-

speaking countries have. The fifth lesson concludes the topic of all the previous lesson. With that being said, the culture of inner and some of the outer circle countries of English is addressed as broadly as a five-lesson period allows.

2.2 Socially equitable and anti-racist education

Even though for centuries Finland has history of ethnic, linguistic, and religious diversity, Finnishness and Finland are typically characterized as homogenous (Tervonen, 2017). However, deeming Finland a monocultural and homogenous country is misleading and discriminatory. It ignores minorities such as the Finland Swedish and other ethnic minorities, the number of which has grown rapidly over the past years (Sommier & Roiha, 2018). In educational environments, teachers have a tremendous responsibility of keeping up with challenges that stem from immigration and maintaining anti-racism education.

According to subjective experiences as a person living in Finland and objective research, racism and discrimination are blooming in Finland (Yhdenvertaisuusvaltuutettu, 2023). Racism is reliant on socially established norms and categories that continue to revive (Sommier & Roiha, 2018; Iikkanen et al., 2023). Considering the theme of the material package, racism, equality, and equity are a great deal of them both. Therefore, the concepts of socially just education and anti-racism education work as the starting points. Socially just education aims to active work for equal education (Iikkanen et al., 2023). Furthermore, socially equitable education primarily includes the notion of recognizing and identifying your own learnt prejudices. Additionally, teachers should gear the learners to notice and question norms and policies and the power-dynamics behind them. Socially just language learning and teaching is not implemented merely by utilizing texts, audio, and experiences of minorities as teaching materials, but it requires reflection of oneself and others. Similarly, anti-racism education criticises supremacy and aims to offer opportunities to solve and address oppression (Harsma, 2021). In order to implement socially just and anti-racist teaching, issues of power-structures and dismantling oppression demand to be called out and made consistently clear and teaching should be equal to everyone despite race, sexuality, religion, gender, social standing, or functional capacity (Iikkanen et al, 2023: 312).

In order to begin dismantling racism, the actions need to be determined and systematic. That is why we can no longer afford to practice non-racist teaching and rather need to strive for anti-racist teaching. The difference between them is that where non-racist teaching evades all mention of the systemics behind racism and only

focuses on acknowledging the issues of race, anti-racist teaching focuses to utilize culturally responsive teaching to make a difference in the learners' race literacy (Harsma, 2021; Thompson, 1997). By ignoring the societal side and the power imbalances behind racism, non-racist education does nothing to break the social structures therefore keeping them up (Thompson, 1997: 16). That is why in order to make a change, anti-racism education is needed. Ideally, the actions ought to reach all sections of society. However, for teachers, language classrooms are a natural and necessary place where the issue could be introduced and discussed. This can be done in subtle yet effective ways. For example, pointing out racial slurs that are used in the classroom. Oftentimes, young people will use graphic language that they have learnt from the internet. They might not even know the true meaning behind the words they are using, but that should not be an excuse to let it slide. Children in primary schools are able to understand the difference between right and wrong and by telling them about the power of words they at least become more aware of their behaviour. It would be beneficial to let the caretakers of the child also know how brutal language their child uses and whether they think it is okay.

Sommier and Roiha (2018) introduce a model of three steps towards anti-racism education: Intercultural communication competence, language and culture, and nation and culture. As mentioned above, in a school or a classroom setup this can portray as racist language use that is not corrected or talking about Finnishness in a restrictive or disclosive manner. By not bringing up the harm and hurt racially shared language use causes or by restricting Finnishness to a fixed group of homogeneous people, the reinventing continues.

For the first step, intercultural communication competence, Sommier and Roiha (2018: 8) give examples of how it can be construed in an educational context. They suggest that the pupil's recognition and perspective ought to be geared towards the relevance and utilization of culture. This is also a core theme in the upcoming tasks of this material package. Regarding the role of culture, the theme of difference stems up. Subjects in which culture holds relevance, such as language and history, the differences of culture are emphasized. However, highlighting similarities between cultures is equally if not more important. Emphasizing similarities decreases the overwhelming attention paid to differences, which furthermore distinguishes cultures (Sommier & Roiha, 2018; Dervin & Keihäs, 2013). Observing similarities allows people to see past the presumption that culture merely groups people by their differences. The pupils should be able to notice similarities and build connotations that are of significance to themselves rather than being exposed to only prespecified discourses (Sommier & Roiha, 2018). Upper secondary school students are old enough to become aware of the cultures around them and to understand the negative effects of one-sided views about

cultures. Of course, that does not happen in a vacuum but requires persistent long-term practice, for which a foundation should be built in primary school already.

Considering the anti-racism viewpoint, the ability to view differences in a progressive way is a key. The reason why differences cannot be disregarded and made a taboo subject is that it would hinder the purpose of anti-racism education (Sommier & Roiha, 2018). Teachers may need help on how to address the differences in a way that even young learners can compare their own life and reality to someone else's. This can be done, for example, by giving insight into how colonialism has affected some countries, their eating habits, language, and sports (Sommier & Roiha, 2018). Explaining how the differences between countries and cultures have come to be might help the pupils realize differences as ever changing and never absolute. Moreover, when they learn about the background of other cultural differences they have never heard of and might deem strange, they are introduced to the idea that one's own culture is often seen as normal, whereas other cultures are thought to be less important and odd.

2.3 Colonialism, nationalism, and native-speakerism

The mention of the effects of colonialism is also brought up by Iikkanen et al. (2023). They agree that while it is important to discuss the effects of colonial history, it is essential to critically examine teachers' and learners' own ways of thinking. Considering all languages but particularly in the case of teaching English, the colonial history and the effects of the British imperium provide a much-needed context for how English has reached the status it has nowadays (Iikkanen et al., 2023: 316-317). Opening up these discussions in a classroom can lead to critical pondering about whose information do we value and deem correct and what languages are seen as useful and why.

Regarding step two, the notion of language and culture, Sommier and Roiha (2018) discuss the implications of ow Kachru's idea of "circles of world Englishes" affects the hierarchy of languages. Typically, the inner circle countries (United Kingdom, United States, Canada, Australia and New Zealand) set the rules for English in language books. Audio materials, the grammar, and pronunciation guides all base on standard English. Restricting pupils from hearing about the varieties of English used around the world limits their views and opinions on what "typical" English and native speakers ought to sound and look like. Desiring to achieve "native-like" language skills and making value judgements about people not capable of using a language the way a "native speaker" would, guides pupils' appreciation and respect for their own

and others' language skills (Seltzer & Wassel, 2022: 28-29). Therefore, the use of the term "native speaker" is somewhat problematic and can lead to unrealistic assumptions about the aims for one's own language aspirations. Additionally, Sommier and Roiha (2018) agree by disapproving of the use of the term "native speaker". According to them, it creates an unreachable and irrational goal of language proficiency, and it portrays a stereotypical picture of speaker of said language. Furthermore, the notion of varieties of foreign language Englishes would enrich the view of different Englishes. Learners in schools can still be heard saying that they will not need English after they are done being graded on it. Even though proven wrong in the increasingly internationalized world, the fixed, picture-perfect image of a native speaker can prohibit young learners from seeing themselves as ever being one and becoming frustrated. Thus, concrete examples of people getting by in Indian or "rally"-English are not to be forgotten.

Lastly, for nation and culture, Sommier and Roiha (2018) point out the following. They warn especially teachers about the underlying issue of banal nationalism in language textbooks. Banal nationalism refers to the everyday depictions of nationality (Antonsich, 2016). They specify that national anthems, flags, currency, stamps, license plates, street names, and architectural style are a part of banal nationalism. As already mentioned, the inner circle countries tend to be overrepresented in the language books. Even during my own work as a substituting teacher, I have noticed a strong favour and representation of the UK and US cultures in the English books in Finland. Banal nationalism rather pursues an image of a homogenous nation, where the existing hierarchies and problematic perspectives of culture keep being maintained (Billig, 1995 cited in Sommier & Roiha, 2018).

Another subject of issue for teachers considering the topic of nation and culture can arise from the act of naming one's pupils with English names. My English teacher did this for us and at the time it seemed harmless and suiting for the subject. However, as a future English teacher who aims to be culturally sensitive and inclusive, when it comes to naming my pupils, my thoughts have changed. As Sommier and Roiha (2018) mention, the name options given to pupils tend to lean toward traditional names that do not take into consideration equally as popular names such as Muhammad or Maryam. Merely offering the learners the opportunity to be able to choose from a diverse range of names shows more representation than ignoring all "foreign" names.

Another way to dismantle the view of the imagined nation behind the "natives" and the prominent cultural system can be done by examining holiday celebration. Moreover, Sommier and Roiha (2018) encourage teachers to examine the similarities and differences between celebrating the same holidays and discussing different holiday traditions with pupils from different nationalities. They suggest that drawing comparisons and noticing the past behind the celebrations can help pupils understand

that family-, regional-, and national celebrations are all equally important no matter how they might seem to newcomers. By finding similarities between cultural celebrations and other aspects of culture, teachers can help the students to identify representations that are used to differentiate “us” from the “others”. The process of viewing the other person or a group of people, oftentimes immigrants and foreigners, as lesser than yourself or a group that you belong to (Dervin & Keihäs, 2013: 95). Othering goes hand in hand with stereotyping, which refers to presumptions about a persons’ characteristics, way of acting, and intentions based on the social group they belong to (Dervin & Keihäs, 2013: 99). Discussing these issues with the students gives them tools to view other cultures as something to value rather than something to shun away from, because it is not familiar and therefore uncomfortable or not worthy of interest.

Taking all that into consideration, teachers have a tremendous responsibility to enrich their pupils’ cultural views. If the textbooks or other materials used fail to support anti-racism and socially equitable education, it is in the hands of the teacher to make sure to point out the banal nationalism in textbooks and offer different views, make the name selection more inclusive to names that have been deemed less traditional for English “natives”, without forgetting to empower the similarities and differences between cultural foods and holidays.

2.4 The teachers’ role

The level and quality of the Finnish education system has been long known nationally and internationally to be of high quality. Relating to that, the level of languages, especially English, is strong in Finland (Sommier & Roiha, 2018). However, to ensure the future of the quality of Finnish education, we need to keep in mind the multiple perspectives of issues. For example, when it comes to languages, comprehensive language skills include awareness of the target culture and its relation to one’s own first language culture (Eve, 2017). Eve (2017: 1) specifies that cultural awareness ought to be seen as a way to advance language proficiency. Therefore, language education, including the curriculum and learning materials must feature and address the target language’s culture. However, as discussed in the earlier chapter, the lines of the target culture are hard to define and follow in a way that is not exclusive. Nevertheless, high quality education should be able to strive to achieve that goal.

In the past, intercultural skills in language textbooks focused on bringing up and respecting the differences and the diversity between cultures, whereas today the focus of culturally responsible education lies on the similarities (Hahl, 2020: 177; Roiha, 2017). However, language books and teachers’ own interests and values play a

tremendous role when determining the way, the learners' intercultural skills are going to develop. Then again, teachers are only human, and the language books are created by humans therefore teaching is not always objective. Peoples' subjective views are shown in the way they address or exclude topics of discussion. Moreover, the pictures and topics in language books are a reflection of the authors' worldviews. Language book analysis comparing four different upper secondary school English books of the same course has found that the texts in the books were thought provoking and pleasant yet there were many pieces of text that reinforce cultural stereotypes instead of encouraging critical review of cultural representation (Hahl, 2020: 195). That shifts the responsibility of providing culturally sensitive and inclusive teaching to the teacher. It is up to the teacher to either point out the discrepancies or ignore them. Anyhow, more important than bringing up discussions of similarities and differences between cultures or the possible faults of language books, it would be beneficial to discuss what value it brings up the issue (Hahl, 2020: 195). Learners of any age need to feel a level of attachment to the topic at hand and oftentimes imagining oneself as the "other" can make the abstract issue more concrete.

It can be concluded that, since teaching and language books can never be politically or in terms of values objective, not every learner receives the same starting points. The curricula, language books, teacher education, and possible further training for teachers call for a coherent stance. In my opinion, as a graduating language student, I have not received enough training and knowledge to address all the issues mentioned in Sections 2.2 and 2.3 regarding teaching culture in a holistic and anti-racist manner. Much of the knowledge and awareness is gained in my own accord. As mentioned in Section 2.2 discussing socially just and anti-racism education, for them to come into fruition, the whole field of teacher education and curricula ought to mention and promote social justice coherently. Moreover, further training about these topics should be readily available.

3 THE ROLE OF CULTURE IN LANGUAGE POLICY DOCUMENTS

In this chapter, the guidelines for language teaching and the role of culture in language teaching are being introduced with the help of the Common European Framework of Reference for Languages (from now on referred to as CEFR) and the Finnish National Core Curriculum for General Upper Secondary Education (FNCCGUSE). These language policy documents work as the foundation for all education in Finland. First, the CEFR is an official document for describing and defining language proficiency created by the Council of Europe. Its guidelines define three reference levels for all language teaching in Europe: Level A, Level B, and Level C. Second, the FNCCGUSE is based on the CEFR and works as a plan for how the teaching ought to be implemented. Teaching at all levels must follow the current and officially approved curriculum. The national core curricula in Finland are updated regularly to ensure the future of high-quality education. In this thesis, I will be referring to the latest curriculum for upper secondary education, which was published in 2019 and officially translated into English in 2020 by the Finnish National Agency for Education and the latest CEFR published in 2020, which updates the 2001 version.

3.1 Common European Framework of Reference for Languages

As mentioned, the Council of Europe has created the three levels (A-C) of reference for languages. The proficiency levels for additional languages ranges from breakthrough to mastery (CEFR 2020: 37). Each proficiency level through A and C is furthermore divided into subdivisions of A1, A2, B1, B2, C1, and C2 to offer more alternation and create a humane continuum for advancing in languages, as it is not an

absolute schematic process (CEFR, 2020: 36). Yet, there is far more to the CEFR document. According to the CEFR (2020: 21), it “broadens the perspective of language education in a number of ways, not least by its vision of the user/learner as a social agent, co-constructing meaning in interaction, and by the notions of mediation and plurilingual/pluricultural competences.” Moreover, it defines educational values, gives a coherent model for language use, and can aid in developing curricula and other teaching materials. Furthermore, the CEFR guarantees clarity and transparency for assessment principles and improving pedagogy.

Additionally, themes of plurilingual and pluricultural competence are introduced (CEFR, 2020: 123). Furthermore, plurilingualism is separated from multilingualism by definition. Multilingualism merely acknowledges the coexistence of languages, whereas plurilingualism takes into account the development of linguistic competence. The CEFR (2020: 123) outlines plurilingualism in the following manner:

the plurilingual approach emphasises the fact that as an individual person’s experience of language in its cultural contexts expands, from the language of the home to that of society at large and then to the languages of other peoples (whether learnt at school or college, or by direct experience), he or she does not keep these languages and cultures in strictly separated mental compartments, but rather builds up a communicative competence to which all knowledge and experience of language contributes and in which languages interrelate and interact.

The purpose of pluriculturalism and plurilingualism in the CEFR is to show that on an individual level, languages are connected to each other and should not be mentally separated from cultures. Moreover, all instances of language learning are of benefit to one’s communicative competence and the goal of language learning should not be an absolute level of mastery, rather the enthusiasm to adjust the language use correspondingly to the situation. Amongst other things, pluricultural/plurilingual competence raises the capability to accept “otherness” by finding similar and differing qualities between familiar and unfamiliar cultures. A final mention of the benefits of pluricultural/plurilingual competence from CEFR (2020: 124) is the ability to take the sociolinguistic context into account in regards to language variations.

In the CEFR (2020: 123), pluricultural/plurilingual competence are arranged into three subcategories: building on pluricultural repertoire, plurilingual comprehension, and building on plurilingual repertoire. Each category is given a description of skills one has to possess for each of the proficiency levels. For level B2, which is the used proficiency level in Finnish upper secondary English education, the ability to “identify and reflect on similarities and differences in culturally determined behavioural patterns (e.g. gestures and speech volume or, for sign languages, sign size) and discuss

their significance in order to negotiate mutual understanding” is mentioned under the building of pluricultural repertoire (CEFR, 2020: 125). Furthermore, under the building of pluricultural repertoire, the learner must recognize the ambiguity and subjectivity of intercultural situations and respond accordingly. For plurilingual comprehension the learner “Can use their knowledge of contrasting genre conventions and textual patterns in languages in their plurilingual repertoire in order to support comprehension” (CEFR, 2020: 126). Finally, regarding pluricultural repertoire, a B2 level student ought to possess the skills to alternate between languages used in communicative situations to convey specific information or clarify situations, and to make other communicators to convenience other communicators.

3.2 Finnish National Core Curriculum for General Upper Secondary School Education

Regarding the pedagogical background, the Finnish National Core Curriculum for General Upper Secondary Education (Finnish National Agency for Education, 2020) will work as the foundation. All materials and teaching methods ought to be based on the FNCCGUSE, therefore, it works as a relevant background for this thesis and the materials in the material package. Nevertheless, the FNCCGUSE does not directly mention the themes of socially just or anti-racism education, which are the focal points of the thesis and the materials. Nevertheless, the FNCCGUSE has multiple mentions of cultural awareness, which is implicitly linked to anti-racism. Due to the lack of these viewpoints in the FNCCGUSE, not all themes and topics can be justified with the curriculum. However, that does not take away from the importance of socially equitable and anti-racist education. On the contrary, it urges for a change in the field of curricula in Finland. If we want to strive for a society that works in unison to dismantle social injustices, we need coherent ways to spread information. In the field of education, curricula work as such shared guidelines. For that reason, it would be important to see these themes implemented in the upcoming curricula.

As the mission for upper secondary education, transversal knowledge is mentioned as the top priority. Moreover, acquiring knowledge and agency regarding cultures and society are deemed important. Furthermore, being able to analyse and interpret complex phenomena as well as building one’s own worldview are the fundamental goals of upper secondary education in Finland. Regarding language and culture, the students are encouraged to acknowledge linguistic and cultural diversity, and the objective of the curriculum is to advocate for bilingualism and plurilingualism.

According to the FNCCGUSE, the Finnish standard of education deems language learning and studying as the means for generating culture and society. It

emphasizes problem-solving, forming a comprehensive picture of reality, and taking initiative to strive after a positive change. During upper secondary education, the students build their identity, concept of humanity, and worldview. The students are encouraged to see human and cultural diversity as strengths and sources of creativity. Moreover, cultural heritages are supported by caring and renewing the knowledge and skills related to them.

The English A syllabus follows the European Framework of Reference for Languages level B 2.1 considering the skills of interaction, as well as production and interpretation of texts. Since the translated version of the upper secondary curriculum (Finnish National Agency for Education, 2020) does not offer satisfactory descriptions for the scale for levels of developmental language skills in upper secondary education, Finnish National Agency for Education (2024) will be referenced. First, for interaction in different situations, the B2.1 level requirement is the skill to communicate fluently under some new communicational conditions that includes conceptualized but clear language. Second, regarding the use of communication strategies, the student is able to bring up their own stance and occasionally use fixed phrases to gain time to think. Moreover, the student is able to argue about complex phenomena and concepts and to correct their language. Third, for the cultural suitability of communication Finnish National Agency for Education (2024) mentions the skill to express one's own thoughts appropriately, respecting the receiving party. Fourth, the skill to interpret texts means understanding complex spoken or written text. Additionally, the student should be able to follow complex arguments and to be able to point out the key points. Finally, considering text production, the student can use varied structures and extensive vocabulary with idiomatic and conceptual expressions. Pronunciation is clear and the right syllables are being emphasized.

3.2.1 Transversal competence

The different units of transversal competence create the common objectives of the upper secondary school subjects (Finnish National Agency for Education, 2020). In total there are six units of transversal competence: Wellbeing competence, communicative competence, multidisciplinary competence, societal competence, ethics and environmental competence, and global and cultural competence. As the theme of the materials revolves around culture, naturally the role of global and cultural competence is highlighted. According to that unit, "the students advance their knowledge and understanding of their identity as well as diversity in the general upper secondary school community and society, where identities, languages, religions, and worldviews live

side by side and interact with each other” (Finnish National Agency for Education, 2020). Moreover, the unit of global and cultural competence emphasize the student’s ability to observe and reflect on various cultural heritages, values, and other areas in everyday life, in Finnish society, and globally of which cultural identity and lifestyle are a part. Most importantly, the students will be able to value others’ right to a cultural identity and to work for cultural diversification.

The unit of transversal competence acknowledges the skill to observe and reflect on cultures, but it misses the stance of addressing these issues in an anti-racist and socially equitable manner. While the aim for the students is to strengthen their knowledge and agency towards human rights, equity, and justice in order to gain possibilities for a good future, the argument about an active stance and acknowledging the history and power-struggles behind these issues is ignored. As mentioned earlier, to make a collective change towards a truly inclusive and equitable education, the issue needs to be accounted for on a curricular level.

Other units of competence are additionally taken into account in the tasks. For example, the unit of interaction competence mentions the student’s capability to improve their skills in multiliteracy and language awareness, interpreting information, and problem solving. Another important theme mentioned in the same unit is developing and challenging the student’s way of thinking considering the meaning of freedom of speech and the consequences and the power of expression. As cultural minorities can be often shamed or appropriated, the topic of responsible freedom of speech is significant.

3.2.2 English language and culture as instruments for creative expression

English language and culture as instruments for creative expressions is more familiarly known as the “culture module” in Finnish upper secondary education. In short, that is summarized in the opening lines of the module description: “The task of the module is to advance cultural understanding” (Finnish National Agency for Education, 2020). It is the third module and therefore compulsory for all students. During the first three modules, the students are still practicing their interaction strategies and their language learning skills. Moreover, the curriculum mentions that starting from the third module, different genres and levels of language formality are being presented and practiced. The aims of the module include diversity of languages, cultures, and values among individuals and communities. The objectives and core contents of the module in the curriculum are summarized in the following manner:

Objectives

The objective of the module is that the students

- Produce their personal interpretations of texts related to different themes
- Are able to produce diversely texts about cultural topics or phenomena important to them
- Strengthen their skills in using reflection as a tool for language learning

Core contents

- Creative activity
- Significance of culture and arts for individuals in the community
- Role of self-expression in identity building (Finnish National Agency for Education, 2020)

The aims and contents of the material package and this module align coherently. The module as well as the material package aims to develop the students' cultural understanding. However, knowing the contents of some of the language textbook for this module, I know that arts are a big part of this module. In the material package, arts and literature are not incorporated directly into the tasks, because they are not part of the themes of the materials. However, some aspects of arts may come up in the materials in relation to lessons about cultural identity and cultural celebrations.

4 PEDAGOGICAL ORIENTATION

4.1 Task-Based Language Teaching

The method of TBLT as the basis of the materials was chosen for a number of reasons. First, I wrote my BA thesis on the effect of TBLT on learner motivation. That convinced me of the benefits of TBLT as an effective teaching and learning method. Therefore, I felt this to be a natural continuum for an earlier project. Second, TBLT provides a fixed structure to the lessons that is easy to follow and revise. Lessons that imitate the TBLT structure consist of three parts: the pre-task phase, the main task phase, and the post-task phase. The pre-task phase works as foundation for the upcoming main task. It can include introductory activities such as familiarisation of the target vocabulary, brainstorming, and becoming conscious about the topic in hand. The-main task can be any form of task from pair work to information gap activities, as long as it is done using the target language. The post-task phase consists of reflection of the task and the language used. Lastly, the tasks in TBLT resemble real-life situations and are meaning-focused (Ellis, 2018; Ellis et al., 2020). That goes hand in hand with the aims of the materials, since the point of the activities is to awake discussion and pondering without focusing heavily on the form.

Task-Based Language Teaching derives back to the 1970s, when it emerged from the communicative language teaching movement (Ellis, 2018; Ellis et al., 2020). At the heart of the task-based method is the task, which is a learner-centred and meaning-focused activity mimicking a real-life communication situation (Ellis, 2018; Ellis et al., 2020; Van den Branden, 2016; Calvert & Sheen, 2015). In other words, the aim of TBLT is to advance students' communicative skills through meaning-focused tasks (Van den Branden, 2016). According to Motlagh, Jafar and Yazdani (2014), a task and an exercise can be separated by their definitions. A task is a real-life inspired activity with a

learning outcome in mind. An exercise, however, requires and is limited to a clear linguistic outcome. In Task-Based Language Teaching, the task can be categorized as an information-gap task, a reasoning gap task, an opinion-gap task, a jigsaw task, or a decision-making task based on the contents (Ellis, 2018; Motlagh et al., 2014). Due to its communicative, learner-centred, and authentic nature, TBLT is well suited for teaching culture. Learning by doing, using real language, and coming up with solutions and reasons are all features of TBLT, which benefit the teaching and learning of the target theme.

The teachers' role in task-based language is crucial. The task-cycle must be pre-planned with a specific topic and goal in mind. However, during the task-cycle, the learners are encouraged to independent decision-making and problem solving in order to promote language learning as a side product (Van den Branden, 2016: 164-165). However, to keep up a learner-centred language learning environment, the teacher ought to follow the 7C's of effective teacher behaviour: care, challenge, clarify, captivate, confer, consolidate, and control (Van den Branden, 2016: 166). Due to the linguistic goal focused nature, language textbook activities do not oftentimes meet the norms of a task. Therefore, when using the TBLT model, the teacher has the responsibility to curate the task accordingly with the target group and theme. That can be time consuming regarding individual lessons but for a project such as the material package, a demand for careful planning is not an issue.

4.2 Authentic materials

As the aim for TBLT is to emulate natural authentic language use, the meaning of authenticity in leaning materials must be discussed. The start of the use of authentic materials in language teaching can be traced back to the 1970s, when TBLT emerged from the Communicative Language Teaching Approach (Al Azri & Al-Rashdi, 2014: 249). Hence, authentic materials are closely linked to TBLT. The term is, however, ambiguous and a myriad of definitions exist. Authenticity can convey the meaning of a real-world multidisciplinary activities, or it can be categorized into four parts: authenticity of text, authenticity of learner, authenticity of task, and authenticity of the classroom (Lombardi, 2007: 2-3; Al Azri & Al-Rashdi, 2014: 250). The authenticity of learner refers to "the ability of learners to interpret the meaning present in the text like the native speakers do in the real world", whereas an authentic task craves authentic communication and aims (Al Azri & Al-Rashdi, 2014: 250). An authentic classroom, however, allows the learners to share the process of language learning with all its problems.

Al Azri and Al-Rashdi merely define the authenticity of a text as anything that is of authentic nature and aids the learners to further their understanding. Nevertheless, Gilmore (2007: 98 cited in Morrow, 1977: 13) gives a more comprehensive definition: “An authentic text is a stretch of real language, produced by a real speaker or writer for a real audience and designed to convey a real message of some sort”. A common denominator in many of the definitions is the mention of native or “real” language users. As discussed in chapter 2, it can be problematic to withhold to a set image of a native speaker.

In the upcoming material package, authenticity shows in various ways. There are videos and audio clips of people using different varieties of English that the students have to identify. Moreover, they have to search for and read texts that were not necessarily created for learning purposes such as websites. The students need to be able to use relevant search terms and sources to find suitable information and to be able to understand it. Additionally, there are authentic tasks such as creating your own travel guide and participating in a debate. Those tasks imitate situations that one could face in the real world, and they demand authentic communication and aims to succeed.

5 FRAMEWORK OF THE MATERIAL PACKAGE

In this chapter, the framework of the material package will be introduced and justified. The aims and objectives and the target group, the contents of the materials and the instructions for use work to clarify the way this material package is planned to be utilized.

5.1 Aims and objectives

As introduced earlier in this paper, the upcoming materials of the material package represent the contents of the FNCCGUSE. For the third upper secondary English course, of which this materials package is designed to be a part, the curriculum mentions the following statements: Deepening cultural understanding, exploring the diversity of languages, cultures, values, and meanings, being able to produce texts on a wide range of cultural topics and phenomena of interest to them, and seeing the impact of culture and art for individuals and communities. Those go hand in hand with the aims of the materials. Moreover, the aims and benefits of anti-racism education, which this material package supports, include a possibility to affect the student's empathy, open-mindedness, confidence, and preparedness for work life. By discussing and encouraging awareness about diversity in the classroom as well as work- and personal life prevents students from developing prejudices later. Of course, this is not absolute, since students are influenced by other factors than merely the school. However, the school must offer their own share of tools for the goals of "growing into a global citizen" and "continuous learning", which are mentioned in the curriculum to come true (Finnish National Agency of Education, n.d.). In the same way, introducing the students to a diverse variety of thoughts, cultural backgrounds, and opinions

promotes acceptance and tolerance of new ideas, situations, and people (Drexel University School of Education, n.d.). All of this in mind, teaching about culture in a sensitive manner and making the students familiar with diversity in schools allows the students to feel more confident interacting with a wider range of social circles and with people from differing social cultures and perceptions (Drexel University School of Education, n.d.). These are all vital skills in today's ever-changing work and education environments, which the students will enter right after their upper secondary education. Therefore, the main goal of this material package is to highlight the importance of learning about cultures in a socially equitable way and to create creative teaching materials that come from outside the textbooks.

5.2 Target group

The instructions of the materials are made with English teachers in mind and aimed for them, whereas the tasks are aimed for the upper secondary students. The reason why upper secondary students were chosen as the target group is that the topics and themes include advanced vocabulary, and the tasks require skills of argumentation, introspection, and multiperspectivity, which can be demanding in one's second language. Therefore, adapting these materials might be troublesome for younger learners. Although the topic of culture is very relevant to lower-level learners as well, the task types and the vocabulary of these materials are too demanding for lower secondary school. Upper secondary school students, nonetheless, can be expected to be able to learn to understand and use difficult words, comprehend the history behind certain words and speech styles, and seeing the importance of sensitivity when discussing about cultural phenomena. Furthermore, they are able to reflect and put themselves in others' shoes.

As for the teacher or the educator, they have an important role as well. Even though the tasks are mainly learner centred, the teacher has to give an introduction to the topic and be available for guidance during all task phases. In cases of teacher led introductions, there are extensive instructions of what to do. The intended language for all tasks is English but the teacher can use their judgement depending on the skill level of the group whether or not Finnish is needed as an aid for some tasks. On top of that, the teacher has creative freedom over how some tasks are performed. There are comprehensive instructions for each task and some of them already offer different ways of performing the task. However, as a professional, the teacher can modify the language or task type to accommodate their group the best.

5.3 Types of activities

As this material package is about the importance of learning about different cultures around us, it will feature exercises and tasks that relate to countries of the English-speaking world. The English-speaking world is a wide concept, but I have chosen countries and cultures that represent the Anglosphere as extensively as a material package this size can. The material package includes lessons of culture in general, anti-racism, accents and varieties of English, cultural celebrations of the English-speaking world, and ends with a concluding lesson reflecting over the themes of all the lessons. During the lessons, the students get familiar with inner-circle and outer circle countries of English. They are introduced to the concept of colonialism to help understand the history of English usage in these inner and outer circle countries. The students also deepen their knowledge about a country or a variety of English in a form of a presentation and a mind-map. Moreover, one task is to create a travel guide for a celebration of an English-speaking country of the students' choice. The material package begins with instructions for the teacher. Along with those instructions, there are visual representations of the task types which the lessons utilize. The material package includes group work, individual work, whole group work, teacher led portions, watching videos, listening to audios, and searching the web.

5.4 Instructions

In accordance with TBLT, each lesson is divided into pre-task, main-task, and post-task phases. The pre-task phases include relevant terminology that is useful to understand in regard to the contents of the lesson. On top of that, the pre-task phase includes introduction to the topic and the themes in the upcoming main-task phase. The main task-phase, as the name suggests, is the focal point of the lesson. The vocabulary and information from the pre task aid the completion of the main task. The main task is typically a bigger independent or joint project. However, the pre-task phase is usually as time consuming as the main-task phase, since many of the topics require a basic level understanding of the topic at hand before being able to complete tasks and reflection upon the topic. Finally, the pre-task phases bring the lesson together. Depending on the main task, the post task can be a presentation or general reflection around the topic.

Before each lesson there is a page introducing the contents of the upcoming lesson, the goals of the lesson, and an envelope task. The meaning of the envelopes is explained in the teacher's guide. In short, it refers to a brief task that is done at the very beginning of the lesson before even going into the vocabulary of the lesson. The

idea is that during each lesson, the students complete the envelope task on a piece of paper that is put inside an envelope with the student's name on it and is then given to the teacher. There is an envelope task before each of the first four lessons. During the final lesson, lesson five, the teacher gives the envelopes back to the students because that is part of the pre-task phase of the final lesson.

As mentioned, the teacher's guide comes with visual aids for the task types. One of the task type symbols is a teacher and that implies for a teacher led portion. When there is an illustration of a teacher at the beginning of the page, that the teacher should present the contents of that page to the students. The teacher led sections are always provided with pictures and explanations of what the teacher is intended to say or present to the students. All the terminologies, for example, are marked as teacher led sections. For those, the teacher can evaluate if merely going through the vocabulary is enough for that group or if the students need more repetition with the words to understand their meaning.

6 DISCUSSION

Creating the materials was an interesting experience. I began with the idea of incorporating Task-Based Language Teaching and authentic materials into teaching of culture for upper secondary school students. While the target group and the pedagogical orientations were clear from the start, the main focus of the materials changed during the writing process. At first, the idea was to cover some aspects of culture as well as a five-lesson plan can. However, in the midst of writing the theory, the topic of anti-racism education arose as a focal theme. I found the topic highly interesting and relevant considering the topic of the thesis. Upper secondary school marks a stage in the youngsters' life when they start forming their own opinions that then carry out to their future. Anti-racism education puts the students to the role of active agents working towards a change of a socially just society. Therefore, it received extensive attention in the theory and materials. The theme of anti-racism was easily adapted to teaching of culture, since it provides context to students of how prejudices form and how extensively racism is rooted in society. According to my experiences so far, discussions and acknowledgement of racism are far too scarce in schools. I am aware that topics like racism are often thought of as sensitive subjects but in my opinion uncomforness around a topic should not lead to ignoring it. For this reason, I wanted to incorporate it in the materials. Upper secondary school students are capable of forming and changing their own opinions and critically analysing the causes and effects of their behaviour. Hopefully, ready-made materials like these on anti-racism will lower the threshold of educators when it comes to addressing and teaching their students about the topic.

As discussed above, TBLT and authenticity are a part of the materials as well. To offer clarity and coherence, each lesson is divided into pre-, main-, and post-tasks phases. Moreover, since the contents of the lessons are long, I wanted to highlight the key factors of TBLT, learner centeredness and interaction, in the materials. Because the topics are extensive and presumably new to many of the learners, the lessons

include compulsory teacher led portions. However, they only work as the foundation for the practical and reflective main tasks. Then again, authenticity in the materials offers variety. The authentic videos and audio clips challenge the students to listen to and try to understand language that is not necessarily tailored for educational purposes. The authentic tasks such as creating a travel guide, organizing a debate, and putting together a shared set of steps and rules for all to follow mimic real-life situations. Authentic materials are utilized in the materials whenever they best suited the topic and task, not necessarily in every lesson or task phase.

All in all, the aim from the beginning was to create materials outside of textbooks to teach about culture beyond stereotypes with the help of TBLT and authentic materials. That paired with creating materials that support anti-racist education were the main goals of the thesis. And even though the contents and approach changed during the process, the aims of the materials came into fruition. The theory and materials bring up relevant themes relating to culture and anti-racism therefore together they create a coherent unity. Moreover, the materials fulfil the cultural aims mentioned in the FNCCGUSE and CEFR. As for teaching and learning of cultures, those pedagogical documents mentioned the following objectives as the focal points: advancing cultural understanding, getting familiar with cultures and values from other people and communities, accepting "otherness", and reflecting on similarities and differences between cultures (CEFR, 2020; Finnish National Agency for Education, 2020). The tasks for the materials were created with those goals in mind.

Moreover, a theme that was not taken into consideration in either of the documents, anti-racism, was incorporated in the materials. Anti-racist and socially just education were integrated with the theme of culture to address concrete issues. In the materials, I wanted to steer away from the stereotypical presentations of the English-speaking countries and introduce the English-speaking world as widely as possible. Moreover, I wanted to tie the anti-racism approach with it to give concrete background and reasons to why cultural sensitivity, knowledge, and reflection are important. In my opinion, upper secondary students benefit from knowledge of the effects of colonialism on the English-speaking world and the societal effects of multi-level racism. In the material package, anti-racism viewpoint is addressed in a form of a lesson. It includes vocabulary related to anti-racism, reflection and discussion over stereotyping and prejudices, an introduction to the model of intercultural sensitivity and tasks related to that, and a group project on the levels of racism and how to take action as an anti-racist agent. Understanding those topics gives the students concrete reason to why they are seen the way they are, why they see others the way they do, and why accepting difference can be a hard yet rewarding journey.

Even though the main aims of the thesis were reached, the thesis still has its limitations. Not all aspects of culture mentioned in the theory ended up in the materials

and not all themes in the materials were introduced in the theory. Moreover, not every single topic related to culture and countries from inner circles received as much attention. With a broader set of lessons that could be achieved. Even further, the difficulty level of the themes, task types, and vocabulary limits the applicability of the materials for less advanced learners. Of course, the themes of the materials can be introduced and discussed in Finnish with younger learners but then it would not be an English lesson. Furthermore, the direct addressing of themes such as the levels of racism and colonialism might scare away some teachers. They may feel that they do not have sufficient knowledge to teach of such topics. Nevertheless, the materials are made in a way that by following them, any English teacher can introduce these themes to the students.

As for the implications of this thesis, the theme of anti-racism ought to receive more attention in all aspects of education: teacher training, curricula, and further training for the teachers. Hopefully, these materials along with other great ready-made materials on anti-racism education found on the internet are utilized more by educators and anyone working with youngsters. The purpose of the materials is to be used for educational purposes but if the teachers themselves feel like their knowledge in cultural topics and cultural sensitivity is not satisfactory, understandably they might just ignore those topics. Moreover, if there are no common guidelines and regulations to culturally sensitive and anti-racism education, the responsibility is left on the individuals. That way education is not equal for all and the stereotyping and prejudices against “others” continue to thrive and reinvent.

The process of making this thesis benefitted me creatively as a teacher. I am not typically one for aesthetics when it comes to creating anything. However, with an interesting theme and a limited time frame I was able to achieve a creative flow. All of a sudden, I was adjusting the smallest of details to match an idea of an aesthetic I had created in my head. More importantly, I deepened my own knowledge on racism in Finland, anti-racism education, colonialism, TV-series and famous people from different countries, and the celebrations around the English-speaking world. With all that I learnt during this process, I hope to be more capable of teaching of culture and addressing matters that are deemed sensitive for a greater good.

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APPENDIX - THE MATERIAL PACKAGE




TEACHING ABOUT CULTURE BEYOND STEREOTYPES

A MATERIAL PACKAGE

Amanda Nissinen

2024



Dear teacher,

Are you interested in expanding your students' knowledge and viewpoints on culture? Or a new teaching method to liven up the lessons? Look no more, since this is a ready-made material package about teaching cultures beyond stereotypes utilizing authentic materials and Task-Based Language Teaching.

There are in total five theme lessons and they are planned to be apart of the upper secondary module three "English language and culture as instruments for creative expression". The theme lessons are best suited for double lessons (2x75 minutes). However, each lesson is divided into pre-task, main-task, and post-task phases, which together create a coherent set of tasks for each lesson. Therefore, with less time, you can pick and choose only the preferred task phases that suit the time and capacity of your lesson.

These materials are created with upper secondary students in mind. The task types and topics are somewhat demanding for lower level learners but the topic is important and the materials can be adapted for younger learners with appropriate modifications. Suggestions for time management are provided with the tasks. The visual aids below help to identify what the upcoming task entails. The final lesson concludes the contents of the material package with reflection over what the students learnt during the lessons.

Before each lesson, you see the contents of the lesson summarized on one page. On the bottom of each of those introductory pages is an envelope symbol. Next to the envelope there are questions that have to do with the contents of the upcoming lesson. Before diving into the contents and tasks of the lesson, the students should answer the questions on a piece of paper. That piece of paper placed into an envelope with the student's name on it and is then handed to the teacher that keeps it safe until the last lesson, the reflection.



Group work



Individual work



Watch



Teacher led



Save for later



Search the web



Time management



Whole class

CONTENTS OF THE LESSONS

The material is divided into five lessons. The topics and activities are broad and time-consuming and they are best suited for a double-lesson (2x75 minutes).

	Topic	Pre-task	Main-task	Post-task
Lesson 1	What is culture?	<ul style="list-style-type: none"> • Terminology • Warm up discussion • A video 	<ul style="list-style-type: none"> • A cultural map of oneself 	<ul style="list-style-type: none"> • Comparison of one's own cultural map to a person from another culture
Lesson 2	Anti-racism and social justice	<ul style="list-style-type: none"> • Vocabulary • A video • Levels of cultural sensitivity 	<ul style="list-style-type: none"> • A joint poster about the levels of racism and anti-racist acts against them 	<ul style="list-style-type: none"> • Writing down some steps to becoming anti-racist
Lesson 3	Accents and "the native speaker"	<ul style="list-style-type: none"> • Terminology • Mark the English speaking countries on a world map • Circles of world Englishes 	<ul style="list-style-type: none"> • Recognize different varieties of English by listening • In groups focus on one variety and find out more information 	<ul style="list-style-type: none"> • Present your findings to another group
Lesson 4	Traditions, values, and celebrations	<ul style="list-style-type: none"> • Terminology • Brief introduction to colonialism 	<ul style="list-style-type: none"> • Making a travel guide 	<ul style="list-style-type: none"> • Voting for the best travel guide
Lesson 5	Reflection and conclusion	<ul style="list-style-type: none"> • Open the letter and see if your answers have changed 	<ul style="list-style-type: none"> • A game with words • A discussion • A debate 	<ul style="list-style-type: none"> • Final thoughts



LESSON 1

WHAT IS CULTURE?

The purpose of this lesson is to introduce the students to the multifaceted concept of culture. They have to think for themselves, learn definitions for terms, reflect on their own lives, and search for information.

Pre-task: Terminology, warm up discussion, a video.


Main-task: A cultural map of self.

Post-task: Comparison of one's own cultural map to a person from another culture.

Lesson goal: The students are able to understand that culture is multifaceted.



What do you know about cultures?
What would you like to learn about cultures?



Lesson 1 pre-task



10 minutes

Terminology:

culture kulttuuri

tradition perinne, tapa

value arvo, arvostaa

belief uskomus, usko

practice käytäntö, tapa

identity identiteetti, henkilöllisyys

Lesson 1 pre-task



15 minutes

What words and themes come to mind of the word culture?

The answers are written into an collaborative online space such as Flinga, Padlet or Google Jamboard.

Teacher: If the students find it hard to come up with answers, give them umbrella terms: Customs, traditions, language...

Add your own points and broaden the students points if necessary. Keep the writings safe for the next task.



Lesson 1 pre-task



30 minutes

Watch a video from YouTube called “What is culture and why does it matter”.

Before watching, tell the students to remember one new piece of information about culture that did not come up in the warm up discussion.

After watching, ask the students to share some of the new points from the video and add them on to the collaborative whiteboard with the previous ideas from the students.

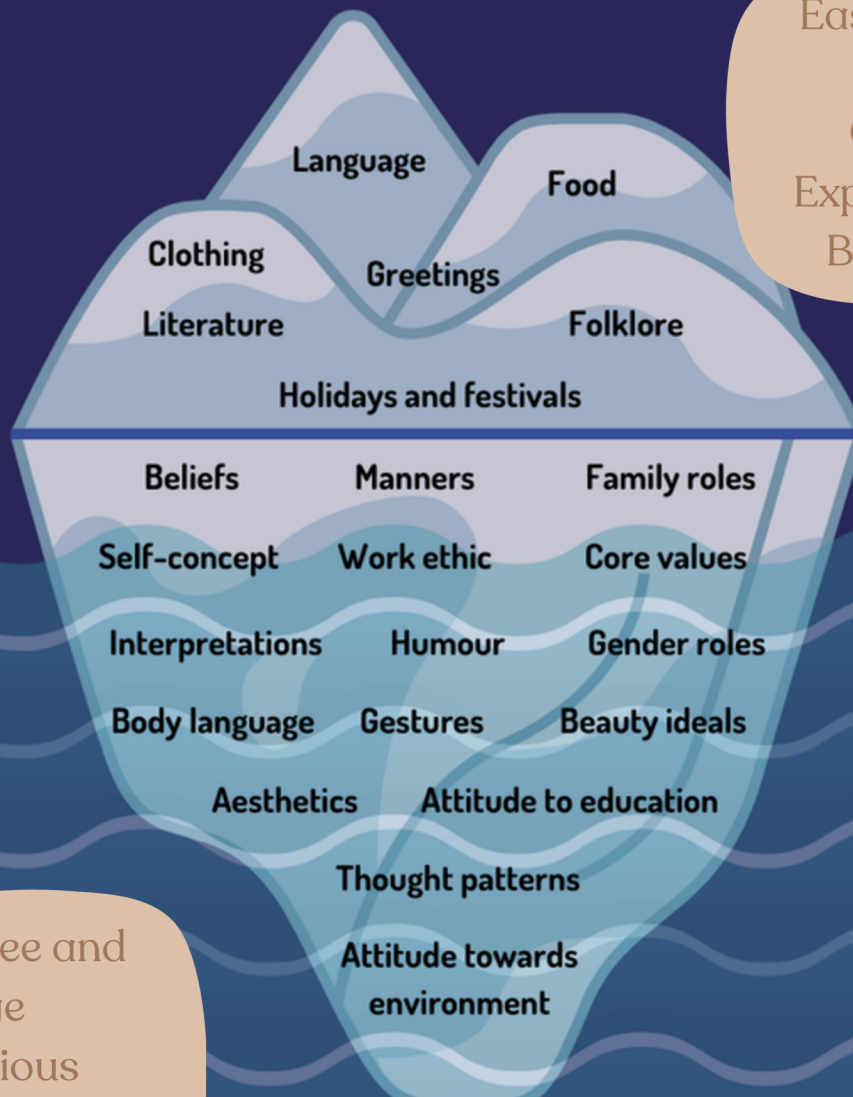
Lesson 1 pre-task



15 minutes

Take a look at the characterization of culture that was created and supplemented together. Compare the aspects of culture the group gathered to the cultural iceberg.

THE CULTURAL ICEBERG



Easy to see and change
Conscious
Explicitly taught
Big C culture

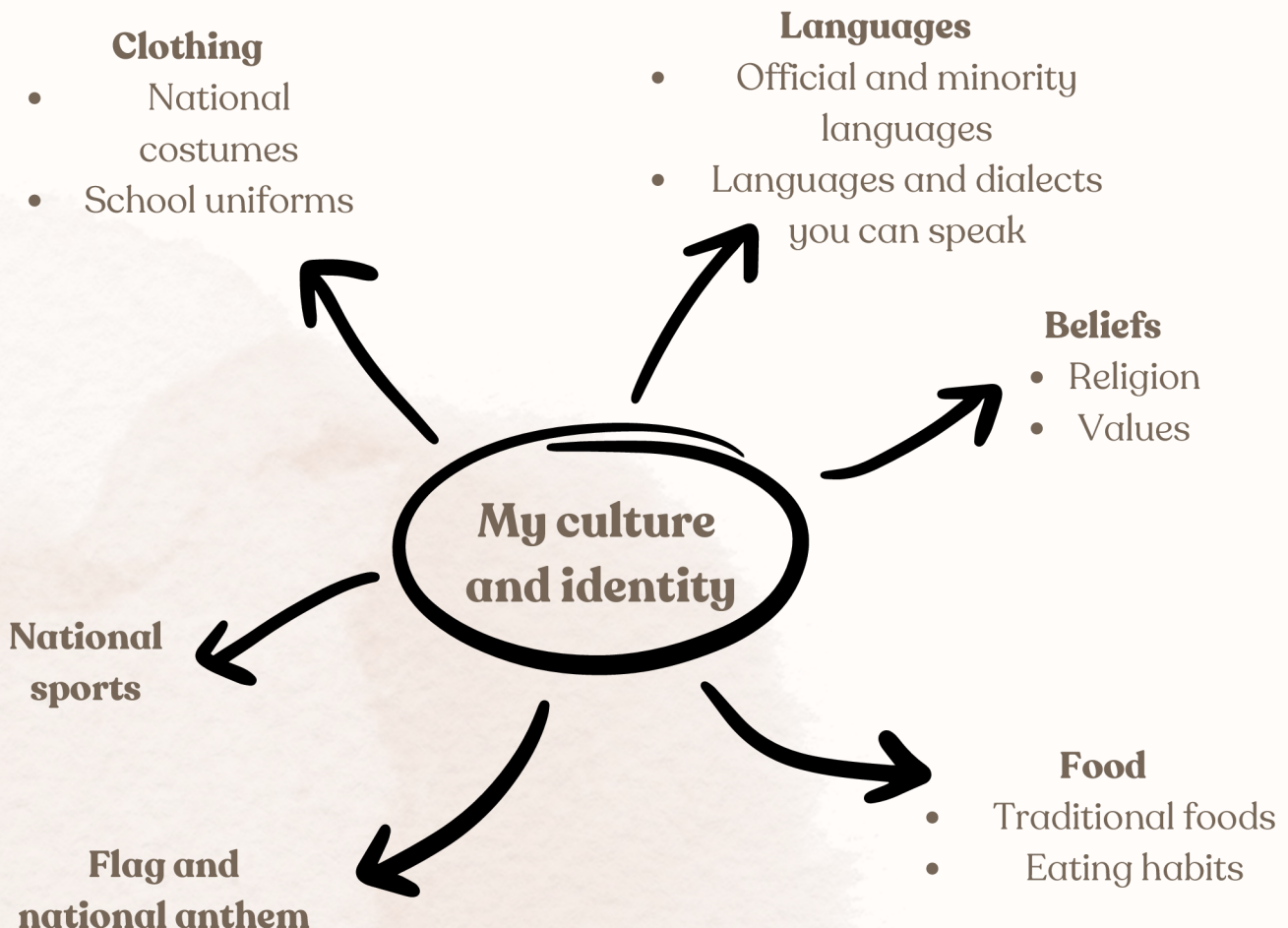
Harder to see and change
Unconscious
Implicitly learnt
Small c culture

Lesson 1 main-task



30 minutes

Create a cultural map of yourself. Assemble it based on the country you are from or the culture you identify the most with. You can find inspiration from the example below or the cultural iceberg. The mind-map can be created on paper or online using tools like Canva or Genially. Online platforms enable pictures and videos to be a part of the mind-map. Since this is not possible on paper, some aspects have to be described by words e.g. National anthem: Maamme, “Our land”, composed by Fredrik Pacius



Lesson 1 main-task



30 minutes

When you have finished the mind-map, create a new one of an imagined person representing another culture. Make sure the mind-map is clearly and logically constructed, since it will be handed over to another classmate to observe.

Clothing

- National costumes
- School uniforms

Languages

- Official and minority languages
- Dialects of the language(s)

Beliefs

- Religion
- Values

An imagined person

National sports

Flag and national anthem

Food

- Traditional foods
- Eating habits

Lesson 1 post-task



20 minutes

When everyone is done with both of the mind-maps, instruct the students to switch the mind-map of the imagined person from another country with a classmate. Digital mind-maps can be sent to the other person, whereas the ones on paper can simply be handed over. After the switch, everyone should be left with a mind-map of themselves and another mind-map created by someone else of an imagined person. The task is to compare and contrast the differences and similarities between the two mind-maps a student has.

Questions to ease the analysis:

- What does your mind-map have in common with the person from another culture?
- What is different?
- Did you find out something new about another culture? What?

After the students have had time to compare the mind-maps, divide them into groups of 3-4. In groups, the students are supposed to share their thoughts based on the questions above.



LESSON 2

ANTI-RACISM AND SOCIAL JUSTICE

The purpose of this lesson is to stir up the students thoughts about the prejudices within them and society.

Pre-task: Vocabulary, a video, and levels of cultural sensitivity.

Main-task: A joint poster about the levels of racism and anti-racist acts against them.


Post-task: Writing down some steps to becoming anti-racist.

Lesson goal: The students have become more aware of the scope of racism and know what anti-racism means in practice.



Do you think talking about racism is relevant when learning about cultures? Why?

Do you know what anti-racism means?



Lesson 2 pre-task



10 minutes

Go through the vocabulary to help the students understand what the terms mean so that they are able to use them appropriately during the lesson. The vocabulary continues to the next page.

prejudice **ennakkoluulo**

In the context of race, prejudice refers to negative attitudes and beliefs towards individuals based solely on their race or ethnicity.

discrimination **syrjintä**

The act of treating individuals or groups differently based on their race, gender, ethnicity, or other social categories. It can manifest in various forms, including employment, housing, education, and access to healthcare.

racism **rasismi**

Discrimination and prejudice against people based on their ethnic origins, skin colour, nationality, culture, mother tongue, or religion.

dismantle **purkaa**

To take apart or break down; to destroy or abolish.

anti-racism **antirasismi**

The active struggle to challenge racist ideologies, practices, and systems. It involves dismantling systemic inequalities and promoting equity for all.

Lesson 2 pre-task

non-racism **“ei rasismi”**

A passive stance that does not actively oppose racism but also does not engage in racist behaviors. It often implies a lack of awareness with the issue of racism.

social justice **sosiaalinen oikeudenmukaisuus**

The pursuit of a just and equitable society where all individuals have equal opportunities and rights, regardless of their race, gender, socioeconomic status, or other social identities. It involves addressing systemic inequalities and promoting social change.

stereotype **stereotypia**

A widely held but oversimplified and often inaccurate belief about a particular group of people. Stereotypes can be based on race, gender, ethnicity, or other social categories and can lead to prejudice and discrimination.

ignorance **tietämättömyys**

The lack of knowledge or understanding. In the context of racism, ignorance can contribute to prejudice and discrimination by perpetuating harmful stereotypes.

othering **toiseuttaminen**

The process of perceiving and treating individuals or groups as different or inferior.

Lesson 2 pre-task



15 minutes

Watch a video from YouTube called “Where are you from”.

Divide the students into small groups for discussion. Use the following questions and statements for the discussion:

What did you think about the man and his actions?

Which of these words would you use to describe him and his actions:

ignorant (tietämätön), hateful (vihamielinen), funny (hauska), racist (rasistinen), neutral (neutraali)

Why?

He was insensitive and has prejudice against the woman.

He was bullying her and used offensive language.

He was or at least tried to be funny but she overreacted.

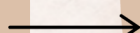
His actions were racist, because he judged her based on his prejudice.

There was nothing wrong with his actions.

Whole group discussion:

Did all the group members agree? Were there differences in opinions? What could cause this type of behaviour?

lack of knowledge



uncertainty and
faulty information



stereotyping
othering
prejudice
hate

Lesson 2 pre-task



20 minutes

Introduce the developmental model of intercultural sensitivity, DMIS, to the students. It depicts the process of understanding cultural differences. It starts from the stage of denial and works its way up to integration.

Denial of cultural differences: One's own cultural experience is the only right one. People in this stage are not interested in cultural differences.

Defense against cultural difference: "Our" culture is superior and any "others" are inferior. People in this stage acknowledge the existence of cultural differences but are threatened by them and can be highly critical towards other cultures.

Minimization of cultural difference: One's own experiences are viewed as absolute. People in this stage typically expect similarities and they may start correcting others' behavior to match their expectations.

Acceptance of cultural difference: One's own culture is experienced as apart of other worldviews. But acceptance does not imply agreement. People at this stage are interested in and considerate toward cultural differences.

Adaptation to cultural difference: One's worldview expands to gain elements from other worldviews. People at this stage are able to put themselves in others' shoes and can change their actions to communicate better in another culture.

Integration of cultural difference: One allows movement in and out of different worldviews. People at this stage are able to deal with issues that have to do with their own "cultural marginality."



Lesson 2 pre-task



20 minutes

Next, the students have to try to connect a statement with each category of the DMIS chart.

The statements are descriptions of the people in that stage and suggestions of what the people in each stage could do in order to move up on the scale. By negotiating and argumentation, the students have to connect each statement to a fitting category. This is done in pairs or small groups.

A recommendation for the teacher: For the best results, this could be done in the following manner. The previous page where all the information about the DMIS scale is, can be shown on the screen/board for the students to see. The chart and the statements below can be printed and cut apart for the students to ensamble by hand.

denial	defence	minimization	acceptance	adaptation	integration

- This stage requires developing cultural self-awareness and experiencing cultural differences.
- They have a positive attitude towards other cultures, but need to have respect for others' values and beliefs.
- Someone in this stage should learn more about other cultures and explore cultural differences.
- Realistically, a few people reach this level of cultural sensitivity.
- A person in this stage has to learn to manage their prejudice and anxiety about other cultures and learn about tolerance.
- A person in this stage can see the world through others' eyes.

Lesson 2 main-task



20 minutes

Present the levels of racism below to the students and ponder together what could be examples of the different levels of racism listed. There are some examples under the picture.

Anti-racist actions take into consideration the structural and systemic sides of racism instead of focusing only on individual discriminating thoughts and acts. To dismantle racism we have to be aware of the scope of the causes of racism. Most importantly, we have to recognize the racist and discriminating thought patterns we have learnt and to actively work to destroy them. Self-reflection can be demanding and uncomfortable, but it is part of the process.

Systemic racism



Within institutions and all across society

Institutional racism



Within institutions

Interpersonal racism



Between individuals

Internalized racism



Within individuals

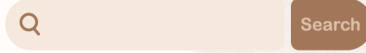
Internalized: Either internalized oppression when a person of colour holds negative beliefs of themselves or internalized privilege when a white person holds beliefs of their own superiority.

Interpersonal: Any public acts of racial hate, bias, bigotry, and prejudice from one person to another.

Institutional: People not getting hired because of their “foreign” name, white people and BIPOC being treated differently by police and the court of law, healthcare workers deeming BIPOC patients “difficult”.

Structural/systemic: Biased laws and policies that limit people’s ability to opportunities and services. E.g. teachers and the students counselor guiding students into or away from specific education or career directions based on race.

Lesson 2 main-task



45 minutes

Now that the students have been introduced to the concepts of racism, they get to concentrate on one aspect better. The main task of this lesson is to create a joint poster. The students are divided into four groups and each group makes a poster about one of the aspects of racism and how to become anti-racist. The next page includes websites and other sources that can be recommended to the students to find information from. The poster should include the following information:

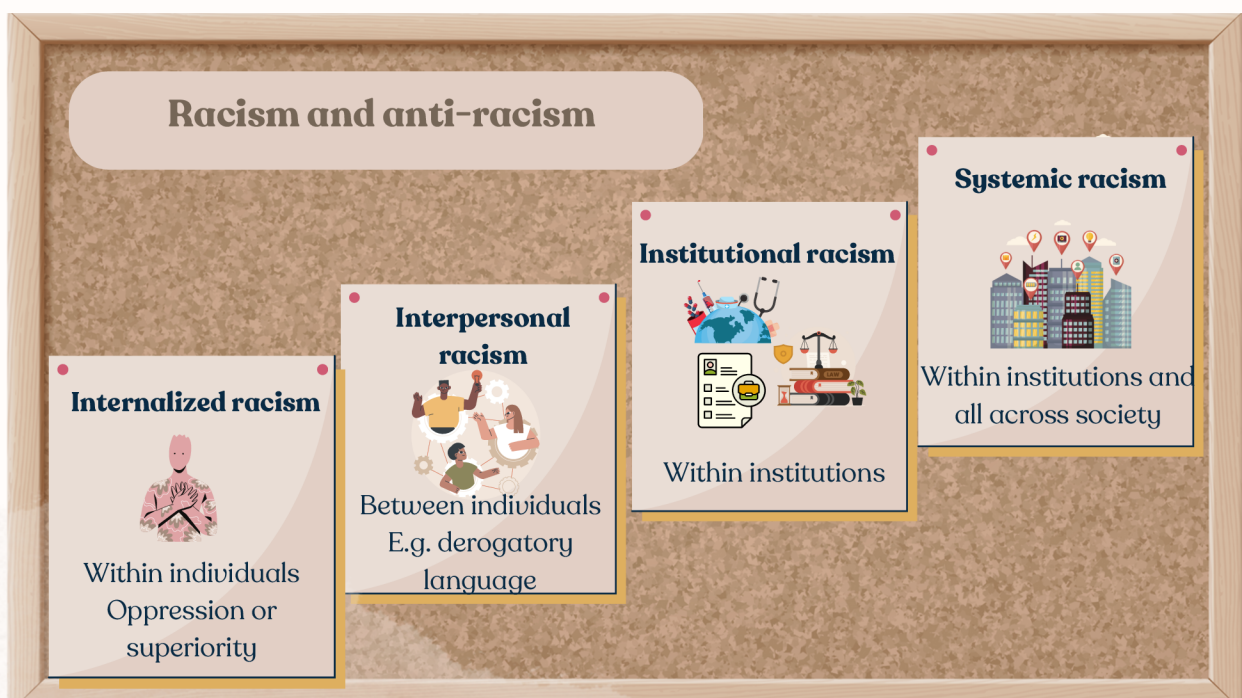
What does it mean?

Some concrete examples how it manifests in Finland.

For internalized and interpersonal: What could you and everyone else do to prohibit this type of racism?

For institutional and systemic: What should be done in order to begin dismantling racism on these levels?

When all of the posters are done, they can be joint either vertically or horizontally to depict the levels of racism in the society and what could be done to begin to dismantle racism in regards to each aspect.



Lesson 2 main-task

Websites to visit:

Punainenristi.fi

Amnesty.fi

Yhdenvertaisuusvaltuutettu.fi

Rauhankasvatusinstituutti.fi

Ihmisoikeusliitto.fi

Yhdenvertaisuus.fi

Key words to search:

Antirasismi

Rasismi

Anti-racism in Finland

Racism in Finland

Lesson 2 post-task




20 minutes

Assemble the posters together. Then in unison, write a common set of anti-racism steps and habits that everyone agrees to follow. The rules and promises can be any anti-racist acts the students can name based on the research they did for the poster or any anti-racist acts in general. Lastly, all the students sign their names on the paper to show compliance. The final product can be hung up with the posters.


Racism and anti-racism

Internalized racism




Within individuals
Oppression or superiority

Interpersonal racism




Between individuals
E.g. derogatory language

Institutional racism



Within institutions

Systemic racism



Within institutions and all across society

I am more aware and will actively address discrimination and racial acts I witness...

Signature *Signature*

LESSON 3

ACCENTS AND “THE NATIVE SPEAKER”

The purpose of this lesson is to broaden the students understanding about the varieties of English.

Pre-task: Terminology. Mark the English speaking countries on a world map. Circles of world Englishes.

Main-task: Circle of world Englishes. Recognize different varieties of English by listening. In groups focus on one variety and find out more information.

Post-task: Present your findings to another group.

Lesson goal: The students can name different varieties of English and identify characteristics related to the varieties. Their image of a native English speaker has broadened.



Draw or write:
How does a native English speaker
present to you?
How do they talk?
What type of language do they use?
Do they ever make mistakes when using
English?
Where are they from?

Lesson 3 pre-task



10 minutes

Terminology:

Native speaker **kieltä äidinkielenään puhuva**

English as a native language **englanti äidinkielenä**

English as a second language **englanti toisena kielenä***

English as a foreign language **englanti vieraana kielenä***

Official language **virallinen kieli**

Variety **valikoima, kirjo**

*The difference between a second and a foreign language:

Second language: The other official language in a multilingual country that is not the mother tongue of the learner (Swedish in Finland).

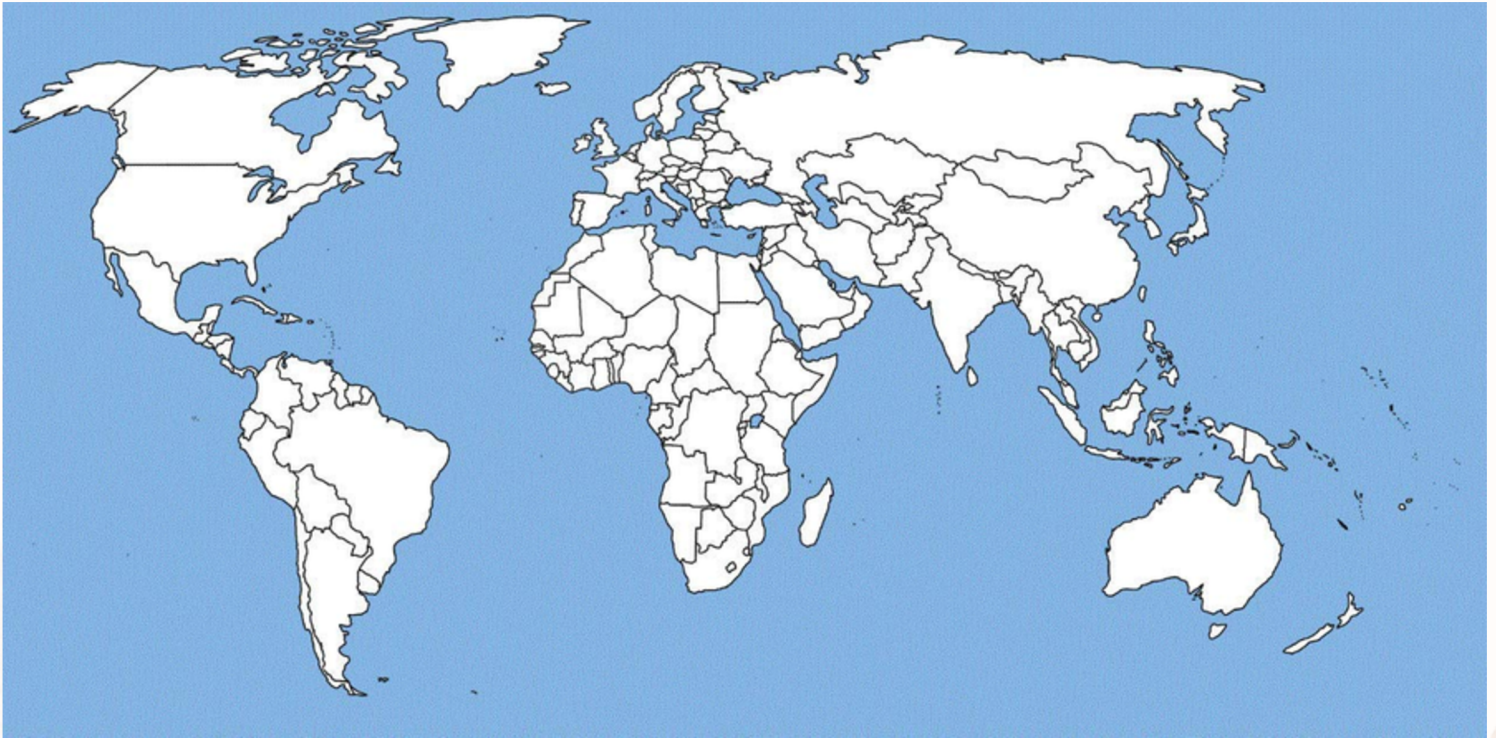
Foreign language: Any non-official language taught (in Finland languages like English, Spanish, German...)

Lesson 3 pre-task



15 minutes

Print an empty world map to the students. Their first task is to colour in all the countries, where they know or think English is an official language or one of the official languages. This is a warm up exercise, so the students have to rely on their own knowledge and do this part without any aids.



Debrief:

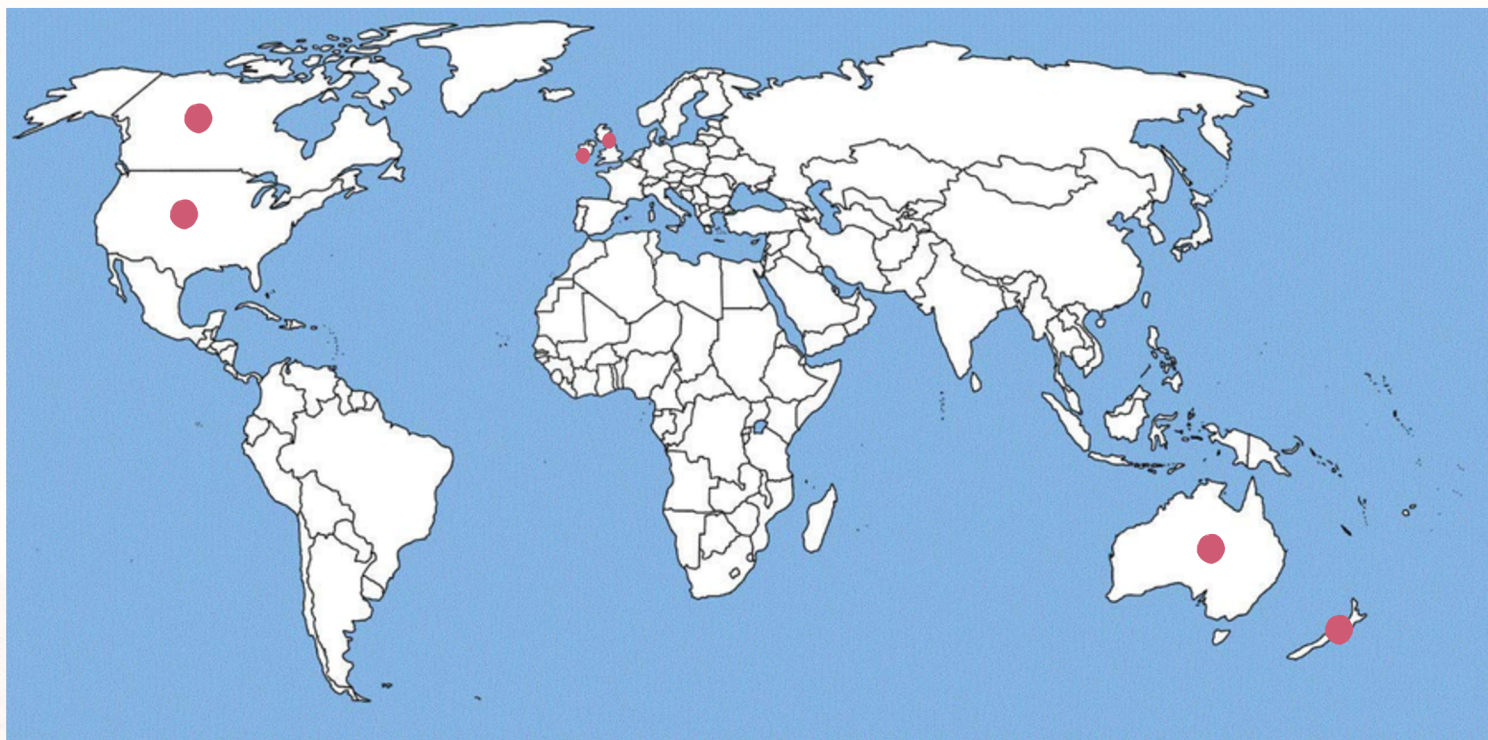
How many countries did you have in common?
What differences were there? Can you agree on the differences?
What were the first countries you coloured and why?

Lesson 3 pre-task



15 minutes

Show the answers to the students. This can be done with the help of the map below or you can colour in the countries on an empty world map similar to the students. In the picture below, the size of the ball does not carry meaning. It differs to suit the size of the country. The map below presents only so called “inner circle countries”. These are countries where the primary language is English. Ask the students if they can name these countries, what the people from that country are called, what variety of English is spoken there and their capitals for example.



The USA, Americans, American English, Washington D.C.

Canada, Canadians, Canadian English, Ottawa

Ireland, Irish, Irish English, Dublin

The U.K, British, British English, London

Australia, Australians, Australian English, Canberra

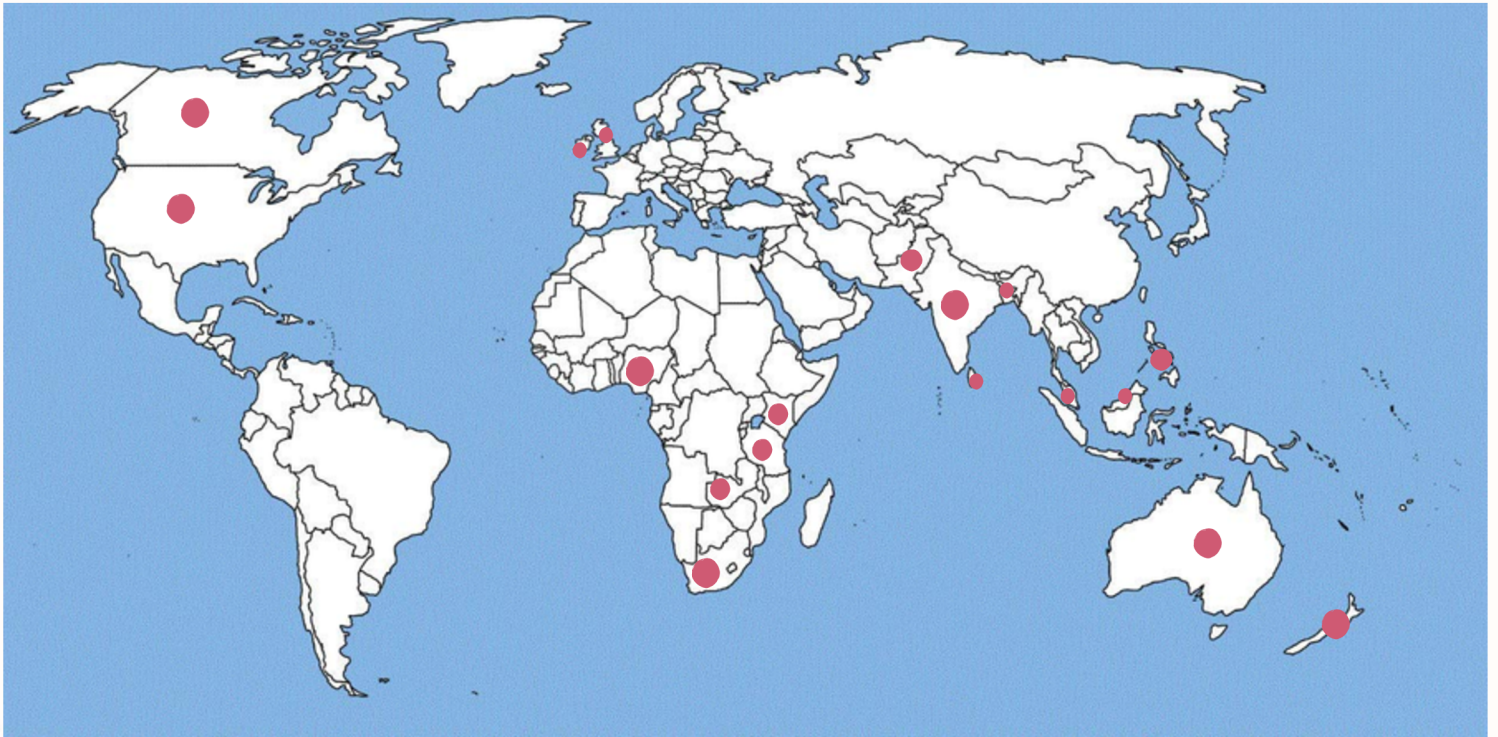
New Zealand, New Zealanders, New Zealand English, Wellington

Lesson 3 pre-task



10 minutes

Show the students the picture below. Ask if they know why more countries are colored in now? What could this picture represent? The answer and further information can be found on the next page.



Lesson 3 pre-task

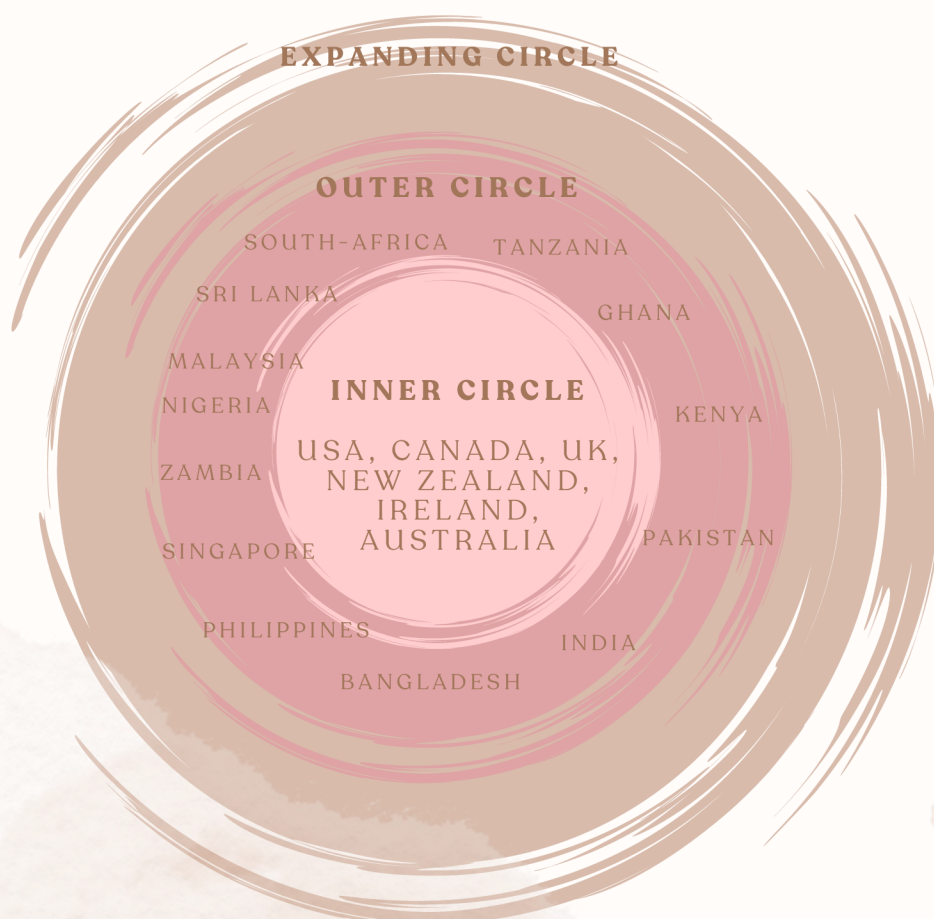


15 minutes

The picture represents the inner and outer circle countries of English. The outer circle includes countries where English use has colonial history. English is not spoken natively but can be an official “second” language or a common language in communication and business.

Below is an illustration of Kachru’s model of world Englishes. The final layer, the expanding circle includes countries where English is spoken or used as a foreign language or a lingua franca, but do not have a colonial history with English. Most of Europe, China, Russia, South Korea, Japan, and Saudi-Arabia are some examples of expanding circle countries.

The inner circle countries are deemed as “norm-providing”, meaning those countries provide the norms of the English language. Outer circle countries are labeled as “norm-developing”, which means that the norms developed in the inner circle are developed and reproduced further. The expanding circle countries are “norm-dependent”, meaning they follow and are dependent on the norms produced by the inner circle.



Lesson 3 main-task



20 minutes

In this task, the students have to listen to different varieties of English. In total there will be seven audio samples, which the students will try to recognize. To make the task a bit easier the students get to know the varieties they have to recognize.

Ask the students to write the following varieties of English to their notebooks or any piece of paper: **Australian, South-African, British, Irish, American, Canadian, and Indian.** They should be written vertically one below another to ensure some space next to each variety. The students have to number the varieties in the order that they hear them and write any characteristics down that helped them to recognize it. The students can be reminded that even though they know the varieties they have to listen for, the audio clips will be in random order.

As a teacher you can choose any video or audio clip of you liking to represent each variety of English. You can e.g. utilize the International Dialects of English Archive or the English Language and Linguistics Online for your advantage. However, there are suggestions made for each variety. There are a couple TV series recommendations for each variety but playing one of each is enough for the task. Clips to all videos can be found on YouTube. In case the students find recognizing some varieties hard, the other samples can be used as well for more input.

1. **American:** Friends, The Office
2. **Irish:** Derry Girls, Bad Sisters
3. **Australian:** Offspring, Secret City
4. **Canadian:** Fargo, Orphan Black
5. **Indian:** Delhi Crime, Fabulous Lives of Bollywood Wives
6. **South-African:** Blood & Water, Karektas
7. **British:** Downton Abbey, Friday Night Dinner

After listening to all the varieties the students should have numbered all the varieties and written a little something about what gave the variety away.

Ask the students to share their thoughts on what order the varieties were and how they recognized them. You can also ask them the following questions:

Were some of the varieties harder to recognize? Why?

Have you heard all the varieties before?

If you watch or listen content in English on your free-time, which variety is the most typical you will hear?

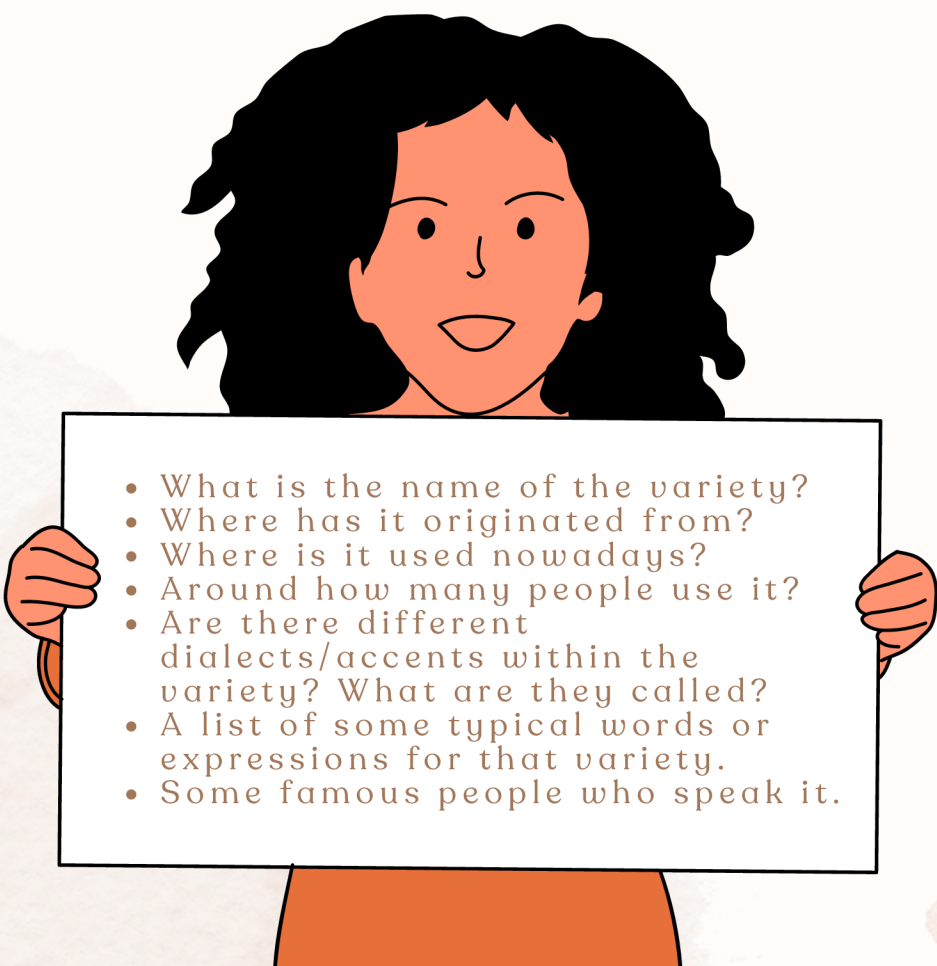
Lesson 3 main-task



45 minutes

Now that the students are a bit more familiar with varieties of English, they get to dig deeper on one of the varieties. For this task, the students can be given the opportunity to choose the groups themselves if that works out well. Their task is to search for information about a chosen variety of English and make a poster out of it. The students can choose from the following varieties: American, Irish, Australian, Canadian, Indian, South African, New Zealand English or British.

On the next page there are some search word suggestions the students can use to find information. The poster should include at least the following information:

- 
- What is the name of the variety?
 - Where has it originated from?
 - Where is it used nowadays?
 - Around how many people use it?
 - Are there different dialects/accents within the variety? What are they called?
 - A list of some typical words or expressions for that variety.
 - Some famous people who speak it.



Lesson 3 main-task

Keywords to search: (replace X with the name of the variety)

World Englishes (OED.com)

Characteristics of X English

X English origin/history

X English usage

X dialects/accents

X slang/idioms

Famous X people

Lesson 3 post-task



20 minutes

The posters are presented to another group. This is done to lower any anxiety about presentations and to save time since this way all the presentations happen at the same time. Before presenting, the students can be reminded that each member of the group should say at least one point during the presentation of the posters.

Once the groups have finished presenting their posters, they are hung up on a wall or alternatively put on desks for display. The students are advised to skim through the other posters they did not get to hear about.



LESSON 4

CELEBRATIONS, HOLIDAYS, AND HABITS

The purpose of this lesson is to get acquainted with the celebration aspects of the English speaking cultures.

Pre-task: Terminology, brief introduction to colonialism


Main-task: Making a travel guide

Post-task: Voting for the best travel guide

Lesson goal: The students understand that traditions and celebrations are not static but shaped by historical context and the mobility of people.



What celebrations and holidays can you name from any of the countries mentioned in the past lessons?



Lesson 4 pre-task



10 minutes

Terminology:

Celebration **juhla**

An event or a party that celebrates something e.g. a birthday celebration.

Holiday **loma**

Time off of school or work.

Tradition **tapa, perinne**

A way of acting or thinking that a person or a group of people have followed for a long time.

Traditional **perinteinen**

E.g. traditional values, beliefs, and costumes.

National **kansallinen, valtakunnallinen**

Relating to one nation e.g. the national sport in Finland is Finnish baseball.

International **kansainvälinen**

Referring to involvement between two or more nations e.g. Lauri Markkanen is an internationally successful basketball player.

Colonialism **kolonialismi**

The practice of a country establishing control over another region.

Empire **imperiumi**

A set of countries or regions ruled by one person or country.

Lesson 4 pre-task



30 minutes

To warm up, ask the students what they know about colonialism and the British empire. Additionally ask if they know how those relate to the celebrations of the English speaking countries mentioned in the previous lessons. After the whole class discussion, present the model below to the students about colonialism.

What?

Practice of one country establishing control over a region and exploiting its resources. The colonizers would impose their cultural and political views on the colonized people leading to extermination of the colonized country's indigenous and traditional ways of living.

Who?

The British Empire was one of the largest colonizers, controlling nations on each continent. Other historically significant colonizer countries were Spain, France, and Portugal.

Why?

To receive economic and political power and to spread Eurocentric ideas and values. The British Empire gained resources such as cotton from India and minerals from Africa and imported them into Britain. The effects of colonialism still show in the form of social inequality, language dominance, and cultural traditions.

Where?

“The sun never sets on the British Empire”. Regions in all continents but the key regions were the following.
North America: Canada and parts of the U.S before its independence.
The Caribbean islands: Jamaica, Barbados, Trinidad...
Africa: South Africa, Kenya, Egypt, Nigeria...
Asia: India, Malaysia...
Oceania: Australia and New Zealand

When?

From the 16th century all the way to the 20th century. The downfall of the British Empire began after World War I and was sealed by the independence of India in 1947.

Lesson 4 main-task



75 minutes

The British colonialism had many effects on the culture of the colonized countries. For example they spread their own holidays e.g. Christmas and Easter to the colonized countries. And the Eurocentric traditions mixed with the local traditions of the colonized country e.g. Diwali festival in India. However, not all celebrations of the English speaking countries have been a by-product of colonialism.

In the main task, the students get to make their own travel guides for a cultural festival or a celebration of the English speaking world. The purpose is to plan a trip to attend a cultural festival for intrigued tourists. The list of the celebrations and festivals are provided below for each country. Further aids with the contents of the travel guide are shown on the next page. NB! Each celebration can be only chosen once, meaning each student should choose a different celebration.

The USA: Thanksgiving, Halloween, The Aloha Festival, Independence day

Canada: Canada day, National indigenous people's day, Thanksgiving, Winterlude, K-days, Victoria day

Ireland: St. Patrick's Day, Bloomsday

Australia: ANZAC Day, Australia day, Queen's Birthday,

South Africa: Freedom day, National arts festival, Heritage day, Cape Town Jazz Festival

India: Diwali, Holi

The UK: Halloween, Guy Fawkes Night, Trooping the Colour, Cooper's Hill Cheese-Rolling, Highland Games, Notting Hill Carnival

New Zealand: Matariki, ANZAC Day, Pasifika festival, Auckland Lantern Festival

Lesson 4 pre-task

Answer at least these questions:

Tips for writing a travel guide:

What activities are typical for this celebration?

Use descriptive and persuasive language to get the tourists interest.

How is the celebration unique to that country?

Use pictures and colours to liven up the travel guide.

When does the celebration take place?

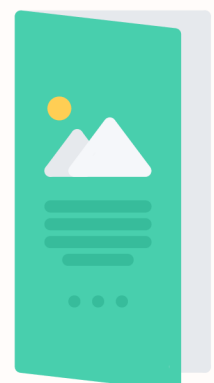
Avoid too long paragraphs and instead opt for short and concise.

What foods, costumes, or traditions are apart of it?

Pay attention to the structure, position the most important facts first.

Why should the tourist want to attend?

Take not of the target audience: a family, a lone traveller...




Lesson 4 post-task



30 minutes

Once the travel guides are finished, it's time to choose a class favourite. All the travel guides are put up for a show on a table, in front of the classroom, or around the classroom. The students will get some time to browse through the brochures and decide which one is the most convincing and intriguing. The students will choose their favourite one based on what awakened their interest the most and show it by standing next to it.

If multiple people chose the same travel guide, they have to tell each other why they chose that specific one. If some travel guides were chosen by only one person they have to tell the rest of the class why they gravitated towards that one.



LESSON 5

REFLECTION AND CONCLUSION


The purpose of this lesson is to look back to the previous lessons and reflect on what has been learnt.

Pre-task: Open the letter and see if your answers have changed.

Main-task: A game with words, a discussion, a debate

Post-task: Final thoughts

Lesson goal: The students can see improvement in their thinking and knowledge about the topics of the lessons.



Lesson 5 pre-task



30 minutes

Hand out all the envelope tasks to the students. In total, each student should have four notes.



Read the notes



Have your thoughts changed? How?



What more do you know now than at the time you wrote that note?



What lesson taught you the most?



What topic was the most interesting?

Lesson 5 main-task



20 minutes

In pairs or small groups, play a word explanation game with the words from the lessons. All the words listed in the terminologies on the previous lessons have been listed on the next page under A and B. This way the words can be shown to the students on the screen.

One person is A and the other is B. First, only A sees the screen and B turns their back to the screen. Then A explains as many words as they can without a time limit. Then roles are reversed. Finally, both parties can compare how many words they were able to guess and explain.

Lesson 5 main-task

Words for A:

culture
celebration
non-racism
value
prejudice
English as a native
language
anti-racism
identity
empire
international
national
traditional
ignorance
official language
dismantle

Words for B:

tradition
holiday
native speaker
belief
English as a second
language
colonialism
tradition
othering
discrimination
social justice
stereotype
variety
English as a foreign
language
racism

Lesson 5 main-task



20 minutes

How is non-racism different from anti-racism?

How is colonialism linked to the English speaking countries?

What is the difference between inner circle and outer circle countries? How many of them can you name?

Do you think the division to three circles reflects the way English is used in the world?

What different types of racism are there?

How many different types of celebrations of the English speaking world can you name?

Lesson 5 main-task



30 minutes

A debate on cultural differences. There will be two debates going on at different times. One is about school uniforms and the other about Halloween.

The class is divided into four. Each group is randomly assigned to be either A, B, X, or Y. The topics and group stances are given below. The students will have 30 minutes to gather data to support their stance. After that, either groups A and B or X and Y gather in front of the classroom and have the debate about their topic. Those groups that are not involved in the debate are the audience and they have a job as well. The next page includes some additional information for the debate and what each person in their role should do.

The topics and group stances for the debate:

Many students in American, British, Australian, and Irish schools have to use school uniforms. They have to be worn properly during the whole school day. Students might even get in trouble for having their tie untied or crooked. Here in Finland and many other countries there are no school uniforms and everyone can dress to their liking.

Team A: For school uniforms

Team B: Against school uniforms

Halloween is originally from the UK but celebrated widely world wide. In Finland, Halloween isn't really a tradition.

Team X: For making Halloween a tradition in Finland

Team Y: Against making Halloween a tradition in Finland



Lesson 5 main-task

Before the debate:

- 30 minutes to prepare
- Chat with your teammates and gather points to support your argument.
- Utilize the internet for your advantage if need be.
- Write down the main points you want to convey.


During the debate:

- 10 minutes in total (1 minute per team to introduce the team members and the teams stance briefly, about 8 minutes debate time)
- Everyone says at least one argument.
- Be convincing and confident.
- Remember to listen to others.

After the debate:

The audience decides/votes for the winning team based on their arguments and performance.

Reminders:

- Even if you do not actually agree with the side you were assigned, you have to defend it.
 - Focus on the topic and do not attack any person directly or personally.
- 

Lesson 5 main-task



30 minutes

Debate time!

Teams A and B about school uniforms.

Decide the winner.

Teams X and Y about Halloween.

Decide the winner.



Lesson 5 post-task



10 minutes

Would it have been easier to write an argumentative paper about your stance than debate? Why/why not?

How did it feel to argue against your own opinion?

How did it feel to argue for your own opinion?



10 minutes

What has been the biggest lesson learnt during these lessons?

One theme relating to the topic of culture is stereotyping. Name some stereotypes about Finland and Finnish people. Are they true? Are they harmful?