



Teaching Intercultural Communicative Competence alongside Language Proficiency

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Abstract

As English has established itself as a contact language, it has become increasingly important to prepare students for interaction with other non-native speakers of English during secondary education (Seidlhofer, 2005). As such, intercultural communicative competence (ICC) should be taught alongside language proficiency to prepare students for effective communication in a globalising world. The literature study revealed how Byram's (1997) ICC model and the Common European Framework of Reference's (CEFR) cultural repertoire descriptors (Council of Europe, 2017) could be used to formulate criteria to analyse how popular teaching method *Stepping Stones* has incorporated ICC. During the *Stepping Stones* case study, it appeared that while *Stepping Stones* provides a lot of culture-specific input, it does not provide exercises to develop ICC in students. To bridge this perceived gap, complementary material was designed specifically for *Stepping Stones* and based on Byram (1997) and the CEFR descriptors as teaching methods represent readily available and accessible material to facilitate the incorporation of ICC in the Dutch curriculum for English (Fasoglio & Canton, 2007).

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1. Introduction

Language proficiency is not the only component to successful communication with foreign interlocutors. Considering English has established itself as a contact language, it has become increasingly important to prepare students for interaction with other non-native speakers of English with diverse cultural backgrounds (Seidlhofer, 2005). In recent years, the importance of developing intercultural competences alongside language proficiency has been universally recognised as educators express the belief that “the primary aim of [...] foreign language acquisition is to enable learners to communicate with people coming from different linguistic and cultural backgrounds” (Lázár et al., 2007, p. 5).

Intercultural communicative competence (ICC) describes the ability to navigate intercultural differences in order to communicate successfully and can be defined as a set of knowledge, skills and attitudes which are considered essential for successful intercultural communication (Byram, 1997). ICC does not automatically develop parallel to language proficiency but instead needs to be taught, developed and practiced like any other skill (Stadler, 2011). Yet it has proven to be a challenge for teachers to implement this approach to language teaching into the secondary education curriculum of the Netherlands.

An international study was launched by the European Union in 2007 into the intercultural skills taught in foreign languages courses at each stage of compulsory education called Languages and Cultures in Europe

(LACE). Over 12 countries participated in analysing national curricula, comparing curricula to educational practices, and interviewing 78 language teachers in order to recommend how to aid the implementation of intercultural competence development alongside linguistic competence in the curriculum. The recommendation of the report was that ICC should be “developed alongside linguistic skills as a priority” (LACE, p. 10), but it was also recognised that while teachers were interested in incorporating ICC in their curricula, a lack of training, time, and materials hindered this implementation (LACE).

Stichting Leerplan en Ontwikkeling¹ (SLO), the Dutch national institution of curriculum development, conducted exploratory research into what foreign language teachers in the Netherlands understand ICC to be and to what extent they believe they incorporate the development of ICC in their lessons. While caution must be applied due to a relatively low

¹ Netherlands Institute for Curriculum Development

number of participants (176 teacher respondents), the findings presented are similar to the LACE study: teachers identified lack of time and a need for concrete lesson material that fosters ICC in order to help implement ICC into the curriculum (Fasoglio & Canton 2009).

Education has been a topic of interest in the public sector as teachers express their discontent with the general state of events in education. Complaints about the heavy workload are not only focused on better compensation, but are also centred around the little time available for essential tasks such as the revision of curricula or development of new material (Vos, 2017; Brunen, 2017). It is therefore no surprise that while teachers appear to value the development of ICC alongside linguistic proficiency, there has been little progress in terms of adapting the curricula.

The thesis aims to help teachers incorporate the development of ICC into the English curriculum of upper secondary education pre-university track (vwo) in the Netherlands by researching how ICC can be taught in secondary education.

2. Research Question

This leads to the following research question:

How can ICC be taught in the current English curriculum for upper secondary pre-university education in the Netherlands?

To answer the research question the following questions were formulated:

- 1) *What can ICC contribute to language learning?*
- 2) *What are attainment targets and assessment criteria for developing ICC in secondary education for pre-university track?*
- 3) *How is the development of ICC incorporated in teaching method Stepping Stones?*
- 4) *What kind of teaching material could be devised to teach ICC?*

The first two questions will be answered through a literature study, the third question will be answered through an analysis of teaching method *Stepping Stones*, and a design component will address the fourth question.

3. Theoretical Framework

3.1 Background

3.1.1 Introduction

This part of the theoretical framework will first introduce the Dutch national context in which the discussion concerning intercultural communicative competence (ICC) and the implementation thereof in secondary education will take place. Culture is a key dimension of ICC and it is necessary to incorporate a description of which concept of culture will be used in the definition of ICC as there are various interpretations and discussions surrounding definitions of culture alone. Finally, it will establish the definition of ICC as it is used in this thesis to promote understanding and coherence before a more in-depth discussion of ICC follows.

3.1.2 Dutch context

In 1968 the *Wet op het Voortgezet Onderwijs*² was passed and it inaugurated a new educational system and approach to teaching. It constituted major changes to the educational system by ending fragmentation in secondary education and introduced the current lower general secondary education (mavo), higher general secondary education (havo) and pre-university education (vwo) division. With the introduction of the *Tweede Fase*³ bill in 1998, four different profiles were established, each with a focus on a specific direction of education in order to provide a more universal development, inspire more cohesion between subjects, and integrate independent learning into the curriculum to better prepare for higher education (Veugelers, De Jong & Schellings, 2004)

Nowadays, the English curriculum in the Netherlands is mainly focused on improving communicative language abilities by increasing the linguistic proficiency of students (Fasoglio et al., 2015). The attainment targets for each of the different educational tracks are dictated by the College voor Toetsen en Examens⁴ (CvTE) in the national exam requirements. These requirements are based on the Common European Framework of Reference (CEFR), which is an internationally acclaimed collaboration of the Council of Europe (CoE) that aims to provide comprehensive guidelines for language education, including proficiency levels and visions on language education.

² Popularly referred to as ‘Mammoetwet’: Law on Secondary Education

³ Second Phase (bill to change upper secondary education)

⁴ Organisation for national standardised tests and exams

In the Netherlands, developing ICC in students is now perceived as an important part of foreign language teaching (Kwakernaak, Hoeflaak, Vries, 2008; Fasoglio et al., 2015). However, in their exploratory research SLO identified that while teachers are generally aware of the importance of incorporating ICC elements in the curriculum, they experience difficulty translating the concept to educational practices (Fasoglio & Canton, 2009). The few teachers who report using ICC elements in class frequently appear to focus on teaching facts about the target culture instead (Fasoglio & Canton, 2009). *Meesterschapsteam*⁵, an academic initiative that seeks to bridge the gap between theory and practice, aims to help teachers improve language education in the Netherlands by helping them include ICC development in the curriculum (“Moderne vreemde talen”).

3.1.3 Culture

Geert Hofstede defined culture by creating a measurement tool of six binary oppositions between which any culture could be placed: power distance, uncertainty avoidance, individualism/collectivism, masculinity/femininity, long/short term orientation, and indulgence/restraint (Hofstede, 2011). This cultural dimensions theory functions as a cultural communication guide that relates the effects of a society’s culture on the values and beliefs of its individuals (Hofstede, 2011). However, a binary model might lead to stereotyping target cultures (Steger, Battershy, & Siracusa, 2014, p. 920) as it might condense a complex culture to a shorthand description instead of cultivating an understanding of the diversity within cultures (Osland & Bird, 2000, p. 66).

In cultural studies discourse, culture is often defined as “the production and circulation of meaning within society” (Du Gay, Hall, Janes, Mackay, & Negus, 2013, p. 13). As such, something is cultural if it is recognised as a meaningful object and if it is then connected to a set of social practices specific to a culture (Du Gay et al., 2013, p. 4). Within society, meaning is assigned to objects by way of representing them in discourse, which is primarily achieved through language (Du Gay et al., 2013). Therefore, “any culture is primarily a system for creating, sending, storing and processing information” (Hall, 1998, p. 53).

Michael Agar (1994) expands on that idea by arguing that culture comes into focus through contact with others in a multicultural setting. He maintains that “Culture is something

⁵ Mastery team (In Dutch the name can be considered an allusion to ‘being a teacher’)

you create, something you invent to fill in the differences between you and them” (Agar, p. 138-139). This interpretation of culture identifies interaction between members belonging to different cultures as intercultural communication (Houghton, 2009), but it still needs to be concretised further to be of relevance to ICC.

Levine and Adelman’s (1993) iceberg analogy concretises the above description of culture: the distinct aspects that are easily discernible e.g. food, language, and ethnic appearance are considered surface-culture, while deep-culture consists of the more difficult to decipher aspects e.g. notions of power or marriage, personal space preferences, and approaches to decision making. The deep-surface layer of culture can be described as beliefs, attitudes, values, perceptions and communication styles (Lázár et al., p. 7). Literature and art can help learners access parts of culture that remain beneath the surface, but Levine and Adelman (1993) emphasise that everyday habits for example are just as much part of culture as classic works of literature.

This study will refer to culture as a system of meaning making to which individuals can belong, with the layers ranging from discernible and conscious cultural aspects (surface-culture) to unconscious layers that only become visible through careful reflection (deep-culture).

3.1.4 ICC definition

The topic of ICC has invited frequent research, but little consensus exists on the definition of ICC (Deardorff, 2006). This is because of the multidimensionality of the concept, but also because the terms that are used to break down the multidimensionality are often abstract and open to interpretation (Aba, 2015). Out of the many definitions, three will be discussed as they exemplify the key aspects of ICC and together form a comprehensive interpretation that will be used in this study.

A general description is offered by Guilherme (2004) who describes ICC as “the ability to interact effectively with people from cultures that we recognise as being different from our own” (p. 297). It recognises the cross-cultural element and foregrounds communication with people from different cultures, but while it is often accepted due to its general description, its non-descriptive formulation remains a point of contestation. Lussier’s definition is more inclusive as she maintains that “intercultural competence [can be]

considered [...] the ability to interact effectively with people from cultures that we recognise as being different from our own, knowing that cultures simultaneously share and differ in certain aspects, e.g. beliefs, habits and values” (“Assessing”). The aspects beliefs, habits and values strongly correspond to the iceberg analogy of culture, which is central to ICC and this study.

While it is closer to a comprehensive definition, it remains unclear what components ICC centres. Deardorff (2006) tries to include these components by describing ICC as “the ability to behave and communicate appropriately and effectively in intercultural situations based on one’s knowledge, skills and attitudes” (p. 247) where appropriateness is considered “avoidance of violating valued rules” (p. 194), and effectiveness “the achievement of valued objectives” (p. 194). Knowledge, skills and attitudes are terms described in Byram’s (1997) theory on ICC, which will be explained in the subsequent chapter.

ICC as a term has been discussed and defined so that its meaning will be less ambiguous throughout the study. Above definitions all deal with aspects of being aware of differences between cultures and being able to adapt communicative behaviour in order to communicate successfully. The more theoretical dimensions to ICC will be discussed in 3.2.2.

3.2 How does ICC contribute to language learning?

3.2.1 CEFR vision and ICC

The Council of Europe (CoE) has recently published a compendium to the CEFR to adjust their interpretation of what constitutes language learning ([CoE], 2017). The compendium (CoE, 2017) describes how the aim of language education is shifting from “native speaker mastery model” towards “plurilingual and pluricultural competence” (p. 35). For instance, the updated descriptors of competence now state “speaker of the target language” as opposed to “native speaker” (CoE, 2017, p. 217).

This plurilingual vision of language education emphasises the value of a linguistic and cultural repertoire within an individual (CoE, 2017, p. 143). Learners are now becoming ‘social agents’ who use language as a vehicle for communication (CoE, 2017, p. 27) and draw on all their competences and knowledge at their disposal to navigate and mediate social and communicative situations (CoE, 2017, p. 143).

The CEFR argues that social agents have to use their inter-related repertoire of language, combined with their general competences and various strategies in order to communicate successfully (CoE, 2017, p. 28). In appendix 1, language proficiency as interpreted by CEFR is visually represented in a model with different dimensions with subdimensions (CoE, 2017, p. 30). General competences is one of the dimensions of language proficiency and consists of Byram's (1997) *savoirs* for developing ICC. Therefore, in order to develop a cultural repertoire that enables learners to become social agents, the implementation of ICC in the curriculum should be facilitated alongside language proficiency.

However, first it is important to dispel a prevalent notion that ICC means to teach facts about a target culture and have learners parrot native speakers in order to communicate successfully. Rather, ICC aims to equip learners with the means of accessing and analysing any cultural practices by fostering a culture generic sensitivity (Caruana and Spurling, 2007). In this sense, learners of a foreign language are social agents with their own cultural baggage and tools as opposed to the perspective that learners 'borrow' a foreign language (CoE, 2017). To this end, Byram (1997) argues that while knowledge about the target culture does play a role in being able to competently communicate interculturally, an open attitude and skills to navigate that knowledge are essential aspects of ICC.

3.2.2 Byram's model on ICC

In 1994, Byram and Zarate published a paper with ideas on how ICC could be taught, which was written for a CoE project to develop sociocultural aspects of the CEFR. Based on the ideas presented here, Byram developed his model of intercultural communicative competence which remains largely uncontested (Hoff, 2014, p. 508), is continuously updated (Byram 2008; 2012), is fundamental for the development of other ICC models (Deardorff, 2006; Tsai & Houghton, 2013) and is used by the CEFR to establish attainment targets and descriptors (CoE, 2017).

Byram describes his model as a "combination of knowledge (*savoirs*), skills (*savoir-faire*), attitudes (*savoir-être*) which allow a speaker, to varying degrees to recognise, understand, interpret and accept other ways of living and thinking beyond his or her home culture" (Beacco and Byram, 2007). Competence in IC is achieved by improving these different aspects of ICC. According to Byram (1997) there are 5 dimensions that make an individual interculturally competent:

- A **curious and open attitude** (*savoir-être*) combined with a willingness to suspend judgment on others and analyse personal perspective,
- **Knowledge** (*savoirs*) not restricted to superficial (stereotypical) characteristics but additionally about social processes and identity forming in general, and how social interaction is manifested in a target culture,
- **Skills of interpreting and relating** (*savoir comprendre*) which do not include interaction but rather focus on being able to use existing knowledge,
- **Skills of discovery and interaction** (*savoir apprendre*) to bridge gaps in existing knowledge while interacting to ensure successful communication,
- **Critical awareness** (*savoir s'engager*) to evaluate own and other's culture (Byram 1997).

Byram argues that a curious and open attitude is a prerequisite for the development of ICC because if there is no desire to learn from or communicate with someone with different beliefs, values and behaviours, there will never be any development in skills or knowledge. Another precondition to successful intercultural communication identified by Byram (1997) is knowledge. Byram (1997) maintains that:

If an individual knows about the ways in which their social identities have been acquired, how they are a prism through which other members of their group are perceived, and how they in turn perceive their interlocutors from another group, that awareness provides a basis for all successful interaction (p. 36).

Furthermore, CEFR (2001) suggests 7 sociocultural categories to concretise knowledge about a society or culture: everyday living; living conditions; interpersonal relations; beliefs, values and attitudes; body language; and ritual behaviour⁶ (CoE, 2001, p. 121). Knowledge, as described by Byram (1997) and CEFR (CoE, 2001), constitutes one of the cornerstones of intercultural communication.

The skill of interpreting and relating requires existing knowledge to be able to understand and relate specific instances in the target culture. For example, a newspaper article on gun control has different connotations in the Netherlands as opposed to America, and a Dutch speaker of English needs to be able to interpret such an article in American context to be fully able to understand its meaning and implications.

⁶ A list with examples can be found in appendix 2

In unfamiliar situations people tend to draw from familiar information to interpret the what is happening and how to respond. This could lead to a wrongful interpretation since it is based on their own cultural frame of reference (Houghton, 2009). Therefore, the skills of discovery constitute an ability to use existing knowledge to be able to detect and respond to new knowledge of cultural practices. The skill to interact is to manage these different interpretations and discoveries in a real-time conversation constrained by time and mutual perceptions (Byram, 1997).

Byram (1997) maintains that four out of five aspects of interaction can be acquired through experience and reflection; however, education is key to develop critical awareness (p. 33). Critical awareness can be interpreted as being aware from which perspective judgements are made, how that perspective was gained, and how others may come to different conclusions (Boye, 2016). Houghton (2009) argues that judgements will always involve applying certain values as standards and that therefore a rational standpoint is unreachable. However, Byram (1997; 2008; 2012) advocates that critical awareness is a crucial element in language teaching as it can be used to foster student's values towards democratic citizenship (2012, p. 9).

Müller- Hartmann, Andreas, & Schocker-von Ditfurth (2007) have visualised methods of developing ICC according to Byram's (1997) model to concretise how these separate competencies can be developed in education (appendix 3). Furthermore, Lazar (1993) suggests cultural aspects considered in literature can be used to promote cultural understanding in students (p. 65-66).

ICC contributes to language learning because it prepares students to communicate not only with native speakers but with speakers of English from all cultural backgrounds by establishing a cultural repertoire. Byram's (1997) model represents a holistic approach to ICC and categorises what areas students have developed competency in and which areas still require further development.

3.3 What are attainment targets and assessment criteria for developing ICC in secondary education?

3.3.1 Introduction

This chapter will first discuss the vision of the CEFR on language education and describe the descriptors CEFR used to formulate attainment targets in relation to the CEFR levels of language proficiency. Next, requirements for assessment criteria will be discussed and Byram's (1997) model of ICC introduced as a way to establish assessment criteria.

3.3.2 CEFR descriptors for attainment targets

As established in the previous chapter, the development of pluricultural repertoire as described by CoE (2017) is closely related to the development of ICC. The compendium to the CEFR has formulated descriptors to formulate attainment targets for the development of pluricultural repertoire. These descriptors are linked to the CEFR levels of language proficiency (e.g. A1/B2)⁷. Educators can use the descriptors to correlate language proficiency levels with pluricultural repertoire descriptors to establish attainment targets for ICC. (CoE, 2017, p. 144).

The A levels are characterised by recognising “potential causes of culturally based-complications” and “acting appropriately in simply exchanges” (CoE, 2017, p. 144). The B levels transition from B1 “can generally respond to most used cultural cues” to B2 “can engage effectively in communication and coping with most difficulties that occur” (CoE, 2017, p. 144). At C levels, the ability to “explain sensitively the background of cultural beliefs, values and practices” (CoE, 2017, p. 144) is developed along with being able to “express reactions constructively with cultural appropriateness” (CoE, 2017, p. 145).

As this study focuses on the upper secondary pre-university track of education, only descriptors correlating to the corresponding CEFR level are considered relevant. A B2 level is generally reached by all students of upper secondary pre-university track education in the Netherlands (Fasoglio et al., 2015). The compendium to the CEFR (2017) maintains that if a descriptor seems too challenging, aiming for the level below facilitates development of ICC (p. 144). Therefore, the descriptors pertaining to CEFR level B1 and B2 would be most relevant for this study (see figure 1 and 2).

⁷ A succinct and global overview of the common reference levels can be found in appendix 3 where the A levels constitute a basic user, the B levels an independent user and the C levels a proficient user (p. 34).

B1	<p>Can generally act according to conventions regarding posture, eye contact, and distance from others.</p> <p>Can generally respond appropriately to the most commonly used cultural cues.</p> <p>Can explain features of his/her own culture to members of another culture or explain features of the other culture to members of his/her own culture.</p> <p>Can explain in simple terms how his/her own values and behaviours influence his/her views of other people's values and behaviours.</p> <p>Can discuss in simple terms the way in which things that may look 'strange' to him/her in another sociocultural context may well be 'normal' for the other people concerned.</p> <p>Can discuss in simple terms the way his/her own culturally-determined actions may be perceived differently by people from other cultures.</p>
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Figure 1. Descriptors cultural repertoire correlating with CEFR level B1

B2	<p>**Can describe and evaluate the viewpoints and practices of his/her own and other social groups, showing awareness of the implicit values on which judgments and prejudices are frequently based.</p> <p>**Can interpret and explain a document or event from another culture and relate it to documents or events from his/her own culture(s)/ and/or from cultures he/she is familiar document or event from another culture with.</p> <p>Can discuss the objectivity and balance of information and opinions expressed in the media about his/her own and other communities.</p> <p>Can identify and reflect on similarities and differences in culturally-determined behaviour patterns (e.g. gestures and speech volume) and discuss their significance in order to negotiate mutual understanding.</p> <p>Can, in an intercultural encounter, recognise that what one normally takes for granted in a particular situation is not necessarily shared by others, and can react and express him/herself appropriately.</p> <p>Can generally interpret cultural cues appropriately in the culture concerned.</p> <p>Can reflect on and explain particular ways of communicating in his/her own and other cultures, and the risks of misunderstanding they generate.</p>
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Figure 2. Descriptors cultural repertoire correlating with CEFR level B2

3.3.3 Assessment criteria derived from Byram

While the descriptors are helpful in establishing attainment targets of a certain level, the guidelines provided are too broad to assess development. The question for example arises how learners that show characteristics across the scales can be assessed. Additionally, how can learners be assessed if they have exceeded a lower level but have not yet attained the next level? As the compendium stated, the descriptors are intended to work on curriculum level (2017, p. 144). The attainment targets are formulated to be general and comprehensive. If teachers were to use these, they would need to prioritize specific aspects of ICC based on the learning objectives of the class or project first (Deardorff, 2011). However, to assess whether the attainment targets have been achieved, formulating assessment criteria is essential.

Currently, the CEFR does not specify assessment criteria for any of the attainment targets. This could possibly be because assessment criteria can only be formulated with specific learning objectives in mind (Deardorff, 2011). Some classes or secondary education tracks might prioritise different aspects of ICC, which makes it difficult to formulate

comprehensive assessment criteria. Moreover, as the compendium to the CEFR is a very recent addition, nothing has been published that takes the new descriptors into account yet.

A large part of the existing body of research on assessing ICC is based on the ICC model of Byram (Lussier, n.d.; Lázár et al., 2007; Deardorff, 2011; Byram, 2012). As Byram's (1997) *savoirs* address the same competences as the attainment target descriptors of the compendium (CoE, 2017) they can be used as a base to assess the development of ICC. Moreover, as the compendium (CoE, 2017) has included Byram's *savoirs* in the 'general competences' (p. 30), they themselves acknowledge how Byram can be useful to assess and establish criteria for ICC. For example, one of Byram's competences describes the skill of discovery and interaction, which are required to attain the B2 target descriptor "Can, in an intercultural encounter, **recognise** that what one normally takes for granted in a particular situation is not necessarily shared by others and can **react** and express him/herself appropriately" (CoE, 2017, p.145, my emphasis).

The assessment of ICC has been generally focused on assessing knowledge of the target culture through regular examinations consisting of multiple choice questions (Lussier, n.). However, assessing should take into consideration the skills and attitudes essential to ICC (Byram, 1997). This requires a different approach as standardised tests do not cover skills or attitudes (Lázár et al., 2007). Lussier recommends that assessment should be of a formative nature instead of a summative nature to increase student's awareness of the continuity of the development process (n.d). To this purpose, Deardorff (2011) suggests using portfolios to trace the development of ICC as many different formats (pictures, blogs, conversations etc.) can be used (p. 75).

4. General method

As became apparent in the theoretical framework, Fasoglio and Canton (2008) noted that educators see the value of implementing ICC, but recognised that (among others) a lack of material impedes the incorporation of ICC. Moreover, the competences suggested by Byram (1997) and the CEFR (2017) descriptors can function as tools for developing material to implement ICC in secondary education curriculum for English.

Van den Berg and Kouwenhoven (2008) maintain that prior to developing or introducing new material, the current situation must first be analysed (p. 21). To inventory the

current situation, a singular case and descriptive case study focuses on analysing teaching method *Stepping Stones* (Baarda, De Goede & Teunissen, 2005, p. 121-122). Teachers often rely on teaching methods as sources (Guerrettaz and Johnston, 2013, p. 779) and as such, teaching methods could present easily accessible material to educators who want to work on developing ICC but feel unable to invest the time to study the CEFR guidelines and design their own material.

Therefore, *Stepping Stones* was complemented with material to develop ICC in students. The additional material was designed with a focus on Byram's (1997) competences and the CEFR (CoE, 2017) descriptors.

As the analysis of *Stepping Stones* informs the development of the complementary material, the methodology and results of the case study will first be reported and discussed, followed by the methodology and results for the complementary material.

5. Case Study *Stepping Stones*

5.1 Introduction

This chapter will present the research results to answer questions:

3) *How is the development of ICC incorporated in teaching method Stepping Stones?*

First the methodology for the *Stepping Stones* case study will be presented and next the results will be discussed.

5.2 Methodology case study *Stepping Stones*

The literature study resulted in criteria that were used to evaluate ICC development in *Stepping Stones*. *Stepping Stones* is published by Noordhoff Uitgevers and advertised as one of the most popular teaching methods of English in the Netherlands (Noordhoff Uitgevers, n.d.) As the results of a case study are not generalisable, this popular teaching method in the Netherlands was selected to increase the usefulness of the results. Moreover, *Stepping Stones* offers teaching methods for every secondary educational track and continuously innovate the books with new approaches to language acquisition (Noordhoff Uitgevers, n.d.). These elements make *Stepping Stones* a solid testcase to further research.

Material

The latest edition, edition 5, of *Stepping Stones* will be analysed to guarantee that the results reflect the current state of the teaching method. The first three years of pre-university educational track of the *Stepping Stones* curriculum were analysed globally in order to inform the comprehensive analysis of the 4th and 5th year on what has been done to develop ICC in the lower secondary pre-university track.

The main focus of the case study was on the 4th and the 5th year of the pre-university track and these books were analysed to a greater extent to form a comprehensive picture of how ICC is developed in students by *Stepping Stones*. The exam year and the exam preparation material were not included as the focus of teachers, students and *Stepping Stones* will be on preparing for the exams. Due to practical constraints, only the upper secondary is analysed comprehensively as the linguistic skills of students are more extensive and allow for inclusion of all 5 of Byram's (1997) competences whereas the linguistic proficiency in lower secondary education is not sufficient enough to target all of the competences presented by Byram (1997).

The categorised material identified what elements to address next when designing the complimentary material for *Stepping Stones*.

Procedure

Inspired by Tammenga-Helmantel, Maijala and Donker's (2017) research into ICC development in teaching methods for German, the analysis of *Stepping Stones* consisted of two parts: evaluating whether the input that *Stepping Stones* offers contains a cultural dimension, and assessing whether the correlating activities contain developing ICC elements. The evaluation of input on the representation of culture is important for the development of ICC as Byram states that exposure to cultural input helps generate an open attitude and build knowledge, which are two pre-requisites for the development of ICC (1997).

Input is defined as all material within the regular chapters in *Stepping Stones* (reading texts, audio material for listening exercises, and video material for watching exercises). The criteria used for assessing the input on terms of cultural content were informed by the theoretical framework (1.1.3 culture). If the input referred to surface-culture aspects e.g. a text on school uniforms in the UK it was considered culture-specific, however deep-culture aspects e.g. a text on the differences between men and women were also considered culture-

specific. Additionally, everything concerning literature or art was evaluated as culture-specific input.

The culture-specific input naturally encompasses the CEFR (CoE, 2001, p. 121; appendix 2) sociocultural categories. As such, the input was analysed to provide a more detailed overview of constitutes culture-specific input in *Stepping Stones*.

Activities that required students to find factual information from the corresponding input were considered activities to develop linguistic proficiency and thus discounted for developing ICC. Activities that required students to engage with the corresponding (culture-specific) input beyond linguistic proficiency were considered to develop ICC.

Both Byram's (1997) competences and the cultural repertoire descriptors (CoE, 2017) can be used to indicate whether activities aim to develop ICC. To avoid two sets of similar results conveying an identical message, only the competences presented by Byram (1997) were inventoried. A total of 450 activities in the 4th and 5th year of pre-university track *Stepping Stones* have been identified and categorised.

5.3 Results global *Stepping Stones* analysis pre-university track year 1-3 (lower secondary)

The *Stepping Stones* books for the lower secondary pre-university track consist of 1 textbook and 2 activity books divided into 8 chapters for each year. The chapters are organised coherently as each linguistic skill has a separate section and this structure is continuously applied throughout all books (see appendix 7 for representable index of chapter 1).

Stepping Stones is CEFR-oriented and as such the level of the input and the exercises correspond to the linguistic proficiency levels as formulated by the CEFR (appendix 4). *Stepping Stones* sets the starting level at A1 for all the skills in year 1 (Beard et al., 2014, p. 9) and at the end of year 3 *Stepping Stones* aims to reach A2 for the productive skills (writing and speaking) and B1 for the receptive skills (listening and speaking) (Asselt et al., 2013a, p7). This is in accordance with the CEFR levels that Fasoglio et al. (2015) determine for the pre-university track in the Netherlands. As the focus is on the development and incorporation of ICC, this research assumes that *Stepping Stones* has correctly marked their material in order to use *Stepping Stones* as source material.

Stepping Stones seems to provide diverse culture-specific input as texts, audio files and watching files cover the sociocultural aspects as detailed by CEFR (CoE, 2001, p. 121; appendix 2). One of the reoccurring sections is designated as “Countries and Cultures” and always contains culture-specific input. The activities however, seem to be targeting linguistic proficiency skills only. Generally, a set of activities to process the supplied input has an introductory exercise (e.g. look at a picture, scan the text), an activity to increase global understanding of input, and an activity to increase comprehensive understanding of input.

As a result, students start year 4 pre-university prepared for the linguistic demands of upper secondary education. However, while they have been exposed to a variety of topics in different cultural settings, this never surpasses unconscious exposure as they never have to engage with the information itself. In order for ICC to develop, this unconscious awareness and knowledge needs to become explicit and further developed. Therefore, *Stepping Stones* seems not to have incorporated the development of ICC in the lower secondary pre-education track⁸.

5.4 Results comprehensive *Stepping Stones* analysis pre-university track year 4-5 (upper secondary)

The structure of the *Stepping Stones* books for upper secondary pre-university track is similar to that of the lower secondary pre-university track as it adheres to the same skill-oriented format. In upper secondary *Stepping Stones*, the text and activity books have been incorporated into a single book. Moreover, each chapter includes a literature section at the end (see appendix 8 for representable table of contents of chapter 1).

As described in table 1, *Stepping Stones* offers a variety of culture-specific input. (Appendix 9 presents a more detailed categorisation as suggested by the CEFR of the sociocultural aspects found in *Stepping Stones* year 4 to 5). In the majority of the chapters at least half of the supplied input has a culture-specific dimension. As noted, the exposure to culture-specific input can help develop an open attitude towards foreign cultures and foster knowledge about these cultures (Byram, 1997). These two competences are preconditions for the development of ICC (Byram, 1997) and by incorporating much input with a cultural dimension, *Stepping Stones* establishes a suitable environment to develop ICC. However,

⁸ ICC can be developed through personal pursuit or experience (see 3.2.2)

activities are necessary to process the exposure on a conscious level and consequently develop skill and a critical awareness.

Table 1 visualises the total number of input per chapter per unit per year (all texts, audio, and video material offered by *Stepping Stones*). Input culture represents what number (and percentage) of the total input considers a culture-specific dimension.

		<i>Stepping Stones</i>	Input total	Input culture
Year 4	Unit 1	CH1	12	7 (58,3%)
		CH2	11	8 (72,7%)
	Unit 2	CH3	13	13 (100%)
		CH4	11	6 (54,5%)
	Unit 3	CH5	16	7 (43,8%)
		CH6	12	11(91,7%)
Year 5	Unit 1	CH7	16	13 (81,3%)
		CH8	18	10 (55,6%)
	Unit 2	CH9	14	6 (42,9%)
		CH10	15	11 (73,3%)
Total			138	92 (66,7%)

Table 1 total number of culture-specific input in Stepping Stones pre-university track year 4 and 5

Table 2 similarly visualises the total number of activities in *Stepping Stones* per chapter per unit per year. Activities ICC represents what number (and percentage) of the total input seeks to develop ICC.

As can be observed in table 2, *Stepping Stones* offers insufficient opportunities to process culture-specific input on a level that stimulates ICC development. The vast majority of the activities seem to target the development of linguistic proficiency and generally do not consider the development of ICC or the cultural repertoire descriptors (CoE, 2017). Due the seeming arbitrariness, there is no coherence between the few activities that are included. Consequently, the activities do not enable the scaffolding of the learning material, which is considered vital in the development of ICC (Byram, 1997).

	<i>Stepping Stones</i>		Activities total	Activities ICC
Year 4	Unit 1	CH1	45	2(4,4%)
		CH2	44	0
	Unit 2	CH3	45	0
		CH4	44	0
	Unit 3	CH5	44	0
		CH6	44	1(2,3%)
Year 5	Unit 1	CH7	46	0
		CH8	46	2(4,3%)
	Unit 2	CH9	46	1(2,1%)
		CH10	46	1(2,1%)
Total			450	7(1,6%)

Table 2 total number of activities to develop ICC in Stepping Stones pre-university track year 4 and 5

The analysis of *Stepping Stones* reveals that *Stepping Stones* seems not to have incorporated ICC development into their curriculum. The fact that ICC development as of yet has not been included in the national exam requirements might have influenced the decision not to incorporate it (Fasoglio et al., 2015) in *Stepping Stones*. Alternatively, the absence of ICC development activities might be explained by the prevalent but mistaken notion that teaching the target culture achieves development of ICC (Fasoglio & Canton, 2009).

However, despite the lack of activities seeking to process the culture-specific input and development of ICC in students, *Stepping Stones* offers a wealth of texts, audio material and video material with a cultural dimension. Consequently, the suitable and appropriate input *Stepping Stones* supplies can be considered a first step in the process of developing ICC. If the input were to be complemented by additional activities that specifically target the development of ICC, *Stepping Stones* could be an accessible tool to incorporate the development of ICC in the current English curriculum of the Dutch upper secondary pre-university track.

6 Development of Complementary Material

6.1 Introduction

This chapter will present the research results to answer questions:

4) *What kind of teaching material could be devised to teach ICC?*

First the methodology for the development of the complementary material will be presented and next the results will be discussed.

6.2 Methodology design component

The design component was informed by the literature study and the results of the case study on the development of ICC in *Stepping Stones*. The complementary material is designed to be incorporated into *Stepping Stones* and therefore consists of various types of similar exercises. As such, the material is readily available, which would make it easier to implement ICC as a regular part of the English curriculum.

Procedure of design

Byram's (1997) 5 competences and the CEFR (2017) descriptors were used to guide the development of the complementary exercises. Additionally, the CEFR levels of linguistic proficiency have been adhered to (Appendix 4) to ensure the developed material is linguistically accessible to students. The cultural repertoire descriptors were primarily used as concrete attainment targets while Byram's (1997) competences functioned as a more holistic approach to the development of ICC.

As attitude (*savoir-être*) and knowledge (*savoirs*) are 2 pre-requisites (Byram, 1997), these competences function as a starting point while the 3 subsequent competences (the two skills *savoir comprendre* and *savoir apprendre*, and the critical awareness competence *savoir s'engager*) are gradually introduced as the competency level increases to scaffold the development of ICC (Byram, 1997).

The CEFR (2017) B1 cultural repertoire descriptors (1.3.2, figure 1) were considered most appropriate as the B1 level correlates to the CEFR language level of the students and because the students in English class who have used *Stepping Stones* in pre-university track lower secondary education have not encountered ICC before starting year 4. Only at the end

of year 5 it becomes possible to introduce the B2 descriptors (see 3.3.2, figure 2) as possible attainment targets.

However, not all descriptors can be incorporated within the confines of a teaching method. For B1 that pertains to the first two descriptors as requirements detail “act” and “respond” which both necessitate interaction with a foreign interlocutor. As such, whenever referred to the first descriptor of B1, this research refers to the first useable descriptor in this context, which is the third on the list “can explain in simple terms...” (CoE, 2017, p. 145). For the same reason, the second-last descriptor of B2 “interpret cultural cues correctly” (CoE, 2017, p. 145) is disregarded. Moreover, the first two descriptors of B2 target a more advanced level (indicated by the double asterisk in figure 2) and were considered unrealistic attainment targets for secondary education. The remaining descriptors are numbered 1-8 with D1-4 describing the B1 descriptors and D5-8 describing the B2 descriptors (appendix 6 contains a visual representation of the relevant descriptors).

The primary focus of the complementary material is on the B1 descriptors. The descriptors are regarded as attainment targets and therefore it was not necessary to scaffold them to enable the development of ICC like Byram’s (1997) competences. Instead, the descriptors were matched to the input best suited for the attainment of the target, with each descriptor occurring in at least 6 chapters (see appendix 5 for a schematic overview).

Even though all additional exercises function in the context that *Stepping Stones* already offers, the exercises can be divided into two categories. These two categories were designed to comply with the requirements for developing ICC as indicated by the theoretical framework.

The first category of exercises establishes an ICC dimension by adding a question, requirement or condition to existing *Stepping Stones* exercises. This occurs throughout the chapter when culture-specific input signals an appropriate occasion for reflection or discussion. Due to the fact that *Stepping Stones* already offers suitable input and exercises to engage with the linguistic dimension thereof, occasionally a single amendment to a pre-existing activity was enough to incorporate the development of ICC.

The second category consists of new exercises developed specifically to connect the input from *Stepping Stones* to ICC-related input in order to stimulate the development of ICC. These exercises target the reoccurring section in *Stepping Stones* called “Countries and Cultures” because the source material was most suited here as opposed to the sections that

focus on linguistic skills. Additional source material has selected topics that correspond to the CEFR (2001) sociocultural aspects of knowledge in order to ensure the input various cultural topics.

The complimentary material was developed for 10 chapters (starting pre-university track year 4 and continuing to the end of year 5) and on average consists of 4 exercises per chapter for a total of 45 exercises. To limit the material to be discussed, the result section will discuss 5 exemplary activities based on Byram's (1997) competences to represent the developed complementary material. All undiscussed material can be found in appendix 6 for a chronological overview.

In this iteration of the research, the complementary material has not been evaluated by users or learners. Ideally, before implementation, the material would first be verified by an expert panel of educators and be tested and evaluated in a classroom setting thereafter. The following reflection and discussion of the material will therefore focus on the "intended" curriculum; the "implemented" and "attained" curriculum should be further researched in successive research (Thijs & Van den Akker, 2007, p. 11).

6.3 Results complementary material

6.3.1 ICC development activities within the context of Stepping Stones

As established, *Stepping Stones* can be used to incorporate ICC development into the Dutch curriculum for English if it were to complement their culture-specific input with activities designed to stimulate the development of Byram's (1997) competences and attain the CEFR (CoE, 2017) descriptors. By adapting *Stepping Stones* to incorporate ICC development in their teaching method, the accessibility of ICC material is increased on a large scale. *Stepping Stones* could then offer teachers a feasible way to incorporate ICC into the curriculum without significant increases to their workload.

In order to design activities to help students develop ICC, the activities needed to scaffold Byram's (1997) competences, address the attainment targets as defined by the cultural repertoire descriptors of the CEFR (CoE, 2017) and correspond to the common CEFR linguistic levels. In the following passage, Byram's competences will be referred to as Byram 1 for curious and open attitude, Byram 2 for knowledge, Byram 3 for skills of interpreting and relating, Byram 4 for skills of discovery and interaction, and Byram 5 for critical awareness

(1997). Moreover, the descriptors will be referred to as D1-8 as established in the method section and presented in appendix 6.

A schematic overview of the structure of the complementary material is supplied in Appendix 4. It presents what competences and descriptors each chapter targets and visualises on the one hand the gradual build-up of Byram's (1997) competences and on the other hand the seemingly unstructured but deliberate distribution of the descriptors (CoE, 2017). The complete and chronological overview of all complementary material to *Stepping Stones* pre-university track year 4 and 5 (including literature-oriented examples) can be found in appendix 6, however in 6.3.2 the material will be discussed by way of several exemplary activities that demonstrate how Byram's (1997) competences can be developed and how the descriptors (CoE, 2017) can be attained within the context of *Stepping Stones*.

6.3.2 Byram 1 to 2: *Savoir-être* and *savoirs*

As previously established, an open attitude and knowledge can be fostered by exposure to culture-specific input (Byram, 1997). However, this exposure needs to be processed consciously in order to facilitate the development of the Byram's (1997) other competences. To this end, students can e.g. be asked to voice their opinion on the subject, compare it to their own culture(s), or reflect on the information in the text (Müller-Hartmann et al., 2007).

Figure 3 shows the ICC exercise that should be implemented in chapter 3, in the "countries and cultures" section, alongside a text on the Commonwealth and a video on the many different religions in India. As can be found in appendix 6, Chapter 3 targets Byram 1 and 2 and descriptor D2 and D3 and is still in the first stage of ICC development where Byram 1 to 2 need to be further developed before including the other competences (1997).

(32)	9
<p>You just read a text and watched a clip on how India is a very multicultural country where people speak many different languages and have many different religions.</p> <p>Byram 1-2</p> <p>1 Watch this clip on the Holi Festival in India https://www.youtube.com/watch?v=AbFikJ8KFZ8</p> <p>Byram 1-2</p> <p>2 Discuss: what is your first impression? Together, create a mind map of the things you saw in the video. Write down at least 10 words.</p> <p>Byram 1-2 + D2-D3</p> <p>3 This was originally a Hindu festival, but it is celebrated across the whole of India. Nowadays, it is even increasingly popular in the rest of the world. Write a paragraph about:</p> <ul style="list-style-type: none"> - What your impression is - what do you think the impression of Indian people is - Are those two impressions similar or different? Explain why. 	

Figure 3 Complementary ICC exercise 9 for chapter 3 Stepping Stones

The additional input addresses the sociocultural aspects ritual behaviour, interpersonal relations, and values, beliefs and attitudes (CoE, 2001, p.121) as it discusses a festival and religious observance, it includes community relations and relations between religious groupings, and it discusses regional cultures. These categories correspond to the culture-specific input supplied by *Stepping Stones* and were deemed suitable to develop the cultural-repertoire descriptors (CoE, 2017) and Byram 1 and 2. As this approach is replicated in the subsequent examples, the sociocultural categories (CoE, 2001, p. 121) will not be explicated again.

Furthermore, the complementary input exposes students to a new dimension of the culture they have been exploring and as such competence in Byram 1 and 2 is trained. The second question requires students to articulate their impression of the new input. On the one hand this stimulates conscious processing of the supplied information to further develop Byram 1 and 2 while on the other hand the creating of the mind map prepares students for the final question. The final question addresses both the first two competences of Byram (1997) and works towards the attainment target of the CEFR descriptors (CoE, 2017).

Descriptor 2, “Can explain in simple terms how his/her own values and behaviours influence his/her views of other people’s values and behaviours” (CoE, 2017, p. 145), is

worked towards in the final question where students are first asked about their impression, then to imagine the impression of someone else, and finally to comment on why those impressions are similar or different. In order to answer the question students will need to consider how their own values and beliefs influence their opinion of values and beliefs that differ.

Descriptor 3 “Can discuss in simple terms the way in which things that may look ‘strange’ to him/her in another sociocultural context may well be ‘normal’ for the other people concerned” (CoE, 2017, p.145) is realised through the same question as it asks students to reflect on a perspective that is not their own and comment on whether those perspectives are different or similar.

While the questions require careful consideration, the products that the students are to supply (discuss first impression, write a paragraph) are simple explanations and in line with the B1 common CEFR levels (2007).

Figure 3 shows one way of addressing ICC development in Stepping Stones by developing a new exercise, including additional input, that seeks to combine all the relevant competences and descriptors. Figure 4 represents a different way of implementing ICC by way of adding a single question to an already existing activity. This amendment should be added to exercise 23 in chapter 2, in the section “speaking”, alongside a short introductory text on the perceived differences between men and women. Chapter 2 targets Byram 1 to 2 and descriptor D1 and D2 and like chapter 3 is still in the first stage of ICC development.

(23)	8
Byram 1-2 + D1	
1 B Discuss: You just discussed the differences between men and women in your own culture. Work together to think of an example where the difference between men and women are viewed in a different way.	

Figure 4 Complementary ICC exercise 8 for chapter 2 Stepping Stones

The original exercise asks students to discuss how they perceive men and women to be different. Students can use the same vocabulary that they have encountered in the text and needed for the original speaking exercise on B1 CEFR level (2007), however now the exercise contains an ICC development dimension that asks students to consider other worlds and perspectives outside their own and normalises the existence of different beliefs and values (Müller-Hartman et al., 2007; Levine and Adelman, 1993; CoE, 2001, p. 121).

6.3.3 Byram 3: *Comprendre*

After establishing an open attitude and fostering knowledge about social interaction and identity in different cultures in the first chapters of *Stepping Stones* upper secondary pre-university track, the skill-based competences can be included in the development of ICC (Byram, 1997). While Byram 3 (skills of interpreting and relating) and Byram 4 (skills of discovery and interaction) both concern skills that students need to develop in order to become intercultural communicatively competent, they will be discussed separately due to their diverse nature. To work on Byram 3, students can e.g. be asked to contextualise information, consider different cultural perspectives, or explain information in a particular context (Müller-Hartmann et al., 2007).

Figure 5 presents the ICC exercise that should be implemented in chapter 4, in the “countries and cultures” section, alongside a text on international sport. Chapter 4 targets Byram 1 to 3 and descriptor D3 and D4 (appendix 5). Moreover, the common CEFR level (2007) is set by *Stepping Stones* at B1/B2 (Asselt et al., 2013b, p. 55) and therefore the exercise can be a little more challenging in terms of produced output.

(31) 14

Byram 3 + D3

1 Compare these front pages from the FIFA football world cup 2014. Can you guess where they are from? How did you guess? What were your clues? Find at least 3.
<http://www.telegraph.co.uk/sport/football/world-cup/10955677/The-worlds-newspapers-reacts-to-Brazils-annihilation.html?frame=2968897>



Byram 3 + D3

2 Imagine this quote was published in both newspapers: “This has been a great year for football”. What would public response be? Are these similar or different? What are factors that influence how the public responds?

Byram 3 + D4

3 Discuss: Come up with a topic that is considered ‘normal’ in the Netherlands and describe where in the world they would think differently about this.

Figure 5 Complementary ICC exercise 14 for chapter 4 *Stepping Stones*

While the new input exposes students to a new perspective and therefore additionally work to develop Byram 1 to 2, the focus of the exercise is on Byram 3 as all three questions require students to contextualise the situation (Byram, 1997). Students are asked to engage with the provided input not only by determining the context of the articles, but also by articulating what strategy they used to find out, which helps them replicate this strategy when determining the context of a different source.

To answer the question, students need to employ strategies that the development of Byram 3 targets. The obvious clue is language, but the questions encourage students to contemplate how the score (7:1) would be perceived differently in the winning and the losing country and how those emotions and thoughts could be represented in a headline.

All three questions additionally address the targeted descriptors for *Stepping Stones* chapter 4. Descriptor 3, “Can discuss in simple terms the way in which things that may look

‘strange’ to him/her in another sociocultural context may well be ‘normal’ for the other people concerned” (CoE, 2017, p.145), is implemented as the students have to consider how responses differ in a foreign sociocultural context. Descriptor 4, “Can discuss in simple terms the way his/her own culturally-determined actions may be perceived differently by people from other cultures” (CoE, 2017, p.145), is progressed by the third question as it requires students to discuss a Dutch phenomenon that might elicit other responses in a different sociocultural context.

6.3.4 Byram 4: *Apprendre*

Byram 4 (skills of discovery and interaction) are arguably the most difficult to integrate into a regular secondary education curriculum as the best way to develop these skills would be to interact with foreign interlocutors. Virtual encounter projects, inviting international speakers or study visits can be used simulate these condition (Müller-Hartmann et al., 2007) however a static teaching method (*Stepping Stones*) is unable to provide these real-time environments. Alternatively, in absence of face-to-face interaction, reflecting on cultural misunderstandings and role-playing can help the development of Byram 4 (Müller-Hartmann et al., 2007) as mediating conversations between interlocutors is part of the Byram 4 competence (1997, p. 38).

As such, figure 6 shows an exercise that aims to develop Byram 4 in chapter 7, in the “speaking” section, alongside a text on the culling of deer to protect crops, through role-play. Chapter 7 targets Byram 1 to 5 and D1 to D4. Moreover, as chapter 7 is the first chapter of pre-university track year 5, the common CEFR levels (2007) are raised to B2/C1 for the receptive skills and B1/B2 for the productive skills (Asselt et al., 2014, p. 7) which allows for an increase in the linguistic demands of the productive exercises.

(41)	32
<p>Byram 1-4 + D1-D4</p> <p>Form a group of 2 and pick a role.</p> <p>Role 1: take the position of an English farmer whose crops are being destroyed by deer Role 2: take position of a Dutch animal activist who wants to protect the forest</p> <p>Byram 1-3 + D1</p> <p>1 Write down arguments for your own role to support that opinion.</p> <p>Byram 1-4 + D2-D3</p> <p>2 Discuss: Start a conversation. Take turns in explaining your opinion and arguments. Come to a solution that will work for the both of you.</p> <p>Byram 1-4 + D1-4</p> <p>3 Reflect: how does your position influence your perspective/opinion? Was it difficult to come to a compromise? How did you manage to work it out?</p>	

Figure 6 Complementary ICC exercise 32 for chapter 7 Stepping Stones

As previously established, Byram's (1997) competences accumulate as students become more competent in intercultural communication. As such, this exercise in chapter 7 addresses several of Byram's (1997) competences as the scaffolding of the ICC-development process has prepared students. The exercise requires students to emphasise with a perspective they do not share, to communicate in such a way that a compromise can be reached and reflect on the (perhaps unconscious) decisions they have made. As deer culling is generally not practiced in the Netherlands, the topic should reflect conversation and reflection similar to that of a foreign interlocutor who holds different beliefs or values.

The role-play element helps students prepare for situations where communication between interlocutors is troubled (Byram, 1997) while the reflection questions address how cultural misunderstandings can derail communications. Additionally, students have to employ their open attitude and knowledge competence to help guide the conversation and their skills of interpreting and relating to help them realise the stance of the other interlocutor.

Moreover, chapter 7 targets all the B1 descriptors as students have been working towards attainment throughout the previous chapters. The exercises detailed above represents how the descriptors are weaved through the exercises at this point to accommodate the advanced competence of the students. The two descriptors that have been discounted for this

research are closely related in Byram 4 and these attainment target would only have been feasible if real-time interaction could be guaranteed.

6.3.5 Byram 5: *Savoir s'engager*

The final of Byram's (1997) competences is critical awareness and can be interpreted as being aware from which perspectives judgements are made, how those perspectives were formed and how those perspectives might differ for interlocutors (Byram, 1997; Boye, 2016). It requires the other ICC competences to be sufficiently developed and can be considered the culmination of the ICC developing process as it requires careful consideration (Byram, 1997). As such, it is more difficult to incorporate Byram 5 into pre-existing exercises as compared to Byram's (1997) other competences.

Moreover, in order to engage in the thought process required to develop or employ the final competence, the linguistic proficiency of the students needs to be developed to the extent that they are able to articulate the complex thoughts and processes involved. Therefore, it is only in pre-university track year 5 that Byram 5 (critical awareness) can be introduced in the exercises of *Stepping Stones*. It can be developed by letting students compare how societies deal with ingrained topics such as migration or education, or by asking them to critically evaluate their own perspectives (Müller-Hartmann et al., 2007).

Figure 7 presents the ICC exercise that should be implemented in chapter 10, in the "countries and cultures" section, alongside a text on the cultural significance of Route 66 in America. Chapter 10 targets Byram 1 to 5 and D1 to D7 and represents the final stage of ICC within the boundaries and context of secondary education and teaching method *Stepping Stones*.

(31)	42
<p>Route 66 is more than a road, it has become a cultural phenomenon that symbolises the American dream. Watch this clip where people voice their perspective on what the American Dream means by New York Times:</p> <p>https://www.nytimes.com/video/us/1194840031120/defining-the-american-dream.html</p> <p>Byram 1-2 + D1</p> <p>1 Explain the term “upward mobility” in relation to the American dream. What does the video mention about it? What are different perspectives shown in the video?</p> <p>Byram 1-3 + D3+D5</p> <p>2 Discuss: to what extent is the perspective in the video a truthful version of reality? Do you trust it to be an accurate representation? What criteria do you use to determine this?</p> <p>Byram 1-5 + D1-D2+D6+D7</p> <p>3 <u>Take a look</u> at this cartoon <i>One a plate</i> by Toby Morris on privilege: http://thewireless.co.nz/articles/the-pencilsword-on-a-plate</p> <p>A Explain in a few sentences what the cartoon is about. B How does it relate to the video of the American Dream above? C Is the educational situation in the Netherlands similar or different to the situation presented in the cartoon?</p> <p>Byram 1-5 + D2+D4</p> <p>4 Reflect:</p> <p>A how can your (cultural) background affect your future? B how can your own actions be perceived differently by others?</p>	

Figure 7 Complementary ICC exercise 42 for chapter 10 *Stepping Stones*

This exercise requires students to employ all of Byram’s (1997) competences to come to an answer. Whereas the first question provides new information to establish a frame of reference for the students, the final three questions require students to access higher competences in order to critically discuss or reflect on perspectives of a culture-specific topic.

The first half of the exercises is built around of the idea of the American dream of the self-made man and equal opportunities for everyone. The video shows a collection of different perspectives and interpretations of American citizen on the American dream to emphasise that while it is part of their cultural inheritance, it is not perceived or experienced it in the same way. Byram 1 to 4 are necessary to process the new information and contextualise the American dream in American culture, however the critical evaluation of Byram 5 is essential in examining how the American dream might not be the same for everyone.

Question 3 and 4 require students to take the concept they have built a frame of reference for in the previous questions, and apply that to a new situation. The cartoon *On a*

plate by Toby Morris visualises how equal rights are not equal opportunities and how the idea of the American dream can obscure inequality. Students are required to critically evaluate the concept in relation to the American dream, and relate that critical perspective to the Netherlands (Byram, 1997; Müller-Hartmann et al., 2007). The final question asks students to step away from the context in which they have been operating during the exercise and to engage with abstract and transcending concept of culture. This causes students to consciously review their thought process as it has been made explicit.

The new descriptors in this exercise targets the B2 cultural repertoire descriptors (CoE, 2017). D5 “Can discuss the objectivity and balance of information and opinions expressed in the media about his/her own and other communities” (CoE, 2017, p. 145) is integrated in the question where students have to evaluate the truthfulness of the New York Times video. D6 “Can identify and reflect on similarities and differences in culturally-determined behaviour patterns and discuss their significance in order to negotiate mutual understanding” (CoE, 2017, p. 145) and D7 “Can, in an intercultural encountered, recognise that what one normally takes for granted in a particular situation is not necessarily shared by others, and can react and express him/herself appropriately” (CoE, 2017, p. 145) are worked towards as students have to evaluate how the cultural inheritance of the American dream influences American citizen, how that might differ, and how that might influence conversation.

6.4 Conclusion results

As of yet, *Stepping Stones* does little to develop ICC in students, which might be due to the fact that ICC development is not a priority as it has not been included in national exam requirements or due to a lack of understanding what ICC development entails. However, *Stepping Stones*' dedication to culture-specific input establishes a fertile foundation for the development of ICC. If *Stepping Stones* were to incorporate complementary material based on Byram's (1997) competences and aimed at the CEFRL cultural repertoire descriptors (CoE, 2017) it would be able to facilitate the development of ICC.

Presently, the inclusion of the complimentary material would constitute an improvement. However, after the incorporation of the complementary material, the question of assessment arises. As Deardorff (2011) and Lussier (n.d) suggest, ICC can best be assessed in a formative manner. To that end, teachers might decide to have students establish a

portfolio containing the exercises that require students to create a product (written paragraph, audio soundbites etc.) and review the development of the students towards the end of the fifth year of pre-university track.

7 Conclusion

In conclusion, this research focused on determining how ICC could be implemented in the current English curriculum for upper secondary pre-university track in the Netherlands.

English is often used as a contact language, which increases the likelihood students will encounter interlocutors with a broad range of cultural backgrounds (Seidlhofer, 2005). Moreover, educators seemed to value the development of ICC as part of language education (Fasoglio & Canton, 2009; Lázár et al., 2007; CoE, 2017), even though ICC has not yet found its way into the current curriculum possibly due to a lack of material, a lack of understanding and/or due to the heavy workload teachers experience.

As such this research aimed to contribute to the implementation of ICC without expanding on the workload of teachers. Complementing a teaching method by designing exercises to develop ICC could implement ICC in the current curriculum without overtaxing teachers as teaching methods are readily available and allow teachers to bring the new material into the lesson despite a possible lack of time or knowledge.

Using Byram (1997) ICC model and the CEFR cultural repertoire descriptors (CoE, 2017) to analyse *Stepping Stones*, it appeared that while *Stepping Stones* does little to implement the development of ICC in the curriculum, it offers enough culture-specific input to be of use as the first set of building blocks to develop ICC. In order to implement the development of ICC in *Stepping Stones*, Byram's (1997) model and the CEFR descriptors (CoE, 2017) were used to design exercises to either engage with the provided input or supply additional input to contextualise and elaborate on the presented topics. These additional exercises aim to guide students from pre-university track year 4 that have primarily been exposed to information only to develop a conscious and nuanced competence for intercultural communication towards the end of year 5.

However, further research should aim to have the designed complementary material evaluated by educators and learners to assess the perceived suitability of the material. Moreover, after that initial evaluation, the designed material should be taught and tested in a

secondary classroom environment before attempting to implement it in *Stepping Stones* (Thijs & van den Akker, 2009). Even though the designed material is firmly grounded in theory, it only becomes useful after practical evaluation.

Additionally, future research could investigate opportunities of implementing ICC outside of teacher methods to allow a better implementation of skills of discovery and interaction as presented by Byram (1997) and include the descriptors that require real-time interaction with foreign interlocutors.

As a final point, including ICC components in a teaching method contributes to the implementation of ICC in the current curriculum for upper secondary pre-university track in the Netherlands and helps students prepare the use English in a realistic context. However, in order to incentivise publishers (e.g. Noordhoff Uitgevers for *Stepping Stones*) to enact this improvement, ICC development needs to be included in the national exam requirements. Therefore, this research joins the recommendation of Fasoglio et al. (2015, p. 47) to encompass ICC development in the Dutch national exam requirements in order to better prepare students for the situations in which they will have to use foreign languages.

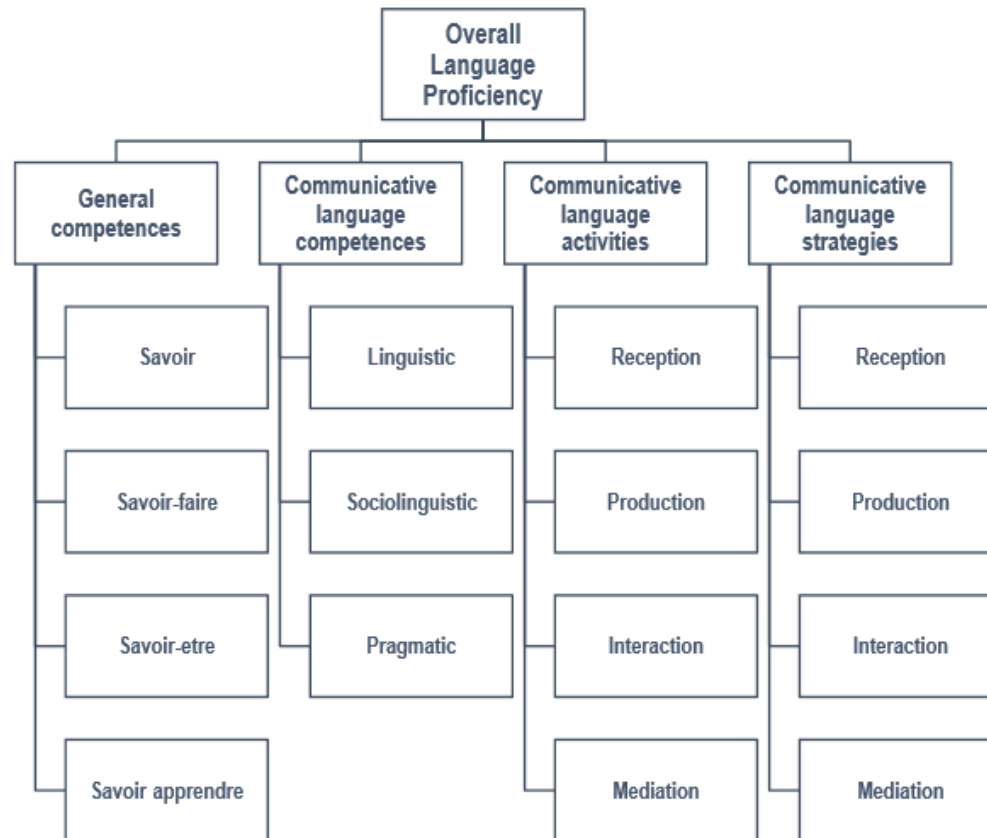
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Appendix 1 The structure of the CEFR descriptive scheme of how language proficiency is interpreted



Appendix 2 CEFR (CoE, 2001, p. 121) categories of sociocultural knowledge and examples

1. Everyday living, e.g.:

- food and drink, meal times, table manners;
- public holidays;
- working hours and practices;
- leisure activities (hobbies, sports, reading habits, media).

2. Living conditions, e.g.:

- living standards (with regional, class and ethnic variations);
- housing conditions;
- welfare arrangements.

3. Interpersonal relations (including relations of power and solidarity) e.g. with respect to:

- class structure of society and relations between classes;
- relations between sexes (gender, intimacy);
- family structures and relations;
- relations between generations;
- relations in work situations;
- relations between public and police, officials, etc.;
- race and community relations;
- relations among political and religious groupings.

4. Values, beliefs and attitudes in relation to such factors as:

- social class;
- occupational groups (academic, management, manual workforces);
- wealth (income and inherited);

- regional cultures;
- security;
- institutions;
- tradition and social change;
- history, especially iconic historical personages and events;
- minorities (ethnic, religious);
- national identity;
- foreign countries, states, peoples;
- politics;
- arts (music, visual arts, literature, drama, popular music and song);
- religion;
- humour.

5. Body language.

6. Social conventions, e.g. with regard to giving and receiving hospitality, such as:

- punctuality;
- presents;
- dress;
- refreshments, drinks, meals;
- taboos;
- length of stay;
- leave-taking.

7. Ritual behaviour in such areas as:

- religious observances and rites;
- birth, marriage, death;
- audience and spectator behaviour and ceremonies;
- celebrations, festivals, dances, discos, etc.⁷

Appendix 3 Byram's (1997) model by Müller- Hartmann, Andreas, & Schocker-von Ditfurth (2007)

	<p style="text-align: center;">Savoir comprendre / skills of interpreting and relating</p> <p><u>What? (explanation)</u> = ability to interpret a document/event from another culture, to explain and relate it to documents/ events from one's own culture, learners relate oral and written texts to each other and try to interpret each in the light of the other, involves the skill of mediation</p> <p><u>How can it be developed in class?</u></p> <p>tasks that allow careful reading, analysis, interpretation of texts – in order to achieve a change of perspective</p> <ul style="list-style-type: none"> <input type="checkbox"/> creative tasks working with literary texts (writing new scenes, new ending), look at action in literary text from the point of view of minor characters, projects/simulations – learners experience a situation from different cultural point of view (how does the American school work – what is a typical day like at such a school), role plays / certain games 	
<p style="text-align: center;">Savoirs / Knowledge</p> <p><u>What? (explanation)</u></p> <p>not primarily knowledge about a specific culture but rather k. of how social groups and identities function (own and others)</p> <ul style="list-style-type: none"> <input type="checkbox"/> knowledge of social processes, + knowledge of illustrations of those processes and their products, k. about how other people see oneself as well as k. about other people, knowledge about self and other, of interaction (individual and societal) <input type="checkbox"/> comprises traditional <i>Landeskunde</i> knowledge [autostereotypes (+/- stereotypes a person has about his/her own culture), hetero-stereotypes (+/- stereotypes sb has about other cultures)] <input type="checkbox"/> knowledge about social interaction <p><u>How can it be developed in class?</u></p> <p>facts (film, texts, internet, authentic material), working with stereotypes in class, guest speakers ...</p>	<p style="text-align: center;">Savoir s'engager / critical cultural awareness</p> <p><u>What? (explanation)</u></p> <p>ability to evaluate critically on basis of explicit criteria, perspectives, practices, products in one's own culture / other cultures, countries, closely connected with cultural studies, dealing with speakers from another culture always involves the evaluation of a culture – this often leads to an exchange of stereotypes, aiming for a critical evaluation of another culture – development of all the other 4 levels / competences necessary, including a critical perspective on one's own culture</p> <p><u>How can it be developed in class?</u></p> <ul style="list-style-type: none"> <input type="checkbox"/> critical comparison how Australian and German society deals with immigration 	<p style="text-align: center;">Savoir être / Attitudes (savoir être)</p> <p><u>What? (explanation)</u></p> <p>attitudes, values (one holds because of belonging to social groups / to a given society), attitudes of the Intercultural speaker and mediator, = foundation of ICC, curiosity, openness, readiness to suspend disbelief about other cultures and belief about one's own, willingness to relativise one's own values, beliefs, behaviours, willingness not to assume own beliefs etc. are the only possible and correct ones, ability to 'decentre' – ability to see how own values, beliefs, behaviours might look from the perspective of an outsider who has a different set of values, beliefs, behaviours</p> <p><u>How can it be developed in class?</u></p> <p>using brainstorming, visual aids when working with texts to create curiosity and interest, using texts written by or about learners from other cultures telling about their lives, children's and young adult literature, authentic texts – brought by learners (songs, interviews), virtual and face-to-face encounter projects (e-mail, exchange) – getting-to-know phase important, cultural similarities in forefront</p>
	<p style="text-align: center;">Savoir apprendre / faire / skills of discovery and interaction</p> <p><u>What? (explanation)</u> = ability to acquire new knowledge of a culture/cultural practices and to operate knowledge, attitudes, skills in real-time communication and interaction</p> <p><u>How can it be developed in class?</u></p> <p>comparing e-mails, face-to-face and virtual encounter projects (web cam), chat, study visits – ethnographic observation tasks (sounds, images, smells ...), negotiation of cultural misunderstandings, role plays, critical incidents</p>	

Appendix 4 CEFR: Common reference levels global description

Proficient User	C2	Can understand with ease virtually everything heard or read. Can summarise information from different spoken and written sources, reconstructing arguments and accounts in a coherent presentation. Can express him/herself spontaneously, very fluently and precisely, differentiating finer shades of meaning even in more complex situations.
	C1	Can understand a wide range of demanding, longer texts, and recognise implicit meaning. Can express him/herself fluently and spontaneously without much obvious searching for expressions. Can use language flexibly and effectively for social, academic and professional purposes. Can produce clear, well-structured, detailed text on complex subjects, showing controlled use of organisational patterns, connectors and cohesive devices.
Independent User	B2	Can understand the main ideas of complex text on both concrete and abstract topics, including technical discussions in his/her field of specialisation. Can interact with a degree of fluency and spontaneity that makes regular interaction with native speakers quite possible without strain for either party. Can produce clear, detailed text on a wide range of subjects and explain a viewpoint on a topical issue giving the advantages and disadvantages of various options.
	B1	Can understand the main points of clear standard input on familiar matters regularly encountered in work, school, leisure, etc. Can deal with most situations likely to arise whilst travelling in an area where the language is spoken. Can produce simple connected text on topics which are familiar or of personal interest. Can describe experiences and events, dreams, hopes and ambitions and briefly give reasons and explanations for opinions and plans.
Basic User	A2	Can understand sentences and frequently used expressions related to areas of most immediate relevance (e.g. very basic personal and family information, shopping, local geography, employment). Can communicate in simple and routine tasks requiring a simple and direct exchange of information on familiar and routine matters. Can describe in simple terms aspects of his/her background, immediate environment and matters in areas of immediate need.
	A1	Can understand and use familiar everyday expressions and very basic phrases aimed at the satisfaction of needs of a concrete type. Can introduce him/herself and others and can ask and answer questions about personal details such as where he/she lives, people he/she knows and things he/she has. Can interact in a simple way provided the other person talks slowly and clearly and is prepared to help.

Appendix 6 chronological overview of complementary material to Stepping Stones pre-university track year 4 and 5

Byram 1: *savoir-être*: open and curious attitude

Byram 2: *savoirs*: knowledge

Byram 3: *comprendre*: skills of interpreting and relating

Byram 4: *apprendre*: skills of discovery and interacting

Byram 5: *savoir s'engager*: critical evaluation

Descriptors:

B1	<p>Can generally act according to conventions regarding posture, eye contact, and distance from others. Can generally respond appropriately to the most commonly used cultural cues.</p> <p>D1: Can explain features of his/her own culture to members of another culture or explain features of the other culture to members of his/her own culture.</p> <p>D2: Can explain in simple terms how his/her own values and behaviours influence his/her views of other people's values and behaviours.</p> <p>D3: Can discuss in simple terms the way in which things that may look 'strange' to him/her in another sociocultural context may well be 'normal' for the other people concerned.</p> <p>D4: Can discuss in simple terms the way his/her own culturally-determined actions may be perceived differently by people from other cultures.</p>
B2	<p>**Can describe and evaluate the viewpoints and practices of his/her own and other social groups, showing awareness of the implicit values on which judgments and prejudices are frequently based. **Can interpret and explain a document or event from another culture and relate it to documents or events from his/her own culture(s)/ and/or from cultures he/she is familiar document or event from another culture with.</p> <p>D5: Can discuss the objectivity and balance of information and opinions expressed in the media about his/her own and other communities.</p> <p>D6: Can identify and reflect on similarities and differences in culturally-determined behaviour patterns (e.g. gestures and speech volume) and discuss their significance in order to negotiate mutual understanding.</p> <p>D7: Can, in an intercultural encounter, recognise that what one normally takes for granted in a particular situation is not necessarily shared by others, and can react and express him/herself appropriately.</p> <p>Can generally interpret cultural cues appropriately in the culture concerned.</p> <p>D8: Can reflect on and explain particular ways of communicating in his/her own and other cultures, and the risks of misunderstanding they generate.</p>

Legend/key for codes and colours of complementary material:

Each chapter shows which of Byram's (1997) competences and which descriptors it targets. This is also indicated on every exercise: Byram is indicated as Byram 1 to 5 in **green**, the descriptors for B1 are indicated with D1 to 4 in **green**, and the descriptors for B2 are indicated with D5-8 in **yellow**. All exercises that seek to develop ICC through literary input are **purple**.

The number in the top left corner indicates alongside which exercise the new/additional questions should be positioned in stepping stones. (30) for example indicates that the exercise should be tagged onto exercise 30 in *Stepping Stones* or should be positioned before or after exercise 30 of the chapter concerned.

The number in the top right corner indicates the number of the exercise in relation to total exercises. For example, a 7 indicates that it is the seventh exercise in the series of the complementary, regardless of what chapter the exercise belongs in.

Byram 1-3 indicates the inclusion of Byram 1, Byram 2, and Byram 3 whereas Byram 1+3 indicates the inclusion of Byram 1 and Byram 3 only.

All additional input is accompanied with a **blue hyperlink** to the source.

Year 4

Chapter 1

Byram 1-2 + D1 + D4

(30)	1
<p>Byram 1</p> <p>1 Some people feel that monarchs don't belong in our society, others think they are still important. What is your opinion?</p> <p>Byram 2 + D1</p> <p>2 What role do Monarchs have in the Netherlands? How is that different and/or similar to the role of British monarchs? Write down 3 things.</p> <p>D4</p> <p>3 Watch this clip of the Dutch king Willem-Alexander at a music event on his tour through the United States of America. https://www.youtube.com/watch?v=gOHaHrC-Ooo</p> <p>A What impression does the video give you of the Dutch Monarch? B What differences can you find between how British and Dutch Monarchs present themselves from the previous text and this clip? C Discuss: how would someone from Britain perceive a Dutch Monarch? What do you base this idea on?</p>	
(10)	2

Byram 1-2 + D1

1 B Discuss: what languages are spoken in the Netherlands. When do you count something as a language?

(23)

3

D4

1 B Discuss: how does your top 3 words make you appear to others?

(37)

4

D4

2 B Discuss: are jokes universally funny? Is humour the same across the world?

C Write down a Dutch joke and translate it to English. Is it still funny? Explain why.

Year 4**Chapter 2****Byram 1-2 + D1-D2**

(29)

5

In the previous exercise, you created a list of typical characteristics of American and Britons based on the information of the text.

Byram 1-2 + D2

1 The text presents doggy bags as an example of how American and British culture are different. How can culture play a role in how things are perceived?

Byram 1-2

2 Discuss examples that disprove either the American or the British stereotypes listed above. Come up with at least one celebrity who does not fit the stereotype.

Byram 1-2 + D2

3 A Watch this clip of Legally Blonde (2001) where main character Elle Woods discovers a piece of information that helps her win her lawsuit. Write down what happens.

<https://www.youtube.com/watch?v=I6uGId-a758>

B Discuss: what role do stereotypes play in this scene?

(30)

6

Byram 1-2 + D2

5 Write a paragraph about what you believe stereotyping is about:

- Why do people stereotype?
- What is the effect of stereotyping?
- Do people across the world have the same stereotypes? Why yes/no?

(1)

7

Byram 1-2 + D1

1 C Does culture play a role in how you spend your weekend?

(23)

8

Byram 1-2 + D1

1 B Discuss: You just discussed the differences between men and women in your own culture. Work together to think of an example where the difference between men and women are viewed in a different way.

Literature (2)

9

Byram 1-2

The moment before the gun went off by Nadine Gordimer is set in South-Africa at a time it was deeply affected by racial segregation (*apartheid*).

Byram 1-2 + D3

1 From which perspective does the narrator tell the story? How does this affect the story?

Byram 1-2 + D2

2 What role do stereotypes play in this short story? (Your answers for exercise (30) might help here.

Byram 1-2

3 One of the themes is the difference between perception and truth (or appearance versus reality). What other perspectives are introduced in the story? Who do they belong to?

Byram 1-2

4 Rewrite part of the story: take three paragraphs that you feel are most suited and rewrite these from one of the other perspectives mentioned in the story. What elements, thoughts or events would be affected?

Year 4
Chapter 3
Byram 1-2 + D2-D3

(32)	10
<p>You just read a text and watched a clip on how India is a very multicultural country where people speak many different languages and have many different religions.</p> <p>Byram 1-2</p> <p>1 Watch this clip on the Holi Festival in India https://www.youtube.com/watch?v=AbFIkJ8KFZ8</p> <p>Byram 1-2</p> <p>2 Discuss: what is your first impression? Together, create a mind map of the things you saw in the video. Write down at least 10 words.</p> <p>Byram 1-2 + D2-D3</p> <p>3 This was originally a Hindu festival, but it is celebrated across the whole of India. Nowadays, it is even increasingly popular in the rest of the world. Write a paragraph about:</p> <ul style="list-style-type: none"> - What your impression is - what do you think the impression of Indian people is - Are those two impressions similar or different? Explain why. 	

(1)	11
<p>D3</p> <p>4 How do you think an American would react if you told him/her that you don't believe in the moon landing. Explain your thoughts.</p>	

(37)	12
<p>Byram 1-2 + D2-D3</p> <p>3) Discuss: why do you think Scots value the legend of Loch Ness? Do you think it is weird for them? Why yes/no? Why do you think Scots and Dutch people think differently on this topic?</p>	

Literature (23)	13
<p>B William Shakespeare is widely regarded as the greatest writer of the English language. His poems and plays are considered by many the highlight of Western Culture.</p> <p>Byram 1-2 + D3</p>	

1 Take a look at the Asian Shakespeare Intercultural archive. It is filled with performances of Shakespeare's famous plays with Asian actors and themes. Write down 3 things that stand out to you while exploring.

<http://a-s-i-a-web.org/en/home.php>

Byram 1-2 + D2

2 Would you consider these plays part of Asian or Western Culture? Write paragraph to explain your thoughts.

Year 4

Chapter 4

Byram 1-3 + D3-D4

(31)

14

Byram 3 + D3

1 Compare these front pages from the FIFA football world cup 2014. Can you guess where they are from? How did you guess? What were your clues? Find at least 3.

<http://www.telegraph.co.uk/sport/football/world-cup/10955677/The-worlds-newspapers-reacts-to-Brazils-annihilation.html?frame=2968897>



Byram 3 + D3

2 Imagine this quote was published in both newspapers: "This has been a great year for football". What would public response be? Are these similar or different? What are factors that influence how the public responds?

Byram 3 + D4

3 Discuss: Come up with a topic that is considered 'normal' in the Netherlands and describe where in the world they would think differently about this.

(28)	15
Byram 1 + 2	
B Discuss: do you have any personal experience meeting or chatting with people from a foreign country? Swap stories with at least two classmates.	

(37)	16
Byram 2	
1 <i>New Girl</i> is an example of a typical American sitcom. Create a mindmap of at least 5 things you associate with American sitcoms. Mention at least 2 other American sitcoms you know.	
Byram 1-2 + D3-D4	
2 Discuss:	
<ul style="list-style-type: none"> - How representable for American life do you think sitcoms are? - Do you know of a sitcom that works in a different way than standard sitcoms? - How do you think American people regard sitcoms? Is that different or similar to the way in which you view them? - What do you think American people would think of Dutch series? 	

Literature (6)	17
Byram 2-3	
1 Despite this being a dystopian future, it is still possible to find out where in the world this take place. Which hints are in the text? Can you figure out the setting?	
Byram 2-3 + D3-D4	
2 This excerpt from the <i>Hunger Games</i> (Suzanne Collins, 2008) describes a tradition of that time and place that seems bizarre to the reader. What tradition does your home culture have that would seem strange to the people in the novel?	

Year 4**Chapter 5****Byram 1-3 + D1-D4**

(31)	18
Byram 2 + D1	

1 Watch this clip from the BBC on Scottish Independence. Write down the relationship between Scotland and Britain.

<https://www.youtube.com/watch?v=4Fvj13u8p9o>

Byram 1-3 + D2-D3

2 At one point, one of the speakers mentions that he feels he is part British and part Scottish. Discuss:

- What do you think he means?
- What do you think about that? Could you feel that way?
- What influences your perspective and ideas about this topic?
- Do you think it is similar or different to the relationship between the Netherland and Europe?

(18) Replace writing exercise -> Bias in society

19

1 Read: Cultural Induced Blindness: those who see are also blind

<https://www.psychologytoday.com/blog/she-comes-long-way-baby/201507/culturally-induced-blindness>

Byram 1-2 + D2-D4

2 Do you think the riddle in the beginning of the article is a good example of cultural induced blindness? How does it work? Explain your thoughts.

A boy was seriously hurt in a car crash and his father, who was driving, was killed instantly. The boy was rushed to the hospital to undergo surgery. As the surgery team assembled, the chief surgeon suddenly exclaimed, "I cannot operate; this is my own son!" How was this possible?

Byram 1-2 + D2-D4

3 After reading the text you feel inspired and want to write a friend about this new concept. In your letter/mail include:

- Explain what cultural induced blindness is.
- Explain how cultural induced blindness can influence your opinion without being aware of it.
- Why is it difficult to do something about it?
- What can you do to become more aware?

(28)

20

B

Byram 2 + D1

1 After you have created your list, redo the list with a different country/culture in mind.

Byram 1 + 3

2 Discuss: did you make different choices? Explain your thoughts behind the choices that you have made.

(37)

21

B

Byram 2-3

1 Look at these 3 pictures. Can you guess where they are from? What clues did you use to determine the answer? What do the pictures reveal about culture?

Year 4**Chapter 6****Byram 1-4 + D1-D4**

(31)

22

Byram 1-2

1 Watch these trailers of American vs Australian MasterChef. What do you notice?

Australian: <https://www.youtube.com/watch?v=KOSnbK-5zVE>

American: <https://www.youtube.com/watch?v=-9WPjeJ2TUc>

Byram 2-3

2) The two trailers show two different approaches to the same program. Discuss: what are difference and similarities between the two approaches? Together, write down a list of differences and similarities.

Byram 3 + D3

3) Discuss: try and come up with an explanation why these approaches to the same program are different.

D4

4) Discuss: which of the two trailers do you prefer? Why? How do you think Australia regards the American version? What do you think influences this perspective?

Byram 4

5) Reflect:

- What kind of cultural misunderstandings could occur between Americans and Australians?
- To what extent can you trust the information presented in a tv-show promo?

Literature (32)	23
Byram 1-4	
1 Work together to create an exaggerated dialogue between an American and an Australian who keep misunderstanding each other. It must have at least 10 lines each and 5 instances where they misunderstand each other but work out a solution in order to continue talking.	
2 After writing the dialogue, you and your partner are going to act it out: once for practice, once while recording.	
3 Show your recording and discuss it with at least two other pairs.	
(19)	24
Byram 1-2 + D2 + D4	
3 The text is about how Spain has a claim on the treasure even though it was found in American territory. Discuss: who do you think the treasure belongs to? Try to work out an argument for both cases and be prepared to share it with the rest of the class.	
(34)	25
C	
Byram 2 + D2	
1 Work together to work out how your perspective on these industries influence your ideas about foreign businesses.	
Year 5 Chapter 7 Byram 1-5 + D1-D4	
(31)	26
Byram 1-3 + D 1-2	
1 Quote from the text: "From the very beginning, Jazz has been about freedom, movement and individual expression". Write a short essay (two paragraphs with an introduction and conclusion) about how music has influenced you. Mention:	
<p>A What music do you like?</p> <ul style="list-style-type: none"> - Describe the music you like and give an example - Where does it originate? 	
<p>B How is your music taste part of your identity?</p> <ul style="list-style-type: none"> - Why do you like it? 	

- Why do you listen to it?

(32)

27

Byram 1-2 + D3-D4

1 Another quote from the text: “There is a lot of other music besides Jazz [in New Orleans] because a lot of musicians just play music from the heart”. This quote tells you something about music in New Orleans.

- How did the New Orleans citizens develop this perspective?
- How does that perspective influence the musical culture in New Orleans?
- Is it similar or different from your own view?

(33)

28

Byram 5

1 Use the text and the notes of the previous two questions. Write a paragraph: Can music be part of culture? Use Jazz as an example and compare it to another example of your choice.

(34) **Literature**

29

Langston Hughes’ (1902-1967) love for Jazz found its way into his poetry and he often performed his poems with a Jazz band on stage. In Jazz (and Blues) he found a way to celebrate black heritage and creativity without having to conform to white culture.

Byram 1-3

1 Read *The Weary Blues* by Langston Hughes.

<https://www.poetryfoundation.org/poems/47347/the-weary-blues>

Byram 3-5 + D1+D3

2 The text in *Stepping Stones* and *The Weary Blues* are about the same topic but show a different perspective.

- What are the different perspectives in the *Stepping Stones* text and the poem by Langston Hughes?
- How does the type of text influence the different perspectives?

Byram 2-3 + D1

3 The text in *Stepping Stones* represents the opinion of current artists in New Orleans. *The Weary Blues* is set in a different time. Underline 3 phrases that reveal the different setting in the poem.

Byram 5 + D2-D3

4 Based on the text and the poem, do you think the cultural association (heritage) of Jazz has changed?

(1)

30

Byram 1-2 + D1

2 Describe a Dutch architectural monument. Do you have any feelings on the subject? Do you feel proud? What is it like compared to the Empire State Building?

(37)

31

Byram 3

4 Where do you think this opinion piece is set? What gives you clues?

(41)

32

Byram 1-4 + D1-D4

Form a group of 2 and pick a role.

Role 1: take the position of an English farmer whose crops are being destroyed by deer

Role 2: take position of a Dutch animal activist who wants to protect the forest

Byram 1-3 + D1

1 Write down arguments for your own role to support that opinion.

Byram 1-4 + D2-D3

2 Discuss: Start a conversation. Take turns in explaining your opinion and arguments. Come to a solution that will work for the both of you.

Byram 1-4 + D1-4

3 Reflect: how does your position influence your perspective/opinion? Was it difficult to come to a compromise? How did you manage to work it out?

Year 5**Chapter 8****Byram 1-5 + D1-D4 + D5**

(30)

33

Byram 1-2 + D1

1 You are planning a vacation to South Africa. Create a mindmap of things that you would like to visit and what things need to take into account in order to have a successful holiday.

Byram 1-3 + D5

2 Watch this South African Tourism promo. Take note on what you see and on what stands out to you.

<https://www.youtube.com/watch?v=mhtnMzCzrXk>

- What is the aim of these types of video? Who are they aimed at?
- How is South Africa presented? Is this a truthful representation? Explain your thoughts

Byram 5

3 Being a tourist is something very different from being a native resident of a country. You are going to write 2 paragraphs:

A Write a paragraph explaining your thoughts on the difference between tourists and residents in South Africa.

B Write a paragraph explaining your thoughts on the differences and similarities between being a tourist in a west European country and an African country.

(1) reflect

34

Byram 1-2 + D2

1 Can ambition be influenced by culture?

Byram 2 + D1

2 Are there any clues in the text that reveal the attitude towards ambition?

Byram 3

3 What region could the text be about? How do you know this? What clues did you find in the text?

(18)

35

Byram 1-3 + D2-D4

Also include: how important are wages for your future career choice? What things have influenced your vision on this? How could people from a different culture view this?

(24)

36

Byram 1-2 + D4 + D6

4 Video games have the potential to connect people from different countries and have them work together to achieve a common goal. Discuss: do you think it helps you communicate with people who speak different languages and have different cultural backgrounds if you have gained experience in a virtual surrounding (like a game world)?

Year 5

Chapter 9

Byram 1-5 + D1-D4 + D6+D7

(30A)

37

This is an excerpt of an Australian guide for Employees of the Charles Sturt University (Melbourne, Australia) on how to work with Indigenous Australian staff.

https://www.csu.edu.au/__data/assets/pdf_file/0006/851415/Working-with-Indigenous-Australian-Staff.pdf

WHAT TO BE AWARE OF WHEN WORKING WITH / SUPERVISING INDIGENOUS STAFF

While it is important to be aware of a range of cultural differences that may impact on the workplace, it is just as important to remember that each person is an individual and the differences listed below may not apply to every Indigenous Australian. The observations made below are simply a guide and people should still be treated as individuals.

Communication

Indigenous people may communicate in ways that differ from non-Indigenous Australians. It is important to be aware of this to aid mutual respect and understanding and foster a positive and supportive work environment.

Keep the following points in mind when engaging in everyday communication in the workplace, when at meetings and when interviewing Indigenous Australians.

Non-Verbal Communication may require a different understanding when working with Indigenous Australians.

For example:

- **Silence** – does not mean that the individual does not understand, but rather that they are listening and thinking and may wait to hear others' ideas before expressing their own views. There are times when Indigenous Australians may remain non-committal or they may be awaiting community support or input. Allow for periods of silence in interviews, meetings and general conversation for these reasons.
- **Eye Contact** – for many non-Indigenous people eye contact is considered a key component of communication. However, for some Indigenous people looking someone straight in the eye may be considered rude or disrespectful. While this is not the case for all Indigenous Australians, it is important to be aware of the cultural context and not apply a negative interpretation when eye contact is avoided.

Agreement and 'Yes' responses

Indigenous Australians may often agree or respond with 'yes' when asked questions or confronted on issues. This is due to many years of being raised under a government system that was not supportive of Indigenous Australians and that encouraged them to agree with what was being done, regardless of their beliefs. Agreement often kept Indigenous Australians 'out of trouble'. The impact of such conditioning has continued into the next generations - this is often referred to as trans-generational or inter-generational trauma. Be aware of this and allow time for trust and comfort to develop with Indigenous staff, trying not to put them in uncomfortable or confronting situations that will result in a standard 'yes' response.

Byram 1-2-3 + D3+D4

1 Discuss: What do you think of this guide? Is it helpful or harmful? Why do you think it was created? Could you come up with another example of a situation where this might be helpful?

Byram 3+5 + D6-D7

2 Imagine you have to help someone integrate into Dutch secondary school. Create your own (accessible) guide of 4 paragraphs to help them:

- What is expected of Dutch students in secondary school?
- What happens in Dutch secondary schools that is typically Dutch and might not be familiar to foreign students?
- What are Dutch social cues for making friends?
- Comment on how some of the examples above might come across to people who do not share the knowledge of Dutch culture.

Byram 1+5

3 Reflect: stereotypical Dutch things are cheese, clogs, windmills and Amsterdam. You might have mentioned them, but it is more likely that none of these things have made it into your 'guide'. What does this mean for your idea of culture?

Literature (31)

38

Byram 3 + D3

1 You just watched a clip on the construction of Hadrian's Wall and answered questions on what you saw. Watch it again and write down how the decision to start building the wall was influenced by a cultural dimension.

Read the poem *Green Mountain* by Li Bai.

You ask me why I dwell in the green mountain;

I smile and make no reply for my heart is free of care.

As the peach-blossom flows down stream and is gone into the unknown,

I have a world apart that is not among men.

Byram 2 + D1

2 Explain in your own words what the poem is about (main theme).

Byram 3 + D7

3 How does the theme of the poem relate to the video on Hadrian's Wall?

Byram 3+5 + D7

4 How does the theme of the poem relate to the text *Mysteries of Uluru* in *Stepping Stones*?

(3)

39

Byram 1-3 + D2

Pre-1 Where is this article set? How does the setting of the article influence the opinion of the writer?

(41)	40
Byram 1-2 + D1-2	
- Include at least one feature of Dutch culture that you explain	

(42)	41
Byram 1-2	
Pre-1 Discuss: before you write the mail, brain storm about where you would want to go on holiday. What tourist attractions would you visit? What do you know of the culture there? Anything you need to take into account?	

Year 5

Chapter 10

Byram 1-5 + D1-D4 + D5-D7

(31)	42
Route 66 is more than a road, it has become a cultural phenomenon that symbolises the American dream. Watch this clip where people voice their perspective on what the American Dream means by New York Times: https://www.nytimes.com/video/us/1194840031120/defining-the-american-dream.html	
Byram 1-2 + D1	
1 Explain the term “upward mobility” in relation to the American dream. What does the video mention about it? What are different perspectives shown in the video?	
Byram 1-3 + D3+D5	
2 Discuss: to what extent is the perspective in the video a truthful version of reality? Do you trust it to be an accurate representation? What criteria do you use to determine this?	
Byram 1-5 + D1-D2+D6+D7	
3 Take a look at this cartoon <i>One a plate</i> by Toby Morris on privilege: http://thewireless.co.nz/articles/the-pencilword-on-a-plate	
A Explain in a few sentences what the cartoon is about.	
B How does it relate to the video of the American Dream above?	
C Is the educational situation in the Netherlands similar or different to the situation presented in the cartoon?	
Byram 1-5 + D2+D4	
4 Reflect:	

A how can your (cultural) background affect your future?
 B how can your own actions be perceived differently by others?

(37)

43

Byram 2 + D4

4 With a few sentences, change this email to fit a different audience of your choice.

(42)

44

Byram 1-3 + D4

Before writing the email, discuss for what audience you are going to write it.

1 Discuss: move the audience you have in mind to a different cultural setting. Does this have any effect on the context of your letter? Explain your thoughts.

(25)

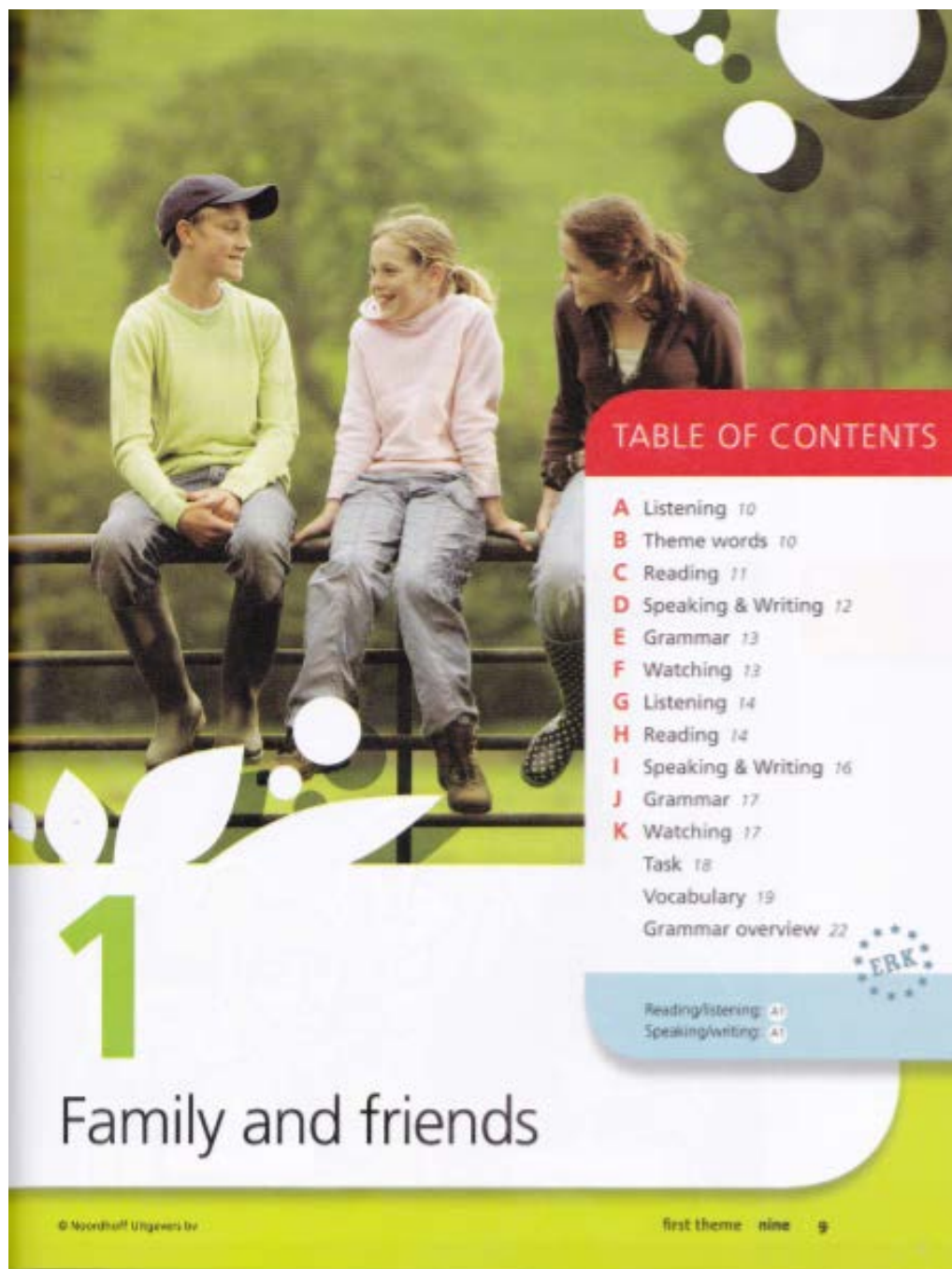
45

Byram 1-2 + D1

The text mentions that the architects worked on “integrating the building into the fabric of the city Bilbao”.

1 Discuss: can the presence of such a renowned museum gallery change local opinion towards art?


Appendix 7 table of contents for chapter 1 year 1 pre-university track *Stepping Stones*



(Beard et al., 2014, p. 9)

Appendix 8 table of contents for chapter 1 year 4 pre-university track *Stepping Stones*

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Reading/Listening: 01 02
Speaking/Writing: 01 02

Appendix 9 CEFR (2001) categories of sociocultural knowledge aspects present in culture-specific input in *Stepping Stones* year 4-5

		CEFR sociocultural knowledge aspects							
		1: everyday living	2: living conditions	3: interpersonal relations	4: values, beliefs, attitudes	5: body language	6: social conventions	7: ritual behaviour	TOTAL CS-INPUT
Year 4	Ch 1	4	3	5	5	1	2	2	7
	Ch 2	6	4	6	7	2	7	4	8
	Ch 3	8	6	9	8	3	8	8	13
	Ch 4	6	3	6	7	3	5	2	6
	Ch 5	4	3	6	7	3	6	4	7
	Ch 6	7	6	10	10	2	10	6	11
Year 5	Ch 7	8	7	12	12	2	7	11	13
	Ch 8	7	5	8	9	3	5	6	10
	Ch 9	7	4	5	8	2	6	6	6
	Ch 10	8	9	9	9	4	8	7	11
Total		65	50	76	82	25	64	56	92