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Telecollaboration as a Way of Integrating Culture into EFL Instruction

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## ABSTRACT

This paper explores a telecollaborative project implemented between Taiwanese and Armenian high school students. In the course of five weeks students were engaged in a variety of telecollaborative tasks. Though telecollaboration was realized as an out-of-class activity, all the topics and course materials covered in the Armenian class bore some cultural element so as to ensure the link between telecollaborative tasks and classroom activities. The piloted materials can be further used in a variety of EFL settings.

The project revealed that though telecollaboration enriches both language and cultural knowledge, differences in grading systems of the partnering classes, mismatches in class sizes and students' technological proficiency levels can create difficulties for both instructors and students. It was also revealed that classroom activities facilitated telecollaborative discussions.

## 1. INTRODUCTION

This paper explores telecollaboration as a way of integrating culture into EFL instruction. It presents a pilot telecollaborative project aimed to enhance students' intercultural competence in a real-life context.

It has traditionally been accepted that language skills are limited to reading, writing, speaking and listening. More recently, culture has come to be regarded as a fifth language skill (Garza, 2010). This fits well with Austin's speech act theory. Austin (1965) claims that we should be careful not only about what we say but also about how we say it. Thus the manner we send a message is no less important than its content. Our messages should be not only linguistically accurate but also culturally appropriate.

Unlike culture, intercultural telecollaboration is a relatively new phenomenon. "In telecollaborative partnerships, internationally dispersed learners in parallel language classes use Internet communication tools such as e-mail, synchronous chat, threaded discussion, and MOOs (as well as other forms of electronically mediated communication), in order to support social interaction, dialogue, debate, and intercultural exchange" (Belz, 2003a, p. 2). Telecollaborative tasks range from informal discussions between e-pals to collaboratively making projects (O'Dowd & Waire, 2009).

### 1.1. Statement of the Problem

Telecollaborative partnerships are not commonly established between Armenian and foreign schools. Moreover, in Armenian schools cooperative learning is not predominant so that students often lack the skills necessary to collaborate with their classmates, let

alone with e-pals from a foreign culture. There is a lack of understanding among educators as to how to integrate culture using a telecollaborative approach in an Armenian school. This paper attempts to address this gap.

### 1.2. Purpose

The purpose of this paper is to provide instructional materials, such as rubrics and lesson plans which might be used in telecollaborative EFL courses. All these materials were piloted in the frames of the cross-cultural course. Another purpose of this paper is to give foreign language instructors an idea as to how to establish a telecollaborative partnership with foreign schools.

### 1.3. Educational Setting

Telecollaboration involved 30 Taiwanese and 14 Armenian high school students. Their ages varied from 15-16. None of the students had prior experience in telecollaboration. The Armenian learners were enrolled in Mchitar Sebastaci Educational Complex in Yerevan, Armenia. Their Taiwanese e-pals were enrolled in National Yilan Senior High School in Taiwan.

Telecollaboration took place in the asynchronous; i.e. in the offline mode of communication. Two Internet communication tools were used: email and asynchronous discussion board in Wikispaces. The main medium of telecollaboration was email.

One of the most problematic issues in e-mail correspondence was the mismatch in class sizes of the partnering institutions. The Taiwanese students outnumbered the Armenian students.



Both the Armenian and Taiwanese students completed telecollaborative tasks as home tasks. Almost all the Armenian students could access the Internet from home. Only one of the Armenian students did not have a home computer and had to use the school lab to complete the telecollaborative tasks. For most of the Taiwanese students, too, Internet access was not a problematic issue.

Both institutions of the partnership put grades for completing telecollaborative tasks. However, the Taiwanese instructor graded contribution to telecollaboration as part of course participation, while Armenian students received separate grades for telecollaborative activities.

## 2. LITERATURE REVIEW

In this section I make an attempt to present and analyze different scholars' perspectives on intercultural telecollaboration in foreign language instruction.

A number of scholars have explored the role of telecollaboration in foreign language courses (e.g. Belz, 2002, 2003b, 2004, Thorne, 2003, Basharina, 2007, O'Dowd & Waire, 2009, Kabata & Edasawa, 2011). Telecollaboration refers to electronic communication among students from different cultures and different educational institutions aimed to promote foreign language proficiency and intercultural competence (Belz, 2003b). Intercultural competence may be briefly defined as "the ability to communicate with people from diverse cultures in a mutually appropriate and effective manner" (Shu-jing & Li-hua, 2008, p. 27). In telecollaborative projects this communication is mediated through Internet communication tools (Belz, 2002, 2003b, Thorne, 2003).

Internet communication tools play a significant role in telecollaboration. To illustrate this, Thorne (2003) claims that students' dissatisfaction from telecollaboration might account for the mere wrong choice of Internet communication tools, whereas changing the tool can save the situation and result in increased student engagement in telecollaboration.

Different tools can be used in telecollaborative projects. These tools include instant messengers, e-mail, Skype, etc. Thorne (2003, p.38) argues that all these tools are "cultural tools" as they are perceived and used differently across different cultures (see also Belz, 2004). I would add another reason to support the label "cultural tools"; they

have the potential of bringing together different cultures by providing a common space for intercultural dialogue.

## 2.1. Synchronous and Asynchronous Forms of Telecollaboration

There are two forms of telecollaborative communication: synchronous and asynchronous. The form of communication largely depends on the choice of a given Internet communication tool. For instance, the use of e-mail automatically determines the asynchronous form of telecollaboration, whereas the use of Skype determines its synchronous form.

In some studies (e.g. Basharina, 2007, O'Dowd & Waire, 2009, Kabata & Edasawa, 2011) a single Internet communication tool is used throughout the telecollaborative project, in some others (e.g. Belz, 2002, 2004, Thorne, 2003) multiple tools are used. In the latter case synchronous and asynchronous forms of communication can be combined in the frames of the same telecollaborative project.

Some studies report that a lot of students prefer the synchronous form of telecollaboration (Thorne, 2003, Basharina, 2007). Results of a French-American telecollaborative partnership suggest that "e-mail supports a temporally sequenced set of responsive monologues rather than dialogic interaction" (Thorne, 2003, p.49). Similarly, asynchronous bulletin board discussion is described by participants of a Russian-Japanese-Mexican telecollaboration as a too slow means of intercultural communication (Basharina, 2007).

It is still acknowledged that asynchronous communication provides students more chances for reflection as the time pressure is considerably weaker than in synchronous

communication (Belz, 2002, Thorne, 2003, Basharina, 2007).

Oftentimes, neither students nor instructors are free to choose between synchronous and asynchronous modes of communication (Belz, 2002, 2004, Basharina, 2007). The reasons are as follows.

Classes at each end of the telecollaborative partnership may be scheduled at different times making synchronous in-class communication impossible. Because of poor technical facilities or the lack of the necessary technical facilities (computers, Internet connection, etc.) synchronous telecollaboration may not be facilitated even when classes take place simultaneously in both/all institutions of the telecollaborative partnership. The countries the partner institutions are located in may belong to different time zones (Belz, 2004). This might be another threat to synchronous telecollaboration, be it an in-class or a home task (Basharina, 2007).

## 2.2. The Importance of Technological Facilities

When deciding upon the place of telecollaboration, the question of technological facilities comes into play. As already mentioned, schools may not be equipped with the necessary technological facilities or students might not have home computers. If students do not have home computers connected to the Internet it would be a problem for them to complete telecollaboration as a home task (Belz, 2003b, Basharina, 2007).

Equal Internet access by both/all parties of telecollaboration is of crucial significance. Research suggests that unequal Internet access can have grave consequences on the quality of telecollaboration as it deprives students of the chance to contribute to the project to the fullest (Belz, 2002, 2003b, 2004, Basharina, 2007).

Exploring an American-German telecollaborative project, Belz (2003b) reports that among other things, unequal Internet access was an obstacle on the way of establishing positive interpersonal relationships between the e-pals. Unlike their American e-pal, the German students involved in the project had limited Internet access and sometimes even had to pay for Internet club services from their own pocket so as to maintain telecollaborative correspondence.

Unequal Internet access can be observed at both intercultural and intracultural levels. At the intercultural level, it is experienced across the cultures involved in telecollaboration, i.e. students from one culture may have more frequent or longer Internet access than their e-pals from the other culture/s (Belz, 2003b, Thorne, 2003, Basharina, 2007). The example of the German and American students mentioned above illustrates this kind of inequality. At the intracultural level, unequal Internet access is experienced by students within the same culture and the same educational institution, i.e. some students at one end of the partnership have more access to the Internet and therefore more chances to contribute to the telecollaborative project than their classmates (Basharina, 2007).

### 2.3. Information Exchange vs. Interpersonal Communication

It is important to note that there are likely to be certain mismatches across the goals, academic calendars, curriculums and grading systems of the partner classes (Belz, 2004). Student perceptions of the task might not match either. Students from different partner institutions may have different perceptions of and different objectives in telecollaboration (Belz, 2002, 2003b, 2004, Thorn, 2003, Basharina, 2007).

The way students perceive and conceptualize telecollaboration determines much of the content of their electronic communication. In cases when students view telecollaboration as a purely educational task, they tend to discuss with e-pals the so-called “academic” topics, prefer using formal language and seek to achieve linguistic accuracy. Conversely, when students approach telecollaboration as an interpersonal exchange, they are freer in the choice of the topics and use casual language in their electronic discourse (Belz, 2002, Basharina, 2007). Students who perceive telecollaboration as an exceptionally educational task tend to write lengthy informative messages. In this case telecollaboration becomes a kind of information exchange and much of its interpersonal/dialogic essence fades away (Basharina, 2007).

Differences in student perceptions of telecollaboration might account for differences in grading systems. One of the partner institutions might allocate a higher grade for telecollaboration than the other/s (Belz, 2002). Furthermore, students at one of the partner institutions might complete telecollaborative tasks as a course requirement, whereas at the other/s - as a mere opportunity to get acquainted with a person from a foreign culture (Belz, 2003b). As a result, students at one end of the partnership might perceive telecollaboration as a high-stakes task and take it more seriously than their e-pals at the other end. This might hinder equal contribution by students from both/all countries involved in telecollaboration. The clash of personal vs. educational motives might be an obstacle to the development of personal rapport as some students might want to sustain informal and interpersonal interaction, whereas others – academic (Belz, 2002, Basharina, 2007).

## 2.4 Language-Related Misunderstandings between E-pals

Apart from mismatches in motives of engaging in telecollaboration, there may also be language-related misunderstandings and conflicts between e-pals in the course of telecollaboration.

Languages are distinguished for culturally specific discourse styles. In some languages direct utterances prevail, whereas in some others more indirect and subtle discourse style is predominant (Kaplan, 1966). In telecollaborative communication e-pals might perceive indirectness as insincerity and directness as rudeness (Belz, 2003b). Thus, because of differences in discourse styles, some utterances might be perceived as face threatening or offensive even when not meant to offend the receiver.

This is commonly observed in the written mode of telecollaboration (Thorne, 2003, Belz, 2003b, 2004, Basharina, 2007). The most likely reason is that oral communication allows softening/strengthening the effect of utterances through the use of paralinguistic features such as body language, gestures, smile, etc. (Crystal, 2003).

Belz (2003b) claims that students should not deviate from their own culturally specific discourse styles so as to adapt to those of their e-pals. Instead, instructors should explain these differences to their students so as to avoid possible misunderstandings. In other words, awareness raising is preferred to mere adaptation.

## 2.5. Grouping Students

It is a common practice in telecollaborative projects to group students so that each group involves members from both/all cultures of the partnership (Belz, 2003b, Thorne,

2003, Basharina, 2007, Kabata & Edasawa, 2011). Grouping students can be a problematic issue.

The mismatch in class size of the partnering institutions can make it difficult to find the optimal ways of grouping. More specifically, when one of the classes involves substantially more students than the other/s, it will be impossible to have equal number of students from both/all cultures in each group (Belz, 2002, 2003b, Thorne, 2003, Basharina, 2007).

Numerical mismatches may impede the development of interpersonal relationships between e-pals from different cultures. Students who prefer one on one telecollaboration typically do not wish to share their e-pal with their classmate/s as the presence of a “third person” is stressful for them. Research shows that this stress might impede not only interpersonal communication but also foreign language production (Belz, 2002).

There are different ways of grouping students. Students might form groups by themselves. For instance, in a study carried out by Belz (2004) students picked up their potential e-pals on their own after looking through their web-biographies. This is a good way to promote learner autonomy from the very start of telecollaboration. Students may also be grouped randomly. Groups may undergo changes in the course of telecollaboration. For instance, small groups may be extended after initial small-group cooperation for carrying out harder tasks in larger groups (Belz, 2002).

Differences in language proficiency levels may create difficulties not only in grouping students but also in finding a partner institution (Belz, 2004). It is not always possible to find a partner class where students have the same language proficiency as their potential e-pals. For this reason, there might be cases when students of different language



proficiencies are brought together for telecollaboration (Belz, 2004).

Students, who regard themselves as linguistically less proficient than their e-pals, might be hesitant or intimidated to contribute to telecollaboration (Belz, 2002, Basharina, 2007). Students within one and the same class may also have varying language proficiency levels (Basharina, 2007).

## 2.6. Monolingual vs. Bilingual Telecollaboration

It has to be mentioned that telecollaboration may occur in more than one language. Very often, it involves the use of both mother tongue and a foreign language. This means that part of the electronic communication is realized in L1 and part of it in the foreign language under study (Belz, 2002, 2004, O'Dowd & Waire, 2009, Kabata & Edasawa, 2011). This is a common phenomenon in traditional immersion programs (Cloud, Genesee & Hamayan, 2000).

The good thing about this is that students have a chance to further their foreign language proficiency in the course of authentic communication with native speakers. Participants of telecollaborative courses who engage in communication with their native speaker e-pals often describe them as human dictionaries thus stressing the great language learning, particularly vocabulary learning potential telecollaboration offers (Thorne, 2003). I personally consider bilingual telecollaboration as mutually beneficial. However, it has to be acknowledged that instructors who advocate the exclusion of L1 from foreign language instruction might be reluctant to engage their students in bilingual telecollaboration (O'Dowd & Waire, 2009).

In this section I tried to touch upon some issues common to intercultural telecollaborative partnerships. I laid specific emphasis on how differences in discourse styles, socio-economic conditions, class sizes and language proficiency levels can affect telecollaboration. I outlined the common problems of intercultural telecollaboration and analyzed their reasons but I abstained from suggesting solutions guided by the assumption that there is no single formula to solve the suggested problems and the solution will largely depend on the peculiarities of a given telecollaborative partnership.

### 3. PROJECT TIMELINE

Table 1. The table shows the timeline for major steps with dates of the project

Steps	Dates
Meeting with Supervising Committee to discuss preliminary ideas on the project	Beginning of February 2012
Studying literature on the topic, drafting the proposal paper and revising it based on the feedback from the adviser and reader	
Finding a partner school for telecollaboration via <a href="http://www.epals.com">www.epals.com</a> website	
Defending the proposal	
Designing course materials and telecollaborative tasks	Mid February 2012
Teaching the cross-cultural telecollaborative course and piloting the course materials and tasks in class	From late February 2012 till the end of March 2012
Writing the final report	From April 2012 till June 2012
Revising the final report	From June 2012 to August 2012
Final defense	September 2012
Revising the paper based on the feedback from the faculty and submitting the final paper	

## 4. DELIVERABLES

This section presents the instructional materials with references to the appendices.

### 1. Lesson plans (see APPENDICES A, B, C, D, E, F, G, H, I & J)

- 1 lesson plan on the topic of *Greetings around the World* (see APPENDIX A)
- 3 lesson plans on the topic *Cultural Discrimination* (see APPENDICES B, C, D)
- 2 lesson plans on the topic *Mixed Marriages* (see APPENDICES E & F)
- 2 lesson plans on the topic *Cuisine and Eating Habits across Cultures* (see APPENDICES G & H)

### 2. Rubrics (see APPENDIX J)

- Rubric for Digital Storytelling Assignment
- Rubric for Contribution to Class Wiki
- Rubric for Course-Final Reflection

### 3. Texts adapted either from online sources or books (see APPENDICES A, B, C, E, F, G & I)

### 4. Activities<sup>1</sup>

- Speaking activities such as
  - ✓ Discussion activities (see APPENDICES A, B, C, D, E, F, G, H, I & J)
  - ✓ Dramatizing activity (see APPENDIX E)

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<sup>1</sup> This classification of activities is a relative one, e.g. what appears here as a speaking activity might be otherwise labeled a pre-reading activity.

- ✓ Role play activity (see APPENDIX H)
- Reading activities such as
  - ✓ True/False activities (see APPENDICES A & E)
  - ✓ Peer reviewing each others' work (see APPENDIX J)
  - ✓ Multiple choice activity (see APPENDIX G)
- Writing activities such as
  - ✓ E-mail writing (see APPENDICES A, C & E)
  - ✓ Finishing a given story (see APPENDIX F)
  - ✓ Writing a recipe of a national dish in Class Wiki (see APPENDIX K/  
*Rubric for Contribution to Class Wiki/ Task 1*)
  - ✓ Writing about a national holiday in Class Wiki (see APPENDIX K/  
*Rubric for Contribution to Class Wiki/ Task 2*)
  - ✓ Writing scenarios for digital stories (see APPENDIX K/*Guidelines  
and Rubric for Digital Storytelling Assignment*)
  - ✓ Reflection writing (see APPENDIX K/*Rubric for Course-Final  
Reflection*)
- Vocabulary activities such as
  - ✓ Multiple choice activity (see APPENDIX A)
  - ✓ Matching activities (see APPENDICES A, B, G & I)
  - ✓ Substitution activity (see APPENDIX C)

## 5. RECOMMENDATIONS

This section includes some practical recommendations for EFL instructors who are interested in implementing telecollaborative projects.

- Searching for a partner school at least two weeks prior to the start of telecollaboration.
- Registering in the telecollaborative websites. A number of telecollaborative websites, including [www.epals.com](http://www.epals.com), can be found under this link <http://www.shambles.net/pages/learning/ict/penpals/>.
- Writing and submitting a program description in the telecollaborative website. Program descriptions should be brief. Details will be negotiated between the partner instructors later. Program descriptions may differ but they typically contain the following information:
  - ✓ objectives of telecollaboration
  - ✓ the name and location of your educational institution
  - ✓ your students' home culture
  - ✓ your students' age
  - ✓ your students' level of EFL proficiency
  - ✓ class size, i.e. number of students in your class
  - ✓ intended frequency of telecollaborative exchanges; i.e. how many times per week you plan telecollaboration to take place

- ✓ your preferences in regard to the potential partner institution (e.g. if you prefer a class of native speakers of English or learners of EFL, beginner or advanced students, etc.)
- ✓ your contact details
- Making a scrupulous choice from the received replies by giving preference to those classes where e-pals' proficiency levels and ages match.
- Avoiding significant differences in class sizes. There should be equal or almost equal number of students in both classes. A major challenge of the current project was the mismatch in class sizes.
- If, after all, the partner class appears to be substantially smaller or larger than yours, having students from the larger class share an e-pal and write messages in pairs so as to avoid message overload.
- Keeping regular contact with the partner instructor to cooperatively decide upon the telecollaborative tasks to be completed, the topics to be discussed during telecollaboration, ways of pairing or grouping students, etc.
- Taking into account the technological facilities when deciding the place of telecollaboration. Telecollaborative exchanges may be realized either as a home task or a classroom activity. Telecollaboration as a classroom activity is feasible only in case students have access to the Internet from class. If some of your students or students from the partner class do not have home access to the Internet it might still be possible to assign telecollaboration as a home task. Most modern schools have computer labs and students can use them for completing telecollaborative tasks.

- Engaging students in the decision making process thus promoting learner autonomy. For instance, instructors could ask students if they prefer synchronous or asynchronous communication and consider their preferences regarding Internet communication tools.
- Encouraging students to use their personal e-mail accounts in telecollaborative correspondence. Some telecollaborative websites generate e-mail accounts for e-pals. Still, students tend to check their personal e-mails more frequently.
- Grading telecollaboration as part of course participation instead of putting separate grades for telecollaborative tasks.
- Establishing a close link between telecollaborative tasks and other activities. For instance, if the topic for a given class is *Holidays and Traditions* students can tell their e-pals about one of their national holidays. The appendices for lesson plans (APPENDIX A – APPENDIX J) might be helpful to get a better understanding of how to ensure this link.
- Using content from a variety of sources to ensure diversity of course materials. Using not only readymade instructional materials but also taking authentic sources and adapting them to student needs.
- Attempting to engage all the students of the partnership in telecollaborative tasks even when students from one class are busy with other coursework. One of the challenges faced during the telecollaborative course described in this paper was the difference in academic calendars. Exams might be scheduled at different times in the partner classes. Moreover, there might be no exams in one of the partner classes at all. As a result, students at one end of the



partnership might be busier with coursework than their e-pals. The work could be distributed unevenly so that the students who do not have exams or other coursework carry out the heavier part of the work. For instance, if students have to produce a piece of writing collaboratively, students from one culture can do the writing and their e-pals can just peer review it and give some feedback.

- Having students reflect on their telecollaborative experiences on a regular basis.
  - ✓ Devoting some of the class time to on-going reflections. This can be done through small group discussions.
  - ✓ Assigning students to individually write a final reflection by the end of telecollaborative project.

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## APPENDIX A

### Lesson Plan 1

Skills to be emphasized – reading, speaking, listening

Topic – Greetings across Cultures

#### Learning Outcomes

Students will be able to:

- Compare ways of greeting accepted in their country to those of other countries
- Distinguish factual information from inferences
- Write the first introductory message to their e-pals

#### Materials

- Pages 17-18 of the textbook *Tapestry*: Benz, Ch. & Dworak K. (2000) *Tapestry Listening and Speaking 1*. Heinle & Heinle.
- Handouts with true/false activity

<b>Procedure</b>	<b>Time</b>	<b>Skill(s) Practiced/ Interaction</b>	<b>Outcomes Expected</b>
The teacher and students exchange greetings and introduce themselves.	4-6 min.		The rapport and the transition to the lesson will be smooth.
General discussion on the topic. The list of discussion questions is given below.	6-8 min.	Speaking, listening Group work	Students will form initial expectations in regard to the lesson and will reflect on ways of greeting accepted in their culture.

Students read a text on page 17 of the textbook. The text is also given below.	5-6 min.	Reading Individual work	Students will form an idea about cultural differences in greeting ways.
Students complete 2 vocabulary activities on page 18 of the textbook. Activities are also given below.	5-6 min.	Reading Pair work	Students will learn the new words and will later use them.
Students complete a true/false activity based on the information from the text.	5-7 min.	Reading Group work	Students will distinguish factual information from inferences.
The teacher asks if students have ever heard about telecollaboration and briefly describes the nature of telecollaboration. She then tells about the telecollaboration that the students will get engaged in and answers questions from the students.	6-8 min.	Speaking, listening Class work	Students will form an idea about telecollaborative projects and will later engage in telecollaboration themselves.
Homework Students are asked to read the messages sent to them by their e-pals and answer the emails introducing themselves, their culture and school life.	5-6 min.	Reading, writing Individual work	Students will get to know their e-pals and learn some information about their culture.

### **List of Questions for General Discussion**

1. How do people greet each other in your country?
2. Do you greet all people in the same way?
3. Are there typical phrases or gestures people from your culture use while greeting each other?
4. Do boys and girls greet differently in your culture? Why do you think they greet each other differently?
5. Do you know how people from other countries greet each other?
6. What forms of greeting do you know in English?

## Reading Text

### Greetings around the World

How do you greet your friends when you see them? Do children say “hello” to adults in the same way. There are certain **unwritten rules** for greeting people which **differ** around the world.

In France, for instance, children regularly shake hands with one another. A Korean child would **be honored** to shake the hand of an adult, but will more usually bow his or her **head**. Instead of saying “Good morning,” both Koreans and Somalis ask “Have you been in peace during the night?” or “Is it peace?”

Bowing is something many people around the world do as a form of greeting. In Japan, the bow is usually low, from the **waist**. In Malaysia, Malay people bow only slightly when greeting one another, as well as passing on the street.

Most Hindus use the *Namaste* gesture when they greet each other. They place their **palms** together as though in prayer, and nod their heads slightly. Most people also say “Namaste” while gesturing.



## Vocabulary Activity

*a) Look at this vocabulary in the reading. Choose the correct definition below.*

1. **Unwritten rules** are

- a) rules that everyone knows but no one talks about
- b) rules that no one writes.

2. **To differ** means to

- a) argue or fight with someone
- b) change or be different.

3. **To be honored** means

- a) to get a special prize
- b) to feel respected and happy.

*b) Draw a line from the words for different body parts to their correct location on the figure.*

hand

head

waist

palm



### Post-Reading Activity

*Mark the sentences as true, false or not given by writing T, F or NG in the space provided.*

1. Unwritten rules of greeting people differ from country to country. \_\_\_\_\_
2. Korean children bow their heads when greeting adults to show respect towards them.  
\_\_\_\_\_
3. As a rule, Korean children greet adults with a handshake. \_\_\_\_\_
4. In Korea and Somali the phrase “Is it peace?” is used as a form of morning greeting.  
\_\_\_\_\_
5. While greeting each other, Japanese people bow their heads lower than Malasians.  
\_\_\_\_\_
6. *Namaste* is a type of a prayer. \_\_\_\_\_

## APPENDIX B

### Lesson Plan 2

Skills to be emphasized – speaking, listening, reading

Topic – Cultural Discrimination

#### Learning Outcomes

Students will be able to:

- Define the term “cultural discrimination”
- Use the new words
- Analyze the reading text in class
- Discuss it with their e-pals

#### Materials

- List of questions
- The adapted version of the text “The Foreigner” after W. Saroyan
- Projector
- Laptops

<b>Procedure</b>	<b>Time</b>	<b>Skill(s) Practiced/ Interaction</b>	<b>Outcomes Expected</b>
The teacher and the students greet each other. Then the teacher checks if there are absent students.	3-5 min.		The transition to the lesson and the rapport will be subtle. The teacher will learn if there are absent students.
Reflecting on telecollaborative correspondence Students are provided with a list	5-7 min.	Speaking, listening, reading	Students will reflect on their first telecollaborative correspondence and will

of questions which will help them reflect on their first telecollaborative correspondence. They are provided with laptops and are free to show their group mates the messages received from their e-pals.			suggest topics for further telecollaborative correspondence.
General discussion based on such questions as: 1. Do you know what cultural discrimination is? 2. Can you give any examples of cultural discrimination? 3. Have you yourself witnessed it?	4-6 min.	Speaking, listening class work	The students will form general understanding of the topic and will share their own experiences related to cultural discrimination.
Students study the new vocabulary by doing a matching activity.	4-6 min.	Pair work	Students will learn the new words so as to use them in their speech at later stages of the lesson.
Students read the text “The Foreigner”.	6-8 min.	Reading Individual work	Students will form a general understanding of the text.
Answering follow-up questions Students form groups and discuss in their groups follow-up questions. The teacher passes along the classroom to see how students are coping with the task and to help them if need be.	8-10 min.	Speaking, listening Group work	Students will gain a more thorough understanding of the text and the topic through answering the questions.

## **List of Questions Used for Reflecting on Telecollaborative Experiences**

1. Did you read the messages from your e-pals?
2. Were the messages easy/hard to understand in terms of language or content?
3. Did you answer the messages?
4. Was it easy/hard to write a reply to your e-pals?
5. What was especially hard?
6. Are there topics you would like to discuss in your further correspondence?

## Reading Text The Foreigner

The day I first met Hawk at Emerson School, he took me to a boy named Roy Copula and insulted him by saying, "Roy, you're an *Italian!*" It did not seem to matter at all that Roy *was* Italian. It was Hawk's tone of voice that was insulting. .

After school he and Roy and I walked to California Playground, and there the three of us wrestled for the fun of it. The point is, it was impossible to dislike him.

"What are you, anyway?" Hawk asked me as we walked home. "Even the teacher can't pronounce your name."

"I'm American," I said.

"The hell you are," Hawk said. "Roy's Italian. I'm Syrian and I guess you're Armenian."

"Sure," I said. "I'm Armenian all right, but I'm American, too. I speak better English than I do Armenian."

"I can't talk Syrian at all but that's what I am. If anybody asks you what you are, for God's sake don't tell them you're American. Tell them you're Armenian. If you're Armenian and you say you're American everybody'll laugh at you. The teacher knows what you are. Everybody knows what you are."

"Aren't *you* American?"

"Don't make me laugh," Hawk said. "I'm a foreigner."

"Weren't you born in America?"

"I was born in Fresno. What's that got to do with it?"

"Well, I'm American," I said. "And so are you."

"You must be mad," Hawk said. "But don't worry, you'll find out who you are soon enough."

One day months later Miss Clapping, our teacher, suddenly stopped teaching and said, "You Armenian boys who go home for lunch have got to stop eating things full of garlic. The smell is more than I can stand and I'm not going to put up with that any longer."

The day wasn't so cold that the windows of the room could not be opened. The classroom was air-tight and over-hot.

"Open the window," I said to Miss Clapping.

She looked at me as if she had no intention not to finish my life immediately. The rest of the class stirred in their seats. I decided to kill Miss Clapping, but when I got to thinking how I might do it the scheme seemed impractical. Miss Clapping went to her desk and studied her class book.

"Yes," she said at last. "Here is your name. I'm sure you know how to pronounce it. The Lord knows I don't"

Another insult!

She picked up a ruler and said, "Now, tell me, just *what* do you mean?"

"I mean," I said, "it would be stuffy in this room no matter what anybody ate for lunch. It's easier to open the window than to ask people to cook stuff without garlic."

"Put out your right hand or I shall send you to the Principal who will give you a thrashing," she said.

I wished I lived in a more civilized part of the country.

"Report to the Principal in his office at once," Miss Clapping said.

I got up and left the room. In the hall I decided to kill the Principal too. He was quite a rooster among the old hens and he wouldn't give you a chance to tell your side of a story. If one of the old hens said you deserved to be punished the rooster punished you.

Instead of going to the Principal, I went home. I told my mother everything. She said, "Go back to the school. Hereafter when there is garlic in your lunch eat a sprig of parsley. Do not be so eager to defend the honor of Armenian cooking."

This attitude infuriated me. I went to the Principal. He gave me a strapping with a heavy leather belt. After this greatest insult of all, I dried my eyes and went back to my class and sat at my desk.

After school Hawk said, "See what I mean? You're a foreigner and don't ever forget it. A smart foreigner keeps his feelings to himself and his mouth shut. You can't change teachers. You can't change Principals. You can laugh at them, that's all."

### Matching Activity

*Match the words with their synonyms or definitions. Note that one of the items on the right is odd.*

- |                |                                    |
|----------------|------------------------------------|
| 1. wrestle     | a) stuffy                          |
| 2. put up with | b) fight by holding and pushing    |
| 3. air-tight   | c) hard or impossible to realize   |
| 4. impractical | d) make angry                      |
| 5. rooster     | e) adult female chicken            |
| 6. strapping   | f) cock                            |
| 7. infuriate   | g) beating with a strip of leather |
| 8. hen         | h) tolerate                        |
|                | i) pumpkin                         |



## Follow-up Questions

1. Who was Hawk?
2. How did Hawk insult Roy Copula?
3. Why couldn't the teacher pronounce the author's name?
4. What did Miss Clapping say in class and why did the author take it as an insult?
5. How did the author react to Miss Clapping's remark?
6. Why didn't the author go to the Principal immediately after Miss Clapping told him to do so?
7. Where did he go instead?
8. What advice did the author's mother give to him? Would you give the same advice to your child?
9. What happened when the author finally went to the Principal?
10. What did Hawk mean by saying that the author was a foreigner?
11. Do you share Hawk's attitude? Explain why.

## APPENDIX C

### Lesson Plan 3

Skills to be emphasized – speaking, listening, reading

Topic – Cultural Discrimination

#### Learning Outcomes

Students will be able to:

- Use the new words in their speech
- Make predictions about the text from its title
- Analyze the text in class
- Express opinions and attitudes on the topic of the lesson
- Discuss it with their e-pals

#### Materials

- Handouts with vocabulary activity
- The adapted version of the text “The Filipino and the Drunkard” after W. Saroyan
- List of comprehension questions
- Projector
- Computer

<b>Procedure</b>	<b>Time</b>	<b>Skill(s) Practiced/ Interaction</b>	<b>Outcomes Expected</b>
The teacher and students greet each other. Then the teacher checks if there are absent students.	3-5 min.		The transition to the lesson and the rapport will be subtle.
Students study the title of the text “The Filipino and the Drunkard” and try to make predictions as to what the text is going to be about	3-5 min.	Speaking, listening Class work	Students will think creatively to guess the plot of the text.
Students read the text “The Filipino and the Drunkard”.	7-8 min.	Reading Individual work	Students will form a general understanding of the text.
Students form small groups and do a vocabulary activity (substitution activity).	5-7 min.	Group work	Students will substitute the new words and phrases with their equivalents.
Answering comprehension questions The teacher asks questions and calls on different students for answers. Students are free to go back to the text to find the answers.	8-10 min.	Speaking, listening Class work	Students will gain a more thorough understanding of the text through answering the questions.
Homework Students are assigned to discuss the text with their e-pals. The text has been shared with them beforehand.	3-5 min.	Writing	Students will view the text from different perspectives gaining new insights on the topic of cultural discrimination from their e-pals.

## Reading Text

### The Filipino and the Drunkard

This guy was drunk. He took a sudden dislike to the small well-dressed Filipino and began telling him not to crowd up among the white people. They were waiting to get on the boat. While everyone seemed to be in sympathy with the Filipino, no one seemed to want to come to the boy's rescue, and the poor Filipino was becoming very frightened.

He stood among the people, and this drunkard kept pushing up against him and saying, "I told you to get back. Now get back. I'm a real American. I don't want you standing up among white people". The boy kept hurrying through the crowd, not saying anything. As time went on, the drunkard's dislike grew and he began to swear at the boy. He kept saying, "You are the best-dressed men in San Francisco, and you make your money washing dishes. You've got no right to wear such fine clothes".

He swore a lot, and it got so bad that a lot of ladies had to imagine they were deaf. When the big door opened the young Filipino moved swiftly among the people reaching the boat before anyone else. At the other end of the boat was the drunkard. The boy looked about for a place to hide, and rushed into the lavatory and locked the door. The drunkard came to the lavatory and began swearing and demanding that the boy come out.

"You can't get away from me," he said. You got no right to use a place white men use. Come out or I'll break the door".

"Go away", the boy said.

The drunkard began to pound on the door. "You got to come out sometime", he said. "I'll wait here till you do".

"Go away", said the boy, "I've done nothing to you".

The drunkard answered with curses. Behind the door, the boy's bitterness grew to rage. He began to tremble, not fearing the man but fearing the rage growing in himself. He brought the knife from his pocket.

"Go away", he said. "I have a knife. I do not want any trouble".

The drunkard said he would not go away. He was not afraid of dirty little Filipino with a knife.

“I will kill you”, said the boy. I do not want to kill a man. You are drunk. Go away. Please do not make any trouble”.

He had a feeling of having been humiliated, chased about and made to hide, and now it was a wish to be free even if he had to kill. He opened the door and tried to rush beyond the man, but the drunkard caught him and drew him back. The boy thrust the knife into the side of the drunkard. He screamed at once, then caught the boy at the throat, and the boy started to thrust the knife into the side of the man many times. The boy rushed from the room, the knife still in his hand. Everyone knew what he had done, yet no one moved. Before the officers of the boat arrived, he stopped and shouted at the people.

“I did not want to hurt him. Is it right to chase a man like a rat? Why didn’t you stop him?”

## Vocabulary Activity

*Substitute the underlined parts of the sentences using the words and phrases from the box.*

fury	to use bad language	escape	to feel sorry for	toilet	go far
------	---------------------	--------	-------------------	--------	--------

1. While everyone seemed to be in sympathy with the Filipino, no one seemed to want to come to the boy's rescue.
2. As time went on, the drunkard's dislike grew and he began to swear at the boy.
3. "You can't get away from me," he said.
4. The drunkard came to the lavatory and began swearing and demanding that the boy come out.
5. Behind the door, the boy's bitterness grew to rage.

## Comprehension Questions

1. Who was Filipino?
2. Why did the drunkard dislike Filipino?
3. How did he express his dislike?
4. How did the people around react to the drunkard's actions?
5. Why were they indifferent?
6. How did the Filipino get rid of the drunkard?

## APPENDIX D

### Lesson Plan 4

Skills to be emphasized – speaking, listening

Topic – Cultural Discrimination

#### Learning Outcomes

Students will be able to:

- Act out a situation on cultural discrimination
- Discuss it with their e-pals

#### Materials

- List of discussion questions
- Projector
- Computer

<b>Procedure</b>	<b>Time</b>	<b>Skill(s) Practiced/ Interaction</b>	<b>Outcomes Expected</b>
The teacher and the students greet each other.	3-5 min.	_____	Make the transition to the lesson subtle, check out who is present at the lesson.
Opening discussion based on such questions as: 1. Did you share and discuss the text with your e-pals? 2. What specifically did you discuss? 3. Were your e-pals' views different to yours? 4. Did the discussion help you to find out something new about the text?	5-7 min.	Speaking, listening group work	The students will reflect on their telecollaborative experiences. The teacher will learn how telecollaboration goes on so as to better guide it further.



While the students are engaged in discussion the teacher passes by to learn how telecollaboration goes on.			
Group discussion based on the following questions: 1. How would you behave if you were in the shoes of the witnesses? 2. How would you behave if you were in the shoes of the Filipino?	5-6 min.	Reading, speaking, listening Group work	Students will share their views with each other which will help them to get ready for the next task.
1. "In the Courtroom" Dramatizing a situation They are given roles to perform. Students plan how each of them should act after which they start dramatizing the situation. The cornerstone of the situation is whether or not the Filipino should be sentenced. Students are expected to bring arguments for or against punishing the Filipino. The roles are as follows: the Filipino, the judge, the attorney, the prosecutor, the witnesses, and the jury. Dramatizing ends with the verdict of the jury.	18-20 min.	Speaking, listening Team work	Students will consider different ways in which the story "The Filipino and the Drunkard" might end and will come up with their own ending.
Wrap-up discussion Students express opinions on whether they think the verdict to be fair. Students are encouraged to report if discussing the text with their e-pals helped them to perform the task "In the courtroom". Then they tell if they liked the way they organized their teamwork.	3-5 min.	Speaking, listening Class work	The class will sum up the results of their team work.

APPENDIX E

**Lesson plan 5**

Topic –Mixed Marriages

Skills to be emphasized - reading

**Learning Outcomes**

Students will be able to:

- Express ideas on the topic of the lesson
- Distinguish between factual information and inferences
- Find specific information from the text to answer comprehension questions
- Suggest different titles to the text

**Materials**

- Text about mixed marriages
- Handouts with reading activities
- List of discussion questions
- Projector
- Computer

<b>Procedure</b>	<b>Time</b>	<b>Skill(s) Practiced/ Interaction</b>	<b>Outcomes Expected</b>
The teacher and students greet each other. Then the teacher checks if there are absent students.	3-5 min.	_____	The transition to the lesson and the rapport will pass smoothly.
Brief discussion on the topic of mixed marriages: 1. What do you know about	6-8 min.	Speaking, listening class work	Students will form general understanding of the topic and will share information on the

<p>mixed marriages?  2. Are they widespread in Armenia?  3. Do you personally know mixed couples?</p>			topic of the lesson.
<p>Students read a story about mixed marriages.</p>	5-7 min.	Reading Individual work	Students will form a general idea of the text.
<p>Students are asked to suggest a title for the text. Then the teacher asks questions and calls on different students for answers. Students are free to go back to the text to find the answers. The questions are given below.</p>	8-10 min.	Speaking, listening, reading Class work	Students will come up with a title for the text and will gain a more thorough understanding of the text through answering comprehension questions.
<p>Students do another reading activity (true/false activity) in pairs.</p>	5-7 min.	Reading, speaking, listening Pair work	Students will differentiate between factual information and inferences.
<p>Homework  Students are assigned to discuss with e-pals the advantages and possible disadvantages/problems of mixed marriages.</p>	4-5 min.	Writing	Students will exchange ideas with their e-pals on the topic of the lesson.

## Reading Text

Frederick Douglass was an American writer and social reformer. He was born a slave in the early 1800s, the son of a female slave and her white owner. After he escaped from slavery in 1838, he married a free African American woman - Anna Murray, and had 5 children. After Anna died in 1882, he met Helen Pitts, a white abolitionist. Against the wishes of Douglas's children and her family, they married. The marriage was the subject of scorn by both white and black Americans, but the couple was firm in their convictions. Douglass's marriage was an affirmation of his personal belief in American unity, and his desire for a true melting pot of cultures within the United States. Douglas laughingly commented, "This proves I am impartial. My first wife was the color of my mother and the second, the color of my father." Helen Pitts said "Love came to me, and I was not afraid to marry the man I loved because of his color". The couple were married for eleven years, until his sudden death from a heart attack, in 1895. On the day he died he gave a speech on the topic of female equality and believed in granting women the right to vote.

Interesting Fact: During Fredrick Douglass's first marriage he had a 26 year affair with German feminist Otilie Assing. In 1884, when she read in the newspapers that Douglass was to marry Helen Pitts, who was 20 years younger, she committed suicide in a public park in Paris. The letters Douglass wrote to her were burned, and she left all her money to Douglass.

*Adapted from: <http://listverse.com/2011/01/25/10-fascinating-interracial-marriages-in-history/>*

## Comprehension Questions

1. Who was Frederick Douglas?
2. Who were his parents?
3. Did Frederick Douglas marry a slave or a free woman?
4. Did Frederick Douglas divorce from his first wife?
5. Who was Helen Pitts?
6. Did the Americans approve of Douglas' second marriage?
7. What is meant by "a melting pot of cultures"?
8. Why did Douglas find himself impartial?
9. Who was Otilie Assing?
10. Why did she commit suicide?

### Post-Reading Activity

*Mark the sentences as true, false or not given by writing T, F or NG in the space provided.*

1. Frederick Douglass' parents were slaves. \_\_\_\_\_
2. Frederick Douglass divorced from his first wife. \_\_\_\_\_
3. Frederick Douglass' first wife was black and the second wife white. \_\_\_\_\_
4. Both white and black Americans disapproved of Douglass' second marriage. \_\_\_\_\_
5. Helen Pitts loved Frederick Douglass because of his color.
6. Douglas was unfaithful to his first wife. \_\_\_\_\_
7. Otilie Assing burned the letters from Douglass when she learnt that he was going to marry another woman. \_\_\_\_\_

## APPENDIX F

### Lesson Plan 6

Skills to be emphasized – Writing

Topic – Mixed Marriages

#### **Learning Outcomes**

Students will be able to:

- Compare and contrast different proposed solutions in a given situation
- Use the new words in speech and writing
- Express opinions on the topic of the lesson
- Finish the given story
- Draw parallels between different endings to the same story

#### **Materials**

- Text about mixed marriages
- List of discussion questions
- Projector
- Computer

<b>Procedure</b>	<b>Time</b>	<b>Skill(s) Practiced/ Interaction</b>	<b>Outcomes Expected</b>
The teacher and students greet each other. Then the teacher checks if there are absent students.	3-5 min.	_____	The transition to the lesson and the rapport between the teacher and students will be smooth.
Discussion based on the topic of mixed marriages. Discussion questions are given below.	5-7 min	Speaking, listening Group work	Having certain background on the topic from the previous class, students will express their opinions and attitudes on the topic.

Students read the beginning of a true story about mixed marriages.	3-5 min.	Reading Individual work	Students will learn the beginning of the story which will help them to complete the next task.
The teacher assigns the students to finish the story. The students form pairs and write the continuation of the story. The teacher passes around the room to answer students' questions and provide them help while they are working on the task.	10-12 min.	Writing, speaking, listening Pair work	Students will collaboratively come up with an ending to the story.
Pairs exchange the endings to the story, read and discuss each other's work.	6-8 min.	Reading, listening, speaking	Students will read each other's work and compare different endings to one and the same story.
Students read the original ending of the story and compare the original version with what they wrote. There follows a brief wrap up discussion.	8-10 min.	Reading, speaking, listening Class work	Students will draw parallels between the original text and their proposed endings.
Homework The teacher briefly introduces the task of digital storytelling and asks students to study the rubric for that task. She also asks students to form groups and start thinking over a scenario for the digital story.	5-6 min.	Writing Group work	Students will start working on the scenario of the digital stories.



## Discussion Questions

1. What are the advantages of mixed marriages if any?
2. What are the potential problems of mixed marriages if any?
4. Did the telecollaboration help to discover something new about mixed marriages?
5. Would you marry a person from another culture? Why yes or why not?

## Story about Mixed Marriages

I met Bob 7 years ago when I was 18. We worked together, and we fell in love. There was one problem - Bob was an English Christian and I was a Pakistani Muslim. At the time my parents were trying to force me to marry a man from Pakistan. I didn't know that person. I told them that I didn't want to get married, but it fell on deaf ears and they continued the preparations for my marriage. I was afraid to tell my parents about my relationship with Bob as they could lock me at home. That is why I decided to leave my home secretly. None of this had been planned. It was the hardest decision I have ever made. I didn't know if my decision was right. First, my escape would be shameful for my parents and I felt guilty. Secondly, I did not have a place to go and I was not sure if Bob would give me a shelter.

Fortunately, Bob did. I had to phone my parents to inform them what was going on; they thought I had just gone to work. During our phone talk I could hear my parents crying and telling me that I wouldn't have to marry anyone if I went back... It would have been so easy to believe what they were saying, but I knew that they just wanted to get me back home.

The only light in my life was Bob. He supported me in everything.

Even after all that had happened, I still missed my family. That was the hardest thing to bear as I had never been away from my parents and I still loved them in spite of everything.

Six months later I met my parents. During that meeting and in the next few years my parents were trying to convince me that I could go back to them and marry someone of their choosing. I should add that they did not want to see Bob. They thought that I would get tired of him soon and go back to them.

Now Bob and I have a little daughter. My parents are fond of her but they still don't want to see my husband, I know the situation is not the way I would like it to be, but I have come to accept it. Hopefully, one day my parents will accept my husband.

*Adapted from: <http://www.mixtogether.org/experiences/pakistani-muslim-and-english-christian-relationship.html>*

## APPENDIX G

### Lesson Plan 7

Skills to be emphasized – speaking, listening, reading

Topic – Cuisine and Eating Habits across Cultures

#### Learning Outcomes

Students will be able to:

- Find links between national cuisine and culture
- Use the new words in their speech
- Find specific information from the reading text
- Suggest a title to the reading text
- Produce a recipe of their national dishes and share them with their e-pals

#### Materials

- Handouts with vocabulary activity
- List of discussion questions
- Text
- Projector
- Computer

<b>Procedure</b>	<b>Time</b>	<b>Skill(s) Practiced/ Interaction</b>	<b>Outcomes Expected</b>
The teacher and the students greet each other. Then the teacher checks if there are absent students.	3-5 min.	_____	Make the transition to the lesson subtle, check out who is present at the lesson.
Kind of a brainstorming session The teacher names a dish and students name a country which first comes to their mind. E.g. pizza – Italy dolma – Armenia	3-4 min.	Speaking, listening Class work	Students will form expectations in regard to the topic and will find links between culture and national cuisine.
General discussion to activate students' background knowledge. Discussion questions are given below.	5-7 min.	Speaking, listening Group work	Students will reflect on their preferences as regards cuisine and express opinions on the relationship between culture and cuisine.
Word study Students do a matching activity in pairs.	5-7 min.	Reading and matching Pair work	Students will learn the new words which they will later use in their speech.
Students read a text about eating practices across cultures.	6-8 min.	Reading Individual work	Students will form a general understanding about eating practices in different cultures.
In small groups, students think of and suggest titles for the text.	3-5 min.	Speaking, listening Group work	Students will think creatively so as to come up for a title for the reading text.
Students do a multiple choice activity in pairs.	5-6 min.	Speaking, listening Class work	Students will find specific information from the text so as to complete the reading activity.
Homework Students are assigned to write a recipe of their national dishes, as well as tell their e-pals if they like it and if they've tried making it. They are encouraged to share any other information about their national cuisine and ask each other questions. Students are also assigned to start writing the script of digital stories.	5-6 min.	Writing Individual work	Students will produce a recipe of a national dish and will share it with their e-pals.

## Discussion Questions

1. Do you like Armenian cuisine?
2. What other cuisines do you like?
3. What is your favorite dish?
4. Is it possible to form an idea of a culture judging by national cuisine?

## Reading Text

Perhaps due the basic necessity of eating to human survival the rituals and habits surrounding it have flourished across cultures and throughout history. Why do individuals, societies and particular classes or ethnic groups eat specific foods? Why do eating rituals develop and change over time? Historians, economists, and anthropologists debate the relative importance of various influences, but tend to agree that a combination of factors motivate eating habits. It is neither strictly cultural influences nor economic conditions that determine eating behavior but the interplay of both.

In most cultures, religious beliefs have included specifications about food and eating. All of the major religious faiths contain food regulations. For example, Hindus, guided by their belief in reincarnation, avoid killing animals and thus do not eat meat. Principles of 'right action' also encourage Buddhists to avoid killing animals, while Islam and Judaism both proscribe pork or blood. Muslims also undertake the mandatory fast of Ramadam. Christian practices vary by faith and denomination. For instance, Catholicism includes a prohibition of meat on Fridays as well as abstaining from meat, fish, and dairy products on certain fast days.

*Adapted from: COLIN BLAKEMORE and SHELIA JENNETT. "eating." The Oxford Companion to the Body. 2001. Retrieved February 25, 2012 from Encyclopedia.com: <http://www.encyclopedia.com/doc/1O128-eating.html>*

## Matching Activity

*Match the given words with their definitions. Note that one of the options on the right is odd.*

- |                   |  |
|-------------------|--|
| 1. ritual         | a) the rebirth of a soul in another body                                 |
| 2. anthropologist | b) the act of playing games  |
| 3. interplay      | c) the way in which two or more things affect each other                 |
| 4. specification  | d) religious group   |
| 5. reincarnation  | e) a formal ceremony or a series of acts                                 |
| 6. proscribe      | f) choose not to do or have something                                    |
| 7. denomination   | g) detailed description of something                                     |
| 8. abstain from   | h) a person who studies human races,<br>origins, societies, and cultures |
|                   | i) not allow   |

## Post-Reading Activity

*Circle the right option based on the information from the text.*

1. \_\_\_\_\_ determine eating habits.

- a) cultural influences                      b) both cultural influences and economic conditions
- c) economic conditions                      d) neither cultural influences nor economic conditions

2. Food regulations exist \_\_\_\_\_.

- a) in all cultures                              b) only in Christian cultures
- c) only in Muslim cultures                      d) in the vast majority of cultures

3. Why don't Hindus eat meat?

- a) They are afraid of blood.                      b) Because of their belief in reincarnation.
- c) Pork is proscribed in their culture.                      d) Killing animals is not allowed on fast days.

4. Eating pork is prohibited in \_\_\_\_\_.

- a) Islam    c) Judaism
- b) Christian cultures                              d) Islam and Judaism



## APPENDIX H

### Lesson Plan 8

Skills to be emphasized – speaking, listening, reading

Topic – Cuisine and Eating Habits across Cultures

#### Learning Outcomes

Students will be able to:

- Draw parallels between Armenian and Taiwanese national cuisines
- Come up with an ending to the given situation
- Role play a situation on the topic of the lesson

#### Materials

- List of discussion questions
- Handouts with roles for the role play activity
- Projector
- Computer

<b>Procedure</b>	<b>Time</b>	<b>Skill(s) Practiced/ Interaction</b>	<b>Outcomes Expected</b>
The teacher and the students greet each other. The teacher checks out who is present at the lesson.	3-5 min.	_____	The transition to the lesson will be subtle. The teacher will learn if there are absent students.
Students are provided with laptops. In small groups students look through the recipes that were shared in class wiki by their e-pals. While reading they jot down any similarities or differences that they see between their national and Taiwanese cuisines.	4-6 min.	Reading, writing, Individual work	Students will be able to compare and contrast two different cuisines.
The teacher projects on the screen a task to complete which students have to compare their national and Taiwanese cuisines. The task is as follows: Compare your notes on similarities/differences between your national and Taiwanese national cuisines. Think of possible reasons for the differences. Discuss which of the Taiwanese recipes you liked most and which of the dishes you might want to cook yourself.	5-7 min.	Speaking, listening, reading Group work	Students will be able to draw parallels between Taiwanese and Armenian national cuisines and will share with each other their food preferences.
Problem solving Students are introduced to a situation in a Chinese restaurant. They are asked to form groups, discuss the situation in their groups and come up with solutions.	6-8 min.	Reading, speaking, listening Group work	Students will explore how differences in national cuisine and eating habits can result in cross-cultural misunderstandings and will search for ways to avoid such misunderstandings.
The teacher calls volunteer students from one of the groups to role play the given situation. Other groups that have different endings than the one which was introduced during the first role play are also encouraged to role play the same situation with a	7-10 min.	Speaking, listening Group work	Students will role play the situation and will view different endings to the same situation.

different ending.			
<p>Wrap-up discussion</p> <p>Students form new groups and discuss the endings suggested during the role play activity, the situation itself and their personal experiences (if any) in similar situations.</p>	5-7 min.	<p>Speaking, listening</p> <p>Group work</p>	<p>Students will express opinions about the different solutions suggested by their peers in the role play. They will also reflect on their experiences.</p>
<p>Homework</p> <p>Students are assigned to make a post in class wiki on one of their national holidays. Students are also assigned to look through the posts about Taiwanese national holidays to be shared by their e-pals in class wiki. They are also asked to share the script of digital stories for peer review and improve it based on the feedback.</p>	4-5 min.	<p>Reading, writing</p>	<p>Students will form an idea about Taiwanese national holidays and will write about their own.</p>

### **Situation for Role-Play and Roles**

Role 1. You are on a trip in China. You go to a Chinese restaurant to meet your Chinese friend. Both you and your friend are hungry. The menu is in Chinese and the waiter also knows only Chinese. Your friend knows both English and Chinese. As far as you do not know Chinese you ask your friend to order soup for you. He orders the same soup for both of you. When the waiter delivers the soup you see that it looks strange. Soon you discover that the soup contains worms. When you see your Chinese friend eating it with great appetite you lose your own. You are disgusted to see her eat it. She knows that you are hungry and so she is surprised to see that you do not eat. She tells you that the soup is very tasty and encourages you to start eating.

Role 2. You are from China. You host one of your friends in your hometown. You have a meeting with her in a Chinese restaurant. Both of you are hungry. Your friend is from a foreign country and has never been to China before. She doesn't know Chinese and you communicate with each other in English. Your friend asks you to order a plate of soup for her. You want to impress her with your national cuisine and so you order your favorite soup with worms for both of you. Surprisingly for you, your partner doesn't eat it. You encourage her to eat and try to find out what the matter is.

## **Questions for Wrap-up Discussion**

1. How were the endings different to one another?
2. Was there a role-play that you liked most? Why did you like it most of all?
3. Have you ever been in a similar situation? Tell a little about it.
4. Have you ever witnessed a similar situation? If yes, what did you learn from that situation?

APPENDIX I

**Lesson Plan 9**

Skills to be emphasized – speaking, listening

Topic – Holidays and Traditions

**Learning Outcomes**

Students will be able to:

- Compare and contrast their national and foreign holidays dedicated to love
- Use the vocabulary in their speech
- Discuss the text with their classmates
- Discuss their national holidays with their e-pals

**Materials**

- Text about St. Valentine’s Day
- List of questions
- Handouts with a vocabulary activity

<b>Procedure</b>	<b>Time</b>	<b>Skill(s) Practiced/ Interaction</b>	<b>Outcomes Expected</b>
The teacher and students greet each other.	3-4 min.	_____	
The students are asked to tell about the holiday that was organized in their school during the weekend.	4-5 min.	Speaking, listening Class work	Students will form initial expectations in regard to the lesson and share information about an Armenian national holiday organized at their school.

<p>The teacher introduces the topic of the lesson (<i>Holidays and traditions</i>). This is followed by a brief discussion based on the following questions:</p> <ol style="list-style-type: none"> <li>1. What Armenian national holidays do you know?</li> <li>2. Do you know holidays dedicated to love?</li> <li>3. Are these holidays different in Armenia and in other European countries? What are some of these differences?</li> </ol>	4-5 min.	Speaking, listening Class work	Students will be able to draw parallels between their own and foreign holidays that are similar in nature (St. Sarkis' Day vs. Valentine's Day).
Students do a matching activity in pairs. The activity is given below.	5-6 min.	Reading and matching ) Pair work	Students will practise the new words through a matching activity which will help them to understand the text easier.
Students read a text about St. Valentine's Day.	5-6 min.	Reading Individual work	Students will form an idea about St. Valentine's Day celebrations.
The teacher provides students with a list of follow-up questions. Students discuss the questions in groups.	8-10 min.	Speaking, listening and reading Group work	Students will provide the answers to the questions which will help them draw parallels between their national and foreign holidays.
<p>Homework</p> <p>Students are asked to finalize work on the digital stories and bring them to class on the next lesson. They are also asked to bring the draft of course-final reflections. The rubric for the reflections is given to the students.</p>	5-6 min.	writing	Students will produce digital stories which will be displayed during the next class. They will also write a written reflection on their telecollaborative experiences.

### Matching activity

*Match the words with their synonyms or definitions.*

- |             |  |
|-------------|--|
| 1. priest   | a) to forbid   |
| 2. prohibit | b) a person in military service  |
| 3. soldier  | c) to express in words   |
| 4. ban      | d) an official order forbidding something                                    |
| 5. to voice | f) a formal act performed in some regular way                                |
| 6. ceremony | e) a person who has the authority to lead<br>or perform religious ceremonies |



## Reading Text about St. Valentine's Day

Many countries celebrate St. Valentine's Day on February 14. On this day young people present their beloved ones with candy, flowers, chocolates and other lovely gifts. Couples enjoy a romantic dinner together and exchange Valentine's cards. Though this celebration is popular in many countries, we know about its origin only from legends.

One of the legends suggests that Valentine was a priest who served in Rome. During this period Claudius II was the emperor of Rome. He felt that married men were more emotionally attached to their families, and thus, could not make good soldiers. He believed that marriage made men weak. For that reason he prohibited marriage for young men. The ban on marriage was a great shock for the Romans. But they did not dare to voice their protest against the mighty emperor. Valentine, realizing the injustice of the decision, held secret marriage ceremonies of young lovers.

Soon Valentine's actions were discovered and Valentine was arrested. While awaiting his sentence in prison, Valentine was approached by his jailer. The latter knew that Valentine had the power to heal people. The jailer asked Valentine to restore the eyesight of his blind daughter. Valentine agreed and did the favor for his jailer's daughter.

The Roman emperor Claudius was impressed to see Valentine's kind deed. However, Valentine refused to agree with the emperor regarding the ban on marriage. This angered Claudius II and Valentine was put to death. In many countries Valentine has been known as the patron saint of love ever since.

Adapted from: [http://en.wikipedia.org/wiki/St.\\_Valentine%27s\\_Day](http://en.wikipedia.org/wiki/St._Valentine%27s_Day)

### **Follow-up questions**

1. Do all the countries around the world celebrate St. Valentine's Day?
2. How do young people generally celebrate St. Valentine's Day?
3. From what sources do we know about St. Valentine's Day?
4. Who was Valentine according to the legend?
5. Why did Claudius prohibit marriages?
6. How did Valentine react to the ban on marriage?
7. Why was Valentine arrested?
8. What did Valentine do for the jailer's daughter?
9. Did Claudius free Valentine for his kind deed?
10. Do you have a holiday similar to St. Valentine's Day?
11. Who is the patron saint of love in your country?
12. What do you know about St. Sarkis?
13. How do young people celebrate St. Sarkis' Day in your country?

## APPENDIX J

### Lesson Plan 10

Skills to be emphasized – Speaking, listening

#### Learning Outcomes

Students will be able to:

- Peer review their classmates' final reflections and improve their own reflections based on their classmates' feedback
- Share with the class their end-products (digital stories)
- Express their opinions about and make comments on the digital stories made by their classmates

#### Materials

- Digital stories
- Projector
- Computer

<b>Procedure</b>	<b>Time</b>	<b>Skill(s) Practiced/ Interaction</b>	<b>Outcomes Expected</b>
The teacher and students greet each other. Then the teacher checks if there are absent students.	3-5 min.	_____	The transition to the lesson and the rapport between the teacher and students will be smooth.
Students peer review each other's final reflections and provide feedback to each other.	8-10 min.	Reading, speaking, listening Pair work	Students will improve their final reflections based on the feedback from their classmates.

<p>Film show and follow-up discussions</p> <p>Students watch the digital stories one by one. After watching each digital story, there is a follow-up discussion during which students can ask questions, make comments or suggestions about the digital story.</p>	<p>17-20 min.</p>	<p>Listening, speaking</p> <p>Class work</p>	<p>Students will display in class their digital stories and watch those of their e-pals. They will later express opinions on the digital stories in a follow-up discussion.</p>
<p>Anonymous evaluation of group mates</p> <p>Students evaluate their group-mates' participation in digital storytelling assignment.</p>	<p>5-6 min.</p>	<p>Reading</p> <p>Individual work</p>	<p>Students will evaluate their group mates' contribution to producing the digital stories. These ratings will later be used by the teacher to give the final grade.</p>
<p>Homework</p> <p>Students are assigned to finalize their reflections and send them to the teacher by the end of the week.</p>	<p>3-5 min.</p>	<p>writing</p>	<p>Students will revise their reflections on telecollaboration based on feedback from classmates.</p>

## APPENDIX K

### Rubrics

#### **Guidelines and Rubric for Digital Storytelling Assignment**

In groups of 3-5 you will create a digital story. This assignment is 30 % of your total course grade. You will need to take the following steps to complete the assignment.

1. Form groups of 3-5 students.
2. Meet with your group mates and chose a topic for your digital story. Remember that you should link your topic to culture. Make sure to consult with your instructor if you have problems choosing a topic.
3. Create a folder in your computer where you can store the materials you find or produce for your story.
4. Search for images, audio and video materials that you could use in your digital story. You can alternatively create the materials yourselves, e.g. taking photos, recording something that could be used in your story, etc.
5. Specify for yourselves the purpose of your story. It could be either convincing or informing or breaking stereotypes.
6. Write a script that will be used as narration in your digital story. The narration can be either written or oral based on your own choice.
7. Share the script of your digital story with your e-pals and revise it based on their feedback.
8. Use MS Power Point, Windows Movie Maker or another program to create your digital story.

9. The duration of your digital story largely depends on its purpose. However, try not to make it shorter than three and longer than ten minutes.

10. If you have technical difficulties you can find help from your school lab or instructor.

11. Make sure to submit your digital stories no later than the last day of the course.

Your Digital stories will be graded based on the following rubric.

	<b>Outstanding</b>	<b>Emergent</b>	<b>Poor</b>
<b>Title</b>	matches the content and provokes interest of the audience	provokes the interest of the audience but does not quite match the content of the story	no title
<b>Purpose</b>	clearly stated	can be guessed with some effort	unclear
<b>Amount of text</b>	not overloaded with textual narration	heavy in some parts of the story though overall this does not distract attention from the message of the story	overload of textual narration
<b>Audio materials (oral narration or soundtrack)</b>	successfully create an emotional mood/tone adequate to the purpose of the story	mostly create an emotional mood/tone adequate to the purpose of the story	fail to create an emotional mood/tone adequate to the purpose of the story.
<b>Visuals</b>	successfully illustrate the storyline	successfully illustrate most of the storyline	fail to illustrate the storyline
<b>Language</b>	accurate in terms of grammar, vocabulary, pronunciation (if there is oral narration) and mechanics	overall accurate though there can be found errors in one or two language aspects. The few language errors do not hinder text communication	very hard or impossible to follow the track of ideas because of too many language errors

### Rubric for Course-Final Reflections

Your final assignment is writing a reflection on your telecollaborative experiences. This assignment has to be completed individually. It is 30 % of your total grade. The following rubric will be used to grade your reflections.

Criteria	Outstanding	Emergent	Poor
• The reflection is 300 or so words long.	4	3	2-1
• Describes telecollaborative successes and problems from the very first telecollaborative exchange till the last one.	4	3	2-1
• Reveals the reasons for the problems experienced during telecollaboration and describes how they were (or could be) solved.	5	4	3-2
• Addresses the question of efficacy/non-efficacy of telecollaborative tasks in promoting language skills and cultural knowledge.	4	3	2-1
• Discusses if materials used and topics covered during the course helped in completing telecollaborative tasks.	5	4	3-1
• Reflects on new things (if any) learned from e-pals.	4	3	2-1
• Language accurate in terms of grammar, mechanics and vocabulary.	4	3	2-1
<b>Total</b>	<b>30</b>		



### Rubric for Contribution to Class Wiki

Two of your telecollaborative tasks will be carried out via class wiki. The tasks are as follows:

Task 1: Share a recipe of one of your national dishes. Write if you like it and if you have tried making it. Add any other information about your national cuisine you want to. Feel free to ask your e-pals questions.

Task 2: In your groups tell your e-pals about one of your national traditions and/or holidays. Explain how you celebrate the holiday you speak about. You can also write whether or not you like it and provide any additional information you want to.

You are expected to make the posts in class wiki individually. Contribution to class wiki is 25 % of your total grade. Your contributions will be assessed based on the following rubric:

<b>Criteria</b>	<b>Outstanding</b>	<b>Emergent</b>	<b>Poor</b>
• Total size of contributions per student no less than 300 words.	4	3	2-1
• Each of the two tasks completed before the deadlines announced in class.	4	3	2-1
• Content is original and reflective. Main ideas are supported with sufficient details. Details include examples from students' personal experiences.	5	4	3-1
• Not only precise information but also subjective attitudes and opinions expressed.	5	4	3-1
• Language accurate in terms of grammar, mechanics and vocabulary. Culture specific terms (e.g. lavash, matsoun) properly explained.	4	3	2-1
• Clean and consistent formatting	3	2	1
<b>Total</b>	<b>25</b>		