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Research Timeline

The cultural dimensions of language teaching and learning

Karen Risager Roskilde University, Denmark
risager@ruc.dk

Language teaching and learning has many different cultural dimensions, and over the years more and more of these have been the subject of research. The first dimension to be explored was that of CONTENT: the images of target language countries and the world that were offered in textbooks and presented in class. The next dimension was that of the LEARNER: the (inter)cultural learning, competence and identity of the learner or subject. The next dimension was CONTEXT: the situation and role of language teaching and learning in society and in the world.

Researchers in the field have drawn upon anthropology, sociology, cultural and political studies, referring to such scholars as E. Hall, Geertz, Hannerz, Agar, Appadurai, Bourdieu, Habermas, Bakhtin, Giroux, and S. Hall. Since the 1980s they have also drawn on studies of language: sociolinguistics, critical discourse analysis, pragmatics, semantics and cognitive linguistics, referring to such scholars as Hymes, Gumperz, Fairclough, Scollon & Scollon, Kasper, Lakoff, Vygotsky, Wertsch, and Lier. Research into language teaching and learning has been seen by some scholars as a sub-field of intercultural communication (see Jackson forthcoming).

The field has always had a distinctive interdisciplinary character with multiple theoretical and philosophical positions. It is a wide field that is becoming still wider, and is characterized to a large extent by monographs in which authors present their own platforms, sometimes without very many references to other scholars in the field at large. It can therefore be difficult to trace specific lines of argument. A more comprehensive presentation can be found in Risager (2007), which deals with the history of the field with special reference to the development of the national paradigm in international culture pedagogy since the 1880s and the signs of a transition to a transnational paradigm since the 1990s.

Items in the research timeline presented below are annotated with one or more of the following categories, which are not discrete but are useful for our purposes:

A1 deals with the content dimension and takes a national approach, focusing on one or more countries

A2 also deals with the content dimension but takes a transnational or global/local approach, focusing on cultural complexity and hybridity

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B deals with the learner dimension: intercultural learning, intercultural competence
C deals with the context dimension: language teaching seen in a wider social and political perspective
X draws on the humanities and/or the social sciences, including anthropology, psychology and literature
Y draws on political science, including citizenship studies
Z draws on studies of language

Given space limitations, titles are given in the original language(s) only. Readers interested in their English translations should contact the author at risager@ruc.dk or consult Risager (2007).

References

Jackson, J. (ed.) (forthcoming). *Routledge handbook of language and intercultural communication*. London: Routledge.
Risager, K. (2006). *Language and culture: Global flows and local complexity*. Clevedon: Multilingual Matters.
Risager, K. (2007). *Language and culture pedagogy: From a national to a transnational paradigm*. Clevedon: Multilingual Matters.

KAREN RISAGER is Professor of Cultural Encounters at Roskilde University, Denmark. Her research field is the relationship between language and culture in a transnational and global perspective, and language and culture pedagogy with special reference to the history of the cultural dimensions of foreign and second language teaching and learning. Her publications in the field are numerous, and include the two books listed above.

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YEAR	REFERENCE	ANNOTATION	
1957	Lado, R. (1957). *Linguistics across cultures: Applied linguistics for language teachers*. Ann Arbor: University of Michigan Press.	The final chapter of the book by **Lado** marks the beginning of contemporary, post-WW2 culture pedagogy; Lado defined culture as a system of patterned behavior, and suggested comparing units from the target and native cultures such as meals. He represented a behavorist approach to culture teaching, inspired by contemporary cultural and linguistic anthropology. **Lado** is among the pioneers of 'culture' in language teaching in the USA, together with Howard Lee Nostrand and Nelson Brooks.	**A1** **X**
1966	Doyé, P. (1966). Politische Erziehung im neusprachlichen Unterricht. *Westermanns Pädagogische Beiträge* 6, 270ff.	**Doyé** was the scholar who first formulated a political objective for culture teaching, namely 'political education'. His views have frequently been referred to since, and taken up and further developed by, for example, Byram in his work on cultural studies and citizenship education as a part of foreign language education.	**A1** **Y**
1967	Apelt, W. (1967). *Die Kulturkundliche Bewegung im Unterricht der neueren Sprachen in Deutschland in den Jahren 1886 bis 1945*. Berlin: Volk und Wissen.	**Apelt** presented a thorough historical and critical analysis of the German debates on culture teaching since the first years of the newly unified German Reich (1880). His book started discussions in West Germany and the DDR on how to redirect culture teaching away from the former nationalist and idealist *Kulturkunde* (knowledge of national culture and mentality) towards contemporary needs.	**A1** **X**
1973	Erdmenger, M. & H.-W. Istel (1973). *Didaktik der Landeskunde*. München: Max Hueber Verlag.	This book dealt with the teaching of *Landeskunde* (knowledge of society) in English as a foreign language, and was the first to present a comprehensive, cross-disciplinary and pragmatically oriented position in culture pedagogy. **Erdmenger & Istel** suggested taking as a point of departure what (factual) knowledge learners required, now and in the future, of the country where the target language is spoken in order to be able to communicate in everyday situations with people speaking that language.	**A1** **X**

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1974	Seelye, H. N. (1974). *Teaching culture. Strategies for foreign language educators*. Skokie, IL: National Textbook Company.	This was the first monograph published in the USA on culture pedagogy in foreign (Spanish) language teaching. **Seelye** was mainly inspired by cultural anthropology and presented a pragmatic and very practically oriented approach to the teaching of culture, including various techniques such as the culture capsule, the culture cluster, the mini-drama, and the culture-assimilator.	**A1** **X**
1978	Buttjes, D. & L. Kane (1978). Theorie und Zielsetzung der Landeskunde im Fremdsprachenstudium. *Anglistik und Englischunterricht* 4, 51–61.	**Buttjes & Kane** argued for a new autonomous, scientific, and interdisciplinary *Landeskunde* that used exemplary and comparative methods, and that included not only an instrumental, but also a humanistic dimension that encompassed teaching about society at large and considered culture teaching as contributing to political education.	**A1** **X, Y**
1982	Firges, J. & H. Melenk (1982). Landeskunde als Alltagswissen. *Praxis des neusprachlichen Unterrichts* 29, 115–123.	This article suggested focusing on everyday knowledge (*Alltagswissen*) in culture teaching. **Firges & Melenk** based their ideas on the phenomenological sociology of knowledge and ethnomethodology, and were especially interested in individuals' cultural experiences and notions of unfamiliar forms of culture.	**A1** **X**
1984	Alptekin, C. & M. Alptekin (1984). The question of culture: EFL teaching in non-English-speaking countries. *ELT Journal* 38.1, 14–20.	This was an early article representing the position that in EFL it is necessary to distinguish between English taught with reference to an English-speaking country and English taught with reference to non-English-speaking countries. **Alptekin & Alptekin** argued that in the latter case one should not aim at a bicultural identity, but an intercultural identity, aiming at the appreciation of cultural diversity and pluralism.	**A2** **X**
1985	Robinson, G. L. N. (1985). *Crosscultural understanding. Processes and approaches for foreign language, English as a second language and bilingual educators*. New York: Pergamon Press.	**Robinson**'s book was the first monograph to include ethnographic methods among strategies for culture teaching and learning, including at beginners' level. It stressed the importance of participant observation and interviewing for the development of positive impressions and interactions between people of different cultures, and showed how learners can get access to cultural actors' point of view – their 'internal culture'.	**A1, B** **X**

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1986	Zarate, G. (1986). *Enseigner une culture étrangère*. Paris: Hachette.	In this book **Zarate** presented a predominantly (social) anthropological approach to culture pedagogy (in French as a second language) that emphasized that the most important challenge facing the teaching of culture is to make explicit for students what is implicit for natives. She also preferred to speak of *culture* (Fr.) instead of the traditional term in France: *civilisation*.	**A1** **X**
1986	Meyer, M. (1986). *Shakespeare oder Fremdsprachenkorrespondenz? Zur Re-form des Fremdsprachenunterrichts in der Sekundarstufe II*. Wetzlar: Büchse der Pandora.	On the basis of a major school investigation, **Meyer** developed a consistently intercultural (bicultural) approach to language teaching, distinguishing between four sub-dimensions of foreign-language communicative competence: the interlingual dimension, the intercultural dimension, the language-analytical dimension (literary education), and the action-and-role oriented dimension (preparation for a vocation).	**A1** **X**
1987	Melde, W. (1987). *Zur Integration von Landeskunde und Kommunikation im Fremdsprachenunterricht*. Tübingen: Gunter Narr Verlag.	**Melde**'s book was the first to provide a cohesive theoretical justification for integrating the two sides of language teaching: communication and *Landeskunde*, mainly drawing on Habermas' theory of communicative action. She therefore argued for showing links between people's life worlds and the social system. She took an international and intercultural stance, focusing on historical and contemporary relations between West Germany and France.	**A1** **X, Y**
1987	Damen, L. (1987). *Culture learning: The fifth dimension in the language classroom*. Reading, MA: Addison-Wesley Publishing Company.	**Damen** was the first to present and conceptualize culture teaching and learning as a sub-field of intercultural communication. The book was comprehensive and practically oriented, and – like the field of intercultural communication in those days – drew on the functional (holistic) understanding of culture characteristic of cultural anthropology (e.g. Edward Hall).	**A1** **X**
1989	Byram, M. (1989). *Cultural studies in foreign language education*. Clevedon: Multilingual Matters.	**Byram** was the first to write a truly research-based monograph that – on the basis of a major empirical project – developed a theory for culture pedagogy and thereby established it as an academic discipline. He wanted to create an integrated discipline of teaching language and culture, insisting on the intimate relationship between language and culture. He also developed a model of foreign-language education that distinguished between language learning, language awareness, cultural awareness, and cultural experience. His book was very influential, especially in Europe.	**A1, B** **X**

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1990	Baumgratz-Gangl, G. (1990). *Persönlichkeitsentwicklung und Fremdsprachenerwerb. Transnationale und trans-kulturelle Kommunikationsfähigkeit im Französischunterricht*. Paderborn: Ferdinand Schöningh.	**Baumgratz-Gangl** presented a psychological and socialization-theoretical approach to personal development through foreign (French) language learning that is directed towards the acquisition of transnational and transcultural communicative competence. Emphasizing the importance of cultural perceptions and experiences in the learning process, she argued for the introduction of realistic themes and projects in school and underscored the value of authentic communication in study trips and pupil exchanges.	**A1, B** **X, Y**
1990	Adaskou, K, D. Britten & B. Fahsi (1990). Design decisions on the cultural content of a secondary English course for Morocco. *ELT Journal* 44.1, 3–10.	**Adaskou et al.** argued that English teaching should not deal with cultural and social relations in countries such as Great Britain and the USA but with those in the pupils' own country, in this case, Morocco. Based on studies of the probable future needs of the students, and of teachers' attitudes, it was decided to design textbooks in which foreign culture content (British or American) was kept at a minimum, in favor of communication situations in Morocco.	**A1, C** **X**
1991	Galisson, R. (1991). *De la langue à la culture par les mots*. Paris: CLE International.	**Galisson** represented a semantic view of culture, being especially interested in the elements of (French) vocabulary with relatively more cultural charge (cultural connotations, e.g. *rose* as a symbol of love). He had been working on the development of a monolingual French dictionary and saw vocabulary at the centre of language and culture teaching.	**A1** **Z**
1991	Doyé, P. (ed.) (1991). *Grossbritannien. Seine Darstellung in deutschen Schulbüchern für den Englischunterricht*. Frankfurt: Verlag Moritz Diesterweg.	This book and its counterpart edited by Byram[1] were the results of a bi-national project of textbook analysis. **Doyé** presented theoretical considerations about political education and international understanding, as well as a number of textbook analyses and evaluations.	**A1** **X, Y**

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1991	Starkey, H. (1991). World studies and foreign language teaching: Converging approaches in textbook writing. In D. Buttjes & M. Byram (eds.), *Mediating languages and cultures*. Clevedon: Multilingual Matters, 209–227.	**Starkey** introduced world studies into culture pedagogy, that is, studies that promote the knowledge, attitudes, and skills relevant for living responsibly in a multicultural and interdependent world. His approach focused on political education and the development of democracy and active citizenship.	**A2, C** **X, Y**
1992	Dendrinos, B. (1992). *The EFL textbook and ideology*. Athens: N. C. Grivas Publications.	**Dendrinos** was the first to deal with textbook analysis from the perspective of critical discourse analysis (cf. Fairclough 1989[2]). She dealt in particular with the ideological content of textbooks, with the authority of the textbook, and with pedagogical and political discourse in relation to the subject of English.	**A1, C** **X, Y, Z**
1992	Brøgger, F. Chr. (1992). *Culture, language, text: Culture studies within the study of English as a foreign language*. Oslo: Scandinavian University Press.	This book was the first to offer a general and integrated outline of university language subjects –language, literature and culture, teaching and research. **Brøgger** distinguished between 'culture studies', related to a language studied as a foreign language, and 'cultural studies', related to a language area where the language is a first language.	**A1** **X, Z**
1993	Kramsch, C. (1993). *Context and culture in language teaching*. Oxford: Oxford University Press.	**Kramsch**'s influential book was the first monograph within the field of culture pedagogy that united a theoretically well founded linguistic (discourse analytical) perspective with a non-essentialist treatment of the cultural dimension. She criticized the positivist, pragmatic tendencies in mainstream language teaching, and argued in favor of experimenting with dialogic language and literature teaching (cf. Bakhtin 1981[3]) and with the creation of 'third places': syntheses of meanings of various origins.	**A1, A2, B, C** **X, Z**
1993	Zarate, G. (1993). *Représentations de l'étranger et didactique des langues*. Paris: Didier.	This book focused on the question of cultural representations of otherness in foreign language textbooks. **Zarate** emphasized that textbooks and language teaching in general are historically embedded and very sensitive to the fluctuations of geopolitical relations. She also argued that learners relate differently to otherness depending on their social experiences (cf. Bourdieu 1977[4]).	**A1, C** **X, Y**

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1994	Pennycook, A. (1994). *The cultural politics of English as an international language*. London and New York: Longman.	**Pennycook** introduced a new cultural dimension in the study of language teaching, namely a critical postcolonial perspective with special reference to English. He focused on the cultural-political role of the English language in a historical perspective, and on how it is possible to work in a critical pedagogical way with the teaching of English in postcolonial settings.	**C** **X, Y**
1994	Thürmann, E. (1994). Fremdsprachen-unterricht, Landeskunde und interkulturelle Erziehung. *Die neueren Sprachen* 93.4, 316–334.	**Thürmann** criticized the bi-national paradigm in language teaching and the equal status of the target language and target culture. He did so on the basis of a pedagogical development program in which Dutch, German, and Danish students stayed together in Denmark and studied each other's languages while using English as a lingua franca.	**A2** **X**
1994	Cain, A. & G. Zarate (1994). *Comment collégiens et lycéens voient les pays dont ils apprennent la langue. Représentations et stéréotypes*. Paris: Institut National de la Recherche Pédagogique.	This book was the result of a major empirical project on the representations and stereotypes of French school pupils concerning 45 different countries around the world, related to the teaching of eight different languages. **Cain & Zarate** showed that the pupils' representations of other countries were very stable throughout their whole period of learning foreign languages in school.	**A1, B** **X**
1997	Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon: Multilingual Matters.	**Byram**'s influential book presented his thoughts on intercultural communicative competence in relation to the diversity of language teaching contexts around the world. At the centre of discussions was his model of the five *savoirs*: knowledge of self and other (*savoirs*), skills of interpreting and relating (*savoir comprendre*), skills of discovering and/or interacting (*savoir apprendre/faire*), attitudes (*savoir être*), and political education and critical cultural awareness (*savoir s'engager*).	**A1, A2, B, C** **X, Y**

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1998	Edmondson, W. & J. House (1998). Interkulturelles Lernen: ein überflüssiger Begriff. *Zeitschrift für Fremdsprachenforschung* 9(2), 161–188.	**Edmondson & House** criticized the widespread use of the concept of intercultural learning, arguing that there is no specifically intercultural learning process or learning strategies. They also argued that since languages are carriers of culture, all foreign language learning is intercultural, so the term 'intercultural' is superfluous.	**B** **Z**
1998	Kramsch, C. (1998). The privilege of the intercultural speaker. In M. Byram & M. Fleming (eds.), *Language learning in intercultural perspective. Approaches through drama and ethnography.* Cambridge: Cambridge University Press, 16–31.	In this article, **Kramsch** argued that in the increasingly gray areas in our multilingual, multicultural societies, the dichotomy between native versus non-native speakers has outlived its use. She spoke for a pedagogy oriented towards the intercultural speaker, arguing that foreign language learners are in a unique position to notice gaps and unmet expectations in the foreign cultural phenomena they encounter, and that they should be seen as responsible for their own use of words. (The term 'intercultural speaker' had been coined by Byram & Zarate in a Council of Europe report from 1994.[5])	**B** **X, Z**
1998	Risager, K. (1998). Language teaching and the process of European integration. In M. Byram & M. Fleming (eds.), *Language learning in intercultural perspective. Approaches through drama and ethnography*. Cambridge: Cambridge University Press, 242–254.	Referring to her research on teachers' experiences with study trips and exchanges all over Europe, **Risager** proposed distinguishing between four approaches to foreign language teaching: a foreign-cultural approach, focusing on the foreign culture; an intercultural approach, focusing on the foreign culture and the culture of the learners; a multicultural approach, focusing on the two countries as ethnically diverse; and a transcultural approach, focusing on cultural complexity in the world.	**A2** **X, Z**
1999	Bredalla, L. & W. Delanoy (eds.) (1999). *Interkultureller Fremdsprachen-unterricht.* Tübingen: Gunter Narr Verlag.	In this large anthology, **Bredella & Delanoy** presented research and discussions in Germany related to intercultural language teaching, including literature teaching. Many scholars in Germany, not least Bredella, had (and have) been active in developing hermeneutically oriented approaches, focusing on relationships between self and other (*Fremdverstehen*), on dialogicity, reflexivity, and ethics in intercultural education.	**A1, A2, B** **X**

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1999	Hu, A. (1999). Interkulturelles Lernen. Eine Auseinandersetzung mit der Kritik an einem umstrittenen Konzept. *Zeitschrift für Fremdsprachenforschung* 10. 2, 277–303.	**Hu** took up different strands of argument against the use of intercultural concepts, referring among others to Edmondson & House (1998). Taking as her point of departure globalization and the growth of multicultural societies, she proposed the development of new conceptualizations of culture, communication and learning in which origin-related and essentialist concepts are replaced by narrative-constructivist concepts.	**A2** **X**
1999	Byram, M. & K. Risager (1999). *Language teachers, politics and cultures*. Clevedon: Multilingual Matters.	This book on the political dimensions of language teaching was based on **Byram & Risager**'s joint empirical project on Danish and English foreign language teachers' identities and perceptions of the cultural dimension of language teaching. It focused on teachers' political and cultural identities and their role as cultural mediators across Europe.	**A2, B** **X, Y**
1999	Canagarajah, A. S. (1999). *Resisting linguistic imperialism in English teaching*. Oxford: Oxford University Press.	**Canagarajah** argued for a new understanding of English language teaching in peripheral, postcolonial contexts, taking his point of departure as classroom life in the Tamil community of Sri Lanka. He focused on the need for a critical pedagogy based on the principle that learning is personal, situated, cultural, ideological, negotiated, and political.	**B, C** **X, Y**
1999	Lantolf, J. P. (1999). Second culture acquisition. Cognitive considerations. In E. Hinkel (ed.), *Culture in second language teaching and learning*. Cambridge: Cambridge University Press, 28–46.	Arguing from a sociocultural, Vygotskyan, perspective, **Lantolf** presented some important research strands on the issue of second culture acquisition as a cognitive process and suggested further research on lexical concepts and lexical networks in a second language, especially on the comprehension and production of metaphors.	**B** **Z**
1999	Cortazzi, M. & L. Jin (1999). Cultural mirrors. Materials and methods in the EFL classroom. In E. Hinkel (ed.), *Culture in second language teaching and learning*. Cambridge: Cambridge University Press, 196–219.	**Cortazzi & Jin** discussed a number of textbooks for EFL, noting that some of them focus on the culture of the learners rather than the cultures of English-speaking countries (or other countries in a more international perspective). They called for a reflective and ethnographic approach to culture in the classroom, dealing with both cultural content and different cultures of learning.	**A1, B**

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1999	Holliday, A. (1999). Small cultures. *Applied Linguistics* 20.2, 237–264.	In this article **Holliday** distinguished between two paradigms of culture in applied linguistics/language teaching: 'the large culture paradigm' associated with prescribed ethnic, national, or international entities, and 'the small culture paradigm' associated with emergent behavior in small social groupings. Small cultures should be analyzed from a non-essentialist and non-culturist perspective, using ethnographic and interpretive methods.	**A2, B X**
2000	Sercu, L. (2000). *Acquiring intercultural communicative competence from textbooks. The case of Flemish adolescent pupils learning German*. Leuven: Leuven University Press.	This book by **Sercu** was the result of a major empirical project on the teaching of German in Flemish-speaking Belgium. She was interested in studying the development of pupils' intercultural communicative competence, and her investigation dealt with both pupils' perceptions of Germany and the cultural content of six different textbooks used in the classrooms in question.	**A1, B X**
2000	Morgan, C. & A. Cain (2000). *Foreign language and culture learning from a dialogic perspective*. Clevedon: Multilingual Matters.	**Morgan & Cain** based their book on a joint British-French project in which school classes in France and England cooperated on a common topic: law and order. Theoretically speaking the project was conceived within a dialogic (Bakhtin) and sociocultural (Vygotsky) understanding of communication and learning.	**A1 X**
2000	Crozet, C. & A. J. Liddicoat (2000). Teaching culture as an integrated part of language: Implications for the aims, approaches and pedagogies of language teaching. In A. J. Liddicoat & C. Crozet (eds.), *Teaching languages, teaching cultures*. Applied Linguistics Association of Australia, Melbourne, VIC: Language Australia, 1–18.	The article by **Crozet & Liddicoat** introduced an Australian perspective on the cultural dimensions of language teaching. The authors dealt with intercultural language teaching with a focus on culture as integrated at all levels of language, or to use another term: culture-in-language. They presented an intercultural pragmalinguistic approach in which the communicative approach was extended with an awareness of cultural dimensions of language and discourse.	**X Z**

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2001	Roberts, C., M. Byram, A. Barro, S. Jordan & B. Street (2001). *Language learners as ethnographers*. Clevedon: Multilingual Matters.	This book by **Roberts et al.**, an interdisciplinary team, was the first major monograph that described the ethnographic method in the language subjects at advanced levels. It was based on a development project for university students (in Britain) and contained both a theoretical introduction and a detailed description of the project, including the education of language teachers and language students in ethnographic fieldwork at home and abroad.	**A2, B X**
2002	Guilherme, M. (2002). *Critical citizens for an intercultural world. Foreign language education as cultural politics*. Clevedon: Multilingual Matters.	Based on a major empirical investigation of Portuguese language teachers' understanding of the concept of critical cultural awareness (one of the components of Byram's model of the five *savoirs*), **Guilherme** carried out a thorough discussion of critical citizenship in foreign language education, inspired by critical social philosophy (the Frankfurt School) and critical pedagogy (Giroux).	**A2, B, C X, Y**
2003	Pavlenko, A. (2003). 'Language of the enemy': Foreign language education and national identity. *International Journal of Bilingual Education and Bilingualism* 6.5, 313–331.	In this article **Pavlenko** discussed how the foreign-language teaching and foreign-language policy of a country are deeply affected by the prevailing conceptions of the country's national identity and geopolitical situation. She compared the USA after the First World War, the USSR after the Second World War, and Eastern Europe after the fall of the Wall.	**C Z**
2003	Burwitz-Melzer, E. (2003). *Allmähliche Annäherungen: Fiktionale Texte im interkulturellen Fremdsprachenunterricht der Sekundarstufe 1*. Tübingen: Gunter Narr Verlag.	**Burwitz-Melzer** carried out a large-scale empirical project on the use of fictional texts in English with children in Germany. In this book she described the project and developed a view of literature pedagogy as culture pedagogy, focusing on hermeneutically-inspired teaching and learning strategies such as perspective-taking, shift of perspective, coordination of perspectives, and perspective change.	**A1, B X**

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2003	Corbett, J. (2003). *An intercultural approach to English language teaching*. Clevedon: Multilingual Matters.	Referring to Byram's work on intercultural education, **Corbett** showed how an intercultural approach could be implemented in the teaching of English as a foreign language and how the intercultural learner could make use of, for example, ethnographic observation and interviewing in the learning process.	**A2 Y**
2004	Holliday, A., M. Hyde & J. Kullmann (2004). *Intercultural communication. An advanced resource book*. London: Routledge	In this resource book **Holliday, Hyde & Kullmann** presented a large number of texts, figures etc. inviting reflection on concepts related to identity, otherization, and representation. The basis was deconstructionist, distinguishing between essentialism and non-essentialism, and included concepts such as cultural identity, multiplicity, stereotype, otherization, culturism, racism, discourse, and the self.	**A2, B X**
2004	Altmayer, C. (2004). *Kultur als Hypertext. Zu Theorie und Praxis der Kulturwissenschaft im Fach Deutsch als Fremdsprache*. München: iudicium.	Taking German as a second language as an example, **Altmayer** presented a theoretical and practical approach to *Landeskunde* inspired by the German hermeneutical discussion of understanding of the foreign (*Fremdverstehen*). He conceptualized culture as 'hypertext', alluding to the network of cultural knowledge used in text production and understanding. His approach foregrounded cultural dynamics, heterogeneity, and polyvalence.	**A2 Y**
2004	Phipps, A. & M. Gonzalez (2004). *Modern languages: Learning and teaching in an intercultural field*. London: Sage Publications.	Starting from the crisis of modern languages in the UK and North America, **Phipps & Gonzalez** critically discussed functional, technicist, and reifying approaches in the field, drawing on a cultural studies framework (Giroux and others). They argued that language learning should not be seen as the acquisition of skills (for example, in terms of communicative and intercultural competence), but as languaging (a way of being, a *habitus*) and intercultural being (living and acting in a patchwork of messy cultures).	**B, C X, Z**

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YEAR	REFERENCE	ANNOTATION	
2005	Holliday, A. (2005). *The struggle to teach English as an international language*. Oxford: Oxford University Press.	**Holliday**'s book contained a critique of a number of key concepts and methodologies in TESOL, including the ideas of the native speaker, learner-centeredness, and autonomy. He argued that these ideas construct culturalist perceptions of 'us' and 'them' and have in some cases led to bureaucratization and technicalization within a professional culture of control in English language teaching.	**B, C** **X, Z**
2006	Argaud, E. (2006). *La civilisation et ses représentations. Etude d'une revue, Le Français dans le Monde (1961–1976)*. Bern: Peter Lang.	**Argaud** presented an analysis of the changing discourses of *civilisation* and *culture* in the journal *Le Français dans le Monde* in the period of decolonization and redefinition of French identity. She showed how conservative discourses were replaced around 1967 by more progressivist discourses about how to represent France to teachers and learners all over the world.	**A1, C** **X**
2007	Risager, K. (2007). *Language and culture pedagogy: From a national to a transnational paradigm*. Clevedon: Multilingual Matters.	In this book **Risager** offered an analysis of the international history of culture pedagogy with a focus on the period since the 1960s, following the development and increasing problematization of national discourses in language teaching. Risager outlined a new transnational paradigm of language teaching based on a dynamic view of languages, linguacultures, discourses, and other aspects of culture flowing in relation to one another and creating complex local cultural landscapes. She also discussed the intercultural competence of the world citizen.	**A2, C** **X, Z**
2007	Sharifian, F. & G. B. Palmer (eds.) (2007). *Applied cultural linguistics*. Amsterdam: John Benjamins.	In this volume **Sharifian & Palmer**[6] presented a number of articles dealing with the application of the theory of cultural linguistics to foreign and second language learning. This approach draws on cognitive anthropology and cognitive linguistics, and focuses on the relationship between language and cultural conceptualisations such as schemas, models, and scripts. It specifically deals with the acquisition and use of cultural conceptualizations related to grammar and lexis.	**B** **X, Z**

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2008	Kumaravadivelu, B. (2008). *Cultural globalization and language education*. New Haven: Yale University Press.	**Kumaravadivelu** presented his views about understanding and implementing the primary aim of language education: to raise learners' global cultural consciousness. He dealt with a number of theories of globalization and culture, and compared three approaches to culture: cultural assimilation, cultural pluralism, and cultural hybridity, arguing for the adoption of a fourth: cultural realism. Cultural realism includes the relations between four different levels: the global, the national, the social, and the individual.	**A2, B** **X**
2008	Byram, M. (2008). *From foreign language education to education for intercultural citizenship. Essays and reflections*. Clevedon: Multilingual Matters.	This book discussed the concept of intercultural citizenship. **Byram** argued for an understanding of intercultural competence that includes a potential for taking action, for mediating and reflecting the values, beliefs, and behaviors of one language group to another. This links the concept of intercultural communicative competence with education for citizenship/democracy.	**A2, B, C** **X, Y**
2009	Kramsch, C. (2009). *The multilingual subject*. Oxford: Oxford University Press.	**Kramsch**'s book dealt with the subjective aspects of language learning. It focused on the multilingual subject and his or her language learning biography and practices in a semiotic/symbolic perspective, including links with identity, memory, emotion, and imagination. The data were mainly spoken and written data from individual language learners, including online data from, for example, electronic chatrooms, and published testimonies and memoirs of former language learners.	**B** **X**

[1] Byram, M. (ed.) (1993). *Germany: Its representation in textbooks for teaching German in Great Britain*. Frankfurt a.M: Diesterweg.
[2] Fairclough, N. (1989). *Language and power*. London & New York: Longman.
[3] Bakhtin, M. M. (1981). *The dialogic imagination*. Austin, Texas: University of Texas Press.
[4] Bourdieu, P. (1977). *Esquisse d'une théorie de la pratique*. Genève: Librairie Droz.
[5] Byram, M. & G. Zarate (1994). *Definitions, objectives and assessment of socio-cultural competence*. The Council of Europe, CC-LANG (94) 1.
[6] Palmer, G. B. (1996). *Towards a theory of cultural linguistics*. Austin: University of Texas Press.