A Task Based Approach to Raising Cultural Awareness

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Introduction

In the pursuit of creating practical language learning methodologies tailored more towards learners goals, needs and potential experiences in the real world, task based learning has been at the forefront in developing and promoting essential skills. Considering that the environment in which most language learners will be communicating in the future is becoming increasingly more intercultural and diverse, language tasks should reflect this by focusing on developing the skills required for navigating and understanding these new and unfamiliar contexts.

Although intercultural communicative competence has been considered an important goal of EFL for some time (Kramsch 1993, Byram 1997) many of the methods and materials used to train learners or raise cultural awareness, are limited in scope to learning about culture rather than learning from culture (Widdowson 1998). Materials tend to provide irrelevant and largely trivial snapshots of cultural knowledge and tasks and methods often fail to actively engage learners or promote skills required for negotiating meaning. According to Willis (1996) an appropriate classroom task is 'a goal-oriented activity in which learners use language to achieve a real outcome.' Willis also suggests that language use in tasks should reflect language use in the outside world. However, language use in the outside world is quite ambiguous and activities and tasks based on predetermined or structured scenarios tend to miss the nuances and subtleties of meaning negotiation, essential to accurate and successful communication. Nunan similarly states that, a task "… is a piece of classroom work which involves learners in comprehending, manipulating, producing, or interacting in the target language while their attention is principally focused on meaning rather than form" (Nunan, 1989). As such, according to Nunan, a language learning task is an activity that has a non-linguistic purpose or goal with a clear outcome and that uses any or all of the four language skills in its accomplishment by conveying meaning in a way that reflects real-world language use.

Although this type of task oriented approach is practical on a local or classroom level, the problems which persist center more on what exactly constitutes real world language use and how meaning can be created or negotiated through a common target language between people of totally different backgrounds and communication styles in unfamiliar contexts, where even basic common sense, values and perspectives are in a perpetual state of flux. Acquisition of these intercultural communication skills requires a refocusing of goals and ideas for communicative competence. Shehadeh (2005) concludes that "What is needed, therefore, is an approach to L2 learning and teaching that provides a context that activates language acquisition processes" (p.14). However, if such contexts are indeed constantly changing and unpredictable, how can they be reproduced in a classroom or structured language learning environment for the purpose of practicing tasks in order to acquire real world skills?

Widdowson (1998) asserts that learners cannot be rehearsed in patterns of cultural behaviour as these are too unpredictable and cannot be reproduced in the classroom. However he also suggests that the classroom context is a community with its own cultural reality and conventions and that this offers a unique environment in which language and culture are not just learned but learned from. Tasks more representative of the real world can then be integrated into the classroom as a methodology which will

. . . provide for communicative competence by functional investment. Engaging the learners in problem-solving tasks as purposeful activities but without the rehearsal requirement that they should be realistic or 'authentic' as natural social behaviour.

These tasks should then be systematically linked to the things learners need to do in the real world, incorporate what we know about the nature of successful communication, and embody what we know about second language acquisition (Widdowson,1987).

Similarly Bygate (1987) suggests that through oral interaction routines or tasks, such as an interview or a dinner party, in which participants are constantly negotiating meaning, learners are able to practice skills such as evaluation, explanation, justification, predication, and generally learn how to manage interaction in terms of who is to say what, to whom, when and about what.

Addressing the lack of a clear intercultural pedagogy, Byram (1997) proposed that "…learners need to see their role not as imitators of native speakers but as social actors engaging with other social actors in a particular kind of communication and interaction which is different from that between native speakers" (Byram, 1997). Byram's model provides that the ultimate goal of language teaching should not be a native speaker but an intercultural speaker. In addressing the requirements for an intercultural speaker, Byram (1997) proposed a comprehensive model of intercultural communicative competence geared towards developing both culture-specific and general knowledge and skills for learning about, becoming involved in and successfully negotiating intercultural communicative interactions. This model consisted of five "Savoirs", essentially a combination of knowledge and skills needed to be an intercultural speaker and participate in communication in any context, which Byram categorised as follows:

1) Skills (savoir comprendre) skills of interpreting and relating
2) Knowledge (savoirs) understanding of self and other; of interaction both individual and societal
3) Education (savoir s'engager) political and critical cultural awareness education
4) Abilities (savoir apprendre/faire) ability to discover and/or interact
5) Attitudes (savoir être) relativising self valuing otherness and overall reflection

In order to put this into practice and prompt learners to acquire this range of real world skills needed for negotiating meaning and communicating in ambiguous, unfamiliar and evolving environments, a critical and autonomous task based approach is required. Applying an ethnographic methodology using a form of participant observation and critical inquiry (outlined by Spradley 1979, see description on page 5), learners are able to engage real world language and culture, pursue relevant and meaningful goals and develop communication skills and strategies such as critical thinking, evaluation, flexibility and tolerance for differences that will prepare them to communicate at an intercultural level. The following sections describe a task based approach to developing intercultural communicative competence and an increased sense of cultural awareness, incorporating Byram's "Savoirs" as part of a basic EFL training curriculum.

Context

The ethnography project as depicted in the following, was inspired by Roberts, Byram, Barro, Jordan and Street. (2000) Language Learners as Ethnographers, but designed to be carried out entirely in the target language and more easily adapted to accommodate various, levels, contexts, class sizes, environments or purposes. The flexible nature of these intercultural communication activities stems from the fact that they incorporate tasks in which differences are not obstacles to be overcome; rather used as valuable resources to explore and understand communication styles and culture. Much of any language learning context whether homogenous or diverse is rich with individual differences and subsequent curiosities which form the basis for ethnographic research as well as an impetus for communication. Moreover these differences serve as strong motivators and incentives to engage the learner's interests in relevant communication tasks and activities. If learners can harness the target language to meet the basic needs they have for communication with their peers then substantial progress towards competence will likely follow. The initial context in which this project was tested consisted of five different classes of Japanese University Students. The class sizes ranged from 15 to 80 students. Each class met once per week for 90 minutes and varied in terms of goals, structure and methodology. The classes included a Basic English Conversation class in which the focus was on developing fundamental speaking and listening skills, a more advanced Research English class geared

towards more structural aspects of language as well as skills required for inquiry such as critical thinking, organization, analysis and interpretation, an intermediate level content based class on comparative culture in which exploring and learning about cultural differences in English was the primary goal.

Curriculum, Tasks, Materials

As an introduction to ethnographic methodology, students are given some basic explanation, readings and practice exercises based on materials and ideas from James Spradley's The Ethnographic Interview (1979) and Participant Observation (1980). These exercises include a brief synopsis of what ethnographic research entails, how it is conducted, how conclusions are reached and how results are interpreted. The process of triangulation, which involves viewing some social phenomena at three separate occasions, from three different perspectives and using varied techniques or measurements in order to obtain a more objective and unbiased interpretation is particularly relevant at this stage. It is important here to explain to students that their conclusions are flexible and open to interpretation, re-evaluation and modification, and are not so much conclusions but rather detailed descriptions of a particular event, in a particular context, at a particular time and can only be used to try to better understand certain aspects of the community in question and not as an overall generalisation for the population. A clear understanding of this process, its limitations and purpose is essential to developing related intercultural communication skills.

Part of this introduction also involves students going over examples of ethnographic studies and a hypothesis development exercise with which to brainstorm ideas, speculate on causes and effects of social behaviour, consider the best means by which to observe or otherwise collect relevant data and generally develop ideas and a plan of action for conducting their own ethnographic studies (see table 1).

Essentially an ethnography, in the sense of an Anthropologist living amongst natives, is a portrait or picture of an example of human behavior or activity at a specific time and in a specific context. In order to be considered valid this type of research requires detailed "thick description" of events, observations and circumstances of data collection. An outline as provided for the class is as follows:

Ethnography is the process of describing a culture. It means creating a portrait of a people. Ethnography is a written description of a particular culture including communities, perspectives, people, products and practices. This type of research is based on information collected through fieldwork which usually involves a process known as triangulation. Triangulation is a way of getting accurate and unbiased data by using at least three different sources or methods, typically these are: interviews, observation, surveys or documents.

The goal of ethnographic research is to get an insider perspective and understanding of another way of life. Rather than studying people ethnography focuses on learning from them in order to better understand how we perceive others and social differences. (Spradley 1979).

There are many situations and ways in which ethnographic research can be done. In fact each one of us unconsciously does ethnographic research everyday. Whenever we enter a new environment, try something new or meet new people, we automatically try to get as much information as we can by observing the situation and others behavior, asking questions, participating, listening or reading.

Ethnographic research is a cycle with no real beginning or end. Since social behavior is unique and unpredictable it is impossible to make any final conclusions which can be generalized to all people of particular group. There are however some important steps which make getting started easier. (Spradley 1980)

1) Identify a problem, observe some interesting behavior, something you don't understand or would like to know more about.

2) Create some research questions, brainstorm ideas, try to develop a hypothesis by identifying possible causes, reasons or explanations for what you have observed.

3) Think about the best way or method to answer your questions or prove/test whether your hypothesis is true or false.

Table 1: Some examples of Ethnographic activities which can be done locally include:

Phenomena	Hypothesis	Method
Some lunch specials are more popular than others	Teachers prefer rice dishes, students prefer noodle dishes	Observation, interview
Male/female behavior between classes is different	men usually smoke alone, women talk in groups	Observation, survey
Different age groups use of mobile phones	Young people use games, music, mail Older people check news, weather, mail	Interview, survey

When exploring cultural behavior, brainstorm ideas by answering the following questions.

Who	Who is involved? How many? What are their roles/relationships? Background information.
What	What exchanges, actions and events occur? What type of communication or interaction?
Where	Where does the behavior take place? What is the context and situation?
When	What time, day, season does the behavior occur? What events affect or are affected by it?
Why	What is the purpose of this behavior? Is it conscious, unconscious, planned or spontaneous?
How	How are the actions involved related? What kind of verbal/non-verbal communication is used?

Curriculum Goals and Tasks

After introducing the basic principles of Ethnographic research such as Spradley's guidelines (above) for conducting participant observation, fieldwork and interviews; depending on the level and prior experiences learners can engage in small interview and brainstorming activities in which to explore the diversity of the classroom, practice basic skills required for conducting ethnographic research in the field, interviewing, critical analysis and interpretation. Several of these preliminary activities are described as follows:

Introductory Tasks Activities

Task 1: Perception and Perspective Analysis

Activity: Visual Illusions and Abstract Picture Interpretation

Goal: To illustrate how preconceptions influence our interpretation of reality,

Procedure: Students are shown pictures of visual illusions as well as ambiguous and abstract images and asked to write a description of what they see (see figure 1). Each picture is viewed only briefly and is followed by a comparison with others and a detailed explanation of each picture.

Rationale: We tend to see only what we expect or want to see, individual differences of perception and perspective effect how we experience reality. Stereotypes, generalizations and prejudices lead us to interact with the world in a limited way. By understanding this process learners are able to broaden their outlook by reevaluating

Figure 1: Ambiguous Images and Illusions
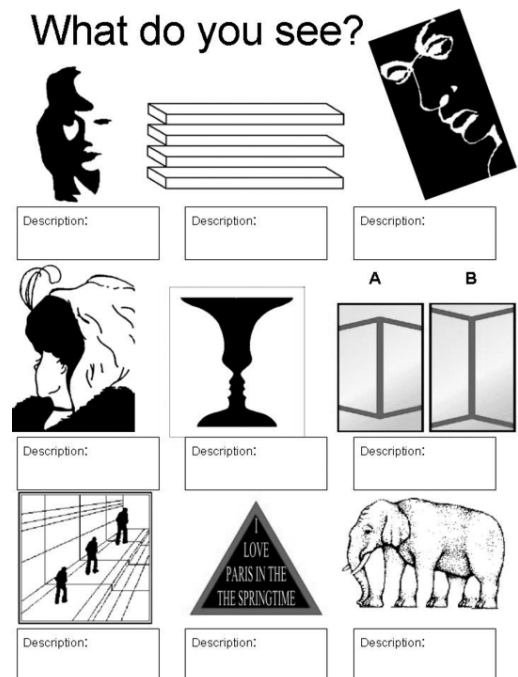
© All images are copyrighted by Al Seckel and IllusionWorks, Arcturus Publishing Limited 2003.

their first impressions and initial expectations allowing them to become more tolerant and flexible.

Materials: Set of images large enough to be presented as a slideshow.

Perceptual Set – We see what we want to see. Often our expectations, beliefs and values influence how and what we perceive and as a result our reactions and interpretations may no be accurate. This usually results

in illusion, ethnocentrism, prejudice, stereotypes, racism, and discrimination. When this happens between people and cultures communication becomes very difficult or impossible.

Questions

Where do you think a person's worldview originates?

Do you think all people of a culture share exactly the same worldview? Why/why not?

What do you think shapes a persons worldview?

Without lifting your pencil off the paper, connect all nine dots using only 4 straight lines.

Look at the pictures below and on the next page. Write down your impression.

What did you see? Do others agree with your interpretations?

How is it possible for individuals to look at the same picture and have different

interpretations?

Task 2: Self and Group Awareness

Activity: Discovering, Exploring and Comparing Public and Private Identities

Goal: Determining Sub-cultures, Communities and Social influences

Procedure: Students are given a series of questionnaires and communication tasks in which to explore their backgrounds and understand the influences in their lives as well as the factors that make them a unique member of their community.

Rationale: By looking inward and understanding the influences that shape their identity, students are able to understand the extent to which individual differences can vary and how diverse their communities really are.

Materials: Experience and Perspective Survey, Significant event timeline (Figure 2), group membership analysis, Critical Incident Interpretation (Figure 3).

Experience and Perspective Survey

Answer the following questions and compare your responses with others. Think about how your different experiences shape the person you are and how you view the world and others. How similar are your responses to those of other members in the class?

Background

Describe your family.

What sort of things does your family do together?

What are some important memories of your childhood? Do they affect your view?

Age

How old are you?

In what ways does your age affect your outlook?

How has your world view changed as you have grown older?

Home

Where do you live?

Have you experienced any big moves or changes?

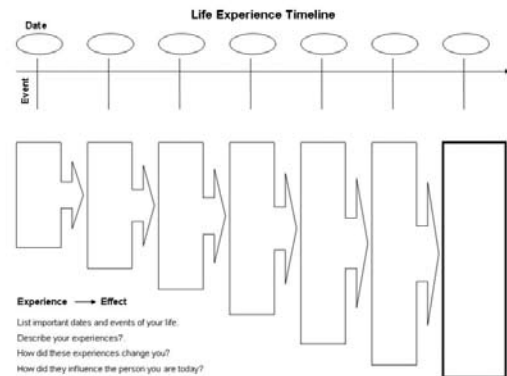How does your location affect your view?

Figure 2: Life Experience Timeline

Figure 3: Identity and Critical Incident Activity

Relationships

Who are your closest friends?

Which family members are you closest to?

Why are these people important to you? How do their opinions influence yours?

Travel

Where have you traveled?

What experiences did you have during your travels?

How have they influenced you?

Values

Describe your religious beliefs (if you have any).

What are the most important things in life?

How do these beliefs affect your outlook?

Education.

What schools did you attend when you were younger?

Describe your teachers, classmates and education?

How do these influence your view?

Interests

What books, television shows, movies, and other media have influenced your

worldview? How do you spend your free time? What are your hobbies?
How do these affect your view?

Task 3: Exploring Core Values

Activity: Short Story Interpretation and Character Analysis

Goal: To gain insight into the common value and belief systems of a community and to understand that although basic values and the notion of common sense are largely culturally determined they cannot always be universally extended to each member of that community.

Procedure: Students read "The Parable" by Henry Holmes and Stephen Guild and rank the characters in order of preference. Students also provide reasons for their choices and make a list of each character's strengths and weaknesses. In conclusion the teacher should write the preferences of the entire class on the board in order to make a group comparison and gain some perspective on individual differences in values. As an extra activity the students can discuss the role of gender and whether or not it would make a difference to the outcome or ranking if the gender of the characters was reversed.

Rationale: Students are generally surprised by the range of differences in the evaluation and ranking of basic qualities and values. Believing firmly that they are a member of the group it is quite an eye opener to discover that not all of their peers interpret actions or regard basic values in the same way.

Materials:

The Parable (Alligator River)

Mary is a woman of about twenty-one years of age. For several months she has been engaged to a young man named Greg. The problem she faces is that between her and her fiancé there lies a river. No ordinary river, but a deep, wide river filled with hungry alligators.

Mary wonders how she can cross the river. She remembers Kevin, who has the only boat in the area. She then approaches Kevin, asking him to take her across. He replies, "Yes, I'll take you across if you'll stay with me for one week." Shocked at this offer, she turns to another acquaintance: Rob, and, tells him her story. Rob responds by saying, "Yes. Mary, I understand your problem, but it's your problem, not mine." Mary decides to return to Kevin, and stays with him for one week Kevin then takes her across the river.

Her meeting with Greg is warm. But on the evening before they are to be married, Mary feels she must tell Greg how she succeeded in getting across the river. Greg responds by saying, "I wouldn't marry you if you were the last woman on earth."

Finally, Mary turns to her friend Mark. Mark listens to her story and says, "Well, Mary, I don't love you… but I will marry you." And that's all we know of the story.

Analysis

1) Read the story and rank each of the 5 characters in order of your approval for them. (1=best, 5=worst)
2) Write a short comment for each character explaining your reasons for ranking.
3) In the space next to the characters names, assign qualities or faults which you think these people have. (kind, mean, cheerful…)
4) Compare your answers with others. How are they different? Why are they different?
5) What can these answers tell you about your values and those of others?
6) If you had to be one of the characters in the story, which would you be? Why?
7) Do you think your answers would be different if the roles of male and female characters was reversed? Why or why not?

Task 4: Participant Observation and Fieldwork in the Classroom

Activity: Anthropology Exercise

Goal: Practicing observation, interpretation, analysis and taking field notes.

Procedure: Divide the class in to three groups, Culture A, Culture B and a team of Anthropologists, but do not explain why or how you are separating them. Give groups A and B a simple communication or question and answer task or activity to complete and explain to the Anthropologist group that they are to observe and try to interpret any differences or interesting behavior. Finally, provide group A and group B with different, opposite or conflicting communication rules or guidelines which they must strictly adhere to. These can improvised as appropriate to the class but should include some obvious differences in communication styles such as eye contact, touch, personal space, gestures and other aspects of nonverbal communication.

Rationale: All students are under the impression that they are simply completing a basic communication exercise. Once their partners begin to act in a manner outside of what they consider normal, communication difficulties and even total failure might occur. Students will need to adapt quickly in order to complete the activity and observers will be able to witness, record and interpret first hand some typical difficulties characteristic of intercultural communication.

Materials: Instruction cards, basic question and answer task and a chart on which to record field notes, comments and reflections (Table 2).

Table 2: Field Note and reflection Chart

Field Notes

Write down any questions, ideas, insights or new information from your experiences exploring culture.

Language	Notes/Comments
What new words, phrases, expressions and communication styles or strategies did you learn, use or experience?	
Culture	
What interesting information did you learn about identities, communities, people, actions, perspectives or values?	
Observations	
Watch your classmates and friends closely. How do they act, react, and interact differently in different situations?	
Discoveries	
What else did you find out about yourself and others?	
Reflection	
How do you feel about what you've seen, experienced and learned. Do you think any of these have helped or changed you?	

Upon completing these introductory activities students will have gained some perspective concerning individual differences and the existence of sub-cultures in their classroom community. Now that student's curiosity and awareness have been raised/stimulated, they are in an ideal position to begin to question the basic elements of their culture, their common values and beliefs, and are therefore also ready to conduct a self-directed, local ethnographic study of behavior or phenomena in their local community.

Task 5: Local Ethnographic Project
Goals

The primary purpose of this activity is to gain a better understanding of individual differences and a broader perspective of social interaction and communication on different levels by considering a basic aspect of culture or society and critically analyzing, evaluating and questioning all factors involved in the phenomena including the origins, reasons, participants, contexts, artifacts, meanings, consequences, relationships and perspectives. In short, students dissect an element of social behavior (x) isolating the variables and placing them under a microscope to better understand; Why does x happen? Does everyone do x? When? Where? With whom?

Procedure

After reflection on some sample studies and review of the basic principles of Spradley's observation and interview procedures, the ethnographic project begins

with students brainstorming topics and developing research questions using the charts below. In order to help students visualize some of the more abstract aspects of cultural phenomena some guidance in determining significant and observable features is provided. Moran (2001) developed a model for categorizing cultural dimensions in a way that can be easily understood and applied to the investigation and understanding of learner's specific contexts. The cultural dimension diagram by Moran, shown in figure 4, clearly shows how simple elements of culture are interconnected to create a larger social entity. This type of deconstruction is useful in formulating ideas and parameters for creating an ethnographic study.

Figure 4: Diagram of Cultural Dimensions
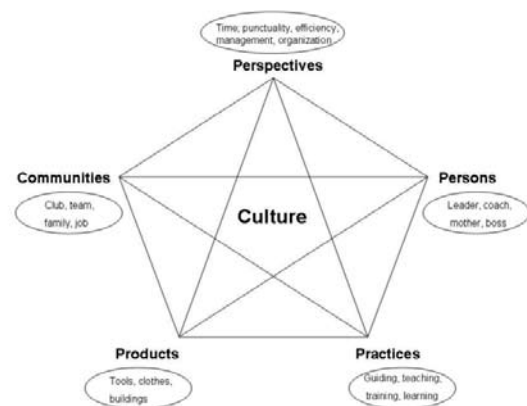
Learners can use this model to analyze their own cultures and to visualize more concretely how the dimensions are interconnected as well as how the combination of influences and variables in their lives are unique.

Depending on the dynamic of the class, these initial activities can be carried out in pairs, groups or independently. Most of the planning, however, should be completed as homework with class time being used mostly for receiving advice and feedback from the teacher. Once students have contemplated and area of interest, determined a viable hypothesis and formulated research questions, they can begin to formulate the logistics of their research including method of data collection, type of subjects and time frame for collecting analyzing and organizing data in order to make a formal report and presentation of their experience and results. At this point it is very important that the teacher review student's plans and provide guidelines regarding subject matter and feasibility. It is also necessary to make it clear to students that they should not be intrusive in their fieldwork, and must respect their subject's privacy, state their intentions and ask permission to use the data obtained.

Materials

The following flow charts in Figures 5 and 6, can be used to help students to brainstorm, develop and visualize their ideas, formulate a research plan and work out a feasible method of data collection.

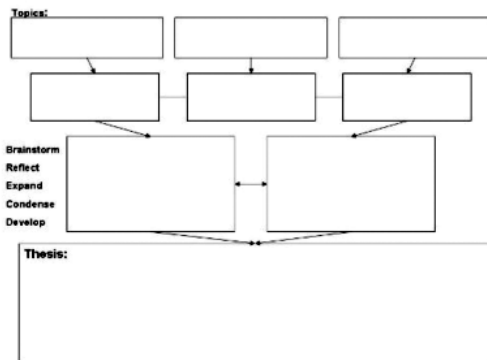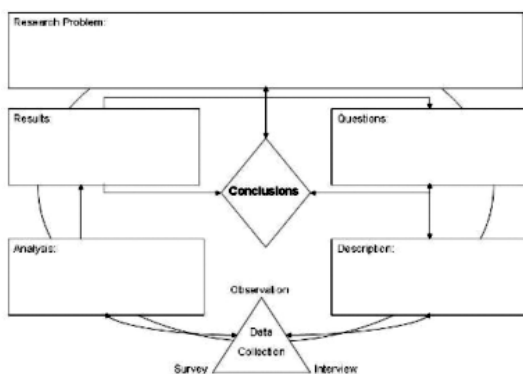Figure 5: Topic and Hypothesis development Chart

Figure 6: Diagram and flow chart of The Ethnographic Cycle

Examples of Student Hypotheses & Research Questions

・Types of exchanges and rapport between customers and employees at convenience stores
・Individual differences in vulnerability and the use of personal space.
・Individual differences in hair touching habits in private and public .
・Reasons for leg and arm crossing in public spaces.
・Male/female differences in eye contact and power distance.
・Behavioral differences due to camera shyness.
・Differences in rule following among local and exchange students.
・Face touching habits of public speakers.
・An investigation of the "unnatural" right-handedness phenomenon in Japan.
・Degree of cell phone dependence among university students.
・The significance of speech acts "ooh" & "aah" when initiating a conversation in Japanese.
・Cross-cultural differences in expressing and displaying affection publicly.
・Differences and difficulties in non-verbal communication and intercultural communication.
・Variations in interaction between male and female University students.
・Exploring marriage trends the rise of "shotgun weddings" vs. the decline of arranged marriages.
・English usage among young people; exploring Japanglish and "Garu-go" .
・Reasons for the decline in manners and the rise of rudeness among Japanese young people.
・A survey of bicycle safety in Japan. Exploring the cause and frequency of accidents.
・The acceptability of silence in conversation. Is silence golden or uncomfortable.
・An investigation of differences in the use of nonverbal communication in Rock Bands.
・Meaning, significance and trends in "pair ring" exchanges between young Japanese couples.
・Individual differences and preferences in brand selection (toothpaste).
・Variations in fashion trends and clothing preferences by students of different faculties.

Assessment

After completing their fieldwork and analyzing data, students should begin to process their results in a clear and concise way, suitable for making a presentation to the entire class. The extent to which students empirically support their findings can vary according to experience and other curriculum requirements. For the purpose of this project however, statistical significance of results was considered secondary to more holistic qualities such as overall experience, personal interpretation and reflection. It was more important that students were able to view their culture from different perspectives rather than establish whether their hypotheses were true or false.

The final task in this project was to create a PowerPoint presentation introducing the topic, describing results and highlighting experiences and insights for the purpose of stimulating discussion and reflection; thereby promoting critical thinking skills and raising the awareness of the entire group.

Each presentation was planned for 10-15 minutes including time for questions and discussion. Depending on class sizes, time restrictions and student abilities this can be shortened considerably to under 5 minutes or changed entirely to a simultaneous group poster presentation in which all members present their work interactively. The format in this case, was kept flexible and informal in order to encourage audience participation and to reduce the anxieties of the presenters. Students were primarily evaluated on their ability to interpret and reflect on the significance of their research and on their participation in discussions. In order to accommodate the different levels and goals of particular special needs classes, assessment criteria can be expanded to include more structural aspects of presentation delivery, quality of data collection and analysis or overall originality of research. However, if the curriculum goals are indeed raising cultural awareness and developing intercultural communicative competence then a more holistic consideration of student's experiences is best (See Appendix A). Overall the results indicate that the project was successful in that students responded well to the tasks and classroom activities, comments were positive, research topics were creative and insightful, methods were innovative. The quality of discussion stimulated during the presentations was also high indicating that students were indeed able to develop a critical and more flexible approach to viewing their communities and thereby broadening their perspectives and perhaps also their worldview.

Reflections

Although the Ethnographic Project does not duplicate the travel abroad experience it is able to recreate an experience of difference and diversity which is in essence the crux of living in a foreign community comfortably and being able to communicate successfully. In, short the analysis of student work and subsequent feedback, indicates that an ethnographic approach to developing Intercultural Communicative Competence, as described herein, exposing students to local differences and opening their eyes to the diversities at home, is the first step to a developing a global understanding.

Whether the learning environment is homogenous or diverse, there is a wealth of ethnographic information and opportunity for the average language learner. Every classroom is full of sub-cultures, micro-cultures and co-cultures that have nothing to do with nationality. All students differ in their backgrounds, memberships, interests, perspectives and other socio-psychological or affective traits. After exploring their own identities and perspectives, learners can turn this reflexive information outwards and explore differences among their peers, communities and social circles. Through self directed ethnographic research, conducting fieldwork: through observation, interview or survey students can delve deeper into everyday life bringing to the surface new information and understanding of differences and diversity at home, differences they previously ignored or were oblivious to. EFL educators should strive to foster a Meta-cultural or Ethnographic competence, in which learners are able to rise above their preconceptions, stereotypes and generalizations, in a sense transcending the part of their identity rooted in culture and nationality. Achieving such an objective and unbiased worldview is fundamental to communication with people of different backgrounds, in unfamiliar contexts using a common language and is both a desirable and essential part of intercultural communicative competence. If EFL learners can develop skills which allow them to become sensitive and aware of differences within their own communities then they will be better equipped to handle ambiguities and differences that exist elsewhere and as a result become much more competent communicators and well rounded global citizens.

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タスクに基づいた文化的センスの向上方法

アンドリュー　ライマン

＜要約＞

　この論文は、英語学習のカリキュラムの一つとして、タスクに基づいた多文化コミュニケーションと多文化的センスの能力向上方法について論じている。参与観察や批判的思考に基づいた教育方法の適用により学生にとって以下のことが可能になる。

・実社会の言語と文化に出会う
・有意義な目的を目指す
・多文化コミュニケーションのための準備として、批判的思考や文化的差異に対する寛容などの能力を向上させる。

　多文化的センスが英語教育で長い間大事にされているが、殆どの文化紹介に対する方法が文化自体から学ぶことではなく、文化について学ぶこととなる。そして、殆どの資料はステレオタイプや無関係な情報によって構成されているため、学習者の興味を十分に引き出すことができまず、多文化コミュニケーション能力も向上しない。

　学習者に多文化コミュニケーションのための、準備をする教育方法を実現するために、批判的な独立タスクに基づいた教育方法が必要である。