

Teaching Culture to English Learners: Commonwealth Studies as a Content-based EFL Course

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The following paper offers a Canadian educator's reflections on teaching a content-based culture course in Commonwealth Studies to university-level Korean EFL learners. Describing the course's rationale, teaching methods, materials, and student assessment methods, along with student reactions to the course, the paper suggests Commonwealth Studies can serve as a useful framework by which to educate Korean students—and possibly other English learners in Asia—on the international and cultural dimensions of the English language, improve their English skills, and make them more effective cross-cultural communicators.

English as a Foreign Language (EFL) programs in Korean universities generally acknowledge that English learners require at least some understanding of culture to become proficient in their target language. Therefore, in addition to regular course offerings in conversation and composition, content-based¹ courses in culture are frequently included in higher education EFL curriculums in Korea.

As might be expected, most of these courses focus on American or British culture. Such courses are no doubt helpful for improving learners' cultural

¹ Brinton, Snow, & Wesche (1989) define Content-based Instruction (CBI) as “the integration of particular content with language teaching aims” or “the concurrent teaching of academic subject matter and second language skills” (p. 2).

awareness and overall English skills, but they also create the misleading impression that American and British native speakers of English alone somehow “own” the English language. In truth, however, no single culture can lay claim to English as it is now used worldwide by people of diverse ethnic and linguistic backgrounds in increasingly multicultural contexts (Crystal, 2001, p. 21, p. 130; Jenkins, 2003, pp. 162-168; Kachru, 1998). Thus, courses on cultures in addition to those of the United States and Great Britain would also appear helpful for preparing Korean EFL learners for cross-cultural situations requiring English communication.

The following paper relates my personal experiences as a Canadian educator teaching a content-based course in culture called Commonwealth Studies to Korean university students. The course represented an attempt to go beyond the traditional Anglo-American concept of “English culture” in English Language Teaching (ELT) and provide students with opportunities to discuss and analyze cultures that rarely appear in EFL materials and courses. Below, I provide some background on the project, describe how the course was designed and taught, and discuss student reactions to the course.

BACKGROUND

I first designed and taught Commonwealth Studies during the 2002-2003 academic year within the College English Program (CEP) at Seoul National University (SNU) in Seoul, Korea. At that time, the CEP, staffed by mostly American and Canadian instructors but with some Korean teachers, gave graduating students the option of taking advanced content-based English electives. Among the options offered to students were courses such as English Prose, Current Issues, Film Studies and Understanding English Speaking Cultures.

The students in these classes were drawn from numerous majors in the humanities, social sciences, and sciences. Their communicative abilities in English ranged from intermediate to advanced, with most students being in

the upper-intermediate range. Class sizes were usually between 20 and 25 students, and students met twice a week for 80 minute periods for a total of 32 classes over one semester.

Prior to teaching Understanding English Speaking Cultures (UESC), I conducted an informal survey among foreign and Korean CEP instructors to see what content they had covered in this course in previous semesters. What I discovered was that most simply taught American culture, a few taught British culture, and only one had made an attempt to cover Canadian and Australian culture along with American and British culture. “Non-Anglo-Saxon” and “non-Caucasian” cultures were completely excluded from instructors’ course syllabuses.

It was in this context that I decided to offer my students something that more closely matched the aims implied by the UESC course title. I concluded that the Commonwealth (formerly British Commonwealth), a voluntary association of 53 states² largely remaining from the former British Empire, offered an alternative framework that might be used for teaching students about “English-speaking cultures.” Although the Commonwealth does not represent all the world’s English speakers, I concluded that it was still broad enough to include a representative sampling of cultures where English is used as an official or unofficial language.

RATIONALE AND OBJECTIVES

The Commonwealth appeared to represent a viable framework for a content-based EFL culture course for several additional reasons than those just mentioned. First, through analyzing the origins of the Commonwealth and linkages between member nations, students would be able to understand how the English language came to be spoken throughout the world and how many common features in Commonwealth cultures have British colonial

² For a complete list of Commonwealth states, see: <http://www.nationmaster.com/encyclopedia/List-of-Commonwealth-Members-by-continent>.

origins. Usually, Korean university students are only aware of America's influence on the English language and on other cultures in recent times.

Second, through studying the Commonwealth Korean students would be able to learn more about many of the cultures they encounter on a regular basis. Although Koreans travel to, work in and study in many countries around the world, the Korean education system and media rarely provide in-depth and accurate information on foreign peoples and cultures beyond those of the United States, Great Britain, Japan and China. Consequently, Koreans are ill-prepared for cross-cultural encounters overseas and occasionally display insensitivity toward people in developing nations ("Drunken Misconduct," 2004). Many Koreans also know little about most of the cultures of the migrant workers, tourists and expatriates in their nation (Breen, 1998, pp. 28-30), yet such knowledge could be helpful for improving business and social relationships.

Third, the peoples of the Commonwealth speak and use English in unique ways. By taking a course on Commonwealth studies, Korean EFL students would be able to hear and read a wide variety of Englishes. Such exposure would help them prepare for cross-cultural encounters where individuals do not speak with standard accents or express themselves in English in the same manner as American native speakers, who are usually presented as speech models for Korean EFL learners.

To keep students focused and motivated throughout the semester, a clear course aim and specific pedagogical objectives were essential. The aim I eventually devised for the course, therefore, was to familiarize EFL students with the association of states known as the Commonwealth and cultural aspects of many of its member nations while simultaneously improving learners' overall English skills.

As for objectives, by the end of the course students were expected to be able to

- describe the origins and present-day status of the Commonwealth
- understand the role British colonialism played in spreading the English language worldwide

- describe similarities and differences among several varieties of English spoken in the Commonwealth
- identify unique cultural features and characteristics of particular Commonwealth nations
- better express themselves in both oral and written English
- think more critically about the concepts of language and culture
- relate more easily to English speakers from non-mainstream cultures

COURSE SYLLABUS

With students meeting 32 times over the semester, the course could cover many topics and cultures. Still, as the Commonwealth is comprised of 53 nations, every culture could not be explored in depth in one semester. In the end, I decided the course would provide an overview of the former British Empire and the present-day Commonwealth and cultural content from 12 nations—Great Britain, India, Malaysia, Singapore, Canada, Australia, New Zealand, Jamaica, Trinidad and Tobago, Ghana, Nigeria, and South Africa.

The above nations were selected for special reasons. I included Great Britain because it is the birthplace of the English language, it played a central role in the spread of English worldwide, its English is a major variety, and the Commonwealth cannot be understood without reference to it. I chose Canada because Korean students represent the nation's largest foreign student population, English learners in Korea often have Canadian teachers, and Koreans usually are unable to distinguish between Americans and Canadians. Finally, I felt Australia and New Zealand were worth examining because, in addition to being popular tourist and English study destinations for Koreans, they represent nations of English native speakers who think, act and speak differently from North American and British English speakers.

The remaining nations were included for other reasons. Most Koreans do not know that Jamaicans and, in many cases, Singaporeans and South Africans are native speakers of English. They are also unaware that English is

an important second language in many nations in Asia and Africa. Not being aware of these facts, Koreans wrongly believe that people who speak varieties of English from these regions use ‘broken English.’ Thus, I felt that including English dialects in the course would help students understand that non-standard English varieties are simply different and not deficient. I also felt that including non-Western themes in the course would make students more culturally sensitive and thus better communicators when interacting with people of different races and backgrounds other than the standard American native speaker in ELT textbooks.

Considering all of the above factors and issues, I designed the following syllabus:

Class #	Topic	Culture
1	Introduction to the Course	n/a
2	The British Empire	general
3	From Empire to Commonwealth	general
4	The Commonwealth Today	general
5	Multicultural Britain	Great Britain
6	“High” and “Low” English in Britain	Great Britain
7	The British Character	Great Britain
8	Indian Literature	India
9	Indian English	India
10	Marriage in India	India
11	Doing Business in Malaysia	Malaysia
12	“Singlish” (Singapore English)	Singapore
13	The Good English Movement	Singapore
14	The Canadian Identity	Canada
15	Official Bilingualism in Canada	Canada
16	Canadian vs. American English	Canada
17	Mid-term Exam	n/a
18	Oral Exam	n/a
19	Australian Social Etiquette	Australia
20	“Strine” (Australian English)	Australia
21	Aboriginal Culture	Australia
22	Kiwi Culture	New Zealand
23	The Maori People	New Zealand
24	Jamaican English	Jamaica
25	Dub Poetry and Reggae	Jamaica
26	The Caribbean Carnival	Trinidad and Tobago

27	African Folktales	Ghana
28	African Literature	Nigeria
29	South African Tourism	South Africa
30	The Future of the Commonwealth	general
31	Final Exam	n/a
32	Oral Exam	n/a

TEACHING METHODS

As the students were EFL learners, the course contents had to be made as accessible as possible. A course based simply on lectures would not have motivated students or kept their attention, so I tried as much as possible to incorporate standard ELT instructional techniques.

This is not to say I did not employ lectures. Most classes usually commenced with a brief overview of the topic at hand. However, lectures were limited to about 20 minutes in length. I also elicited comments and questions from students during this part of the lesson as often as possible to keep them focused and actively involved in the class.

I found Tomalin and Stempleski's (1993) distinction between "Culture with a Big C" and "culture with a little c" helpful for organizing lessons. The former cultural dimension refers to "objective" aspects of a culture such as its history, geography, economy, institutions, and achievements. The latter dimension emphasizes aspects of everyday life, in the form of beliefs, perceptions, practices, linguistic/paralinguistic behavior, and so on. For general classes covering the Commonwealth as a whole, I tended to emphasize "Culture with a Big C." When giving an overview of a particular culture at the beginning of other classes, I also focused on this type of culture. However, I emphasized "culture with a little c" themes for the bulk of most classes when a specific culture was covered. Overall, the content of the course was comprised of about 70 percent "little c culture" and 30 percent "Big C Culture."

Although lessons included brief lectures, I endeavored to be as student-

focused as possible for most of the class period. In line with research stressing the value of learner-centered education in promoting language acquisition (Nunan, 1988) and enhancing cultural awareness (Byram, 1997, p. 69, p. 71, p. 80, p. 84), I refrained from dominating the class with ‘teacher talk’ and encouraged students to interpret course content and negotiate meaning with each other. Commonly, I gave students tasks they could complete in pairs or in groups. Through such interactions, learners were more likely to reflect on themes, actively produce language, improve their overall English skills, and retain more of what was covered during class.

Discussions were central to each lesson. The students were all advanced enough speakers of English to be able to comment on course themes. For guidance, students were given handouts with discussion questions. Rather than merely reading and answering each question mechanically, students were encouraged to think of their own questions as they used the handout and allowed to skip any questions they did not find interesting. Conversing in this manner, course participants were usually able to sustain discussions of 20 to 30 minutes without outside prompting.

After each discussion, a consolidation period followed. At this stage, students were asked to comment freely on readings and activities before their classmates. In cases where learners were reticent, I selected individual students and asked them to report their group’s opinions and insights. After all the groups had relayed their findings, I instructed students to ask me questions about the culture being studied and any English words or expressions they did not understand.

In addition to aiming to develop learners’ productive skills in English, I made efforts to develop their receptive skills. This mainly involved developing listening exercises for students based on course themes. To add variety and aid learning, I used cloze, matching, multiple choice, and note-taking exercises; comprehension questions; and visual support with listening activities. Students had further opportunities to improve their listening skills during class lectures and discussions.

MATERIALS

Since no EFL text on the Commonwealth existed, I had little choice but to gather all course materials on my own and present them in as cohesive a manner as possible. The materials, which were drawn mainly from Internet sources, fell into four general categories: readings, images, sounds, and videos.³

For readings, I relied almost exclusively on websites. Through conducting searches using Google.com, it was possible to locate short stories, folktales, song lyrics, online news articles, advertisements, and websites dedicated to noteworthy individuals and causes. On occasion, I rewrote difficult texts to make them easier for students to read. Most of the texts used in the course were intermediate to high intermediate in terms of difficulty and took students about 15 to 20 minutes to read.

One reading that generated an animated discussion was “Social etiquette in Australia.” Students noted interesting similarities and differences between Australian and Korean culture. Among the differences they discerned was the Australian tendency to be blunt or direct when communicating with others. Students observed that Koreans prefer indirect and subtle forms of communication. As for similarities, students felt it easy to identify with the Australian concept of ‘shouting,’ or paying for rounds when drinking. Course participants commented on how Koreans similarly use gifts and exchanges to sustain relationships.

For the classes on Indian and African literature, students read book excerpts. Although there were hundreds of authors and novels to choose from, I selected Indian writer R. K. Narayan’s *Swami and Friends* and Nigerian author Chinua Achebe’s *Things Fall Apart* for study, mainly because the prose in both works is easy to understand and the stories are entertaining. Students were fascinated to learn that English-language novels have been written by non-native speakers in Asia and Africa, previously only being

³ For a select list of materials used in the course and additional recommendations consult the Appendix at the end of this paper.

aware of works by British and American authors. From the excerpts, students learned about the implications of British colonialism for Nigeria and India and the complex issues surrounding English usage in creative writing from these cultures.

The Internet served as my image bank for the course. Making extensive use of the 'images' search feature on Yahoo.com and Google.com, I was able to find hundreds of photos, cartoons, drawings and advertisements by typing in such terms as "Canadian culture," "Jamaican culture," "Australian customs" and so on. As images from the cultures covered in the course rarely appear in standard EFL textbooks and materials, the Internet was helpful for adding a visual dimension to my lessons on culture.

One of the more popular photo galleries among students was at www.trinisoca.com. The photos on this site served as a basis for discussing clothing and cultural events. Students were asked to select an image that interested them and describe it to another student. The speaker then gave his or her reactions to the photo. Students enjoyed this activity and also comparing and contrasting Trinidadian and Korean traditional clothing and celebrations.

The Internet was also a highly useful resource for sounds. At www.live-radio.net, students downloaded radio programs from India, Jamaica and Trinidad and Tobago. Via the radio programs, students could listen to broadcasters' voices with their distinct accents, learn about issues in Commonwealth countries from local perspectives, and enjoy music from foreign cultures. Elsewhere, students analyzed online sound files with examples of Cockney English, Jamaican Creole/English, Australian, and Canadian English. Students found it amusing trying to imitate the accents and became more aware of linguistic variations in English.

I occasionally used songs to demonstrate features of non-standard Englishes. In the class on dub poetry and reggae, for instance, learners studied Linton Kwesi Johnson's Creole-influenced *Inglan is a Bitch* and attempted to 'translate' passages into Standard English. They also noted the English usage and the cultural references in the songs of reggae artist Bob Marley. To

demonstrate that the English in the songs follows rules and is not 'broken,' I explained how Jamaican Creole uses tense and aspect markers (*en* and *a* for tense variation), employs the plural marker *-dem*, and does not include possessive pronouns (i.e. no "mine," "yours," etc.), among other rules.

For some classes, I simply played music in the background to create a cultural mood or ambience. The most popular artists were Ladysmith Black Mombasa (South Africa), Mighty Sparrow (Trinidad and Tobago), and Vasundhara Das (India). Although my intention was not to focus on the music in these cases, students nonetheless asked me questions about the songs and performers' cultures. The music, therefore, prompted learners to independently generate language and raised their motivation levels to study English and foreign cultures further.

On the Internet, I was able to find TV advertisements and news programs from some of the Commonwealth nations examined in the course. Students were intrigued in particular by "The Rant," a television advertisement for Molson Canadian beer featuring a character named Joe. Through the ad, students learned about Canada's ambiguous relationship with America and some Canadian English phrases. The class learned more about Canada through the Canadian Broadcasting Corporation (CBC) website (www.cbc.ca), which features current broadcasts as well as archived programs dating back to the 1950s.

Movie clips were also helpful for exposing students to English varieties and unique features of particular cultures. Rather than showing entire movies, which EFL students tend to have trouble focusing on without subtitles, I relied on scenes that contained humorous or otherwise memorable dialogues. *Crocodile Dundee* proved useful for introducing students to Australian English and culture; *Canadian Bacon*, to Canadian English and culture; *Cool Runnings*, to Jamaican English and culture; *Monsoon Wedding*, to Indian English and culture; and *To Sir, with Love*, to Cockney English and British culture.

Previously, a lack of materials was one of the greatest barriers to teaching world cultures in ELT contexts. However, as revealed by my experiences

with Commonwealth Studies, the advent of Internet technology now makes it possible to access authentic, colorful and pertinent materials on almost any people, place or culture worldwide. The fact that I was able to gather so many types of materials that were motivating to learners indicates that EFL classes no longer need to be dictated by the Anglo-American content in traditional English textbooks. What EFL professionals need most at present, therefore, is just a little more imagination and dedication to their craft when conceiving courses and selecting materials for content-based culture courses.

ASSESSMENT

As with material development, culture learning assessment is a challenging issue in ELT (Byram, 1997; Paige, Jorstad, Siaya, Klein, & Colby, 1999, pp. 43-53). Basically, however, interculturalists and ELT specialists researching this issue recommend that students be evaluated on their ability to interpret the meaning and significance of particular cultural features, as opposed to regurgitating facts or trivia. Some forms of assessment suggested by experts include the use of portfolios (Byram, Gribkova & Starkey, 2002, pp. 23-26), long-distance exchange projects (Warschauer, 2000, p. 534), and dramas or role plays (Youssef & Carter, 1999) to evaluate student progress.

In support of the above trend toward more experiential and reflective learning, I avoided a fact-based form of student evaluation. I, nevertheless, did rely on written exams (2 x 15 percent) and oral exams (2 x 10 percent), traditional forms of assessment, for 50 percent of the grade. My reason for doing this was that students in the CEP program, in my experience, tended to plagiarize and not think very deeply when they were given research papers. With exams, however, copying others' work was not a possibility as the setting could be closely monitored.

Rather than being empirical in orientation, exams were based on essay questions that required students to reflect on course themes. Before each exam, students were given a list of ten possible questions that could appear

on the test. Three questions were later selected from the list for the actual exam. During the oral exams, which were about 15 minutes in duration, students were interviewed and asked open-ended questions about the cultures they had studied. For both exam types, students were assessed on their ability to express their opinions and display insight, not recall factual information.

A portfolio accounted for 25 percent of the final grade. The portfolios were collections of students' thoughts and materials they had gathered independently such as pictures and Internet articles. Each week, students were asked to write one to three paragraphs in their own words commenting on what they had learned from their previous lesson. They were also required to paste one image or a brief article on a culture the class had discussed the previous week along with some brief comments.

Since participation was essential to make the course a success, 25 percent was allotted to students' participation grade. Students were informed that attendance was mandatory throughout the semester, but merely coming to class would not guarantee anyone a good participation grade. Students had to actively engage in discussions, ask questions, and be as proactive as possible to ensure they would succeed in the course.

Although the course requirements were somewhat strict, they were helpful for creating a lively, student-oriented class environment. Students were highly focused during lessons, appeared to enjoy class activities, and progressed steadily throughout the course.

STUDENT REACTIONS

At the end of the semester, I solicited students' feedback on the course. My intention was to see if participants found the manner in which the course was organized and taught agreeable, believed what they learned was useful, and felt their overall English skills had improved as a result of the course.

Although my survey was not scientific and based only on the informal responses of two classes with 46 students in total, students appeared largely

satisfied with the approach followed throughout the semester. The majority of students agreed that the course was relevant and interesting. Most students also felt they were able to improve their oral and written skills in English during the course.

That is not to say that participants had no criticisms. Two students felt that certain readings were too difficult. Some students also indicated that they disliked having to print materials on their own and would have preferred a textbook.

Most comments, however, were positive. One female student stated: "I enjoyed learning about the different varieties of English in the world." Another female student commented: "It was interesting to study about the Commonwealth, especially the historical part and Third World countries." Finally, a male student said: "I liked the approach the course took – I learned about other cultures and improved my English at the same time."

While the above findings should be viewed with caution, the results would appear to confirm previous research that suggests that content-based English instruction can be an effective means to motivate learners and improve their English proficiency (Grabe & Stoller, 1997; Met, 1991). Agreeing with students' general views that their English had improved as a result of the course, I also noticed marked improvement in students' written and oral comments as the course progressed.

The results further suggest that Korean EFL students, when granted opportunities for reflection, are receptive to global perspectives on culture in their English language classes. Learners were enthusiastic overall about the idea of studying non-mainstream cultures and modes of expression and were able to see their relevance for English communication in international contexts.

CONCLUSION

As cultural awareness is important for language learners to achieve

proficiency in their target language, university EFL programs are wise to include content-based culture courses in their curriculums. However, with English today used and spoken worldwide, course offerings on American or British culture alone no longer appear adequate for preparing learners for real world contexts in which they may require English.

My experiences teaching Korean university students suggest that a culture course in Commonwealth Studies can serve as a useful addition to standard EFL programs in certain Asian contexts. Through studying the Commonwealth, Korean EFL learners in Seoul National University's College English Program not only improved their overall English abilities, but also became more cognizant of the various ways in which English is used internationally, more conscious of the connections between language and culture, and more aware and knowledgeable of the cultures of many of the Commonwealth's citizens they encounter at home and abroad.

To be sure, Commonwealth Studies is only one possible culture-oriented course concept. Courses on other world cultures would also be helpful for EFL students in Korea and other nations in Asia. Such courses could focus on individual countries or use a regional or associational framework such as suggested in this paper to teach about several cultures in one course.

None of the suggestions made in this paper should be taken to mean that American or British culture need not be studied in great depth by English learners. To the contrary, given America's and Great Britain's past and present influence on the English language such a stance would be ill-advised. Rather, EFL educators and administrators, to keep up-to-date on global trends, should simply broaden their outlook and include courses on additional cultures in the EFL curriculum. In this era of rapid globalization, 'culture' and 'English' belong to all, not just a privileged few.

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APPENDIX

Suggested Course Materials

Background Reading

- Commonwealth Secretariat homepage <http://www.thecommonwealth.org/>
- Ferguson, N. (2003). *Empire: The rise and demise of the British world order and the lessons for global power*. London: Basic Books.
- Porter, B. (1996). *The lion's share: A short history of British imperialism, 1850-1995*. London: Addis.

Course Readings

- "Arrernte culture," Aboriginal Art and Culture Centre homepage (Australia)
<http://www.aboriginalart.com.au/culture/>
- Aussie Slang* (Australia) <http://www.aussieslang.com/>
- Cockney Rhyming Slang* (United Kingdom)
http://www.fun-with-words.com/cockney_rhyming_slang.html
- "The Commonwealth," Commonwealth Institute homepage (The Commonwealth)
<http://www.rcsint.org/commonwealth/>
- "A Hindi-English jumble," *Christian Science Monitor* (India)
<http://csmonitor.com/2004/1123/p01s03-wosc.html>
- "History of carnival," All Ah We organization website (Trinidad and Tobago)
<http://www.allahwe.org/History.html>
- "Malaysia business etiquette," *Executiveplanet.com* (Malaysia)
<http://www.executiveplanet.com/business-etiquette/Malaysia.html>
- New Zealand in History* website (New Zealand) <http://history-nz.org>
- "Profile: The Commonwealth," *BBC News* (The Commonwealth)
http://212.58.240.131/1/hi/world/europe/country_profiles/1554175.stm

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- “Queen’s speech less posh,” *BBC News* (Great Britain)
<http://news.bbc.co.uk/1/hi/sci/tech/1080228.stm>
- “Rastafari,” *Bob.Marley.com* (Jamaica) <http://www.bobmarley.com/life/rastafari/>
- “Singapore attack on Singlish,” *BBC News* (Singapore)
<http://news.bbc.co.uk/1/hi/world/asia-pacific/1261986.stm>
- “Social Etiquette in Australia,” *Convict Creations.com* (Australia)
<http://convict.server101.com/culture/socialrules.htm>
- “Some Ghanaian folktales,” Achimota School homepage (Ghana)
<http://www.achimota.edu.gh/folktales.htm>
- “South Africa tourism: Ten things to see and do,” *National Geographic* (South Africa)
http://news.nationalgeographic.com/news/2004/12/photogalleries/south_africa_tourism/
- “Verbal Riddim,” Prof. Ingrid Kerkhoff’s dub poetry course website (Jamaica)
<http://www.fb10.uni-bremen.de/anglistik/kerkhoff/DubPoetry/DubSlides/DubSlides.html>

Literature

- Achebe, Chinua. (1989). *Things fall apart*. London: Heinemann. (Nigeria)
- Narayan, R. K. (1954). *Swami and friends*. East Lansing: The Michigan State College Press. (India)

Movies

- Canadian Bacon* (Canadian English and culture)
- Cool Runnings* (Jamaican English and culture)
- Crocodile Dundee* (Australian English and culture)
- Monsoon Wedding* (Indian English and culture)
- To Sir, with Love* (British culture and Cockney English).

Online Videos

- The Rant* (Canadian beer commercial)
http://www.coolcanuckaward.ca/joe_canadian.htm
- Slide show on South Africa with music
<http://www.southafrica.net/>

Internet Radio/TV Stations

- Australian Broadcasting Corporation (ABC) *News Online*
<http://www.abc.net.au/news/>
- Canadian Broadcasting Corporation (CBC) homepage

<http://www.cbc.ca>
WWITV (“Travel to 3000 live feeds and on demand video & audio streams”)
<http://wwitv.com/>
Live-Radio.Net (“Links to thousands of radio stations worldwide”)
<http://www.live-radio.net/info.shtml>

Sound Files

“Canadian raising and other oddities,” Homepage of Taylor Roberts (Canadian English) <http://www.yorku.ca/twainweb/troberts/raising.html>
“Cockney,” *Derek.co.uk* (British Cockney English)
<http://www.derek.co.uk/cockney.htm>
Fonetics.org (“Online pronunciation guides to 7 varieties of the English language”)
<http://fonetiks.org/index.html>
“Jamaica patois sound clips,” *Jamaicans.com* (Jamaican English)
<http://www.jamaicans.com/speakja/sound.htm>
“Voices,” *BBC.co.uk* (Jamaican English)
<http://www.bbc.co.uk/birmingham/voices2005/handsworth/index.shtml>

Music

Bob Marley (Jamaica)
Ladysmith Black Mombaza (South Africa)
Linton Kwesi Johnson (Jamaica/Great Britain)
Mighty Sparrow (Trinidad and Tobago)
The Tragically Hip (Canada)
Vasundhara Das (India)

Photo Galleries/Images

Canadaphotos.info <http://www.canadaphotos.info/>
Experience New Zealand <http://www.experiencenz.com/gallery.cfm>
Photos of India <http://www.photo-india.com/>
Singapore, Around Town http://www.pbase.com/dougi/singapore_around_town