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Translating Methodological Considerations of Teaching Culture into Classroom Materials on East Asian Canadians

Transformer les considérations méthodologiques intervenant dans l'enseignement de la culture en matériaux pour la classe traitant des Canadiens d'Asie de l'Est

Judit Nagy / Mátyás Bánhegyi

Abstract

This study discusses some theoretical considerations with respect to teaching materials addressing cultural issues, and – in this context – outlines teachers' roles as cultural mediators and the implications of culture teaching for teaching English as a foreign language. Then it examines how these principles can be applied to the development of classroom materials on East Asian Canadians. The paper details the theoretical pillars used for the preparation of the worksheets presented in this study and describes the use of these teaching materials. Finally, the paper reviews the most relevant professional roles and attitudes associated with the work of educators teaching cultural content.

Keywords: cultural mediation, East Asian Canadians, teaching culture, teaching materials

Résumé

Cette étude aborde quelques considérations théoriques concernant les matériels pédagogiques traitants des questions culturelles et – dans ce contexte – décrit le rôle des enseignants en tant que médiateurs culturels et les implications de l'enseignement de la culture pour l'enseignement des langues étrangères. Ensuite, elle examine comment ces principes peuvent être appliqués à l'élaboration des matériaux pédagogiques sur les Canadiens d'Asie de l'Est. On va détailler également les piliers théoriques utilisés pour la préparation des feuilles de travail présentées dans cette étude aussi que l'utilisation de ces ressources pédagogiques. Enfin, on va considérer les rôles et attitudes professionnels les plus pertinents associés au travail des éducateurs enseignant le contenu culturel.

Mots-clés : Canadiens d'Asie de l'Est, l'enseignement de la culture, matériels pédagogiques, médiation culturelle

In an earlier form, this article was first presented as a paper at a conference entitled "Multiculturalism in Canada: Changing Perspectives", which was organized by Károli Gáspár University of the Reformed Church in Hungary and Eötvös Loránd University on 24–25 November 2016.



This teaching-oriented practical paper first describes theoretical considerations in connection with the methodology of developing teaching materials focusing on cultural issues different from the culture where these teaching materials are used, and then demonstrates how these principles can be applied to the development of worksheets about East Asian Canadians. Finally, the study outlines the most important professional roles and attitudes successful teachers of cultural information – in our case teachers using materials with Canadian cultural content – should assume and cultivate. Before embarking on the theoretical introduction, we wish to provide a definition of culture as used in the scope of this study.

From the perspective of the methodology of culture teaching, culture itself is problematic to define as it encompasses an extremely vast section of reality that can be presented to students. Neuner (2012, 21), however, offers a practical and methodologically suitable definition of culture which can serve as a reliable basis for designing teaching materials about cultural issues: “Culture in its widest sense can be understood as a specific way of thinking, acting and feeling about one’s own actions and the actions of others. This includes conscious or underlying explanations of the world and one’s own and other people’s place within it. It also encompasses beliefs, faiths, ideologies and world views, which we call upon to assert reality, truths, values and ideas of good and bad.”

As a next step, we wish to introduce some terms that are most frequently used in connection with classroom materials with a cultural content: interculturality, multiculturalism and cross-culturality. According to UNESCO’s *UNESCO Guidelines on Intercultural Education* (UNESCO 2006, 17), interculturality is a “dynamic concept” referring not only “to evolving relations between cultural groups” but also to an “unstable mixture of [cultural] sameness and otherness” (Leclerq 2002, 6). In the context of culture teaching, this means that intercultural teaching materials focus on emerging or changing connections between different cultures and present diverse aspects of this issue. On the other hand, according to the same document (*ibid.*, 17), multiculturalism is largely concerned with the “culturally diverse nature of human society” and it follows from this that multicultural teaching materials aim to present the multicolouredness and diversity of human society in general, mostly bringing into focus similar cultural issues in different societies. Finally, the third term, cross-culturality, describes the study of certain cultural features in different cultures, usually for the purpose of making cultural comparisons. Teaching materials of this kind focus on a limited range of cultural aspects and primarily provide a comparative orientation towards addressing these issues.

As an obvious and almost cliché-like third point concerning culture teaching, it must be borne in mind that culture is inseparable from the group of people who



are members of that culture (Banks 1971): a people and their culture are born and undergo constant change. What is more, as a rule, humans tend to exhibit self-centred attitudes to culture and mostly begin their exploration of other cultures by regarding their culture as being superior to or more acceptable than other cultures. They therefore neglect cultural relativism (Banks 1971), which denotes the fact that what is considered normal in one culture can be deemed abnormal in another.

As far as culture teaching is concerned, it is significant to realise that teachers of cultural knowledge themselves are also members of a culture; furthermore, their role in, and their attitude to, culture teaching are crucial in terms of the formation of students' attitudes to culture. As well, it must also be noted that culture teaching is never purely about conveying cultural information but it is also about conveying cultural perspectives. In other words, teachers shed light not only on factual information but also on worldviews and value systems accepted in a given culture. In addition, it must also be remembered that culture teaching can never be culturally neutral as all aspects of human life are permeated by culture and thus innately contain culture-specific worldviews and value systems. For that very reason, it is highly important to adapt culture teaching to the local culture in which culture teaching actually takes place. This is the case because certain cultures may express hostility to certain aspects of other cultures or to the culturally inappropriate presentation of other cultures, which this way can induce enmity and hatred. In an attempt to combat such situations, some scholars, including Eldering and Rothenberg (1996), also focus on political power-related aspects of intercultural education ranging from “reality” (the actual ethnic, cultural and religious groups present in a society), ideology (public discourse about identity and culture), official policy (the officially accepted political approach) and this policy's practical implementation (the realisation of the political approach). It must also be added at this point that very often teachers promote social change through providing intercultural education as supported by the findings of Tiedt and Tiedt (2010).

When we discuss culture teaching, we must inevitably discuss its relation to foreign language teaching; after all, such discussions usually occur in the scope of foreign language learning, or in the context of learning something through a foreign language, when students are exposed to information about cultures different from theirs. With relation to this, it can be claimed that foreign language learning, on the one hand, and interculturality and cross-culturality, on the other hand, are in fact inseparable. The reasons for this are manifold. Basing themselves on Kramsch's claims (1991, 217), scholars are aware of the fact that “culture and language are inseparable and constitute one single universe”, i.e. language shapes the perception of culture and culture shapes the perception of language. This suggests that, through learning a foreign language, students will also come to understand foreign cultures.



Furthermore, Byram, Gribkova and Starkey (2002) claim that learners' social identities are related to culture, which means that learners will interpret their world and the world of other cultures through the roles they assume in their respective culture, and this will also define their attitude and initial point of orientation towards other cultures. In addition, learners of foreign languages, whenever they use these foreign languages in question, are also cultural mediators in the sense that they not only communicate through cultures but they will inevitably tackle cultural differences when communicating successfully. For this, they necessarily need intercultural competence, which Byram, Gribkova and Starkey (2002, 10) define as the "ability to ensure a shared understanding by people of different social identities". In order to develop intercultural competence, students should "build encounters with other societies [using a commonly understood language as a means of communication] as opportunities for discovery and for inputs of knowledge and information" and, in addition, they should also provide "responses to those discoveries", while teachers should manage "learners' responses to those discoveries," as Beacco (2011) claims. In other words, with the help of teachers, students must be exposed to very different aspects and facets of a wide range of cultures through a foreign language, which practically means that learners acquire intercultural competence in addition to, and in the context of, language learning. Thus, it can be stated that, in the scope of language learning, language is in fact a means of developing intercultural competence.

Last but not least, it must not be overlooked that cultural learning is a never-ending process, be it in connection with one's own culture or with other cultures. This is so because cultures change around us and we keep track of such changes acting as members of our own culture and/or as observers of other cultures. In an ideal case, when exposed to appropriate culture teaching as part of language learning, students develop new and improved attitudes as well as critical thinking in terms of the presentation of cultural content in textbooks, in the media or elsewhere, and they thereby gain the necessary skills to become truly interculturally competent persons, which seems inevitable in our globalized world.

In the rest of the theoretical part of this paper, it will be clarified which three theories constitute the foundation for the worksheets on East Asian Canadians, to be presented below. Gay's (1988) theory of multicultural education, Wlodkowski and Ginsberg's (1995) theory of culturally inclusive classrooms and Gay's (2013) concept of culturally responsive teaching have been used for the preparation of the teaching materials as far as culture teaching is concerned. These theories will be described in more detail below.

Gay's (1988) theory of multicultural education emphasises that teaching materials should exhibit, depict and explore cultural pluralism. This suggests that those aspects



of culture that have been selected for focalisation in students' worksheets should be presented in a way that culturally diverse viewpoints are offered in an attempt to avoid the presentation of monocultural or culturally incorrect perspectives. Furthermore, it is in the scope of such a presentation that cultural viewpoints other than those of mainstream culture and less typical cultural topics – such as multifunctional urban living spaces of minorities and less typical urban cultural lifestyles, owning a convenience store, cf. below – are dealt with so that a culturally neutral approach to these subjects and topics can be accommodated.

The second theory observed during the design of the worksheets was Wlodkowski and Ginsberg's (1995) theory of culturally inclusive classrooms, which is built on the concept of celebrating similarities and discovering differences. In other words, this theory is based on the comparative analysis of cultures, whereby cultural similarities are revered and honoured, while cultural differences are esteemed and treated as an asset. This theory advocates in-depth development of students' commitment to understanding and exploring cultural differences.

The third theory the worksheets rely on is Gay's (2013) concept of culturally responsive teaching, which is primarily concerned with making learning as culturally applicable and appropriate with reference to the students' cultural experience and everyday lives as possible. As Gay (2013, 49–50) explains, “using cultural knowledge, prior experiences [...] of ethnically diverse students to make learning [...] more relevant”. This in practice means and aims to realise the following:

1. What is learnt at school is connected to life and living outside the school, which teaches students to apply and put into practice the cultural knowledge they learn in class.
2. Cultural differences are considered assets. In other words, cultural differences are deemed an invaluable classroom resource to exploit for the purpose of cultural learning and advancement.
3. Culturally different individuals and heritages are valued. This attitude celebrates and cherishes cultural differences with respect to peoples and their culture.
4. Developing social consciousness of one's own and other cultures. This approach advocates raising cultural awareness of students' own cultures and facilitates their cultural sensitisation towards other cultures.
5. Filtering cultural content to promote learning. Rather than functioning as a kind of censorship, this means selecting those pieces of cultural information for presentation to students that successfully introduce the target culture to the given student group and, at the same time, make this culture appealing to students without compromising cultural content and without manipulating students' perception of the culture presented.



6. Promoting cooperation and collaboration among students, which is essential not only for encouraging cultural understanding in general but also for exploring yet unknown cultures and for enhancing cultural openness.

In the next part of the paper, the module Convenience Store Project, which has been developed on the basis of the above principles and centers around individuals from the Korean-Canadian community, will be described in detail.

In the introductory part of the module, students are invited to answer a set of personalized questions regarding life at a convenience store (Figure 1). The aim of this activity is to provide students with ideas on the lifestyle store-owner families lead, and to elicit a comparison of this lifestyle to that of their own.

- 1) What would your daily routine be like?
- 2) What kind of jobs would you have to do regularly?
- 3) What kind of products do convenience stores sell? Make a list.
- 4) Do you think it would be an easy job to work at your own convenience store? Why? Why not?
- 5) Who would be your typical customers?
- 6) What kind of dangers would you be exposed to?

Figure 1: Introductory questions

The discussion of the questions on the question sheet is carried out in small groups, which is followed by the assigned spokespersons' reports on the findings of their group. (Question 3 can also form the subject of a vocabulary contest and thus can be discussed separately from the rest of the questions.)

At the next stage, students are presented with a quotation sheet (Figure 2), which contains excerpts from a Korean-Canadian writer, Ann Y. K. Choi's reminiscences of her childhood.

To ensure familiarity with the vocabulary of the text, which is fundamental to students' considering the implications of the writer's thoughts and feelings, the comprehension questions are preceded by a vocabulary activity focusing on those items which are indispensable for the understanding of the excerpts (Figure 3). Once students have guessed the meaning from the context in pairs and matched the highlighted items with the listed definitions, they will answer the comprehension questions regarding the excerpts (Figure 4) in groups.



“No matter where I go, people know a Korean family that owns a variety store.”
 “Koreans lived all over because we lived above our variety store. You can’t have a **cluster of** variety stores, they are **scattered** everywhere. It allowed us a unique position to **tap into** different Canadian communities, but it also scattered us [...] because we are all over the place and it’s hard to get together.”
 “There is so much that happens behind the counter. People come into the store, buy the milk and buy the bread, and they leave, whereas we’re **stuck**, we’re chained there. It’s almost like the store is - not a monster [...] - but it demands to **be fed**.”
 “[I remember] the number of times we were robbed or watching my mother be **harassed** by customers, having customers coming in to complain and having to **navigate** those discussions. It can be emotionally **devastating** at times.”
 “[But] no matter what happens, you have to **hold your chin up** and see possibilities. There are always opportunities if you [...] accept that they are there.”
 Source: <http://www.cbc.ca/books/2016/05/ann-yk-choi.html>

Figure 2: Ann Y. K. Choi’s reminiscences of her childhood

- | | |
|--|--|
| — to be given food: | — to remain cheerful in spite |
| — not being able to move from a place: | of difficulties |
| — a small group of | — lead in a clever, diplomatic way |
| — causing a severe shock, destructive | — be widely spaced |
| — to be disturbed, bothered | — become friendly with, gain access to |
| or hurt by someone | |

Figure 3: Definitions to match the highlighted vocabulary items

The excerpts in question, presented in Figure 2, are chosen in a way that they reflect upon various aspects of convenience store ownership within the Korean diaspora: the ubiquity of the experience, shop and abode – thus work and family – being inseparable, the diasporic isolation of the shop-owner families, how the store has been binding these families, crimes and customer complaints they have been exposed to, and their emotional response to their host-cultural environment. Not only do the comprehension questions help channel students’ attention towards these aspects, but they also facilitate comparisons through informal, small-group discussions involving students’ own social and family background.



- 1) According to the text, are there many Korean variety stores in Canada?
- 2) Where did Korean variety store owners usually live in the old days?
- 3) Were these stores close to each other? Why?
- 4) What is the advantage and the disadvantage of this arrangement?
- 5) Why does the writer say that you need to 'feed' the store?
- 6) What challenges are there in someone's life who works at a variety store?
- 7) What do the expressions **navigate those discussions** and **emotionally devastating** mean in the sentences above?
- 8) Is the text optimistic or pessimistic? Why?

Figure 4: Comprehension questions

As an extension to the group discussion, for eliciting further reflections on these issues, students can listen to the CBC interview with Ann Y.K. Choi about her family background and her reminiscences of her family's convenience store,¹ which is also a useful means of exposing students repeatedly to convenience store-related vocabulary.

The first part of the Convenience Store Project module concludes with a picture description activity, providing an opportunity for students to revise the words and expressions of the previous activities through guided, and then free, practice, at the same time also extending their convenience store-related vocabulary with items such as 6/49 or ATM. In turn, small groups of students present photos they have taken of a particular convenience store in their own country, introduce the range and selection of goods and services available there, and discuss their convenience store-related shopping habits.

The second part of the module builds on putting students' collective problem-solving skills to use. Working in small groups, students are instructed to piece together lines of a dialogue featuring problems at the convenience store (Figures 5a and 5b). The shorter dialogue (Text A) will go to student groups at a lower level of English proficiency, and the longer one (Text B) to those at a higher level. Once the groups have put the lines in place, they are invited to brainstorm on solutions for the given problem. Next, they will be paired up with a student from the other group and they will be asked to share their story and the proposed alternative solutions to the problem. This phase will be followed by small group discussion of customers' complaints and shop-related crime drawing on students' own experience as well as on news reports. If a group is open to internet research, they can collect further examples just as they can devise solutions to the problems mentioned by their peers.

1) The recording is available at <http://www.cbc.ca/books/2016/05/ann-yk-choi.html>.

**Text A****Janet: I, I can't sell you any more eggs, Mr. Petrenko. (1)**

Janet: It's not racist. I mean, look, I just sold you a dozen eggs, and then I watched you walk outside and throw them at a cyclist, a cab, and a streetcar. (2)

Janet: The streetcar thinks it's better than you? So, you already heard. I'm not selling you any more eggs. (STAMMERING) Is there anything else I can get for you? (3)

Mr. Petrenko: Nope. (4)

Mr. Petrenko: Well, that's because they think they're better than me. (5)

Mr. Petrenko: Well, that's racist. (6)

Figure 5a: Problems at the store: customers' complaints

Text B**(DOOR BELL JINGLES)****Young man: Hands on the counter! Open the cash and give me the money. (1)**

Janet: Appa made the deposit before dinner. (2)

Janet: Can you open the till? The big button. (3)

Jung: Got it. (4)

Jung: Hey, it's okay, it's just my sister. I know you don't want to hurt anyone. (5)

Jung: I'll give you 50 bucks for the knife. (6)

Jung: There's only like 50 here. (7)

Jung: You came in here selling a knife. I bought it. I paid 60 for the knife. (8)

Young man: 50 bucks? Hey. (9)

Young man: Hurry up! (BUTTONS BEEPING) (10)

Young man: Only if I get what I want. (11)

Young man: What? (12)

Figure 5b: Problems at the store: robbery

With the help of one or two-minute clips from Episode 4 Season 1 of the CBC Series *Kim's Convenience*, which is based on Ins Choi's play of the same title, the third part of the module offers a glimpse into the ordinary life of a Korean-Canadian convenience store-owning family, the Kims. The clips feature the visit of Janet's Korean cousin, Nayoung, and aim at showing the cultural differences between Koreans and Korean-Canadians.

Student groups are given a few minutes to read the questions to go with each clip (Figure 6), and, upon watching the clips twice, they will answer short and specific questions connected to the viewed content. After every clip, students exchange information within their group regarding the questions and put together their



answers, which stage will be followed by the discussion of two more general and abstract issues, for which the questions can be found at the bottom of the sheet.

Clip 1	Nayoung's Clothes (1:46–2:51)	Why is Janet's mother looking for clothes for Nayoung? What is her opinion about the girl's dressing style? Why is Janet upset?
Clip 2	Nayoung arrives (4:10–6:05)	What are your first impressions of Nayoung? What does Nayoung look like? Do you like her clothing style? What present does she bring over from Korea? Would you like to get a present like that? What do you think Janet, Umma and Appa think of her? Do you like Nayoung? Why? Why not?
Clip 3	Trouble at the Restaurant (10:07–11:25)	Why does Janet's friend want Janet to smile? What do you think "fighting" means? Does Janet know how Korean people eat the dish? Has Janet been to Korea? Does Janet know how to speak Korean? How do you think Janet feels at the restaurant? What makes Nayoung cry?
Clip 4	Reconciliation (18:27–20:00)	How does Janet feel about what happened earlier? How does Nayoung feel? What kind of present does Janet give Nayoung? Why? Why do you think Janet offers her to take a picture of them and the picture?

- 1) What kind of person do you think Janet expected to see when Nayoung arrived? Was she right in her expectations? How would you have reacted in Janet's place?
- 2) What do you learn about Korean culture through the four clips?

Figure 6: Nayoung's visit from the CBC series *Kim's Convenience*.

The clips also possess a very rich language content, which will be harnessed in activity 3b, which focuses on Korean immigrants' English knowledge (Figure 7), the way young people communicate (Figure 8) – which actually helps establish a bond between Nayoung and Janet – and the explanation of some idiomatic expressions used by Canadians (Figure 9).



Help Janet's mother with her English. Correct the following lines in the conversation and write them below the original lines.

Janet: Umma, what's going on?

Umma: Oh, your cousin Nayoung, she come all the way from Korea. She need Canada clothes.

Janet: Did they lose her luggage?

Umma: No. Where your turtleneck?

Janet: Umma, I haven't had a turtleneck since ...

Umma: Oh, you still wear this?

Janet: It's a blanket, Umma. What's going on?

Umma: You cousin, Nayoung. She very nice, but she not wear enough clothes. She, you know, Korean style girl.

Janet: What does that mean? There's a lot of Korean girls and a lot of Korean girl styles.

Umma: She dress too much like a ... What's the word... Slut.

Janet: Did you just call Nayoung a slut?

Umma: No! I say she dress like slut.

Janet: She's super sweet.

Umma: Yeah, very nice, - still dress like...

Janet: Umma, do you listen to yourself?

Umma: I see her on Facebook. She wear very short skirt. And high heel shoes. Make her short skirt look even more short.

Janet: Umma, you're judging her based on her clothes.

Figure 7: Janet's mother's English

As Umma's mistakes are quite basic, this activity can be done from pre-intermediate level upwards. Furthermore, it is useful to revise the difference between the simple and the continuous aspects before the correction starts.

The correction of Umma's mistakes is followed by a class debate on whether we can judge people based on their appearance or language. The debate can be managed as



a moderated for-and-against type of activity prompting arguments from both sides. As a follow-up, students may work these arguments into a one-page argumentative text.

As an introduction to the task on emoticons, students will be asked about their own text messaging habits and the abbreviations they use while texting. Every group should present a few examples with their explanations provided. After the student groups have filled in the emoticon chart (Figure 8), they present their suggested emoticon meanings and their own favourite emoticon collection. At a higher level of English proficiency, emoticon-related theoretical issues can also be raised.

Janet gets the following text message from Nayoung: “Sad face, broken heart, waterfall, waterfall, waterfall, rain cloud, and Clapping monkey” What do you think these emoticons mean? Can you make them on your mobile phone?

Emoticon	Sign	Meaning
sad face		
broken heart		
waterfall		
rain cloud		
clapping monkey		

Can you add a few more emoticons to this collection?

Figure 8: Emoticons



As an introduction to the last activity in part 3b on language, it is necessary to explain briefly what an idiom is, what inherent qualities it possesses, and how it may be culturally dependent. Also, from intermediate level upward, student groups can collect from the Internet other Canadian idioms, with their meanings, and they may work their collection into a multiple-choice puzzle (1 correct and 2 false meanings) for the other groups to guess in the classroom.

When students have filled in the missing words to find out about an idiom and its meaning (Figure 9) in the fourth clip, they will have a text in front of them which tackles an important issue: that of sameness and difference. Janet's realization "We don't need to be the same to be friends" can be a good starting point of a class debate on the role of sameness and difference in human relationships and in society.

In clip 4, Janet explains the meaning of an English expression to Nayoung. Fill in the gaps to get the full explanation and Nayoung's understanding of the situation. Each gap represents one missing word.

Janet: What? No! I'm the one who should be sorry. I was _____
_____.

Nayoung: Adeline?

Janet: Oh! _____ There's an imaginary
_____ and on this _____ is nice people, and _____
_____ here, that's me.

Nayoung: I just want to have _____ time together.

Janet: I know. It's just we're _____.

Nayoung: That's what I _____.

Janet: (LAUGHS) But sometimes, I forget that we don't need to be the _____ to be friends.

Nayoung: (LAUGHS) Eonni, I don't want to be _____ you! Right.

Figure 9: Idiomatic expressions

This part of the paper has introduced the module *Convenience Store Project*, and it has demonstrated how the principles detailed in the theoretical part can be translated into actual teaching materials for the English classroom on East Asian-Canadians.

As the presented tasks suggest, teachers' culture-related methodological knowledge to successfully negotiate the cultural challenges the discussion of these topics may entail is of vital importance. Thus, based on Chisholm (1994, 47), the final part of our paper describes those culture-related features that teachers effectively using cross-cultural and intercultural teaching materials share. Firstly, the teacher's role is no



longer to provide new knowledge only, but to act as cultural brokers, who “bridge [...] the cultural chasm and smooth [...] the cultural mismatch, thereby empowering students to succeed both academically and socially”. Put differently, teachers prepare students for, and expose them to, experiences that are culturally new to them, help them understand and overcome such previously unknown situations and this way enable them to cope with challenges posed by work, studies or everyday life.

Secondly, teachers themselves should possess adequate cultural competence, which constitutes, as Chisholm writes, “the ability to function comfortably in cross-cultural settings and to interact harmoniously with people from cultures that differ from their own” (1994, 47). In other words, teachers should be culturally skilled enough to seamlessly communicate and cooperate with people from different cultural backgrounds, from which experiences they can learn a lot, and which attitude they can present to their students as positive and successful behaviour.

Thirdly, culture teaching should be done in a culturally reflective way, in the scope of which approach teachers “monitor, evaluate and revise their own teaching practices” (Irving 1990 qtd. in Chisholm 1994, 47) with reference to cultural contents, information and values. This approach stresses that teachers need to obtain and generate feedback about what and how they teach when it comes to teaching culture, and based on such feedback they should ideally modify the contents of their classes as well as the presentation methods and approaches they use.

It is firmly believed that, as long as teachers observe the above methodological guidelines, their teaching of cultural information will be culturally appropriate, authentically credible and effectively supportive. As a summary, it is highlighted that this paper touched upon theoretical considerations regarding cultural issues related to teaching materials, outlined teachers’ role as cultural mediators and discussed the implications of culture teaching for foreign language teaching. It also described the theoretical pillars used for the preparation of the worksheets presented in this study and explained the use of these teaching materials. The paper then reviewed the most relevant professional roles and attitudes teachers of cultural information should exhibit. As a conclusion, it can be claimed that the above-described theoretical considerations and the student worksheets presented can serve as a potential starting point for the purpose of generating further research, and can provide an example to follow, thereby encouraging the development of similar East Asian Canadians related worksheets.



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