

## ***SVETIMŲJŲ KALBŲ STUDIJS/STUDIES OF FOREIGN LANGUAGES***

### **Cultural Studies in LSP Syllabus at Tertiary Level**

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**Abstract.** Despite globalisation and the movement towards greater European integration, national identities remain important. Teaching Cultural Studies (CS) and Intercultural Communication (IC) skills in FLT has been in the vanguard of language teaching-and-learning methodology for the last two decades. Classroom practice has proved the various benefits of intercultural education possessing great potential for bringing cultures and languages together.

It should be noted that predominantly the secondary school context has been explored whereas relevant experience at the tertiary level is limited and sporadic. At the same time the role of Cultural Studies in ESP has been underestimated or simply missing in the specialised literature.

This paper introduces an overview of the effective Cultural Studies approaches and is aimed at revealing the need for implementing culture in the ESP classroom. To this end, the authors have conducted an experiment within an Erasmus project for lecturers' mobility between Vytautas Magnus University, Kaunas, Lithuania and the Technical University, Varna, Bulgaria.

The data from a Cultural Studies needs analysis questionnaire, filled in by students from different majors, has been processed, analysed and presented. The outcomes of this analysis gives serious food for thought concerning the need for introducing systematic Cultural Studies approaches to the traditional ESP syllabi. The national, institutional and curriculum peculiarities of both universities are considered in view of the degree of students' intercultural awareness and readiness to face and handle cultural phenomena and intercultural communication incidents.

The study has led to the conclusion that, at non-philological higher institutions and technical universities, greater advantage should be taken of the FLT lessons. They prove to be one of the limited opportunities for preparing these students for successful intercultural communication regarding their future professional realization in a constantly enlarging new-European context and demanding multi-cultural environment.

**Key words:** *FLT; ESP; Cultural Studies; Intercultural Communication; Needs Analysis.*

#### **Introduction**

In recent years teaching of the cultural dimension in foreign language classes has become a remarkable tendency in language education. Taking into consideration the increased mobility and globalising communication practices, it has gradually become accepted that mastering foreign languages and learning to communicate across cultures go hand in hand. Learners are assigned a variety of new roles – “cultural mediators”, “border crossers”, “negotiators of meaning”, “intercultural speakers”. All these labels imply that language learning has changed its orientation and priorities. Nowadays it goes beyond the requirements for linguistic fluency and proficiency and, by adopting the communicative approach methodology, it will be possible to reach the stage at which language instruction serves as a means of better understanding of culture(s). Times of radical political and social change as well as the new educational factors have provoked the expanded interest in Cultural Studies and the need for raising students' intercultural awareness.

Drawing on the interrelation between language learning and cultural studies we shall discuss the unexplored problem of interweaving Cultural Studies and Intercultural Communication within the LSP/ ESP context in greater detail and its realization at tertiary level..

University students are a category of learners greatly exposed to the opportunity to encounter other cultures. For the past 15 years we have witnessed increased students' mobility under different programs (e.g. Erasmus): exchange visits, training practice abroad and international brigades. On the other hand, lack of CS skills is observed as a result of the limited IC experience of Bulgarian students. Another reason for this drawback is the absence of a special subject or mode of instruction for raising their cultural awareness and preparing them to be better “intercultural speakers”.

Our argument is that particularly marginalised groups in this respect are the Engineering students from technical specialities.

In this sense, no matter what syllabus restrictions there are at tertiary level, the FL classes could be viewed as the only means of introducing such vital issues in ESP/ CLIL contexts.

### **ESP context**

By definition ESP is based on designing courses to meet learners' needs and the learning-centred approach at its core (Hutchinson and Waters 1987: p3). Some of the common problems in teaching ESP/ EAP discussed in the literature focus on dilemmas such as General English vs. ESP and carrier content vs. real content. Drawing on Dudley-Evans and St John (1998) the real content is represented by the teaching aim/ activity while the carrier content is represented by the context/ setting. Moreover, learners' real needs are often not addressed by course design and textbook content. The lack of relevant teaching materials, setting criteria for selecting authentic materials, course duration limitations, and etc. are often debated by educationalists in the field of ESP.

As it becomes obvious from the above the most popular authors dealing with the theory and practice of teaching LSP/ ESP do not mention any CS aspects of teaching ESP.

This could be due to the fact that originally British Studies and American Studies courses in higher education were set up in the faculties of philology. However, they have remained mainly knowledge oriented, engaging their participants in culture-specific, specialised studies of literature, history, political and social life. Little attention has been paid to exploring the cultural component of language study and encouraging university students from a wider range of specialities to view themselves more as "brokers" between cultures. Thus for a certain period of time FLT literature, including ESP titles, hardly reflected the growing significance of intercultural competence to language teaching theories and practices.

Nonetheless the scope of ESP encompasses the following elements:

- 1) language knowledge;
- 2) professional content;
- 3) communication skills;
- 4) cultural awareness.

To a great extent they correspond to Van Ek's (1991) general model of communicative competence which involves 1) linguistic competence, 2) sociolinguistic competence, 3) discourse competence, 4) strategic competence, 5) socio-cultural competence, often referred to as intercultural competence, and 6) social competence. This model has been developed by the authors in the field of CS and IC and has served as a primary source for generating some of the operational terms and ideas in this area.

In relation to this it is worth mentioning that The Common European Framework of Reference (CEF 1998) duly emphasizes the fact that knowledge of the society and culture of the community, in which a language is spoken, is one aspect of knowledge of the world. Therefore, CEF places a particular emphasis on the development of socio-cultural competence as an integral part of language education.

Socio-cultural competence requires the development of the skills needed for participating in a variety of social and cultural contexts, which, subsequently, leads to strategic competence.

Concerning the above and following the requirements of CEF we believe that time has come to raise the issue of teaching Cultural Studies within LSP syllabus in order to give university students from different educational backgrounds equal opportunities to learn more about culture and acquire skills essential for their future professional development in a globalising world. Thus fitting in Cultural Studies into LSP syllabus from vague luxury becomes critical necessity.

### **Intercultural Education, Intercultural Communication and ESP/ EAP**

#### **Theoretical insights**

Present tendencies in ELT show that reaching near-native proficiency and integrated language skills is a goal that goes hand in hand and even gives way to acquiring English as a tool for cross-cultural communication. Therefore, the cultural component in teaching materials is becoming more and more obvious and raising students' cultural awareness is considered a constituent of every General English course.

Here we shall discuss some of the corner-stones of Intercultural Education and Intercultural Communication theory in order to show that it could be successfully incorporated and adapted for the needs of the ESP/ EAP classroom as well.

Since a stated definition of culture is absent from educational documents, different meanings evolve from teachers' practice – culture is understood as people's daily lifestyle and traditions, the objective structure communities are governed by (social, political and economic institutions), the norms and values characterising people's lives, and various artefacts (Byram and Risager 1999: p85). At the same time the substance of culture, as studied more theoretically by Porter and Samovar (1994: p12), is made of the following components: artefacts (products created by human activity), concepts (beliefs or value systems), behaviours (which project beliefs and value systems into practice). Culture is viewed as both "high" and "low", "small" and "large" (Holliday 1999: p249), culture with a capital "C" and culture with a small "c". Culture is understood as an international, cross-national, national phenomenon, as related to groups below the national level (such as the social categories of class, ethnicity, region or social groups such as the family), as connected with the individual and his/ her personal development.

All these definitions show the complexity of culture and the inevitable immersion of individuals into multiple cultures at any moment. Our world has gradually been changing towards providing ever greater opportunities for people from different cultures to come into contact. The process of interaction between people from different cultures is often referred to as intercultural communication. According to Porter and Samovar's fundamental definition (1994: p7), intercultural communication occurs whenever a message produced in one culture must be processed in

another culture. Yet intercultural communication does not necessarily occur only between people from different parts of the world. It is a process at play whenever we interact with a person whose background differs from ours. Drawing on Singer (1998: pxiii), intercultural communication is a multidisciplinary field which has much relevance in trying to understand and overcome the barriers of communication between different people and different groups within the same country or large organizations.

Having discussed the key notions of culture and intercultural communication, we can say that culture learning is a process that needs the development of intercultural communicative skills and personal change. One of the key authors in the field of Cultural Studies, Damen (1987: p247) proposes the following general goals of cultural learning:

- to expand cultural awareness of both the student's native culture and the target culture;
- to increase tolerance and acceptance of the existence of different values, attitudes, and belief systems as a part of a target culture;
- to encourage seeking to understand the new and different cultural patterns;
- to develop intercultural communicative skills in areas in which cross-cultural similarities occur;
- to develop a perspective of cross-cultural awareness that recognizes cultural differences and fosters understanding of the strength found in diversity;
- to develop an attitude of acceptance toward change and personal adjustment; to foster personal flexibility in order to open avenues for learning and growth throughout a lifetime; and to understand that culture shock is a natural process.

Intercultural Communicative Competence as a European standard and instrument for setting teaching aims and objectives for training people to effect intercultural contacts has been developed by Professor Byram (1997) – a key figure in the field of Intercultural Education and consultant at the Council of Europe. The list of competences preparing for the acquisition of intercultural skills identified by him includes the following: knowledge, attitude, skills of interpretation, skills of discovery and interaction.

The application of these intercultural skills is conditioned by a form of social and linguistic knowledge which differs from the scientific body of knowledge for the respective disciplines. The competence which utilises knowledge in a specific intercultural way is called by Byram (1997) *savoir*. The French word conveys the meaning of knowing how rather than any scientific insights, which, in the author's view, reflects the functional nature of the skills in question. Here is the list of the *savoirs* connected with linguistic and social knowledge:

- skills to interpret and relate – *savoir comprendre*;
- skills to discover and/ or interact – *savoir apprendre/ faire*;

- knowledge of self and other; of interaction: individual and societal – *savoirs*;
- attitudes of revitalising self and valuing other – *savoir etre*.

Compared to the familiar tripartite classification into skills, knowledge and attitudes, skills appear split into two groups – skills to interpret and relate and skills to discover and interact.

The above overview clearly demonstrates that the aims of general language learning, LSP/ ESP and intercultural learning often overlap. Thus development and mastering of skills essential for today's students' increased self-confidence and motivation is triggered. Learners' multiple identity of professionals, individuals and "border crossers", both physically and mentally, is shaped and fostered with the aid of cultural studies approaches and methodology.

### **Bulgarian and Lithuanian Cultural Studies background**

Since Cultural Studies aspects in teaching ESP have been underestimated or simply missing in the specialised literature, we would like to share our institutional experience in attempting to introduce the so called "cultural component". As it has already been mentioned, the secondary school context has been predominantly explored whereas relevant experience at tertiary level is limited and spasmodic. Prior to presenting the findings from the case study carried out at the Technical University of Varna, Bulgaria and Vytautas Magnus University, Kaunas, Lithuania, Cultural Studies background at national level will be outlined.

Bulgaria has more than 10 years of history and implementation in the field of Cultural Studies and Intercultural Education. Branching Out: A Cultural Studies Syllabus (1998) is considered a turning point for ELT teachers. It was designed and written to satisfy the demands of language teachers who felt they needed to teach understanding of different social practices, patterns of behaviour, values and beliefs that underline a given culture, together with mastering the linguistic competence. English language education in secondary schools was the first to set intercultural communicative competence as the main goal of foreign language education. Following the dissemination of the Syllabus a postgraduate distance learning course was designed – Intercultural Studies for Language Teachers.

Recent developments in the field of CS and IC in Bulgaria are connected with the activities of the National Helpdesk for development and evaluation of teaching-and-learning materials. The current project run by the Helpdesk is called: Marginalisation and Discrimination Practices in Teaching Materials through Intercultural Education and Citizenship

With Lithuania's accession into the EU, the interest in Cultural and Intercultural Studies has considerably increased. The new European context has placed new demands on both teachers and learners. Language teachers have a crucial role to play in building a multilingual Europe and they, more than teachers of other subjects, are called upon to exemplify the European values of openness

to others, tolerance of differences and willingness to communicate. In order to meet these challenges, language teachers at secondary and tertiary level take part in the project for development of Intercultural Studies learning materials. A newly established School of Intercultural Studies brings quality into cross-cultural education, training and mentoring. The Cultural Studies Syllabus of tertiary level has been updated according to A Common European Framework of Reference (CEF 1998). More emphasis is laid on raising national awareness which may lead to a greater feeling of national patriotism and pride for the national language. Various courses such as English for Europe, Integrating English and Culture with the focus on intercultural communication are taught at Centre of Foreign Languages at VMU. The Centre for Cultural Studies and Centre of Foreign Languages at VMU are constantly engaged in different kinds of projects related to Cultural and Intercultural Studies: e.g. Society and Lifestyle (SAL), Jokes, Idioms and Proverbs all over Europe (JIP), and etc.

### **Technical University of Varna & Vytautas Magnus University contexts**

Vytautas Magnus University students mainly in humanities based subjects and the subjects of Computing, Economics, Political Science, Social Science and Catholic Theology could be divided into lower-intermediate, intermediate and upper-intermediate groups of language study, but in general their entrance level of English is much higher than that of their peers from the Technical University of Varna (TUV). With respect to foreign language competence, three groups of students are clearly distinguished at TUV – false beginners at elementary to pre-intermediate level being the majority, few students at intermediate level who have finished schools are being offered specialised instruction of English, and a number of absolute beginners. The resulting mixture of such different levels makes teaching English a very difficult task for the lecturers. Curriculum limitations in terms of the number and frequency of English lessons (2 lessons per week for the majority of specialities extending to 4-5 for the students state exams) should be underlined as a crucial factor for the language instruction situation at TUV. Compared to the situation at Vytautas Magnus University where students have the opportunity to have 5 language lessons per week (1 lesson every day), Bulgarian students from TUV are placed in a rather disadvantaged position as far as language education is concerned. Unfortunately, the latter is quite representative of the context at all technical universities in Bulgaria. The common learning needs of our students require comprehension of specialised texts dealing with their professional subject matter. The difference lies in their unequal capacity to cope with the difficulty of scientific texts as Bulgarian technical students have to study texts and documents that are usually at advanced level while their proficiency is mainly elementary to pre-intermediate. Another major distinction between the two institutions is the existence of a CS course at VMU offered to advanced students.

However, both Bulgarian and Lithuanian students recognize the importance of English in view of their professional future – students' mobility under different European exchange

programmes, international practice – working abroad, participating in international projects, conferences, and etc.

### **Cultural Studies needs analysis. A case study**

With Lithuania's accession to the European Union and Bulgaria's heading to it in 2007, the emphasis is put on the imperative to investigate the students' interests and needs in cultural studies. We took advantage of the exchange visits carried out by lecturers from the TUV, Varna and VMU, Kaunas under the Erasmus lecturers' mobility project (2005) in order to study the present day teaching-and-learning situation, share experience and identify future developments in the field of teaching ESP and Cultural Studies. Our findings enabled us to compare and gain insight into the causes that brought about certain changes in our students' attitude to cultural studies and to devise strategies and techniques for promoting this field of study in a new context.

### Subjects

Our respondents were 208 Lithuanian (male and female) and 100 Bulgarian students (predominantly male).

### Methods

The survey was designed as a needs analysis questionnaire (see appendix), consisting of two blocks of questions: how Bulgarian/ Lithuanian national heritage is important for the students and how they would like to study heritage in the classroom. A combined quantitative/ qualitative design of the research was applied: first, the students were asked to answer the questions in the questionnaire about their attitude to the Cultural Studies as a part of the curriculum and to define the terms "heritage" and "culture". Second, the data by free-form responses of the questionnaire containing open and closed types of questions was provided for the study.

### Results

The majority of Bulgarian and Lithuanian students, who answered a needs analysis questionnaire, agree that CS should be a part of university curriculum. Concerning the necessity of preserving Bulgarian national heritage 98,1% positive answers have been obtained. Similar results are observed in case of Lithuanian students. The majority express their great worries about their own culture and national heritage (70%). They are concerned with preservation and upholding of the Lithuanian cultural heritage and raising national awareness, because in their opinion some traditions and customs are dying out.

86% of Bulgarian students think that their subjects do not include the problems of national heritage, and most of the students satisfy their desire to study heritage by surfing the internet, watching videos and attending museums. This has convinced us of the fact that the level of motivation to study heritage, existing among Bulgarian students is high, it stems from their areas of interest – technology, information, engineering, and etc., but students' lack of sufficient language competence and absence of a Cultural Studies course, which could be offered at least as an elective course considering the demands of the changing European context, is a crucial problem to be solved at TUV.

At the same time the majority of Lithuanian students agree that cultural studies should be a part of the curriculum. They consider it to be an exciting and “hot” field of studies. They demonstrate a strong desire to study and explore world culture, promote their national heritage, using the English language as a medium for achieving this goal. They do not doubt about the importance of cultural studies across the curriculum. The most appropriate levels for them to start studying culture are the intermediate and upper-intermediate level. Traditionally the CS course is offered to advanced students.

Lithuanian students’ notion of culture is very broad and all-inclusive. For them culture is a living process producing ideas and artefacts, forms of behaviour, material and spiritual values of a nation. They mainly view culture from a national perspective, but do not take into consideration all other influencing factors, such as generation, occupation, stage of life or the structure of the family. The span of time is past and present, with focus on the past. Few students regard culture from the perspective of unfolding future. Bulgarian students from TUV do not possess enough confidence when discussing such matters and even if they have interesting ideas it is difficult for them to put them into words or express themselves using the right terminology. At times they answered in Bulgarian or were aided by their lecturers with translation.

Concerning the question about the influence of national heritage on the European Union, cultural and historical traditions are important for the students (72% Bulgarian and 68% Lithuanian students). Some of Lithuanian students emphasise the need for communicating with people from other cultures via the internet (23%). Bulgarian students’ interests are in getting to know other cultures, but they are also willing to preserve their national heritage within the European Union. The analysis of responses to this question shows more detailed and varied answers from Lithuanian students – customs and traditions (28%), folk music and songs (14%), the Lithuanian language (10%) to be the most valuable heritage of Lithuania. There are repetitive tendencies in Lithuanian students answers where they also give value to the Lithuanian experience of acquiring independence, literature, and national cuisine (7%). This strange combination reveals students pride in their national heritage, their spiritual and material values.

According to the investigation, more interesting and exciting activities should be incorporated into the program, such as cross-cultural simulations, problem solving activities, surveys investigating attitudes to globalisation in the enlarged European Union, stereotypes, issues of survival, self-awareness, and etc. The exchange visits under the Erasmus program as well as different bilateral agreements for students’ mobility are a good opportunity for applying the above mentioned Cultural Studies activities. In addition to the experience gained during the bachelor and master’s degree studies, students could enrich their intercultural awareness within the PhD language courses. Alongside common topics such as culture shock and customs and traditions, more emphasis should be laid on current political, social and economic issues, the cultural identity being an underlying theme. Thus their long term scholarship

abroad could be combined with a task-based project work for solving a particular cultural studies problem – nationality and nationalism, multiculturalism, plurilingualism, the idea of Europe, tolerance, discrimination and globalisation. This task would further develop learners’ intercultural communication skills for ethnographic observation, comparing and contrasting. Although these essential ideas deserve a closer look they are beyond the scope of the present paper.

### Needs analysis conclusions

1. The survey has revealed students’ great interest in cultural studies.
2. Cultural Studies should be an integral part of a practical English course with a special emphasis on the promulgation of the national heritage.
3. In a new context Cultural Studies tend to acquire a new shape in terms of challenging themes, methods and techniques.
4. The European context makes high demands on the students, therefore it is a must for teachers to help them gain new socio-linguistic skills, cultural studies and intercultural communication skills.

In this sense ESP must be thought of as an approximation to the needs of the students who are going to learn English – to stimulate their motivation for language learning and to develop an attitude of acceptance. The case study that has been carried out showed that at non-philological higher institutions and technical universities in particular a greater use should be made of the FLT lessons. They prove to be one of the limited opportunities for preparing this category of students for successful intercultural communication regarding their future professional realization in a constantly enlarging new-European context and demanding multi-cultural environment.

### Conclusion

Sudden and rapid importation of foreign ideas into a society can cause severe disruption and alienation. The society is then polarised into hostile cultural camps. Where public consensus no longer exists, deeper divisions and conflicts within society are created. The only way to avoid such disorder is to acknowledge the common, shared inheritance of the past, to move forward from a shared faith towards properly understood and acceptable change. A similar situation looks threatening but it is realistic to be observed in our globalised world, as well as to affect all spheres of political and social life.

The new role of the ESP teacher as a mediator of the cross-cultural awareness is essential in this respect. The key of the learning process lies in the interaction between the lecturer and the students. The ESP teacher fixes the objectives and designs the syllabus for their students according to the data obtained from the needs analysis and students’ specific professional needs. Moreover, the ESP teacher selects the materials, adapts them and sometimes even creates them. Thus s/he is responsible for encouraging the understanding of different cultural patterns, developing of cross-cultural awareness and implementing intercultural communicative skills in class. And last but not least, in this

way culture shock is relieved to build tolerance between different nations.

The need for introducing systematic Cultural Studies approaches to the traditional ESP syllabi is of critical importance in view of enhancing students' motivation in times of social change and transition. National, institutional and curriculum specifics of higher education institutions should all be taken into consideration when designing intercultural awareness programs within a traditional ESP/ EAP course in order to facilitate the teaching-and-learning process.

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#### Kultūros studijos aukštosios mokyklos specifinės paskirties kalbos mokymo programoje

##### Santrauka

Nepaisant globalizacijos ir Europos integracijos procesų, nacionalinis tapatumas išlieka svarbus. Pastaruosius du dešimtmečius kultūros studijų ir tarpkultūrinio bendravimo įgūdžių integravimas į užsienio kalbų mokymą buvo vienas svarbiausių kalbų mokymo(si) metodologijos aspektų. Darbo auditorijoje patirtis rodo, kad tarpkultūrinio švietimo vaidmuo suartinant kultūras ir kalbas yra didelis.

Iki šiol daugiausia nagrinėta vidurinių mokyklų situacija, o aukštųjų mokyklų patirtis analizuota nedaug, atlikti tik pavieniai tyrimai. Taip pat kultūros studijų reikšmė mokant specialios paskirties anglų kalbos yra nepakankamai vertinama, o dalykinėje literatūroje jai neskiriama dėmesio.

Šiame straipsnyje pristatoma efektyvių kultūros studijų metodų apžvalga ir siekiama parodyti, kad kultūros studijas būtina integruoti į specialios paskirties anglų kalbos mokymo programas. Šiuo tikslu straipsnio autorės dalyvavo Vytauto Didžiojo (Kaunas, Lietuva) ir Technikos (Varna, Bulgarija) universitetų Erasmus dėstytojų mainų programoje ir atliko eksperimentą.

Įvairių specialybių studentų užpildytų kultūros studijų poreikio analizės anketų duomenys buvo apdoroti, išanalizuoti ir pateikiami šiame straipsnyje. Analizės rezultatai skatina apmąstyti galimybę į tradicines specialios paskirties anglų kalbos mokymo programas įtraukti sisteminius kultūros studijų metodus. Vertinant studentų tarpkultūrinio sąmoningumo lygį ir pasirėmimą priimti ir susidoroti su įvairių kultūrų reiškiniais ir tarpkultūrinės sąveikos situacijomis, atsižvelgta į abiejų universitetų nacionalinius, institucinius ir mokymo programų ypatumus.

Tyrimas leidžia daryti išvadą, kad nefilologinėse aukštojo mokslo institucijose ir techniškuosiuose universitetuose užsienio kalbų mokymas turėtų labiau integruoti kultūros studijas. Tai viena iš nedaugelio galimybių parengti studentus sėkmingai bendrauti būsimos profesinės veiklos tarpkultūriniame kontekste nuolat besiplečiančioje naujojoje Europoje ir daugiakultūrinėje erdvėje.

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## APPENDIX

### Needs Analysis Questionnaire

#### HERITAGE IN THE CLASSROOM AND ON THE WEB

Dear student, your native country is on the threshold of the European Union. As a true patriot, you may be concerned about your national heritage. Throughout its history the civilization has gained a good deal of experience in preserving it. The English language is a medium for exploring this experience and finding out the ways of investigating and preserving one's own heritage. What is your opinion about that?

Please answer the following questions:

1. What is heritage?
2. What topics would you like to study?
  - a. ☐ family heritage
  - b. ☐ literature heritage
  - c. ☐ Christian heritage
  - d. ☐ your cultural heritage
  - e. ☐ nationality and nationalism
  - f. ☐ globalisation
  - g. ☐ historical past
  - h. ☐ emigration and exile
  - i. ☐ working abroad
  - j. ☐ borders
  - k. ☐ information technology and heritage
3. Do the subjects you study reveal the problems of the national heritage?
4. How would you like to study heritage?
  - a. ☐ watching video
  - b. ☐ attending museums
  - c. ☐ reading literature
  - d. ☐ reading the Bulgarian and English press
  - e. ☐ surfing the internet
  - f. ☐ doing project work
  - g. ☐ inviting foreigners
  - h. ☐ celebrating the European Language Day and other important dates
  - i. ☐ creating a website on heritage
  - j. ☐ debating and discussing
5. Are you concerned about the Bulgarian national heritage?
6. How can Bulgaria preserve its own heritage?
7. What heritage can Bulgaria bring into the EU?
8. What is Bulgarian national idea?
9. What other ideas could you suggest for exploring your national heritage?
10. Communicating with people of other cultures via the Internet broadens my horizon.  
☐ strongly disagree ☐ disagree ☐ I don't know ☐ agree ☐ strongly agree  
☐ strongly disagree ☐ disagree ☐ I don't know ☐ agree ☐ strongly agree
11. For the statistical analysis only, please, give some information about yourself:  
I am \_\_\_\_\_ years old, male/ female (underline), student/ teacher (underline), student in the first, second, third, fourth year of studies (underline) my native tongue is \_\_\_\_\_, my major field of studies is \_\_\_\_\_, I have been learning English for \_\_\_\_\_ years.



#### HERITAGE IN THE CLASSROOM AND ON THE WEB

**One should be concerned about their national heritage. Throughout its history the civilization has gained a good deal of experience in preserving it. The English language is a medium for exploring this experience and finding out the ways of investigating and preserving one's own heritage. What is your opinion about that?**

Please answer the following questions:

1. What is heritage?
2. What topics would you like to study?
  - a. family heritage
  - b. literature heritage
  - c. Christian heritage
  - d. your cultural heritage
  - e. nationality and nationalism
  - f. globalisation
  - g. historical past
  - h. emigration and exile
  - i. working abroad
  - j. borders
  - k. information technology and heritage
3. Do the subjects you study reveal the problems of the national heritage?
4. How would you like to study heritage?
  - a. watching video
  - b. attending museums
  - c. reading literature
  - d. reading the Lithuanian and English press
  - e. surfing the Internet
  - f. doing project work
  - g. inviting foreigners
  - h. celebrating the European Language Day and other important dates
  - i. creating a website on heritage
  - j. debating and discussing
5. Are you concerned about the Lithuanian national heritage?
6. How can Lithuania preserve its own heritage?
7. What heritage can Lithuania bring into the EU?
8. What is a Lithuanian national idea?
9. What other ideas could you suggest for exploring your national heritage?

*No personal information about the respondents will be made public in any way under any circumstances.*

**Thank you very much for your sincere answers and cooperation!**



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