Developing Intercultural Competences through the Exploration of the Spanish Cultures and Language

Felix Jan Lia

A dissertation presented in the Faculty of Education at the University of Malta in part fulfilment for the degree of Master in Teaching and Learning'

June, 2018

ABSTRACT

Name: Felix Jan Lia

Title: Developing Intercultural Competences through the Exploration of the Spanish Cultures and Language.

The development of intercultural competences is fundamental in a multicultural society. The main objective of this study is to develop intercultural competences through the teaching of Spanish language and cultures related to the language. This objective is aimed to answer the main research question of this study *"how can the teaching of Spanish language and cultures related to the language help students develop intercultural competences?".* For the purpose of this study a qualitative methodology was applied together with an action research design as five lessons were produced and conducted with one year 8 group (12 students). In this study a triangulation of data sources was applied, which was made up of: an interview of the observing teacher; researcher's reflective journal; students' questionnaires; and students' reflective questions as part of the lessons. The findings showed that participants' perception towards the concept of culture and cultural contact were altered to the positive. By the end of the study, the majority of the participants regarded contact between cultures as something beneficial. This study also exposed different factors which influenced students' development of intercultural competences such as the experience of being abroad or being in a minority. In addition, it was also exposed how knowledge acquisition about other cultures, increased awareness of the self-culture. Lastly, the development of intercultural competences was also shown by an improvement in the interrelationships between students and by an improvement in the classroom climate.

M.T.L

(June 2018)

INTERCULTURAL	ACTION RESEARCH	CULTURES
MULTICULTURALISM	SPANISH	COMPETENCES

FACULTY/INSTITUTE/CENTRE/SCHOOL EDUCATION

DECLARATIONS BY POSTGRADUATE STUDENTS

Student's I.D. /Code 375395M

Student's Name & Surname: Felix Jan Lia

Course: Masters in Teaching and Learning in Spanish with Second Foreign Language Teaching.

Title of Dissertation:

Developing Intercultural Competences through the Exploration of Spanish Cultures and Language

(a) Authenticity of Dissertation

I hereby declare that I am the legitimate author of this Dissertation and that it is my original work.

No portion of this work has been submitted in support of an application for another degree or qualification of this or any other university or institution of higher education.

I hold the University of Malta harmless against any third party claims with regard to copyright violation, breach of confidentiality, defamation and any other third party right infringement.

(b) Research Code of Practice and Ethics Review Procedures

I declare that I have abided by the University's Research Ethics Review Procedures.

As a Master's student, as per Regulation 58 of the General Regulations for University Postgraduate Awards, I accept that should my dissertation be awarded a Grade A, it will be made publicly available on the University of Malta Institutional Repository.

_____   FELIX JAN LIA

Signature of Student   Name of Student (in Caps)

_____

Date

This dissertation is dedicated to all those who have suffered discrimination

Acknowledgements

First and foremost, I would like to thank my dissertation supervisor Dr Francois Mifsud for his constant support and patience. I will always be indebted to him for his encouragement and for his constructive feedback. I would also like to thank him for inspiring me to advocate inclusion.

I would also like to thank Mrs. Alessia Cilia Portelli for her constant feedback and for her assistance in the development of the teaching unit of this study, and for her encouragement throughout these years.

Finally, I must express my very profound gratitude to Christina Marie Sacco and to all those who helped me throughout.

Table of Contents

List of Figures

List of Abbreviations

TBLT	Task Based Language Teaching
IC	Intercultural Competences
ICC	Intercultural Communicative Competence
FLT	Foreign Language Teaching
UREC	University Research Ethics Committee
FREC	Faculty Research Ethics Committee
DQSE	Directorate for Quality and Standard in Education
CVC	Centro Virtual Cervantes
CEFR	Common European Framework of Reference for Languages

Chapter one: Introduction

1.1 Background of the study

The inclusion of foreign languages in school curricula has become increasingly fundamental in a globalized world, in which societies are characterized by a diversity of cultures at different levels. As affirmed by Byram (1994), the learning of a foreign language, apart from supporting students in developing linguistic expertise, is also a window of opportunity for attitudinal development and amelioration as students become further introduced to other cultures. Thus, as indicated by Sercu (2005), within a foreign language classroom, the plurality of cultures meets, that is, the cultures related to the students and the cultures related to the target language. This sets the foreign language classroom as an intercultural space providing educators a teaching opportunity to assist pupils in the development of intercultural competences (IC).

Intercultural competences are an essential part of the communicative competence, and goes beyond the sociocultural competence. Intercultural competences, not only incorporates knowledge about the cultures related to the target language, but also includes a set of attitudes and skills required for effective communication and integration within an intercultural setting. (Oliveras Vilaseca, 2000). As such, the development of intercultural competences, defined as "the ability to step beyond one's own culture and function with other individuals from linguistically and culturally diverse backgrounds" has become instrumental in present times. (Garrett Rucks, 2016, p.44). An important aspect related to this development is the creation of dialogic spaces, in which individuals are able to participate in a space of exploration of different ideas and praxis. The teaching of the Spanish language in Malta offers an ideal learning setting whereby students can develop intercultural competences: the Spanish language and culture is

made up of a diversity of languages and cultures, however, is locally considered as a more neutral language. [1]

The main motivation behind this study is the euro-Mediterranean socio-historical context which Malta is at the heart of. As affirmed by the Council of Europe (2014), manifestations of prejudice, discrimination and hate speech have become common, and political parties advocating extremist ideas have gained momentum. This is happening in an era in which as a result of globalization and migration between countries (because of job mobility and asylum seeking, amongst other reasons) these are become increasingly multicultural. Thus, there is "the felt urgency" (Council of Europe, 2014), for the education of citizens to live together in culturally diverse societies. As a result, intercultural education is essential for learning to engage in situations of intercultural communication characterized by contemporary societies. This essentiality has also been highlighted in the White Paper on intercultural dialogue published in 2008 by the Council of Europe, entitled "*Living Together as Equals*", which identified intercultural competences as a crucial competence which needs to be developed in every citizen in order for him/her to participate in an intercultural dialogue. Moreover, as affirmed by the Group of eminent persons in the report entitled "*Living together combining diversity and Freedom in the 21st century*" (2011) educators and education institutions should aim to develop intercultural competences as a core element of the school curricula.

Within the Maltese context, one of the cross curricular themes present in the National Curriculum Framework is "education for diversity"; aimed to ensure the inclusion of multiple

---

[1] Spanish is more neutral in contrast to other languages such as Maltese, English and Italian. This is due to the fact that English for instance is Malta's second language and can be associated with the higher class. Similarly, both English and Italian have been part of Malta's history, especially through the "language question", which became an agenda associated to political parties at the time. In this light, Spanish is free from such connotations, which will thus make it more adequate to carry out this research.

perspectives which provide space for learning about non-dominant groups, encourage students to understand global issues, and acknowledge the need for living together with different cultures. Lastly, this research was also motivated personally, since I observed during my teaching practices and observations many teachers who struggled to engage with a multicultural context. Moreover, from my past experience as a teacher and as a student, I also witnessed the exclusion of foreigners and students of different cultures; something I strongly disagree with. Thus, I believe that future educators need to support the shift from multicultural schools to intercultural schools.

The rationale stated above also sheds light on the significance of this study due to the fact that intercultural competences are essential for individuals to act responsibly and interact with others, in an increasingly diverse society. This study signifies the development of intercultural competences which may assist educators in preventing conflicts between students (who may be affected by the current political climate) with different cultures, which is one of the main causes of segregation in schools. This research is ultimately in aim to provide a better educational experience to each and every individual.

1.2 Aims and objectives of the study

The main aim of this study is to help students develop intercultural competences through the teaching of Spanish as a foreign language. This main objective is sustained by a series of intertwining objectives, which include: (i) a social objective, to help students recognize the benefits of a multicultural society; (ii) an educational objective, to help students recognize the contributions of different cultures in things we do in everyday life; (iii) and an ethical objective to help students develop inclusive attitudes and if required, break down prejudice against other cultures. These aims and objectives are intended to answer the following research questions:

Main research question: *How can the teaching of Spanish language and cultures related to the language help students develop intercultural competences?*

How can the teaching of Spanish language help students recognize the benefits of a multicultural society?

How can the teaching of Spanish language and cultures related to the language help students recognize the contributions of different cultures in everyday life?

How can the teaching of Spanish language and cultures related to the language help students develop inclusive attitudes towards people with different cultures?.

Figure 1 Research Questions

The aforementioned main research question concentrates on the concept of intercultural competences. In order to evaluate the development of intercultural competences, it is important to take into account the subjectivity of individuals on the concept of culture and cultural diversity, such as the participants' perceptions towards migration, and contact between cultures. Participants' attitudes are also fundamental variables of subjectivity, such as their curiosity and interest in discovering other cultures, and the emotions when coming in contact with people of different cultures. Furthermore, given the fact that this research question also includes Spanish as a foreign language, it is also important to analyse how knowledge acquisition about the cultures related with the Spanish language and cultures, and even the cultures of the participants, influences the participants' self and cultural awareness. Moreover, in multicultural settings intercultural competences can also be observed by individuals' behaviour, thus, in multicultural classroom students' interrelationships and group climate are also important to analyse the determination of the degree (if any) of development of intercultural competences.

1.3 Outline of the Study

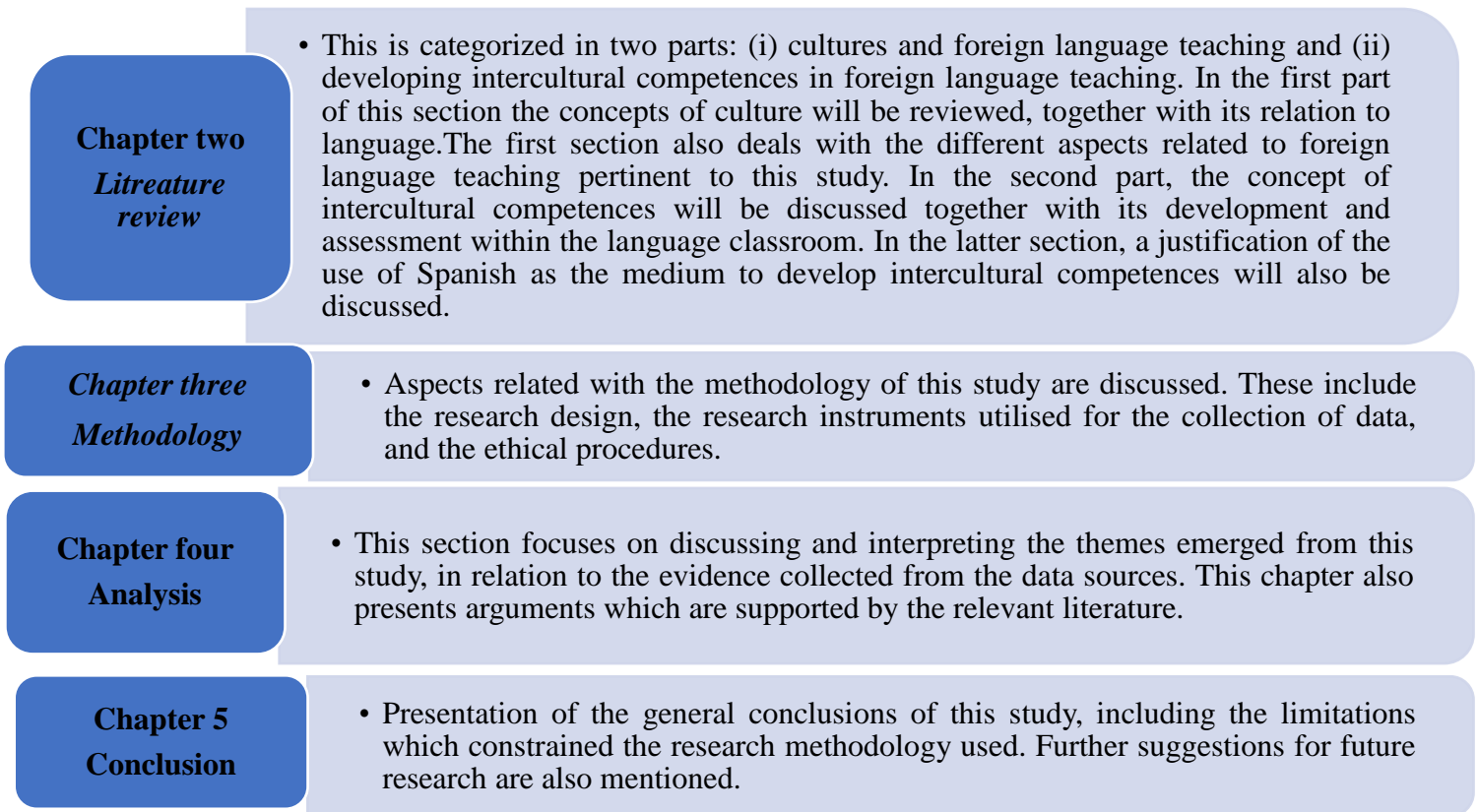|	
Chapter two *Litreature review*	• This is categorized in two parts: (i) cultures and foreign language teaching and (ii) developing intercultural competences in foreign language teaching. In the first part of this section the concepts of culture will be reviewed, together with its relation to language.The first section also deals with the different aspects related to foreign language teaching pertinent to this study. In the second part, the concept of intercultural competences will be discussed together with its development and assessment within the language classroom. In the latter section, a justification of the use of Spanish as the medium to develop intercultural competences will also be discussed.
Chapter three *Methodology*	• Aspects related with the methodology of this study are discussed. These include the research design, the research instruments utilised for the collection of data, and the ethical procedures.
Chapter four **Analysis**	• This section focuses on discussing and interpreting the themes emerged from this study, in relation to the evidence collected from the data sources. This chapter also presents arguments which are supported by the relevant literature.
Chapter 5 **Conclusion**	• Presentation of the general conclusions of this study, including the limitations which constrained the research methodology used. Further suggestions for future research are also mentioned.

Figure 2 Research of the Study

Chapter two: Literature Review

2.0 Introduction

Through globalization, nations are becoming increasingly multicultural, insofar that multicultural schools are becoming an ever-present reality. In response to this, future teachers and educators have the responsibility to create a community of learning which helps in the shift of multicultural schools and classrooms towards intercultural ones. In efforts to answer the research question mentioned in the previous chapter, an in-depth theoretical framework consisting of the most relatively important aspects of the research question and the objective of study has been formulated as reviewed in the forthcoming text.

Predominantly, the complex concept of cultures will be discussed by reviewing some of the definitions present in the literature, together with a justification of why the plural form *cultures* is used in this research, and not the singular form. Subsequently, the study shall explore the relation between cultures and language and shall provide an overview of cultures in foreign language teaching. This part is fundamental, as it embodies what is meant by the term cultures and their relation to language; it is significantly important to establish an awareness of this prior to introducing aspects of different cultures in lessons. Nevertheless, the most important concept in this dissertation, is the concept of intercultural competences. Thus, a solid knowledge about intercultural competences is necessary, whilst also discussing the models that exist together with its assessment. Finally, the concept of dialogic space will be discussed, due to the fact that in order for students to develop intercultural competences, teachers need to help pupils engage in a dialogue in which ideas are valued, shared. In conclusion, a rationalization of why Spanish has been chosen to carry out this research will also be discussed, since it is fundamental for both the researcher and the reader to know the reasons behind the medium through which this study will be performed.

2.1 Cultures and Foreign Language Teaching

The inclusion of foreign languages in school curricula is regarded as a fundamental part of students' educational experience, especially in an increasingly globalized society. This is due to the fact that the study of a foreign language offers the opportunity to a student to develop a linguistic and an attitudinal standpoint. Linguistically, apart from the benefits of learning a new language, students also gain the ability to make language comparisons, which in turn further broadens their linguistic expertise (Hudson, 1981). On the other hand, from an attitudinal perspective[2], because students are introduced to other cultures, are also given the opportunity to view the familiar, that is, their traditions and their habits, from a different outlook. Therefore, language teaching is bi-faceted, through language acquisition and encouragement of an open attitude towards other cultures.[3]

2.1.1 Towards a definition of the concept of culture

The term 'culture' is a notoriously difficult term to define, with various fields of study offering different definitions in an attempt to give a holistic interpretation of this concept.[4] This term has been polysemous[5] for an extended timeframe. Originally, it referred to the cultivation of something, as is referred to in the field of science when referring to the culture of bacteria (Jahoda, 2012). In the 18th century, 'culture' acquired an elitist connotation as it

---

[2] The term 'attitudinal', in this context refers to the way in which one expresses his/her feelings, behaviours and values.

[3] Byram (1989) identified three interconnected purposes in foreign language teaching: language use, awareness of the nature of language, and the understanding of foreign and native cultures.

[4] Various scholars such as Barker (2004) have labelled the task of defining culture as a complicated one, since culture does not represent an entity in an independent object world but rather a "mobile signifier" (Barker, 2004, p.44) that enables distant and divergent ways of talking about human activity. Similarly, Seelye (1993) as cited by Garrett-Rucks (2016, p.18), recognizes that culture is a "broad concept that embraces all aspects of human life, from folk tales to carved whales" (p. 18).

[5] Polysemous refers to having multiple meanings.

was associated with the training or refinement of the mind or taste. This elitist connotation also appeared in the definition given by Matthew Arnolds (cited by Jahoda, p. 2012) in the second part of the 19th century which defined culture as the association of the best known in the world. During the same timeframe, anthropologist Edward Tylor (1870 cited by Spencer-Oately, 2012) defined culture as "that complex whole which includes knowledge, belief, art, [etc], and any other capabilities and habits acquired by man as a member of society." (p.1) Avruch (1998) regards this inclusive definition as fundamental, since it is a basis for anthropology, and because it partially explains the several number of definitions found by Kroeber & Kluckholn (1952, cited by Jahoda, 2012). The latter scholars defined culture as consisting of "patterns explicit and implicit of and for behaviour transmitted by symbols…" (Jahoda, 2012, p. 290) and continue their definition by emphasizing on the attached values and ideas as the core of culture.

Upon analysing the definition of Kroeber & Kluckholn (as cited by Jahoda, 2012), three key elements emanate: (i) ideas (which in this definition can be also interpreted as beliefs); (ii) patterns of behaviour; and (iii) values. These three elements have remained a constant in many other definitions formed in the subsequent decades, as seen in Spencer-Oately (2008), who also emphasised the influence of culture on the individual's behaviour.

The relationship between culture and behaviour is intrinsic, since culture offers a cohesive framework for interpreting perceptions and attributing value(s) and meaning in a consistent manner (Galloway, 1992). Apart from values, beliefs and patterns of behaviour, other scholars focus on the subjective nature of culture. This subjectivity is notably seen in the works of (Hofstede, Hofstede and Minkov, 2010) who described culture as the software of the mind, and Brown (2000) who in his definition included elements such as the patterns of

thought. Most importantly, when discussing the concept culture is the element of socialization, which inevitably hints at individuals interacting with each other - also exposing the occurrence that culture is not genetically inherited but learned.[6]

Thus, definitions of culture have included both objective and subjective elements. For the purpose of this dissertation the definition provided by the *Centre of Advanced Research on Language Acquisition* will be maintained. This definition describes cultures as:

> A shared patterns of behaviour and interaction, cognitive structures and affective understanding that are learned through the process of socialization. These shared patterns identify the members of a culture group while also distinguishing those of another group. (Cited by Garrett Rucks, 2016, p.19)

This definition will be adopted since it bridges both objective aspects (patterns of behaviour) and the subjective aspects (cognitive structures) of culture, together with the processes of socialization and interaction in which language is fundamental.

With regards to the study of different cultures, various cultural models have been developed as a tool for researchers to compare and contrast different cultures.[7] Among the different cultural models present in the literature, there is the onion model (Figure 3) presented by Hofstede, Hofstede and Minkov (2010). The onion model of culture is divided in three layers which surround the core. The outer layers which fall under practices are the following: (i) symbols, such as gestures, pictures or objects that carry a specific meaning understood as such by those who share the same culture; (ii) heroes, who are persons alive or dead which are considered as role models for their behaviour in their culture; and (iii) rituals

---

[6] Other academics such as Matsumoto & Hwang 2012 (cited in Garrett-Rucks 2016) see culture as a response to the environmental context to meet the biological needs and social context.

[7] Nevertheless, it is important to understand that when comparing cultures, one should treat cultures equally, and not classify cultures and regard some as inferior and some as superior.

which embody activities that are "technically superfluous to reach desired ends but that within a culture, are considered socially essential." (Hofstede, Hofstede and Minkov, 2010, p. 9) Within the onion model of cultural, the core embodies the values which Hofstede, Hofstede and Minkov, (2010) describes as tendencies, to prefer certain states of affairs over the others. Within this model, variation happens in the layers which are furthest from the core. This however as underlined by Garrett Rucks (2016), does not mean that individual differences do not occur at the core or that all members must abide by the social rules.[8] These variations and differences lead to the concept of diversity and diversity of cultures, which will be tackled in the next subchapter.[9]
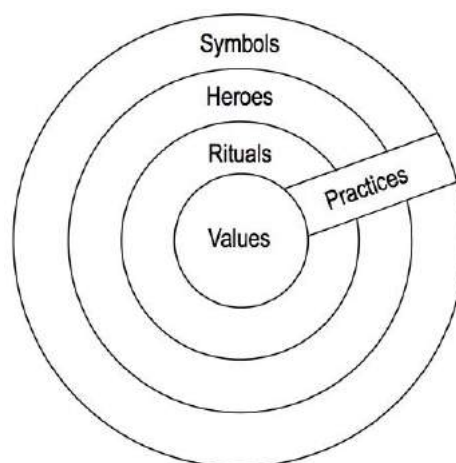
Figure 3 Onion Model of Culture

Source: Hofstede, Hofstede and Minkov, 2010

---

[8] A similar model of the onion model, is the iceberg cultural model. This model can be divided into two parts, the small peak of the iceberg which is above water, thus visible and represents the observable behaviours of a group and the much larger portion of the iceberg which is under water, thus not visible, and represents the mental aspects such as the culture's beliefs and values. Hall also states that this distinction between the visible and the invisible parts of the iceberg also applies to the mind, with the visible associated to the conscious mind, whereas the invisible part makes up the subconscious mind influenced by many aspects of cultural conditioning.

[9] As will be discussed further on, the onion model of culture has been criticised in relation to the contemporary context in which, as a result of globalization, nation states cannot be viewed with a clearly defined profile.

2.1.2 Diversity and diversity of culture

Through globalization[10] and migration between countries, nation states are becoming increasingly diverse. The concept of diversity, as affirmed by Mazur (2010), is a subjective phenomenon created by a group of members themselves who on the basis of their different social identities categorise others as similar and dissimilar.[11] Therefore, this definition also implies that something which is considered as diverse by a person does not necessarily mean that it will be understood as diverse by another. Diversity, incorporates in itself all those characteristics which characterize one particular person. These characteristics include: class, age, gender, race, disabilities, religions, etc. Rijamampinina and Carmichael (2005, cited in Mazur, 2010) distinguish diversity into 3 different elaborate dimensions, which can be observed in Figure 4 hereunder.

Primary dimensions	Secondary dimensions	Tertiary dimensions
• Race • Ethnicity • Gender • Age • Disability	• Religion • Culture • Sexual orientation • Thinking style • Geographic origin • Family status • Lifestyle • Economic status • Political orientation • Work experience • Education • Language • Nationality	• Beliefs • Assumptions • Perceptions • Attitudes • Feelings • Values • Group norms

Figure 4 Three different dimensions of diversity of Rijamampinina and Carmichael

Source: Mazur, 2010

---

[10] As affirmed by Tomlinson (1999) globalization is a process which has produced social change across a number of dimensions (in world economy, in cultures, in communications, etc.) and at which core there is the process of "connectivity" (Tomlinson, 1999). The latter refers to the development of network of interconnections and interdependencies.

[11] "A group is diverse if it is composed of individuals who differ on a characteristic on which they base their own social identity." (O'Reilly, Williams, & Barsade 1998, p.186)

The characteristics present in the abovementioned dimensions intertwine with each other in order to produce unique identities made up of both similarities and differences with others (Mazur, 2010). Nonetheless, it is important to highlight that the distinction made by Rijamampinina and Carmichael (2005 cited in Mazur, 2010), groups diversity into a set of socially constructed labels, whereas diversity produces a much more complex and ambiguous experience that is intricate to categorize into a set of discreet dimensions. Moreover, as highlighted by Dietz (2007), there is a difference between the concept of difference which suggest the possibility of "neatly distinguishing between its respective traits or markers" (p.7), and the concept of diversity which in contrast emphasizes on the multiplicity, overlapping and crossing between sources of human variation. Thus, keeping in consideration this definition and relating it with the definition of culture adopted earlier in the chapter, cultural diversity is the representation of multiple groups which have diverse patterns of behaviour and interaction, cognitive structures and affective understanding in an already existing environment[12]. Cultural diversity can be expressed through different social norms such as dress code, types of speech, manners, etc.

Consequently, cultural diversity embodies the multiplicity of different identities and lifestyles, which in a globalized world cannot be segregated from each other and ultimately form the same environment. This multiplicity of cultures in one setting also sheds light on the fact that one country cannot be associated with only one culture – another remark which also lugged criticism to Hoftstede's onion way of viewing culture.[13] As affirmed by Fang (2006), comparing cultures to an onion can form different analogies, which include seeing

---

[12] Dietz (2007) refers to this already existing environment as a "prescribed environment" (p.8) and gives the examples of university and a workplace.
[13] The onion model was a product of the cold war era; a context characterized with profound national sentiments and a lack of technological advancements, in which cultures were seen as rigid boxes (Fang, 2006).

national cultures with a clearly defined profile which emphasise national boundaries of politically nation states. Fang (2006) continues to affirm that one of the most fundamental consequences of globalization is that the national states are no longer considered as "rigid black boxes … but are becoming increasingly transparent, fluid, elastic, visual and mobile" (Fang, 2006, p.85).

This fluidity and elasticity of nation states is also influenced by the current contemporary modern context, in which national borders are becoming increasingly weak. This influence further extends from the several cultural collisions experienced, not just as a result of migration of people from other cultures, but also as a result of cultural influence from multinational firms and associations. Weakened borders and fluid and elastic nations give rise to continuous changes, which also give relevance to the notion of liquid modernity in the current modern era, as introduced by Bauman (2006). According to Bauman (2006), the modern era can be characterised by a metaphor of fluidity. Fluids, unlike solids, do not have a fixed space and are constantly changing; changes, which also reduce the importance of space. Unlike solids, fluids are time considered, as fluids occupy space for only a given moment of time. Hence, when describing fluids, the description of time carries huge importance since as affirmed by Bauman (2006) fluids are "snapshots" (p.2). Moreover, fluids travel easily, an element of mobility which the scholar associated with the idea of lightness. Applying this metaphor, to the contemporary context, as affirmed by Palese (2013), concepts of identity and individuality are not fixed, and they are continuously subject to change.

The aforementioned arises the need to reanalyse the nature of national cultures. This is mainly due to the diversification of human societies, which present researchers face as an interesting challenge when analysing national cultures. Moreover, this diversification of

cultures also questions the nature of nations and nationalism, since although nationalism attempts to create a monoculture, nations are contrastingly formulated on a diversity of cultures. This also gives significance to the way in which Anderson (2006) defines nations as an "imagined political community." (p.6) According to Anderson (2006), nations are imagined because many members, will never know and many will never meet. However, in their minds each member has the image of the "communion"[14] (p.6). Therefore, according to Anderson (2006) communities should be distinguished by the way that they are imagined.[15]

The diversity of cultures within a country, due to the fact that identities in the current contemporary context is not something fixed and nations are imagined communities, is an indication that countries are a platform for interaction between different cultural groups. Thus, in such a context, one cannot refer to a country being made up of a single culture. Subsequently, one cannot refer to a single Spanish or French culture, given the fact that both countries are made up of different cultural groups. Taking this into consideration for the purpose of this study, 'cultures', in the plural form will be applied throughout this study since the singular form culture would imply a mono-cultural and a stable reality whereas in reality, each and every country is fluid[16] and multicultural.

2.1.3 The relationship between language and cultures

The element of socialization incorporates in itself one of the fundamental characteristics of culture: cultures are transmitted and not genetically inherited (Spencer-

---

[14] A group of people who share a set of beliefs and values.

[15] Anderson (2006) also emphasises that a nation is the author. Anderson also emphasises that a nation is an imagined community given the fact that regardless of the inequalities and exploitations, the nation is always regarded as a "deep horizontal comradeship".

[16] Fluid, refers to the notion that the cultural community is made up of individuals which do not have a single and fixed identity However, their identity is continuously changing as a result of cultural collision and through social interaction.

Oately, 2012). This hints to the crucial role that languages have in the transmission of cultures. Moreover, this also sheds light on the possible relationship between languages and cultures. With regards to the latter, Wardhaugh (2006) reported three claims of possible relationships. The first claim states that language determines the way we see the world and has basis on the Whorfian hypothesis of linguistic relativity. The hypothesis states that we see and experience things the way we do, largely because the language habits of our community influence certain choices of interpretation (Elmes, 2013).[17] Evaluating such claim, the example given by Hudson (1996) about Seminole Indians, who do make the distinction between father and father's brother, can be taken in consideration. This is due to the fact that in a conversation between a Seminole Indian and a native English speaker, the term father will bring different mental images to both persons, thus indicating that the structure of a language can influence the way we see the world.

The second claim, opposes the Whorfian hypothesis, since it states that the language that people employ echoes their cultural values and thus here ideas of the culture are reflected in the language, and the language is not considered an influential factor to means of thought. As stated by Elmes (2013), the second claim implies that cultures employ languages that are as different as their cultures therefore one language can differ from another for instance on the culture's level of technological development.

The third claim is described as a neutral claim (Wardaugh, 2002), which affirms that there is little, or no relationship between language and cultures. Due to the fact that human

---

[17] The hypothesis that language influences the way human beings think about the world is known as linguistic determinism, with strong linguistic determinism implying that language influences thought whereas weak determinism indicating that language has little effect on the way human beings think (Campell, 1997). As affirmed by Elmes (2013) strong linguistic determinism and the idea that difference in language results in difference in thought or linguistic relativity were the bases for the Sapir-Whorf Hypothesis.

beings do not communicate in a vacuum, but in culturally influenced contexts, this claim is highly unlikely. Moreover, as affirmed by Kramsch (2013), without language the things, beliefs and practices that are labelled as cultures, would only be observable realities and not cultures, because to become cultures they require meaning which can only assign through language. Furthermore, language offers a platform through which culture is manifested. As stated by Kramsch (1995, p.85) "material culture is constantly mediated, interpreted and recorded-among other things through language".

With regards to this research, while discarding the third claim, both the first and the second claim will be kept into consideration. This is due to the fact that Spanish presents cases that make both claims viable. For instance, the contrast between *tú* and *ústed* ('you' in the informal and formal version respectively) represents an example of how language affects the way we experience reality. In practice, if a person is addressed with the formal version *ústed,* he/she will feel a sense of distance and formality between oneself and the interlocutor. Moreover, *ústed* is also used to address an individual who is considered as of a higher rank, which can cause that individual to gain a sense of superiority with respect to the interlocutor. With respect to the second claim, the ideas of culture in the Spanish language, are shown by numerous sayings which reflect the Christian values that have prevailed over Spain and the Spanish society for decades. For instance, *cada uno en su casa en su casa y Dios en la de todos (everyone in His house and God in everyone's).* This example is also an illustration of the relationship between the Spanish cultures and the Spanish language; a relationship which is very pertinent to this research, and also reflects Spain's cultural diversity in the Spanish language.[18] This cultural diversity is found evident in the Spanish lexical repertory which boasts

---

[18] The Castilian language.

lexis with different etymologies such as: Gallicism, words originating from French; Italianism, words originating from Italian; and Arabism, words originating from Arabic (Penny 1991).[19]

2.1.4 Cultures in foreign language teaching

The inclusion of cultures in foreign language curriculum has gained popularity and prevalence in the last few decades. Every lesson must have a context, through which different linguistic contents are introduced. The context presented will inevitably have cultural connotations. This is referred to as the incidental approach of cultural learning, which is as effective as much as a direct approach of including culture in a foreign language classroom (Byram 1989). Kramsch (2013) distinguishes two perspectives of viewing cultures in language teaching: the modernist perspective and the post-modernist perspective. The modernist perspective undertones the perceptions of cultures until the 1970s as the humanistic concept, synonymous to the knowledge of literature and arts; which became established as 'the Big C of culture'. With the communicative turn of language pedagogy, culture then became associated with the way of life of the respective members of specific speech communities including behaviour, beliefs, amongst others; referred to as the 'small c of culture'.

In the aforementioned two types of cultures present in the modernist perspective, the speech communities are grounded in the nation, and the convention of "one language = one culture" (Kramsch, 2013, p. 66) is maintained. Moreover, the distinction between these two types of cultures is also referred to by Tomalin (1993, as cited by Negro 2013, p.2) as the "achievement culture" and the "behaviour culture". Thus, this distinction may have classist connotations, given the fact that as affirmed by Kramsch (2013), the so called Big C of culture

---

[19] This will be discussed in the second part of this chapter, given the fact that this embodies one of the main reasons of why Spanish was chosen to conduct this study.

was the "hallmark of the cultivated middleclass" (p.65), which was significant in the establishment of the nation-state, and was promoted by states and their counterpart institutions. Therefore, those who were considered as 'cultured' were knowledgeable of the Big C of culture, whereas those who lacked such knowledge, had to acquire it to become 'cultured'. Resultantly, culture related to the Big C could also be related to the concept of civilization and of becoming civilised. Thus, this distinction can also have imperialistic elements.[20]

With regards to the postmodernist perspective of viewing cultures in foreign language teaching, as affirmed by Risager 2006 (as cited by Kramsch 2013), there has been a change in the role and nature of culture in language teaching. However, this has not necessarily meant that there has been a change from the modernist way that has been taught. As previously explained in the modernist perspective, particularly within the small c of culture, the individual is seen as participating in a set of common tasks (ways of behaving, eating, etc.). Conversely, the element of common tasks in a definition of culture, or in the perspective of the way of seeing culture has been criticized (Kramsch, 2013). The disagreement of language learners who decline the element of common tasks, has given rise to the post-modernist perspective of cultures in language learning (Giddens and Griffiths, 2006). In the post-modernist perspective of culture language learners do not change their identity by learning a foreign language, but they might be led to change subject positions.

The post-modernist perspective of cultures, moves away from the one-culture–one-language convention, and sees cultures as having evolved to become a discourse; a social

---

[20] The notion of civilization and being civilised is directly related to Imperials, given the fact that one of the motives of Imperialism in the 19th and the 20th century was the "civilising mission"; in which Western nations believed that they were superior, and felt that they had the duty to civilise other regions of the world. (Synder & West, 1997)

semiotic construction (Kramsh, 2013). Moreover, foreign language students are likely to see their cultural horizons changed and displaced in the process of trying to understand others, or, as Clifford Geertz (1983) asserted, in trying to "catch 'their' views in 'our' vocabularies" (p.10). With regards to this research, aspects of both views will be adopted. This is due to the fact that the lessons will present aspects of the small C of culture. Nonetheless, different aspects of the Spanish cultures will not be fully presented, as typically Spanish are occasionally presented equivocally. Moreover, students will see how these aspects are products of contact between cultures, in order for students to change subject positions, if necessary, regarding topics such as immigration and multiculturalism.

2.1.5 Methods and approaches of foreign language teaching

Different methods and approaches have been used throughout history in the teaching of foreign languages.[21] As stated by Richards and Rodgers (2001), changes in language teaching have reflected several changes, such as, the change in the type of proficiency that the learners need, or the switch in theories of language learning and the nature of language. One change which was essential for language teaching, which helps us understand the way in which languages are being taught today, occurred in the 1970s with the emergence of the communicative approach.[22]

---

[21] Among these different approaches, is the grammatical-translation method, which was the first method to be developed, based on the teaching of Latin. Subsequently, this method was also used to teach other foreign languages. This method was followed by other methodologies which were developed in the following centuries: the direct method, the audio-lingual method, and the immersion method. Moreover, with the cognitive revolution, other methods evolved, such as, the Total Physical Response method, Suggestopedia, and the communicative approach, among others (Sanchez, 2009).

[22] The communicative approach developed as a reaction to its previous structured methods: the situational model in Europe, and the audio-lingual method in the United States. Its emergence was also influenced by a growing dissatisfaction among foreign language educators, as students were finishing their studies linguistically competent, however, communicatively, many were lacking the ability to apply what they learned in the native context of the foreign language.

Unlike the previous methods, the communicative approach sees language as a system for the expression of meaning, and as a means by which individuals communicate and interact. Additionally, language is not seen as set of rigid structures and grammatical features, but as categories of functional and communicative significance as manifested during discourse (Richards & Rodgers 2001)., The communicative approach does not promote the teaching of grammatical conceptualizations, but of grammatical forms and uses that the student will eventually need when communicating (Martín Sánchez, 2009). Consequently, grammar content dealt in the foreign language classroom will be conditioned by its relevance and functionality that it has for communication. Ultimately, the ultimate objective of the communicative approach is for students to develop communicative competence.

Communicative competence is the ability to use the language effectively and appropriately in a specific speaking community (CVC). Communicating effectively implies that the individual not only respects the grammatical use of language but also respects the norms related to the socio-historical and cultural context in which communication takes place (CVC). Several models have been proposed on communicative competence. Canale and Swain (1980) describe communicative competence as being made up of four competences: the linguistic competence, the discursive competence, the sociolinguistic competence, and the strategic competence. Subsequently, Van Ek (1986) formed one of the most detailed models, which described communicative competence, and the four competences set mentioned by Canale and Swain (1980). Van Ek also includes social competence and sociocultural competence in his model.[23] The Common European Framework of Reference for Languages (CEFR), as the

---

[23] Sociocultural competence can be defined as the knowledge of sociolinguistic rules and cultural patterns that allow the linguistic interventions of the individual to be adequate in the target language native context (Pastor Cesteros, 2004).The CEFR includes the sociocultural competence among the general competences of the individual, and labels it as sociocultural knowledge and considers sociocultural competence as one aspect of knowledge of the world. However CEFR also underlines the importance that should be given to this knowledge

aforementioned scholars, lists the linguistic and sociolinguistic competences as part of the communicative competence, and adds the pragmatic competences. As stated in the CEFR (2001), pragmatic competences are concerned with the learners' knowledge of: organizing and structuring messaging (discursive competence); using messages to conduct communicative functions (functional competences); and to sequence messages according to interactional and transactional schemata (design competence).

In order to develop the communicative competence, the communicative approach makes use of different materials and activities in the classroom. Moreover, different syllabus designs and models have been designed to develop communicative competence, and to implement this approach. These syllabus designs have been considered as extensions of the communicative approach, and even regarded as approaches themselves. Resultantly, as affirmed by Nunan (2004), the communicative approach can be understood as a family of approaches (which is why the term communicative approaches instead of communicative approach is also frequently used). For the purpose of this dissertation, the focus will be on the task-based design; the design that will be implemented for this research.

The emergence of the task-based design is associated with the Bangolore project conducted by Prabhu (Long and Crookes, 1992). Then again, the syllabus design utilised by Parhabu (Long and Crookes, 1992) is not identical to the design implemented by language

---

which forms the respective competence, since unlike many other aspects of knowledge, it is likely to lie outside learners pervious experiences and may well be distorted by stereotypes,. Moreover, the CEFR lists 7 areas which can form part of the sociocultural knowledge: everyday living; living conditions; interpersonal relationships (including relationships of power and solidarity); values, beliefs and attitudes; body language; social conventions; and ritual behaviour. With reference to Spanish as a foreign language, the *Plan Curricular Cervantes*, includes the cultural components of a language into three inventories. The first inventory embodies the cultural references which include general knowledge of the Hispanic countries including the events, national heroes, among others. The second inventory embodies the sociocultural knowledge and behaviour which includes the social organization of the countries together with the interpersonal relationships and the style of living of the people living in the country. The last inventory includes the intercultural abilities and attitudes which includes among others the consciousness of someone's one cultural identity, and the recognition of multiple cultures.

teachers. This is due to the fact that three types of syllabus emerged in the 1980s: i) the procedural syllabus, ii) the process syllabus and iii) the task-based language teaching or task syllabus. (ibid., p. 27).[24] Advocates of these three-syllabus designs differ particularly, in the methodological options, in the logic for belief of their proposals, and the way they define task, inter alia. For the purpose of this research, the task-based language teaching will be adopted during the lessons.

The task-based language teaching (TBLT)[25], is a style of teaching based in a set of tasks, whereby language is viewed as a process of doing a set of tasks; "the purpose of which extends beyond the practice of a language for its own sake". (Brown, 2001, cited by Baleghizadeh 2015 p.105). The main characteristics of TBLT include: the use of authentic materials, the emphasis on learning how to communicate through interaction in the target language, and the attempt to connect classroom learning with real communication outside the classroom. (Baleghizadeh 2015) In order to fully comprehend TBLT, it is key to understand what tasks are and what types of tasks exist. In relation to this topic, Nunan (2004) distinguishes between two types of tasks): the real world/target tasks, and the pedagogical tasks. The former, are tasks in which language are used in situations that go beyond the classroom and which as stated, by Nunan (2004) target tasks have to be the "point of departure" for TBLT (p.12). Subsequently, these tasks are

---

[24] A and C are sometimes used interchangeably, as argued by Richards and Schmidt (2010).

[25] The logical basis behind the emergence of TBLT emerges from the research about second language learning acquisition (SLA), of comparing tutored and naturalistic learning. These studies show a series of advantages of instruction such as the fact that learners improve the rate of learning, or the fact that it has a positive effect on the use of some language strategies, (Long & Crooks 1992). Nevertheless, as stated by Krashen (1985) these advantages cannot be interpreted as outcomes of better comprehensible input received by the student, which is essential but not enough. Moreover, as affirmed by Long and Crookes (1992), the evidence of the positive effects of instruction does not support the use of a synthetic syllabus with the focus on forms. A reason for this is the fact that in synthetic syllabus design, the language which is to be taught is preselected, and divided into small parts. Objectives are also determined a priori irrelevant of who the student is or how languages are learned. Therefore, such syllabus are external to the student which contradicts the need to respect "learner syllabus". (Long and Crookes). On the other hand, evidence does incline towards the use of a focus on form, in other words, the use of tasks or other methodological options through which students develop different aspects of the target language.

converted into pedagogical tasks, which are the tasks that students complete within school context. Pedagogical tasks, can be further classified according to their rationale between those which have a rehearsal logical basis, which embody tasks that students will face in the real life, and an activation rationale. Activation rationale, alternatively, mainly aims at animating students to activate their language skills, and make the leap from a reproductive type of language use to a creative one. (Nunan, 2004) [26] The main characteristics and aspects of TBLT, will be discussed in further detail in the chapter dedicated to the methodology of this study.

2.1.6 Conclusion

The first part of this chapter, is involved in defining the concept of culture and the latter sub-chapters in exposing the relationship between languages and cultures. The syllabus design and the method of foreign language teaching that will be adopted for this research were also reviewed. Most importantly, the first part of this chapter delved into the diversity of cultures which is at the basis of every society. This makes the development of intercultural competences of future generations more significant – an issue which will be discussed in the next part of this chapter

---

[26] With regards to the inclusion of grammar exercises and the focus on form, there are a variety of views. Advocates of strong TBLT maintain that grammar exercises should not be included, given the fact that this syllabus design should stimulate the natural process of language acquisition. Contrastingly, other scholars such as Doughty and Williams (1998), declare that focus on form is fundamental, especially for beginners. Furthermore, focus on form is also a prominent part of the type of pedagogy supported by Larsen and Freeman (2001), which includes the interrelationships between form, meaning and use. In the TBLT framework presented by Nunan, the scholar labels focus on forms as "enabling skills", which are designed to develop student's linguistic skills and knowledge that will prepare the student for authentic communication. There are two types of enabling skills: language exercises which focus on formal aspects of language (lexical, phonological and grammatical systems, and communicative activities. The latter, act as "half way house" between language exercises and pedagogical tasks since they offer the practice of a certain set of language items through a communicative element. (Nunan, 2004 p.24)

2.2.0 Developing Intercultural Competences in Foreign Language Teaching

In the last couple of decades there was a shift with regards to culture in the teaching of foreign languages which produced a new dimension. The prevalence has gone from the transmission of cultural knowledge, generally associated with the small C of culture, essential for the development of sociocultural competence, to the cultural formation of the individual and the development of intercultural competences (IC) (Oliveras Vilaseca, 2000). The concept of IC goes beyond sociocultural competence as an integral part of the communicative competence, as IC is not solely concerning knowledge, but further includes a set of attitudes and skills. (Oliveras Vilaseca, 2000).[27] The importance of developing IC, gained prominence in the late 1990s with the development of the World Wide Web, as people pertaining to different cultures started interacting both in real and virtual contexts. (Garrett Rucks, 2016). The importance of IC in foreign education is evident because of the development of the *intercultural approach of language teaching*.[28]

2.2.1 Defining intercultural competences

The concept of IC is a complex term to define. This complexity has led to the development of different models and definitions that have consequently produced different methods of assessment. In further analysing the terms present in the literature, one finds different terms which are more or less synonymous with IC. Fantini (2006) provided a list of related terms such as intercultural sensitivity, and cross-culture awareness which according to Garrett Rucks (2016), all "essentially account for the ability to step beyond one's own

---

[27] These attitudes and skills, as will be discussed further on, include attitudes of curiosity and openness, skills of interpreting and relating, and skills of discovery and interaction.
[28] This approach is fundamentally a generic term that embodies and incorporates all those methods, including the communicative approach, which are implemented to develop intercultural competences (CVC).

culture and function with other individuals from linguistically and culturally diverse backgrounds". (p.44)[29] For the purpose of this study, the term 'intercultural competences' will be adopted, due to the fact that as declared by Kim and Ruben (1992, as cited by Deardoff, (2009), the term 'intercultural' is adequate since it is not confined by any cultural attributes. Moreover, as indicated by Deardoff (2009) the terms of 'intercultural competences' and 'intercultural communicative competences' are generally used.[30]

The term IC is composed by two terms: intercultural and competences, of which definitions are fundamental to understand the IC concept holistically. The term 'intercultural' is assembled by the prefix *inter-*, which indicates a position in between two entities; an in-betweenness which serves to link these two entities (Alcón Soler, 2007). UNESCO (2013) associates intercultural to the effects of the interactions and influences gained between members of different cultural groups. Thus, an intercultural speaker, is someone who settles in between two cultures, and knows how to perform both in his/her native culture and in the target language culture, or the culture he/she is acquiring.

Nevertheless, the term 'intercultural' can be best understood when it is contrasted against another term linked with cultural diversity: 'multicultural'. As Lentin (2005 as cited by Meer & Mooded 2011) suggested, 'intercultural' is an "updated version" of multiculturalism; a statement which can be considered as viable, given the fact that for a society to be intercultural it has to be made up of different cultural groups, hence, being multicultural. However, intercultural and multicultural differ substantially. Meer and Moodod (2011)

---

[29] Similarly, Deardoff (2004), lists other terms, such as multicultural competence, transcultural competence, cross cultural adjustment, etc.
[30] As it will be reviewed further on, certain views consider these terms as synonymous while other perceptions consider them dissimilar.

describe ways in which these two concepts contrast each other. Firstly, intercultural goes beyond coexistence between cultures; it promotes interaction and dialogue. Secondly, intercultural is less "groupist" (Meer and Moodod, 2011, p.3), since it is aimed towards uniting a society made up of people with different identities, by developing a common value system. Additionally, intercultural, founding itself on different experiences and cultures, promotes the creation of interdependencies which form personal identities that go beyond the nation itself (Booth, 2003, p.432). Intercultural is also committed to a stronger sense of the whole in terms of societal cohesion, and as a part of the intercultural dialogue it also guides to criticism of the illiberal cultural practices (Meer and Moodod, 2011). In this study, multiculturalism will be seen as a phenomenon beyond the coexistence of different cultures. Multicultural shall be viewed as an educational experience whereas intercultural will also refer to the learning experiences that emerge from the encounters of different cultures.

Nevertheless, an intercultural dialogue and an intercultural experience are not a neutral experience. In an intercultural dialogue no individual plays a neutral role, but intercultural encounters will be comprehended as the subjective experience of the self-encountering another subjective self. Through this process of encounter, a self-reflective operation is developed, where the self would reflect about her/his own cultural categories, experiences and praxis. Thus, the encounter with the otherness is not neutral, however, the plurality of perspectives and to a certain extent, the conflicts that arise through intercultural encounters, are seen as an inevitability for the development of intercultural competences.

The term 'competence', as affirmed by Spitzberg and Changnon (2009), has been associated with concepts of: understanding, relationship development, satisfaction, effectiveness, and appropriateness. Spitzberg and Changnon (2009), also underline that the in

the core of nearly all competence constructs, lies the element of adaptability together with an awareness of one's physical and social environment as a precondition. The social and physical environments represent the context which many scholars, such as Havelock *et al*. (cited in Deardorff, 2004), include in their definition of competence. The authors describe competence as "the possession of the abilities required to manage a particular problem in a particular context" (p.39-40). Furthermore, the element of context is part and parcel to competence, given the fact that the same behaviour and skill may be perceived as competent in one context but not another. This element of behaviour is present the way Bowden and Marton (2004) view competence; as set of independent observable units of behaviour and the effectiveness in managing of new situations. The latter view takes into consideration the acquisition and application of knowledge of learning. Other views of the term 'competence' also include the distinction between conscious and unconscious, as seen in the works of Boys (1995), who views competence as a mixture of the unconsciousness and consciousness, and the unarticulated as well as the articulated.

In this reviewing the term competence it was exposed how the concept of competence is associated with various skills and abilities, and how it is related to the physical and social context. While keeping these elements in consideration, the definition formulated by UNESCO (2009) will be adopted for this dissertation, which describes competence as "having sufficient skills, ability, knowledge and training to permit appropriately to behaviour, whether words or actions in particular contexts" (p.12). Moreover, it is important to underline that competence is not an experience learned at once but is gradually acquired and developed. Thus, in conceptualizing intercultural competence one needs to understand that we are envisioning a process, and one way of assessing a process is by evaluating the performance of the individual.

Following a thorough dissection of the terms which constitute an IC, its definition can be defined by citing Spitzberg and Changnon (2009), which harmoniously connects 'intercultural' and 'competences'. This definition states that IC is,

> … the appropriate and effective management of interaction between people who to some degree or another represent different or divergent or affective cognitive and behavioural orientations[31] to the world" (Spitzberg and Changnon, 2009 p.7).

2.2.3 Models of intercultural competence

Different models have been developed in order to describe the components which make up intercultural competence. Prior to analysing the model that will be adopted for the purpose of the study, two predominant IC models are present in the literature: the Bennet (1998) model of intercultural sensitivity, and Deardoff (2009) process model of IC. These two models give me, as a researcher, a much broader view and knowledge about ICs and hence, it is fundamental to take them into consideration.

Bennet's model (1998), as seen in Figure 5 below, provides an assessment structure for exploring the stages that a person goes through in becoming inter-culturally sensitive.[32] This model can be divided in 2 stages: the ethnocentric, and ethno- relative parts. The first part t consists of 3 subsequent stages: (i) the denial stage, in which the individual denies the existence of other cultures; (ii) the defence stage in which the individual reacts against other cultures; and (iii) the minimization stage in which one acknowledges cultural differences but considers all cultures as similar. The ethno-relative part, on the other hand, consists of (i) the

---

[31] These orientations are commonly reflected in different categories such as nationality, race, ethnicity, religion, etc.

[32] These stages also provide a description of what the individual thinks of intercultural encounters and how he/she interprets them.

acceptance stage, whereby, the individual accepts and respects cultural differences from; (ii) the adaptation stage in which the person develops the ability to shift from his cultural frame to other and diverse worldviews; and (iii) the final/ desired/ integration stage, in which the individual expands and incorporates other worldviews into his own worldview.
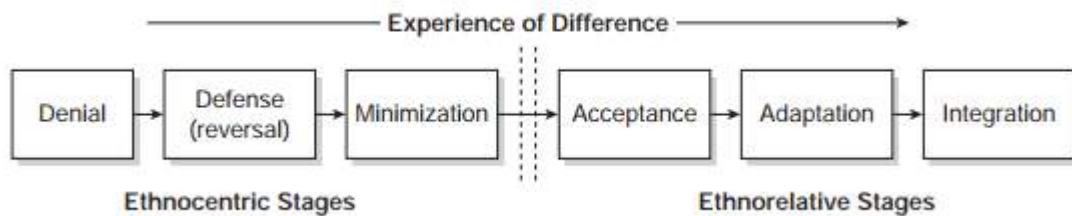

Figure 5 Bennet's Model of Intercultural Sensitivity

Source: Bennet 1998

With reference to the process model of intercultural competence (Figure 6), Deardoff (2009) identifies a set of attitudes which ease IC, including respect, openness, and curiosity. Motivation is then enhanced by influence of knowledge and comprehension, together with certain skills such as listening and observing. Motivational knowledge and skills lead to shifts of internal frames that bolster empathy, ethno-relativity, and adaptability. These shifts in internal frames also predict external and effective outcomes which are "the effective and appropriate communication and behaviour in intercultural situations" (Spitzberg and Changnon, 2004, p.14). Moreover, this model conceptualizes a process that feeds back into itself at almost all levels, but also anticipates several specific sequential task.[33]

---

[33] Deardoff (2009) presented the data collected to produce the Process Model in another model, known as the Pyramid Model of IC. This model represents a set of foundational elements which support a desired external outcome. These foundational elements are motivational, cognitive and skills elements, and incorporate context within these components. These foundational elements as implicit ordering of elements with the resulting external visible outcome which is behaving and communicate effectively and appropriately in intercultural situations.
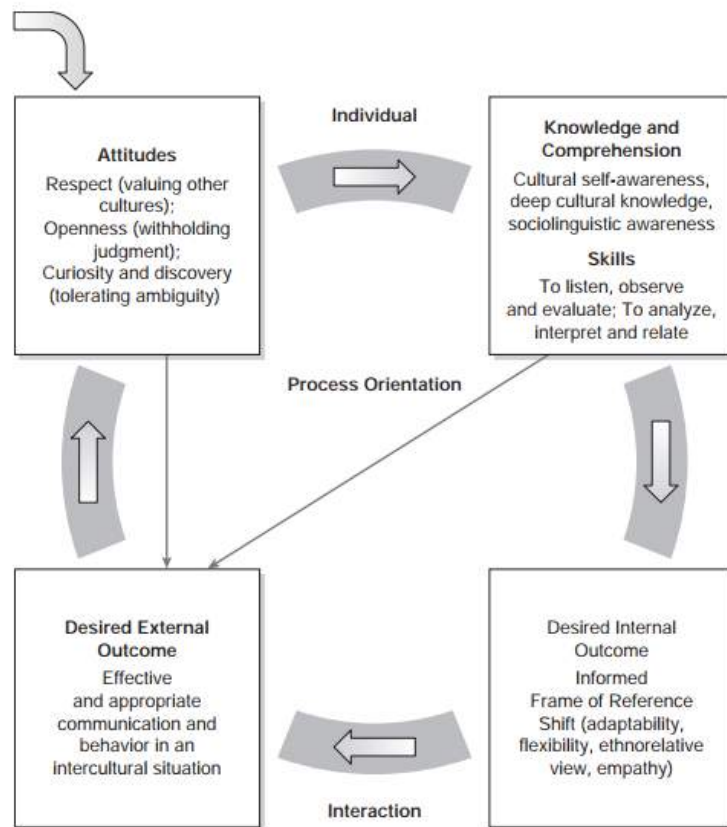
Figure 6 Deardoff Process Model of Intercultural Competence

Source: Deardoff 2009

2.2.4 Intercultural competence and foreign language teaching

Foreign Language Teaching (FLT), among other subjects in education, has a fundamental role in developing IC. FLT has incorporated in itself the experience of the "otherness" (Byram, 1997, p.3). In fact, FLT requires learners to engage and familiarize themselves with unfamiliar experiences through the medium of another language. Byram (1997) introduced the phrase 'intercultural communicative competence' (ICC) which expands the concept of communicative competence since it integrates the ability to cope with one's own background in the interaction with others (Georgiou, 2011). Additionally, it depends on

the ability of the individual to decentre and take up the perspective of the listener or reader. Byram (1997) distinguishes ICC from IC by stating that, IC describes the ability to interact with people from different cultures in one's native language, whereas ICC describes this ability to do so through a foreign language. However, one has to emphasize that there is no clear consensus in the literature about this distinction, given the fact that various scholars such as Garrett Rucks (2016) considers ICC and IC synonymous, whereas the UNESCO (2009) considers ICC as one of the competences which forms IC.

In order to give a comprehensible description and a definition of IC, Byram (1997) formed a model (Figure 7) composed by elements which comprise communicative competence. The core aspects of this model are five components essential to intercultural communication. These components are: knowledge (*savoir*), attitudes (*savoir être*), skills of interpreting and relating (*savoir comprendre*), skills of discovery and/or interacting (*savoir apprendre/faire*), and education, political education and critical cultural awareness (*savoir s'engager*).

Attitudes refer to the ability of an individual to decentre oneself and value others and include "attitudes of curiosity and openness of readiness to suspend disbelief and judgement with respect to others' meanings, beliefs and behaviours" (Byram, 2009. p.98). The relationship between the attitudes and the other components is one of interdependence. For instance, skills of discovery and interaction are less difficult to perform, and less likely to involve psychological stress if the person in question has attitudes of openness and curiosity (Furnham & Bochner, 1986). Knowledge, the second component, refers to the knowledge that a person brings with him/her into an interaction with someone from another culture. The knowledge can be further distinguished into two categories: (i) knowledge about social groups

and on their own country and the interlocutor's country; and (ii) knowledge about processes of interaction at individual and social levels.

The skills of interpreting and relating describe the ability to explain and relate documents and events of one's own culture and another culture. The second set of skills, skills of discovery and/or interacting, are related to the "ability to acquire knowledge of a culture and cultural practices, and the ability to operate knowledge, attitudes and skills" in real life (Byram 2009, p.100).[34] Lastly, the "*fifth savoir*[35]", is defined as the "ability to evaluate critically and, on the basis of explicit criteria, perspectives, practices and products in one's own and other cultural countries" (Byram, 2009 p.101). As can be observed in Figure 7, the fifth element is placed at the centre of the model. This position symbolizes and reflects its integrity to being the pivotal element ensuring educational function for the model and language teaching. This last component of ICC also adds the notion of evaluation and comparison, which is fundamental not just for improving the efficacy of communication but is also but particularly important for providing clarification to one's own ideological perspective, whilst allowing a deliberate engagement with others on the basis of that perspective (Byram, 2009).

There are 3 essential features which characterize this model. Initially, this model provides a prescription of what the learners need to learn in order to become an intercultural speaker, thus rejecting the notion of the native speaker. The model additionally prescribes what the teacher should attempt to develop in the learner, and with added reference to the

---

[34] In contrast with the skills of interpreting and relating, in the latter, the communication with interlocutors is fundamental, something considered not essential by Byram (1997) for the first set of skills, given the act that its development may be enclosed to work on documents.

[35] This fifth savior was the main development from the work presented by Byram and Zatrate in 1994.

fifth savior, it prescribes a moral position of evaluation and judgement.[36] The second feature

characterizes this model for an educational context which includes educational objectives. This

educational dimension, brings us to the third feature, which includes the specification of

learning and the roles of the teacher and learner (Byram, 2009).
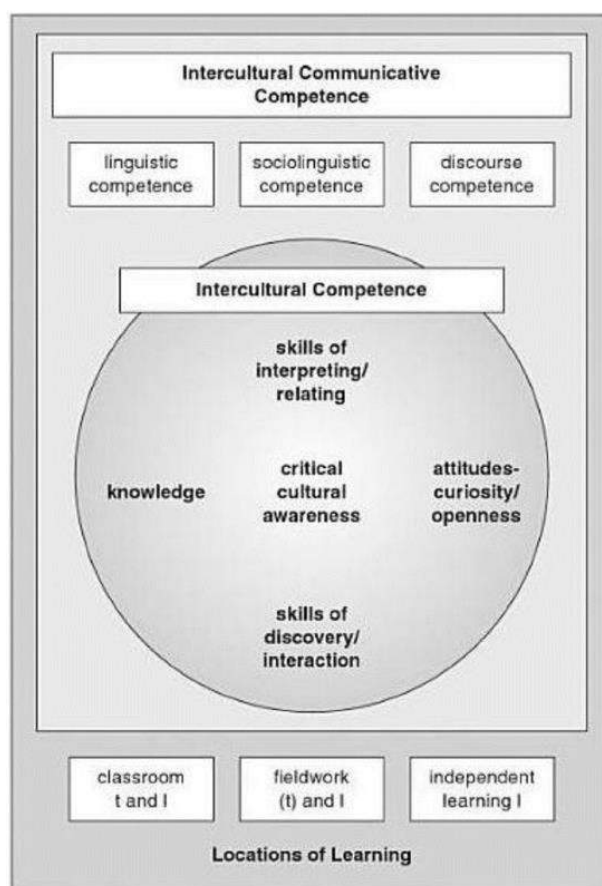
Figure 7 Byram Model of ICC

Source: Byram 2009

For the purpose of this dissertation, this model of ICC will be adopted. This is due to the

fact that the model is aimed to be developed in an educational setting, and in instructed

foreign language learning. Additionally, as indicated by Byram (2009), the application of the

concept of the intercultural speaker represents a way of meeting the demands of language

---

[36] In addition, as affirmed by Byram (2009) himself, this model does not give every single detail of the intercultural speaker, and about how the learner should develop into it. As a result there is no ideal. There is also, no didactic ordering of which competence should be taught before the others.

teaching. These demands require pupils to not just acquire linguistic and socio-cultural knowledge about the target language, but also develop attitudes and skills in for effective interactivity. This model is chiefly based on the perception that language learning is a communicative process, and whilst being a prescriptive model, it prescribes the qualities an intercultural speaker should possess. The latter is essential since it will help me as a researcher set objectives which will provide the foundation for assessing the learners and also to certain extent determine the presence or the absence of certain competences in the participants.

2.2.5 Developing and assessing intercultural competences

The following section, shall draw out and discuss some important aspects on the development and assessment of IC. 'Intercultural education' is the term applied to refer to the pedagogy aimed to develop IC. In developing IC, Barrett et al. (2014), affirm that there are a set of aspects that educators should keep in consideration when planning their lessons, in order to create intercultural competent students. These set of aspects outlined by Barrett et

al. (2014), which will also act as a checklist for the lessons planned during this research, are as follows:

Experience	In this context the term experience refers to the acquisition of knowledge from doing and from being involved as the centre of the learning process. Attitudes of respect, curiosity and openness are best developed through opportunities of learning through experience, which can be imagined or real. For instance, learners could gain experience through authentic media and activities.
Comparison	In order to encourage students to develop understanding and respect, students may benefit from exposure to difference (different forms of food, architecture, etc.), which can assist in widening their perspective and through which, inevitably, they can compare and contrast. Educators, however, should make sure that that students make a comparison of understanding, free from judgement and one which values differences.
Analysis	In order for student to understand what is perceived diverse to their personal opinion, educators are to provide support in analysing differences. This can be done through guided discussions.
Reflection	Analysis have to be accompanied by space and time for reflection. Reflection is when students think carefully about the new knowledge they would have acquired and are able to relate it with their previous knowledge, experience(s) and emotions.
Action	As Barrett et al. (2014) affirm, reflection can and should be the basis for engaging in intercultural dialogue.

Figure 8 Developing intercultural Competencies

Since the pedagogical approaches of developing IC involves the development of skills, attitudes and knowledge, inter alia, teachers cannot employ the traditional lecturing from the front approach. Moreover, students learn more when they are learning actively (Cherney, 2011). Therefore, the development of IC has to be done through experiential learning; in which learners are given space to compare and contrast, reflect and analyse. One particular approach to learning, which has been proven to promote the development of IC and which will be integrated in this study, is cooperative learning (Barrett et al., 2014).

Cooperative learning refers to the way the learning process is organised. A classroom setting which promotes cooperative learning involves students that work together in small groups and that support each other's learning.[37] Woolfolk (2010) regards cooperative learning as a way of collaborating, which the author defines as "the way of dealing with people that respects differences, shares authority, and builds on the knowledge that is distributed among others" (p. 417). Different learning theorists have supported cooperative learning for various reasons, one being the element of interaction (O'Donell, 2002 as cited by Woolfolk 2012). For instance, advocates of the Piaget perspective suggest that interaction can lead to an individual to question his own understanding and may lead the individual to try new ideas (Woolfolk 2010). This is fundamental with regards to this dissertation, in order to encourage and assist students in understanding and respecting cultures which are diverse, and eradicate stereotypes that may hinder them from interacting with students of other cultures. Similarly, supporters of the Vygotsky theory also underline the benefits of interaction present in cooperative learning as it is fundamental to develop critical thinking. Opposingly, information processing theorists highlight the benefits of discussions in cooperative learning for expanding students' knowledge (Woolfolk, 2010).[38]

In order to create successful cooperative learning activities, one should follow Johnson and Johnson (1999) list of five elements; which define authentic cooperative learning groups.

---

[37] It is important to address a misconception on cooperative learning that many do when they refer to group work as synonymous to cooperative learning. Putting students into groups does not necessarily mean that the students are cooperating with each other. Cooperation is when students work together to achieve a shared goal.
[38] Nevertheless, as affirmed by Woolfok (2012) without a careful planning and monitoring, group interactions may obstruct learning and social interactions rather than improve them. For instance, interaction between students may deem unproductive if one student takes over the group. McCaslin and Good (1996) list a number of consequences that can be caused if group interactions are not monitored and planned according to the type of students. Among these, the scholars include the fact that peer pressure between students may hinder learning, or rather than challenging or correcting misconceptions, students reinforce misunderstanding. Such examples, are fundamental for any researcher and teacher implementing cooperative learning since it gives them an idea of what to look out for.

These five elements are: face to face interaction, positive interdependence[39], individual accountability, collaborative skills, and group processing. For this study, cooperative learning activities together with controlled group discussions will take precedence, given the fact that these help students appreciate diversity, enhance critical thinking, and promote social and emotional development essential for the development of intercultural competences.

One of the challenges for developing an IC lies in is its assessment. As reviewed in the previous subchapter, the nebulous nature of IC definitions, led to different approaches to its assessment. Likewise, intercultural competences do not simply encompass the acquisition of knowledge, but also involve behavioural and attitudinal changes. Moreover, assessing IC also raises ethical issues, since it implies that the teacher is to scrutinise learners in order to detect changes in their attitudes - which questions their right to judge learner degree of social responsibility (Byram, 1997). Scholars such as Kramsch (1993), claim that IC should not or cannot be assessed, since IC is considered to be a "very personal place[40] which will be differently located and will make different sense at different times" (Kramsch, 1993, cited by Georgiou, 2011, p.86) for each learner.

The identification of the five *savoirs* previously discussed, assists in the formulation of a set objectives, as a further specification for teaching and planning that may serve as a basis for students' assessment. Furthermore, due to fact that the savoirs are interrelated, assessment is also interrelated. For the purpose of this study, some of the objectives that will be included in the scheme will be inspired by the objectives formulated by Byram. (2009).The objectives are:

---

[39] The success of one student is linked to the success of other group members. As affirmed by Johnson and Johnson, positive interdependence means that students learn how to "swim or sink together" (1994, pg.1)
[40] Intercultural competences are subjective to the individual and each and every individual develops these competences at his or her own pace.

i. the interest in discovering another perspective on the interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices, with regard to attitudes,

ii. the knowledge about historical and contemporary relationships between one's own and one's interlocutor's countries,

iii. the ability to identify ethnocentric perspectives in a document or event, and explain their origins with reference to the skills of interpreting and relating, and

iv. the ability to identify significant references within and across cultures and elicit their significance and connotation.

On the other hand, in this study a set of more generalized intercultural objectives will also be included:

v. To become aware of the internal variety and heterogeneity of the Spanish culture and their own culture,

vi. Understand diversity as a virtue and as a source of enrichment to different cultures,

vii. Understand that cultures have common elements, and

viii. To be able to express their own culture without fear of prejudice.

Moreover, the objectives defined for each *savior* are not limited to observable behaviours only and thus, performance assessment is not the only type of assessment that can be applied in order to evaluate the respective students (given the fact that performance assessment relies on what is observable). In order to achieve many of the objectives related to the five *saviors* it is important to take in consideration what type of learning the teacher is implementing in the classroom. Gipps (1994) distinguishes between shallow and deep learning, with the latter being described by Byram (1997) as essential for the development of IC. Gipps (1994, p.24) characterizes deep learning as being characterized as:

- An intention to understand material for oneself,
- Interacting vigorously and critically with the content,
- Relating ideas to previous knowledge and experience,
- Using organizing principles to integrate ideas,
- Relating evidence to conclusions, and
- Examining the logic of the argument.

The above characteristics of deep learning, reflect many of the characteristics of cognitive and constructivist models of learning. One of the concepts that emerged from cognitive science, which poses implications on one type of assessment which will be implemented in this study, is metacognition. Gipps (1994) describes metacognition as a second form of thinking; thinking about thinking. Metacognition involves a variety of self-awareness processes to help monitor and control one's own learning. It is a process of being aware of one's own learning. The denominated assessment as learning is related to metacognition, through which students learn about themselves as learners and reflect on their own work (Earl and Katz, 2006). Therefore, through assessment as learning, teachers develop independent learners, and learners take up an active role in assessment, unlike the traditional summative assessment which is regarded as assessment of learning and is done at the end of a unit of work or after significant period of time. In contrast to the latter, there is alternatively a formative assessment, also regarded as assessment for learning. This is an ever-present form of assessment which occurs throughout the learning process. Unlike a summative assessment, formative assessment informs teachers with valuable information needed to modify teaching and learning whilst materialising. As such, formative assessment informs both teachers and students about their understanding at a point in which timely adjustment can be made. Moreover, this type of assessment is used as "investigative tool" (Earl and Katz, 2006, p. 29) to get to know what the students are good at and what assistance they require insofar to provide the basis for determining what prerequisites the students need in moving forward.

For the purpose of this study, both assessment as learning and assessment for learning shall be implemented. On the one hand, assessment for learning is essential due to the fact that intercultural competences are related to a process which cannot be examined through a test or an exam, but it has to be continuously evaluated during the lesson through tasks,

questioning, and observations, etc, which constitute to a formative type of assessment. Moreover, given the fact that intercultural competences deal with the subjective of the individual (which sometimes is not externally observable and involves reflection), assessment as learning will be implemented, to analyse the students' learning outcome and their understanding about the knowledge that they have acquired. This will be evaluated through a self-evaluation given to the students.

2.2.6 Spanish as a dialogic space for intercultural encounters

2.2.6.1 The concept of dialogic space

Creating a dialogue in class is fundamental for the development of intercultural competences. The element of dialogue is an essential element which characterizes the concept of dialogical space. In fact, the term dialogic implies something pertaining to a dialogue. Wegerif (2017) defines the concept of dialogic space as 'a space which opens up when two or more perspectives are held together in tension'. A dialogic space does not purse to include participants who persuade each other on what is right or wrong, nor does it aim to put participants in competition. This space aims to help participants to start identifying themselves with the space of dialogue. This concept has been associated with Voloshinov's (as cited by Moate 2011), illustration of two connected terminals creating a spark; also showing that this space is characterized by a dynamic process. Two essential elements which create a dialogic space are: the willingness of participants to come together on a certain topic, and conflict between understandings. With regards to the first aspect, as affirmed by Moate (2011), a successful dialogue does not only depend on different perspectives, but also on the attitude of the individuals who have to be ready to invest time in the process of talk. In relation

to the element of conflict, different views are held in tension in this space are fundamental since they are the "driving force" (Moate, 2011, p.119) for deeper understanding. As Palmer recognises, "A healthy community includes conflict at its very heart, checking and correcting and enlarging the knowledge of individuals by drawing on the knowledge of the group" (Palmer, 1987, p.25). Moreover, being participant in a dialogic space is also being committed to a shared space of exploration, and to the opportunity to see from different perspectives.

As a matter of fact, the creation of dialogic space is useful in context characterised by diversity. As indicated by Moate (2011), dialogic space is fundamental to deal with diversity since the anticipation that different views and beliefs will be respected seeks to reduce the defensiveness of group members. Taking part in a dialogue and thinking as a community, further helps members to recognize that the sum total of the group is more valuable that the individual thoughts. The exploration and exposure to difference within a dialogic space also reinforces the witness position outlined by Bakhitin, Holquist & Emerson (1981) which describes the instance when a member shares his or her own beliefs and assumes he/she becomes a witness of his/her own thoughts, thus presenting the opportunity to revise them.

Consequently, in order to develop intercultural competence, which is essential for the creation of communities of learners, it is important to develop a dialogic space in the classroom. In relation to the development of dialogic space, Moate (2011) list a series of guidelines, which as a researcher I plan to consider to conduct the lessons and group discussions, and raise awareness about with the respective participants. The set of guidelines outlined by the scholars include: the openness to share ideas and add reason to opinions, discussions may flow foreword and backward, individuals should disagree with the ideas not with the individuals, and the freedom to change one's mind.

2.2.6.2 A justification of the use of Spanish as a medium for the creation of a dialogic space for intercultural encounters

Spanish as a dialogic space implies that Spanish will be utilised as a space of openness and dialogue for students to participate in intercultural encounters. The election of Spanish as the medium to create this dialogic space and to carry out this research is for various reasons. The first reason is embedded in the multicultural history of Spain. Throughout its history, Spain has been the setting in which different cultures have lived, including: Romans, Arabs, French, etc. All these cultures have contributed to the formation of Spain's cultural heritage and cultural formation. Interestingly, a period present in the Spanish history is known as the *Spain of The Three Cultures*, during which Jews, Muslims and Christians lived together peacefully in one community.[41] Moreover, Spain is also host to different ethnic groups, one of them being the Spanish gitanos[42] who together with the Muslims and Jews contributed to the creation of the Flamenco; another cultural product resulting from intercultural encounters. All these examples give me the opportunity, as the researcher, to show the advantages of communities made up of different cultures; offering a pathway to the development of intercultural competences. Such examples may incite participants to reflect on their own country and the cultures that form it. [43]

---

[41] The fruits of a community made up of different cultures is not only exhibited vis-à-vis historical places and artefacts, but also through national characters which form part of a group or came from a group considered as diverse from the dominant group. An example of this is the author of the *Don Quixote*, Miguel de Cervantes, whose family had Jewish roots.

[42] In this study the Spanish term *gitanos* will be utilised which literally translates as gypsies. However, in this study the term as utilised in Spain will be employed due to the fact that the term gypsies has negative connotations which can be considered as racist (Foster & Norton 2012).

[43] Spain's history, however, also has different events which revealed the negative effects of discrimination towards other cultures. This can be seen in the expulsion of the moors (1492) and the cultural imposition that the Spanish imposed in Latin America; the latter resulting in the extinction of native tribes rhetorically pondering the question of what could have been. Nonetheless, these examples also could be used to show participants the negative impacts and the consequences on cultural imposition and cultural discrimination.

Spain is also internally multicultural, with various regions having their own cultural particularities. This internal variety is reflected by the fact that together with the Castilian language (the Spanish standard), there are also other languages: the Basque, the Catalan, and the Galician. The Spanish language itself symbolizes the second reason of why Spanish was elected to carry out this research. The events and the invasions that occurred in Spain have created a language which showcases elements and vocabulary being the result of the contribution of other languages emanating from cultural encounters.[44] Moreover, an intriguing facet of the Spanish language, are the several cases in which one concept can be said using two different words from different etymologies. For example *olive* in Spanish can be said using *olivo* (from Latin) or *aceituna* (from Arabic). This further shows an element of flexibility in the Spanish language; which is an elementary characteristic for a living language, and is also a result of cultural encounters. Thus, the Spanish language itself showcases examples of multiculturalism.

Contemporarily, as a result of globalization and as a result of the US as an influencing cultural power, another presents the linguistic influence is coming from the English language. This influence not only shows evidence in lexical borrowing, but also through semantic borrowing, in other words, through existing lexis which form a new meaning. The latter continues to show linguistic flexibility, openness to influences of different languages in order to remain alive, unlike other languages such as Latin. Thus, linguistically cultural influences are essential for a language to keep alive. This fact, can also be utilised as an analogy to expose

---

[44] For instance, a significant part of the lexical borrowing was accompanied by adaptation of real life concepts, acquired through influence from other cultures. For example, various Arabisms were adapted in Spanish, thanks to the introduction of different innovations introduced. Many of these innovations were related to agriculture and gardening such as the words *almazara* (oil mill), and *almocafre* (weeding hoe), among others. This happened in many other thematic areas such as food (*azafrán* – saffron), medicine (alcohol), etc.

how a language needs to be open to the influence of other languages to flourish, similarly to how a society and a country can flourish by being open to cultural diversity.

Finally, Spanish is the second-most talked language in the world and during the lessons it will be employed as a lingua franca:

> "A language of wider communication—that is, a language that is used for communication between groups who do not speak each other's languages, as well as between native speakers (if any) of the lingua franca and other groups." (Thomason, 2001, p.280)

With regards to the context of Malta, Spanish is more neutral in contrast to other languages such as Maltese, English and Italian. This is due to the fact that English for instance is Malta's second language and can be associated with the higher class. Similarly, both English and Italian have been part of Malta's history, especially through the "language question", whereby the Maltese had to choose between English and Italian as the first-spoken language and eventually became an agenda associated to political parties at the time. In this light, Spanish is free from such connotations, which will thus make it more adequate to carry out this research.

2.3 Conclusion

In the latter part of this chapter a definition of IC was reviewed, which exposed how that the development of IC is a process and can assessed through formative assessment by giving students a self-evaluation (assessment as learning). This is also due to fact that the development of IC also is concerned with the subjectivity of the individual. In conclusion, the purpose of this theoretical framework was to discuss the most pertinent aspects of this dissertation, which will act as a foundation for the completion of this study. This theoretical framework also gave a

background to both the researcher and the reader about cultures and foreign language teaching

in relation to the current contemporary context together with the definition and development

of IC. The following chapter delves on the methodological aspects of this research.

Chapter three: Methodology

3.0 Introduction

Data collection incorporates a variety of phases which aspects differently influence this process. In this chapter on the research design of this study, the research instruments and the ethical procedures shall be illustrated and discussed; all done in-line both to the objectives and research question of this study, focusing on **how the teaching of the Spanish language and cultures related to the language can help students to develop intercultural competences**. As previously mentioned in the introduction of this dissertation in Chapter 1 Subsection 1.2, the main objective of this study was to assist students was *to help students develop intercultural competences through teaching of the Spanish language and cultures related to the language*. This main objective were accompanied by a series of other objectives[45], including:

> a social objective, to assist students in recognizing the benefits of a multicultural society;

> an educational objective, to help students in recognizing and appreciating the contributions of different cultures in our daily practices; and

> an ethical objective, to help students in developing inclusive attitudes, and if required, in eradicating prejudice against other cultures.
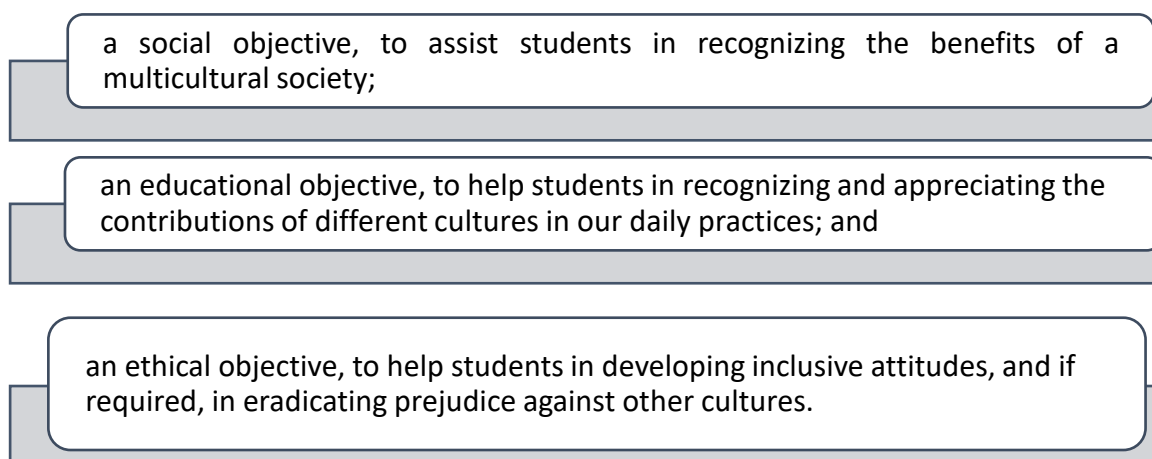
Figure 9 Secondary Objectives

Further to these objectives, others were included in the lessons as are specified in the scheme of work and lesson plans present in the Annex. In order to reach these objectives direct

---

[45] These objectives were aimed to answer the secondary set of questions mentioned in the first chapter. These included: (i) how can the teaching of Spanish language and cultures help students recognize the benefits of a multicultural society; (ii) how can the teaching of Spanish language and cultures related to the language help students recognize the contributions of different cultures in things we do in everyday life; and (iii) how can the teaching of Spanish language and cultures help develop inclusive attitudes towards other cultures?

contact with the participants was to be established. Moreover, the presence and involvement of myself, having the role of the researcher of this study, was required within the same context environment of the participant students; which shall be explained in the remainder of this chapter.

3.1 Environment and Participants

This study was conducted in Malta; a country with an increasing population. However, the NSO (2018) indicates that the increase of population was "mainly due to net migration" (p.2). Upon analysing intercultural competences, multiculturalism was an essential factor which I, as the researcher, took into consideration upon choosing the setting in which this study was to be conducted. The study was, therefore conducted in a multicultural school in Malta, which hosts more than 33 different nationalities of students. In order to safeguard the confidentiality of the participants and their data protection, the name of the school will not be disclosed in this study.

In order to obtain the necessary permissions to conduct the research at the school, a letter of permission was sent first to the College Principal and then to the Head of School. After obtaining all the necessary approvals and consultations from the Head of School, it was decided that a one Year 8 group was to be randomly chosen, which was then to be followed by consultation with the respective teacher assigned to this group. The randomly-assigned class group with which this research was conducted, is formed by 12 students (4 native students[46] and 8 foreign students[47]) who are between 12 and 13 years old, and a teacher

---

[46] In this study, the term native or natives, refer to a student or students who associate their cultures and their language with the Maltese culture language.
[47] In this study the term foreigner or foreigners refer to students who associate their cultures with other cultures and languages which usually implies another country.

participant who is an adult and a native. As will be further discussed in the part dedicated to the ethical considerations in Chapter 3.8 of this section, an information letter and a consent form were produced for the students' parents together with an information letter and assent form for the students. In addition, an information letter and a consent form were also sent to the teacher.

3.2 Theoretical Framework Behind the Study

As asserted by Denzin and Lincoln (2005) every researcher is guided by a set of ontological, epistemological, and methodological believes which influence his/her attitudes and actions. Furthermore, as affirmed by Mack (2010), the way an individual perceives reality (ontology) and knowledge (epistemology), influences his/her attitudes when uncovering new knowledge. Therefore, prior to the review of the research design, it is fundamental to review the philosophical underpinnings on which this study was founded.

From an ontological point of view, two perspectives dominate the current debate about reality; those who advocate in favour of a single reality and those in favour of multiple realities. In this study, the realist ontological perspective, that reality is independent and external to the individual, was not taken into account. Contrastingly, given the fact that intercultural competences are something subjective to the individual, this study is based on the belief that reality "is an infinite subjective experience and that reality cannot be distinguished from the subjective experience" (Levers, 2013, p.2). Moreover, by taking into account the subjectivity of the participants and of mine as the researcher, it was deemed fit to depose the ideologies of the realist ontological perspective, that there is one universal truth, and that events can be predicted and generalized. Thus, by taking into account the

different experiences of the participants, together with the experience gained as a researcher, relevance to the relativist ontology was applied.

In this research, the epistemological perspective which deals with the "way of understanding and explaining how I know what I know" (Crotty, 1998, p.3), was discarded, because the idea that knowledge is dependent of the individual was inadequate to the study. (Gray, 2004) Alternatively, this study accentuates on the belief that participants and individuals construct their own knowledge through interaction. Nevertheless, the juxtaposed influence stimulated by the external powers of society, on the ability for individuals to construct knowledge is also considered. Therefore, the most salient epistemology which embodies this study is the subjectivist epistemology.

Creswell (2012), distinguishes between 3 main methodologies: quantitative, qualitative and mixed methods. In attempts to achieve the main objective, posed by the research question of this study, it was imperative that personal contact with the respective participants is gained within a school setting. My presence as a researcher was essential for authenticity and transparency in data collection, insofar that results were personally recorded, and students' behaviour and attitudes were directly observed. Relevance is greatly given to the meaning that the participants made during the lessons and to the opinions drawn out during discussions. Taking all these aspects into consideration, the research was conducted through a qualitative methodology, which also goes in line with the ontological and the epistemological philosophies on which this research is founded. In order to allow the development of intercultural competences within the participants, the researcher was inclined to forge good and trusting relationships with the respective participants, whilst accounting for the situational context that influenced this study. As affirmed by Denzin and

Lincoln (2005), a qualitative study: "stresses the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape inquiry"; further affirming the qualitative nature of this research(p.10)., given the fact that

As previously explained, the essentiality of having both an active role as the researcher, and conducting the research in a natural school setting, further embodies two of the main characteristics outlined by Creswell (2014) of a qualitative research.[48] Further qualitative characteristics to this research, as outlined by Creswell (2014), include the following:

    i.   multiple sources of data: throughout this study, data was acquired through multiple forms, mainly by personal observation, questionnaires, etc. ;

    ii.   an emergent design: an initial plan for this research cannot be tightly prescribed, and some of the phases of the process may be subject to change or shift; an experience that occurred during this research when forms of data which were not initially planned had to be introduced and amended;

    iii.   a holistic account: a qualitative research attempts to establish a holistic picture of study by reporting multiple perspectives, whereby all perspectives of participants present during lessons were taken into account; and

    iv.   reflexivity: throughout this research in order to counter any type of bias, the role of the researcher was vital in ensuring impartiality.

This research did not include any aspects of a quantitative methodology, which aims to measure objective facts and focuses on variables rather than interactive processes and events (Neuman 2009, cited by Creswell 2014). A quantitative approach is independent of the

context, whereas this study is contrastingly constrained by the context.[49] Lastly, the adoption of a qualitative methodology allowed the possibility of formulating in-depth descriptions of participants' feelings, perceptions, and experiences; adding visibility to better interpretations on the participants' actions.

In conclusion, as a researcher, I applied a relativist ontology, together with a subjectivist epistemology and a qualitative methodology. Facets of both the interpretivist paradigm and critical theory. This is due to the fact that as reviewed I needed to adopt methodologies which help me gain personal contact with the students and interpret what I witnessed. However, I also took account of the political and ideological context, insofar that the predominant aim of this study is not to solely observe participants' inclusive conducts, but also to contribute in assistance, when necessary, for the development of inclusive behaviours. Moreover, the study in itself, was aimed to redress and act upon inequalities, criticising the current state.

3.4 Research design

In order to assist students in developing intercultural competences, and to analyse how the teaching of Spanish language and cultures related to the language can be utilised in order to develop intercultural competences, an action research design was deemed as the best fit for purpose. Carr and Kemmis (1986) describe action research as a form of self-reflective analysis undertaken by participants in order to enhance their own practices, their understanding of the practices, or the situations and the setting in which these practices are carried out. Applying this definition to this research, it justifies why I, as the researcher, chose

---

[49] Moreover, as affirmed by Denzin and Lincoln (2005), advocates of a quantitative methodology also claim that research is done within a value-free framework and try to explain phenomena by collecting multiple numerical data, which can be analysed using mathematically-based methods.

an action research design. I, being the researcher, personally conducted five lessons, during which I kept a reflective journal to reflect on my practices and participants' perceptions; particularly to help students develop intercultural competences, thus aiming to create a better classroom environment and to enhance my teaching practices as an aspiring educator.

Creswell (2012) considers action research as the most practical and applied research design. The scholar also affirms that action research poses different connotations, however on citing Mills (2011) the scholar distinguishes between two types of action research designs: the practical action research[50] and the participatory action research. For the purpose of this study, the participatory action research design is adopted; due to its social and community orientation and emphasis on research to produce emancipation and social change in society. The objective of participatory action research is to improve the quality of people's organizations, communities and family lives (Creswell 2012). As explained by Creswell (2012), while this type of research exposes many of the ideas of teacher-and-school-based practical action research, it varies by including an "emancipatory aim of improving and empowering individuals and organization in education (and other settings)" (p.584). This notion further links this study with the chosen design of action research since one of the main objectives of the study is to help students develop intercultural competences and learn about other cultures in order to learn about the benefits of a multicultural society.

The implementation of this action research, reflected upon the action research spiral of Kemmis and McTaggart (2005) as shown in Fig.10, encompassing a spiral of reflective cycles to follow. The cycles for implementation included:

---

[50] The practical design focuses on studying local practices and improving students' learning.

i.   Planning a change
ii.   Acting and observing the process and consequences of the change
iii.   Reflecting on these processes and consequences
iv.   Re-planning
v.   Acting and observing again
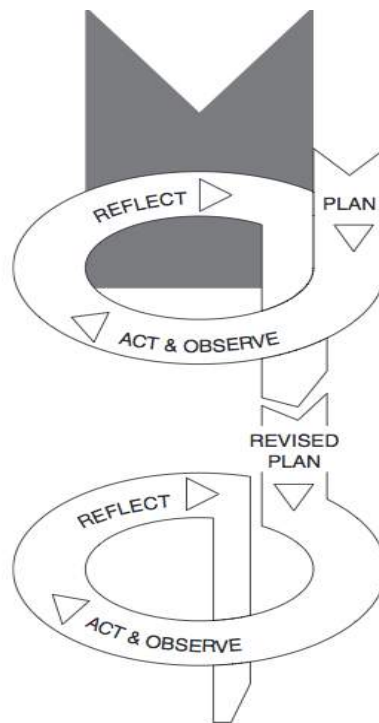vi.   Reflecting again and so on … (p. 563)

Figure 10 Action Research Spiral

Source: Kemmis & McTaggart (2005)

Following these steps throughout the course of this study and during observations conducted prior to the commencement of the lessons, I planned changes which I acted upon creating different activities, such as, different spaces of reflection which led to further reflection. Throughout this process, the perceptions of the observing teacher and of the participants are prominent, which further exposes how this research, besides improving my

teaching practice, also aimed to involve participants and help them develop inclusive practices towards other cultures.

3.5 Data Collection methods

In striving to produce a holistic account of the students' progress and in-depth description of the lesson experiences, different sources of data collection (or triangulation) was utilised. Cohen, Manion & Morrison (2007) defines triangulation as "the use of two or more methods in the study of some aspect of human behaviour" (p.141). Furthermore, the author underpins different types of triangulation, of which two types were employed for the data collection of this research. Firstly, time triangulation, in which data is collected from the same group at different points in time (Cohen, Manion & Morrison, 2007), was fundamental to determine and evaluate whether the participant students were gradually developing intercultural competences through Spanish. Thus gathering of data was to be consistently performed throughout the study, rather than once at the end. Secondly, a methodological triangulation was applied in which, more than one method was used and different perceptions were taken from different sources. In the following subsections the tools and methods of data collection utilised will be reviewed together with a justification of their use.

3.5.1 Questionnaires

In order to evaluate students' progress and perceptions, a questionnaire was designed and distributed by hand towards the end of this study. The questionnaire design followed the Oppenheim (1992) Funnel Approach, starting with a broad set of questions and then progressively narrowing down to evaluate specific areas. Upon considering the students' age group, I opted for a guided and structured questionnaire for a more straightforward approach. However, for the purpose of this study, it was simultaneously necessary to acquire and

comprehend participants' interpretations, especially in relation to their feelings and attitudes. Hence, open-ended questions were necessary. For this reason, a semi-structured questionnaire was seen as the best fit for purpose. Eventually, three question types were included: (i) multiple choice questions, whereby a range of choices is given to the participants; (ii) dichotomous questions or yes or no questions; and (iii) open-ended questions inviting "an honest, personal comment from the respondents (Cohen, Manion & Morrison, 2007, p. 330)" and an open-ended response. The questionnaire was self-administered in class with my presence as a researcher, a role fundamental to the quality of results to help participants with any queries or uncertainties. However, as claimed by Cohen, Manion & Morrison (2007), the presence of the researcher can also exert pressure on students and a sense of compulsion. Thus, before starting the questionnaire it was essential to reiterate that everyone is free to answer how they wanted and in the way, they perceive best.

3.5.2 Interview

Interviews were indispensable to obtain the teacher's perception concerning lessons and students' progress and attitudes. Cohen, Manion & Morrison (2007) views the interview as a flexible tool for data collection, allowing multi-sensory channels to be used: verbal, non-verbal, spoken and heard. Gray (2004) distinguishes between five types of interviews: structured interviews, semi-structured interviews, non-directive interviews, focus interviews; and informal conversational interviews. While planning the interview it was instantaneously clear that the series of questions asked were to represent the focus topics that needed to be discussed for the purpose of this study. It was also essential to create a free environment, whereby the participant shared his/her view and perception and was able to raise issues in relation to the topic. Thus, I opted for a semi-structured interview consisting of a series of

questions that delved into other topics. Nonetheless, even with careful planning prior to the interview, as happened in the interview, there were questions asked which were not anticipated at the start or during the planning. This also helped in the teacher participant expanding his/her views, which were vital to give a more complete interpretation. The interview also gave me, as the researcher, the opportunity to examine certain features that can affect meaning, such as, participants' tones and gestures. Lastly, the responses of this interview were audio-recorded, and later transcribed.

3.5.3 Teacher's observation

During the study, the teacher was asked to observe the lessons with no specific goals in mind, and share his/her views about the student's attitude and the activities carried out in class. The teacher sat down at the back of the class for observation of student interaction and lesson conduction. The participant teacher could also take notes, which were then accounted for during lesson reflection and evaluation.

3.5.4 Reflective Journal

Reflection is one of the most important concepts in action research. This implies that a researcher reflects upon what has been achieved and what amendments could have been done for more accurate and valid results, and also looking ahead and setting new goals. Reflective writing helped me, as a researcher, to pen my insight in writing; an implicit process that is part and parcel of this research experience. The use of a reflective journal also gave me, as a writer, a more enhanced awareness of myself and my practices (Borg, 2001) Whilst writing reflectively, the four reflective processes underpinned by Borg (2001), were

considered: the rationalization and the articulation of concerns and the explanations of solutions; the description of events and procedures; the description and evaluation of problems encountered and; the structuring of taught. I also chose to document my experience in a reflective journal and reflect following every lesson. This gave me the opportunity to freely air my anxieties, develop thoughts, and plan required actions. Observations of participants' attitudes and behaviours were also taken into account, together with significant events that would have occurred throughout the lessons on which I as a researcher observed.

3.6 Lesson plans

A major part of this study was consumed with the lesson planning, influenced by the reflective process and objectives which I set out as the researcher of this study. The lessons produced for this study were designed using the Task-based Language Teaching design (TBLT). The model proposed by Estaire and Zanon (1994), includes a series of steps that can support teachers' preparation, and this was used as a guide for the planning of a teaching unit. This model is divided in two parts, three steps each. The first part involved the election of a topic or a theme, around which all tasks were oriented. Prior to the selection of the theme, a meeting was conducted with the respective participant teacher to discuss the lessons and topics, due to the fact that these lessons were correlated to the syllabus. Hence, aspects related to the language were also included. The theme eventually chosen for this study was of leisure time. Once a theme was chosen, a final task had to be planned for the participants to complete by the end of the unit. The task planned for this study involved students researching a traditional dance or food, which associate, to some extent, cultures which influenced the Spanish cultures, and which influenced their own cultures. The final task also

acted as an all-rounder exercise, of which all previous tasks carried out during the lessons led to.

Subsequently, a series of objectives and learning outcomes present in the scheme of work (Annex) were specified. These included both linguistic and intercultural objectives, with prominence given to the latter. During the third phase, the content was determined, which was made available to students, so as to produce the final tasks and achieve the objectives set. Afterwards, a sequence of communicative tasks[51] was planned, and finally, the evaluation procedures were planned.[52] Such a design further gave me, the researcher, the opportunity for a continuous participant evaluation, and through open tasks, it also allowed participants to showcase their creativity, producing a degree of diversity in class.

3.6.1 Spaces of reflection and reflective questions

As previously stated in the literature review section of this dissertation (Chapter 2.2.5) important aspects in the development of intercultural competences are spaces of reflection, and participants engaging in dialogue with each other. Thus, the final part of every lesson was

---

[51] Components of the tasks were taken into consideration. Candlin (1987) gives a comprehensible list of the task components, including : input, i.e. the data that the students will be given to work on; roles, which designate the relationship of the participants in the task; the setting, where the task will be carried out; actions, which involve practices and sub-tasks which the student carry out in completing the task; the monitoring of the task in its development; the outcomes and the goals of this task; and the feedback, and evaluation of the task.

52 The principles for TBLT, as set out by Nunan (year) were kept in consideration. These principles embody some of the most important aspects of a TBLT, not just with regards to its design but also with respect to lessons and the classroom environments. The principles set out by Nunan (2004) are scaffolding. (i) Lessons should promote a supporting framework in which learning takes place. In an environment which promotes educational scaffolding, the teacher is not considered as a dominant figure who is knowledgeably superior, but takes the role of a facilitator of knowledge to the student (ii) In a TBLT design, tasks should build upon each other. (iii) The recycling principle implies that learners will encounter different foreign language topic and aspects in a range of different topics and tasks, which maximises students' opportunities to learn. (iv) in a TBLT class students do not have a passive role since, and rightly so, TBLT advocates believe that learners learn more by actively participating in their knowledge construction.(v)Learners should be taught in a way that it is clear that the relationship between semantic meaning, communicative function and linguistic form. (vi)Learners should be encouraged through the completion of tasks to move from reproductive use of language to creative language use. (v) Finally, learners should be made aware of how they learn, and of what they learned.

dedicated to a discussion. In order to avoid conflicts and discrimination of ideas, I, as the researcher, administered and produced the discussion in a guided and productive way. Due to time constrains, students were not seated in a circle, however given the hub-like divisions in the class, I sat in the middle to mimic the circle layout. This structure reduced the element of authority and made the students feel more comfortable. Nevertheless, I still needed to maintain control to ensure that views were being shared and participants were engaging in a process of reflection. These discussions were followed up by students answering a set of reflective questions on the worksheet, which were later analysed. The reflective questions answered represent another source of data through which the participants' perceptions were analysed, for a more holistic interpretation of their progress.

3.7 Data Analysis

Braun & Clarke (2006) define thematic analysis as a method "for identifying, analysing and reporting patterns within data" (p.6). These scholars also regard thematic analysis as the foundation of qualitative analysis, as it provides the most important skills that can be used to conduct other forms of data analysis. Therefore, a thematic analysis is the approach chosen, and the most adequate method of analysis for this study. This is due to the fact that, following data collection, I, as the researcher, analysed each set of data individually first, and consequently, collectively in order of different themes[53]. Following the works of Braun & Clarke (2006), as a researcher, attention was given not to consider every occurrence during the research, as a theme. Nevertheless, as indicated by the scholars a theme does not depend

---

[53] A theme is an entity which captures something important with relation to the research, and which represents some form of pattern of response (Braun & Clarke, 2006).

on the number of times it has occurred, but on the researcher's judgement. This shows a certain degree of flexibility of thematic analysis which also represents one of its benefits.

Following the two main approaches identified by Patton (1980, as cited by Braun and Clarke (2006)) of identifying themes and patterns, for the purpose of this study, both aspects of the theoretical approach and the inductive approach are employed. This was due to the fact that the coding of the themes was done without trying to fit them in any pre-existing coding frame. Nonetheless, consideration was also given to the elements within the Byram Model of intercultural communicative competence, thus, utilising some of these pre-existing elements as themes (which may also be regarded as pre-existing themes). In the process of a thematic analysis, the level of theme identification must be taken into consideration (Braun & Clarke, 2006).[54] For the purpose of this study themes were identified at a semantic level, since data was recorded and collected from several sources: through questionnaires, researcher-participant teacher interview, students' reflections, and researcher's reflective journal; all showing resultant data patterns. The data was then summarized, analysed, and interpreted, to derive results, significance and implications.

The data analysis of this research, progressed on the steps identified by Braun & Clarke (2006) as follows:

i.   The familiarization with the data gathered in the first phase, was done through repeated reading.[55] Reading was done in an "active way" (Braun & Clarke, 2006, p. 16) that is, by searching for relevant patterns.

---

[54] Boyatzis (1998, as cited by Braun & Clarke, 2006) distinguishes between the semantic level, in which themes are recognized within the explicit meaning of data, and the latent level, which goes beyond the semantic level and the researcher, starts to examine the ideologies, and conceptualizations that are influencing the data.

[55] Reading was done in an "active way" (Braun & Clarke, 2006, p. 16), that is, by searching for relevant patterns.

ii. The generation of initial codes in the second phase, consisted of drawing a preliminary list of ideas of what the data portrays, along with and interesting and pertinent features for the study. An initial list of codes was also generated.

iii. During the third phase, the different codes generated were classified into potential themes, and all codes were categorized within the relevant theme.

iv. During this phase the themes generated were reviewed and refined.[56]

v. In the penultimate phase, the themes were defined and redefined. In other words, the substance of each theme was determined, together with the section of the data that each theme represented.

vi. The final phase of the data analysis consisted of the write-up of the report, which produced a final analysis.

3.8 Ethical considerations

Ethics[57] and morals are fundamental measures and standards to any research. However, this importance is amplified in educational research, since individuals are studying other individuals (Wellington, 2008). Therefore, as the researcher, it was essential that through my role, I was to be able to maintain an ethical stance, and anticipate ethical issues that could arise, during the course of study. The predominant ethical dilemma which I faced as the researcher, was the "cost benefit ratio" (Cohen, Manion & Morrison, 2007, p.52). This implies that the benefits gained from this study had to be carefully evaluated against the participants' personal costs. Additionally, when treating participants as real people, the designation of the study ensured that students were not harmed in any way. This was accomplished through a relationship of trust between me, as the researcher and the

---

[56] Here Patton's (1990, as cited by Braun & Clarke, 2006) dual criteria of judging was kept in consideration, given the fact that, as affirmed by Braun and Clarke (2006), data within themes should adhere together, whereas data between themes should have clear and explicit distinctions.

[57] The term ethics is defined by Wellington (DATE) as a "set of moral principles, as guiding conduct, which are held by a group of people and individuals (p.54).

respective student and teacher participants.. Particular importance was given to the awareness to participants about the nature of this study: precisely disclosing the cost and benefits, prior the commencements of the study.

Consequently, the informed consent[58] from all parties involved in this research, including students, their parents and the teacher, were required, together with the necessary permits from the College and the school in which the study was conducted. In the drafting of the consent forms, letters of information, and permission letters, the characteristics identified by Polit and Hungler (1991) were retained. The documents were composed with the use of clear and concise language to ensure good comprehension, and provided sufficient information for well-informed decisions.

However, before contacting all parties involved, the research approval underwent a bureaucratic route. Initially, all documentation sent to the respective participants was scrutinized by FREC and UREC (see approvals in Appendix). Upon approval of both boards, a letter of permission was then sent to the potential College for research. Once approval was granted from the Principal of the College, a letter of permission was sent to the Head of School. Following approval from the Head of School, a letter of information, and a consent form was sent to the Spanish teacher of the school. In the final phase, a meeting was held with the randomly-chosen group, to which, I explained the purposes of this research and the nature of the study, and personally handed out printed information letters and assent forms to the students, together with the consent forms and information letter for their guardians. All documentations provided included clear explanations on the motifs of this study, so as to prevent any participants from feeling, or, being deceived. This was further accounted for

---

[58] Diener and Crandall (1978) define 'informed consent' as the means by which an individual chooses if he/she wants to participate in the study, after all the facts that can in any way influence their decision has been enclosed.

during the two separate meetings held with the then prospective participants (one with the teacher participant and another with the group of participant students). In furtherance, as written in the documentation handed out to the participants and as discussed during the meeting held with the students, participation was completely voluntary, and participants had the right to opt out at any stage of the study. Students were also made aware of such rights through the assent form, explaining that permission to participation was solely of a personal consent, even if the respective parents/guardians agree to their participation.

In maintaining an ethical stance throughout the data collection and analysis, I strived to ensure anonymity and confidentiality. This was accomplished by removing any identity marks from the questionnaire, by using pseudonyms, and disguising the name and location of the school. The interviewee confidentiality was preserved by transcribing the data and following all ethical procedures were in storing audio files. Besides, it was made sure that the presentation of data exhibited no information that could potentially or exclusively harm the participants of this study. Finally, as the researcher, I had an ethical obligation to report all perspectives.

3.9 Authenticity and Trustworthiness[59]

For a comprehensive study, a researcher should give significance to the concepts of validity[60] and trustworthiness. In order to ensure that validity and trustworthiness was achieved, multiple sources of data (or triangulation) were set out, in efforts for a more holistic approach to the study. However, triangulation was only one of the methods applied in order

---

[59] For the purpose of this study, the term 'trustworthiness' will be used, instead of 'reliability'. 'Reliability' in qualitative research, as indicated by Cohen, Manion & Morrison (2007), is contested by various scholars such as Lincoln and Guba (1985), who prefer to replace this term with others such as 'credibility' and 'trustworthiness'.
[60] Le Comple & Goetz (1982, as cited by Brink, 1993) affirm that validity in research is related to the accuracy and the truthfulness of scientific findings.

to establish validity. In ensuring validity, prominence was given to my presence, as the researcher, which role could affect participants' response(s). Thus following on Le Comple & Goetz (1982 as cited by Brink 1993), three observation sessions were conducted prior to the commencement of the data collection, so participants familiarised themselves to my role. In order to acquire authentic responses and behaviour throughout the lessons, I strived to create a relationship of trust with the participants and to create an environment in which participants felt comfortable without any form of coercion. In furtherance, my observations the reflective journal consisted of accurate and detailed field notes, and dense descriptions, in order to make any variations in the participants' responses and behaviour identifiable. Guba and Lincoln (2005) term this as audibility, an essentiality in qualitative research, in which a reader is able to comprehend the progression of events and understand their logic.

Within the questionnaires provided, as per Gray (2004), I strived to ensure validity by wording questions in a comprehensible way, and by successively sequencing questions from the general to the specific, insofar that participants do not become confused. As the researcher, I was present in the completion of the questionnaire, which also gave me the opportunity to tackle any misunderstandings on the spot, whilst avoiding interference.[61] The interview, as in the case of the questionnaire, consisted of sequenced questions. The participant was given time for reviewal, prior to the recorded interview, to clarify misunderstandings and allow familiarisation with the set of questions. Moreover, it was ensured not to include any *"leading questions"* (Cohen, Manion & Morrison, 2007, p.151), i.e. questions of which wording could inevitably pose thoughts to the interviewee and lead to bias.

---

[61] In order to not interfere while the participants completed the questionnaire, I sat at the back of the class, and in case of misunderstanding participants raised their hands and could ask individually.

3.10 Conclusion

In conclusion, the methodological aspects on which this study was based were discussed. In the following chapter the findings which emerged from the research instruments mentioned in this chapter will be presented and discussed.

Chapter four: Analysis

4.0 Introduction

In the following chapter, the themes emerged from the data sources as discussed in the Methodology will be discussed. These themes encompass elements that address the research question of this study, by referring to factors which influence the participants' development of intercultural competences, such as, their perceptions towards aspects related to cultural diversity, or their attitudes towards other cultures.

The themes of the study are presented in the following table together with their correspondent data source:

	Data sources			
	Researcher's reflective journal	Students' questionnaire	Students' reflective questions.	Teacher's interview
Theme one: Students' Perceptions				
Participants' perception towards the concept of culture	X	X		
Participants' imagination of communities of people and perceptions towards other cultures.	X	X		X
Participants' perception towards contact between different cultures.	X	X	X	
Participants' perception towards migration.	X	X	X	
Theme two: Knowledge				
Participants' knowledge of their own cultures.	X	X		
Participants' knowledge of the cultures related with the target language.	X	X		
Influence of knowledge acquisition on participants.	X		X	
Theme three: Students' attitudes				
Factors influencing participants' attitudes	X		X	X
Participants' curiosity and interest towards other cultures		X		X
Participants' feelings towards other cultures.			X	
Theme three: Students interrelationships and group climate				
	X	X	X	X

Figure 11 Themes

4.1 Students' perceptions

A perception refers to the way individuals regard, view and understand a concept. In the first part of this chapter, the participants' perception with regards to the concept of culture and cultural diversity will be analysed, together with perceptions and in certain cases prejudice[62] towards other cultures. The analysis of these perceptions was deemed significant due to the fact that, as reviewed in Chapter 2.2.5. IC are considered to be a "very personal space" (Kramsch, 2013, cited by Georgiou, 2011, p.86) and thus, in order to assess its development, it was fundamental to analyse the subjectivity of the participants.

4.1.1 Participant perception towards the concept of culture

During the course of the study, participants' perception towards the concept of culture was assessed, since the way an individual perceives culture also indicates the level or grounds he/she perceives diversity of cultures, being a fundamental factor in intercultural competences. In order to assess this, upon commencement of the study, a brainstorming session was carried out with the participants, in which they were asked what they related with the word culture. During this session participants mentioned a variety of associations, such as traditional food, traditional feasts, and religion. It was evident that the majority of the participants limited the term 'culture' to traditional and typical aspects of a community. Moreover, during this session 2 participants (one of them being a foreign participant), associated the term culture with different ethnicities and religions, respectively. When asked what they personally identify different cultures with, these 2 participants linked cultures to

---

[62] As affirmed by Allport (1954, cited by Davidio *et. al)* prejudice can be defined as"an antipathy based on faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual because is a member of that group" (p.7).

"nies ta' kulur differenti"[63] and *"people with different religions",* exposing that these participants linked an ethnicity and a religion to an exclusive culture. Alternatively, during the final stage of the study, students were asked to relate the concept of culture with a series of images which included:

- a first image which portrayed people with different skin colour, representing people with different ethnicities;

- a second image which portrayed traditional Maltese feasts ,representing the traditional events of the local cultural context;

- a third image which included Christmas, thus also including the element of religion;

- a fourth image which included traffic, thus symbolising things of everyday life;

- a fifth image which included different flags, signifying different nation states; and

- a sixth image which included people dining, thus embodying the element of interaction.

Upon reviewing the results, the two most circled images were image five and image one. Nevertheless, only on two occasions, did a participant circle exclusively one of these images, whereas only two participants circled the two pictures in combination. The participant who exclusively circled image one, justified his/her reasoning by stating, "*għax hemm nies ta' ġilda skura u ġilda ċara*"[64], a rationale which explicitly shows how he/she is regarding culture as a phenomenon related to the appearance, which may further hint that this participant

---

[63]*"People with different skin colour"*
[64]"Because there are people who are dark and light-skinned".

views cultural diversity not on the grounds of different behaviour, values, or beliefs, but on different skin colour. The other participant who exclusively circled image five, whilst recognizing diversity, by stating *"different people coming from different countries* [and] *have different cultures",* is still limiting the concept of culture to national boundaries. The latter echoes Hofstede, Hofstede and Minkov, (2010) Onion Model of culture, which as aforementioned in the Literature Review, views cultures as having a clearly defined profile, or as stated by Fang (2006) is considered as "rigid black boxes" (p.85). The participants who circled both image five and image one in combination,[65] may indicate that apart from associating culture exclusively with national boundaries and different ethnicities, ethnicity is also being considered as something which identifies a nationality and a culture.

Meanwhile, the two images which were circled the least were image four and image six. Interestingly, however, every participant related these pictures with other images. For instance, one participant related these pictures with pictures number two, number three and number five. Such answer was compelling, due to the fact that here the participant is identifying culture with nations, things of everyday life, and interaction between people (image six) but is not identifying culture as something which is identifiable by ethnicity or skin colour. Two other participants circled each and every picture, claiming, "*Because everything is culture"* and "*because everyone is different in his way and culture includes things of everyday life".* Such participants are aware of the broad concept of culture which recalls Seeley's definition of culture (1993 cited by Garret Rucks 2016) which includes "all aspects of human life from folktales to carved wales" (pg.18). Among the most interesting comments given by the participants, was of the one participant who chose image number two; *"Because it*

---

[65] The reasons given were "different people from different places" and "different people with different faces and different countries",

includes tradition and socialization." This participant identified the element of socialization, which as previously discussed in the Literature review, exposes the fact that culture it is transmitted through socialization and is not genetically inherited.

A notable aspect which was exposed, was the fact that two native participants justified their answers in a way that they related the concept of culture to their immediate culture. Furthermore, both participants used the pronoun "*we*" by replying "*għax aħna niċċelebraw il-Milied li hu parti mill-kultura tagħna*",[66] whereas the other answered "*għax aħna niċċelebraw il-festi*"[67]. The images circled included the element of religion and traditional events, which are predominant in their own culture. The fact that these participants are using the plural form in addressing their response may indicate that they are generalizing and are considering their cultural context as mono-cultural. In addition to this, such responses also indicate a level of ethnocentrism; a term first employed by Graham Sunner (1954) to describe the view that one's own culture can be considered central, while others are reduced to a less prominent role. Moreover, as seen in the participants' comments above, and as affirmed by Sinkovic & Holzmüller (1994), ethnocentrism also involves the strong identification with one's own culture.

4.1.2 Participants' imagination of communities of people and perceptions towards other cultures.

The course of this study evidently exhibited the participants' imagination and perceptions of different communities and cultures, which as will be discussed further on, were shaped by the lack of prior knowledge about cultural diversity. At the beginning of the study,

---

[66] "B*ecause we celebrate Christmas and it is part of our culture".*
[67]"*Because we celebrate feasts"*

it was perceived that the majority of the participants came to class with a stereotypical image of Spain, for instance; flamenco was mistakenly thought to be danced in every part of the country and, as the majority of the participants agreed, cultural products of Spain were 100% Spanish. This imagination however started to disintegrate as participants learned about the influence of different cultures in the formation of cultural products, and about the diversity cultures that preside within nations.

Nonetheless, during the course of the study the imagination that participants had with regards to different communities was made evident in a series of events. For instance, during the second lesson, a Finnish student engaged in an intercultural dialogue with the rest of the group, and described how a Finnish dish is made. During this instance, two other students looked at him/her with amusement, one of whom insofar exclaimed that the student is not likely to "*look Finnish*" (*really you're Finnish, you don't look Finnish at all*"). I, as the researcher, continued to ask the same two students whether have they ever travelled to Finland, or if they knew any other Finnish persons. Both students replied with a "*no*". This episode somewhat reflects Anderson's (2006) Theory of Imagined Communities. These two participants, without being affiliated or associated with any Finnish communities, have evidently a different personified impression and image of a white Finnish person.

Another instance during the study in which the participants' imagination towards a community was exposed, was while discussing the Muslim influence in Spain. Here, two participants which were both of foreign nationalities, when asked if Muslims should be given credit for their contribution in architecture and things of daily life, prejudice was observed. One participant replied, "*they shouldn't be given credit for the terrorist attacks they do*", whereas another one claimed that "*... they do a lot of bad things.*" On analysis, comments

portray that both students have a xenophobic image of the Muslim community, as one solely associated to terrorists. This reflects that the participants' opinion was blurred by prejudice, which could also be a result of the type of media exposure such participants are following and may even reflect their background.

The native participants portrayed a superiority complex – their perception that their own culture is better and superior than the rest. For instance, during the first lesson, two native participants passed discourteous comments when shown folkloristic dances such as: *"qegħdin sew dawn"*[68] or *"jaqq dawn hekk jiżfnu"*[69]. However, interestingly, when asked to describe the traditional dance of their own their country, the same participants stumbled and it became evident that these participants lacked knowledge about their own culture. This shows that even though the participants failed to be knowledgeable about this aspect of their culture, in their imagination, they still regarded their culture as superior, which again exposes elements of ethnocentrism.

In order to assess progress on cultural diversity, at the final phase of this study, students were asked to select, from a series of images, the landscapes which they thought to be found in Spain. This was done to examine the participants' image of the target language country, so as to determine whether the research instigated change about the perception on whether Spain is multicultural or mono-cultural. Here, all the students except one chose the answer which included three landscapes: one of Jewish origins, another of Muslim origins and another of Christian origins. Contrastingly from the beginning of the study, at the end of the study, participants recognized the fact that Spain is multicultural in nature; implying that not only have they become more informed about Spain, but also intellectually moved away from

---

[68] An ironic statement which is used to refer to the complete opposite of something which looks good.
[69] A degrading statement that the participant uses to express her/his disapproval.

their false image of a mono-cultural Spain. The participants, were also asked if their perceptions related to other cultures had been affected by the study. The majority (seven) of the participants answered positively, whereas a number of different participants also indicated that their learning experience was the element which modified their perception, rather than just the knowledge gained. As an example, one participant stated, that "*yes, we can communicate better since we know more",* indicating that the learning outcome has improved the participant's behaviour, perception and communication. Another student specifically made reference to the Muslim community, claiming that he/she "*yes because I learned that different things come from Muslims",* implying that his/her perception towards Muslims has been altered. Among these responses, there were also those who suggested that the lessons had a minute effect on their perception. For instance, another participant commented, *"yes a little bit, but mostly I still think of these people similarly as before"*. This outcome was an indication to me, as the researcher, that the course of study could have been comprised of more than five lessons for a greater effect.

Albeit in minority, the study also showed negative responses. One foreign participant declared that he/she already had these effects prior to this study[70], possibly suggesting that he/she already experienced a change of perceptions prior to the study. Surprisingly, two native participants attempted to justify their negative response, claiming that everyone is alike by replying "*għax kulħadd l-istess*"[71] . Such rationale echoes the 'denial stage' of Bennet's (1998) Model of Cultural Sensitivity reviewed in Chapter 2.2.3. From the said response, it is evident that participants are denying the existence of other cultures, or have no desire to recognize them. Oppositely, another native participant who answered negatively,

---

[70] This was indicating by the participant affirming "*No, I already had these effects before"*
[71] "No,because everyone is the same"

failed to properly justify his/her answer, by exclaiming: *"le għax le!"[72]*. Clearly, the participant, although at the final stage of the study, is still showing resistance in changing his/her perceptions towards other cultures. However, as will be analysed further on in this section, this attitude of resistance could be influenced by a series of factors.

4.1.3 Participants perception towards contact between different cultures.

An important part of intercultural competences is the perception that an individual has towards cultural diversity. On assessing this perception, participants were asked, during a space of discussion[73] at the beginning of the study, what would, in their opinion, be the outcome of contact between different cultures. This resulted in a split of opinion in class. Interestingly, one participant stated that *"if it wouldn't be through cultural contact many things that we have wouldn't be available",."* This response implies that the participant related what he/she had learnt during the lesson, suggesting that his/her acquisition of knowledge affected her/his response, and ultimately his/her perception. Contrastingly, the majority (3 out of 4) of native participants, took a resistant stance to this question, with one replying, *"imma hekk nitilfu kollox"[74]*. The said response, albeit elements of resistance, exposes elements of fear; further indicating that the participant is perceiving cultural diversity as a threat to his/her own cultural identity. Amusingly, within the foreign student participants some also considered the outcome between different cultures to cause a loss of the cultural

---

[72] "No, because no!"

[73] Discussions during the course of the five lessons were held at the end of the lessons. Discussions started by the researcher asking a question, and then participants had the chance to express their opinions by term. Participants also had the opportunity to agree or disagree with their fellow classmates. Moreover, prior the first discussion participants were also made aware of the rules which involved in taking part in this discussion, in which participants had to: listen to each other, respect each other's opinion,; and in case of disagreement, give constructivist criticism.

[74] *"But in this way we lose everything."*

self, with one of the said participants maintaining that, *"we would end up losing our national identity"*. It is evident that this comment is fuelled by elements of nationalism, and insofar indicates that the participant, at this stage of the study, was failing to recognize the fact that although nationalism intents to create a mono-culture, in actual fact each context is multicultural and an individual can pertain to different cultural groups. In furtherance, at this stage, the participant also failed to recognize that being a foreigner in a local context; she/he is producing cultural contact – implying that the participant also failed to decentre from his/her perception and see things from a different perspective.

In review of the results of the reflective questions, part of the lesson, seven participants perceived the outcome of cultural contact as positive; all agreeing that cultural contact offers a learning experience and enriches society. In contrast, four participants stated cultural contact have a negative outcome, reason being that national values would weaken, whereas one participant refrained from deciding by stating, *"... depends on what cultures"*. The latter demonstrates the participant's selective behaviour in   deliberating on the prospect that cultures could either specifically contribute positively or negatively when in contact, depending on which cultures interact. This also hints that the images that this participant had about different cultures, had a direct effect on his/her perceptions.

In order to assess the participants'' perceptions towards contact between different cultures, participants had the chance to voice their opinion on the influx of the English language, which in the current contemporary context represents a global culture on several languages. This argument posed a clear split of opinions between natives and foreigners, with the latter affirming that it is something beneficial and necessary. Meanwhile, glimpses of nationalism were again made evident in the responses given by natives. Three out of four

native participants agreed that the English language influence may diminish more vocabulary from their own language - once again exposing an element of fear from the participants. However, one native participant explained, "*Jien naraha xi ħaga tajba u ħazina; tajba għax hi normali madwar id-dinja u ħazina għax għandna jkollna l-lingwa tagħna.[75]*" This response shows a state of uncertainty on admitting to a global culture, since the participant is admitting that the influence of English is common worldwide (also reflecting that the participant is knowledgeable about the current contemporary context), whilst intending to stay within the limits of the nation state (by affirming that his/her country should have a native language). This further implies that the student perceives the cultural contact of English as a produce that will change or eradicate his/her own language, as such modifying part of his/her own identity.

In the space of discussion at the end of the fifth lesson, it was debated whether the presence of different cultures in society produces progress or not. During the discussion the majority of the participants seemed to recognize different cultures as an element of progress, including the natives, with one stating, "*Għax iġibu affarijiet differenti.[76]*" Moreover, this was confirmed when reviewing the replies to the reflective questions. All 4 native participants and the majority of the foreigners agreed that different cultures produce different ideas and lifestyles, supporting people to become more open-minded. It is evident that the participants improved their perceptions towards cultural diversity.[77] Nevertheless, there were participants who at this stage of the study remained sceptical on whether the presence of different

---

[75] "I see this as something which is both positive and negative; positive because it is normal around the world but negative because we should have our own language."

[76] "Because they bring along different things."

[77] Taking into consideration, the fact that the question about the influx of the English language was made in the same lesson and native participants regarded such influence as negative. This may imply that native participants do not perceive this as contact between other cultures, and/or may be due to the fact that Maltese has been used as subordinate to English for a long period of time.

cultures produces social progress[78]. Two students made the following respective statements in this regard; *"Yes and no; because some from other cultures would say no to anything",* and *"Both they can fight, but sometimes they agree."* Such answers show that within these participants' perceptions, the possibility of conflicts between cultures is still prominent, which may indicate that in the current contemporary context students are more exposed to conflict between different cultures, rather than examples of successful stories of multiculturalism.

4.1.4 Participants' perception towards migration

One of the most hotly debated topics   raised in the duration of this research, was the topic of migration. In order to assess participants' perception regarding this aspect, a discussion was held and followed by a space of reflection. During the discussion it was evident that the majority of the participants, including foreign participants, were against migration, who ironically are migrants themselves. Considering the fact that the all of the foreign participants are Europeans, this could entail that the participants were against the migration of non-Europeans into Europe, which as will be discussed further on also connects with the idea of a "Fortress Europe". This majority was confirmed by the results of the reflective questions, as six participants perceived migration as negative and concurred rationale that countries should be made up of people coming from the same countries. This exhibits that such participants are striving towards a mono-culture, possibly revealing how the participants are experiencing multiculturalism. These responses raise various questions, as to whether enough is being done for successful integration or if members of society are effectively being exposed to the benefits of multiculturalism. Exposure to the benefits of multiculturalism is

important, since as indicated by Plaut et al. (2011), group members resist multiculturalism because it is considered as insignificant to their group.

Contrastingly, four participants perceived migration as a positive phenomenon which enriches society as people are able to learn from each other. Here the participants are agreeing that migration, thus multiculturalism, can be a learning experience which contributes to the development of society. This response also reflects that educators should seek to use multiculturalism as a learning opportunity. As claimed by Rios & Wynnt (2016), when majorities whose identity is central to their self-concept are given the opportunity to be active participants rather than "passive recipients" of multiculturalism, there is a high chance that they express more positive attitudes (Rios & Wynnt, 2016, pg. 864). Furthermore, there were two of the said participants who gave their own answers; one stating that "*If it is illegal then no, but otherwise ok*", whereas the other said that, *"Sometimes it is good, but sometimes the country is running out of space, food, etc."* Both these replies demonstrate the personal experience on migration, insofar as to how their perceptions are being affected by the outer context that they are exposed to. The first reply shows how the participant's opinion has been influenced by a political debate that has been dragging on for decades and brought the surge of the label "*illegal immigrants*" , hence disassociating migrants from their human qualities. In the second answer even though the participant admits the benefits of migration, his/her response is limited with fears and misconceptions that have been said about migration. As a matter of fact, the World Economic Forum (2015) listed the fear of a country running out of space as one of the four myths about refugees.

During the end stage of the research, participants were asked whether they viewed immigration either as a learning opportunity, a problem or if they were indifferent. In contrast

to the outcome delivered during the course of the study, the majority of the participants perceived immigration as a learning opportunity (seven out of twelve participants), further emphasizing the importance for educators to use diversity of cultures as part of their pedagogy. Nevertheless, three participants still perceived immigration as a problem, interestingly, one being a foreigner. The latter result indicates that negative perceptions towards migrants are not only an issue at a local level but on a much broader scale. The perception of migration as a problem may be a repercussion of the climate that has been formed around Europe, whereby migrants are seen as a burden to the host countries. Moreover, as *Amnesty International (2014)* outlines, such climate has also been reinforced due to the fact that the priorities of the EU on migration are focused on "*sealing its borders*" (p.9), which is also shown by the expenditure of constructing a "Fortress Europe". Additionally, these participants, and even students in general, may also be influenced by the anti-immigrant rhetoric advocated by many populist parties, portraying immigrants as a threat to the national cultural identity , a fear also exposed by the respective participants. Thus, the politics and the European political climate could have also had an effect on the participants' frame of thought in relation to migration. This also gives relevance to the Framing Theory which as claimed by Bohman (2014) who cites Chong & Durkham (2007), highlights how political representatives offer "interpretive models that provide meaning and help individuals make sense of their surrounding" (p.11). In fact, one of the effects of framing is political factors influencing individuals' frame of thought.

With reference to the other responses, participants affirmed that they were indifferent towards immigration, portraying that for the respective participants this topic lacks importance, while simultaneously indicating that they are not influenced by the current political climate. This is due to the fact that indifference also hints at an unbiased state.

However, the influence of politics was again seen in one participant who stated that "*in Hungary there are no immigrants, just tourists".* In this response the participant could be influenced by different things including family bias or family political views which could have been affected by an anti-immigrant propaganda advocated in his/her native country which has brought the re-election of a right-wing prime minister. This continues to highlight the fact that negative perceptions towards migration are not an issue exclusively at a local level, but is ubiquitous, further stressing the need for intercultural education. Intercultural education is further important as through learning individuals learn how to interact with people of different cultures, which also indicates learning as the *inter* of interculturalism.

4.2 Participant's Knowledge

As reviewed in Chapter 2.2.3, an important element in the Byram (2009) Model of Intercultural Communicative Competences is knowledge, which can be distinguished as knowledge about the processes of interaction and societal levels, and knowledge of one's own culture and the interlocutor's culture. During the course of the study, the former type of knowledge was given prominence during the space of discussion in order for participants to be able share ideas and perceptions, thus engaging into a dialogue with each other. The latter type of knowledge, was assessed both during the course of the study and at the end of the study. As will be discussed, the degree of knowledge that participants possessed influenced their skills of interpreting, and their ability to compare and contrast between cultures.

When examining the participants' knowledge at the beginning of the study, it was evident that participants lacked knowledge both with regards to their own culture, and to the cultures related with the Spanish language. This was observed both during the observations prior and during the first sessions. This was evident, for instance when students struggled to

mention a typical dish of their native country. Additionally, it was noted that since their teacher did not relate their respective cultures to the Spanish cultures, the participants saw the Spanish cultures as a completely independent entity, and failed to relate their reality per se. Participants also exhibited knowledge characterised by stereotypes. This was particularly depicted by one participant claiming that Spanish "*... sleep siesta every day and eat churros.*" The participants were asked whether they have ever visited Spain or if they had (if any) Spanish friends. Only a few affirmed that they have been to Spain, but no one actually knew any Spanish people. This outcome revealed the knowledge which participants brought to the study was constructed within their social groups; affirming Byram's (1997) philosophy that the knowledge about countries and identities brought to an interaction is "acquired within socialization in one's own social groups and is often presented in contrast to the significant characteristics of one's national group and identity" (p.36).

At the beginning of the study, participants also lacked knowledge in relation to cultural diversity and contact between cultures. This was evident during the first lesson when asked to mention traditional Spanish dances. Some participants mentioned tango, and when informed that tango was originally an Argentinean dance, one native participant affirmed *"u dawk mhux l-istess[79]"* claiming that Argentinean and Spanish are the same; a statement that many seemed to agree with. This is proof that at that stage, although participants saw cultural similarities between Spain and Argentina (mainly through the language), they failed to recognize their diversity. This lack of knowledge, was also confirmed upon reviewing the results of the reflective questions of the first two lessons in which: (i) two participants stated that they are familiar with the contribution of the *gitanos* in the formation of flamenco; (ii)

---

[79] "Those are the same".

two participants knew about the fact that different food (such as tomatoes, chocolate) came through contact with Latin America, with two other participants claiming to only know one type of food. This lack of knowledge, proved that the participant students found it difficult to compare and contrast between their own cultures and others which is essential in order for participants to recognize the common elements shared between cultures and the uniqueness that each culture has.

In order to analyse the participants' knowledge at the end of the study participants were asked to choose, from a series of pictures, which landscapes are found in Spain. Resultantly, all participants except one, circled the correct landscapes, exposing the fact that participants had largely acquired knowledge in relation to the multicultural nature of Spain. This further indicates that the participants became aware about the cultures related to the target language.

Knowledge acquisition about target cultures and cultures of the respective participants, increased awareness of students' self-culture. This was evident both during the course of the study, and also at the end. Case in point was during the third lesson, as participants were being familiarised with the Muslim influence in daily practice. Students were shown pictures of Muslim architecture, and one native student by recognized that "*we have something similar in Malta."* This showed that she/he is aware about the influence of other cultures in his/her own culture. Similarly, during this lesson one foreign participant recognized that numerical jargon also emanated from Muslim cultures, claiming that " ... *nearly all cultures have things that originated through Muslim influence*". This statement demonstrates a self-realization, not only on the self-culture but also on other cultures. Towards the final stages of the study, the majority of the participants were able to compare and contrast, thus

showing awareness in relation to both sets of cultures; with the majority of the participants responding positively (only four participants answered 'no') and accompanied their answers with interesting examples which included food, religion, and sports portraying how the participants are relating culture with daily life. In addition, the examples given by the participants embody the topics included during the lessons, further emphasizing that the acquisition of knowledge contributed in the development of awareness of both the self-culture and the cultures, are related to the target language.

Throughout the course of the study it was also evident that means of knowledge acquisition also had an impact on participants' reasoning and opinions. As an example, at the end of the first lesson when discussing the discrimination of *gitanos* in the Spanish society, one of the participants affirmed that without the influence of the *gitanos* the flamenco would not have its attire. Retaining the fact that in the reflective questions the same participant admitted that she/he didn't know about this influence, it exposes how when giving opinion the participant is incorporating what she/he has learnt. The acquisition of knowledge has had effects on participants' perception. This was observed, in the instance when one of the participants affirmed that she/he was surprised by the contribution of Muslims' daily practices, and who attitudinally didn't want to work with foreigners. Throughout the course of research, the same participant started to move away from prejudices and actively debated comments which had prejudicial elements.[80] Similarly, the participant teacher noted this progress, and specifically commented about it during the interview, stating, "... *as they learnt*

---

[80] This occurence was documented in the reflective journal by the comment: again one foreign student *affirmed "they shouldn't be given credit for the terrorist attacks they do"*, whereas another one claimed that "*they do a lot of bad things". Nevertheless, something which really made me feel fulfilled was the fact that participants responded by saying evil has no religion and student AM saying "dawk qas biss ikunu musulmani" (those are not even muslims), which is a very interesting comment which show that this participant isn't identifying terrorist with religion*

different things, they started to see things differently from before..." Moreover, this change of perception could also be related with the fact that participants' expectations during the course of the study were amplified. This demonstrated when reviewing responses of the reflective questions at the end of two lessons. The majority of the participants admitted that they were surprised, on both occasions, by the contribution of Muslims and *gitanos*. The change in perception could also be related to the development of participants' perceptions towards cultural diversity and migration, since as affirmed by Williams (2007), top-down processes, such as expectations and prior desires affect individuals' sensory experiences, including their judgment of events (Brief et al., 1993; David et al., 1997 as cited by Williams 2007).

For a complete interpretation of participants' knowledge, at the final stage, participants were also given an opportunity to complete a self-evaluation; an assessment for learning tool, which as seen in Chapter 2.2.5,assists learners in learning about themselves and self-reflection. The participants had four questions; two of which were related to the topics of the lessons and two of which were related to broader concepts. In the broader questions, participants were required to evaluate themselves on whether they are able to distinguish between multicultural and intercultural, and whether they can mention two cultures which influenced the Spanish cultures. The results of the former question show that none of the participants was unable to distinguish between multicultural and intercultural, that is, that by the end of the study participants are able to perceive whether they form part of a multicultural context or an intercultural one. The outcome of the latter question indicate that only 3 participants were unable to mention two cultures that have influenced the Spanish cultures, thus, underpinning that the majority of the participants were aware of the contacts between cultures in the formation of the cultures related with the Spanish language.

With regards to participants' acquiring new knowledge about other cultures, at the end of the fifth lesson, in the time allocated for the space of reflection, participants were also asked whether technology helps them learn and understand other cultures. The majority of the participants view advances of technology (internet and means of communication) as providing opportunities to learn more about different cultures, and draws them closer towards different cultures. Nevertheless, three participants disagreed, and expressed that it is still difficult to learn about cultures solely by means of the internet. Moreover, these participants, in contrast with the majority, argued that internet made society more aware of the differences rather than encouraging understanding of other cultures. Such a response may indicate that technology may be reinforcing stereotypes and constructing misleading images to users. This response could also suggest that for participants to develop cultural knowledge, cultural immersion is also required for an in-depth understanding on different cultures. This is also supported by several studies such as of Heppner et al. (2012), which state that one of the most effective ways in the development of intercultural competences or "cross-national cultural competencies" (p.436) is by immersing in another cultural context.

4.3 Participants' attitudes and behaviour

In intercultural competences attitudes refer to the attitudes that an individual has towards individuals or groups of people who are seen as culturally diverse by his/her own social group. As reviewed in the Chapter 2.2.4, these attitudes include curiosity and openness of willingness to withhold disbelief and judgment with respect to others' behaviours, and beliefs (Byram, 2009). In addition, on following the ABC Model of Attitudes (Van den Berg et al. 2006) attitudes are formed by 3 elements: (i) the affective element which involves the individuals' meanings, (ii) the behaviour element, and (iii) the cognitive component which

involves the beliefs that an individual has towards a concept. Thus, in the subsequent part of the chapter, apart from participants' attitudes of curiosity and openness to engage with others, the factors that influenced participants' attitudes and behaviour will also be reviewed, together with the participants' feelings in relation to cultural diversity, such as their feelings towards cultural discrimination.

4.3.1 Factors influencing participants' attitudes

During the course of the study, from my observations and also whilst discussing with the observing teacher at the end of the lessons, one of the factors which was identified as affecting students' attitudes was peer pressure. This was especially relevant for the natives, and as a matter of fact, as indicated in the reflection of the second lesson, one of the actions planned in order to help participants develop IC was to segregate natives and mix them in clusters with other foreigners; an occurrence which was met by resistance from both sets of students ("*ħdejn dawn jaqq[81]*", "*I don't want to stay there, they shout too much*") An occurrence which exemplified how peer pressure influenced the participants' attitudes was when one native participant, during the second lesson attempted to explain how a Maltese dish is prepared. The participant (participant AY of the reflective journal) was clearly reluctant to carry out the task.[82] Nevertheless, when the same participant was separated from his/her native peers he/she worked and interacted very well with his/her foreign peers. The influence of peers also influenced the participants' response during the space of discussion which could also have affected the participants' responses to the reflective questions. This echoes Leon

---

[81] Such comment highlights the unwillingness of the native student to sit near her foreign peers.
[82] In this instance a learning experience at both ends was produced. On one hand, the foreign participants learned about the native culture, and on the other hand, the native participant here also learned through experience how to interact with foreign participants, thus explaining to the other here offered a learning opportunity.

Festinger's (1954 as cited by Dijkstra, Pieternel *et al* 2008) Theory of Social Comparison, which contends that individuals sometimes feel the need to evaluate their opinions by comparing them with those of peers who they regard as similar. Thus, for the development of the participants' IC it was essential that participants who could influence each other's response were kept apart.

Another factor which was identified to be affecting participants' attitudes was their previous experience(s) abroad. During the course of the study the native participants were asked whether they had travelled abroad prior to the study, and if yes, whether they had travelled to destinations outside Europe. The foreign participants were also asked whether they had travelled outside Europe. From the native participants only one participant admitted they he/she had been abroad and it was in a European country, whereas from the foreigners only four participants affirmed to have travelled in a country outside of Europe.

The native participants showed resistance to working with their foreign peers and to engage in a relationship of equality with the rest. The fact that these participants have not yet been abroad, also indicates that they still have not had the opportunity to become immersed in a context within which their culture is not dominant. This also affected their perceptions because the way a person feels and behaves about certain things is linked to personal perception. This was exposed by linking this element with other responses. For instance, two of participants who have never travelled, when asked about culture, immediately related with their own. This indicates that due to lack of travelling the said participants are also lacking an awareness of other cultures. This connotation is also found in the works of Pfinster (1972, as cited by Martin 1986) who, in relation to the sojourner experience and intercultural competence, admitted that the effect of such experience was the "awareness of different

philosophies, cultures and way of life". On observation, the majority of the native participants (three of four) considered their culture as the dominant one, thus, this lack of experience could also be linked to a lack of critical culture awareness of their own culture[83]. During the space of discussion at the end of the third lesson, when asked if they would be open to travel to a Muslim country, all four native participants answered no, one of which expressed that he/she is frightened to. Such fear could be linked to the element of judgement, thus also indicating a lack of flexibility, which as affirmed by Martin (1986) includes the ability to suspend judgement. Interestingly, however, rigidity is also exposed among foreign participants. For instance, the same foreign participant who as previously mentioned indicated that he/she perceives immigration as problematic, has no desire of travelling to a Muslim country. This opinion could be influenced by the fact that the participant has never travelled outside of Europe, thus affecting his/her openness to travel in a non-European country.

In order to evaluate and interpret better participants' attitudes during the course of the study, participants were asked whether they have ever felt as a minority: seven participants did so, whereas 5 participants, four of which were the native participants, replied with a no. The seven participants who have lived a minority experience were asked about their experience, whereby they chiefly described emotions of anxiety and overwhelmingess. The latter indicates that the majority of these participants felt a huge emotional burden, which may have led to stress and subsequently anxiety. Besides, such feelings also indicate that this was not a positive experience. However, linking the response of these participants to the other responses this experience seemed to have positive effects on the affective aspects of the

---

[83] In other words, the ability of participants to critically evaluate practices and products of their own cultures.

participants' attitudes with regards to cultural discrimination. This is due to the fact that, as it will be analysed in more detail further on, six of these seven participants, unlike others, showed feelings of reaction such as anger towards cultural discrimination. Thus, as a result of being in a minority, participants are empathizing with those who are culturally discriminated. This gives relevance to Strauss' (2007) argument that those who see themselves as minorities may see others, even those who pertain to other cultural groups, as similar by the fact that they are perceived as minorities, and thus show more affective attitudes towards them.

Interestingly, albeit being in minority numerically, the native participants in this class group did not endure a minority experience, and as will be further discussed, signs of dominance were exposed by some of these participants. Thus, this implies that a numeric minority does not necessarily imply a moral minority.

4.3.2 Participants' curiosity and interest towards other cultures

Another important aspect of intercultural competences is related to participants' curiosity and interest about other cultures. These two elements were assessed during each stage of this study and this was done through my observations, as the researcher, which were also sustained by the discussions held with the observing teacher after each lesson. During the observations carried out prior to the commencement of the lessons, the lack of participants' interest and curiosity was apparent; participants did not contribute and took a passive role in the classroom. Perchance, this may be linked to the fact that their teacher considered culture as a separate entity, further portraying how their own educator did not recognize the links between language and cultures. Furthermore, the teacher presented aspects of the Spanish cultures, in isolation from the participants' reality without creating any link, hence, further to deteriorating the participants' interest and curiosity. Some participants

also questioned the motive of culture. Two participants during the second observation asked: "*Why we need to do this?*", "*How on earth is this important?*". Such comments show how participants, at the beginning of the study, saw culture as an irrelevant topic, thus affecting their behaviour in class.

This lack of enthusiasm however changed throughout the course of the study, and the participants' interest and curiosity started to increase. This was done by implementing some of the actions planned: the use of authentic media of the target culture and, the recognition of the participants' cultures during the course of the lessons. It was evident that through use of authentic media the participants' attention was captivated, and reduced misbehaviour. However, as seen during the first lesson, the participants' interest and curiosity immediately dropped, as they encountered non-authentic resources such as adapted texts, required to reach the linguistic objectives of the lessons. However, interest and curiosity also increased when the participants' cultures were included. . This also introduced a new dimension to the lessons and participants also started to ask about their own cultures, given that they lacked knowledge about them in the first place. During various instances of the study the majority of the foreign participants also asked different questions about the Maltese cultures, thus showing interest in the context they are residing in. This was seen for instance during the second lesson, which consequently brought with it the formation of an intercultural dialogue. Thus, linking the Spanish cultures with the participants' cultures also contributed to the creation of an intercultural interaction between participants. However, this interest did not seem to continue outside the classroom, as only a few participants completed the research tasks which were aimed to develop participants' skills of discovery. However, one must consider that this could have easily been due to other factors.

At the end of the study, in order to assess participants' openness and curiosity of exploring other cultures, participants were asked if after this study they would be interested in learning about other cultures and if yes, about which. Only 4 participants answered negatively, with one other participant answering yes and no,[84] whereas the rest of the participants showed interest. From the native participants, one answered, "*iva, ħalli hekk inkun nista nitgħallem kif inhi id-dinja u nies ta' madwara.*"[85] Here the participant although exempting from specifying culture(s), he/she is ready and willing to explore different cultures to increase his/her cultural awareness. In this reply the element of the learning experience is again emphasised. Similarly another participant expressed interest by replying, "*Yes, I want to travel the world and see all different things, and cultures and people."* Apart from showing interest and curiosity, this participant is also showing a degree of enthusiasm which emits eagerness to engage and become familiarised with other cultures.

Cultures mentioned by the participants were cultures related with: Japan, Russia, USA and even Ancient Greece. Such examples show that the participants are mentioning cultures related with countries and communities which have been powerful (Ancient Greece) or which through their cultural products and power are exerting influence at a global level (Russia, and USA). However, these examples could also implicate a much deeper meaning, since participants could be exposing the fact that they are interested in cultures related with countries referred to as superpowers and are seen as superior to the others.

At the end of the study, student interest in each other cultures was also exposed by the observing teacher. Moreover, the teacher claimed that participants "*...like the*

---

[84] Here the participant said: *I already know much about different cultures and I don't need to learn more but I wouldn't mind learning more*
[85] "*Yes so I can learn about the world and its people*"

multiculturalism lessons, as they ask for them and prefer them." possibly indicating that participants prefer and show more interest in lessons which include different cultures. This could also have a pedagogical benefit which was also exposed during the interview as the teacher, "*Through other cultures, and the Spanish culture and relating them with their own culture, they can relate more and understand better other cultures.*" This showed that students better understood the target culture when they linked it with their own cultures. Lastly, after the end of the study the teacher expressed that participants are asking more about cultural lessons and look forward to them. Although this may appear at first glance a positive thing, in reality it could also hint that language items are not being contextualised through the cultural content, or that culture is still being recognized as a separate entity, thus not exposing students to the relationships between language and cultures.

4.3.3 Participants' feelings towards other cultures.

Feelings towards other cultures form part of the effective element of participants' attitude and therefore it was fundamental to assess them at different stages of the study. This was chiefly done during the spaces of discussion and subsequently by the reflective questions, and finalized by means of a questionnaire conducted at the end of the study. Participants were asked different questions through which different topics emerged, such as feelings towards cultural discrimination, or predicted feelings if participants had to live in another context for a substantial period of time.

The topic of cultural discrimination was discussed towards the end of the first lesson, through the discrimination of the gitanos in the Spanish society. Here, participants even though recognizing the contribution of the gitanos in flamenco, a fair share of the class showed indifference towards their discrimination. This was confirmed when reviewing the

results of the reflective questions as seven participants felt no emotion with regards to such discrimination. Moreover, the lack of empathy which these participants showed was also made evident by certain comments which the said participants wrote such as: "*nothing at all, no empathy or anything - just nothing*"; a similar response from a native participant, "*ma tagħmillix differenza għax mhux Malta*"[86]. The latter comment also shows how the participant failed to recognize any relevance in issues which do not pertain to his/her cultural context. This is also proof that this participant was still unable to decentralize from his/her own cultural context. However, the fact that the Spanish gitanos are far from the participants' reality, their level of sensitivity could also have been affected. This was recognized when discussing cultural discrimination at the end of the second lesson which dealt the topic of food, in which participants showed more disagreement towards this type of discrimination.

Meanwhile, the other five participants exposed sentiments of frustration (two participants), a feeling which one feels when a desired outcome is not reached, which could be equally for all. The other feelings exposed by the participants were anger, annoyance and sadness (three participants); feelings which show an intense emotional response. Contrastingly, such feelings also indicate these participants are empathizing and associating with victims of cultural discrimination. The importance of empathy was also raised during the interview held with the teacher at the end of the study, in which he/she related to the school context he/she is in. The participant teacher emphasised that educators should help students develop empathy, especially towards minorities especially those who have different religions, which he/she perceives as the key element causing conflicts between cultures. This is also seen in Kilp (2011), who claims that in the current contemporary context, religion has

---

[86] "I am indifferent to the discrimination of the gitanos, since this does not happen in Malta".

97

remained as a symbol in the construction of the self and the other. Thus, empathy is also an essential part of intercultural competences which also gives relevance to Zhu's (2011) notion that empathy is a prerequisite and assurance for effective communication between cultures.

During the course of the study participants were also asked how they would feel if they had to live in Latin America (linking with the cultures related to the Spanish language) for a substantial amount of time, insofar to assess how participants would feel if they were to immerse in a different cultural context. The majority of the participants (eight students) indicated that they would be content to do so, as they would get the opportunity to explore new things and visit new places, thus indicating their openness. However, among these eight participants only one was a native participant. This majority could therefore be a result of the fact that the foreign participants are already immersed in a context which they consider culturally different, thus showing how travelling experiences effects the affective part of the individual attitudes. Among these participants, two of which showed   interest in becoming culturally immersed indicated that they would still feel anxious being surrounded by people who they are unfamiliar with. This indicates that although they are open, they still feel a certain emotion of distress. This feeling of anxiety was highlighted by the other three native participants, one of also claimed that he/she would also feel scared of the unknown. Such feelings, contrast with the dominant behaviour shown throughout the study, and exposed an element of fear and uneasiness. This could also be concurrent with the fact that these participants were very restricted to their culture and also because these participants had never experienced a scenario in which they were a minority.

At the end of the study, in order to assess participants' feelings towards other cultures, participants were asked about how they personally felt after the study when meeting people

from different cultures. Two of the native participants still feel scared when coming to contact with people from different cultures, indicating that these participants feel threatened by other cultures, and are still not ready to withhold judgement. In contrast, one other native participant claimed that he/she feels indifferent, thus showing that he/she would not be emotionally affected. Another participant who had previously claimed that he/she would feel anxious living in another country, feels interested in meeting people of other cultures, and is now perceiving the experience as a source of learning.

From the remainder of the participants, three claimed to feel interested, and another three participants felt curious, thus, seeing diversity as a learning opportunity. Moreover, one of these participants also indicated that he/she felt enthusiastic which insofar show his/her interest, whereas two other participants indicated that they would not feel any emotional response.

4.1 Participants' interrelationships and group climate

At the beginning of the study as documented in the reflective journal it was evident that participants were segregated between foreigners and native participants. The traditional structure of the classroom also contributed to this segregation, as participants sat in different parts of the classroom as depicted in Fig.1 of the reflective journal. Thus, one of the first actions was implementing a change to the classroom structure into mixed clusters. However, after the second lesson it became evident that participants still divided themselves. Therefore, the participants' seating was changed - an adjustment which was met by resistance. However, this also exemplifies how educators need to take the initiative to construct intercultural settings, as participants will most likely work and interact with those they consider as similar.

An element which also affected the classroom climate at the beginning of the study was the conflicts between native and foreign participants, which further divided the group. It was noted that the native participants used the Maltese language for 'othering' which as stated by Abdalleh-Pretceille (2006 as cited by Dervin) is a process of "creating the other", by disregarding the subjectivity and individuality of an individual. This was seen for instance by one native participant replying to another foreign participant,*"aqtagħa naqra u tgħallem tkellem bil-Malti",[87]* or during the observations carried out prior the commencement of the lessons when one participant stated, *"bil-Malti Mrs ... aħna Maltin."[88]* The latter comment also shows how through 'othering' participants are reinforcing their identity as part of the dominant culture, which also gives relevance to Gillespie's (2007) assertion that in the process of 'othering' differentiation is also done in order to reinforce and protect the self.[89] In addition, through the aforementioned comments, Maltese is also seen as a part of a non-communicative identity.

Nevertheless, this scenario began to change and the participants' interrelationships started to improve. This observation was also supported by the observing teacher, who in the interview affirms that "*they were a difficult group which did not interact with each other, but after the second lesson they started to improve*". Various factors contributed to this improvement including: (i) the cooperative tasks, and (ii) the discussions and also the creation of dialogic space in which participants had the opportunity to view aspects such as cultural diversity from different perspective. Moreover, it was also perceived that the discussion and

---

[87] "Shut up, and learn how to talk in Maltese"
[88] "In Maltese, because we are Maltese".
[89] In addition, there were different instances at the beginning were the Maltese language was also used to create a scenario of us versus them. For instance, during the second lesson when different native participants were asked to translate in English so that their classmates would understand in which the majority rejected.

the space of reflection gave participants a more active role in the class, and consequently continued to empower them. Nevertheless, the action which contributed the most to a better classroom climate was when the group of native participants was separated and put into clusters with foreigners. As a result, the native participants' dominant behaviour changed drastically, which could have also been due to the fact that these participants were in a minority, thus affecting their attitude and behaviour.

At the end of the study after discussing the difference between multicultural and intercultural, the participants were asked on whether they perceived their classroom as multicultural or intercultural, in order to examine how participants perceived their group. The majority of the participants (seven) affirmed that they regarded their group as intercultural. Among the reasons given by the participants, were those who highlighted the element of communication by claiming that "*we try to talk to each other*" and "*we collaborate and speak to each other*"; reasons which embed one of the distinctions that Meer and Mooded (2010) do between multicultural and intercultural - that of interaction and dialogue. One of the important elements in the creation of spaces of dialogue, as declared by Kasvactus and Aika (2011) is openness to share ideas; an element mentioned by the participants and which also sheds light on com, for instance, *"... we collaborate and share ideas."* This rationale also includes the elements of common concerns and of collaboration and cooperation which is another aspect important for an intercultural environment. This also brings the creation of interdependencies between participants.

Meanwhile, three participants viewed their group as being multicultural, by saying that *"we still have conflicts between each other"*, and *"because there are a lot of differences."* Here, the two elements which are pointed out are differences and conflict, which the participants

perceive to be distancing their group from being intercultural. This also exposes the fact that the participants are unable to recognize diversity and conflicts as being at the core of an intercultural community. This is also stated by Palmer (1987), *"a healthy community includes conflict at it is very heart…"* (pg.87). The other participant of the mentioned three, saw the group as multicultural by stating *"because we're Maltese"*. Such response indicates that the participant although he/she recognizes different cultures in class she/he is still showing an attitude of groupism, and thus is distancing himself/herself from being interculturally competent. This response characterizes the resistive attitude that was shown by some native participants which also embodied one of the barriers for creating an intercultural environment. Other replies include one participant unable to decide, "*neither because we sometimes work with each other and sometimes not*" , perhaps indicating that in certain lessons participants are able to effectively work and collaborate with each other, thus engaging in an intercultural atmosphere, whereas in others they do not. This could also possibly suggest that it might be incumbent upon educators to foster a certain level of cooperation in order to enhance an intercultural climate in class.

In conclusion, at the end of the study, while discussing the participants' interrelationships and classroom climate with the observing teacher, he/she confirmed that an improvement was shown, *"they collaborate more with each other although some still find it difficult."* This remark further explains how some participants, albeit being at the end of the study still resisted collaboration with others. Thus, a review of the participants' interrelationships and classroom climate during the course of the study was done. Nonetheless, the improvement shown was noticed by some participants themselves as recorded in the questionnaire. When asked if these five lessons affected their way of viewing other cultures, one participant

affirmed that it did, especially in "*... the way we talk to each other*", which could be in reference to the way of communication within the group of participants.

Chapter 5: Conclusion

5.1 General conclusions

When relating the findings and the interpretations discussed throughout the Analysis in Chapter 4, with the main research question of the study[90] various factors may be discussed.

The findings indicate that through the set of lessons of this study, participants' perceptions towards the concept of culture and aspects related with cultural diversity were altered and improved. Nonetheless, some participants still rigidly related the concept of culture with skin colour or limited it to the nation states, albeit in the final stages of the study. Having said this, among the students' groups, there were participants, who shifted away from linking culture to something related to the typical and the traditional, to more aspects of life, which eventually allowed participants to broaden their knowledge and perception on the commonalities and the uniqueness of cultures.

The learning experience which was offered throughout the teaching of Spanish, also allowed participants to change their perceptions towards cultures, as seen with the majority of the participants who indicated this learning experience as a key factor in the change of their perceptions. Moreover, this change in perception was also unearthed in relation to the way participants regarded contact between cultures and immigration. Finally, the majority of the participants regarded contact between different cultures as something positive, indicating that the participants were aware of the benefits of a multicultural society. This related to one of the questions which accompanied the main research question of this study.[91] This change of perception could also have been influenced, since through the lessons and through spaces of discussions, participants recognized the contributions of different cultures in everyday life. This

---

[90] "How is the teaching of Spanish and cultures related to the Spanish can help students develop intercultural competences?"

[91] How can the teaching of Spanish language help students recognize the benefits of a multicultural society?

was linked with the secondary research question[92]. This recognition was exposed, as reviewed in the previous chapter, at the end of the third and fifth lesson and from the self-evaluation. Nonetheless, at the end of the study, three participants still regarded migration as a problem, which could indicate that for some participants it is not considered something related to humanity and morality, but to politics and legality.

With reference to the second theme identified, the interpreted findings also indicate that through knowledge acquired throughout these lessons, participants have moved away from a stereotypical image of the target language cultures and from the stereotypes and prejudice which affected the way they regarded other cultures.

This study also showed the factors which affected the participants' attitudes and behaviour in their development of IC, such as being in a minority and the previous experience of travelling. In addition, through these lessons, participants' interest and curiosity with respect to other cultures was also enhanced, even though as interpreted, participants could be interested in exploring cultures related to countries considered as superior. The development towards intercultural competences was seen especially with respect to the native participants, who through these lessons, two participants (from four), expressed their feelings when coming to contact with other cultures, that altered from anxiousness to indifference (no emotional affect or interest) and interest, respectively.

The change in perceptions and attitudes, together with knowledge acquisition which took place through these lessons, were also fundamental in the improvement of the classroom climate and interrelationships between participants, which reflected intercultural interrelationships between participants that involve intercultural competences. As reviewed, in contrast with the beginning of the study whereby participants were segregated between natives

---

[92] "How can the teaching of Spanish language and cultures help students recognize the contributions of different cultures in every day life?"

and foreigners, interrelationships and group climate were enhanced by offering spaces of discussions and reflection, and spaces in which participants shared ideas. This sharing of ideas, as indicated by participants at the end of the study, is identified as the factor which defines their class as intercultural. Moreover, as discussed throughout these lessons, participants (especially native participants) engaged in experiences which also affected their behaviour when coming in contact with students of different cultures such experiencing being in a minority. All these factors affected participants' inclusive attitudes, thus relating this with third research question which accompanied the main research question[93].

Intriguingly, through this study, knowledge acquisition about the target culture and other cultures increased participants' awareness of the self-culture. Participants increased their ability to compare and contrast their cultures with the cultures related to the target language, thus not solely focusing on differences by also recognizing the commonalities, some of them which embodied topics of the lessons. This awareness was also perceived during the course of the study, when participants asked different questions about their own cultures. Their questions bestowed a further dimension to the lessons, as participants were not only aware about diversity of cultures in the Spanish cultures but also about their own. This was seen for instance during the third session when introducing aspects related to the Muslim influence on architecture and participants showed interest in whether their culture had any Muslim influence per se. This awareness was further enhanced by the completion of the final task of the study, in which participants had to search something related to their cultures in which there are influences seen in the cultures related to the Spanish language. Participants participated enthusiastically, more than in the other tasks, which could indicate that participants showed increased interest in discovering cultural influences in their own cultures. Moreover, taking into consideration the

---

[93] *How can the teaching of Spanish language and cultures related to the language help students develop inclusive attitudes towards people with different cultures.*

fact that cultures included shared patterns of behaviour and interaction, as seen in the definition applied for this study, knowledge acquisition about cultural diversity also influenced participants' awareness in relation to behaviour with regards to cultural diversity. This was made evident in the penultimate session of the study when discussing the difference between intercultural and multicultural. Here when discussing what needs to be done for a society to become intercultural, emphasising the element of interaction, different participants were misconstrued with one native participant asking "*imma mhux l-aqwa li ma jiġġieldux?*", exposing his/her preconception about cultural diversity. Thus, through this session participants started to become aware of what needs to be done in order to move from the multicultural to intercultural. In general terms, knowledge acquisition about other cultures also positively affected interaction within the group. This was also exposed, by participants´ comments mentioned in the previous chapter: "*yes we can communicate better since we know more*" and "*yes the way we talk to each other*".

In conclusion, the development of intercultural competences was identified. This was indicated as participants' perception of culture changed from relating culture to the traditional to more aspects of everyday life, enabling participants to see the commonalities between cultures. This was done by including during the lessons things related to everyday life such as food (lesson two), and technology (lesson 5). The development of IC through these lessons was also indicated by the increase in curiosity and interest towards other cultures, which was enhanced by including in the lesson cultures related to the participants. Moreover, knowledge acquisition which was accompanied in each lesson through spaces of discussion and reflection, also influenced the change of the participants' perception towards the contact between cultures and also towards the recognition of the contribution of different cultures in daily practice. Thus, knowledge acquisition together with the spaces of discussion and reflection also contributed in

striving towards the social objective[94] and the educational objective[95] of the study, which intertwine with the main objective. In addition, knowledge acquisition about the other made students more aware about the self, which helped them recognize the diversity in their own cultures. Lastly, the development of IC was also exposed by an improvement in the classroom climate and group interrelationships, which exposed intercultural relationships between participants. These were enhanced, as participants were mixed together, and thus encourage to engage in cooperative learning and discussions. In addition, certain participants (natives) also engaged in experiences which affected their attitudes towards students with other cultures, which also influenced in their development of IC, such as the experience of being in a minority. This also contributed to the striving towards another objective which intertwined with the main objective, that of helping students in developing inclusive attitudes.

5.2 Recommendations

Based on the findings of this study, one may consider the following recommendations to enhance the development of students' intercultural competences, within Spanish as a foreign language classroom and thus, engage better with a multicultural classroom. Educators can:

- Relate the target language cultures with the students' cultures, thus showing the links between both sets of cultures.
- Recognize students' cultures as a fundamentality of the learning process.
- Enhance students' intercultural awareness by exposing them to the influences of different cultures in daily life and to the benefits of multiculturalism.
- Accompany knowledge acquisition by spaces of discussions and reflection which support students to adopt different perspectives.
- Engage students with different cultures (even if met by resistance and misbehaviour at first) in cooperative learning activities and dialogue.

---

[94] To help students recognize the benefits of a multicultural society.
[95] To help students recognize the contributions of different cultures in things we do in everyday life.

5.3 Limitation of the study

Although this research was carefully prepared there were some limitations. Firstly, time was a primary limitation, as this study was limited to the time at the disposal of the teacher from whom I took the class and also to the school schedule. Secondly, this research took place in a secondary school setting, thus it pertains only to the secondary level of education. This research was also limited to a state school, therefore relating to one sector of education in Malta. Lastly, even though this study was conducted with an adequate number of participants, it was still limited to the number of students available in one group of students with a Spanish option.

5.4 Suggestions for further studies

A number of suggestions for further research was also reflected upon the end of the study. These include:

- A study which focuses on the development of IC in another foreign language classroom which could also develop comparisons between the foreign languages and investigate if the language itself influence in the development of IC.
- A study which focuses on the development of IC at a primary level, thus investigating the development of IC from a younger age.
- A research focusing on the development of IC in Church schools and independent schools, which could also draw comparisons between the three sectors of education in Malta, and unearth how these sectors, can influence students' attitudes (and consequently their development of IC).
- An enquiry which focuses on the development of IC, within a larger span of time and a larger sample of participants.

5.5 Final remarks

Working on this research, and through the experiences gained from the teaching practice, I have recognized that the development of intercultural competences is essential in order to foster the development of intercultural skills. These skills enhance the classroom as a learning community as it facilitates the mutual learning processes.

Chapter 6: References

Alcón Soler, E. and Safont Jordà, M. (2007*). Intercultural language use and language learning*. Dordrecht: Springer.

Anderson, B. (2006). *Imagined communities: Reflections on the origin and spread of nationalism*. Verso Books.

Avruch, K. (1998). *Culture and conflict resolution.* Washington DC: United States Institute of Peace Press.

Bakhtin, M.M., Holquist, M. & Emerson, C. (1981). *The dialogic imagination: four essays*, University of Texas Press.

Baleghizadeh, S. (2015). *The Procedural Syllabus and the Task Syllabus: How Similar, How Different?.* [Online] Available at: http://dx.doi.org/10.19183/how.22.2.153 [Accessed 17th September 2017].

Barker, C. (2004). *The Sage dictionary of cultural studies*. 1st ed. London: SAGE Publications Ltd, pp.44-45.

Barrett, M., Byram, M., Lázár, I., Mompoint-Gaillard, P. and Philippou, S. (2014). *Developing intercultural competence through education*. Strasbourg: Council of Europe Publishing.

Bauman, Z. (2006). *Liquid modernity.* Cambridge, UK: Polity Press.

Bennett, M.J. (1998). *Developmental model of intercultural sensitivity*. John Wiley & Sons, Inc.

Bohman, A. (2014). *Anti-immigrant attitudes in context: The role of rhetoric, religion and political representation*. [Online] Available at : https://www.diva-portal.org/smash/get/diva2:714517/FULLTEXT03.pdf [Accessed 12th January 2018].

Booth, T. (2003). Interculturalism, Education and Inclusion (Book Review). *British Journal of Educational Studies*, [Online], 51(4), pp.432–434 Available at: http://www.jstor.org.ejournals.um.edu.mt/stable/1555920 [Accessed 15th January 2018].

Borg, S. (2001). *The research journal: A tool for promoting and understanding researcher development*. Language Teaching Research, 5(2), 156-177.

Bowden, J. and Marton, F. (2004). *The University of Learning: Beyond Quality and Competence*. London: Routledge Falmer.

Boys, C. (1995). *National vocational qualifications: The outcomes-plus model of assessment*. In A. Edwards & P. Knight, (Eds.), Assessing competence in higher education. London: Kogan Page.

Braun, V., & Clarke, V. (2006). *Using thematic analysis in psychology*. Qualitative research in psychology, 3(2), 77-101.

Brink, H.I.(1993). *Validity and reliability in qualitative research*. *Curationis*, *16*(2), [Online], pp.35-38 Available at : http://curationis.org.za/index.php/curationis/article/view/1396 [Accessed 9th December 2017].

Brown, H. D. (2000). *Principles of language learning and teaching* (4th ed.). White Plains, New York: Addison Wesley Longman Inc.

Byram, M. (1989). *Cultural Studies in Foreign Language Education.* Clevedon: Multilingual Matters.

Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon: Multilingual Matters.

Byram, M. (2009). 'Intercultural competence in Foreign Languages', in D.K. Deardorff, The SAGE Handbook of intercultural Competence, United States of America: SAGE Publications, Inc, pp. 321-332.

Byram, M., & Zarate, G. (1994). *Definitions, objectives and assessment of socio-cultural competence.* Strasbourg: Report for the Council of Europe.

Campbell, L. (1997). *The Sapir-Whorf hypothesis*. [Online] Available at: http://venus.va.com.au/suggestion/sapir.html [Accessed 18th November 2017].

Canale, M. and Swain, M. (1980). *Theoretical Bases of Communicative Approaches to Second Language Teaching and Testing*. Applied Linguistics, [Online], 1, pp. 1-47 Available at : https://www.researchgate.net/profile/Merrill_Swain/publication/31260438_Theoretical_Ba ses_of_Communicative_Approaches_to_Second_Language_Teaching_and_Testing/links/0c9 60516b1dadad753000000/Theoretical-Bases-of-Communicative-Approaches-to-Second-Language-Teaching-and-Testing.pdf [Accessed 10th December 2017].

Candlin, C. (1993). Task-based educational approaches. In *Language programs in development projects: Proceedings of the AIT RELC conference*, [Online], pp. 225-237. Available at : http://www.langdevconferences.org/publications/1993-BangkokThailand/19%20Task-Based%20Educational%20Approaches%20-%20Christopher%20N%20Candlin%20-%20Colloquium%20Papers.pdf [Accessed 11th January 2018].

Carr, W., & Kemmis, S. (1986). *Becoming critical: Education, knowledge and action research*. Routledge.

Cherney, I. (2011). *Active Learning*. [Online] Available at : https://www.researchgate.net/publication/283081159_Active_Learning. [Accessed 3rd March 2018].

Cohen, L., Manion, L. and Morrison, K. (2007). *Research methods in education*. Routledge. [Online] Available at : https://islmblogblog.files.wordpress.com/2016/05/rme-edu-helpline-blogspot-com.pdf. [Accessed 23th Febuary 2018].

Creswell, J. W. (2012). *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications.

Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches (4th ed.).* Thousand Oaks, CA: Sage.

Council of Europe. (2001). Common European framework of reference for languages: learning, teaching, assessment. Cambridge, U.K., Press Syndicate of the University of Cambridge.

Crotty, M. (1998). *The foundations of social research: Meaning and perspective in the research process.* Sage.

Centro Virtual Cervantes (2008). Diccionario de términos claves de ELE [online]. Available at: https://cvc.cervantes.es/ensenanza/biblioteca_ele/diccio_ele/default.htm. [Accessed 17 November 2017].

Deardorff, D. (2004). *The identification and assessment of intercultural competence as a student outcome of internationalization at institutions of higher education in the United States*. Degree of Doctor. North Carolina State University. [Online] Available at : https://repository.lib.ncsu.edu/bitstream/handle/1840.16/5733/etd.pdf?sequence=1&isAllowed=y [Accessed 16th December 2017].

Deardorff, D. (2009). *The Sage handbook of intercultural competence*. United States of America: SAGE Publications, Inc.

Denzin, N.K. and Lincoln, Y.S. (2005). *The Sage handbook of qualitative research*. 3rd Ed. Sage.

Dervin, F. (2006). *Cultural identity, representation and othering*. [Online] Available at : https://pdfs.semanticscholar.org/d3bd/93b08abc5ed18277617d85190bc4ac01b8ac.pdf [Accessed 15th May 2018]

Diener, E. and Crandall, R. (1978). *Ethics in social and behavioral research*. U Chicago Press.

Dietz, G. (2007). Keyword: Cultural diversity. *Zeitschrift für Erziehungswissenschaft*, [Online] 10(1), pp.7-30 Available at: https://www.researchgate.net/publication/237076746 [Accessed 8 September 2017].

Dijkstra, Pieternel et al. (2008). Social Comparison in the Classroom: A Review. *Review of Educational Research, 78(4),* [Online] pp.828–879 Available at :http://www.jstor.org/stable/40071147 [Accessed 25th May 2018].

Doughty, C. and J. Williams (eds). (1998). *Focus on Form in Classroom Second Language Acquisition*. Cambridge: Cambridge University Press.

Dovidio, J.F., Hewstone, M., Glick, P. and Esses, V.M. (2010). *Prejudice, stereotyping and discrimination: theoretical and empirical overview*. The SAGE handbook of prejudice, stereotyping and discrimination, [Online] pp.3-29. Available at : https://pdfs.semanticscholar.org/b1ce/a4d91d9593ba5b9790c8159bf35004cd8ac5.pdf [Accessed 14th March 2018].

Earl, L. and Katz, S. (2006). *Rethinking classroom assessment with purpose in mind*. Winnipeg: Manitoba Education, Citizenship and Youth.

Elmes, D. (2013). The relationship between language and culture. *Annals of Fitness and Sports Sciences*, *46*(3), [Online] pp.11-18 Available at : http://www.academia.edu/download/34204271/46-11.pdf [Accessed 20th February 2018].

Estaire, S. & Zanon, J. (1994). *Planning classwork : a task based approach*, Macmillan Heinemann

Fang, T. (2006). From "Onion" to "Ocean": Paradox and Change in National Cultures. *Int. Studies of Mgt. & Org.,.*[online] *vol. 35, no. 4, Winter 2005–6, [Online] pp. 71–90* Available at : http://ibr.hi.is/sites/ibr.hi.is/files/fang-2006.pdf [Accessed 10th December 2017].

Fantini, A. (2006). *Exploring and Assessing Intercultural Competence*. [Online] Available at : http://digitalcollections.sit.edu/cgi/viewcontent.cgi?article=1001&context=worldlearning_p ublications [Accessed 20th December 2017].

Foster, B. and Norton, P., 2012. Educational equality for Gypsy, Roma and Traveller children and young people in the UK. *The Equal Rights Review*, *8*, pp.85-112. [Online] Available at : http://www.equalrightstrust.org/sites/www.equalrightstrust.org/files/ertdocs/ERR8_Brian_ Foster_and_Peter_Norton.pdf [Accessed 19 May 2018].

Furnham, A. and Bochner, S. (1986). Culture shock. Psychological reactions to unfamiliar environments. *Culture shock. Psychological reactions to unfamiliar environments.*

Galloway, V. (1992). *Toward a cultural reading of authentic texts*. Yartmouth, ME: Intercultural Press.

Garrett-Rucks, P. (2016). *Intercultural competence in instructed language learning*. 1st ed. Georgia: Information Age Publishing Inc.

Geertz, C. (1983). *Local knowledge.* New York: Basic books.

Georgiou, M. (2011). *Intercultural competence in foreign language teaching and learning: action inquiry in a Cypriot tertiary institution*. EdD thesis. University of Nottingham. [Online] Available at : http://eprints.nottingham.ac.uk/11866/1/Intercultural_%20competence_in_FLL.pdf [Accessed 12th October 2017].

Giddens, A. and Griffiths, S. (2006). *Sociology*. 5th ed. Cambridge: Polity.

Gillespie, A. (2007). Collapsing Self/Other positions: Identification through differentiation. *British Journal of Social Psychology*, 46(3), [Online] pp.579–595 Available at : http://web.a.ebscohost.com.ejournals.um.edu.mt/ehost/pdfviewer/pdfviewer?vid=2&sid=e f4ded37-5bd4-41bb-8640-926a71dcec8b%40sessionmgr4008 [Accessed 5th May 2018].

Gipps, C. (1994). *Beyond testing*. London: The Falmer Press.

Gray, D. (2004). *Doing research in the real world*. 1st ed. Los Angeles: Sage.

Guba, E. G., & Lincoln, Y. S. (2005). *Paradigmatic controversies, contradictions, and emerging confluences, revisited*. The Sage handbook of qualitative research

Heppner, P. P., Wang, K. T., Heppner, M. J., & Wang, L. (2012). *From cultural encapsulation to cultural competence: The cross-national cultural competence model*. In N. A. Fouad, J. A. Carter, & L. M. Subich (Eds.), *APA handbook of counseling psychology, Vol. 2: Practice, interventions, and applications* (pp. 433-471). Washington, DC: American Psychological Association.

Hofstede, G., Hofstede, G. and Minkov, M. (2010). *Cultures and organizations*. New York, NY: McGraw-Hill.

Hudson, R. A. (1996). *Sociolinguistics*. 2nd edn. Cambridge: Cambridge University Press.

Hudson, R.A. (1981). Some issues on which linguists can agree. *Journal of Linguistics* 17, 333-43.

Jahoda, G. (2012). Critical reflections on some recent definitions of "culture". *Culture & Psychology*, [Online] 18(3), pp.289-303 Available at: http://journals.sagepub.com/doi/abs/10.1177/1354067X12446229 [Accessed 7th August 2017].

Johnson, D., & Johnson, R. (1999). Making Cooperative Learning Work. *Theory Into Practice,* [Online], *38*(2), 67-73 Available at: http://www.jstor.org/stable/1477225 [Accessed 5th January 2017].

Kemmis, S. and McTaggart, R. (2005). Communicative action and the public sphere. *The Sage handbook of qualitative research*, *3*, [Online]pp.559-603 Available at : https://us.corwin.com/sites/default/files/upm-binaries/21157_Chapter_10.pdf [Accessed 14th May 2018].

Kilp, A. (2011). Religion in the construction of the cultural "self" and "other". *ENDC Proceedings*, *14*, [Online] pp.197-222 Available at : http://www.academia.edu/download/32154107/Kilp_2011_religion_in_construction.pdf [Accessed 20th May 2018].

Kramsch, C. (1995). The cultural component of language teaching. *Language, culture and curriculum*, *8*(2), [Online] pp.83-92 Available at : http://tujournals.ulb.tu-darmstadt.de/index.php/zif/article/download/741/718 [Accessed 28th January 2018].

Kramsch, C. (2013). *Culture in foreign language teaching. Iranian Journal of Language Teaching Research 1(1),*[Online] pp.57-78 Available at : https://eric.ed.gov/?id=EJ1127430 [Accessed 10th November 2017]

Kramsch, C. J. (1993). *Context and Culture in Language Teaching*. Oxford: Oxford University Press.

Krashen, S.D. (1982). Principles and practice. *Learning*, *46*(2), [Online] pp.327-69 Available at : http://www.academia.edu/download/36506680/Principles_and_Practice_Steven_Krashen.pdf [Accessed 20th May 208].

Larsen-Freeman, D. (2001). Teaching Language: From Grammar to Grammaring. Boston, MA: Heinle & Heinle.

Levers, M.J.D., 2013. Philosophical paradigms, grounded theory, and perspectives on emergence. *Sage Open*, [Online]*3*(4) Available at : http://journals.sagepub.com/doi/abs/10.1177/2158244013517243 [Accessed 25th May 2018].

Lincoln, Y. and Guba, E. (1985). *Naturalistic inquiry*. Beverly Hills, Calif.: Sage Publications.

London: Falmer.

Long, M.H. and Crookes, G. (1992). Three approaches to task-based syllabus design. *TESOL quarterly*, *26*(1), [Online], pp.27-56 Available at : https://scholarspace.manoa.hawaii.edu/bitstream/10125/38603/1/Long%20%26%20Crookes%20(1991)_WP10(1).pdf [Accessed 10th February 2018].

Mack, L. (2010). *The Philosophical Underpinnings of Educational Research*. [Online] Available at : http://en.apu.ac.jp/rcaps/uploads/fckeditor/publications/polyglossia/Polyglossia_V19_Lindsay.pdf. [Accessed 8th March 2018].

Martin, J.N. (1987). The relationship between student sojourner perceptions of intercultural competencies and previous sojourn experience. *International Journal of Intercultural Relations*, *11*(4),[Online] pp.337-355 Available at : https://files.eric.ed.gov/fulltext/ED280089.pdf [Accessed 10th May 2018].

Mazur, B. (2010). Cultural Diversity in Organisational Theory and Practice. J*ournal of Intercultural Management,* [Online] *Vol. 2, No. 2, November 2010, pp. 5–15* Available at : http://www.joim.pl/pdf/MAZURv2n2.pdf [Accessed 20th February 2018].

McCaslin, M.M. and Good, T.L.(1996). *Listening in classrooms*. HarperCollins.

Meer, N. and Modood, T. (2011). *How does Interculturalism Contrast with Multiculturalism?,* Journal of Intercultural Studies, [Online] DOI:10.1080/07256868.2011.618266 [Accessed 20th January 2018].

Moate, J. (2011). Dialogic Space and Religious Education. *Kasvatus & Aika*, [online] 5(4) Available at : http://elektra.helsinki.fi/oa/1797-2299/5/4/dialogic.pdf [Accessed 15th October 2017].

National Statistics Office (2018). *Population Statistics (Revisions): 2012-2016*. [Online] Valletta: National Statistics Office Available at: https://nso.gov.mt/en/News_Releases/View_by_Unit/Unit_C5/Population_and_Migration_Statistics/Documents/2018/News2018_022.pdf [Accessed 4th May 2018].

Negro, Isabel. (2013). *Teaching culture in the foreign language classroom* [Online] Available at : https://www.researchgate.net/publication/261099295_Teaching_culture_in_the_foreign_language_classroom [Accessed 18 May 2018].

Nunan, D. (2004). *Task-Based Language Teaching*. Cambridge: Cambridge University Press.

O'Reilly, Williams and Barsade . (1997). Group demography and innovation: Does diversity help?. *Research on Managing Groups and Teams*, 1, [online], pp.183-207 Available at :

https://www.researchgate.net/publication/232505430_Group_demography_and_innovatio n_Does_diversity_help [Accessed 12th September 2017].

Oppenheim A.N. (1992). *Questionnaire Design, Interviewing and Attitude Measurement: new edition*. Continuum: London and New York, pp. 100–117.

Palese, E. (2013). Zygmunt Bauman. Individual and society in the liquid modernity. *SpringerPlus*, *2*(1), [online] p.191. Available at : https://link.springer.com/article/10.1186/2193-1801-2-191 [Accessed 3rd February 2018].

Palmer, P.J. (1987) *Community, Conflict, and Ways of Knowing: Ways to Deepen Our Educational Agenda Change,* [Online] 19(5), pp.20–25 Available at: http://www.jstor.org.ejournals.um.edu.mt/stable/40164662 [Accessed 3rd February 2018].

Pastor Cesteros, Susana. (2004). *Aprendizaje de segundas lenguas. Lingüística aplicada a la enseñanza de idiomas*, Alicante: Secretariado de Publicaciones de la Universidad de Alicante.

Penny, R., (1991). A history of the spanish language. Cambridge: Cambridge University Press.

Plaut, V.C., Garnett, F.G., Buffardi, L.E. and Sanchez-Burks, J., 2011. "What about me?" Perceptions of exclusion and Whites' reactions to multiculturalism. *Journal of Personality and Social Psychology*, *101*(2), [Online] p.337 Available at: http://psycnet.apa.org/record/2011-08638-001 [Accessed 18th May 2018].

Polit, D., and Hungler, B. (1991). *Nursing research*. Philadelphia : Lippincott.

Richards, J. C., & Rodgers, T. S. (2001). *Approaches and methods in language teaching*. Cambridge, Cambridge University Press.

Richards, J. C., & Schmidt, R. (2010). *Longman dictionary of language teaching and applied linguistics* (4th ed.). Harlow, UK: Routledge.

Rios, K. and Wynn, A.N. (2016). Engaging with diversity: Framing multiculturalism as a learning opportunity reduces prejudice among high White American identifiers. *European Journal of Social Psychology*, *46*(7), [Online] pp.854-865 Available at: http://onlinelibrary.wiley.com/doi/10.1002/ejsp.2196/full [Accessed 23rd May 2018].

Roger, T. and Johnson, D.W. (1994). An overview of cooperative learning. *Creativity and collaborative learning* [Online] Available at : http://digsys.upc.es/ed/general/Gasteiz/docs_ac/Johnson_Overview_of_Cooperative_Learni ng.pdf [Accessed 14th December 2017].

Sánchez, M.Á.M. (2009). Historia de la metodología de enseñanza de lenguas extranjeras. *Tejuelo: Didáctica De La Lengua y La Literatura. Educación*, (5),[Online], p.4 Available at : https://dialnet.unirioja.es/descarga/articulo/2983568.pdf [Accessed 17th December 2017].

Seelye, H. N. (1993). *Teaching Culture: Strategies for intercultural communication*. Lincolwood, IL : National Textbook Company.

Sercu, L. *et al*. (2005*). Foreign Language Teachers and Intercultural Competence*. An International Investigation. Clevedon: Multilingual Matters

Sinkovics, R. and Holzmüller, H. (1994*). Ethnocentrism. A key determinant in international corporate strategy formulation?* Available at : https://pdfs.semanticscholar.org/dad1/94bbac94f6b151828b45c26fd9598be8ec32.pdf [Accessed 9th April 2018].

Snyder, A. and West, S. (1997). *Readings in global history*. Dubuque, Iowa: Kendall/Hunt Available at : http://ux.brookdalecc.edu/fac/history/Obj.14MiddleEast.pdf [Accessed 20th May 2018].

Spencer-Oatey, H. (2012). What is culture? A compilation of quotations. *GlobalPAD Core Concepts* [online] Available at: https://warwick.ac.uk/fac/soc/al/globalpad/openhouse/interculturalskills/global_pad_-_what_is_culture.pdf [Accessed 17th October 2017].

Spitzberg, B., & Changnon, G. (2009). Conceptualizing Intercultural Competence in D. K. Deardorff (ed.). *The SAGE Handbook of Intercultural Competence*, pp. 2-52, SAGE, Thousand Oaks.

Strauss, J.P. (2007). Perceived Minority Status and Diversity Attitudes: An Exploratory Study. Psychological Reports, 101(3),[Online], pp.849–856 Available at : http://journals.sagepub.com.ejournals.um.edu.mt/doi/pdf/10.2466/pr0.101.3.849-856 [Accessed 11th February 2018].

Thomason, S. G. (2001). *Language contact*. Edinburgh: Edinburgh University Press Ltd

Tomlinson, J. (1999). *Globalization and culture*. University of Chicago Press.

UNESCO. (2009). *World Report No. 2: Investing in cultural diversity and intercultural dialogue*. Paris: UNESCO [Online] Available at: http://unesdoc.unesco.org/images/0018/001847/184755e.pdf [Accessed 18th January 2018].

UNESCO. (2013). *Intercultural Competences: Conceptual and Operational Framework*. [ebook] Paris: UNESCO. Available at: http://unesdoc.unesco.org/images/0021/002197/219768e.pdf [Accessed 16th January 2018].

Van den Berg, H. et al. (2006*). The impact of affective and cognitive focus on attitude formation*. Journal of Experimental Social Psychology, 42, [Online] pp.373–379 Available at : http://psych.cf.ac.uk/home2/manstead/2006_vdB,%20M,%20vdP,%20W,%202006,%20JESP, %2042,%20p373.pdf [Accessed 22nd February 2018].

Van Ek, J.A. (1986). *Objectives for Foreign Language Learning*. Volume I: Scope.

Vilaseca, A.O. (2000). *Hacia la competencia intercultural en el aprendizaje de una lengua extranjera: estudio del choque cultural y los malentendidos*. Editorial Edinumen.

Wardhaugh, R. (2002). *An introduction to sociolinguistics* (Fourth Ed.). Oxford: Blackwell Publishers

Wardhaugh, R. (2006). *An introduction to sociolinguistics*. 5th ed. Malden, Mass.: Blackwell.

Wegerif, R. (2007). *Dialogic education and technology*. New York: Springer.

Wellington, J. J. (2008). Educational research: contemporary issues and practical approaches. London: Continuum.

Williams, T. (2007). The effects of expectations on perception: Experimental design issues and further evidence. [Online] Available at : https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1073155 [Accessed 3rd February 2018].

Woolfolk, A. (2010). *Educational psychology*. 11th ed. Upper Saddle River, NJ: Merrill.

Zhu, H. (2011). *From intercultural awareness to intercultural empathy*. English Language Teaching, 4(1), [Online] p.116 Available at: http://www.ccsenet.org/journal/index.php/elt/article/view/9671 [Accessed 13th May 2018].

Appendices

ID No:375395M

EDU1074/17
N

UNIVERSITY OF MALTA

UNIVERSITY RESEARCH ETHICS COMMITTEE

Check list to be included with UREC Proposal Form

Please make sure to tick **ALL** the items. Incomplete forms will not be accepted

		YES	NOT APP.
1a.	Recruitment letter/ information sheet for subjects, in English	☒	☐
1b.	Recruitment letter/ information sheet for subjects , in Maltese	☒	☐
2a.	Consent form, in English, signed by supervisor, and including your contact details	☒	☐
2b.	Consent form, in Maltese, signed by supervisor and including your contact details	☒	☐
3a.	In the case of children or other vulnerable groups, consent forms for parents/ guardians, in English	☒	☐
3b.	In the case of children or other vulnerable groups, consent forms for parents/ guardians, in Maltese	☒	☐
4a.	Tests, questionnaires, interview or focus group questions, etc in English	☒	☐
4b.	Tests, questionnaires, interview or focus group questions, etc in Maltese	☒	☐
5a.	Other institutional approval for access to subjects: Health Division, Directorate for Quality and Standards in Education, Department of Public Health, Curia...	☐	☐
5d.	Other institutional approval for access of data: Registrar, Data Protection Officer Health Division/ Hospital, Directorate for Quality and Standards in Education, Department of Public Health...	☐	☐
5c.	Approval from Person Directly responsible for subjects: Medical Consultants, Nursing Officers, Head of School	☐	☐

Received by Faculty Office on	21/06/2017
Discussed by Faculty Research Ethics Committee on	27/06/2017
Discussed by University Research Ethics Committee on	

FM   1

UNIVERSITY OF MALTA

Request for Approval of Human Subjects Research

Please type. Handwritten forms will not be accepted.

FROM: (*name, address for correspondence*) Name: Felix Jan Lia Address: Licam 39 Arpa Street, Rabat	PROJECT TITLE: Developing Intercultural competencies through the exploration of the Spanish cultures and language
TELEPHONE: 79999195	
EMAIL: felix.j.lia.13@um.edu.mt	
COURSE AND YEAR: Masters in teaching and learning in Spanish with second foreign language teaching.	
DURATION OF ENTIRE PROJECT: From September 2017 To May 2018	FACULTY SUPERVISOR'S NAME AND EMAIL: Francois Mifsud Email: francois.mifsud@um.edu.mt.

ANTICIPATED FUNDING SOURCE:

1. Please give a brief summary of the purpose of the research, in non-technical language. The purpose of this research is to see how the learning of the Spanish language and Spanish culutres can be used to support students appreciate and engage with different cultures (from their own) and to help them to recognize the benefits of multicultural living.
2. Give details of procedures that relate to subjects' participation (a) How are subjects recruited? What inducement is offered? (*Append copy of letter or advertisement or poster, if any.*) With the school permission, the students' parents consent and the students' assent, I will be offering 5 Spanish language and culture lessons related to the curriculum, through which the topic of multiculturalism will be explored. These five lessons will be done with a group of Year 8 students. At the end of the 5 lessons the students will answer a short structured questionnaire and I will perform an interview with the subject teacher.
(b) Salient characteristics of subjects – number who will participate, age range, sex, institutional affiliation, other special criteria: The participants for this study will be Maltese and foreign with mixed abilities, within the age range of 12 - 13 years old and with different gender. In addition, the teacher (adult) will also take part in this study.
(c) Describe how permission has been obtained from cooperating institution(s) – school, hospital, organization, prison, or other relevant organization (*append letters*). Is the approval of another

Research Ethics Committee required?
In order to carry out this research, first I will be requesting DQSE permission since I will be conducting this research in a state school. Once I get DQSE permission, the permission to conduct the research in the school will be attained. This permission will be attained through two letters, first to the college principal and then to the head of the school. Once that the permission is obtained, a letter to the subject teacher and to the parents will be sent. See attached documents.

(d) What do subjects do, or what is done to them, or what information is gathered? (*Append copies of instructions or tests or questionnaires*) How many times will observations, test, etc., be conducted? How long will their participation take?
The participants will be taking part in five lessons of forty minutes each and at the end of the action research, they will answer a structured questionnaire of a maximum of fifteen questions. In addition, at the end of this study I will also conduct a semi-structured interview with the subject teacher who will be observing me. See attached documents

(e) Which of the following data categories are collected? Please tick where appropriate.

Data that reveals:

Race and ethnic origin	☐
Political opinions	☒
Religious and philosophical beliefs	☒
Trade union memberships	☐
Health	☐
Sex life	☐
Genetic information	☐

3. How do you explain the research to subjects and obtain their informed consent to participate? (*If in writing, append a copy of consent form.*) If subjects are minors, mentally infirm, or otherwise not legally competent to consent to participation, how is their assent obtained and from whom is proxy consent obtained? How is it made clear to subjects that they can quit the study at any time?

- Step one: A letter of permission will be sent to college principal asking for his/her permission to conduct the research in his college and explaining the nature and the motives of this research.
- Step two: A letter of permission will be sent to Head of school asking for his/her permission to conduct the research in the school and explaining the nature and the motives of this research.
- Step three: Once the permission is granted an information letter and a consent form will be sent to the Spanish teacher in the school.
- Step four: Once the teacher accepts to participate a meeting will be held with her/him in order for him/her to assign me the topics that I will be dealing during the five lessons, in which I will introduce intercultural activities.

out the consent forms for their parents and giving them the assent forms.

NB. In these meetings I will guarantee the anonymity of the participants and make it clear that their participation is voluntary, and they are free to drop out whenever they feel like to. However, I will also explain that those who stop or decide not to participate still will have to attend and participate in the lesson. Moreover, given the fact that the teacher has to be recruited and assign me the topics, no lesson plans can be drafted at this point in time.

4. Do subjects risk *any* harm – physical/ psychological/ legal/ social – by participating in the research? Are the risks necessary? What safeguards do you take to minimize the risks?
There is no risk of any harm whatsoever.

5. Are subjects deliberately deceived in *any* way? If so, what is the nature of the deception? Is it likely to be significant to subjects? Is there any other way to conduct the research that would not involve deception, and, if so, why have you not chosen that alternative? What explanation for the deception do you give to subjects following their participation?
The participant will not be subject to any deception, as the participants will be made aware of the method and the objectives of the research prior the commencement of the five lessons.

6. How will participation in this research benefit subjects? If subjects will be 'debriefed' or receive information about the research project following its conclusion, how do you ensure the educational value of the process? (*Include copies of any debriefing or educational materials*)

Students who participate in these sessions will benefit in different ways. They will benefit from the: learning of the Spanish language and cultures, the understanding of the: notions, conceptions and praxis of multicultural and intercultural operations, the learning of collaboration and team work, and enhancing their interest in the subject, exploring new methods of learning and studying.

FM

TERMS AND CONDITIONS FOR APPROVAL IN TERMS OF THE DATA PROTECTION ACT

- Personal data shall only be collected and processed for the specific research purpose.
- The data shall be adequate, relevant and not excessive in relation to the processing purpose.
- All reasonable measures shall be taken to ensure the correctness of personal data
- Personal data shall not be disclosed to third parties and may only be required by the University or the Supervisor for verification purposes. All necessary measures shall be implemented to ensure confidentiality and where possible, data shall be anonymized.
- Unless otherwise authorized by the University Research Ethics Committee, the researcher shall obtain the consent from the data subject (respondent) and provide him with the following information: The researcher's identity and habitual residence, the purpose of processing and the recipients to whom personal data may be disclosed. The data subject shall also be informed about his rights to access, rectify, and where applicable erase the data concerning him.

I, the undersigned hereby undertake to abide by the terms and conditions for approval as attached to this application.

I, the undersigned, also give my consent to the University of Malta's Research Ethics Committee to process my personal data for the purpose of evaluating my request and other matters related to this application. I also understand that, I can request in writing a copy of my personal information. I shall also request rectification, blocking or erasure of such personal data that has not been processed in accordance with the Act.

Signature:

APPLICANT'S SIGNATURE:	FACULTY SUPERVISOR'S SIGNATURE
I hereby declare that I will not start my research on human subjects before UREC approval	I have reviewed this completed application and I am satisfied with the adequacy of the proposed research design and the measures proposed for the protection of human subjects.
DATE 21-06-2017	DATE 21-06-2017

To be completed by Faculty Research Ethics Committee

We have examined the above proposal and advise

(Acceptance)   **Refusal**   **Conditional Acceptance**

For the following reason/s:

Signature: _AMB_____e_   Date: 18 / 7 / 17 .

To be completed by University Research Ethics Committee

We have examined the above proposal and advise

Acceptance   **Refusal**   **Conditional Acceptance**

For the following reason/s:

Signature: Date:

Letter of permission to the College Principal

Dear college principal,

My name is Felix Jan Lia and I am currently a first year student following the Master in Teaching and Learning (MTL) course at the University of Malta. As part of this course, I am required to carry out a study in my area of specialization, Spanish at secondary education. This project will be entitled *'Developing intercultural competences through the exploration of the Spanish cultures and language'*, and is being supervised by Dr Francois Mifsud.

The aim of this research is to analyse how the learning of Spanish and Spanish cultures can support students to appreciate and engage with different cultures (from their own) and to help them recognize the benefits of multicultural living.

In order to complete my study I would like to conduct five Spanish language lessons of a group of year 8 and include in them intercultural activities so that the topic of multiculturalism is tackled simultaneously with the teaching of the language. Therefore, these five lessons will be related with the curriculum. Throughout these sessions, a reflective journal will be kept and used as a source of data for this dissertation. I would also like to hold a semi-structured interview with the observant subject teacher in order to collect her feedback on the lessons and student participation. With regards to the students, at the end of these lessons I would like to hand the student a questionnaire in which they will answer questions about their experience of the sessions and how they were affected.

I am hereby seeking your permission to carry out this study in your College and the permission to produce the set of five lesson with a year 8 class. I have provided you with a copy of all the dissertation documents including the parents' consent form to confirm students' participation in the study, the teachers' consent form together with the interview questions, and the students' assent form together with the questionnaire, together with the respective information letters.
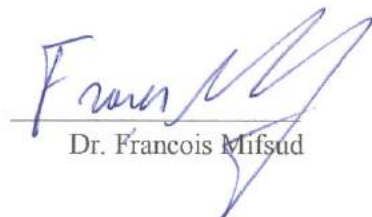
Upon completion of the study, I will present to the Faculty of Education a copy of the full research as part of fulfilment of the Master in teaching and learning, which will be available for consultation at the University library. If you require any further information, please do not hesitate to contact me on my mobile on 79999195 or by email on felix.j.lia.13@um.edu.mt. You can also contact my supervisor by email on francois.mifsud@um.edu.mt

Thank you for your time and consideration in this matter.

Yours sincerely,

Felix Jan Lia

Dr. Francois Mifsud

Letter of permission to the Head of school

Dear Head of school,

My name is Felix Jan Lia and I am currently a first year student following the Master in Teaching and Learning (MTL) course at the University of Malta. As part of this course, I am required to carry out a study in my area of specialization, Spanish at secondary education. This project will be entitled *'Developing intercultural competences through the exploration of the Spanish cultures and language'*, and is being supervised by Dr Francois Mifsud.

The aim of this research is to analyse how the learning of Spanish and Spanish cultures can support students to appreciate and engage with different cultures (from their own) and to help them recognize the benefits of multicultural living.

In order to complete my study I would like to take five Spanish language lessons of a group of year 8 and include in them intercultural activities so that the topic of multiculturalism is tackled simultaneously with the teaching of the language. Therefore, these five lessons will be related with the curriculum. Throughout these sessions, a reflective journal will be kept and used as a source of data for this dissertation. I would also like to hold a semi-structured interview with the observant subject teacher in order to collect her feedback on the lessons and student participation. With regards to the students, at the end of these lessons I would like to hand the students a questionnaire in which they would answer questions related to their experience of the sessions and how they were affected.

I am hereby seeking your permission to carry out this study in your school. I have provided you with a copy of all the dissertation documents including the parents' consent form to confirm students' participation in the study, the teachers' consent form together with the interview questions, and the students' assent form together with the questionnaire, together with the respective information letters.

Upon completion of the study, I will present to the Faculty of Education a copy of the full research as part of fulfilment of the Master in teaching and learning, which will be available for consultation at the University library. If you require any further information, please do not hesitate to contact me on my mobile on 79999195 or by email on felix.j.lia.13@um.edu.mt. You can also contact my supervisor by email on francois.mifsud@um.edu.mt

Thank you for your time and consideration in this matter.

Yours sincerely,

Felix Jan Lia   Dr. Francois Mifsud

Information letter to the teacher

Dear teacher,

My name is Felix Jan Lia and I am currently a first year student following the Master in Teaching and Learning (MTL) course at the University of Malta. As part of this course, I am required to carry out a study in my area of specialization, Spanish at secondary education. This project will be entitled *'Developing intercultural competences through the exploration of the Spanish cultures and language'*, and is being supervised by Dr Francois Mifsud.

The aim of this research is to analyse how the learning of Spanish and Spanish cultures can support students to appreciate and engage with different cultures (from their own), and to help them recognize the benefits of multicultural living.

I would like you to participate in this research study. As part of my data collection I would require you to give five lessons of a year 8 class in which I would introduce a series of intercultural activities to explore the topic of multiculturalism simultaneously with the teaching of language. Therefore, the lessons would be related to the curriculum. In addition, I would also ask you to observe these five lessons and on completion of these sessions, I would like to hold a semi-structured interview about your observations and thoughts of the study. Moreover, after each lesson I would also write down some reflections in a reflective journal. With regards to the students, at the end of these sessions I would like to hand to them a questionnaire asking them about their experience and how they were affected by the sessions. This questionnaire will determine the degree of intercultural competences that the students would have acquired throughout the study.

If you would like to participate in my study, kindly fill in the attached consent form. The consent form will be collected personally by the undersigned at a later date. As a participant you maintain the right to withdraw from this study at any time, as will be further explained in the consent form.

I would like to assure you that confidential information will be handled in a discrete manner and correct ethical behaviour will be pursued.

Once this research has been successfully carried out, I will be willing to share my findings with you and all those involved.

Should you require any further clarification on the procedures (or other related issues) of the study, do not hesitate to contact me on my mobile on 79999195 or by email on felix.j.lia.13@um.edu.mt. You can also contact my supervisor by email on francois.mifsud@um.edu.mt

Thank you for your time and cooperation.

Kind regards,

Felix Jan Lia

Dr. Francois Mifsud

Participant Consent Form (Teacher)

The aims of this research entitled 'Developing intercultural competences through the exploration of Spanish cultures and language' have been explained to me through the information letter provided by Felix Jan Lia. I understand that in this research he will investigate how the teaching of the Spanish language and cultures can be used to help students developing intercultural competences. I, the undersigned, give my consent to take part in the study conducted by Felix Jan Lia. I here-under confirm that:

- I understand that Felix Jan Lia will be interviewing me at the end of this study.
- I also understand that I am free to accept, refuse or stop participation at any time during this study without giving any reason.
- I am aware that the interview will be transcribed and audio recorded.
- I understand that any audio recorded data will be securely stored and destroyed at the end of the study.
- I also understand that the interview will be made anonymous by removing any identifying information including my name.
- I understand that I have the right to ask for feedback on this study, once the study is completed.

Participant's Name: _____

Signature: _____

Date: _____

Research Supervisor: Dr. Francois Mifsud

Email: francois.mifsud@um.edu.mt

Signature: _____

Date: 10 - 08 - 47

Researcher: Felix Jan Lia

Email: felix.j.lia.13. @um.edu.mt

Signature: _____

Contact Number: 79999195

Letter of information for the parents or guardian(s)

Dear parent/guardian,

My name is Felix Jan Lia and I am currently a first year student following the Master in Teaching and Learning (MTL) course at the University of Malta. As part of this course, I am required to carry out a study in my area of specialization, Spanish at secondary education. This project will be entitled *'Developing intercultural competences through the exploration of the Spanish cultures and language'*, and is being supervised by Dr Francois Mifsud.

The objective of this research is to see how the learning of Spanish and Spanish cultures can help students appreciate and engage with different cultures (from their own), and to help them recognize the benefits of a society made up of different cultures.

I would like to invite your child to participate in this research. For the purpose of this research, I would like to produce five lessons with a class of year 8 in which your child will learn about different cultures while also learning Spanish. These lessons will be observed by the subject teacher and after each lesson I would write down some reflections about the lessons in a reflective journal. At the end of the study, I would first hold an interview with the observing teacher, then I would like to hand a questionnaire to your son/daughter. In this questionnaire I would ask your son/daughter about his/her experiences of the five lessons and how they were affected.

If you would like your child to participate in my study, kindly fill in the attached consent form. The consent form will be collected personally by the undersigned at a later date. I will visit the school and hold a meeting with the subject teacher and the students who would have agreed to take part in this study.

I would like to inform you that your son's/daughter's participation in this study is completely voluntary and that his/her identity will remain anonymous. In addition, your son/daughter can stop from continuing to participate in the research at any time during the study, meaning no data will be collected from him. However, he still needs to keep on participating during the lessons.

Should you wish to discuss any concerns you might have, you can contact me on my mobile 79999195, or by e-mail on felix.j.lia.13@um.edu.mt. You can also contact my supervisor Francois Mifsud by e-mail on fracois.mifsud@um.edu.mt or by mobile on 99786932.

Thank you for your co-operation

Kind regards,

Felix Jan Lia   Francois Mifsud

Informazzjoni lil parteċipant (Ġenitur/ Gwardjan)

Għeżież ġenituri/gwardjani,

Jiena Felix Jan Lia bħalissa qiegħed fl-ewwel sena tiegħi fil-kors Master in Teaching and Learning fi ħdan l-Università ta' Malta. Bħala parti mill-istudji tiegħi jien mitlub nagħmel riċerka relatata mal-qasam tal-ispeċjalizzazzjoni tiegħi; l-ispanjol fl-edukazzjoni sekondarja, flimkien ma' Dr. Francois Mifsud, li ser ikun is-superviżur ta' din ir-riċerka. Dan l-istudju iġib l-isem ta' "*Developing intercultral competences through the exploration of the spanish culture and language*'. L-għan ewlieni ta' din ir-riċerka huwa li nara kif it-tagħlim tal-ispanjol jista jgħin lill-istudenti japprezzaw u jagħrfu l-benefiċċji ta' soċjetà magħmula minn kulturi differenti, waqt li jitgħallmu l-ligwa spanjola.

Nixtieq nistieden lit-tifel/tifla tiegħek biex tieħu sehem f'dan l-istudju. Bħala parti minn dan ir-riċerka ser inkun qiegħed nipproduċi ħames lezzjonijiet ma' klassi tat-tmien sena. Matul dawn il-lezzjonijiet l-istudenti ser ikunu qeġħdin jipparteċipaw f'attivitajiet differenti li fihom ser jitgħallmu dwar il- kulturi differenti li jiffurmaw lil Spanja waqt li fl-istess ħin jitgħallmu dwar aspetti relatati mal-lingwa.

Tajjeb ninfurmakom ukoll lil- għalliema tas- suġġett ser tkun qiegħda tosserva l-lezzjonijiet u fl-aħħar tal-istudju ser insaqsi sensiela ta' mistoqsijiet f'intervista relatata ma' dak li tkun osservat matul il-lezzjoniet. Barra minn hekk, fl-aħħar ta' kull lezzjoni jiena bħala għalliem inkun qiegħed nikteb xi noti dwar l-osservazzjonijiet tiegħi ta' matul il-lezzjonijiet fi djarju. Fir-rigward tal-istudenti, fit-tmiem ta' dan l-istudju ser inkun qiegħed inqassam kwestjonarju, li fih ser insaqsi lill-istudenti dwar l-esperjenzi tagħhom tal-lezzjonijiet u kif ġew affettwati.

Jekk għandek pjaċir lit- tifel/tifla tiegħek tipparteċipa/jipparteċipa f'dan l-istudju, jekk jogħġbok iffirma l-formola tal-kunsens meħmuża ma' din l-ittra. Din il-formola ser tinġabar b'mod personali iktar tard. Kif ser ikun hemm spjegat f'din il-formola, it-tifel/tifla tiegħek għandu/għandha d-dritt li tieqaf milli tieħu sehem f'kull stadju tal-istudju.
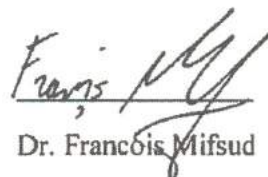
Nixtieq nassigurak li jien ser nirrispetta l-kunfidenzjalita' u se nimxi skont l-imġiba korretta tal-etika. Il-parteċipazzjoni tat-tifel/tifla tiegħek hi volontarja u anonima. Tajjeb infakkrek li fi kwalunkwe ħin il-parteċipant/a jista' jagħżel/tagħżel li ma jkomplix jipparteċipa/tipparteċipa. **<u>Madanakollu dawk li jagħżlu li ma jipparteċipaw jew li jieqfu milli jipparteċipaw xorta iridu jidħlu u jipparteċipaw fil-lezzjoni.</u>**

Mat-tmiem ir-riċerka tiegħi, jien lesta naqsam l-informazzjoni li nkun ksibt miegħek u ma' kull individwu involut.Jekk tixtieq aktar informazzjoni tista' tikkuntatjani fuq in-numru tal-mowbajl tiegħi 79999195 jew permezz ta' email fuq felix.j.lia.13@um.edu.mt. Tista' ukoll tikkuntatja li Dr. Francois Mifsud permezz ta' email fuq francois.mifsud@edu.mt.

Grazzi tal-ħin u l-koperazzjoni tiegħek,

Felix Jan Lia   Dr. Francois Mifsud

Participant Consent Form (Parent/Guardian)

The aims of this research entitled "Developing intercultural competences through the exploration of the Spanish cultures and language" have been explained to me through the information letter provided by Felix Jan Lia. I understand that in this research he will investigate how the teaching of the Spanish language and cultures can help students appreciate and engage with different cultures, and to help them recognize the benefits of a society made up of different cultures. I, the undersigned, give my consent for my child take part in the study conducted by Felix Jan Lia. I here-under confirm that:

- I understand that my child will take part in a questionnaire in relation to this study.
- I also understand that my child is free to accept, refuse or stop participating at any time without giving any reason but should s/he choose to quit the study, s/he will continue to participate in the lessons.
- I also understand that my child's participation will be made anonymous by removing any identifying information including his/her name.
- I understand that I have the right to ask for feedback on this study, once it is completed.

Participant's Name: _____

Signature: _____

Date: _____

Research Supervisor: Dr.Francois Mifsud

Email: francois.mifsud@um.edu.mt

Signature: _____

Date: 10 - 08 - 19

Researcher: Felix Jan Lia

Email: felix.j.lia.13@um.edu.mt

Signature: _____

Contact Number: 79999195

Kunsens tal-parteċipant (Ġenitur/ Gwardjan)

L-għan ta' dan l-istudju li jġib l-isem ta' *"Developing interculutral competences through the exploration of the spanish cultures and language'* huwa li nara kif it-tagħlim tal-lingwa spanjola jista' jgħin lill-istudenti japprezzaw u jagħrfu l-benefiċċji ta' soċjetà magħmula minn kulturi differenti.

Jien, iffirmat hawn taħt, naċċetta lit- tifel/tifla tiegħi tkun/jkun parti mill-istudju mwettaq minn Felix Jan Lia. Hawn taħt nikkonferma li:

- Nifhem lit-tifel/tifla tiegħi se jieħu/tieħu sehem fi kwestjonarju marbut ma' dan l-istudju.
- Nifhem lil-parteċipazzjoni tat-tifel/tifla tiegħi hi volontarja.
- Nifhem lit-tifel/tifla tiegħi tista' tieqaf/jieqaf milli jipparteċipa/tipparteċipa f'kwalunkwe stadju, mingħajr ma jagħti/tagħti l-ebda raġuni. Madanakollu nifhem ukoll li dawk li ma jirrifjutaw jew jieqfu milli jipparteċċipaw fl-istdju xorta iridu jidħlu u jipparteċipaw fil-lezzjoni.
- Infurmat/a li l-informazzjoni miġbura ser tibqa' kunfidenzjali, u l-identità tat-tifel/tifla tiegħi mhux ser tiġi identifikata fir-riżultati finali.
- Fl-aħħarnett, nifhem li għandi d-dritt nistaqsi dwar l-informazzjoni miġbura hekk kif ir-riċerka tkun kompluta.

L-isem tal-genitur : _____

Firma: _____

Data: _____

Research Supervisor: Dr. Francois Mifsud

Email: francois.mifsud@um.edu.mt

Firma: *[signature]*

Data: 10-08-97

Riċerkatur: Felix Jan Lia

Email: felix.j.lia.13@um.edu.mt

Firma: *[signature]*

Contact Number: 79999195

Information letter for Students

Dear students,

I am a student teacher currently following a Master in Teaching and Learning course at the University of Malta. Throughout this academic year, I will be studying how the learning of Spanish and Spanish cultures can help us to value a society made up of different cultures. This study will be entitled 'Developing intercultural competences through the exploration of the Spanish cultures and language', and is being supervised by Dr Francois Mifsud.

I would like you to participate in this research. In order to complete my study, I would like to produce five lessons during which you would be participating in different activities, through which you will learn about the different cultures that form Spain while learning Spanish. At the end of the study, I would like to hand you a questionnaire in which I would ask you about your experience of the five sessions and how they have affected you. In addition, at the end of each lesson I will be taking some notes on what I observe during the lessons in a diary. The subject teacher will also be observing the lessons and at the end of the study she will be interviewed about her observations of the lessons.

Your participation in this study is completely voluntary and you can stop from participating at any stage of the study without getting into trouble. However, if you decide not to be part or stop participating in this research you will still have to participate in the usual lesson and complete the work assigned. Lastly, your parents/guardians were asked about your participation for this study. However, even if they agree it is still your choice whether you take part or not.
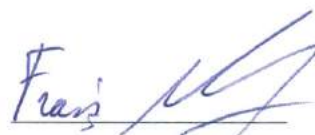
If you wish to participate please fill in the assent form attached to this page. Should you wish ask any questions you can contact me on my mobile 79999195, or by e-mail on felix.j.lia.13@um.edu.mt.

Thank you for your co-operation

Kind regards,

Felix Jan Lia   Francois Mifsud

Ittra ta' informazzjoni lill-istudenti

Għażież student/a,

Jiena Felix Jan Lia bħalissa qiegħed fl-ewwel sena tiegħi fil-kors Master in Teaching and Learning fi ħdan l-Università ta' Malta. Bħala parti mill-istudji tiegħi jien mitlub nagħmel riċerka relatata mal-qasam tal-ispeċjalizzazzjoni tiegħi; l-ispanjol fl-edukazzjoni sekondarja, 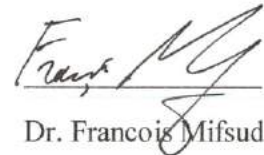flimkien ma' Dr. Francois Mifsud, li ser ikun is-superviżur ta' din ir-riċerka. Dan l-istudju iġib l-isem ta' "*Developing interculutral competences through the exploration of the spanish cultures and language*'. L-għan ewlieni ta' din ir-riċerka huwa li nara kif it-tagħlim tal-ispanjol jista jgħin lill-istudenti japprezzaw u jagħrfu l-benefiċċji ta' soċjetà magħmula minn kulturi differenti, waqt li jitgħallmu l-ligwa spanjola.

Nixtieq nistiednek biex tieħu sehem f'dan l-istudju. Bħala parti minn dan ir-riċerka nixtieq nipproduci ħames lezzjonijiet mal- klassi li qiegħed/qiegħda fiha. Matul dawn il-lezzjonijiet inti tkun qiegħed/qiegħda tipparteċia f'attivitajiet differenti li fihom ser titgħallem dwar il- kulturi differenti li jiffurmaw lil Spanja waqt li fl-istess hin titgħallem ukoll dwar aspetti relatati mal-lingwa. Fit-tmiem ta' dan l-istudju nixtieq inqassam lilek kwestjonarju, li fih insaqsik dwar l-esperjenza tiegħek matul dawn il-lezzjonijiet u kif ġejt affetwat/a .

Tajjeb tkun taf ukoll li fl-aħħar ta' kull lezzjoni ser inkun qiegħed nieħu xi noti dwar dak li nosserva matul il-lezzjonijiet fi djarju. Barra minn hekk l-għalliema tas-suġġett ser tkun qiegħda tosserva l-lezzjonijiet u fl-aħħar ser tiġi intervistata fuq dak li osservat matul il-lezzjonijiet.

Jekk għandek pjaċir tipparteċipa f'dan l-istudju, jekk jogħġbok imla l-formola tal-kunsens mehmuża ma' din l-ittra. Il-formola ta' kunses tinġabar b'mod personali iktar tard. Kif ser ikun hemm spjegat fil-formola tal- kunsens, il-parteċipazzjoni tiegħek hija volontarja u inti għandek id-dritt li tieqaf milli tieħu sehem f'kull stadju tal-istudju mingħajr ebda konsegwenzi. Barra minn hekk infakkrek li fi kwalunkwe ħin int tista' tagħżel li ma tkomplix tipparteċipa fl-istudju. **Madanakollu jekk tirrifjuta jew tieqaf milli tipparteċipa inti xorta mitlub biex tidħol u tipparteċipa fil-lezzjonijiet.** Nixtieq nassigurak ukoll lil-parteċipazzjoni u risposti tiegħek ser jibqgħu anonimi.

Il-parteċipazzjoni tiegħek hi apprezzata ħafna.

Grazzi tal-ħin u kooperazzjoni tiegħek

_____

Felix Jan Lia

Dr. Francois Mifsud

Assent form for students

The aims of this research entitled "Developing intercultural competences through the Spanish language and cultures" have been explained to me through the information letter provided by Felix Jan Lia. I understand that in this research he will investigate how the teaching of the Spanish language and cultures can help students appreciate and engage with different cultures, and to help them recognize the benefits of a society made up of different cultures.

I _____ of class _____ wish to participate in this study. Hereunder I confirm that:

- I have talked to my parent(s)/ legal guardian about this project, and agreed to take part in this research.
- I understand that my participation in this study is voluntary and I can stop taking part in this study at any time, however I still have to participate during the lessons.
- I understand that I will be filling in a questionnaire about my experience of the five lessons at the end of the study.
- I understand that my answers and identity will be kept anonymous.
- I have had all my questions about the study answered.

Research Supervisor: Dr.Francois Mifsud

Email: francois.mifsud@um.edu.mt

Signature:

Date: 10-08-17.

Researcher: Felix Jan Lia

Email: felix.j.lia.13@um.edu.mt

Signature:

Contact Number: 79999195

Formola ta' kunsens għat-tfal

L-għan ta' dan l-istudju li jġib l-isem ta' *"Developing interculutral competences through the exploration of the spanish culture and language'* huwa li nara kif it-tagħlim tal-lingwa spanjola jista' jgħin lill-istudenti japprezzaw u jagħrfu l-benefiċċji ta' soċjetà magħmula minn kulturi differenti. Jien,_____ tal-klassi _____ nixtieq nipparteċipa f'dan l-istudju. Hawn taħt nikkonferma li:

- Nifhem li ser nkun qed nimla kwestjonarju marbut ma' dan l-istudju.
- Nifhem lil-parteċipazzjoni tiegħi hi volontarja.
- Nifhem li nista' nieqaf milli nipparteċipa f'kwalunkwe stadju, mingħajr ma naghti l-ebda raġuni.
- Nifhem li jekk nirrifjuta jew nieqaf milli nipparteċċipa fl-istudju xorta irid nidħol u nipparteċipa fil-lezzjoni.
- Infurmat/a li l-informazzjoni miġbura ser tibqa' kunfidenzjali, u l-identità tiegħi mhux ser tiġi ser tibqa' anonima.
- Fl-aħħarnett, nifhem li għandi d-dritt nistaqsi dwar l-informazzjoni miġbura hekk kif ir-riċerka tkun kompluta.

Grazzi tal-ħin u kooperazzjoni tiegħek

_____
Felix Jan Lia

_____
Dr. Francois Mifsud

DIRETTORAT GHAL
KWALITA` U STANDARDS FL-EDUKAZZJONI
FURJANA VLT 2000
MALTA

DIRECTORATE FOR
QUALITY AND STANDARDS IN EDUCATION
FLORIANA VLT 2000
MALTA

Request for Research in State Schools

A. (Please use BLOCK LETTERS)

Surname: **LIA** Name: **FELIX JAN**

I.D. Card Number: **375395(M)**

Telephone No: **21459917** * Mobile No: **79999195** *

Address: **LiGm 39 ARPA STREET,**

Locality: **RABAT** Post Code: **RBT 3123**

E-mail Address: **felixlia95@gmail.com**

Faculty: **EDUCATION** Course: **MTL IN SPANISH WITH SECOND FOREIGN LANGUAGE TEACHING** Year Ending: **2018**

Title of Research: **DEVELOPING INTERCULTURAL COMPETENCES THROUGH THE EXPLORATION OF THE SPANISH CULTURES AND LANGUAGE**

Aims of research: ☐ Long Essay ✓ Dissertation ☐ Thesis ☐ Publication

Time Frame: **2 months** Language Used: **SPANISH (for the lessons) and ENGLIS**

Description of methodology: **ACTION RESEARCH**

School/s where research is to be carried out:

Years / Forms: **YEAR 8 (FORM 2).** Age range of students: **12-13 YEARS**

Signature of applicant: _____ Date: **9/08/2017**

B. Tutor's Approval (where applicable)

The above research work is being carried out under my supervision.

Tutor's Name: *B FRANCOIS MIFSUD* Signature: *[signature]*

Faculty: EDUCATION   Faculty Stamp: _____

Department for Inclusion and Access to Learning

DEPARTMENT FOR INCLUSION AND ACCESS TO LEARNING

C. Directorate for Quality and Standards in Education - Official Approval

The above request for permission to carry out research in State Schools is hereby approved according to the official rules and regulations, subject to approval from the University of Malta Ethics Committee.

Raymond Camilleri
Director
EU Affairs, International Relations
Research and Policy Development Directorate

Date: 18 / 08 / 2017   Official Stamp

Director
(Research and Development Department)

Conditions for the approval of a request by a student to carry out research work in State Schools

Permission for research in State Schools is subject to the following conditions:

1. The official request form is to be accompanied by a copy of the questionnaire and / or any relevant material intended for use in schools during research work.

2. The original request form, showing the relevant signatures and approval, must be presented to the Head of School.

3. All research work is carried out at the discretion of the relative Head of School and subject to their conditions.

4. Researchers are to observe strict confidentiality at all times.

5. The Directorate for Quality and Standards in Education reserves the right to withdraw permission to carry out research in State Schools at any time and without prior notice.

6. Students are expected to restrict their research to a minimum of students / teachers / administrators / schools, and to avoid any waste of time during their visits to schools.

7. As soon as the research in question is completed, the Directorate for Quality and Standards in Education assumes the right to a full copy (in print/on C.D.) of the research work carried out in State Schools. **Researchers are to forward the copies to the Assistant Director, International Research, Directorate for Quality and Standards in Education.**

8. Researchers are to hand a copy of their Research in print or on C.D. to the relative School/s.

9. In the case of video recordings, researchers have to obtain prior permission from the Head of School and the teacher of the class concerned. Any adults recognisable in the video are to give their explicit consent. Parents of students recognisable in the video are also to be requested to aprove that their siblings may be video-recorded. Two copies of the consent forms are necessary, one copy is to be deposited with the Head of School, and the other copy is to accompany the Request Form for Research in State Schools. Once the video recording is completed, one copy of the videotape is to be forwarded to the Head of School. The Directorate for Quality and Standards in Education reserves the right to request another copy.

10. The video recording's use is to be limited to this sole research and may not be used for other research without the full consent of interested parties including the Directorate for Quality and Standards in Education.

Questionnaire

1. How do you rate your experience of these 5 lessons?

    a. Bad ☐

    b. Satisfactory ☐

    c. Good ☐

    d. Excellent ☐

    e. Other _____

2. Circle the **pictures** that you relate with the word culture. Give a reason for your choice/s.

_____

_____

_____

3. Which of the following landscapes is found in Spain?

A   B   C   D   E

a. A, B and D ☐

b. A , C and E ☐

c. B, C, and D ☐

d. A ,C and D ☐

e. A, B and C ☐

4. Are there any similarities between the Spanish cultures and your culture?

a.   Yes ☐

b.   No ☐

c.   Other ☐

5.   If yes mention one example.

_____

6. Have these lessons affected the way that you see people with different cultures? If yes, state in what way; if no give a reason why.

_____

_____

_____

7. At the end of these 5 lessons how do you feel when meeting with people of different cultures?

a.   Anxious   ☐

b.   Interested   ☐

c.   Indifferent   ☐

d.   Scared   ☐

e.   Enthusiastic ☐

f.   Curious   ☐

g.   Other_____

8. After exploring different aspects of the Spanish cultures, are you interested in exploring other cultures? If yes, state the reason why and give an example.

_____

_____

_____

9. After these five lessons how do you see the immigration of people with different cultures in your homeland?

a.   A learning opportunity ☐

b.   A problem ☐

c.   Indifferent ☐

d.   Other _____

10. Do you feel that Malta is home for you? Why?

a.   Yes

_____

b.   No

_____

c.   Other _____

Kwestjonarju

1. Kif tiddeskrivi l-esperjenza tiegħek matul dawn il-ħames lezzjonijiet?

   a. Ħażina ☐

   b. Tajba ħafna ☐

   c. Sodisfaċenti ☐

   d. Eċċelenti ☐

   e. Oħrajn _____

2. Agħmel ċirku madwar l-istampi li tassoċja l-aktar mall-kelma kultura u agħti raġuni.

_____

_____

3. Liema minn dawn il-postijiet jinsabu fi Spanja?

A   B   C   D   E

    a. A, B u D

    b. A , C u E

    c. B, C, u D

    d. A ,C u D

    e. A, B u C

4. Hemm xi similaritajiet bejn il-kulturi Spanjoli u l-kultura tiegħek?

    a. Iva

    b. Le

    c. Oħrajn _____

5. Jekk iva semmi eżempju wieħed.

    _____

6. Matul dawn il-ħames leżżjonijiet il-mod ta' kif tħares lejn kulturi differenti ġie

    affetwat? Jekk iva, bliema mod?, Jekk le agħti raġuni l-għala.

    _____

    _____

    _____

7. Fi tmiem dawn il-ħames lezzjonijiet kif tħossok meta tintaqa' ma' persuni b'kultura differenti minn tiegħek?

    a. Anzjuż/a ☐

    b. Interessat/a ☐

    c. Indifferenti ☐

    d. Imbeżża' ☐

    e. Entużjast/a ☐

    f. Kurjuż ☐

    g. Oħrajn _____

8. Wara li esplorajt aspetti differeti tal- kulturi Spanjoli, interessat tesplora xi kulturi oħra? Jekk iva agħti eżempju u għid il-għala.

_____

_____

_____

9. Fl-aħħar ta' dawn il- ħames lezzjonijiet kif tħares lejn l-immigrazzjoni ta persuni b' kulturi differenti f'art twelidek?

    a. Opportunità ta' tagħlim ☐

    b. Problema ☐

    c. Indifferenti ☐

    d. Oħrajn _____

10. Tħossok komdu u kuntent tgħix f' Malta? Għaliex?

    a. Iva ☐

_____

    b. Le ☐

_____

    c. Oħrajn _____

Questionnaire

1. How do you rate your experience of these 5 lessons?

    a. Bad ☐

    b. Satisfactory ☐

    c. Good ☐

    d. Excellent ☑

    e. Other _____

2. Circle the **pictures** that you relate with the word culture. Give a reason for your choice/s.

1. The flags represent different countries
2. Different people from around the world
3. Traditions

3. Which of the following landscapes is found in Spain?

A   B   C   D   E

a. A, B and D ☐

b. A , C and E ☐

c. B, C, and D ☐

d. A ,C and D ☐

e. A, B and C ☑

4. Are there any similarities between the Spanish cultures and your culture?

a.   Yes ☐

b.   No ☑

c.   Other ☐

5.   If yes mention one example.

_____

6. Have these lessons affected the way that you see people with different cultures? If yes, state in what way; if no give a reason why.

Yes, we can comunicate better since we know more.

7. At the end of these 5 lessons how do you feel when meeting with people of different cultures?

a.   Anxious   ☐

b.   Interested   ☐

c.   Indifferent   ☐

d.   Scared   ☐

e.   Enthusiastic   ☐

f.   Curious   ☑

g.   Other_____

8. After exploring different aspects of the Spanish cultures, are you interested in exploring other cultures? If yes, state the reason why and give an example.

Yes, because it's interisting to learn ~about~ other culture

9. After these five lessons how do you see the immigration of people with different cultures in your homeland?

a.   A learning opportunity   ☑

b.   A problem   ☐

c.   Indifferent   ☐

d.   Other _____

10. Do you feel that Malta is home for you? Why?

a.   Yes

_____

b.   No

because my home is Bulgaria and it's boring.

c.   Other _____

Interview with the teacher

1. What do you understand by multiculturalism?

2. Have you ever experienced multiculturalism in your life as a person and as a teacher?

3. Are you experiencing multiculturalism in the classroom currently, how does it make you feel? what's your perception of a multicultural classroom?

4. How did you feel during the course of the five lessons?

5. Have these sessions influenced you either as a teacher or as a person? have you learned things that you weren't aware of?

6. Do you think Spanish can offer tools for engagement with multiculturalism?

7. How would you describe the attitudes of the five students during the five lessons?

8. Have you noticed any changes in the attitudes of the students during the five lessons?

9. In the lessons conducted by you after these five lessons has the classroom climate improved?

10. Do you think the teaching of Spanish and Spanish cultures can be used to help students develop intercultural competences why?

11. Have you ever included intercultural activities in the classroom, would you be open to include them in the classroom, what are the challenges of including this kind of activities?

12. If you could modify anything of the lessons what would it be?

13. Would you like to add other comments?

Transcription

Researcher: What do you understand by multiculturalism?

Interviewee: *Multiculturalism is when you have different cultures in the same setting.*

Researcher: What do you think about multiculturalism?

Interviewee: *I think it is positive and It is negative. Positive, as students get to know other people, they get to know their culture and their background. It is negative, because some of them may impose their cultures on our culture and can be negative.*

Researcher: And can multiculturalism be a learning experience?

Interviewee: *Yes, it can be and it is an educational experience.*

Researcher: Have you ever experienced multiculturalism in your life as a person and as a teacher?

Interviewee: *Yes, because even if you go to a shop, the assistants are foreigners, if you go to a restaurant, the waiters are foreigners.*

Researcher: And as a teacher?

Interviewee: *Of course, here we have, I do not know how many language, around thirty-five, they told me the last time.*

Researcher: Are you experiencing multiculturalism in the classroom currently, how does it make you feel?

Interviewee: *Yes, I experience multiculturalism in the classroom and for me is fine, as you can relate with the students and they can relate more with the culture.*

Researcher: How did you feel during the course of the five lessons?

Interviewee: *The lessons were Interesting and well prepared, I liked the way you prepared the lessons, and how the students interacted with you. The pictures and videos shown and the way you related things from Malta and from Spain, and other countries. It made me think more of multiculturalism.*

Researcher: How would you describe the attitudes of the five students during the five lessons?

Interviewee: *At the beginning, some agreed and some disagreed but then they started to improve a little bit as they learnt different things and started to see things differently from before.*

Researcher: And with regards to their relationship with each other?

Interviewee: *They were a difficult group to interact with each other, but then after the second lesson they started to improve.*

Researcher: Have you noticed any changes in the attitudes of the students during the five lessons?

Interviewee: Yes, they were interested in each other's culture, for example, there was one student who had a particular dance, she shared it with the others and related how they do this particular dance. The students got curious and interested in each other's cultures. They like the multiculturalism lessons, as they ask for them and prefer them. It is good, because through other cultures, the Spanish culture and relating it with their culture, they can relate more and understand better the other cultures.

Researcher: How did you notice that interest increased?

Interviewee: They ask more for the culture lessons and look forward for them.

Researcher: In the lessons conducted by you after these five lessons has the classroom climate improved?

Interviewee: Yes, they collaborate more with each other, some of the students collaborate and some do not. They do not all collaborate with each other.

Researcher: Do you think the development of intercultural competences should be included as a core part of the curriculum?

Interviewee: Yes, I think so, it should be, but not too much, it is better you have a few and they study more in depth about them.

Researcher: Do you think the teaching of Spanish and Spanish cultures can be used to help students develop intercultural competences why?

Interviewee: Yes, I think it will help them because, if they can relate with Spanish then it would be easier for them to see another culture and they are introduced to a foreign perception.

Researcher: Have you ever included intercultural activities in the classroom, would you be open to include them in the classroom, what are the challenges of including this kind of activities?

Interviewee: Yes, I did intercultural activities because there was the pen pal program and they had to relate with another two pen pals from other countries bout feasts in their country and it worked, students entered and participated although there were only a few participants.

Researcher: And what about the challenges?

Interviewee: The syllabus, as it takes time and lessons are too short, forty minutes. There is nothing to modify.

Researcher: *Would you like to add any other comments?*

Interviewee: I believe that the development of intercultural competences is very important. Even though we have education we still have had different problems here such gangs and

fights. I feel that we need to help students develop empathy, in the sense that students perceive the other perception, especially towards students who have different religion. I feel that religion sometimes causes conflict.

Esquema de trabajo

Título de la unidad – La Interculturalidad y actividades relacionadas con el tiempo libre.

Objetivos interculturales a largo plazo

Objetivo intercultural principal:

Se desea que al final de la unidad los alumnos desarrollen competencias interculturales.

Objetivos secundarios a largo plazo

Se desea que al final de la unidad los alumnos sean capaces de

- *reconocer los beneficios de una sociedad multicultural.*
- *reconocer las contribuciones de diferentes culturas en cosas de la vida diaria*
- *desarrollen actitudes inclusivas hacia personas con culturas diferentes.*

Otros objetivos interculturales

Se desea que al final de la unidad los alumnos sean capaces de

- concienciar sobre la variedad y la heterogeneidad de la cultura española;
- considerar la diversidad como fuente de enriquecimiento de una sociedad;
- entender que España como otros países tienen una heterogeneidad cultural.
- sean capaces de identificar referencies culturales entre su cultura y las culturas españolas.

Tarea final

Al final de las cinco sesiones, los alumnos tendrán que presentar algo relacionado con su cultura como una comida o un baile, que incluye rasgos que forman parte también de las culturas relacionadas con la lengua españolas como, por ejemplo, los alimentos provenientes de Hispanoamérica.

Esquema de trabajo a largo plazo

	Tema	Contenidos lingüísticos	Contenidos relacionados con otras culturas y la interculturalidad.
Primera lección	Música	Vocabulario relacionado con el flamenco.	El flamenco y la influencia de la cultura gitana en la formación del flamenco. La discriminación cultural.
Segunda lección	Comida	Vocabulario de los alimentos provenientes de Hispanoamérica	La influencia de otras culturas en las culturas relacionado con España y las culturas relacionadas con los alumnos. La influencia de Hispanoamérica en la gastronomía mediterránea.
Tercera lección	De viajes	Vocabulario relacionado con los viajes.	La influencia de las culturas musulmanas en la arquitectura española y en la vida cotidiana como los números que utilizamos.
Cuarta lección	Deportes	Léxico de los deportes más famosos en el mundo.	La interculturalidad en el en el deporte.
Quinta lección	Tecnología	Léxico de diferentes objetos tecnológicos.	La influencia del inglés en las lenguas. La influencia de otras culturas en cosas de la vida diaria.

Esquema de trabajo a corto plazo

	Objetivos lingüísticos	Objetivos Interculturales	Recursos	Destrezas	Evaluación
Lección uno	Se desea que al final de la clase los alumnos enumeren vocabulario relacionado con el flamenco como: *baile, guitarra, castañuelas, etc.*	Se desea que al final de la clase los alumnos: • empiecen a entender la diversidad como fuente de enriquecimiento; • reconozcan el aporte de los gitanos en la formación del flamenco.	• Hoja de trabajo- *El Flamenco* • Presentación en PowerPoint • Videos (videos promocionales de Córdoba y Navarra) • (fragmentos de videos de tango y flamenco)	Comprensión lectora Expresión Oral	El profesor evalúa a los alumnos en clase mediante el espacio de discusión, y reflexión, y mediante preguntas continuas a lo largo de la clase. En casa, los alumnos tendrán que buscar otro baile típico español y rellenar una imagen con información acerca de este baile.
Lección dos	Se desea que al final de la clase los alumnos puedan enumerar algunos alimentos que originaron en América Latina como la patata y el tomate, entre otro*s.*	Se desea que al final de la clase los alumnos: • entiendan la diversidad como fuente de enriquecimiento; • empiecen a entender los beneficios de una sociedad plural. • empiecen a reconocen el aporte de otras	• Video- (Masterchef • Presentación en PowerPoint • Hoja de trabajo- *El Menú Intercultural*	Comprensión lectora Expresión oral	El profesor evalúa a los alumnos en clase mediante el espacio de discusión, y reflexión, y mediante preguntas continuas a lo largo de la clase. En casa, los alumnos tendrán que buscar dos alimentos provenientes de

		culturas en sus propias culturas.			América Latina no tratados en clase.
Lección tres	Se desea que al final de la clase los alumnos sepan enumerar vocabulario asociado con la reserva de billetes de avión. Durante esta clase se presentará a los alumnos la tarea final.	Se desea que al final de la clase los alumnos: • reconozcan el aporte de los musulmanes en el patrimonio arquitectónico de España. • entiendan la relación de España con otras religiones.	• Video (solo se mostrará una parte de este video) • Hoja de trabajo: ***Planeando una vacación en Sevilla*** • Presentación en PowerPoint	Comprensión lectora Expresión oral	El profesor evalúa a los alumnos en clase mediante el espacio de discusión, y reflexión, y mediante preguntas continuas a lo largo de la clase.
Lección cuatro	Se desea que al final de la clase los alumnos sean capaces de enumerar los nombres de diferentes deportes más populares como: waterpolo, fútbol, etc.	Se desea que al final de la clase los alumnos: • distinguen entre multiculturalidad e interculturalidad. • puedan reconocer el influyo de extranjeros como algo positivo que enriquece la sociedad.	• Video: • Hoja de trabajo- ***El Mundo Deportivo*** • Presentación en PowerPoint	Comprensión lectora Expresión oral	El profesor evalúa a los alumnos en clase mediante el espacio de discusión, y reflexión, y mediante preguntas continuas a lo largo de la clase.
Lección cinco	Se desea que al final de la clase los alumnos sean capaces de enumerar	Se desea que al final de la clase los alumnos sean capaces de:	• Artículos sobre tecnología.	Comprensión lectora Expresión oral	El profesor evalúa a los alumnos en clase mediante el espacio

| | vocabulario de objetos tecnológicos. | • Reconocer la contribución de diferentes culturas en cosas que se utilizan cotidianamente, | • Hoja de trabajo- *El Smartphone, una invención intercultural.*
 • Presentación en PowerPoint | | de discusión, y reflexión, y mediante preguntas continuas a lo largo de la clase. |

<u>**Scheme of work**</u>

<u>**Title of the unit: Intercultural and activities related with leisure**</u>

<u>**Intercultural Objectives (Long Term)**</u>

<u>**Main Intercultural Objective**</u>

By the end of the five lessons students should start to develop intercultural competences.

<u>**Secondary Objectives (Long Term)**</u>

By the end of the five lessons students should:

- *Recognize the benefits of a multicultural society;*

- *Recognize the contributions of different cultures in things related with everyday life;*

- *Develop inclusive attitudes towards persons with different cultures*

<u>**Other Intercultural Objectives**</u>

By the end of the 5 lessons students should:

- Be aware of the variety and the heterogeneity of the Spanish cultures;

- Consider diversity as an aspect which enriches society;

- Understand Spain, as other countries, as multicultural;

- Be able to identify cultural references between their cultures and the cultures related with the target language

<u>**Final Task**</u>

At the end of the five lessons, students will have to present something related with their cultures such as food or dance, which however includes an element which is part of the cultures related with the Spanish language such as food coming from Hispano- America.

Scheme of Work (Long Term)

	Theme	Linguistic contents	Contents related with other cultures and Intercultural contents.
First Lesson	Music and dance	Vocabulary related with flamenco	Flamenco and the influence of the gitanos in the formation of flamenco; Cultural discrimination
Second Lesson	Food	Vocabulary related with food coming from Hispano-America.	The influence of other cultures on cultures related with Spain and with the students; The influence of Hispano-America in the Mediterranean cuisine; Contact between cultures
Third Lesson	Travelling	Vocabulary related with travelling such as booking a flight	The influence of the Muslim cultures in the Spanish architecture and things used daily such as numbers
Fourth Lesson	Sports	Lexis related with the most famous sports	Interculturalism in sports
Fifth Lesson	Technology	Lexis of technological objects	The influence of English (representing a global culture) on other languages; The contribution of other cultures in everyday life

Scheme of Work (Short Term)

	Linguistic Objectives	**Intercultural Objectives**	**Resources**	**Skills**	**Evaluation**
Lesson One	By the end of the lesson students should be able to list vocabulary related to flamenco such as: *baile (dance), guitarra (guitar), castañuelas (castanets), etc.*	By the end of the study students should: • Start to understand diversity as a source of enrichment; • Recognize the contribution of the gitanos as in the formation of flamenco	• Worksheet- *El Flamenco* • PowerPoint presentation • Videos (videos promotional videos of Navarre and Córdoba and arts of videos of tango and flamenco)	Reading comprehension Oral expression	During this lesson students will be assessed through the space of discussion and reflection. Moreover, throughout the lessons the students will be asked continuously and strategically. At home the students will have to search another Spanish dance and fill an image with the information about this dance.
Lesson Two	By the end of the lessons students should be able to list the food coming from Latin America such as: patata (patatoe) y el tomate, (tomatoe) etc.	By the end of the lesson students should: - Understand diversity as a source of enrichment - Start to recognize the	• Video(Masterchef) • PowerPoint presentation Worksheet - *El Menú Intercultural*	Reading comprehension Oral expression	During this lesson students will be assessed through the space of discussion and reflection. Moreover, throughout the lessons the students

		benefits of a culturally plural society - Start to recognize the influence of other cultures in their cultures			will be asked continuously and strategically. As a research task, students need to search to typical Spanish dishes or dishes of their native country which include two foods coming from Latin America.
Lesson Three	By the end of this lesson participant should be able to enlist vocabulary related with the booking of airplane tickets.	By the end of the lesson students should: - Recognize the contribution of Muslims in the architecture heritage of Spain, and in things of everyday life. - Understand the relationship of Spain with other religions.	• Video (a part of this video will be shown to the students) • Worksheet *Planeando una vacación en Sevilla* • PowerPoint presentation	Reading comprehension Oral expression	Different questions will be asked to the students throughout this lesson. Moreover, students will be also assessed through the space of discussion and reflection.
Lesson Four	It is hoped that by the end of the lesson students should be able to enlist the nouns of the most popular sports in Spanish	By the end of the lesson students should be able to distinguish between multicultural and intercultural.	• Video • Worksheet - *El Mundo Deportivo* • PowerPoint Presentation.	Reading comprehension Oral expression	During this lesson students will be assessed through the space of discussion and reflection.

	such as: waterpolo, fútbol, etc.	It is hoped that by the end of the lesson students could be able to recognize the influx of foreigners as something which enriches society.			Moreover, throughout the lessons the students will be asked continuously and strategically.
Lesson Five	By the end of the lessons students should be able to list Spanish objects related with technology.	It is hoped that by the end of the lessons, students should be able to recognize the contribution of different cultures in things we use everyday life.	• Articles related with technology. • Worksheet - *El Smartphone, una invención intercultural.* • PowerPoint presentation.	Reading comprehension Oral expression	Different questions will be asked to the students throughout this lesson. Moreover, students will be also assessed through the space of discussion and reflection.

Lesson Plans

Título de la lección: El flamenco

Fecha	
	28 de noviembre
Grupo meta	12 alumnos del octavo año
Objetivos lingüísticos	Se desea que al final de la clase los alumnos enumeren vocabulario relacionado con el flamenco como: *baile, guitarra, castañuelas, etc.*
Objetivos interculturales	Se desea que al final de la clase los alumnos: • empiecen a entender la diversidad como fuente de enriquecimiento; • reconozcan el aporte de los gitanos en la formación del flamenco.
Destrezas	Comprensión lectora Expresión Oral
Recursos	Videos (videos promocionales de Córdoba y Navarra) (fragmentos de videos de tango y flamenco) Presentación en PowerPoint Hoja de trabajo – *Flamenco*
Deberes	En casa, los alumnos tendrán que buscar otro baile típico español y rellenar una imagen con información acerca de este baile.

Parte de la clase	Descripción de la actividad	Instrucciones	Agrupamiento	Evaluación
Introducción 7 minutos	Durante la primera fase de la introducción se mostrará a los alumnos dos videos cortos de dos bailes: el tango y el flamenco. Después de ver ambos videos, el profesor preguntará a los alumnos si saben cómo se llaman los bailes en cuestión. En sucesión el profesor también preguntará a los alumnos si saben cuál se asocia con España En la segunda parte de la introducción, los alumnos verán dos videos de promociones turísticas: uno de Córdoba y otro de	Vamos a ver estos dos videos en silencio. ¿Sabéis cómo se llaman estos dos bailes? ¿Cuál de estos bailes se relaciona con España? En cuanto al tango, ¿Sabéis dónde originó? Ahora ¿creéis que el flamenco es algo típico de toda España?	**Junto con el profesor**	Aquí se evaluará el conocimiento previo de los alumnos acerca del flamenco. Además, se evaluará también si los estudiantes consideren o no, el flamenco como algo típico de toda España.

	Extremadura. Esto se hará para que los alumnos se den cuenta de que el flamenco no es algo típico de toda España.	Vamos a ver estos dos videos de promociones turísticas. ¿En qué video se hace énfasis sobre el flamenco? ¿Qué podemos ver en el segundo video? ¿En qué parte de España se encuentra Córdoba?		
Actividad de lectura 20 minutes	En esta fase se presentará a los estudiantes un texto acerca de los orígenes y las características principales del flamenco. Durante la primera parte de esta fase los estudiantes leerán el texto en silencio.	Leed el texto en silencio.	**Individual**	
	Después de leer el texto individualmente se concederá a los alumnos un par de minutos para hablar con sus compañeros sobre el texto.		**En parejas**	
	Consecutivamente, el profesor animará a unos alumnos a leer el texto en voz alta.	Ahora, necesito tres estudiantes para leer el texto en voz alta, ¿quién quiere leer?	**Individual**	
	Una vez acabada la lectura en voz alta el profesor también leerá el texto.			
	Durante esta fase, el profesor hará la lectura desde las diapositivas. En ambas las diapositivas y las hojas de trabajo habrá un espacio en blanco. Una vez que el profesor haya		**Junto con el profesor**	Aquí se evalúa la capacidad de los alumnos de interpretar y

	acabado la lectura negociará junto con los estudiantes la palabra ausente del texto.

Para negociar esta palabra (gitanos), el profesor proyectará una diapositiva con imágenes de tres grupos étnicos: los gitanos, los tibetanos, y los incas. Aquí, el profesor hará hincapié en la semejanza entre los vestidos para que los alumnos salen independientemente con la respuesta.

En sucesión, el profesor explicará a los alumnos quiénes son los gitanos. | ¿Cuál de los siguientes grupos étnicos pensáis que influenció en la formación del flamenco?
Fijados en los vestidos.

Mirad la imagen, ¿creéis que los gitanos son gente de clase alta o pobre?
¿Sabéis quién son los gitanos?
Los gitanos forman parte de una comunidad originaria del subcontinente indio.

Ahora vamos a contestar las siguientes preguntas. | **Junto con el profesor** | relacionar una imagen con lo que ya saben, o con lo que están aprendiendo.

En esta actividad se evalúa la comprensión lectora de los alumnos del texto. |
| | En esta fase se contestarán una serie de preguntas relacionadas con el texto. | | | |
| **Espacio de discussion y reflexion**

10 minutos | En la penúltima parte de la lección se mostrará a los alumnos una imagen con varios títulos de artículos de prensa que exponen la discriminación que sufren los gitanos por parte del pueblo español. | ¿Qué nos demuestra la siguiente imagen?

Entonces, los gitanos a pesar de que hayan contribuido en la formación del flamenco | **Individual** | En esta fase se evaluará la percepción de los estudiantes sobre el hecho de que los gitanos son discriminados por la sociedad española aunque hayan |

	El profesor en esta sección hará hincapié en la marginación de los gitanos que ignora la contribución de este grupo en la formación del flamenco. Aquí el profesor, preguntará a los estudiantes sobre su opinión. Además, el profesor también preguntará a los alumnos para guiarle en su reflexión.	son marginados y discriminados por la mayoría de la sociedad española.\n\n¿Creéis que el flamenco hubiera sido lo mismo sin el aporte de los gitanos?\n\n¿La diversidad cultural jugó un papel positivo o negativo en la formación del flamenco?\n\nAhora en silencio contestad las preguntas de ejercicio D. Todas las respuestas son relevantes.		contribuido en la formación del flamenco.\n\nAdemás, se evalúa también si los alumnos sabían del aporte de los gitanos antes de la lección, y si este aporte les haya sorprendido.
Conclusión\n\n3 minutos	En conclusión, se explicará a los alumnos la breve tarea que tienen que hacer en casa, y se hará un breve repaso de lo hecho durante la clase.	En casa, tenéis que buscar otro baile típico español o rellenar la imagen con información acerca de este baile.\n\nA modo de conclusión vamos a determinar qué hemos hecho hoy y lo que hemos aprendido. ¿Hay algo que no ha quedado claro	**Individual**	Mediante esta tarea se evalúa, el interés de los alumnos sobre otras culturas. Además, mediante tareas de este tipo se espera que los alumnos desarrollen habilidades de descubrimiento.

Title of the Lesson: Flamenco

Date	28th November
Target group	12 students of year 8
Linguistic objectives	By the end of the lesson students should be able to list vocabulary related to flamenco such as: *baile (dance), guitarra (guitar), castañuelas (castanets), etc.*
Intercultural objectives	By the end of the study students should: • Start to understand diversity as a source of enrichment; • Recognize the contribution of the gypsies as in the formation of flamenco.
Resources	Videos (promotional videos of Cordoba and Navarre and scenes from videos of flamenco and tango) PowerPoint Presentation Worksheet-Flamenco
Research Task	At home the students will have to search another Spanish dance and fill an image with the information about this dance.

Part of the Lesson	Description of Activity	Instructions	Group Work	Evaluation
Introduction 7 minutes	During the first part of the introduction, students will see two short videos: one of tango and the other of flamenco. After viewing the two videos, the teacher[1] will ask the students if they know what these dances are called. Subsequently, the teacher will ask the students if they know which dance is associated with Spain. In the second part of the introduction, students will see two tourist promotional videos: one of Navarre and	- Lets see these videos together - Do you know the name of these two dance? - Which dance is associated with Spain? - Do you know where the tango originiated? - Now, do you think that flamenco is typical of all Spain? - Lets see these two	**Together with the teacher**	During this part of the lesson the students' previous knowledge about flamenco will be assessed. Furthermore, during this part of the lesson, the teacher will also assess if the participants regard the flamenco as typical of all of Spain.

---

[1] By "the teacher" I refer to me as the researcher given the fact that I have produced and conducted these 5 lessons.

	the other of Cordoba. This will be done in order for students to recognize that flamenco is not something related with all Spain but with the south, which starts to expose students to the internal diversity of Spain.	promotional videos - In which video can we see flamenco? - And with regards to the second video, what can you see? - In which part of Spain is Cordoba found?		
Reading Activity 20 minutes	In this part of the lesson students will read a text in relation to the origins and the main characteristics of flamenco. Firstly, the students will read the text in silence. After reading the text in silence the teacher will allow the students a couple of minutes in order to discuss the text with the students sitting in the same cluster. Subsequently, the teacher will ask participants if they want to read the text out loud. Once the students finish reading, the teacher will read the text in order to work the oral comprehension of the students. During this part, the teacher will do the reading from the PowerPoint presentation. In both the slides and the students' worksheet there will be a blank space. Once	Read the text in silence and then discuss the text with the student next to you. Who wants to read the text out loud? Which of the following ethnic groups, do you think, influenced in the	**Individual** **In pairs** **Individual** **Together with the teacher**	The ability of the students to interpret and relate an image with what they

	the teacher finishes the reading, the teacher together with the students will negotiate the missing word from the text.

In order to negotiate the word (gitanos meaning gypsies) which is the community which influenced in the formation of flamenco, the teacher will show participants three images of three ethnic groups: the gypsies, the Tibetans, and the Incas. If the students do not recognize which ethnic group influenced in the formation of flamenco, the teacher will make emphasis on the type of clothing. This will be done in order for the students to recognize the community of people independently.

In succession, the teacher will explain to the students who the gitanos are.

In this part of this lesson students will answer a series of questions in relation with the text. | formation of the flamenco?

Focus on the type of clothing.

Look at these images, do you think that the gitanos are rich or por people?

Do you know who the gitanos are?

The gitanos form part of a community which originate from the indian subcontinente.

Let us answer the following questions. | **Together with the teacher** | already know or their acquired knowledge.

In this activity, the students' comprehension of the text read will be assessed. |
| **Space of reflection and discussion** | In the penultimate part of this lesson the students will view an image including | What can you see in this image? | **Individual** | In this part of the lesson participants' perception toward |

10 minutes	titles which exposes the discrimination of the gitanos in the hands of the Spanish community. The teacher in this section will emphasis on the margination of the gitanos which ignores the contribution of this group in the formation of the flamenco. The teacher will ask the students about their opinion with regards to this discrimination. The teacher will also ask the students different questions in order to guide them in their reflection.	So, even though the gitanos contributed in the formation of flamenco, they are still discriminated by the Spanish society. Do you think that flamenco would have been the same without the contribution of the gitanos? Cultural diversity played a positive or a negative part in the formation of the flamenco? Now in silence answer the questions of exercise D. All answers are relevant.		the discrimination of the gitanos will be assessed. Furthermore, in this part the teacher will also assess if the students knew about the contribution of the gitanos and if this contribution surprised them.
Conclusion 3 minutes	In conclusion, the teacher will explain to the students the brief research task that they have to do at home. In this last part, a brief revision of the main contents of the lesson will also be done.	At home you need to search another spanish typical dance and fill in the image with information about it. In conclusion, let us see what we did today. Are there any difficulties?	**Individual**	Through the research task the students interest was assessed. Morever, through such activities students have the opportunity to develop skills of discovery.

Título de la lección: Alimentos provenientes de América Latina

Fecha	5 de diciembre
Grupo meta	12 estudiantes del octavo año
Objetivos lingüísticos	Se desea que al final de la clase los alumnos puedan enumerar algunos alimentos que originaron en América Latina como la patata y el tomate, entre otros.
Objetivos interculturales	Se desea que al final de la clase los alumnos: • entiendan la diversidad como fuente de enriquecimiento; • empiecen a entender los beneficios de una sociedad plural. • empiecen a reconocen el aporte de otras culturas en sus propias culturas.
Destrezas	Comprensión lectora
Recursos	Videos: (Masterchef) Presentación en PowerPoint Hoja de trabajo- Alimentos provenientes de América Latina
Deberes	En casa, los alumnos tendrán que buscar dos alimentos provenientes de América Latina no tratados en clase.

Parte de la clase	Descripción de la actividad	Instrucciones	Agrupamiento	Evaluación
Introducción 4 minutos	Durante la primera fase de esta clase, se mostrará a los alumnos un video que consiste en la introducción del programa Master chef. Esto se hará para que los alumnos entiendan el tema de la clase.	¿Cuál es el tema de hoy? ¿A qué se dedican las personas en el video? ¿Podéis mencionar algunas comidas típicas españolas?	**Junto con el profesor**	Durante esta fase inicial se evalúa el conocimiento previo de los alumnos acerca de las comidas típicas de España.
Actividad uno 15 minutos	En la segunda parte de esta clase se dividirá a los alumnos en cuatro grupos. Cada grupo tendrá un sobre con una serie de tarjetas y términos, que tienen que emparejar. Estas tarjetas caracterizarán una serie de comidas típicas de algunos países de los que provienen	-Ahora, vais a dividiros en cuatro grupos, cada grupo tendrá un sobre con algunas tarjetas a los que tenéis que emparejar con su término.	**En grupos**	Durante esta fase se evalúa el conocimiento de los alumnos de su propia cultura y de la cultura española.

	los alumnos, y otros que más o menos se comen en todo el mundo. Una vez emparejadas las tarjetas, los alumnos pegarán las tarjetas sobre la pizarra no interactiva. En sucesión, el profesor preguntará a los alumnos si pueden observar algunas comidas típicas de su país.	Luego, tenéis que elegir a un estudiante de cada grupo para que pegue las tarjetas con los títulos sobre la pizarra. Ahora, observando estas tarjetas, ¿podéis mencionar unas comidas típicas españolas? Además, ¿podéis ver algunas comidas típicas de vuestro país? ¿Sabéis que es el arroz al horno? ¿De qué país es típico? ¿Quién sabe de dónde es típico el pastel Garash? Muy bien, vamos a rellenar este menú con las comidas típicas que tenemos aquí. ¿Un segundo típico de Finlandia? ¿Cuál penséis que es? ¿Un primero típicamente español?, etc.		
Actividad de post-lectura 4 minutos	El menú creado por los mismos alumnos se utilizará como una comprensión lectora. Por eso, en la fase posterior de la creación del menú, los alumnos	a. ¿Cuál es la comida típica más saludable?	**Individual**	Se evalúa el entendimiento del menú de los alumnos.

	contestarán las preguntas correspondientes en la hoja de trabajo.	b. ¿Cuál es la comida típica maltesa que se hace al horno? c. ¿Cuál es el postre típico búlgaro que se puede tomar por los vegetarianos?		
Segunda fase 3 minutos	Durante la segunda fase de la clase el profesor preguntará a los alumnos si saben de qué continente originaron los alimentos. En sucesión, el profesor pedirá a los alumnos para mencionar unos países que forman parte de América Latina.	¿Cómo se llama el continente donde originaron estos alimentos? ¿Qué sabéis de América Latina? ¿Podéis mencionar algunos países que se encuentran en América Latina?	**Junto con el profesor**	Se evalúa el conocimiento previo de los alumnos acerca de América Latina.
Adivina el país 5 minutos	Durante la segunda parte, de esta fase los alumnos leerán una serie de textos cortos, que les ayudarán a darse cuenta de cuál país provienen los alimentos mencionados en el ejercicio anterior.	Ejemplo: La patata tiene su origen en el país que limita con Ecuador, Bolivia y Brasil. ¿De qué país estamos hablando? Mirad el mapa,	**Junto con el profesor**	Mediante la interpretación del mapa se evalúa las habilidades de interpretación de los alumnos.
Reflexión 5 minutos	En la penúltima parte de esta clase se dedicará para que los alumnos tengan la oportunidad de reflexionar acerca de lo hecho durante la clase. El profesor guiará a los alumnos en esta reflexión con la ayuda de unas preguntas.	¿Viviríais sin chocolate? ¿Podéis imaginar la concina española o la cocina maltesa sin patata? Entonces, ¿el contacto entre culturas es beneficioso o prejudicial? (esta pregunta se hará en inglés)	**Individual**	Mediante esta reflexión se evalúa si los alumnos consideren la diversidad como una fuente de enriquecimiento y si están dispuestos a vivir en un país no nativo. Esto se hará para evaluar su actitud.
Conclusión 4 minutos	Durante la última parte de esta clase se hará un repaso de lo hecho durante la clase.	A modo de conclusión vamos a determinar qué hemos hecho hoy y lo que hemos	**Junto con el profesor**	Se evalúa el entendimiento de los estudiantes de lo

		aprendido. ¿Hay algo que no ha quedado claro		hecho durante la clase.

Title of the Lesson: Alimentos provenientes de Hispanoamerica

Date	5th December
Target Group	12 students of Year 8
Linguistic Objectives	By the end of the lessons students should be able to list the food coming from Latin America such as: patata (patatoe) y el tomate, (tomatoe) etc.
Intercultural Objectives	By the end of the lesson students should: - Understand diversity as a source of enrichment; - Start to recognize the benefits of a culturally plural society; - Start to recognize the influence of other cultures in their cultures.
Skills	Reading comprehension
Resources	Video (Masterchef) PowerPoint Presentation Worksheet- Food coming from Hispanoamerica
Research task	As a research task, students need to search to typical Spanish dishes or dishes of their native country which include two foods coming from Latin America.

Part of the Lesson	Description of the Activity	Instructions	Groupwork	Evaluation
Introduction 4 Minutes	During the first part of this lesson, students will see a video which includes an introduction of the TV show Master chef. This will be done in order for students to recognize the topic of the lesson.	What is today's topic? What is the job of the person seen in the video? Can you mention some typical Spanish dishes?	**Together with the teacher**	During the first part of the lesson, the previous knowledge in relation to the typical dishes of Spain will be assessed.
First Phase 11 minutes	In the second part of this lesson, the students will be divided in four groups. Each group will have a series of flashcards and a series of other cards with the terms of the dishes. The flashcards will represent a series of typical food coming from	Now you are going to be divided in groups of three. Each group will have a series of flashcards which you need to match with the terms and then stick them on the whiteboard, keeping	**In groups**	During this phase students' knowledge related with their cultures and the cultures related with the target language.

	Spain and from the countries of origin of the participants. Each group will be made up of 4 participants, 2 participants will match the flashcard with the correspondent term, and then two other participants need to check them, and subsequently they have to stick the cards on the boards keeping into consideration whether the dish is a starter, main course or dessert. Afterwards, the teacher will ask the students if they can recognize on the whiteboard, a typical dish of their native country.	into consideration if it's a starter, main course or dessert. Now in each group everyone will have a task, two of you will match the cards with the terms, whereas two others will check the terms and need to decide whether it is a starter, main course or dessert. Then one member from each group need to stick the cards on the board. It is important that you communicate between each other. Now looking at these flashcards, can you mention a typical Spanish dish? Can you recognize a dish of your country? Do you know what baked rice is? In which country is very famous? In which country it is typical the Garash cake? Very good, so let us fill in the menu we		

		have in our worksheet. A typical main course of Finland? Which one do you think it is? A typical Spanish dish which is eaten as a starter?		
Post-Reading Activity 4 minutes	Once the menu is formed, this will be utilised as a reading comprehension. The students will answer a series of questions related with the Menu.	Which is the healthiest dish? Which is the typical Maltese dish which is baked? Which is the Bulgarian desert which is suitable for vegetarians?	**Individual**	Stusents' comprehension of the menu formed is assessed.
Second Phase 3 minutes	During the second part of this lesson, the teacher will ask the students if they know from where the food included in the dishes seen originated. In succession, the teacher will ask students to mention some of the countries which form Hispano-America.	From which region did these foods originate? What do you know about Hispano-America? Can you mention some countries which form part of this region?	**Together with the teacher**	Students' previous knowledge about the Hispano-America will be assessed.
Third Phase 5 minutes	During the second part, of this phase of the lesson, the students will read a series of short texts, which will help them recognize the country or countries in which these foods originated in.	Example: Potatoes originates in the country which borders with Ecuador, Bolivia, and Brazil. Which country is it?	**Together with the teacher**	
Space of discussion and reflection 9 minutes	In the penultimate part of this lesson students will have the opportunity to participate in a space of discussion and reflection. The teacher will guide this	Would you live without chocolate? Could you image the Maltese or the European cuisine	**Individual**	Through this space of reflection and discussion, students' perception and consideration of diversity will be assessed. Moreover,

	discussion by asking a series of questions.	without ingredients such as potatoes? So, do you think that contact between cultures is something beneficious or negative?		the attitudes of the students towards other cultures will also be assessed by asking them if they would be open to live in a foreign country.
Conclusion 4 minutes	During the last part of the lesson, the teacher will do a brief revision of the contents done during the lesson.	In conclusion, at home you need to complete a small research task in which you search two typical dishes of Spain or your country of origin which include foods coming from Hispano-America. Are there any questions?	**Together with the teacher**	Students' comprehension of the main concepts of the lesson will be assessed.

Título de la lección: Planeando unas vacaciones en Sevilla

Fecha	12 de diciembre
Grupo meta	12 alumnos de octavo año
Objetivos lingüísticos	Se desea que al final de la clase los alumnos sepan: • enumerar vocabulario asociado con la reserva de billetes de avión.
Objetivos interculturales	Se desea que al final de la clase los alumnos: • reconozcan el aporte de los musulmanes en el patrimonio arquitectónico de España. • entiendan la relación de España con otras religiones.
Destrezas	Comprensión lectora
Recursos	Video (solo se mostrará una parte de este video) Hoja de trabajo: Planeando una vacación en Sevilla Presentación en PowerPoint

Parte de la clase	Descripción de la actividad	Instrucciones	Agrupamiento	Evaluación
Introducción 3 minutos	Durante la introducción de esta clase se subirá en la pizarra interactiva el título de la lección y el profesor, junto con los alumnos, negociará el significado de este título. Luego, el profesor preguntará a los alumnos qué se hace generalmente cuando se planean unas vacaciones al extranjero.	¿Qué penséis que significa el título? (los alumnos aquí tendrán una serie de imágenes alrededor del título que les ayudarán a entender el significado) ¿Qué se hace generalmente a la hora de planificar unas vacaciones?	**Junto con el profesor**	Aquí se evaluará el conocimiento previo de los alumnos acerca del tema de viajes.

Primera Parte 12 minutos	Durante la primera fase se subirá en la pizarra interactiva el sitio de Ryanair y, junto con los alumnos, se simulará una reserva de un billete de avión a Sevilla. En esta parte, se trabajará una serie de palabras relacionadas con el tema en cuestión.	¿Qué país necesito elegir si quiero ir de vacaciones a Sevilla? ¿Sabéis en que parte de España se encuentra Sevilla? Me podéis decir algo típico del sur de España que mencionamos durante la primera lección. Ahora, ¿qué opción voy a elegir, ida y vuelta, o ida solo? ¿Qué penséis que significan estas palabras? Mirad lo que pasa si selecciono la opción ida, solo hay un vuelo desde Malta a Sevilla. Entonces ¿qué penséis que significa? Rellenad los huecos de la primera imagen del segundo ejercicio. (Este tipo de negociación se hará para el resto del ejercicio)	**Junto con el profesor**	Aquí se evalúa la capacidad de los alumnos de interpretar las imágenes y dar con el significado de las palabras. Además se evalúa también si los alumnos recuerdan lo hecho durante la primera clase.
Segunda Parte 12 minutos	Durante la segunda parte se mostrará a los alumnos un video de Sevilla. Mientras que vean el video los alumnos tendrán que señalar los lugares de interés que ven en el video. Posteriormente, los alumnos en parejas	Ahora, después de reservar los billetes del avión, ¿cuál es el siguiente paso? Dado que no tenemos tiempo para buscar un hotel, en clase,		

	rellenarán una tabla que caracterizará el plan de la vacación. En esta parte los alumnos trabajarán en parejas.	vamos a ver tres lugares de interés que están en Sevilla, y vosotros en casa tendréis que buscar un hotel o un apartamento cerca de estos tres lugares. Luego, el viernes veremos quién habrá encontrado el hotel más cerca. Ahora, vamos a ver este video. De las siguientes imágenes, ¿cuáles son los lugares que vimos en el video? Y en cuanto a los otros, ¿sabéis en qué países se encuentran? Muy bien, en la siguiente parte, en parejas vais a rellenar la siguiente tabla que caracterizará como vais a pasar la vacación. Tenéis que utilizar las frases presentes en el cuadro.		
7 minutos	En la penúltima parte, los alumnos contestarán una serie de preguntas acerca de las imágenes. Con respecto a la tercera pregunta el profesor mostrará una serie de lugares de países del medio oriente como Irán y del	¿Cuál es el lugar de interés que está en Andalucía pero no está en Sevilla? Aquí el profesor hará énfasis en la similitud entre la Alhambra y el Alcázar, para que los alumnos salgan con la respuesta.	**Junto con el profesor**	Aquí el profesor evalúa la capacidad de los alumnos de interpretar las imágenes.

	norte de África para que los alumnos salgan independientemente con la respuesta.	¿Sabéis cuál fue la cultura que influenciaron en la construcción de estos dos lugares de interés? ¿Conocéis otros lugares de interés con arquitectura que tiene influencias musulmanes? Mirad a los siguientes tres lugares, ¿sabéis cómo se llaman y en qué países están? Esta parte se hará para que los alumnos se den cuenta de que lugares con arquitectura árabe y musulmana se encuentra en muchos otros países como aquí en Malta (tercera imagen), en Asia, y Europa del este (primera imagen)	Aquí se evalúa el conocimiento de los estudiantes de lugares con arquitectura musulmana.

| 6 minutos | Reflexión y conclusión. | Antes de la clase, ¿erais conscientes de esta influencia musulmana?

¿Estáis sorprendidos de este aporto?

¿El aporto de la cultura musulmana en la formación del patrimonio arquitectónico de España, fue algo bueno o malo?

¿Os interesa visitar un país árabe? | **Individualmente** | Durante la reflexión el profesor evalúa si los estudiantes ven o no la influencia musulmana como algo que enriqueció España y otros países con su arquitectura.

Mediante esta pregunta se evalúa si los estudiantes están abiertos a viajar y pasar unos cuantos días en un país árabe. |

Title of the Lesson: Planeando unas vacaciones en Sevilla

Date	12th December
Target group	12 students of year 8
Linguistic objectives	By the end of this lesson participant should be able to enlist vocabulary related with the booking of airplane tickets.
Intercultural objectives	By the end of the lesson students should: - Recognize the contribution of Muslims in the architecture heritage of Spain, and in things of everyday life; - Understand the relationship of Spain with other religions.
Skills	Reading comprehension Listening comprehension
Resources	Video (tourist promotional video of Seville) Worksheet- Planning a holiday in Seville. PowerPoint Presentation.

Part of the Lesson	Description of the Activity	Instructions	Groupwork	Evaluation
Introduction 3 minutes	During the first part of this lesson, the teacher will present on the interactive whiteboard the title of this lesson. The teacher together with the student will negotiate the meaning of the title. Afterwards, the teacher will ask the students what they take into consideration when they plan a holiday abroad. The teacher will also ask the students if they have been abroad.	What do you think the title means? (In order to support students, a series of images will accompany the title) Have you ever been abroad before? And have you ever travelled outside of Europe? What do you do generally when planning a holiday?	**Together with the teacher**	The previous knowledge of the students in relation with the topic of travelling will be assessed. The teacher will also evaluate if the students had travelled prior to the study.

| First Phase 10 minutes | During the first part of the lesson the teacher will show on the interactive whiteboard the website of Ryanair, and will simulate together with the students the booking of airplane tickets. In this section a series of vocabulary will be tacked in relation with travelling. . | Which country do I need to select to go to Seville? Do you know in which part of Spain is Seville found? What is generally related with the south of Spain? Now, which option will I choose, outbound flight only, or return flights. What do you think these words mean? Look at what happen when I choose only the option *ida (outbound),* so what do you think *ida* mean? So, let us start to fill in the first exercise of the worksheet. This type of negotiation with the students will be done for the rest of the activity. | **Together with the teacher** | The students' ability to interpret the images and give the meaning of the word will be assessed. Moreover, the teacher will also assess if the students remember aspects regarding the Spanish cultures which has been done in the previous lessons. |
| Second Phase 8 minutes | During the second part of this lesson, the students will see a tourist promotional video of Seville. While they see the video in pairs they have to circle the places which they see in the video. Subsequently, in pairs the | Now after booking the tickets what is the next step? Given the fact that there is no time to book a hotel, let us go over the places of | **In pairs** | |

	students will fill in a table which will describe the activities which they will do during the hypothetical holiday.	interest that are found in Seville, and you need to search at home a hotel or an apartment near these places of interest. Then at the start of the next session we will see who would have found the nearest hotel. Now, let us see this video. In pairs you need to circle the images that you see on the worksheet. From the following images, which places did you see in the video? And with regards to the others do you know in which country they are found? Very good, in the next activity, in pairs you are going to plan this hypothetical holiday. You can use the phrases present in the box.		
8 minutes	During this part of the lessons, students will answer a series of question related to the images. In relation with the third question the teacher will	Which of these places of interest is found in Andalucía but is not found in Seville? The teacher will make emphasis on the similarity	**Together with the teacher**	The teacher will assess the ability of the students to interpret the images seen.

	show the students a series of places of interest from the middle east and north of Africa in order for the students to answer independently.	between the Alhambra and the Alcázar, in order for the students to answer independently.	
	In the second part of this phase the teacher will also make aware the students of the influence of Muslims in things of everyday life.	Do you know which culture influenced in the construction of these two magnificent places? Do you know other places of interest which have in them Muslim influences? Look at the following three places, do you know where they are? Do you know in which other aspects of culture contributed the Arabs and the Muslims? For instance, are numbers part of our culture? Yes or no? Now how do we call these numbers? Do you know how we call the numbers generally used in Maths and from which cultures they originated? So, in which other aspects of our cultures we find the influence of Muslims?	The students' knowledge in relation to the places with Muslim architecture will be assessed.

| 11 minutes | Space of discussion and reflection. | Where you aware of the influence of Muslims in everyday life?

Are you surprised by this contribution?

The contribution of the Muslims in the formation of architectonic heritage, together with the influence of everyday life, was something positive or negative?

Would you be interested in visiting an Arabic country in which Islam is the dominant religion? | **Individually** | During the space of discussion and reflection, the teacher will assess students' perception if they see the contribution of Muslims as something enriching or not.

Through this question the teacher will assess if students are open to travel in an Arabic country in which Islam is the dominant religion. |

Título de la lección: El Clásico, Un Partido multicultural.

Fecha	9 de enero
Grupo meta	12 alumnos del octavo año
Objetivos lingüísticos	Se desea que al final de la clase los alumnos sean capaces de enumerar los nombres de diferentes deportes más populares como: waterpolo, fútbol, etc.
Objetivos interculturales	*Objetivo principal*: se desea que al final de la clase los alumnos distinguen entre multiculturalidad e interculturalidad. *Objetivo secundario*: se desea que al final de la clase los alumnos puedan reconocer el influyo de extranjeros como algo positivo que enriquece la sociedad.
Destrezas	Comprensión lectora
Recursos	Video Hoja de trabajo- El Mundo Deportivo Presentación

Parte de la clase	Descripción de la actividad	Instrucciones	Agrupamiento	Evaluación
Introducción y primera parte 10 minutos	En la primera fase de esta lección se mostrará a los alumnos un video. Mediante este video los alumnos tendrán que adivinar el tema. Luego el profesor preguntará a los alumnos si practican algún tipo de deporte. Conforme los alumnos vayan mencionando los deportes que practican, el profesor subirá una diapositiva con las imágenes de los deportes más practicados. En sucesión, el profesor preguntará a los alumnos si saben cómo decir estos deportes en español. Una vez dada la oportunidad a los	¿Qué podemos ver en el video? ¿Cuál penséis que es el tema de hoy? ¿Practicáis algún deporte? ¿Sabéis como decimos algunos de estos deportes en español? Mirad esta imagen, ¿podéis identificar algunos de estos deportes? Vamos a completar el primer ejercicio.	**Junto con el profesor**	Durante esta parte se evalúa los conocimientos previos de los alumnos acerca de los deportes. Además se evalúa también la capacidad de los alumnos de interpretar el video e identificar el tema de la clase.

	alumnos para intentar decir estos deportes en español, se subirá en la pizarra una serie de palabras de los deportes mezcladas, como apoyo para que los alumnos identifiquen los deportes en español.			
Segunda parte 15 minutos	Durante esta fase los alumnos contestarán una serie de preguntas acerca de los deportes. Luego se llevará a cabo una pequeña actividad lectora. Esta actividad se hará con un texto titulado "El Clásico, un partido multicultural", que reúne el tema de la multiculturalidad con el tema del deporte.	¿Cuál es el deporte que más relacionamos con España? ¿Sabéis cuáles son los dos equipos de futbol españoles más famosos en el mundo? Vamos a ver este video corto. ¿Crees que los jugadores que juegan en estos equipos son todos españoles? ¿Sabéis algunos jugadores extranjeros que juegan en estos dos equipos? Vamos a leer este pequeño texto. 1. Mirando al título, ¿De qué penséis que habla el texto? 2. ¿Qué significa la palabra multicultural? 3. Leed el texto en silencio. 4. Después de la primera lectura, ¿hay algunas palabras que no habéis entendido?	**Junto con el profesor**	En la primera parte de esta fase se evalúa el entendimiento de los alumnos de la palabra multiculturalidad. En la actividad de post-lectura se evalúa el entendimiento de los alumnos del texto leído.

		5. Vale, ¿hay alguien que quiere leer el texto en voz alta? 6. El profesor leerá el texto en voz alta. 7. ¿De qué habla el texto? 8. En el texto podéis identificar algunas palabras que describen a este partido. (Esto se hará para trabajar el vocabulario del texto). 9. Vamos a trabajar este pequeño ejercicio.	**Individual**	
6 minutos	Durante esta fase el profesor negociará mediante unas imágenes la diferencia entre multiculturalidad e interculturalidad.	¿Cuál de estas imágenes caracteriza la palabra multiculturalidad? ¿Qué diferencia hay entre la primera y la segunda imagen? Entonces, ¿cuál penséis que es la diferencia entre multiculturalidad e interculturalidad? Contestad la pregunta número cuatro.	**Junto con el profesor**	Durante esta fase se evalúa el entendimiento de los alumnos de la diferencia entre multiculturalidad e interculturalidad.
5 minutos	La penúltima parte de esta clase se dedicará para que los alumnos reflexionen acerca de lo hecho durante la clase.	En silencio, contestad las preguntas del último ejercicio.	**Individual**	Mediante las preguntas incluidos en la reflexión se evalúa si los alumnos consideran el influyo de extranjeros como algo positivo o negativo, y si consideran su grupo de español como intercultural o multicultural.

Conclusión 4 minutos	Durante la última parte de esta clase se hará un repaso de lo hecho durante la clase.	A modo de conclusión vamos a determinar qué hemos hecho hoy y lo que hemos aprendido. ¿Hay algo que no ha quedado claro?	**Junto con el profesor**	Se evalúa el entendimiento de los estudiantes de lo hecho durante la clase.

Title of the Lesson: El Clásico, Un Partido multicultural.

Date	9th January
Target Group	12 students of Year 8
Linguistic objectives	It is hoped that by the end of the lesson students should be able to enlist the nouns of the most popular sports in Spanish such as: waterpolo, fútbol, etc.
Intercultural objectives	By the end of the lesson students should be able to distinguish between multicultural and intercultural. It is hoped that by the end of the lesson students could be able to recognize the influx of foreigners as something which enriches society.
Skills	Reading comprehension Oral expression
Resources	Video Worksheet PowerPoint presentation

Part of the Lesson	Description of the Activity	Instructions	Groupwork	Evaluation
Introduction and First Phase 5 minutes	In the first part of the lesson, participants will see a video, through which they will have the opportunity to recognize the topic of the lesson. Afterwards, the teacher will ask the students if they practice any sports. As the students mention the different sports that exist, the teacher will show a slide with different images of the most practiced sports. Subsequently, the teacher will ask students if they know how the name of	What can we see in this video? What do you think is todays' topic? Do you practice any sport? Do you know how we say these sports in Spanish?	**Together with the teacher**	During this part of the lesson the teacher will assess students' pervious knowledge with regards to sports. In addition, the ability of the students to interpret the video and identify the theme of the lesson will also be assessed.

	these sports in Spanish. Once given the opportunity to the students' to try and say these words in Spanish, the teacher will show the students a wordle with the terms of these sports in Spanish to help students identify the sports.	Look at this image, can you identify some of the sports that you mentioned? Let us complete the first exercise of the worksheet.		
Second Phase 12 minutes	During this part of the lesson students will answer different question about sports. Afterwards a reading activity will be carried out. This activity will be entitled "El Clásico, un partido multicultural", (the clasico a multicultural game) which unites the theme of cultural diversity with the theme of sports.	Which Sport we associate the most with Spain? Do you know which are the two most famous football teams in Spain? Let us see together this video. Do you think all these players are all Spanish? Do you know any non-Spanish players who play in these teams? Let us read this short text. 1. Looking at the title, what do you think *multicultural* means? 2. Read the text in silence and then discuss it with the student sitting next to you. 3. What is the text about? 4. So, what does the word multicultural mean?	**Together with the teacher**	In the first part, the comprehension of the students of their understanding of the term multicultural will be assessed. In the post-reading activity, the students' understanding of read text will be assessed.

		5. After completing the first reading are there any words that you don't understand? 6. Who wants to read the text out loud? 7. The teacher will read the text out loud in order to help students practice their listening skills. 8. What is the text about? 9. In the text can you identify some words which describe this game. (This will be done in order to practice more vocabulary) 10. Let us work out this short exercise together.	**Individual**	
6 minutes	During this part of the lesson, the teacher will negotiate with the students the meaning of intercultural and multicultural. .	Which of these images characterizes the word multicultural? What is the difference between the first and the second image? So, what do you think is the difference between multicultural and intercultural? Answer the following question.	**Together with the teacher**	During this part the students' understanding between multicultural and intercultural will be assessed.
12 minutes	In the penultimate part of this lesson, the teacher will give an opportunity for the students to participate in a space	So, do you think for sports the movement of people from one country to the other is beneficial or negative?	**Individual**	During this space of discussion, students' perception towards cultural contact and movement of people with different cultures

	of discussion and reflection.	Does this make sports more interesting? So, are football teams multicultural or intercultural? And how would you describe your class group? Answer these questions in silence.		from one country to the other.
Conclusion 3 minutes	During the last part of the lesson, the teacher will go over the main contents of the lesson.	So, let us go over the most important things we have done today. Are there any questions?	**Together with the teacher**	Students' comprehension of the main concepts of the lesson will be assessed.

Título de la lección: El Smartphone, una invención intercultural

Fecha	16 de enero
Grupo meta	12 alumnos del octavo año
Objetivos lingüísticos	Se desea que al final de la clase los alumnos sean capaces de enumerar vocabulario de objetos tecnológicos.
Objetivos interculturales	Se desea que al final de la clase los alumnos sean capaces de reconocer la contribución de diferentes culturas en cosas que se utilizan cotidianamente
Destrezas	Comprensión lectora
Recursos	Artículos sobre tecnología. Hoja de trabajo- *El Smartphone, una invención intercultural.* Presentación en PowerPoint Video:

Parte de la clase	Descripción de la actividad	Instrucciones	Agrupamiento	Evaluación
Introducción y primera parte 5 minutos	Durante la primera fase de esta clase se mostrará a los alumnos un video sobre un objeto tecnológico. Esto se hará para introducir el tema de la clase.	Vamos a empezar esta clase con este video. ¿Cuál es el tema de hoy?	**Junto con el profesor**	Se evalúa la capacidad de los alumnos de interpretar un video y salir con el significado.
Segunda parte 10 minutos	Durante la segunda parte se hará una actividad en grupo. Los alumnos se dividirán en grupos de tres y tendrán una serie de artículos de tecnología. Los alumnos tienen que subrayar las palabras que inmediatamente reconozcan. Estas palabras serán palabras de objetos tecnológicos que son muy semejantes en inglés.	Ahora vais a dividiros en grupos de tres, cada grupo tendrá unos artículos a los que tenéis que leer e identificar las palabras que entendéis. Luego, tenéis que escribir sobre la pizarra.	**En grupos**	

5 minutos	En sucesión el profesor preguntará a los alumnos una serie de preguntas acerca del influyo del ingles para ver la opinión de los alumnos acerca de este aspecto. Este aspecto representa el influyo de una cultural global (el inglés) sobre otras lenguas.	¿Cuáles son las palabras que identifican un objeto tecnológico? ¿Podéis notar algo? ¿De qué lengua provienen las siguientes palabras? ¿Qué opináis acerca del influyo del inglés?	**Junto con el profesor**	Se evalúa la percepción de los alumnos hacia el influyo del inglés.
8 minutos	En la tercera parte de esta clase el profesor mostrará a los alumnos una serie de imágenes mediante las cuales los alumnos se darán cuenta cuáles culturas influyeron en la formación de diferentes objetos tecnológicos que se incluyen todas en un smartphone. Luego, el profesor preguntará si el smartphone es multicultural o intercultural.	¿Mirad estas imágenes? ¿Quién influyo en la creación de la calculadora? ¿Y quién influyo en la creación de la cámara? ¿Penséis que el Smartphone que utilizamos cada día es multicultural o intercultural?	**Junto con el profesor**	Se evalúa la capacidad de los alumnos de distinguir entre multicultural y intercultural.
8 minutos	En la penúltima parte de esta clase se dará a los alumnos para participar en un espacio de discusión y reflexión.	Ahora los avances de la tecnología en los medios de comunicación, nos ha acercado a otras culturas, ¿sí o no? ¿Y qué penséis la presencia de diferentes culturas en un lugar?	**Junto con el profesor**	Se evalúa la percepción de los alumnos hacia aspectos relacionados con la diversidad cultural.
Conclusión 4 minutos	Durante la última parte de esta clase se hará un repaso de lo hecho durante la clase.	A modo de conclusión vamos a determinar qué hemos hecho hoy y lo que hemos aprendido. ¿Hay algo que no ha quedado claro?	Junto con el professor	Se evalúa el entendimiento de los estudiantes de lo hecho durante la clase.

Title of the Lesson: El Smartphone, una invención intercultural

Date	16th January
Group	12 students of Year 8
Linguistic objectives	By the end of the lessons students should be able to enlist vocabulary related with technological objects
Intercultural objectives	By the end of the study students should be able to recognize the contribution of different cultures in things we use every day.
Skills	Reading comprehension
Resources	Articles about technology Worksheet: *El Smartphone, una invención intercultural.* PowerPoint Presentation

Part of the Lesson	Description of the Activity	Instructions	Groupwork	Evaluation
Introduction and First Phase 5 minutes	During the first part of this lesson, the students will watch a video through which they will recognize the theme of the lesson.	Let´s start by watching this video. What do you think is today´s topic?	**Together with the teacher**	The students´ ability to interpret the video will be assessed.
Second Phase 10 minutes	During the second part of this lesson, participants will be divided in groups of three, in which they will have partial articles about technology, which they have to read and underline the words they understand. These words will most probably be of technological objects as they are very similar in English.	In groups of three you will have some parts of articles about technology which you have to read and underline the words that you understand. Than you need to write these words on the whiteboard.	**In groups**	
5 minutes	Afterwards, the teacher will ask the students' a series of questions related to the influx of English	Which are the technological objects? Can you notice something?	**Together with the teacher**	Students´ perception towards the influence of English on other languages will be assessed.

	(global culture) on other languages.	From which language do these words originate?

What do you think about the influence of English on other languages? | | |
| 8 minutes | In this part of this lesson, the teacher will show the students a series of images through which they will recognize which cultures influenced in the creation of technological objects, which are all found in a smartphone. Afterwards, the teacher will ask the students, if the smartphone can be described as intercultural or multicultural. | Look at these images.

Who do you think influenced in the creation of the calculator?

And who do you think influenced in the creation of the camera?

So, do you think the smartphone is multicultural or intercultural? | **Together with the teacher** | The students' ability to interpret the pictures will be assessed. |
| 8 minutes | During the penultimate part of the lesson, the students will have the opportunity to engage in a space of reflection and discussion. | Do you think that technology moves us closer with people of different cultures?

Do you think the presence of different cultures produces progress? | **Together with the teacher** | Students´ perception towards aspects related with cultural diversity will be assessed. |
| **Conclusion**

4 minutes | During the last part of the lesson, the teacher will go over the main contents of the lesson. | So, let us go over the most important things we have done today. Are there any questions? | **Together with the teacher** | Students' comprehension of the main concepts of the lesson will be assessed. |

Worksheets

Flamenco

A. **Señala con una X la opción correcta.**

1. ¿Cuál es el baile más conocido de España?

   ☐ Tango   ☐ Flamenco   ☐ Pravo Horo

2. ¿En qué país hispanohablante originó el tango?

   ☐ Argentina   ☐ España   ☐ Chile

3. ¿En qué parte de España es típico el flamenco?

   ☐ En toda España   ☐ En el norte   ☐ En el sur

B. **Escucha el audio y haz un círculo alrededor de los instrumentos que se utilizan en el flamenco.**

C. **Lee el siguiente texto y después contesta las preguntas.**

El flamenco es un estilo de música y danza propia de Andalucía, Extremadura y Murcia. Este tipo de música y danza originó en el siglo XVIII (18) y su creación se relaciona, generalmente, con el contacto intercultural entre musulmanes, judíos y _____. Las características principales del flamenco son: el cante, el toque, y el baile. La palabra *cante* significa cantar y el/la cantante del flamenco se llama "cantaor" / "cantaora". El *toque* se refiere al toque de la guitarra. Los guitarristas del flamenco se llaman "tocaores". La guitarra no es el único instrumento musical utilizado en el flamenco. Otros instrumentos musicales utilizados son las castañuelas y el cajón. En cuanto al baile, este se realiza con los pies, el cuerpo, los brazos y las manos. Finalmente, el flamenco es también muy famoso en Hispanoamérica, y otros países como Japón y Turquía.

1. El flamenco es propio de algunas regiones españolas, ¿cuáles son?

_____

2. ¿Cómo se llaman los guitarristas del flamenco?

_____

3. ¿A qué se refiere *el toque*?

_____

4. ¿Cuáles son las culturas que influyeron en la formación del flamenco?

_____

5. ¿Quiénes son los gitanos?

Los gitanos forman parte de una comunidad originaria de Hispanoamérica. Sus miembros forman parte de la nobleza española.	Los gitanos forman parte de una comunidad originaria del <u>subcontinente indio</u>.	Los gitanos forman parte de una comunidad originaria del País vasco. Sus miembros forman parte de la clase obrera.
1 ☐	2 ☐	3 ☐

D. ¿Qué demuestran las siguientes imágenes?

a. ☐ Que los gitanos son muy respetados en España.
b. ☐ Que los gitanos están discriminados y marginados por la sociedad española.
c. ☐ Que los gitanos son muy ricos.

D. Reflection

1. Before the lesson, did you know that the gypsies had a huge influence in the formation of the flamenco?
   a. ☐ yes
   b. ☐ no
   c. Other _____

2. Are you surprised by this contribution?
   a. ☐ yes
   b. ☐ no
   c. Other _____

3. How do you feel about the discrimination of gypsies in Spain, a group which contributed in the formation of cultural products such as the flamenco?
   a. ☐ Annoyed
   b. ☐ Emotionless
   c. ☐ Sad
   d. ☐ Content
   e. ☐ Frustrated
   f. ☐ Other _____

Comidas de distintas partes del mundo

1. ¿De qué programa televisivo es el logo de arriba?

   _____

2. ¿A qué se dedican los participantes en este programa? Subraya la opción correcta.

A la comida   A la arquitectura   Al tenis

3. Rellena el siguiente menú con las comidas típicas mencionadas en clase y luego contesta las preguntas.

Menú

Primeros
- _____
- _____
- _____

Segundos
- _____
- _____
- _____
- _____

Postres
- _____
- _____
- _____

a. ¿Cuál es la comida típica más sana?

_____

b. ¿Cuál es la comida típica maltesa que se cocina al horno?

_____

c. ¿Cuál es el postre típico búlgaro que es bueno para los vegetarianos?

_____

d. Mira la siguiente imagen y señala con un círculo los alimentos incorporados en las comidas del menú.

4. ¿De qué continente son originarios los alimentos señalados en el ejercicio anterior? Subraya la opción correcta.

África   Europa   América

5. Adivina el país del cuál son originarios los alimentos tratados en la parte
   anterior.
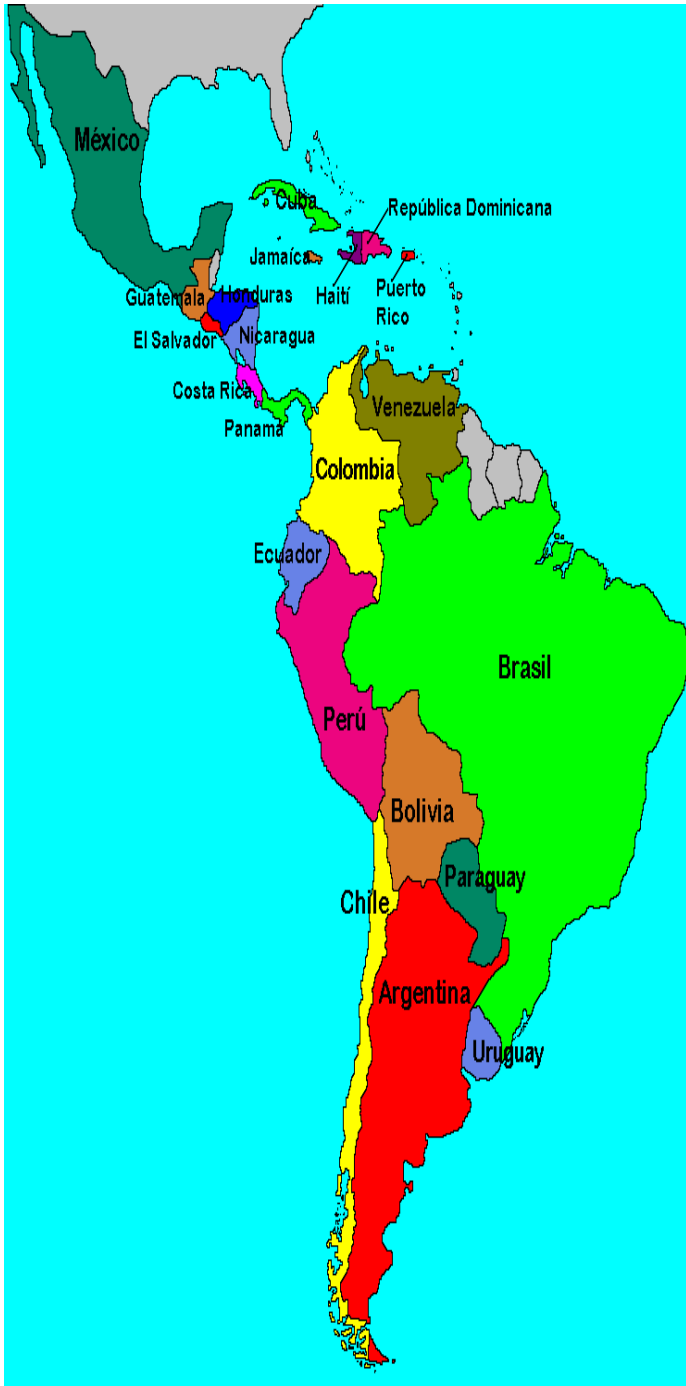
El chocolate tiene su origen en el país que limita con Estados unidos.

El chocolate originó en

_____

____nta tiene su origen en el ____ita con Ecuador,

L_____nó en

_____

D. Reflection

1. Before the lesson, did you know that food such as tomatoes and chocolate originated in Latin America?
   a. ☐ yes
   b. ☐ no
   c. Other

   _____

2. In your honest opinion, what would be the outcome of contact between different cultures?
   a. ☐ beneficial, because persons learn from each other and enrich society.
   b. ☐ negative since national values would weaken.
   c. Other

   _____

3. How would you feel if you had to live in Latin America for a significant amount of time (2-3 months)?
   a. ☐ enthusiastic since I would get to know new people.
   b. ☐ scared of the unknown.
   c. ☐ happy since I would get to visit new places and see new things.
   d. ☐ anxious since I would be surrounded by many people talking a different language and who I don´t know.
   e. ☐ Other _____

Planeando unas vacaciones en Sevilla

1. ¿Cuáles son los pasos que se siguen generalmente a la hora de planificar unas vacaciones al extranjero? Organiza los siguientes pasos en orden.

Planear la estancia

Reservar los billetes de avión

Reservar el alojamiento

2. Rellena los siguientes huecos con el vocabulario visto en clase.

1.

2.

Malta a Sevilla
Vuelta • 1 Adulto • Modificar viaje

Bloquear tarifa   Guardar viaje

Coste total
119,98 €

Continuar

Tus vuelos seleccionados

✈ Malta hasta Sevilla	Miércoles 01 Ago. 2018		✏ Cambiar vuelo

Seleccionado ✅   RYANAIR   **07:00** Malta — Directo (3 h) ✈ FR 1408 — **10:00** Sevilla   Tarifa estándar **59,99 €**

✈ Sevilla hasta Malta	Sábado 04 Ago. 2018		✏ Cambiar vuelo

Seleccionado ✅   RYANAIR   **10:30** Sevilla — Directo (2 h 55 m) ✈ FR 1409 — **13:25** Malta   Tarifa estándar **59,99 €**

RYANAIR   FAQ   Tasas   Contacto   Registrarse   Iniciar sesión

Malta a Sevilla
Vuelta • 1 Adulto • Nueva búsqueda

Bloquear tarifa   Guardar viaje

Coste total
119,98 €

Confirmar

★ RECOMENDADO PARA TI

⊘ El mejor momento para comprar!   **- 50%**

Seleccionar | 3.

Reserva ahora tu asiento y evita que te asignen un asiento aleatorio. Puedes facturar 60 días antes de la salida si reservas ahora un asiento.

De
~~4,00 €~~ **2,00 €**

✎ Tarifas exclusivas online!

Añadir ... e facturado | 4.

Compra maletas facturadas al reservar el vuelo y ahorra dinero.

De
25,00 €

5.	Seguro de viaje	Aparcamiento en el aeropuerto	Alquiler de coches

---

3. Señala con una X los lugares históricos vistos en el video.

Catedral de San Paulo ⃝

Real Alcázar ⃝

Plaza del Senado ⃝

Catedral de Sevilla ⃝

La alhambra ⃝

Plaza de España ⃝

4. Rellena la siguiente tabla con las frases presentes en el cuadro.

	Ir de compras		Ir de tapas
Visita al catedral de Sevilla			Visita a la plaza de España
Visita al Real Alcázar		Visita al parque Isla Mágica	

	Miércoles	Jueves	Viernes	Sábado
Por la mañana	9.00 a.m. Llegada a Sevilla			
Por la tarde				19.00 p.m. Vuelta a Malta

5. Contesta las siguientes preguntas acerca de las imágenes vistas en el tercer ejercicio.

a. ¿Cuál es el lugar de interés que no está en Andalucía sino en Sevilla?

_____

b. ¿En qué país europeo está la Plaza del Senado?

_____

c. ¿Cuáles son los lugares de interés de origen musulmán?

- _____

- _____

d. Adivina los países en los que se encuentran los lugares y las cosas presentes en las siguientes imágenes.

Reflection

4. Are you surprised by this Muslim influence present in architecture and things that we use in everyday life
    a. ☐ yes
    b. ☐ no
    c. ☐ other _____

5. Have you ever felt that you were in a minority?

    a. ☐ yes b. ☐ no

6. If yes how did you feel?
    a. ☐ Scared   b. ☐ Sad   c. ☐ indifferent
    d. ☐ anxious   e. ☐ overwhelmed   f. ☐ enthusiastic

1. Rellena los siguientes huecos con los nombres de los deportes presentes en el cuadro.

El tenis   El esquí   El golf

El fútbol   El boxeo   El waterpolo

El baloncesto   El hockey   El ciclismo

2. Contesta las siguientes preguntas.

   a. ¿Practicas algún deporte? Si es así, ¿Qué deporte practicas?

      _____

   b. ¿Cuál es el deporte más famoso en España?

      _____

   c. ¿Cuáles son los dos equipos de fútbol españoles más famosos en el

      mundo?

      a. _____

      b. _____

3. Lee el siguiente texto. Luego marca con una cruz (X) si la frase es verdadera o falsa.

El Clásico, un partido multicultural

El clásico es puro futbol. Es espectáculo, pasión, y emoción. El mundo entero se paraliza para disfrutar de uno de los mayores eventos del planeta donde la multiculturalidad es evidente. El partido entre Real Madrid y Barcelona cuenta con catorce nacionalidades diferentes. España es el país más representado con diez jugadores seguido por Francia (cinco jugadores), Brasil (cuatro jugadores), y Portugal (dos jugadores).

		Verdadero	Falso
A)	En el clásico solo juegan jugadores españoles.		
B)	El clásico cuenta con diez nacionalidades diferentes.		
C)	Cristiano Ronaldo es el único portugués que juega en el clásico.		
D)	Después de España, Francia es el país más representado en el clásico		

4. ¿Cuáles de las siguientes imágenes caracteriza la **interculturalidad**? Haz un círculo alrededor del número de la imagen.

A

B

Reflection

1. What do you think about the movement of people between countries?

☐ It is something positive since people learn from each other, and makes the country richer.

☐ It is something negative since countries should be made up only of people coming from that country.

☐ Indifferent.

☐ Other.

_____

2. Would you describe your class as intercultural or multicultural?

☐ Intercultural, because…

_____
_____

☐ Multicultural, because…

_____
_____

☐ Neither, because…

_____
_____

El Smartphone, una invención intercultural

1. Rellena los siguientes huecos con las palabras presentes en el cuadro.

El Reloj inteligente

El computador   El Smartphone   El teléfono móvil

La tableta   Los auriculares

1.

2.

3.

4.

5.

6.

2. De los objetos tecnológicos vistos arriba, ¿cuál es el objeto tecnológico que utilizas más?

_____

3. ¿De cuál idioma provienen la mayoría de las palabras vistas en ejercicio uno? Subraya la opción correcta.

a. Italiano

b. Turco

c. Inglés

4. ¿Qué opinas sobre el influyo del inglés en otras lenguas?

☐ A. Es algo muy positivo y necesario para las lenguas.

☐ B. Es algo negativo porque se pueden perder diferentes palabras de la propia lengua.

☐ Otro.

_____

5. ¿Cuáles de los siguientes se pueden encontrar incorporados en un Smartphone? Márcalos poniendo una X en la caja debajo de la imagen.

☐ Mapas

☐ Reloj

☐ Calculadora

☐ Teléfono

☐ Cámara

6. Subraya la opción correcta.

a. El reloj, la cámara y el mapa fueron inventados por los *musulmanes/judíos/ gitanos.*

b. La calculadora fue inventada por los *franceses/ alemanes/ españoles*.

c. El Smartphone se puede considerar como un objeto tecnológico *multicultural/ intercultural/ mono-cultural.*

Reflection

a. **Do you think advances in technology help us to understand more about different cultures.?**
   i. ☐ Yes, because there are more opportunities to learn about different cultures.
   ii. ☐ No, because it is still difficult to learn about different cultures just by using the internet.
   iii. ☐ Other_____

b. **Do you think that technology moves us closer with people of different cultures?**
   i. ☐ Yes, because it is much easier to communicate with people of different cultures both in Malta and abroad.
   ii. ☐ No, it made people more aware about the differences that exist between people of different cultures.
   iii. ☐ Other _____

c. **Do you think the presence of different cultures produces progress?**
   i. ☐ Yes, since different cultures produce different ideas and lifestyles which help people to become more open-minded.
   ii. ☐ No, since different cultures can produce conflicts between one and another in a society.
   iii. ☐ Other _____

Flamenco

A. __Señala con una X la opción correcta.__

   1. ¿Cuál es el baile más conocido de España?

      ☐ Tango   ☑ Flamenco   ☐ Letkajenkka

   2. ¿En qué país hispanohablante originó el tango?

      ☑ Argentina   ☐ España   ☐ Chile

   3. ¿En qué parte de España es típico el flamenco?

      ☐ En toda España   ☐ En el norte   ☑ En el sur

B. __Lee el siguiente texto y después contesta las preguntas.__

El flamenco es un estilo de música y danza propia de Andalucía, Extremadura y Murcia. Este tipo de música y danza originó en el siglo XVIII (18) y su creación se relaciona, generalmente, con el contacto intercultural entre musulmanes, judíos y los gitanos. Las características principales del flamenco son: el cante, el toque, y el baile. La palabra *cante* significa cantar y el/la cantante del flamenco se llama "cantaor" / "cantaora". El *toque* se refiere al toque de la guitarra. Los guitarristas del flamenco se llaman "tocaores". La guitarra no es el único instrumento musical utilizado en el flamenco. Otros instrumentos musicales utilizados son las castañuelas y el cajón. En cuanto al baile, este se realiza con los pies, el cuerpo, los brazos y las manos. Finalmente, el flamenco es también muy famoso en Hispanoamérica, y otros países como Japón y Turquía.

   1. El flamenco es propio de algunas regiones españolas, ¿cuáles son?

   Extremadura , Murcia y Andalucía

   2. ¿Cómo se llaman los guitarristas del flamenco?

   Sallaman tocaores

3. ¿Cuáles son los instrumentos que se utilizan en el flamenco?
   a. _guitarra_
   b. _castañuelas_
   c. _cajón_

4. ¿A qué se refiere el toque?

   Al toque se refiere al toque de la guitarra.

5. ¿Cuáles son las culturas que influyeron en la formación del flamenco?

   a. Musulmanes, b. Judios c. gitanos.

6. ¿Quiénes son los gitanos?

Los gitanos forman parte de una comunidad originaria de Hispanoamérica. Sus miembros forman parte de la nobleza española.	Los gitanos forman parte de una comunidad originaria del subcontinente indio.	Los gitanos forman parte de una comunidad originaria del País vasco. Sus miembros forman parte de la clase obrera.
1 ☐	2 ☑	3 ☐

C. ¿Qué demuestran las siguientes imágenes?

ELMUNDO
Las mayores discriminaciones a la comunidad gitana se dan en prensa y empleo

eldiario.es
La discriminación a la comunidad gitana en las aulas se intensifica con la crisis
Recibe nuestros boletine

ANDALUCÍA
≡ EL PAÍS
Los casos de discriminación contra la etnia gitana aumentaron en 2005
Andalucía concentró el 20% de las denuncias por racismo

   a. ☐ Que los gitanos son muy respetados en España.
   b. ☑ Que los gitanos están discriminados y marginados por la sociedad española.
   c. ☐ Que los gitanos son muy ricos.

D. Reflection

1. Before the lesson, did you know that the gypsies had a huge influence in the formation of the flamenco?
   a. ☐ yes
   b. ☑ no
   c. Other _____

2. Are you surprised by this contribution?
   a. ☐ yes
   b. ☑ no
   c. Other _____

3. How do you feel about the discrimination of gypsies in Spain, a group which contributed in the formation of cultural products such as the flamenco?
   a. ☐ Annoyed
   b. ☑ Emotionless
   c. ☐ Sad
   d. ☐ Content
   e. ☐ Frustrated
   f. ☐ Other _ma tamillix differenza mill-gypsies_

Comidas de distintas partes del mundo

1. ¿De qué programa televisivo es el logo de arriba?

_____

2. ¿A qué se dedican los participantes en este programa? Subraya la opción correcta.

A la comida   A la arquitectura   Al tenis

3. Rellena el siguiente menú con las comidas típicas mencionadas en clase y luego contesta las preguntas.

Menú

Primeros
- Gazpacho
- Sushi

Segundos
- Arroz al horno
- Estofado de carne
- Pescado frito con patatas fritas
- meri mie spata

Postres
- Pastel Garas
- pastel volteado de piña
- Churros con chocolate

a. ¿Cuál es la comida típica más sana?

Gazpacho o Sushi.

b. ¿Cuál es la comida típica maltesa que se cocina al horno?

Arroz al horno

c. ¿Cuál es el postre típico búlgaro que es bueno para los vegetarianos?

El pasta garash

d. Mira la siguiente imagen y señala con un círculo los alimentos incorporados en las comidas del menú.

4. ¿De qué continente son originarios los alimentos señalados en el ejercicio anterior? Subraya la opción correcta.

África   Europa   América latina

5. Adivina el país del cuál son originarios los alimentos tratados en la parte anterior.

El chocolate tiene su origen en el país que limita con Estados unidos.

El chocolate originó en ~~América~~ MÉXiCO

La patata tiene su origen en el país que limita con Ecuador, Bolivia y Brasil.

La patata originó en MéXiCO

El tomate y el aguacate tienen su origen en el mismo país en que originó el chocolate.

Estos alimentos originaron en Mexico

La piña originó en los dos países que limitan al norte con Bolivia.

La piña originó en Argentina y Paraguay

D. Reflection

1. Before the lesson, did you know that food such as tomatoes and chocolate originated in Latin America?
    - a. ☐ yes
    - b. ☒ no
    - c. Other

    _____

2. In your honest opinion, what would be the outcome of contact between different cultures?
    - a. ☐ beneficial, because persons learn from each other and enrich society.
    - b. ☐ negative since national values would weaken.
    - c. Other _Depends what cultures_

3. How would you feel if you had to live in Latin America for a significant amount of time (2-3 months)?
    - a. ☐ enthusiastic since I would get to know new people.
    - b. ☐ scared of the unknown.
    - c. ☒ happy since I would get to visit new places and see new things.
    - d. ☒ anxious since I would be surrounded by many people talking a different language and who I don´t know.
    - e. ☐ Other

    _____

Planeando unas vacaciones en Sevilla

1. ¿Cuáles son los pasos que se siguen generalmente a la hora de planificar unas vacaciones al extranjero? Organiza los siguientes pasos en orden.

HORA	LUNES	MARTES	MIERCOLES	JUEVES	VIERNES

Planear la estancia 3

Reservar los billetes de avión 1

Reservar el alojamiento 2

2. Rellena los siguientes huecos con el vocabulario visto en clase.

1. ida m

De: Malta

2. ueropuerto de destnino

Vuelo de ida: 01 / 08 / 2018

Vuelo de vuelta: 04 / 08 / 2018

Pasajeros: 1 adulto (Mayores de 16+)

Vamos

Tus búsquedas   Malta a Sevilla

1

Bloquear tarifa   Guardar viaje

✓ Tus vuelos seleccionados

✈ Malta hasta Sevilla	Miércoles 01 Ago. 2018				✎ Cambiar vuelo
✓ Seleccionado RYANAIR	07:00 Malta	Directo (3 h) FR 1408	10:00 Sevilla	Tarifa estándar 59,99 €	

✈ Sevilla hasta Malta	Sábado 04 Ago. 2018				✎ Cambiar vuelo
✓ Seleccionado RYANAIR	10:30 Sevilla	Directo (2 h 55 m) FR 1409	13:25 Malta	Tarifa estándar 59,99 €	

★ RECOMENDADO PARA TI

⊙ El mejor momento para comprar!   **- 50%**

Seleccionar 3. *asientos*

Reserva ahora tu asiento y evita que te asignen un asiento aleatorio. Puedes facturar 60 días antes de la salida si reservas ahora un asiento.

De
~~4,00 €~~ **2,00 €**

🏷 Tarifas exclusivas online!

Añadir 4. *equipaje* e facturado

Compra maletas facturadas al reservar el vuelo y ahorra dinero

4. *equipaje*

25,00 €

5. *prioridad de embarque*

Seguro de viaje

Aparcamiento en el aeropuerto

Alquiler de coches

---

3. Señala con una X los lugares históricos vistos en el video.

Catedral de San Paulo ◯
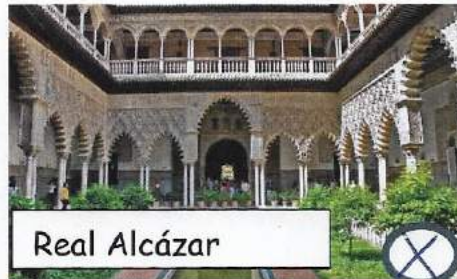
Real Alcázar ⊗

Plaza del Senado ⊗

La Giralda ⊗
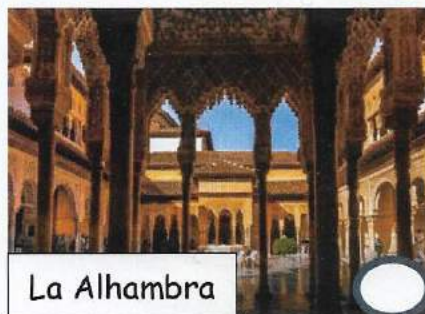
La Alhambra ◯

Plaza de España ⊗

5. Contesta las siguientes preguntas acerca de las imágenes vistas en el tercer ejercicio.

a. ¿Cuál es el lugar de interés que no está en Sevilla sino en Andalucía?

   La Alhambra

b. ¿En qué país europeo está la Plaza del Senado?

   Finlandia

c. ¿Cuáles son los lugares de interés de origen musulmán?

   • La Gibraltar
   • La Alhambra
   • Real Alcáza

d. Adivina los países en los que se encuentran los lugares y las cosas presentes en las siguientes imágenes.

Malta

Reflection

1. Are you surprised by this Muslim influence present in architecture and things that we use in everyday life?
   a. ☒ yes
   b. ☐ no
   c. ☐ other _____

2. Have you ever felt that you were in a minority?

   a. ☒ yes b. ☐ no
3. If yes how did you feel?
   a. ☒ Scared b. ☐ Sad c. ☐ indifferent
   d. ☒ anxious e. ☒ overwhelmed f. ☐ enthusiastic

1. Rellena los siguientes huecos con los nombres de los deportes presentes en el cuadro.

> El tenis   El esquí   El golf
>
> El fútbol   El boxeo   El waterpolo
>
> El baloncesto   El hockey   El ciclismo

El baloncesto

El fútbol

El tenis

El golf

~~El fútbol~~
El boxeo oopsod

El hockey

El waterpolo

El esquí

El ciclismo

2. Contesta las siguientes preguntas.

a. ¿Practicas algún deporte? Si es así, ¿Qué deporte practicas?

No

b. ¿Cuál es el deporte más famoso en España?

fútbol

c. ¿Cuáles son los dos equipos de fútbol españoles más famosos en el mundo?

a. Real Madrid

b. Barcelona

3. Lee el siguiente texto. Luego marca con una cruz (X) si la frase es verdadera o falsa.

El Clásico, un partido multicultural

El clásico es puro futbol. Es espectáculo, pasión, y emoción. El mundo entero se paraliza para disfrutar de uno de los mayores eventos del planeta donde la multiculturalidad es evidente. El partido entre Real Madrid y Barcelona cuenta con catorce nacionalidades diferentes. España es el país más representado con diez jugadores seguido por Francia (cinco jugadores), Brasil (cuatro jugadores), y Portugal (dos jugadores).

		Verdadero	Falso
A)	En el clásico solo juegan jugadores españoles.		✓
B)	El clásico cuenta con diez nacionalidades diferentes.		✓
C)	Cristiano Ronaldo es el único portugués que juega en el clásico.		✓
D)	Después de España, Francia es el país más representado en el clásico	✓	

4. ¿Cuáles de las siguientes imágenes caracteriza la **interculturalidad**? Haz un círculo alrededor del número de la imagen.

(A)

B

Intercultural means they collaborate.

Reflection

1. What do you think about the movement of people between countries?

☐ It is something positive since people learn from each other, and makes the country richer.

☐ It is something negative since countries should be made up only of people coming from that country.

☐ Indifferent.

☑ Other.
Sometimes it is good, but sometimes, the country
is ~~running~~ running out of space, food etc.

2. Would you describe your class as intercultural or multicultural?

☑ Intercultural, because...
We collaborate and share ideas.

_____

☐ Multicultural, because...

_____

_____

☐ Neither, because...

_____

_____

El Smartphone, una invención intercultural

1. Rellena los siguientes huecos con las palabras presentes en el cuadro.

> El Reloj inteligente
>
> El computador   El Smartphone   El teléfono móvil
>
> La tableta   Los auriculares
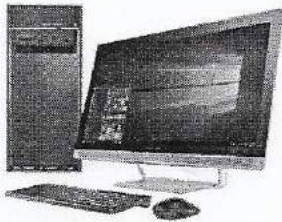
1. Computador
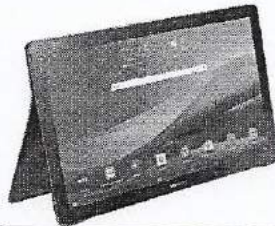
2. Tablet

3. teléfono móvil

4. auriculares

5. reloj inteligente
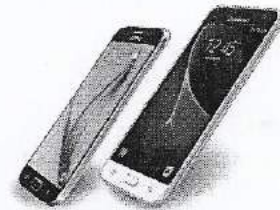
6. Smartphone

2. De los objetos tecnológicos vistos arriba, ¿cuál es el objeto tecnológico que utilizas más?

_____

3. ¿De cuál idioma provienen la mayoría de las palabras vistas en ejercicio uno? Subraya la opción correcta.

a. Italiano

b. Turco

c. Inglés

4. ¿Qué opinas sobre el influyo del inglés en otras lenguas?

☑ A. Es algo muy positivo y necesario para las lenguas.

☐ B. Es algo negativo porque se pueden perder diferentes palabras de la propia lengua.

☐ Otro.

___

5. ¿Cuáles de los siguientes se pueden encontrar incorporados en un Smartphone? Márcalos poniendo una X en la caja debajo de la imagen.

☒ Mapas

☒ Reloj

☒ Calculadora

☒ Teléfono

☒ Cámara

6. Subraya la opción correcta.

a. El reloj, la cámara y el mapa fueron inventados por los _musulmanes_/judíos/ gitanos.

b. La calculadora fue inventada por los franceses/ alemanes/ _españoles_.

c. El Smartphone se puede considerar como un objeto tecnológico multicultural/ _intercultural_/ mono-cultural.

Reflection

a. <u>Do you think advances in technology help us to understand more about different cultures.?</u>
   i. ☑ Yes, because there are more opportunities to learn about different cultures.
   ii. ☐ No, because it is still difficult to learn about different cultures just by using the internet.
   iii. ☐ Other _____

b. <u>Do you think that technology moves us closer with people of different cultures?</u>
   i. ☑ Yes, because it is much easier to communicate with people of different cultures both in Malta and abroad.
   ii. ☐ No, it made people more aware about the differences that exist between people of different cultures.
   iii. ☐ Other _____

c. <u>Do you think the presence of different cultures produces progress?</u>
   i. ☑ Yes, since different cultures produce different ideas and lifestyles which help people to become more open-minded.
   ii. ☐ No, since different cultures can produce conflicts between one and another in a society.
   iii. ☑ Other _Yes and no because some from other cultures would say no to anything_

1. Have you ever been abroad?
   a. Yes ☐
   b. No ☐

2. Have you ever travelled in a country which is outside Europe?
   a. Yes ☐
   b. No ☐

3. How do you feel when you're abroad (visiting another country) and what do you like to do?

   _____

   _____

   _____

1. Ġieli sifirt barra minn Malta?

    a. Iva ☐

    b. Le ☐

2. Ġieli sifirt f'pajjiż barra mill-Ewropa?

    a. Iva ☐

    b. Le ☐

3. Kif tħossok meta issiefer u x'tieħu gost tagħmel?

_____

_____

_____

1. Have you ever been abroad?
   a. Yes ☑
   b. No ☐

2. Have you ever travelled in a country which is outside Europe?
   a. Yes ☐
   b. No ☑

3. How do you feel when you're abroad (visiting another country) and what do you like to do?

   I feel exited ~~always~~ and visit attraction because it is interisting.

Auto-evaluation (Assess yourself)

By the end of these five lessons I can:

	Yes I can very well.	Yes, but I still need to improve.	No I still need to work on it.
a. Briefly describe what the flamenco is and in which part of Spain is it typical.	☐	☐	☐
b. Name different food coming from Latin America.	☐	☐	☐
c. Name two cultures which influenced Spain.	☐	☐	☐
d. Distinguish between intercultural and multicultural.	☐	☐	☐

Awto-Evalwazzjoni (evalwa lilek innifsek).

Fl-aħħar ta' dawn il-ħames lezzjonijiet jiena kapaċi:

	Iva nistgħa. 😃	Iva, imma insib xi ftit diffikultajiet. 😐	Le, irrid naħdem aktar. 😔
a. Niddeskrivi il-flamenco u ngħid f'liema parti ta' Spanja hu tipiku.	☐	☐	☐
b. Insemmi xi tipi ta' ingredjenti li gejjin mill-Amerika Latina.	☐	☐	☐
c. Insemmi 2 kulturi li influwenzaw lil Spanja.	☐	☐	☐
d. Nagħmel differenza bejn il-kelma multikulturali u interkulturali.	☐	☐	☐

Auto-evaluation (Assess yourself)

By the end of these five lessons I can:

	Yes I can very well.	Yes, but I still need to improve.	No I still need to work on it.
a. Briefly describe what the flamenco is and in which part of Spain is it typical.	☑	☐	☐
b. Name different food coming from Latin America.	☐	☑	☐
c. Name two cultures which influenced Spain.	☐	☑	☐
d. Distinguish between intercultural and multicultural.	☑	☐	☐

Reflective journal

Observation number: 1

Date: 7th November 2017

Duration of the observation:40 minutes

Number of students: 12

Reflecting on the first observation there are a series of points and aspects that it is important to take into consideration in the preparation of the lessons and also in the way I conduct the lesson. With regards to this observation, the lesson I observed was a grammatical lesson (the formation of the plural), moreover the content of the lesson was not contextualised which also shows how this teacher is still considering the aspects of the language as separate units and not intertwining. Observing the students during the lesson, it was clear that the students were not paying attention and a healthy majority just filled the notes without participating. The fact that the contents were not contextualised with something pertaining to the Spanish cultures deprived me from observing the attitudes of the students towards the Spanish cultures. However, as I will discuss further on this observation was fundamental in order for me as a researcher to start familiarizing myself with the group of students.

With reference to the structure of the class, the classroom was structured in a traditional way as represented in the following picture:
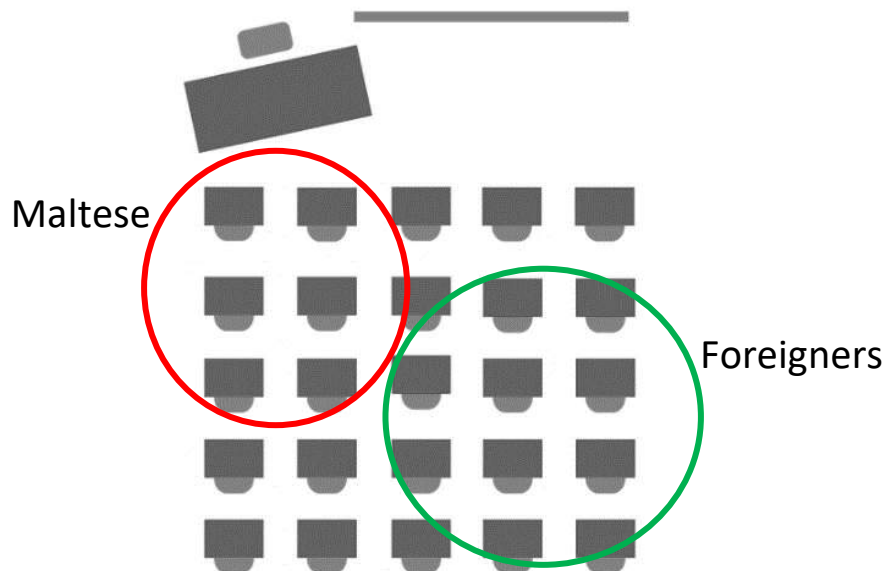
Fig.1 Classroom structure

As seen in the above figure, there was a clear separation between the Maltese and the foreigners. Communication between the two sets of students was very limited and it was also clear that there were conflicts between them. For instance, one native student continuously picked upon a foreign student, with the foreign student retaliating by calling him/her names, which was reciprocated by the native student. In addition to this, the lack of interest towards the lesson of the majority of the students also resulted in students chatting with each other, which drove the teacher to stop students and even entering into conflicts with them in numerous instances. Something which caught my attention and is related with intercultural competences is when the teacher started to explain in English, one of the native students remarked to the teacher "**aħna maltin ta, malti please**" (sarcastically). Reflecting on such comments it was clear that this native student wanted to show which the dominant group is, even though natives were numerically in a minority in this class. Conflicts between students was also showed when different students wanted to answer a question, or simply started talking to the teacher and other students interrupted them. However, a positive thing which I witnessed during this lesson was that there were two students: a native and a foreigner, which worked together and interacted with one another.

Post-lesson discussion with the teacher

Talking to the teacher after this first session the teacher remarked basically what I had saw during this first session. The teacher remarked that this group has various students who are attention seekers which disrupt the class. Moreover, the teacher also affirmed that she still hasn't formed a relationship of confidence or trust with the foreigners. In addition to this the teacher also affirmed that it is very difficult to get both foreigners and natives to work with each other.

Reflection and planned solutions.

Reflecting on this observation, it is clear that there is a segregation between the foreigners and the native students in the classroom. This segregation is further exposed the way the class is structured which in itself does not promoted unity. Thus, after the second observation I will ask the teacher if it is possible to modify the structure of the class into clusters, a structure which I found to be very effective in the past teaching practice. With regards to the lessons, given the fact that the lessons will be related to the syllabus thus will including vocabulary it is fundamental to contextualise this using cultural topics. With reference to the motivation of the

students, moreover, I feel that in order to captivate students' attention from the beginning of the lesson, and to help them become curious and even increase their knowledge with regards to the Spanish cultures, I will make use of a series of visual resources.

Observation number: 2

Date: 14ᵗʰ November 2017

Duration of the observation:40 minutes

Number of students: 12

The topic of the second lesson which I observed developed around a cultural topic: *El día de los Muertos*, which is celebrated in Mexico. The fact that the teacher is tackling this feast which I suppose is part of the syllabus is very beneficial given the fact that she/he is exposing students to the fact that there are different cultures related to the Spanish language. During this lesson, I did not witness any changes of behaviour or any signs of better interrelationships between the native students and the foreigners. However, I got the opportunity to observe students' cultural knowledge both with regards to their own context and to the countries related to the Spanish language. This is due to the fact that the teacher, very positively started, starting asking students what they do in their home country. This shows the attitude of curiosity which as seen in in the literature review is one of the essential attitudes in intercultural communicative competence. Asking students what they generally make in their country with regards to this feast, it was evident that students became involved, although there were instances of interruptions. However, it was also evident that some students including the natives didn´t know the basics, for instance when do we celebrate this feast Or what is the name of this feast in their native language which also shows a certain degree of lack of knowledge about their own cultures.

In this lesson I did not get the opportunity to see students working together and reflecting on this, I can also confirm that until now I have never seen students in some sort of group work or cooperative learning. Thinking about this, I feel that this is continuing to highlight the segregation that is characterizing this group something that needs to be tackled in order to help students develop IC. Thus, one of my main objectives during this study is also to start building a community in this class. With regards, to the conflicts during this lesson I still could see the same native student picking on the same foreign, subtly, for example looking at him/her and laughing, something which clearly frustrated this student.

Post-lesson discussion with the teacher.

In the post-lesson discussion with the teacher, something which I remarked was the fact that the teacher made reference to the cultures of the student. Here the teacher remarked **"ijwa dak għax kurjuza ta"**, something which was very positive. Asking, the teacher about group work, she told me that she/he does not let students work together due to the conflicts that characterise this group. However, something which struck me with regards to this teacher is her openness to change. As a matter of fact, when asked her to change the classroom settings to clusters for my lessons the teacher showed no objection and even when telling her about the fact that I will be making use of group work and she seemed looking forward to it. However, the teacher warned me that I need to implement effective classroom management in order to manage this group since misbehaviour has been a problem since the start of the scholastic year.

Reflections and planned solutions

Reflecting on this lesson, the main aspect that I saw which is directly linked with the study is the inclusion of students' own cultures, which captivated their attention and offered a pathway in order for these students to enter in a dialogue with the teacher. However, something which I am already observing in relation with Byram model of intercultural competence is the fact that students lack knowledge both with reference to their own culture and to the cultures related with the Spanish languages. Nevertheless, something very positive was the fact that the majority of the foreign students seemed interested about how this feast is celebrated here in Malta, thus showing interest about the culture of the context they are residing in. With regards to the students' misbehaviour, it is important not to let this distract the study, although I'm anticipating that this will be one of the issues with which I will be faced. Thus, in the upcoming week I will be searching about a series of classroom management techniques that do not block students' participation. Moreover, as a part of the first lesson I will also presenting classroom rules.

Observation number: 3

Date: 17th November 2017

Number of students: 12

The topic of this lesson was a cultural topic: the discovery of America, which again showed good signs given the fact that as affirmed earlier the fact that the teacher is treating aspects related to Latin America, shows that there are different cultures related to the Spanish culture. Nevertheless, during the lesson it was clear that the way the teacher presented the material had a direct impact on the students' behaviour and attitude during the lesson. Unfortunately, this lesson was conducted in a traditional manner which in my opinion resulted in disinterest of the students and misbehaviour. Such clue, is fundamental for me when planning the lessons and even when conducting the lessons, given the fact that one of the behaviour management techniques that I need to use is embodied in the lessons. With regards to the attitudes, of the students the students didn't show any interest, or some type of curiosity, I perceived this since no student dared to ask something on the topic and many students just went on to pass irrelevant comments which showcased their lack of interest such as **"mrs, why do we need to do this"**, or **"how on earth is this important to me"**.

With regards to the interrelations between the students, the fact that the teacher only permitted me to change the structure of the classroom when the study starts, the students were still segregated from each other. With regards to the couple of students which I made reference in the first observation (one native and a foreigner), I percieved how in the absence of the native, the foreigner did not seat in the same place and chose to seat next to other foreigners. As a researcher, I am documenting such observations given the fact that such examples continue to highlight the division of this group, which also shows the importance of helping these students develop intercultural competences, fundamental for the development of a class community. In addition to this such example also highlight the fact that this particular student is not open to interact with other native students.

Post-lesson discussion with the teacher

In the post-lesson discussion with the teacher I discussed one of the issues which is the division between foreigners and native in the classroom. Here the teacher remarked that this is not just a problem in the classroom but in the whole school.

Reflection and Planned solutions

Due to the fact that in the next lesson I will be presenting the study to the students, taking into consideration what I observed it is important to make this presentation interactive and engaging as possible in order to get students attention, and enthusiasm in order to avoid behavioural problems and to build a good relationship with the students.

Date: 21th November 2017

Presentation of the study.

Number of students: 14

Duration: 40 minutes (1 lesson)

Presenting the study to the students, in general terms the students seemed very interested and very enthusiastic. With regards to the introduction of the study, the fact that I started with a video which captures some of the most significant cultural aspects of Spain, caught students' attention and interest. I could perceive this as the students starting asking different questions. Nevertheless, I still had to maintain order in the class since students were interrupting each other. Moreover, as students starting to participate there were instances of conflicts again, **student AM**, which is a native student and which I had made reference in the previous observation of picking on a foreign student, again entered in a conflict with the student. This happened when student AM started talking in Maltese, and before I could ask this student to talk in English in order for her peers to understand, the foreign student remarked that he/she wasn't understanding. This made student AM angry and exclaimned in maltese **"aqtagħa u tgħallem tkellem bil-Malti"**. Seeing this I had to intervene and made it clear that it is essential to work together in order to succeed and to fulfil their potential.

During the first part of the lesson a brainstorming activity was carried out. Here I asked participants what they related with the term culture. Here the majority of the participants mentioned religion, traditional food, feasts, and related culture with the traditional and the typical aspects of a community. Moreover, there were participants who linked culture with skin colour, seen by one participant stating **"nies ta' kulur differenti"**, and another participant affirming **"people with different religions"**, this indicates that here participants respectively are linking culture with an exclusive religion and ethnicity.

Subsequently, I asked to the students what comes in mind when they hear the word Spanish. As anticipated students started to mention things such as the bull (el toro), Spanish football players and typical food such as churros. When asked to the students if they knew a typical Spanish dance, to my surprise many mentioned the tango, which is typical from Argentina. Here I told the student: ***"and what if I told you that Tango is originally Argentinian, would you believe me"***. Here one native students answered **"u dawk mhux l-istess"**. When asked to the rest of the class if they taught Argentina and Spain are the same, many seemed to agree and one of the reason was that they both speak in Spanish. Reflecting on this, this can be an indicator that student may see Spain and Latin America as synonymous, thus while identifying the cultural similarities as a result mainly of the language between both countries they failed to recognize the diversity, Moreover, the fact that he is associating the whole of Latin America with Spanish may also indicate that the students are considering Spain as superior.

In addition when I asked the students what comes in mind when they hear the term Spanish people, one participant with which the majority of the class seemed to agree answered "they sleep siesta every day and eat churros", which shows stereotypical elements.

Something which surprised me during the presentation of the study was the fact that when I asked students if the things that they mentioned such as the churros, and other cultural products associated with sprain such as he paella, are hundred percent Spanish the majority of the students answered, yes with one native partiicipants affirming **"mhux ovja sir"**, which indicates that the participants were not aware of influence between different cultures.

When explaining the rest of the study to the students, many of the students seemed enthusiastic, moreover, during the presentation I highlighted the fact that participation is voluntary and is up to them to decide whether or not they wish to participate even their parents agree to their participation. In this presentation, I also made aware the students about what this study will consist of, and what we will be seeing during the lessons. The majority of the students seemed to be looking forward

Post-lesson discussion with the teacher

In the post-lesson discussion with the teacher I reminded the teacher that from the first lesson I will start implementing the solutions that I had planned when observing these students such as the change in the classroom structure. With regards to the

visuals the teacher remarked while observing the presentation that the students were attentive during the video, and she further emphasised to me that in order to keep students attentive I needed to continue to use them. In addition, the teacher affirmed that the majority of the students are interested in participating in this study especially the foreigners.

Reflection and planned solutions.

Reflecting on the presentation of the study, I perceived that the students lacked cultural knowledge of the target language (Spanish). Moreover, the fact that the majority see Spain and Argentina as synonymous is both positive and negative. This is due to the fact that on one hand they recognize that there is another culture associated with the language, however negative because they fail to see the cultural diversity. Reflecting on one of the planned solutions which I implemented in this lesson, the use of visuals captivated very well students' attention which also produced better behaviour. However, something which I noticed during this lesson was the fact that many students seemed to jump over each other when somebody is talking. Reflecting on this and keeping in consideration the fact that during the study I need to see the perception of each and every participant, I need to do a guided discussion. This is more important also in order to avoid any participants being harmed by other participants during the discussion. In planning this action, I am also taking into consideration the fact that the group as affirmed earlier has within it different conflicts.

Date: 28th November 2017

Number of students: 12

First lesson: Flamenco

Duration: 40 minutes (1 lesson)

Evaluation of the Lesson

	Very good	Good	Bad	Awful
Planning	✓			
Objectives		✓		
Activities		✓		
Introduction	✓			
Lesson development		✓		
Conclusion			✓	
Time		✓		
Questions and instructions		✓		
Resources and worksheet		✓		
Grouping		✓		

Comments

In general terms this was a good lesson, however, I still noticed some areas which can be improved in order to enhance participants' comprehension and engagement during the lesson. Starting from the introduction, the students were very engaged at the start of the lesson, and moreover, students were also excited and started to participate. Therefore, I can conclude that the use of visuals has an effect on students' behaviour and interest. However, this participation declined when the students were presented with the text about flamenco. Here I could see that many were reluctant to read. Nevertheless, in the brief activity in which the students had to share ideas on what they read with the student sitting next to, here the students worked well although I still needed to maintain order in the class. As a matter of fact, one obstacle which I found during this lesson was the fact that a group of students although they were working, when faced with the text they started talking continuously and kept interrupting me. Thus, in order to keep students focused more, for the upcoming lessons I will find other types of texts. With regards to the discussion at first students didn't understand the questions and thus I had to repeat them. Reflecting on a possible solution to this, for the next lesson I will project the reflective questions on the whiteboard. Moreover, during the discussion in order for the students to see me as one of them I will sit in the middle, given the fact that due to time constrains I couldn't do a circle time for discussion. Lastly, as I will discuss further on the fact that I organized the class into clusters increased the interaction between students nevertheless, there was still the segregation between foreigners and natives. Thus, during the next lesson, I will try and change seating of some students,

General observations and reflections

As affirmed earlier students were interested at the beginning of the lesson, however reflecting after the lesson I perceived that the fact that the students were interested as they encountered authentic media of the target cultures. On the other hand, the interest, dropped as soon as they encountered with adapted text. Students showed this interest as they started to question about the way that it is danced, what instruments do they used and their names, etc. With regards to the previous knowledge about the flamenco, the majority of the students perceived the flamenco as something which is typical of all Spain. Thus, they were left surprised as they learned that flamenco is something typical to the south of Spain. Here students started to recognize the fact that within Spain there is cultural diversity.

In the planning of the lesson one of the possible answers which I included of typical dances was the Letkajennka which is a type of Finnish dance, I did this knowing that one of my students was Finnish. Here I also tested students' curiosity. In fact, students started asking me what this dance was, however when I asked this student which for the purpose of this study we will call him/her **student HJ,** the student didn't know. Nevertheless, when I showed a video of this dance his/her face lightened up as she started asking a lot of questions. Seeing his/her reaction I continued to confirm how students feel when you include aspects of their own cultures during the lesson. A negative occurrence which took place during this interaction, was the fact that the two of the native students, started to pass irrelevant comments such as: *"qegħdin sew dawn" and "Jaqq dawn hekk jiżfnu".* Reflecting on these particular comments, besides the fact that these students passed these comments in order seek attention, however I perceived that there is a deeper meaning behind such comments. Observing the students, I feel that these native students still feel that their cultures are the dominant ones and that they see other cultures as inferior. Neverthless, when I asked these students if they knew about the typical Maltese dance, they stumbled, which also indicates that even tough these participants didn't know about their own cultures they still regarded them as superior. With regards to **student HJ,** I was surprised as this student started to ask if in Malta we had a typical dance. This showed a level of curiosity and interest to know about the cultures of the enviroment in which she/he living in.

With regards to the interpreting skills of the participants. During this lesson I planned two instances in which students had the opportunity to put their interpreting skills into practice. In the first instance, the participants immediately recognized the gitanos as the ethnic group which influenced in the formation of the flamenco. Asking the students how they recognized this, the participants pointed to the dress something which amused me as a researcher. On the other hand, in the second instance the majority of the participants just understood the title and did not interpret its meaning which sheded light on the discrimination that the gitanos suffer within the Spanish society. Here as we will see further on I had to elicit students' reaction and interpretation through questions.

Discussion and space of reflection

With reference to the discussion, with regards to the attitudes of the students, I perceived that some foreign students didn't want to manifest their true opinions because of the fear of being judged. Moreover, during the discussion I felt that staying in the front didn't produce an atmosphere of dialogue and as affirmed earlier from the next lesson I will seat in the middle of the class to show students that I am one of them and that they can share their opinion. In addition to this, during the discussion, in different instances, I had to control the discussion given the fact that at the beginning, different students where interrupting others. However, I feel that during this discussion there was a positive interaction and a diversity of ideas.

During the discussion when asked if the students knew about the contribution of the gitanos the majority of the students answered that they didn't know, although surprisingly one foreign participant affirmed that she/he knew about the contribution of the gitanos in something similar however not in flamenco. Moreover, among the natives only one student (student AM) answered that he/she knew about this contribution. In this instance, one of the foreigner who for the purpose of the study will name **student NV**, expressed the fact that without the **contribution of the gitanos the flamenco wouldn't have had the type of clothing**, an interpretation which exposes the fact that the student is thinking critically and relating to what she/he has learnt. When asked if the students were surprised by this contribution, the majority of the participants answered yes. Lastly, the last question of this discussion was related with the discrimination of the gitanos at the hand of the Spanish

society, all student disagreed with such discrimination, some labelling this as an injustice, something which showed that the students are seeing the negative effects of cultural discrimination. In addition to this, reflecting on the fact that the majority saw it as an injustice it also shows that they are admitting to the benefits of diversity given the fact that the majority of the participants are recognizing the contribution of this ethnic group. With regards to the reflective questions, asking participants, how do they feel about the discrimination of the gitanos in Spain, something which amused me was the fact that all of the natives felt indifferent with comments and answers such as **"ma tagħmillix differenza mill-gypsies"** or **"ma tagħmillix differenza ghax mhux malta"**. On the other hand, one foreign student debated this by saying that she/he felt annoyed and sad since **"they should get credit"**. Moreover, the majority of the foreigners, although not all, expressed feelings of anger, annoyance, and frustration with such discrimination. Nevertheless, talking about the group as a whole I feel that the majority felt indifferent with such discrimination even if they admit that it is negative. Reflecting on the possible reasons on why this lack of emotion, and the fact that very few emphatized with the gitanos, one of the possible reasons, even when discussing with my supervisor was the fact that maybe the gitanos and even the flamenco is something not close to the participants' reality. **Thus, in order to maybe make the students aware and sensitize with discrimination I need to do this through examples which are closer to the students' reality.**

Post-lesson discussion with the teacher

The most salient remarks that the teacher discussed with me in the post lesson discussion was the fact that students showed interest and enthusiasm when they viewed authentic media, however this enthusiasm dropped drastically with the inclusion of the text and she/he suggested to me to find other forms of text. The teacher also pointed out some of the foreigners may feel held back to express themselves because they may be judged by other students. However, she affirmed that the decision to make controlled discussion was fundamental given the fact that it reduced conflicts between the students. With regards to the activities, the teacher liked the fact that after reading the text the students shared ideas with each other, thus students started working with each other. The teacher also noticed the lack of cultural knowledge that many of the students have both

with regards to the cultures related with the target language and the cultures of their own native land.

What's next?

Reflecting on the solutions planned for this lesson the fact that I arranged the classroom into clusters increased interaction between students, which is something positive. In addition, students seemed enthusiastic as they shared ideas during the pair work. Reflecting on this enthusiasm, I feel that this was a result of the fact that it was something new for the students. With regards to the use of visuals, these as affirmed earlier were very effective in reducing misbehaviour although with regards to the latter there is still work to be done. Moreover, reflecting on the classroom rules, this only worked with some of the participants, thus thinking of how I can reduce misbehaviour without affecting the participation and the natural characteristics of the participants, I will start the next lesson with a brief chat with the participants in order to make them aware of what I expect from them. With regards to IC, it is clear that the students lack knowledge both with regards to their own cultures and to the cultures related with Spain. Moreover, as expected students also lack knowledge about the cultures of the students in the classroom. Thus, reflecting on this it is fundamental that as a researcher I keep including in the lessons, elements of cultures of the participants and of the target language. Reflecting on the skills of interpreting of the students, something which surprised me was the fact that the majority of the participants have good interpreting skills and I witnessed this as through a picture, the participants immediately recognized that the gitanos were one of the cultures which influenced in the formation of Flamenco. However, something which I noticed was the fact that participants didn't accompany this interpreting skills with critical thinking. Reflecting on what I can do as a researcher in order to develop students' critical thinking and taking into consideration the level of maturity and the age of the students, I feel that I need to elicit critical thinking by asking them different questions and also present them with hypothetical scenarios. Something which I will include in the next lesson. Lastly, during the last part of the lesson the majority of the participants failed to sensitize with the discrimination of the gitanos. Reflecting on this as affirmed earlier this could have been since Spain could have represented a reality which is far from participants' reality. Thus, I need to increase students'

sensitization towards cultural discrimination, through themes which are closer to the students' reality. Thus, in the next lesson the theme will be that of food. Lastly, with regards to the objectives, the linguistic objectives were achieved. In relation to the intercultural objectives, the majority of the students recognized the contribution of the gitanos, however, more has to be done in order for students to recognize more diversity as a source of enrichment.

Date: 5ᵗʰ December 2017

Number of students: 12

Second lesson: Food coming from Latin America

Duration: 40 minutes (1 lesson)

Evaluation of the Lesson

	Very good	Good	Bad	Awful
Planning	✓			
Objectives		✓		
Activities	✓			
Introduction		✓		
Lesson development		✓		
Conclusion		✓		
Time		✓		
Questions and instructions		✓		
Resources and worksheet	✓			
Grouping			✓	

Comments

At the end of the lesson, I was quite satisfied even though I still encountered problems of misbehaviour. In relation to the latter, something which I am perceiving is the fact that the majority of the misbehaviour is being caused by the natives. Moreover, as a result of this misbehaviour other students sometimes are holding back from sharing their ideas. Seeing this I talked to the three students after the lesson and made it clear that their behaviour cannot remain the same and that they have to learn to respect and listen others. With regards to the activities, during the group activity I divided the students in order to formed mixed groups. In general, there was a very good interaction in the groups however, in one particular group there were conflicts, which forced my intervention. Nevertheless, even though some conflicts happened I'm still going to do group work in which foreigners and natives are put into situations where they need to work together. This is due to the fact that I believe, that in order to increase the interaction between the two sets of students it is important to encourage their collaboration with each other. However, reflecting on these conflicts, from the next lesson I will change the seating of some students from the start of the lesson and not just for group work, this was due to the fact that arraigning the class in clusters, still caused a certain degree of segregation between students. With regards to the students' engagement and interest, students were kept engaged throughout the great part of the lesson. In addition to this, choosing a topic which is closer to the students' reality as will be discussed further on produced a better space of discussion and reflection.

General observations and reflections

At the end of this lesson I was quite satisfied by this lesson even though some conflicts still happened between students. Starting from the intercultural objectives planned for this lesson, I feel that both objectives were achieved, however the objectives set are objective which were not just set for this lesson but which intertwined with other lessons. Students started to see cultural diversity as a source of enrichment as realized that without diversity of cultures and cultural contact many of the food present in their traditional cuisine would not be available. In addition to this, students also started to think more critically during this lesson and during the discussions some of the students even came up with the benefits of a society with different cultures.

In relation to the students' interest and engagement, throughout the lesson students showed high levels of interest and were very enthusiastic in exploring different dishes from different countries. I perceived this interest, as different students started to ask different questions which also showed their curiosity. For instance, when I showed the students the traditional Maltese baked rice, student NV asked *"so you actually bake the rice, how do you do that, but is it good"*. Here, I asked native students to explain what it is and how it is made. However, only one native student reluctantly explained how (**student AY**), and here an intercultural dialogue started to form. In relation to student AY something interesting which I noticed during this lesson, that even though she/he was reluctant, when she/he was separated from her native peers she worked and interacted brilliantly with her foreign peers. This may indicate that peer-pressure may affect students' attitudes.

An intercultural dialogue continued to consolidate as more typical dishes were introduced and for instance native student started to compare and contrast. Moreover, amused I also noticed that during this activity students started to get to know each other. I noticed this as I introduced a Finnish this, and a student happily exclaimed **"oh my grandmother used to do that"**, here one native student replied **"really, you're from Finland, you don't look Finnish at all"**. Such comments which as observed were genuine indicated that such student can still be associate a Finnish person being a typical Finnish white thus associating nationality with ethnicity. Observing the participants at the start of the lesson something which I felt was the fact that native students for some reason still don't feel that they are

ready to engage in a relationship of equality with other, to the opposite of the foreigners. Reflecting on this, one has to keep in mind that foreign students are in a foreign context and used to interact with people of their different cultures and nationality.

During the group activity, as affirmed earlier students worked well, however, given the fact that I had to change students' seating some students were reluctant to work with other students, however being persistent paid off here. Observing the group activity, 3 groups worked quite well and no conflicts were caused. However, I can't say this in the 4th group which was made by two foreigners and two natives, here conflicts occurred and as I acted as intermediary between the students I observed how the resistance of some native students (Student AM and student II) in working with foreigners or their perseverance of working only with their friends thus showing their lack of openness to work and interact with others. Moreover, these two students were also reluctant to speak in English something which already occurred earlier. The language here can be a symbol of pride; however, this reluctance can also have roots of fear since, these students can see the use of English as a threat to their language. Nevertheless, not all native students reacted this way. As a matter of fact, something interesting which I observed was how one native participant interacted very well and worked collaboratively with a group of foreign students. This was the first time that I had seen this student interacting and working with non-native students. Reflecting on this I feel that one because which hampered the students from interacting with foreigners in previous lessons was the fact that he/she sat with natives and she/he could have been influenced by his/her peers/. Moreover, such participant also showed attitudes of openness, unlike the other two.

Discussion and space of reflection

In order to incite student discussion and interaction, I asked the students if they imagined their life without chocolate or the cuisine without potatoes. Here students all disagreed, and one student for instance said **"Thank God we have Latin America"**. Here I jumped to the opportunity to ask the students if they taught it would have been possible without contact between different cultures, all the students answered no. Subsequently, I ask students what they taught about contact between different cultures. This question divided opinion, one student showed glimpses of critical thinking as she/he started to relate what

he/she had learnt to her answer, by affirming **"if it wouldn't be through cultural contact many things that we have wouldn't be available"** something which showed a good level of maturity. Countering this view however, there were students who strongly disagreed with cultural contact and saw this as negative. One student stated that: **"*imma hekk nitilfu kollox*"** which also exposes an element of fear. To my surprise one of the foreign participant also said that **"*we would end up losing our national identity*"**. Here the student also gave the example of London. Moreover, another student also affirmed that cultural contact is good but depends which culture. On the other hand, here I replied by saying, without sounding in anyway authoritarian, that each and every culture have their positives, and we should never affect ourselves from what we see in the media and what we hear from others. Moreover, I also affirmed that atrocities such as terrorism cannot and should not be related with any cultures. This was followed by a brief space of reflection in which the students answered different question.

One of the most interesting question asked the students how they would feel if they had to live in Latin America for a significant amount of time. With regards to the participants who saw cultural contact as negative, these students answered that they would be happy. This could show how the participants are open to go to another country thus producing cultural contact but see cultural contact as negative. This contradiction indicates that the participants still can't decentre themselves and see things from the perspectives. Moreover, the student who stated earlier that depends on what cultures answered that he/she would feel anxious since he/she would be surrounded by different people who he/she didn't know. A similar response was given by the some of the native students which I observed being reluctant to work with foreign students. Moreover, student AM, also said that she/he apart from feeling anxious also would be scared of the unknown. Reflecting on such responses I feel that these students still see other cultures as treats and also are not open to interact with others. In addition to this, this fear can have roots in judgement towards other cultures and a lack of ability to decentre which Melde (1987) is fundamental to understand other cultures.

Post- lesson discussion with the teacher

At the end of the lesson affirmed these main points:

- Students worked well although to increase interaction she advised that I mixed the clusters.
- She also affirmed that lessons are empowering students.
- Interaction between students is starting to increase although there are still conflicts.

What's next?

- Mix the clusters with foreign native students.
- A whole class activity in which students do work together as a whole group.
- Include more about the contribution of different cultures in everyday life.

Date: 12th December 2017

Number of students: 12

Third Lesson: Planning a holiday in Seville

Duration: 40 minutes (1 lesson)

Evaluation of the Lesson

	Very good	Good	Bad	Awful
Planning	✓			
Objectives		✓		
Activities	✓			
Introduction		✓		
Lesson development		✓		
Conclusion		✓		
Time		✓		
Questions and instructions		✓		
Resources and worksheet	✓			
Grouping			✓	

Comments

At the end of this lesson, something which affected both students' behaviour during the lesson and also their work ethic was the fact that as affirmed in the previous reflection, in order to start consolidating a community in the classroom I had to mix places due to the fact that natives and foreigners started to sit in separate clusters. During this lesson, splitting students and separated natives paid off. However, this was received first with resistance especially by the native students nevertheless, during the lesson they participated more and interrupted less in comparison to the previous lesson. With reference to the main activity proposed for this lesson the activity engaged students and was to the students liking, apart from achieving the linguistic objectives proposed for this lesson. Nevertheless, being a whole group activity, I felt that asked a lot of questions to the same set of students during this activity. Therefore, during the next lessons, I will ask and elicit the participation of other students. With regards to the intercultural objectives planned for this lesson, I feel that the objectives specified where achieved, due to the fact that students recognized the Muslim contribution in the Spanish heritage. Moreover, in the discussion the majority of the students also started to relate Spain and even their own countries with other religions from their own, as different students started to give me examples of Muslim architecture similar to that seen in the lesson which is found in their country of origin.

By the end of this lesson I was quite happy given the fact that as affirmed earlier participants worked better with each other and the solution which I change seating and formed clusters made up of both foreigners and natives produced a good interaction and a healthy work ethic between the participants. In this lesson I started off by assessing students' previous knowledge, by asking them a series of questions about the flamenco. The majority of the students remembered in which part of Spain the flamenco was typical and which cultures influenced in its formation. Moreover, something which amused me and which I didn't expect was the fact that when showing a video of Seville what student indicated that there are **"places which look Christian and other places which look Muslim"**, Thus this participant in a way anticipated the main theme of the lesson, but moreover, this also show her/his capability of interpreting and relating to her/his previous knowledge. This was due to the fact that when asked him/her what led to his/her answer the student answered me that she/he had went to Morocco and there were similar places and also here in Malta. Thus, this participant which will call participant NB, which shows that he/she has travelled, has a previous knowledge which lets him/her interpret better what she/he sees.

In relation to the students' interest as lessons go by I feel that students' interesting is increasing especially when introducing cultural aspects through authentic media. I am noticing this as students are asking more during the lesson and behaving much better. In addition, students in learning about the Spanish cultures are also becoming more aware about their own cultures and even asking more questions.

Nevertheless, unfortunately this interest is not shown to continue outside the classroom and as a matter of fact students are not completing the assigned research tasks which would help them to develop their skills of discovery. However, reflecting on this and even talking to my supervisor, this can't be strictly related with the element of interest since there are can be various motivations of not doing a home task. In addition, to this the group of participants are used not to do homework, and thus its more difficult for me to motivative them to do something at home. Thus, reflecting on this I will focus all my emergency and give ample time to the students in order to complete the final task.

In relation to the students' interrelations are moving towards a positive direction, however, I feel that by not including a

group work or pair work (think- pair and share), thus to a certain degree I reduced opportunities in which the students worked together. Nevertheless, the fact that I didn't implement group work during this lesson may have been something positive. This was due to the fact that during this lesson I changed students place which was already received by resistance thus the fact that subsequently I would have done a group worked this could have increased conflicts. On the other hand, through a whole class activity I noticed that students started to interact with each other, interaction which was further enhanced when the students shared ideas during the discussion. Something very interesting which I witnessed during this lesson was related with student AM and student II which as seen in the past reflections were two students who caused trouble, interrupted continuously and rejected to work together with foreigners. During this lesson, these two students sat in clusters with foreigners. At first both students resisted with student AM affirming **"u ħdejn dawn jaqq"**, comments which I made to her/him clear that I would not accept. Something which I witnessed was the drastic change of behaviour of both students, students did not interrupt other students, and moreover did not pass irrelevant comments which previously have blocked the participation of other students. Nevertheless, one foreign student also showed resistance when being seated near two natives, when he/she affirmed ***"I don't want to stay there, they shout too much"***.

Discussion and space of reflection

The final part of the lesson, was commenced by asking the students if they knew about the heritage of the Muslims influence in architecture and things such that we use in everyday life such as numbers, there was a split of opinion. Interestingly one student stated ***"so nearly all cultures have things that originated through Muslim influence"*** when taking into consideration the use of the numbers. This indicates that the participant is recognizing the contribution of the Muslims but also he is aware of the diversity of other cultures. Moreover, one native students also made reference to the fact that Malta as Spain has been under Arabic rule, thus here the participant started to compare between his/her country of origin and the target language country. I continued the discussion by asking students if they would be open to visit an Arabic country such as in the north Africa and the middle east, here I could see that some students disagreed. However, here I gave space to

student NV who had travelled in north Africa to share her/his ideas. Here the participant described her/his trip as **interesting** and different **from normal.** Asking the students if they taught that Muslims should be given credit, all participants seemed to agree, however again one foreign student affirmed "***they shouldn't be given credit for the terrorist attacks they do***", whereas another one claimed that "**they do a lot of bad things".** Nevertheless, something which really made me feel fulfilled was the fact that participants responded by saying evil has no religion and student AM saying "**dawk qas biss ikunu musulmani",** which is a very interesting comment which show that this participant isn't identifying terrorist with religion, unlike the general public. This also shows that the participant is thinking critically on what she/he relates with religion. Reflecting on this, I feel that participants are moving away from prejudice and starting to see the benefits of pluralism. The discussion continued by asking students if they taught Muslims in many European countries including Malta are a minority or a majority. Here all participants seemed to agree that Muslims are a minority. Thus subsequently, I moved on to ask students how they would feel if they ever were in a minority and I here I encouraged natives to imagine themselves in a minority. Here the native students gave adjectives such as **"qwiet", "maqtugh min kulhadd", and "strange".** Such adjectives show, that these students are still scared of actually being in a context in which the dominant cultures are not theirs. Here one foreign student, who has a good relationship with all students answered, that even though he/she is in a foreign country he never felt in a minority. On the other hand, other foreign answered that they felt anxious, one of the reason being since they would encounter people who they don't know. Moreover, others felt overwhelmed by the changes that they had to go through. However, one interesting response by one student who for the purpose of this student will call student K, who affirmed that even though she/he felt overwhelmed he/she at the same time felt enthusiastic since she/he would learn new things. Reflecting on the answer given by this student, this answer indicates that this student has mixed feelings however the fact that she/he feels enthusiastic indicates that there is a level of interest and curiosity of exploring new realities. Lastly, during the course of this lesson, I noticed that students started to become more aware about their own cultures, by one participant affirming **"we have something similar in Malta".**

Post- lesson discussion with the teacher

In the post lesson discussion, the teacher affirmed the following main points:

- Students interrelationships are improving however I should do pair work before doing another group work activity.
- Lessons were planned very well and she/he was interested in including some of the aspects in her/his lessons.
- Students started to relate what they saw with their own cultures.
- Lack of student work could be down to the fact that students are used not to do homework.

What did I plan for this lesson and what's next?

- Pair work
- Investigate how students regard their own group (multicultural or intercultural)

Date: 9th January 2018

Number of students: 12

Fourth Lesson: El clásico, a multicultural game.

Duration: 40 minutes (1 lesson)

Evaluation of the Lesson

	Very good	Good	Bad	Awful
Planning		✓		
Objectives				
Activities		✓		
Introduction		✓		
Lesson development		✓		
Conclusion	✓			
Time		✓		
Questions and instructions	✓			
Resources and worksheet	✓			
Grouping		✓		

Comments

During this lessons student worked very well together, the authentic media used during the lesson also increased interaction between the participants. With regards to the objectives, the linguistic objective was reached whereas to with regards to the intercultural objectives students by the end of the lesson could distinguish very well between intercultural and multicultural.

Reflection

Important comments in relation with the development intercultural competences

- During the discussion when discussing migration there was a fair share of the students who were against migration even among those who were migrants themselves. In addition, there were also participants who showed that they are affected by their outer context as they raised the issue of legality and also the fear of running out of Space.

- When discussing the difference between intercultural and multicultural, here the different students started to question how they would describe their school, thus making them aware of their own context. In addition, when I asked them to describe the class, there were different answers, however the majority of the students described the class group as intercultural, highlighting the elements of interaction, and communication. In addition, when asked students at what we should strive, one interesting comment was that given by one native student who affirmed **"mhux l-aqwa li ma jiġġieldux"**, showing that the student is striving towards peaceful coexistence but not interaction.

Post- lesson discussion with the teacher

In the post lesson discussion, the teacher affirmed the following main points:

- Students were very interested throughout the lesson.
- It was evident that they looked forward for the discussion.
- Understood very well the difference between multicultural or intercultural.

What did I plan for this lesson and what's next?

- Cooperative group task.
- Show students how something which they use daily involves the influence of different cultures.

Date: 16th de 2017

Number of students: 12

Fifth and last lesson: The smartphone, an intercultural invention.

Duration: 40 minutes (1 lesson)

Evaluation of the Lesson

	Very good	Good	Bad	Awful
Planning		✓		
Objectives				
Activities				
Introduction	✓			
Lesson development	✓			
Conclusion	✓			
Time				
Questions and instructions		✓		
Resources and worksheet		✓		
Grouping		✓		

Comments

During the last lesson, the students engaged very well with each other. This was seen during the group activity as no conflicts occurred. In addition, the students were also disappointed as they recognized that this was the last lesson.

Reflection

Important comments in relation with the development intercultural competences

- During this lesson, something interesting occurred when one student asked me if social media formed part of culture. Here after answering to the student the student affirmed that as a result, social media is an aspect of culture

which is found in any culture. Thus, here the student is seeing culture as related to more aspects of human life rather than just the traditional

- With regards to the influx of English as expected the native students disagreed although one of them was in a state of uncertainty.
- During the space of discussion when discussing if technology meaning the social media and advancement of communication brought us closer to other cultures there were participants who disagreed affirming that it has emphasised the differences between cultures. These same participants also affirmed that one cannot learn about different cultures only by using the internet, indicating the importance of cultural immersion.
- Lastly with regards to cultural diversity, during this lesson when asked about if contact between cultures produces progress, the majority of the students here answered yes, even among the natives with one saying: "**_Għax iġibu affarijiet differenti_**". However, even at the end of the study there were participants who still remained sceptical about contact between cultures.

Post- lesson discussion with the teacher

In the post lesson discussion, the teacher affirmed the following main points:

- Lesson was very interested.
- Students interest was captivated from the beginning as cultural diversity was tackled through something which they use everyday life (the smartphone).

Results

Questionnaire

Question	Elements within these questions
Q.1	Experience of the 5 lessons
Q.2	Perception towards the concept of culture
Q.3	Imagination of the target culture as mono-cultural or multi-cultural Knowledge about the target language country
Q.4	Ability to compare and contrast between culture related with the self and cultures related with the target language.
Q.5	Ability to compare and contrast between culture related with the self and cultures related with the target language.
Q.6	Perception towards people with different cultures
Q.7	Feelings when coming in contact with people of other cultures.
Q.8	Interest and curiosity in learning about other cultures.
Q.9	Perception towards migration
Q.10	

Questionnaire results

Question one

How did you rate your experince of these 5 lessons

Question two

Perception towards the concept of culture

Image 1	7	
Image 2	6	
Image 3	5	
Image 4	4	
Image 5	8	
Image 6	4	

■ Questionnairre second question
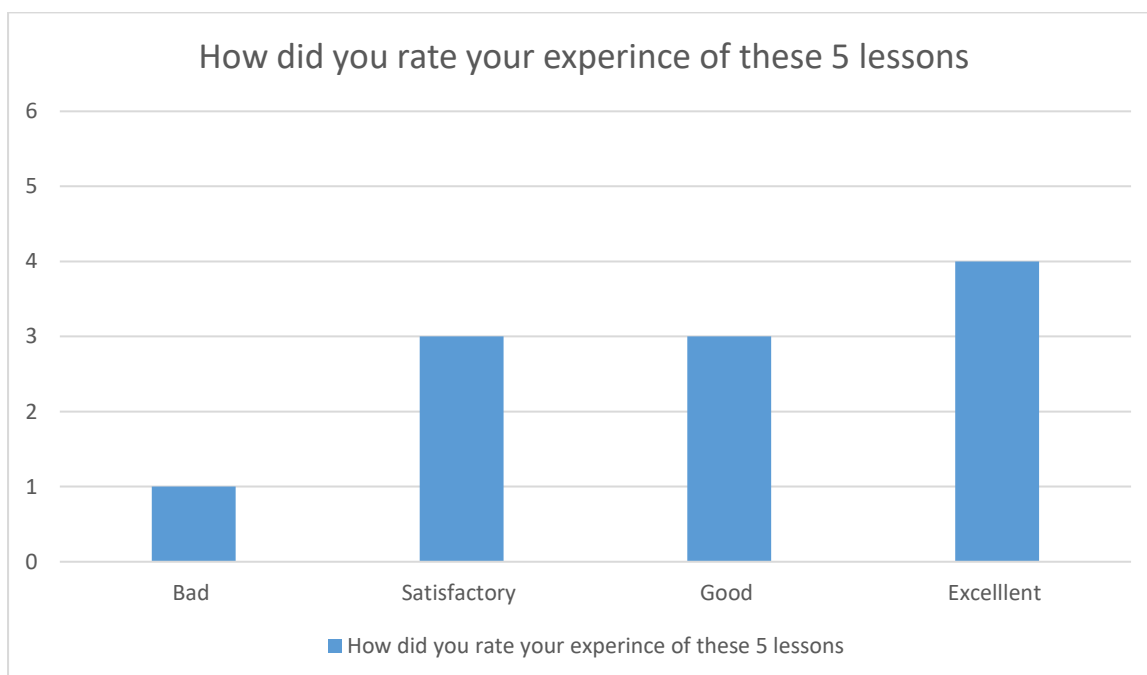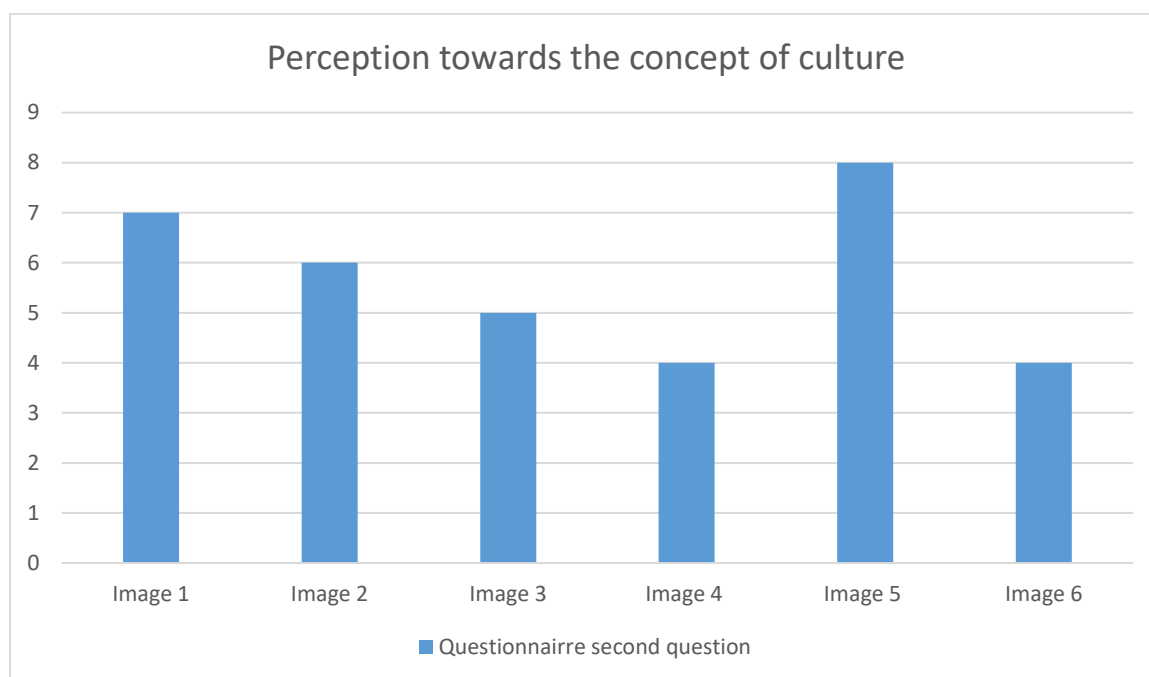
Participants' comments

Participant	Images chosen	Participant's comments	Researcher comments
	1	*Għax hemm nies ta ġilda skura u ġild u ċara.*	Here the participant is still relating culture with **skin tone thus,** identifying culture on an aesthetic level.
	2	*għax aħna niċċelebraw il-festi*	Here the participant is relating culture with the feasts that are celebrated in their country. Here interestingly the participant is using the first person plural which may indicate that the participant is identifying culture with their own, thus not seeing the possibility of other cultures. Such comment also indicates that the particpant is immediately relating with his/her culture.
	1,5,6	*Għax kulħadd għandu xi ħaga differenti imma xorta għandna ħafna affarijiet komuni.*	Here the student even if she/he still associates culture with skin tone and nation states, she/he still affirms that even though there are different cultures there are different common things among cultures.

	3	*Għax aħna nċċelebraw il-millied li hu parti mill-kultura tagħna*	Here the participant is relating the concept of culture with her/his on culture.
	5	*Different people coming from different countries and have different cultures.*	Here the participant is relating culture to the nation state.
	1,5	*Different people from different places.*	Here the participant is relating culture with different skin tone and different countries. This may also indicate the fact that the participant is also percieving, individuals of different skin tone being confined with a country.
	2,4	*Shows tradition and socialization*	Here the participant relates culture with traditions. Moreover, the student has also identified the element of socialization of culture.
	1,2,3,4,5,6	*Because everyone is different and culture also includes things that we do every day.*	Here the student is recognizing cultural difference which may vary from one country to the other, the participant is also identifying culture as being something of everyday life.
	1,2,3,5	1. *Flags represent different countries* 2. *Different people from around the world.* 3. *Traditions*	Here the participant is relating the term cultures with differnt skin tones, events (feasts and christmas) and nation states.
	1,2,3,4,5,6	*Because everything is culture*	Here the student is associating culture with every aspect of the human life.
	2,3,4,5,6	*These images show tradition or different people enjoying themselves together*	Here the student identified culture as being of tradition-thus also identifying the element of socialization.
	1,5	*Different people with different faces and different countries.*	Relates culture confined with national borders and with different skin tones

Question three

Which of the following landscapes is found in Spain?
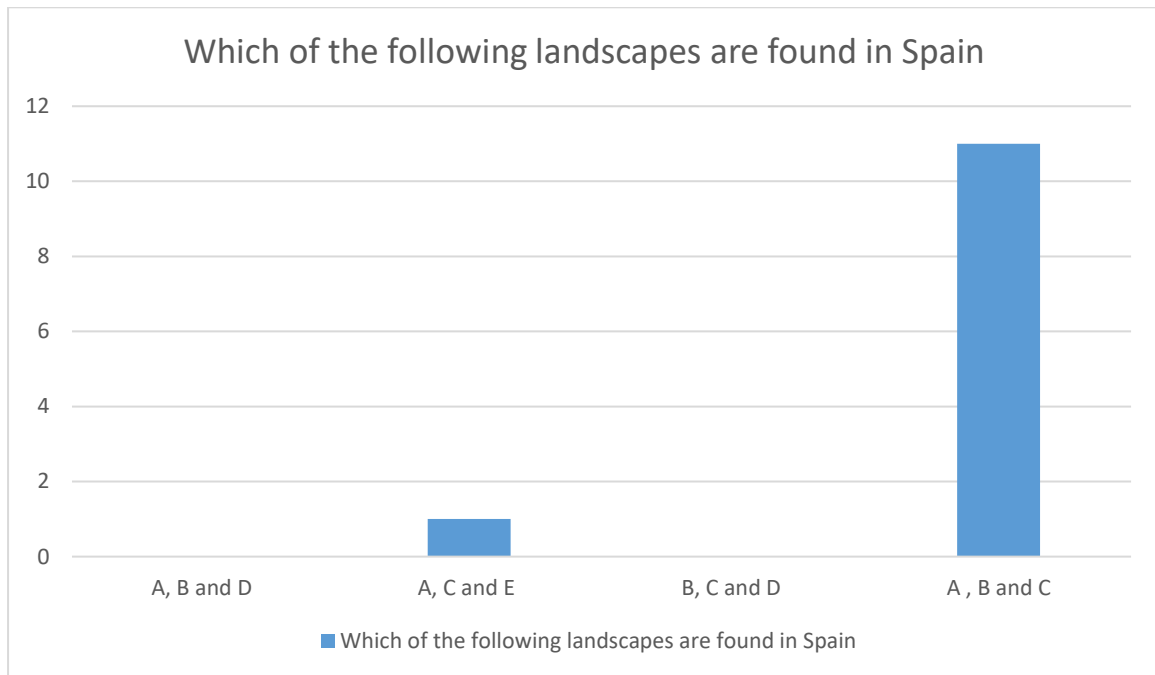
Questions 4 and 5

Hemm xi similaritajiet bejn il-kultura tieghek u kulturi Spanjoli u l-kultura tieghek ?	Iva jew Le?	Jekk iva aghti ezempji
	Iva	Affarijiet different bhall-ikel, u postijiet differenti
	Le	
	Le	
	Le	

Are there any similarities between the Spanish cultures and your culture?	**Yes or no?**	**If yes give one example**
	No	
	Yes	Religion
	No	
	Yes	Language
	Yes	Food and in my home country we have similar cathedrals
	Yes	Religion
	Yes	Food
	Yes	Sports.

Have these lessons affected the way that you see people with different cultures?

	Researcher comments
"A little bit but mostly I still think of these people similarly to before"	Here the participant even tough he/she admits that there was no big difference which may also hint that more than 5 lessons **could have produced a greater development,** the participant admits that there was a slight modification in the way he/she views culture.
"Yes the way we talk to each other"	Here the participant even tough she/he didn't answer directly the question admits that these lessons have affected the way she/he communicates with the other students in group.
"Yes we can communicate better since we know more"	This participant in his/her answer put emphasis on the **acquisition of knowledge** as the important factor which changed his ways of viewing and communicating with other cultures.
"Yes because I learned a few things"	As the first participant no big difference was produced although in this answer there is the element of **learning**.
No, I already had these "effects" before.	Shos partciipant has gone **prior** to the study which effect his/her perception.
"Yes because I learned that many things that we use come from different cultures"	As it can be seen in the answers of different participants the learning experience in which this participant engaged in which affected his perception of different cultures.
No, because I already knew most of it	Here the participant is indicated that his views were not affected as a result of previous knowledge that he had of the topics dealt in class.
"Yes because I learned that different things come from the muslims"	Here the participant puts emphasis on the fact that she/he has learnt that different things come from muslims which may indicate to the fact that the perecpetion of viewing muslims in particular.
Le għax kulħadd l-istess	Reflecting on such an answer it is evident that the participant who is a native still isn't recognizing cultural diversity.
Iva ghax sirt naf li ħafna affarijiet li nuzaw gejjin minn kulturi differenti"	Learning experience
Le għax le!	Such attitude of the participant who also answered that the experience of the 5 lessons was a bad one, can indicate a level of resistance that is still prevailing this student even after these 5 lessons.
Le għax kulħadd l-istess	Participant is not recognizing the existence of different cultures.

Question 7

At the end of these 5 lessons how do you feel when meeting with people of different cultures?
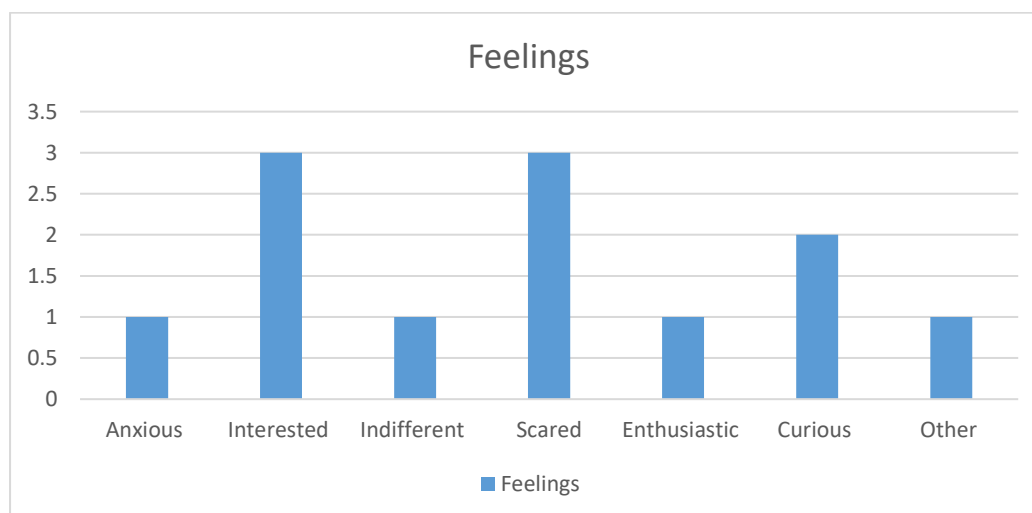
*The other: Here the student answered **"normal just me"**.

Question 8

After these 5 lessons are you interested in exploring other cultures? If yes state the reason why and give an example.

Yes or no?	
No	
No	
Yes	*Ħalli hekk inkun nista' nitgħallem kif inhi id-dinja u nies ta' madwara.*
No	
Yes	*Yes I would like to explore more about the Spanish cultures because Spain is so nice and there are a lot of different things.*
Yes and no	*I already know much about different cultures and I don't need to learn more but I wouldn't mind to learning more*
Yes	*Yes I would like to see the Japanese cause of the Samurais and th Anime and also I think Russia is a cool artistic place-with interesting people.*
Yes	*Yes, the USA because its different then the UK*
Yes	*Yes, because each culture is interesting like the ancient Greece.*
No	
Yes	*Yes because it's interesting to learn about other culture.*
Yes	*Yes, I want to travel the world and see all the different things and cultures and people.*

Question 9

After these five lessons how do you see the immigration of people with different cultures in your homeland?
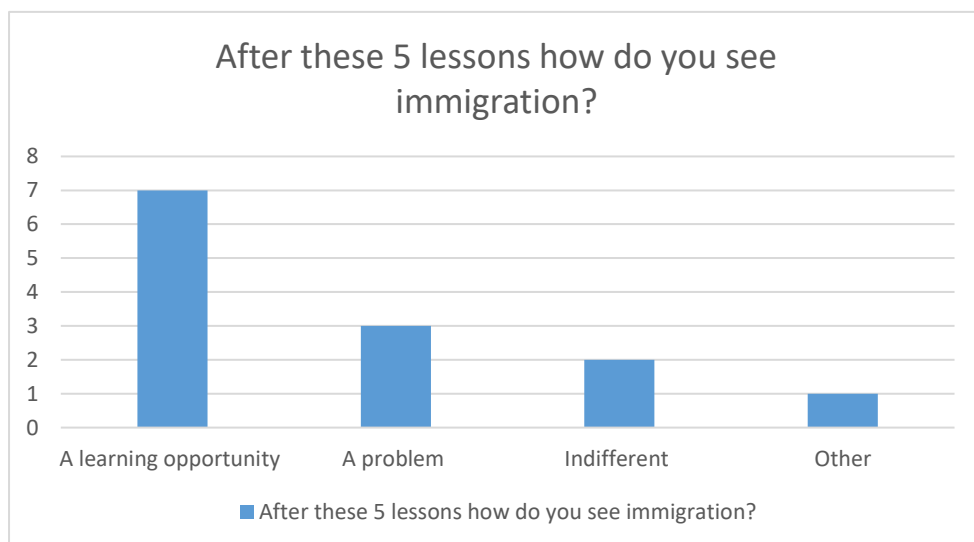
- Other response was: ***There are no immigrants in Hungary, only tourists.***

Question 10

Do you feel Malta is home for you? Why? / Tħossok komdu u kuntent tgħix Malta? Għaliex?

Tħossok komdu u kuntent tgħix Malta? Għaliex?	
Iva	*Jiena komda ħafna li ngħix hawn għax inħossni tajba/tajjeb.*
Iva	
Iva	
Le	
Do you feel Malta is home for you? Why?	
No	*It has been for a while, but I'm going back to England soon.*
No	*Because my home is Bulgaria and it's boring.*
No	*Because England is my home and because it is boring.*
Other	*I really don't know*
No	*Because it is not the same as my country.*
Yes	
No	*I have no friends*
Yes	*Because I have some relatives here*

Reflective Journal and reflective questions

Observation	
*"Even though as seen in the picture the students were separated, however there was still a clear separation between the Maltese and the foreigners. **Communication between the two sets of students was very limited and it was also clear that there were conflicts between them.** For instance, one native student continuously picked upon a foreign student, with the foreign student retaliating by calling him/her names, which was reciprocated by the native student".*	• Conflicts between participants • Segregation
*Something which caught my attention and is related with intercultural competences is when the teacher started to explain in English, one of the native students remarked to the teacher "**ahna maltin ta, malti please" (sarcastically).***	• Maltese as an element to create an us versus them scenario • Othering
*This is due to the fact that the teacher, very positively started while explaining what this feast about and the way is it is celebrated, starting asking students what they do in their home country. This shows the attitude of **curiosity** which as seen in in the literature review is one of the essential attitudes in intercultural communicative competence. Asking students what they generally make in their country with regards to this feast, it was evident that students became involved, although there were instances of interruptions.*	• Recognition of students' culture • Teacher's curiosity
*However, it was also evident that some students including the natives **didn´t know the basics, for instance** when do we celebrate this feast Or what is the name of this feast in their native language which also shows a certain degree of **lack of knowledge about their own cultures**.*	• Lack of knowledge of their own context
*"something very positive was the fact that the majority of the foreign students **seemed interested** about how this feast is celebrated here in Malta, thus showing interest about the culture of the context they are residing in"*	• Interest in the context foreigners are living in.
*"during the lesson it was clear that the way the **teacher presented the material had a direct impact on** the students' behaviour and attitude during the lesson. Unfortunately, this*	• Use of material and presentation affecting interest.

lesson was conducted in a traditional manner which in my opinion resulted in disinterest"	
This caused made student AM angry and exclaimned in maltese "aqtaha u tghallem tkellem bil-Malti". *Seeing this I had to intervene and made it clear that it is essential to work together in order to succeed and to fulfil their potential.*	• Othering • Conflicts between the students
During the first part of the lesson a brainstorming activity was carried out. Here I asked participants what they related with the term culture. Here the majority of the participants mentioned traditional food, feasts, and related them with the traditional the the typical aspects of a community.	• Percpetion towards the concept of culture • Participants regarding culture with traditional feasts, habits, etc.
Subsequently, I asked to the students what comes in mind when they hear the word Spanish. As anticipated started to mention things such as the bull (el toro), Spanish football players and typical food such as churros. When asked to the students if they knew a typical Spanish dance, to my surprise many mentioned the tango, which is typical from Argentina. Here I told the student: ***"and what if I told you that Tango is originally Argentinian, would you believe me".*** *Here one native students answered* ***"u dawk mhux l-istess".***	• Knowledge about cultural diversity. • Knowledge about the cultures related with the target language.
Something which surprised me during the presentation of the study was the fact that when I asked students if the things that they mentioned such as the churros, and other cultural products associated with sprain such as he paella, are hundred percent Spanish the majority of the students answered, yes with one native partiicipants affirming "mhux ovja sir", which indicates that the participants are not aware of influence between different cultures.	• Knowledge about contact between cultures.

With regards to the visuals the teacher remarked while observing the presentation that the students were attentive during the video, and she further emphasised to me that in order to keep students attentive I needed to continue to use them.	• Participants' interest
*As affirmed earlier students were interested at the beginning of the lesson, however reflecting after the lesson I perceived that the fact that the students were **interested** as they encountered **authentic media** of the target cultures. On the other hand, the interest, dropped as soon as they were encountered with the text*	• Interest • Use of authentic media
*the majority of the students perceived the flamenco as something which is typical of all Spain and thus the participants were **surprised** with the majority of the students was the fact that flamenco is something typical to the south of Spain. Here students started to recognize the fact that within Spain there is **cultural diversity**.*	• Element of surprise (participants' expectations altered) • Knowledge of cultural diversity.
*Here I also tested students' curiosity. In fact, students started asking me what this dance was, however when I asked this student which for the purpose of this study we will call him/her **student HJ,** the student didn't know. Nevertheless, when I showed a video of this dance his/her face lightened up as she started asking a lot of questions. Seeing her/his reaction I continued to confirm how students feel when you include aspects of their own cultures during the lesson.*	• Recognition of the cultures related with the participants increased participation.
*A negative aspect occurrence which occurred during this interaction, was the fact that the 2 of the native students, which started to pass irrelevant comments such as: "**qeghdin sew dawn" "Jaqq dawn hekk jifnu".** Reflecting on these particular comments, besides the fact that these students pass these comments in order seek attention,*	• Ethnocentrism • Irrelevant comments

however I perceived that there is a deeper meaning behind such comments.	
Thus, reflecting on these even though part of the native students considered their cultures as superior, at the same time they lacked knowledge about their own cultures.	• Lack of knowledge related with their own cultures. • Ethnocentrism
*With regards to the interpreting skills of the participants. During this lesson planned two instances in which students had the opportunity to put their **interpreting skills** into practice. In the first instance, the participants immediately recognized the gitanos as the ethnic group which influenced in the formation of the flamenco. Asking the students how they recognized this, the participants pointed to the dress something which amused me as a researcher.*	• Ability to compare and contrast • Critical thinking • Interpreting skills
With reference to the discussion, with regards to the attitudes of the students, I perceived that some foreign students didn't want to manifest their true opinions because of the fear of being judged.	• Attitudes
In this instance, one of the foreigner who for the purpose of the study will name student NV, expressed the fact that without the contribution of the gitanos the flamenco wouldn't have had the type of clothing, an interpretation which exposes the fact that the student is thinking critically and relating to what she/he has learned.	• Critical thinking • Effects of knowledge acquisition
*Asking how do they feel about the discrimination of the gitanos in Spain, something which amused me was the fact that all of the natives felt indifferent with comments and answers such as "ma tamillix differenza mill-gypsies" or "ma tamillix differenza ghax mhux malta". On the other hand, one foreign student debated this by saying that she/he felt annoyed and sad since "they should get credit". Moreover, the majority of the foreigners, although not all, expressed feelings of **angry**, annoyed, **frustrated** with such discrimination. Nevertheless, talking about the group as a whole I feel that the majority felt indifferent with such discrimination even if they admit that it is negative*	• Feelings towards cultural discrimination • Indifference • Anger • Frustration
Students started to see cultural diversity as a source of enrichment as realized that without diversity of	• Perception towards contact between cultures • Students regards of cultural diversity • Cultural contact

*cultures and **cultural contact** many of the food present in their traditional cuisine would not be available. In addition to this, students also started to think more critically during this lesson and during the discussions some of the students even came up with the benefits of a society with different cultures.*	
*I perceived this **interest**, as different students started to ask different questions which also showed their curiosity. For instance when I showed the students the traditional Maltese baked rice, student NV asked "so you actually bake the rice, how do you do that, but is it good". Here I asked native students to explain what it is and how its made. However, only one native student **explained** how, and here an **intercultural dialogue** started to form.*	• Interest in the cultures related to the context foreigners are living in. • Student explaining as learning. • Intercultural dialogue.
*I noticed this as I introduced a Finnish this, and a student happily exclaimed "oh my grandmother used to do that", here one native student replied "really, you're from Finland, you don't look Finnish". Such comments which as observed were genuine indicated that such student can still be associate a Finnish person being a typical Finnish white thus **associating nationality with ethnicity.***	• Imagination • Associating nationality with ethnicity
*Observing the participants at the start of the lesson something which I felt was the fact that native students for some reason still don't feel that they are **ready to engage in a relationship of equality with other**, to the opposite of the foreigners. Reflecting on this, one has to keep in mind that foreign students are in a foreign context and used to interact with people of their different cultures and nationality.*	• Openness to engage in a relationship of equality
During the group activity, as affirmed earlier worked well, however, given the fact that I had to change students' seating some students were reluctant to work with other students, however being persistent paid off here.	• Classroom climate • Reluctance to work with others of different cultures.
However, I can't say this in the 4th group which was made by two foreigners and two natives, here conflicts occurred and as I acted as intermediary between the students I observed how the resistance of some	• Conflicts between students • Resistance of some natives • Language as a sign of dominance

native students (Student AM and student II) in working with foreigners or their perseverance of working only with their friends thus showing their lack of openness to work and interact with others. Moreover, these two students were also reluctant to speak in English something which already occurred earlier. The language here can be a symbol of pride; however, this reluctance can also have roots of fear since, these students can see the use of English as a threat to their language.	
*something interesting which I observed was how one native participant interacted very well and worked collaboratively with a group of foreign students. This was the first time that I had seen this student interacting and working with non-native students. Reflecting on this I feel that one because which hampered the students from **interacting** with foreigners in previous lessons was the fact that he/she sat with natives and **she/he could have been influenced by his/her peers/.** Moreover, this participant also showed attitudes of **openness**, unlike the other two.*	• Peer pressure • Interaction • Openness
*I ask students what they taught about contact between different cultures. This question divided opinion, one student showed glimpses of critical thinking as she/he started to relate what he/she learnt to her answer, as she/he told the rest of the group that if it wouldn't be through **cultural contact** have of the things that we have wouldn't be available, something which showed a good level of maturity which amused me as a researcher. Countering this view however, there were two students who strongly disagreed with cultural contact and saw this as negative. To my surprise this came from two foreign students, one of them stating*	• Perceptions • Cultural contact
One of the most interesting question asked the students how they would feel if they had to live in Latin America for a significant amount of time.	• Openness to live in another country thus engaging with the other.
With regards to the participants who saw cultural contact as negative, the two students answered that they would be happy. This could show how the participants are open to go to another country thus producing cultural contact but see cultural contact as	• Ability to decentre – openness to engage with the other • Cultural contact

*negative. This contradiction indicates that the participants still can't **decentre themselves and put the see things from the perspectives of some with a different culture from their own.***	
*Moreover, the student who stated earlier that **depends on what cultures** answered that he/she would feel **anxious** since he/she would be surrounded by different people who the don't know. A similar response was given by the three native students which I observed being reluctant to work with foreign students. Moreover, student AM, also said that she/he apart form feeling anxious also would be scared of the unknown. Reflecting on such responses I feel that these students still see other cultures as treats and also are not open to interact with others.*	• Feelings when coming in contact with other cultures.
By the end of this lesson I was quite happy given the fact that as affirmed earlier participants worked better with each other and the solution which I change seating and formed clusters made up of both foreigners and natives produced a good interaction and a healthy work ethic between the participants.	• Group climate students interrelation-ships
*This was due to the fact that when asked him/her what led to his/her answer the student answered me that she/he had went to Morocco and there were similar places and also here in Malta. Thus, this participant which will call participant NB, which shows that **he/she has travelled**, has a previous knowledge which lets him/her interpret better what she/he sees.*	• Experience of travelling as an element affecting the development of Intercultural competences.
In relation to the students' interrelations are moving towards a positive direction, however, I feel that by not including a group work or pair work (think- pair and share), thus to a certain degree I reduced opportunities in which the students worked together. Nevertheless, the fact that I didn't implement group work during this lesson may have been something positive. This was due to the fact that during this lesson I changed students place which was already received by resistance thus the fact that subsequently I would have done a group worked this could have increased conflicts. On the other hand, through a whole class activity I	• Students behaviour with each other • Shared ideas

*noticed that students started to interact with each other, interaction which was further enhanced when the students **shared ideas** during the discussion.*	
*During this lesson, these two students sat in clusters with foreigners. At first both students resisted with student AM affirming "**u hdejn dawn jaqq**", comments which I made to her/him clear that I would not accept. Something which I witnessed was the drastic change of behaviour of both students, students did not interrupt other students, and moreover did not pass **irrelevant comments** which previously have blocked the participation of other students. Nevertheless, one foreign student also showed resistance when being seated near a native, when he/she affirmed "sir she/he shouts too much". Reflecting on such comments continue to show that some of the (not all!) native and foreign students are led by **judgment** towards their classmates, thus it is fundamental to get them together and encourage dialogue between them.*	• Reluctance to engage with the others • Judgement • Irrelevant comments
Asking the students if they taught that Muslims should be given credit, all participants seemed to agree, however again one foreign student affirmed "they should not be credit for doing terrorist attacks".	• Prejudice
*Asking students if they would be open to visit an Arabic country such as in the north Africa and the middle east, here I could see that some students disagreed. However, here I gave space to student NV who had travelled in north Africa to share her/his ideas. Here the participant described her/his trip as **interesting** and different **from normal**.*	• Openness to travel to a Muslim country • Past experiences
*Thus subsequently, I moved on to ask students how would they feel if they ever were in a minority and I here I encouraged natives to imagine themselves in a minority. Here the native students gave adjectives such as "**quiet**", "**maqtugh min kulhadd**", and "**strange**". Such adjectives show, that these students are still scared of actually being in a context in which the dominant cultures are not theirs. Here one foreign student, who has a good relationship with all students answered, that even though he/she is*	• Being in a minority

in a foreign country he never felt in a minority.	
Lastly, during the course of this lesson, I noticed that students started to become more aware about their own cultures, by one participant affirming "we have something similar in Malta"	• Learning about the other increases awareness about the self-culture
When discussing the difference between intercultural and multicultural, here the different students started to question how they would describe their school, thus making them aware of their own context. In addition when I asked them to describe the class, there were different answers, however the majority of the students described the class group as intercultural, highlighting the elements of interaction, and communication. In addition when asked students at what should we strive, one interesting comment was that given by one native student who affirmed "mhux l-aqwa li ma jiġġieldux", showing that the student is striving towards peaceful coexistence but not interaction	• Multiculturalism and Interculturalism
During the discussion when discussing migration there was a fair share of the students who were against migration even among those who were migrants themselves. In addition there were also participants who showed that they are affected by their outer context as they raised the issue of legality and also the fear of running out of Space.	• Perception towards migration
During this lesson, something interesting occurred when one student asked me if social media formed part of culture. Here after answering to the student the student affirmed that as a result, social media is an aspect of culture which is found in any culture. Thus here the student is seeing culture as related to more aspects of human life rather than just the traditional	• Perception towards culture
During the space of discussion when discussing if technology meaning the social media and advancement of communication brought us closer to other cultures there were participants who disagreed affirming that it has emphasised the differences between cultures. These same participants also affirmed that one cannot learn about different cultures only by using	• Acquiring knowledge about other cultures

the internet, indicating the importance of cultural immersion	
Lastly with regards to cultural diversity, during this lesson when asked about if contact between cultures produces progress, the majority of the students here answered yes, even among the natives with one saying: Għax iġibu affarijiet differenti. However, even at the end of the study there were participants who still remained sceptical about contact between cultures.	• Perceptions towards cultural diversity.

Reflective questions

Lesson one

Question	
1	• Previous knowledge
2	• Expectations
3	• Feelings • Cultural discrimination • Empathy

Question one

Before the lesson, did you know what the gitanos had a huge influence in the formation of flamenco?
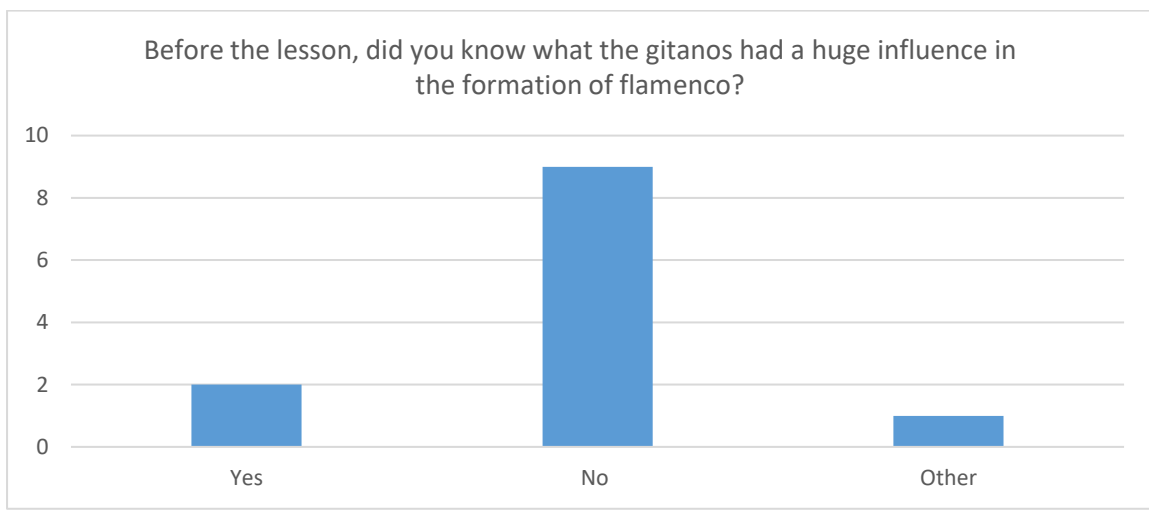
Other: *I knew something like this but not in flamenco.*

Question two

Are you surprised by this contribution?
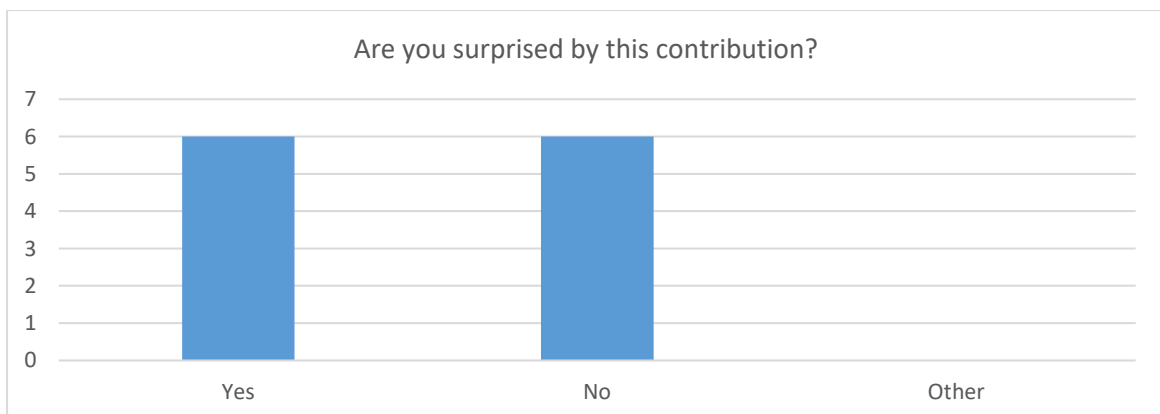
Question three (participants) had the opportunity to choose more than one answer)

How do you feel about the discrimination of the gitanos in Spain, a group which contributed in the formation of cultural products such as the flamenco?

Category	Value
Annoyed	3
Emotionless	4
Sad	1
Frustrated	2
Other	6
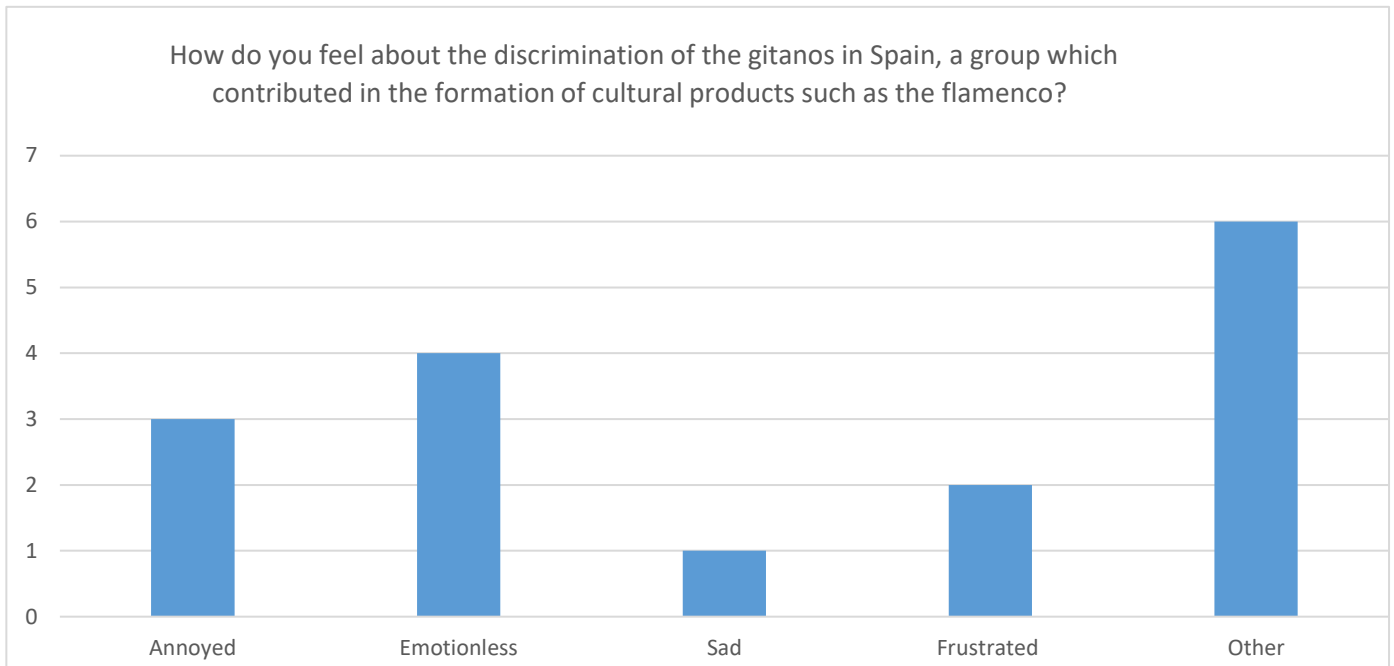
Other comments

Noting at all, no emphaty or anything- just nothing.
Nothing.
Ma taghmillix differenza mill-gypsies.
Doesn't make a difference.
Ma taghmillix differenza ghax mhux Malta.
Because they should get credit.
Angry

Lesson two

Question	
1	• Previous knowledge
2	• Perception towards cultural contact
3	• Openness to immerse in a culturally different context

Before the lesson did you know that food such as tomoates and chochlate originated in Latin America?
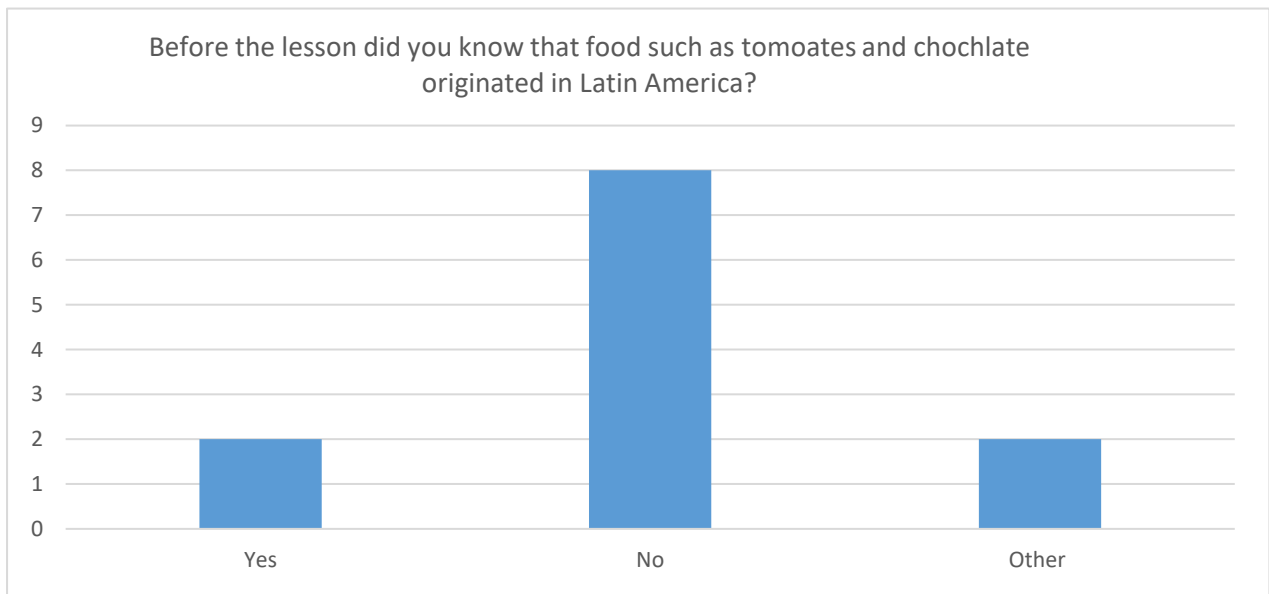
Other:

Well only tomatoes

Only chocolate

Question two

In your honest opinion, what would be the outcome of contact between different cultures?
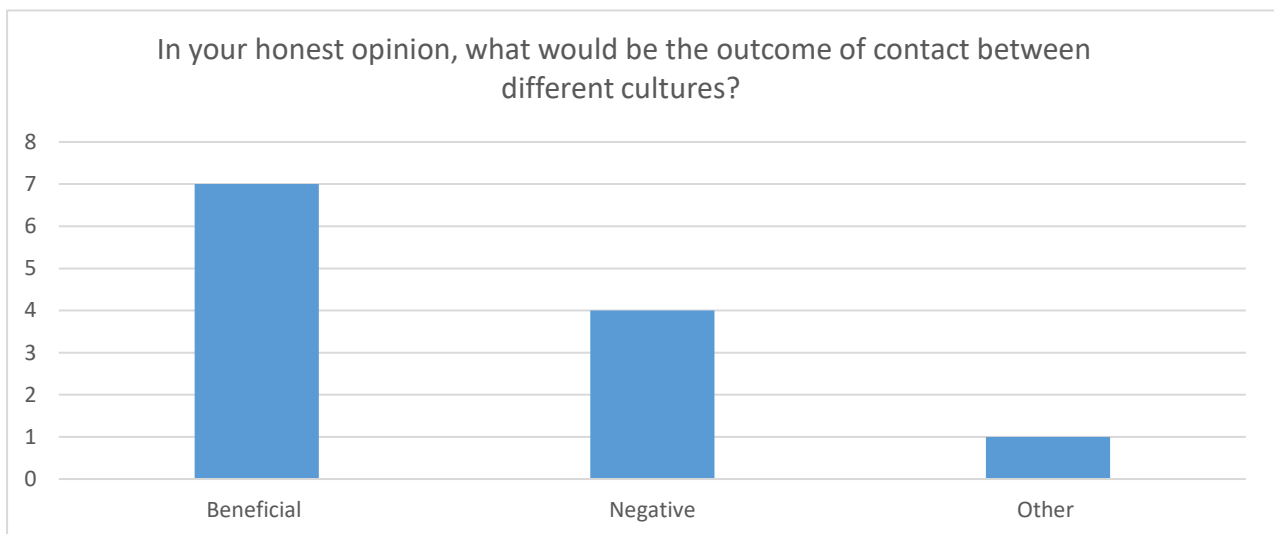
Other: *depends on what cultures.*

Question three

(Participants could choose more than one emotion

How would you feel if you had to live in Latin America for a significant amount of time (2-3 months)?
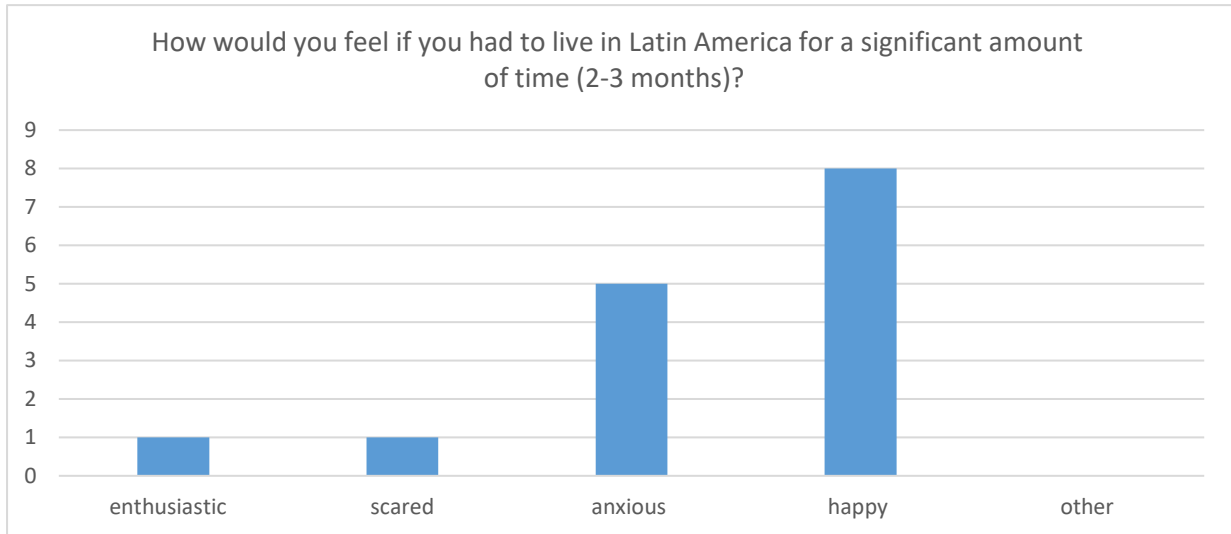
Lesson three

Question	
1	• Expectations
2	• Being in a minority
3	• Feelings of being in a minority

Are you surprised by the Muslim influence present in architecture and things that we use in everyday life?
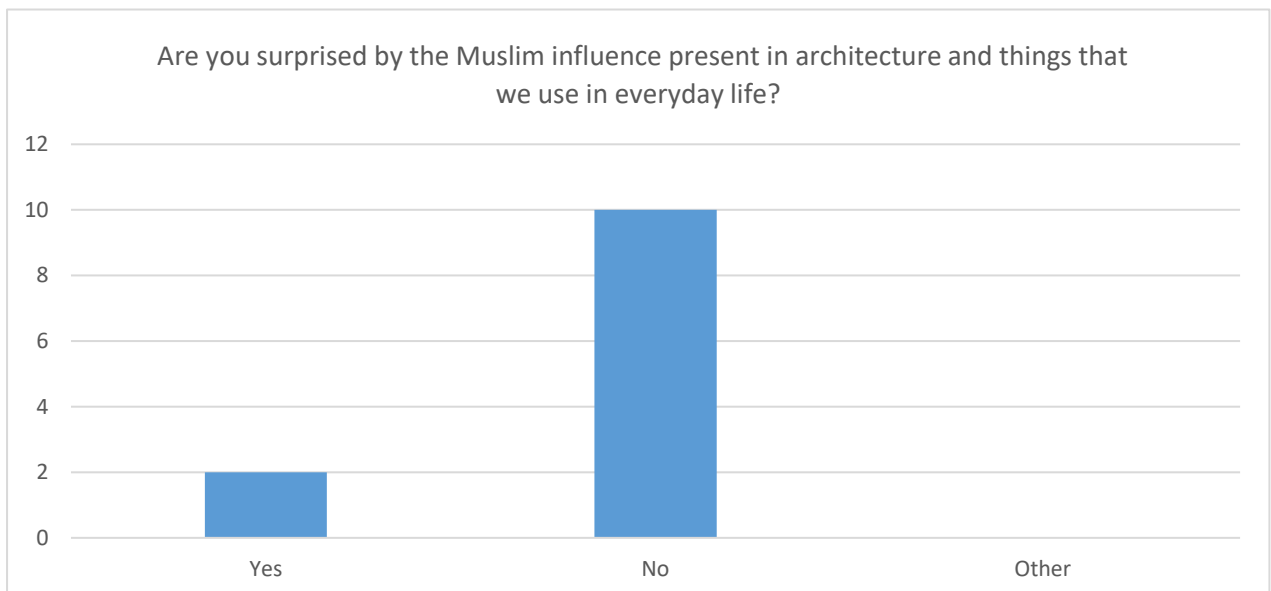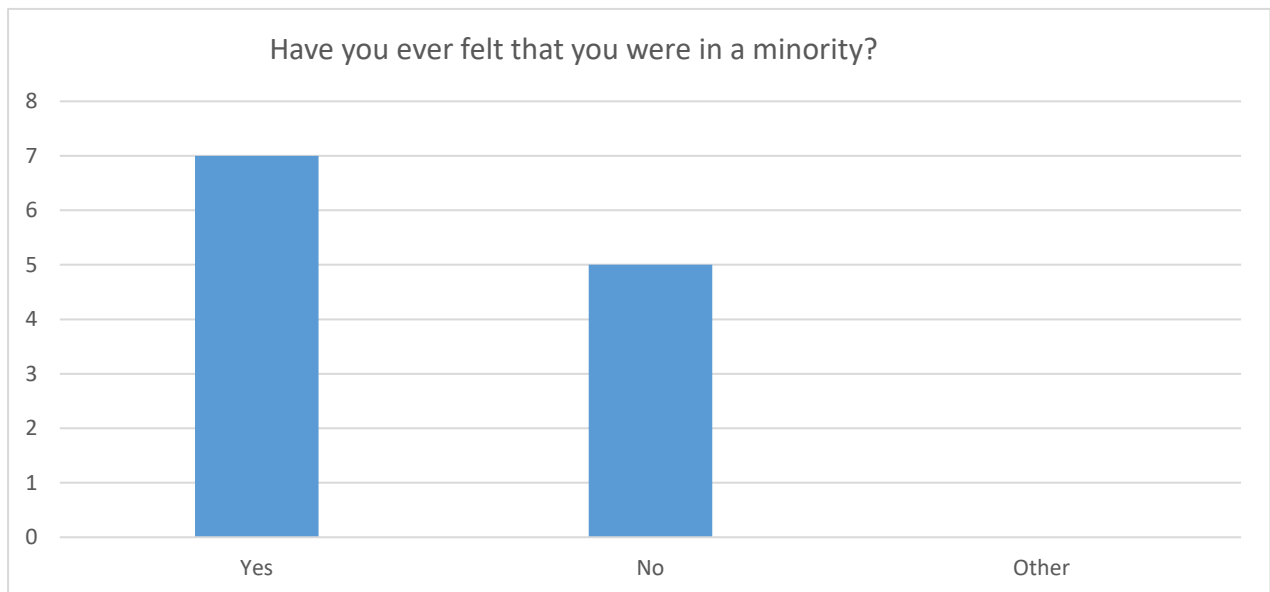
Question two

Question three
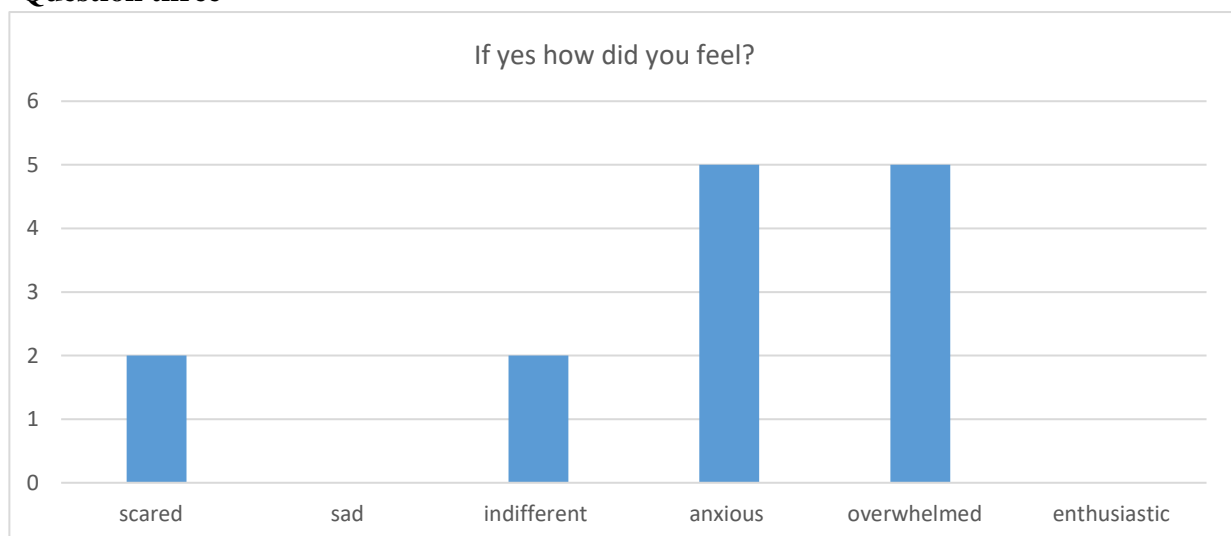
Lesson 4

Question	
1	• Perceptions towards migration
2	• Multicultural • Intercultural • Classroom climate

What do you think about movement of people between countries?

(Bar chart: Positive = 4, Negative = 6, Indifferent = 0, Other = 4.5)
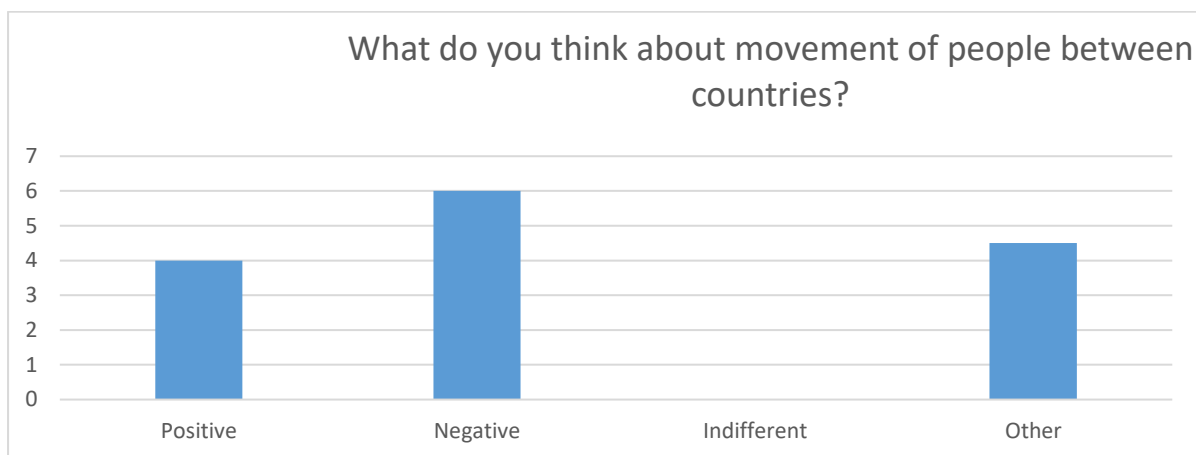
Other comments:

"If it is illegal then no! but otherwise its ok"   - **Legality**

"Sometimes it is good, but sometimes the country running out of space, food, etc".-
Fear

Question two

Would you describe your class as intercultural or multicultural?

Mulitucultura (M)l or intercultural (I)		
I	*Because we share ideas*	• Ideas • Common concerns
M	*There are still some conflicts between us*	• Conflicts
I	*We collaborate and share ideas*	• Collaboration • Share ideas
M	*Because we're Maltese*	• Nationalism
M	*Because there are a lot of differences*	• Differences
I	*We work together and we speak to each other*	• Communication • Collaboration
I	*We try to talk to each other*	• Communication
I	*Some of us work with each other*	• Collaboration
Neither	*Neither because, we sometimes work with each other and sometime not.*	• Collaboration • However collaboration seems to be restricted by time.
I	We collaborate and speak to each other	• Relationships
I	We talk a lot	• Communication

Neither	In the class there are no friends with different skin colour	• Culture as something related with skin colour

Lesson 5

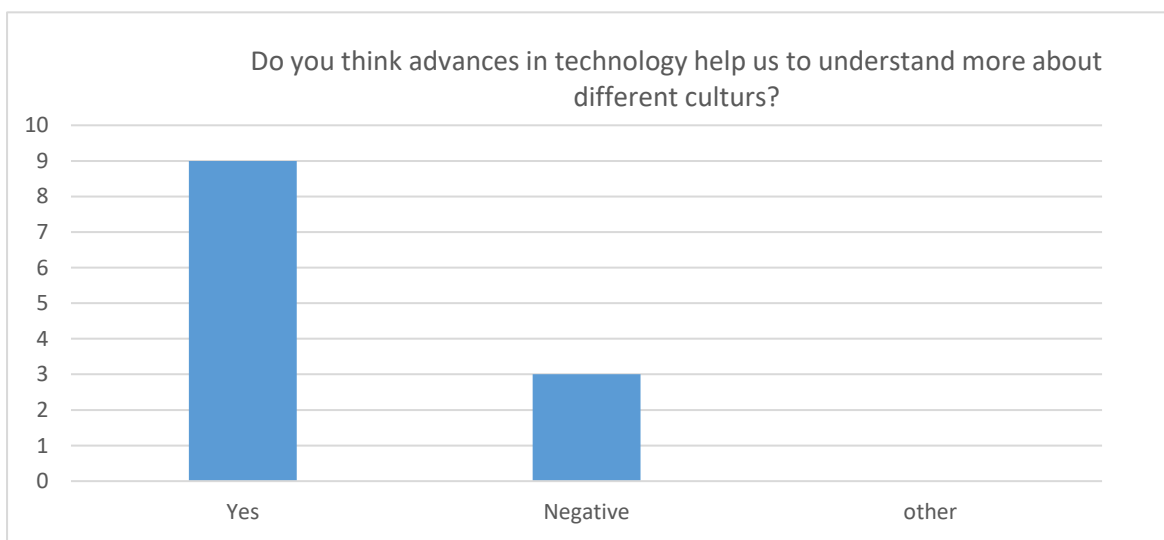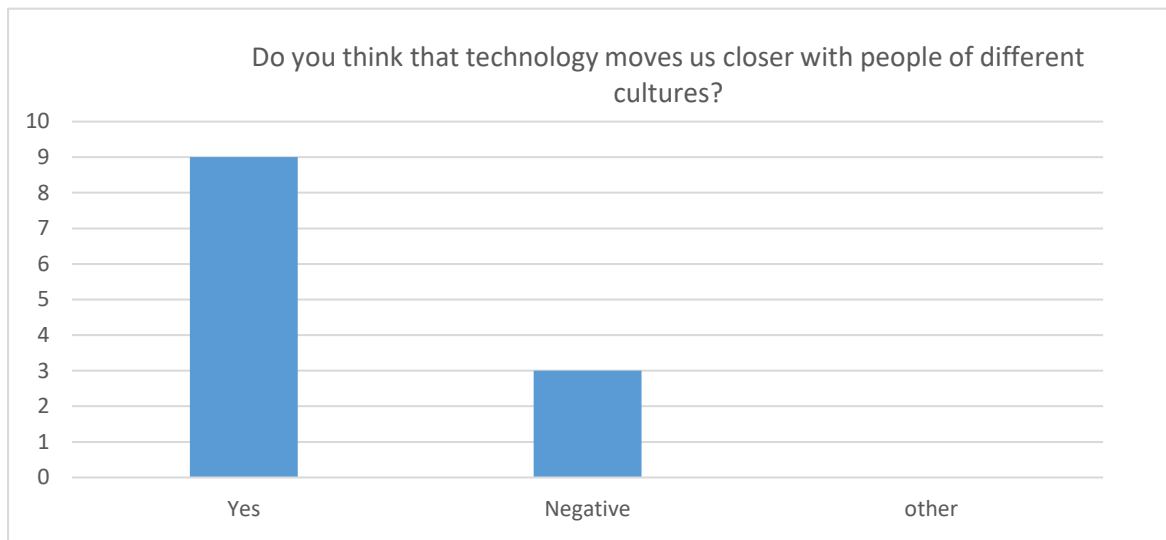What do you think about the influence of English on other languages?
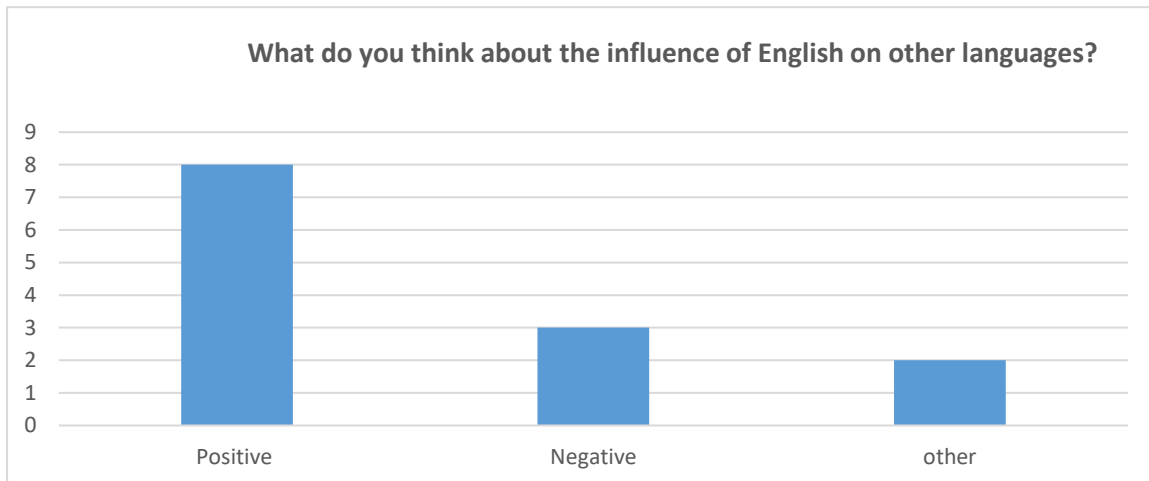
Other: *Jien naraha xi ħaga tajba u ħazina;, tajba għax hi normali madwar id-dinja u ħazina għax għandna jkollna l-lingwa tagħna. ''* - **Uncertainty**

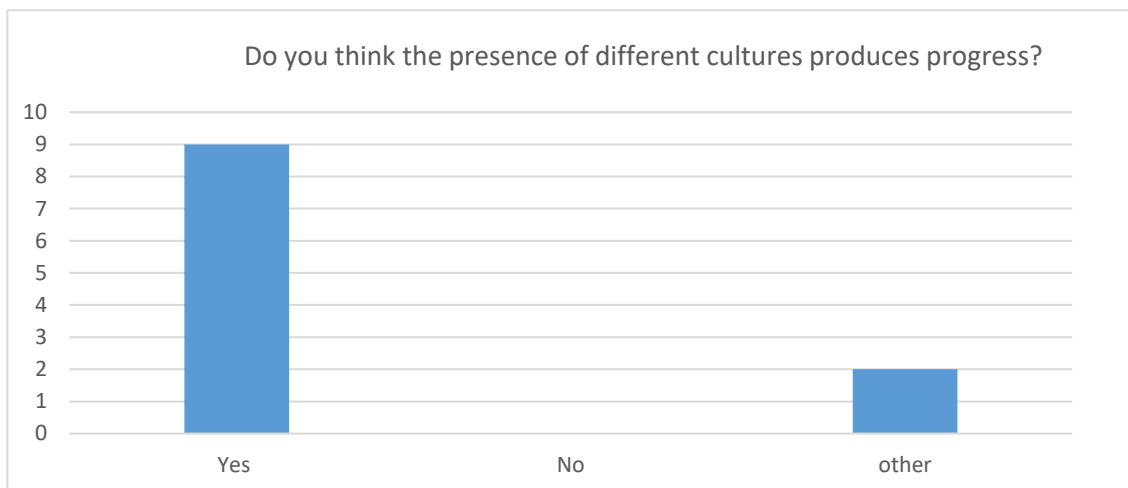| Question	
1	• Understanding other cultures • Acquiring knowledge about other cultures
2	• Communication between cultures • Differences between cultures
3	• Feelings of being in a minority

Question one

Do you think advances in technology help us to understand more about different cultures?

Question two

Do you think that technology moves us closer with people of different cultures?

Question three

Do you think the presence of different cultures produces progress?

Other:

"Yes and no; because some from other cultures would say no to anything", - **Conflicts between cultures**

"Both they can fight, but sometimes they agree."- **Conflict**

Self-evaluation

	Yes I can very well	Yes I can but I need to improve	No I still need to work on it
Question one	5	4	3
Question two	4	6	2
Question three	7	2	3
Question four	5	7	0

Questions about past experiences abroad

Natives

Have you ever been abroad?
No
No
Yes
No
Have you ever travelled outside of Europe?
No
No
No
No

Foreigners

Have you ever travelled in a country outside of Europe?
Yes
No
No
No
Yes
Yes
No
No
Yes
No
No
No

Interview

Researcher	Interviewee	
What do you understand by multiculturalism?	*Multiculturalism* *is when you have different cultures in the same setting.*	• Multiculturalism
What do you think about multiculturalism?	*I think it is positive and It is negative.* **Positive***, as students* **get to know other people***, they get to know their culture and their background. It is negative, because some of them may* **impose their cultures on our culture** *and can be negative.*	• Learning • Fear
And can multiculturalism be a learning experience?	*Yes, it can be and it is an* **educational experience.**	• Educational experience
Have you ever experienced multiculturalism in your life as a person and as a teacher?	*Yes, because* **even if you go to a shop, the assistants are** *foreigners, if you go to a restaurant, the waiters are foreigners.*	• Multiculturalism • Every day life
And as a teacher?	*Of course, here we have, I do not know* **how many language, around thirty-five***, they told me the last time.*	• Multilingualism
Are you experiencing multiculturalism in the classroom currently, how does it make you feel?	*Yes, I experience multiculturalism in the classroom and for me is fine, as you can relate with the students and they can relate more with the culture.*	• Multiculturalism • Relating between cultures
How did you feel during the course of the five lessons?	*The lessons were interesting and well prepared, I liked the way you prepared the lessons, and how the students interacted with you. The pictures and videos shown and the way you related things from Malta and from Spain, and other countries. It made me think more of multiculturalism.*	• Lessons • Students' interaction
How would you describe the attitudes of the five students during the five lessons?	*At the beginning, some* **agreed and some disagreed** *but then they started to* **improve a little bit** *as they* **learnt** *different things and*	• Agreement and disagreement • Improvement • Learning

	started to see things differently from before	
And with regards to their relationship with each other?	*They were a difficult group to* **interact** *with each other, but then after the second lesson they started to* **improve**.	• Improvement • Interaction
Have you noticed any changes in the attitudes of the students during the five lessons?	*Yes, they were* **interested** *in each other's culture, for example, there was one student who had a particular dance, she shared it with the others and related how they do this particular dance. The students got* **curious** *and interested in each other's cultures. They like the multiculturalism lessons, as they ask for them and prefer them. It is good, because through other cultures, the Spanish culture and relating it with their culture, they can relate more and* **understand** *better the other cultures.*	• Interest • Curiosity • Understanding
How did you notice that interest increased?	*They* **ask more** *for the culture lessons and look forward for them.*	• Interest
In the lessons conducted by you after these five lessons has the classroom climate improved	*They collaborate more with each other although some still find it difficult*	• Collaboration
Do you think the development of intercultural competences should be included as a core part of the curriculum?	*Yes, I think so, it should be, but not too much, it is better you have a few and they study more in depth about them.*	• The development of intercultural competences.
Do you think the teaching of Spanish and Spanish cultures can be used to help students develop intercultural competences why?	*Yes, I think it will help them because, if they* **can relate with Spanish then it would be easier for them to see another culture and they are** *introduced to a foreign perception.*	• Understanding
Have you ever included intercultural activities in the classroom, would you be open to include them in the classroom, what are the challenges of including this kind of activities?	*Yes, I did* **intercultural activities** *because there was the pen pal program and they had to relate with another two pen pals from other countries bout feasts in their country and it worked, students*	• Intercultural activities

	entered and participated although there were only a few participants.	
And what about the challenges?	*The syllabus, as it takes time and lessons are too short, forty minutes. There is nothing to modify.*	• Challenges in the development of intercultural competences
Would you like to add any other comments**?**	*I believe that the development of intercultural competences is very important. Even though we have education we still have had different problems here such gangs and **fights**. I feel that we need to help students develop **empathy**, in the sense that students perceive the other perception, especially towards students who have different **religion**. I feel that religion sometimes causes conflict.*	• Conflicts • Empathy • Religion