# Universidad Zaragoza

**1542**

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# Trabajo Fin de Máster
## En Profesorado de E.S.O., F.P. y Enseñanzas de Idiomas, Artísticas y Deportivas
## **Especialidad de Lenguas Extranjeras: Inglés**

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Designing materials for the development of the Intercultural Communicative Competence in the EFL classroom

El diseño de materiales para el desarrollo de la Competencia Intercultural Comunicativa en el aula de ILE

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**Abstract**

This present paper explores, analyses, proves and tries to provide a solution to the patent need for Intercultural Communicative Competence Development that a group of 56 students of first year of post-compulsory education portray. Thus, trough the convergence of different fields of study ranging from Intercultural Communicative Competence, Communicative Language Teaching and Second Language Acquisition, this document presents a needs analysis and a subsequent pedagogical intervention proposal that aims to erode the existing prejudices in young students today and to promote intercultural interaction by raising their awareness and by providing them with the necessary tools to reflect on themselves and on the others in a more tolerant, thoughtful and communicative way. The pedagogical intervention proposal has been nominated as "Ten Mini-Pills for Intercultural Communicative Competence Development" in which students are faced with concrete examples of the elements that shape other cultures so as for them to be able to deconstruct their cosmovision and thus integrate the reality of others. The "Ten Mini-Pills for Intercultural Communicative Competence Development" have been designed in the light of adaptability and easy implementation, so as for them to not only meet the needs of this concrete group of students but of as many as possible.

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## 1. Introduction

In the present scenario there is almost no doubt that we are living in a more multicultural, globalised society than ever before. Migration and the development of new technologies during the last few decades, among many other factors, have tremendously increased the presence of other cultures in our society. However, in our country the existence of a greater number of individuals belonging to different cultures does not necessarily correlate with a more intercultural and tolerant society; in some cases, it may even have the opposite effect. As Byram, Nichols and Stevens (2001) rightly put it, "it is not self-evident that mere exposure to experience of a different culture will lead to understanding. It can in fact lead to resistance and rejection" (p. 4).

Hence, this present work mainly draws on Intercultural Studies to observe, measure and try to give a solution to the growing phenomenon that, no matter how many opportunities for intercultural interaction individuals and, in this case, students experience, there is still a lack of understanding of the other as well as certain a unwillingness towards real, effective communication, thus being unable to put themselves in the place of the other. This has been consistently argued in numerous studies carried out by Byram, the author par excellence, Méndez (2017) and Neuer (2003), among others. These authors found that students present anxiety of interaction with the other, perceptions of discrimination, fear of losing face and cultural shock when interacting with people belonging to other cultures, which were perceived by students as "the other" (Jackson, 2005; Méndez, 2017, p.110). Thus, the motor of this paper can be resumed in the Council of Europe's words:

> The fulfilment of policies of the Council of Europe, depends on citizens, including young people, having an understanding of their own human rights, and a commitment to the equal entitlement of all other human beings to enjoy these rights. Such a commitment entails responsibilities, a sense of reciprocity and solidarity (Osler and Starkey, 2001; Neuer, 2003 p.69)

As it can be seen above, The Council of Europe among other international institutions has recognized and addressed this growing problem in a multicultural society and has tried to construct a more progressive society prompting interaction and tolerance among citizens. For example, The Council of Europe's *White Paper*

(Byram et al, 2009, p.9) clearly states that there is an urgent need for intercultural dialogue, understood by Byram as "a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage" (Byram et al. 2009, p.123). Yet, attempts to build a more interculturally communicative society have not been as successful as expected, as racism and blatant discrimination are still some of the most pressing concerns in today's society.

Thus, it is imperative that we look for an effective solution, and this is where education and Intercultural Communicative Competence come into play. Historically, only through a real change of cosmovision, the result of an arduous process of deconstruction and decolonization, has society been able to change our prism from a window to a mirror, as the name of Huber-Kriegler, Lázár and Strange's intercultural communication textbook suggests "Mirrors and Windows" (2003). Hence, the only prosperous tool that literature suggests is the development of the Intercultural Communicative Competence (ICC) to construct a more tolerant, inclusive and willing to communicate society. However, this Competence is a dual profile one, as it brings together the Linguistic Competence and the Intercultural Competence. The integration of an intercultural dimension in language teaching has been a tremendous challenge that countless excellent academics have addressed, from Byram to Méndez, Starkey and Lázar, among others. As Orna-Montesinos sums them up

> their premise is that in order to deal effectively and appropriately with linguistic and cultural diversity, it is essential to equip learners with both the linguistic competence they need to communicate orally and in writing and the intercultural competence they need to understand and accept diversity to interact with people from other cultures (Orna-Montesinos, 2017, p.16)

Even, ICC has been considered by the CEFR (Common European Framework of Reference for Languages) as a competence of its own and as the quintessential fifth skill that all Language students must share, or, in the words of Little and Simpson, "a competence in its own right" (2003, p.4).

Consequently, the aim of this study will be first, to carry out a state of the question analysis that will lead to the design of a pedagogical intervention prorposal

that will hopefully provide students with the necessary tools to erode their fossilized misconceptions about others as well as about themselves. The first three initial hypotheses regarding data and due to the observation process that the student carried out in her Practicum period were as follows: first, that independently of the amount of intercultural experiences that students had enjoyed, there seemed to be no correlation with the ICC skills they presented; second, that there seemed to be a significant difference between genders and third that there seemed to be a difference in the interaction taking place in the students' own country or abroad. A fourth hypothesis was formulated that justifies the whole of this paper, and that is, that through education this growing phenomenon could be changed. Thus, in what follows, a literature review will be carried out to address the underlying concepts that support Intercultural Communicative Competence and the rest of decisions taken on this paper regarding Second Language Acquisition Theories, Communicative Language Teaching and integration of contents while raising students' awareness on interculturality. Then, the decisions taken in the design of materials to carry out the needs analysis, namely a questionnaire, and the design of the pedagogical proposal will also be justified and the results further explained. Finally, a holistic conclusion will be provided.

## 2. Theoretical framework

Following the specific provisions for teaching English as a Foreign Language (EFL) in *Orden ECD/489/201 de 26 de mayo,* the mastery of a foreign language has become an imperative in the increasingly globalized context education, in which English has become the Lingua Franca of communication. However, it should not be considered as a static part of the Curriculum, but as a malleable, almost living tool that provides students with endless possibilities of communication and access to other cultures.

Being the aim of this paper to integrate various fields of knowledge, the literature review will be as follows: first, the Intercultural Communicative Competence exponents, then Communicative Language Teaching core elements and finally Second Language Acquisition theories that have been considered for the design of the educative implementation.

Intercultural Communicative Competence

After an extensive review of the literature concerning this multidimensional Competence, various studies have been taken into account, being Byram the author par excellence. As it was mentioned before, ICC brings along a tremendous challenge of integrating the Linguistic Competence with the Intercultural one.

As Starkey claims in Neuner following the Council of Europe policies, language teaching can contribute to education for democratic citizenship, as "the Council of Europe's declarations on human rights are crucial to the ways in which language teaching can become more explicitly and actively an integral part of education for democratic citizenship" (Starkey; Neuner, 2003, p.7). The main difficulty that was faced here was the "how". As Neuner puts it, in EFL we do not directly deal with the real world but with a world filtered by media and filtered by the selection of information and its interpretation of authorities. Thus, this statement spurred the need to provide students with decolonised, deconstructed input and activities that would somehow break with the existing dynamics in ethnocentric education today (Neuner, 2003, p.17). Thus, it is through the re-design of materials and processes in the classroom that we can achieve a re-interpretation of the foreign world.

Once the need for a re-design of materials and processes in the classroom was stated, we looked up to and followed Byram's key elements for ICC teaching for the design of the educative implementation: first, an emphasis on learners' awareness and analysis abilities of the cultural phenomena existing in their own society and in other societies; second, the development of skills of analysis and interpretation of unfamiliar social and cultural data from a foreign society; third, the use of old and new technology to gather more data and fourth the use of literary texts to stimulate cognitive and affective understanding of otherness (Byram, Nichols & Stevens, 2001, p.3). These steps were religiously followed in order in the design of the educative implementation (Appendix II).

In a more introspective manner, Stier's (2006) explanation of the cognitive and emotional skills that were expected to be worked on was also very fruitful. As he puts it, content-competences "have a one-dimensional or static character and refer to the knowing that-aspects" (2006, p.6). However, processual competences

such as ICC carry with them the 'knowing how'-aspect, encompassing a myriad of intrapersonal and interpersonal skills that allow students to develop cognitively, emotionally and socially while taking into account the cultural and situational conditions in which they are immersed. Thus, Stier defends that ICC carries with it and must seek to develop intrapersonal skills that grant students the opportunity to place themselves in the position of the other, to view oneself "from the outside" and to keep an open and receptive mind, among others. ICC also encompasses interpersonal skills like interpreting non-verbal cues, understanding cultural codes, adequately responding to them and being aware of one's own interaction (2006, p.7). Hence, ICC does not only promote the use of English Language as the ultimate instrument for communication, but it most intensely works on students' intrapersonal and interpersonal skills, directly addressing their feelings, which as Stier puts it, could range from  ethnocentrism, uneasiness, uncertainty and ambiguity to frustration, anger and xenophobia triggered by unknown cultural settings (2006, p.7). Thus, it is imperative that these feelings are dealt with through the reflection of the self (intrapersonal skills), the reflection of the others (interpersonal skills) and the contact with the elements that shape other cultures so as for students to become used and proficient in the mastery of tools for dealing with what is different to them.

Communicative Language Teaching

Being the Intercultural Communicative Competence the issue we are concerned with and being it strongly recommended in the Aragonese Curriculum, the chosen methodology for the design and implementation of this intercultural intervention was the Communicative Language Teaching (henceforth CLT) approach, based on the principles stated by Brown (2007). As argued by this author, the CLT approach is a generally accepted paradigm today, with diverse understandings and manifestations, based on the idea of engaging learners in "pragmatic, authentic, functional use of language for meaningful processes" (p. 46). Therefore, language learning is intended for effective communication and communicative competence is its ultimate desired goal. Richards (2006), also claims that meaning should become paramount and grammar should only be approached when linked to context and meaning. Thus, language is used for a concrete purpose and with focus on real-world

contexts, since classroom activity is intended to equip students with the skills needed for communication in the contexts they will encounter outside the classroom. Furthermore, students are inevitably required to interact with their classmates in an attempt to seek real interaction and communication.

Adapting this to our current Intercultural need, communication will be sought at every point of the implementation, as the final aim of the same is for students to listen to, reflect on and produce the greatest variety of opinions as possible. CLT becomes then not only the means but also the content, as students will also learn on how to deal with opinions, values and beliefs that are different from their own when expressed in front of them.

Second Language Acquisition Theories

Following what was stated above, Hymes claims that a person needs to acquire both knowledge of and ability for language use in order to be communicatively proficient (Hymes; Hedge, 2000). This stance is also defended by linguists like Long in his Interaction Hypothesis which claims that language proficiency can only be reached through face-to-face interaction and communication (Long; Hedge, 2000) Then, Krashen also thoroughly defends the role of acquisition through natural communication, which provides a richer input and facilitates a lowered affective filter, which improves learning (Krashen; Hedge, 2000).

In the same line as Krashen's affective filter, we find Gardner's integrational motivation theory, by which students would portray a positive disposition toward the L2 group and the desire to interact with them (Gardner 1992; Dörnyei, 1994). This motivation was sought through what Crookes and Schmidt postulate as interest and relevance (Crookes & Schmidt; Dörnyei, 1994). Thus, the designed materials and procedures in the classroom tried to spur students' inherent curiosity through the portrayal of examples and activities that were both relatable for them and useful, which is what the CLT approach also seeks.

As a conclusion, all this literature review served as a training for the student to become aware of the multidimensional character of the Intercultural Communication Competence, making her question every decision taken in favour of

real, meaningful and interculturally aware communication within the EFL classroom.

## 3. Methodology

Since this paper encompasses various objectives, this section will be divided into a the questionnaire rationale and the materials design rationale, so as to specifically justify the decisions that underlie the choices made.

Due to the student's observation and formation process as a teacher, as a psychology student and as a member of society, the unresolved problem that was chosen to be tackled through the design of a pedagogical intervention was that of the apparent lack of ICC skills that students seemed to portray, regardless of their amount of intercultural experiences. Hence, after a careful and exhaustive process of observation carried out during the Master's Practicum, it was definite that there was a need to be measured and met through a pedagogical intervention which was designed under the hope of further implementation in other contexts.

Then, phenomenon that was first intuitively perceived and then proved was that no matter how many chances of intercultural interaction students enjoyed, they did not seem to affect their global understanding of society nor their willingness to interact with people from other cultures. Thus, the first necessary step after the perception of the problem was to measure it. For this purpose, a questionnaire on Intercultural skills and behaviours that mixed qualitative and quantitative gathering of data was designed. In no way was this questionnaire regarded as the unequivocal diagnosis of reality nor are its results subject to generalization, but rather it was devised as a field research tool that could shed some light on the concerning issue. So, the first hypothesis was settled: there seemed to be a tendency in students to portray intolerant behaviours independently of the amount of intercultural experiences they had had. The second hypothesis came right afterwards: male students seemed to portray the aforementioned behaviours more frequently than female students. Third, there seemed to be a difference in students' behaviour depending on whether if they were contextualized in their own native country or abroad. But finally, and most importantly, the fourth and pivotal hypothesis was that through the implementation of what has been nominated as "Ten Mini-Pills for the

Development of Intercultural Communicative Competence" students would be able to progress in their Intercultural abilities. Once more, education took the leading role towards progress.

However, it must be mentioned from the very beginning that although the first three hypotheses were empirically tested, the fourth one was unfortunately not verified due to time shortage. Nevertheless, the activities and instructions that can be found later in this paper were carefully and thoughtfully designed, and thus ready to be implemented in a great variety of contexts. The aim of the aforementioned mini-pills was and is to present students with concrete examples of elements that shape culture in its widest sense and that will hopefully make them question their own assumptions about themselves and about others. This Intercultural Intervention entails a gradual but holistic process of self-awareness, reflection of the self and of the others and, of course, the development of intercultural skills.

## 3.1. The needs analysis survey

The most pressing concern was to design a tool that would serve as needs analysis of the intercultural communication needs of the group of students who participated in the study, relating them to their previous intercultural experiences. The selected sample was a group of 34 female students and 22 male students all of them enrolled in the first year of post-compulsory education (Spanish 1st year of Bachillerato) in a state-subsided school in a relatively wealthy area. Likewise, the school itself has a reputation for organizing multiple intercultural events as well as linguistic immersion exchanges abroad. Considering the economic status of the participants' families we can assume that many of the students have travelled abroad. Plus, in the observation period, it was stated that all students portrayed the necessary skills according to the demanded English language level, as all of them had passed the subject during the previous year. The questionnaire was taken at the end of one of their English lessons.

As the aim of the questionnaire (Appendix I) was to measure the intercultural communication needs relating them to students' previous intercultural experiences, an exhaustive literature review was carried out to meet the challenge, after which the greatest sources of inspiration were The Inca Project (2004), Little and Simpson (2003) and Méndez (2017).

The first step followed the Inca Project (2004) as we divided the questionnaire into three sections, one that gathered qualitative data and two that gathered quantitative data. The fact that section one gathered the amount of intercultural experiences students have had and that section two was a reflection of the self in intercultural situations was inspired by the Inca Project (2004), although some items from Little and Simpson (2003) were also included within the first section. Section three concerned the reflection of the others and was mostly based on Méndez (2017). It must be mentioned from the very beginning that some of the collected information turned out not to be significant enough for our study but it was nevertheless included as it did serve as further complimentary data and as a database for further research. The three hypothesis that were sought to be tested were: first, that regardless of the amount of intercultural experiences students have had, this did not correlate with their ICC skills; second, that male students see.

First Section

These data were gathered in order to create a holistic, general profile of the student that would allow us to classify him regarding his amount of intercultural baggage and relate it to his quantitative score. In words of the Inca Project (2004) "the assessee reflects on his personal background while the assessor gains valuable information about the assessee". Thus, the first page of the questionnaire collected information about students' course, gender and country of origin, variables that would serve for classification and further analysis in the case that significant differences were found.

Then, Question I and II, "How many languages are you able to communicate in, apart from Spanish?" "For how long have you been learning each language?" were based on Little and Simpson (2003, p.7) andwere aimed to establish students' communicative abilities while measuring the time they had been in contact with other cultures (that of the language learnt). Questions III, VI and VII "Do you have any friend from another country? If so, please indicate from which" "Have you ever been taken in or have you ever taken in a person from another country at your home?" "Do you have any friend belonging to a minoritarian religion or different from yours?" were based on the Inca Project (2004, p.) and were intended to measure if students currently had any opportunity for Intercultural Communication.

Questions IV and V, "Have you ever been to another country? If so, which one/s?" "What was the reason for this journey?" were based both the Inca Project (2004) and Little and Simpson (2003, p.7) and were aimed to measure the frequency of students experiences abroad. Questions VIII, XIX and X were intended to measure the frequency with which students consumed culture in other languages, thus, the questions were "When you watch series/films, how frequently do you do it in other language?" "When you read books/comics how frequently do you do it in other language?" "When you read social networks/the news, how frequently do you do it in other language?" The items were formulated so as to cover as many genres as possible. By the same token, the frequency answers included the possibility of never consuming culture in general. So, the possible answers followed this pattern: "0) In general, I never watch/read…""1) I never watch films / series in other language""2) I sometimes watch /series in other language""3) I usually watch films/series in other language""4) I always watch films / series in other language". These questions would give the assessor important information for the design of the implementation. The last question (XI) followed Méndez (2017, p.116) and gave students the possibility of sharing an intercultural encounter at will: "Is there any encounter with a person from another culture that you want to share?" so as to cover the possibility of having missed any important data in this first part of the questionnaire that students actually wanted to share.

<u>Second Section</u>

The second section of the questionnaire was of quantitative character and thoroughly based on the Inca Project (2004). Following its example, it measured the dimension "How I see myself in intercultural contexts" through a Likert Scale. However, there were two main differences with the Inca Project. First, that the same items were first contextualized "In my own country" and then "Abroad" so as to measure if attitudes changed due to context. Then, unlike in the Inca Project, the items were redacted covering the possibility of students not actually having experienced those situations, so it was requested for them to imagine themselves in such situations. Like the Inca Project, the items were assessed through a Likert Scale with answers ranging from "1) I feel / would feel very uncomfortable" "2) I feel / I would feel uncomfortable, but I would make allowances" "3) This feels / would feel

fairly normal, I have / would have neutral feelings""4) This feels / would feel fine and I am/would be comfortable" "5) This feels / would feel very good and I often seek out such situations.

Hence, the heading and items in this section of the questionnaire emulated that of the Inca Project (2004) and read "How do I feel / would I feel when…" plus the subsequent five items: "1) I have to try new food or drinks belonging to another culture" "2) Somebody belonging to another culture talks to me about their religion" "3) Somebody belonging to another culture portrays their religion in front of me (praying, clothes, symbols…)""4) When somebody belonging to another culture talks to me about moral values different from mine (marriage, family, money, life…)" "5) When somebody belonging to another culture portrays a behaviour different from mine (courtesy rules, personal space…)". The aim of this section of the questionnaire was to measure students' attitudes towards otherness through concrete examples that shape culture (food, clothes, religion, customs). These dimensions were then repeated in the "Abroad" section, so as to check whether if there was a difference among students' behaviour depending on the context.

Third Section

Finally, the third section of the questionnaire was based on Méndez's study of components of intercultural competence (2017, p.95) and measured students' willingness and effort made to communicate with people belonging to other cultures. Some of the core ideas that served for inspiration were "Being open to, curious about and willing to learn from people with different cultural orientations and perspectives" which shaped Question I "I am interested in meeting people belonging to other cultures". Then, Question II "I do not mind changing from one language to a common one if the other person does not understand me" was based on Méndez's key component "Plurilingual skills to meet the communicative demands of an intercultural encounter, such as the use of more than one language or language variety, or drawing on a known language to understand another (intercomprehension)". Likewise, Question III "I adapt to the other person's courtesy rules (greeting, personal space…)" was based on Méndez key component "Skills in adapting one's behaviour to new cultural environments (e.g. avoiding verbal and non-verbal behaviours which may be viewed as impolite by other

people)". Question IV "I am interested in customs, traditions and beliefs of people belonging to other cultures" correspond with Méndez's component of Multiperspectivity, that is "decentring from one's own perspective and taking other people's perspectives into consideration in addition to one's own". Finally, Question V "If there are people belonging to other cultures present, I care for them to be integrated and feel comfortable" is an attenuated version of Méndez's component of "Challenging attitudes and behaviours (including speech) which contravene human rights, and taking action to defend and protect the dignity and human rights of people regardless of their cultural affiliations" and "The ability to act as a mediator in intercultural exchanges, including skills in translating, interpreting and explaining". Again, these five items were repeated in the next section, making the difference "In my own country" versus "Abroad". Thus, these ten items were assessed through a Likert Scale with values ranging from "1) I do not agree at all. I never do this." "2) I somehow agree. I sometimes do this."3) I agree. I do this most of the times.""4) I completely agree. I do this every time I have the chance." Finally, a eleventh open question was added so as to provide students with an opportunity to globally reflect on themselves "In general, do you think that you are a person interested in other cultures?"

Finally, it must be mentioned that the students were informed that it was an anonymous questionnaire designed in order to gather data for a University of Zaragoza Master's final dissertation and that under no circumstances should they answer any question if they felt uneasy doing so. They were given as much time as they needed to complete the questionnaire. In order to clarify the possible doubts and answer the questions students might have, I supervised the process. It is also worth noticing that students were really participative and all of them answered the questionnaire.

<u>Assessment</u>

The questionnaire results were later assessed through Excel Tables, statistical tools of central tendency (mean) and Student's T-Test. As differences were found to be significant among genders, students' results were divided into male and female and then subdivided in groups regarding their quantitative score. Then qualitative data were taken into account to confirm three phenomena that had been previously

observed: First, that there was a significant difference among genders. Second, that quantitative scores in Intercultural Communicative Competence did not correlate with the amount of Intercultural baggage that students portrayed in the qualitative answers and third, that there was a significant difference in the interaction taking place in the students' own country or abroad.

3.2. The design of materials

Based on the findings of the needs analysis carried out and on the literature review, the next step was to design different activities to be implemented in the classroom, summarized in Figure 1 at the end of this section and further developed in section 4.3 in this paper and in Appendix II. The idea of the Mini-Pills for Intercultural Competence Development came from the need of integration of English Language contents, Second Language Acquisition Theories, ICC core elements and Communicative Language Teaching approach. Thus, it was necessary to teach Intercultural Communicative Competence contents taking into account the Curriculum for English Language while considering Second Language Acquisition Theories using a Communicative Approach. Consequently, the idea the student came up with was the Mini-Pills for Intercultural Competence Development. Far from interfering with the normal development of the course, they act as a complementation of the same, as, first, they abide by the English Contents and Skills stated by law; second, they enrich it with Intercultural Contents and Skills and third, as their name suggests, they spur Communicative Interaction.

One of the most important choices made was to make the Mini-Pills twenty minutes long, so they could be implemented along the scholar year in the most suitable moment for students and teachers. This choice was made due to four circumstances, first, that, in the lack of an Intercultural set of materials in the classroom that would affect the whole course, this initiative was conceived as a beta phase of a whole year implementation that could be developed in a future. Second, and this is where SLA theories come into play, there have been several findings supporting the idea that students' attention span lasts for ten to fifteen minutes, hence the exponential success of Ted Talks and similar forms of instruction which last a maximum of eighteen minutes (Bradbury, 2016). Third, students'

preconceived assumptions will be defied and they will have to face a new cosmovision, which can be highly demanding both emotionally and cognitively for some students, so better to start with a Mini-Pill so as to prevent total rejection and reduce students' Affective Filter (Krashen; Hedge, 2000). Fourth, being the Mini-Pills twenty minutes long, it would be easier to adapt them to be implemented in any context and situation, which is their final and most important goal.

Then, the choice of designing ten Mini-Pills had two main reasons. First, that the Intercultural Communicative Competence brings with it a great load of concepts and topics (see Figure 1) that are mainly abstract and new to be reflected on for students namely, Identity (Sessions I and II), Society (Sessions III and IV), Culture (Sessions V to IX) and Privilege (Session X). Likewise, this intercultural intervention has been regarded as a process with different steps that range from the reflection of the self to the reflection of the others, which carries a great need for tools and deconstruction of thought.  Then, the Mini-Pills follow an order that goes from the reflection of the self, to the reflection of others, to the presentation of the wider concept that culture entails, to the final closure of presenting privilege as the pinnacle of the topics tackled before. Second, that both cognitive and emotional needs of students have been taking into account, so ten mini-pills would be perfect to meet as many cognitive styles as possible as well as making it a gradual process rather than an obtrusive or anecdotic one. As Gardner states

> we are all able to know the world through language, logical-mathematical analysis, spatial representation, musical thinking, the use of the body to solve problems or to make things, an understanding of other individuals and an understanding of ourselves (Gardner, 1992, p. 56)

Hence, it would be unethical to fly the flag for introspection and emotional investment without first taking into consideration students' emotional and cognitive necessities, as the defiance of their lengthily assumed conceptions may be unsettling for some. Dörnyei (1994) was also especially productive for the design of the Mini-Pills, as they sought to be relevant for students in terms of communicative usefulness and of English learning.

The third decision that was made was to use Communicative Language Teaching, more concretely, cooperative work. So, all the Mini-Pills were designed

under cooperative work core elements (Appendices III and IV) and following CLT pivotal components. Thus, the contents stated in the curriculum were introduced in context, with relevant and meaningful examples that students could relate to. This was not difficult to reach, as reflection of the self fuelled the first sessions and communicative practice the latter. However, introspection is a double-edged sword as it can trigger motivation due to self-relation as much it can also inhibit students' performance due to social desirability, shyness or general reluctance. Hence, as it is indicated in the next section of this paper and thoroughly advised in manuals for Intercultural facilitators, the teacher should be especially observant with students' feelings of unsettledness and always remember that the development of ICC is a gradual process.

Finally, the fourth methodological decision that was taken was for to base the ten Mini-Pills on the activities presented by Huber-Kriegler, Lázár & Strange, J Mirrors and windows: An intercultural communication textbook (2003), the Training for Change online platform, the Get Up and Goals! Learning Unit designed by Coopera, Neuner's broad study of the Intercultural Competence (2003), Méndez's analysis of the key contents of ICC (2017) and Orna-Montesinos book (2016), which will be further explained in section 4.3.

Regarding the Curriculum the Mini-Pills follow the specific legal provisions for English in 1st year of Bachillerato. So, the Mini-Pills are not only focused on the teaching of the Intercultural Communication Competence, but also cover contents from the Curriculum, in a holistic, intertwined process of acquisition following the principles of Communicative Language Teaching and cooperative work (Appendices III and IV). Thus, being CLT and ICC the framework within which the Mini-Pills were designed, the four skills were worked upon as both receptive and productive skills are key in the development of Intercultural abilities. It must be mentioned that students will not be given a numeric grade as the aim of these Mini-Pills is not to reach a standard but to progress in the Intercultural Communicative Competence, as Bennett puts it

the development of intercultural competence is, however, a gradual process which involves moving from ethnocentric stages (denial – defense – minimization) in the one's culture is the

central view to ethnorelative stages (acceptance – adaptation – integration) in which one's culture is as equally valid as that of the other (Bennett, 1993; Orna-Montesinos, 2018)

Consequently, the mastery of English contents will be assessed during the rest of their English lessons and stated exams, so as not to influence students' evaluation process.

<u>Key Competences</u>

Regarding the Curriculum, all the Key Competences will be covered along the ten Mini-Pills, namely, the Competence in Linguistic Communication (CCL) will be worked on through the contextualized use of functional language through written (Appendices XXIII and XXVII) and oral texts (Appendix XIV), present in all the sessions; the Competence in Mathematics and Basic Science and Technology (CMCT) will be tackled through the presentation of problems to be resolved and knowledge of the world which permeates all the Mini-Pills; the Digital Competence (CD) will be cultivated in the majority of sessions through the presentation of videos on You Tube (Appendices XIV and XXV) , Word Clouds  (Appendix XVI) etc as much as through the reflection on what a technological, globalised society brings along.; the Learning to Learn Competence (CCA) will be promoted through cooperative work (Appendices III and IV), Thinking Charts (Appendices XV and XVIII) and the monitoring of students' own process of self reflection and deconstruction through tools like One Minute Papers (Appendix X) and Exit Tickets (Appendix XXXIII) that Intercultural Communicative Competence carries along; the Civic and Social Competence (CSC) will be pervasive in all sessions as it entails, along the CCL, the pivotal element of the designed materials through the presentation of concrete examples of the elements that shape culture, for example bread  around the world (Appendix XIX). Thus, intercultural comprehension and communication, respect for different values and beliefs, and interpretation, acquisition and performance of different behavioural codes will be central in all sessions; the Sense of Initiative and Entrepreneur Spirit Competence (CIEE) will be specially addressed in terms of organization of discourse, negotiation of meaning, behavioural awareness, planification and ability to behave as an intercultural citizen in a multicultural world through the acquisition of knowledge about fields like personal space (Appendix

XXIII) . Finally, the Awareness and Cultural Expression Competence (CCEC) will also be central in all the sessions, as the aim of the Mini-Pills will be to introduce students to the concept of culture while exposing them to decentralized, decolonised manifestations of other cultures, like for example, through the exposition to postcolonial literature (Appendix XXVIII).

Curriculum Contents

Comprehension abilities and strategies

- Comprehension of general and specific information of oral and written texts, especially videos and descriptions, taking into account sociocultural aspects.
- Interpretation of these massages. Identification of main and secondary ideas as well as distinction between data, opinions and arguments.
- Activation of previous knowledge
- Anticipation of content with the help of verbal and non-verbal cues
- Reformulation of hypothesis from new pieces of information
- Deduction of non-explicit content from context

Sociocultural and Sociolinguistic Aspects

- Social conventions and courtesy rules
- Customs and traditions
- Values, beliefs and attitudes; critical attitude towards pre-concepts and stereotypes; respect for ways of thinking different from the own.
- Non-verbal language
-Interest for establishing contact with people who speak other languages

Communicative Functions

- Management of social relationships in the personal, public and academic sphere
- Clear and detailed description of people, objects, places, activities, phenomena, experiences, processes and procedures
- Description / comparison of photography
- Exchange of information; opinions, beliefs and points of view

- Expression of different types of modality due to attitude

- Expression of interest, approval, appreciation, sympathy, satisfaction, hope, confidence, surprise and their opposites

- Establishment and management of communication and organization of discourse

## Syntactic-Discursive Structures

- Modality: Ability (can, could); possibility /speculation (could, may, might); prediction (will) positive deduction (must); no obligation / no necessity (needn't, don't need to, don't' have to).

- Voice: Active and passive

- Pronouns; reciprocal pronouns (each other, one another)

- Quantifiers

- Compound adjectives; adjective order

- Adverbs: degree, manner and frequency

- Relative clauses with who

## Common and Specific Lexis

- Areas of interest in the personal, public and academic fields, description of people and objects, time, space, states, events, processes and procedures; personal, social and academic relationships, education and studies; free time, leisure, holidays; language and intercultural communication; cinema; science and technology; history and culture.

## Sound patterns

- Pronunciation of regular verbs in the past

### Figure 1. Mini-Pills Design Overview

| 1st Mini-Pill *Who am I?* Session I | |
|---|---|
| **Topic** | **Activities** |
| Identity | *What is identity?* |

| | *How do I Define Myself?* |
| --- | --- |
| | *To the Window, to the Door* |
| | *Reflection* |

| 2nd Mini-Pill *Who am I?* Session II | |
| --- | --- |
| **Topic** | **Activities** |
| Identity within Society | *Remember, Remember* |
| | *Post-it up!* |
| | *One Minute Paper* |

| 3rd Mini-Pill *Who are the Others?* Session I | |
| --- | --- |
| **Topic** | **Activities** |
| Society | *Description Time* |
| | *Find Out the Truth* |
| | *Sharing* |

| 4th Mini-Pill *Who are the Others?* Session II | |
| --- | --- |
| **Topic** | **Activities** |
| Society and Prejudices | *Inferring* |
| | *All that We Share Video* |
| | *Thinking Chart* |

| 5th Mini-Pill *What is Culture?* | |
| --- | --- |
| **Topic** | **Activities** |
| Culture | *Word Cloud* |
| | *Cultural Iceberg* |
| | *Thinking Chart* |

| 6th Mini-Pill *What do we Eat?* |
| --- |

| Topic | Activities |
|---|---|
| Food around the World | *Bread Time!* |
| | *Group of Experts* |
| **7th Mini-Pill *How do we Say Hello?*** ||

| Topic | Activities |
|---|---|
| Greetings and Personal Space | *Greetings around the World* |
| | *Act it out!* |
| **8th Mini-Pill *What Time is it?*** ||

| Topic | Activities |
|---|---|
| Time and Punctuality in other cultures | *Video and Plus One* |
| | *Be My Guest* |
| **9th Mini-Pill Who Writes Literature?** ||

| Topic | Activities |
|---|---|
| PostColonial Literature | *Questions* |
| | *How it Feels to be Colored Me* |
| **10th Mini-Pill How far can you get?** ||

| Topic | Activities |
|---|---|
| Privilege | *How far can you get?* |
| | *Exit Ticket* |

## 4. Results and Discussion

### 4.1. Exploring the intercultural communication needs of students

After analysing the quantitative and qualitative results of the 34 female students and the 22 male students, the initial three hypotheses were confirmed. First, the most pressing hypothesis was that students' amount and frequency of intercultural interactions did not correlate with their scores in ICC skills, as, for example, students

with far less intercultural baggage were usually the ones who obtained the highest ICC scores as it can be seen in the graphics in Figures 4 and 5 (see Figures 4 and 5). Second, there was a significant difference among genders that was stated by the fact that women had significantly higher scores than men in ICC skills. While 68% of women presented a score over percentile 75, only 23% of men did so. Moreover, this was further assessed through a Student's T-Test in which the obtained p value was 0,0006; p<0,01.

Finally, the third hypothesis was partially confirmed as a comparison of the subdivision of Section II and Section III of the questionnaire was carried out. After applying Student's T-Test to the means and the overall scores, it was proved that the questions in Section II regarding "How I see myself in Intercultural Contexts" did not show significant differences whether if they were contextualized in the students' own country or abroad, with a p value of 0,082 and 0,065, respectively (p > 0,05) thus denying our initial hypothesis for this section. However, the means and overall scores in Section III, measuring students "willingness to communicate" did show a significant difference, being the p values 0,015 and 0,016 respectively (p < 0,05), thus implying that the dimension measured in Section III varied due to context.

As a matter of fact, the most problematic item in the questionnaire was "I am interested in meeting people belonging to other cultures" which stated the patent necessity for designing materials and procedures that spurred student's willingness to develop their ICC skills.

Classification

Taking these results into account, different subgroups were created so as more specifically observe the three phenomena that we had perceived before. Thus, the first division was made regarding gender and the second division was made looking at the quantitative scores and then at the qualitative scores (Cultural Baggage). It must be mentioned a quantification of cultural experiences would not only be impossible to carry out, but also quite unethical, as frequency does not necessarily mean depth. So, although qualitative experiences were classified through the Yes/No dichotomy, tendencies and percentages rather than unequivocal groups were considered. However, regarding gender and context, there was a clear-cut

division from the very beginning. Once students were divided regarding gender, they were further divided due to their quantitative score and then qualitative variables were looked at so as to confirm or deny our hypotheses. Finally, an analysis of the own items in the questionnaire was carried to establish a comparison between "In my own country" and "Abroad" dimensions.

4.1.2. Gender

Regarding the obtained quantitative data, the first tendency that was observed was that female students seemed to have obtained higher scores than male students in both sections of the Questionnaire (Appendix I). Taking into account the redaction of the items and the different competences that were covered through them, this could be translated into a greater mastery of ICC skills (Section II) and a greater willingness to communicate (Section III). This difference was verified by the application of percentiles and of the Student's T-Test. As the overall score results ranged from 41 points to 87 points, percentile 75 was chosen as illustrative, it being equal to 68 points (4 points above the mean). Of the 22 respondents in the male students' sample, only 5 of them (23% of the male sample) obtained a score over percentile 75. However, 23 of the 34 respondents in the female sample (68%) presented a score over percentile 75. This can be appreciated in Figure 2 and Figure 3, where the score 68 is represented by a vertical blue line. As it can be easily perceived in both graphs, there is a greater amount in the percentage of women who scored above percentile 75 than in that of men.

This initial but sharp difference was further confirmed through the application of the statistic tool Student's T- Test, where it was found that there was a more than significant statistic difference between genders in the overall score, with a p value of 0,0006; p<0,01. Thus, second hypothesis, that implying a difference among genders, was thoroughly confirmed and consequently, students' results were classified taking gender into account, so as not to draw misleading implications.
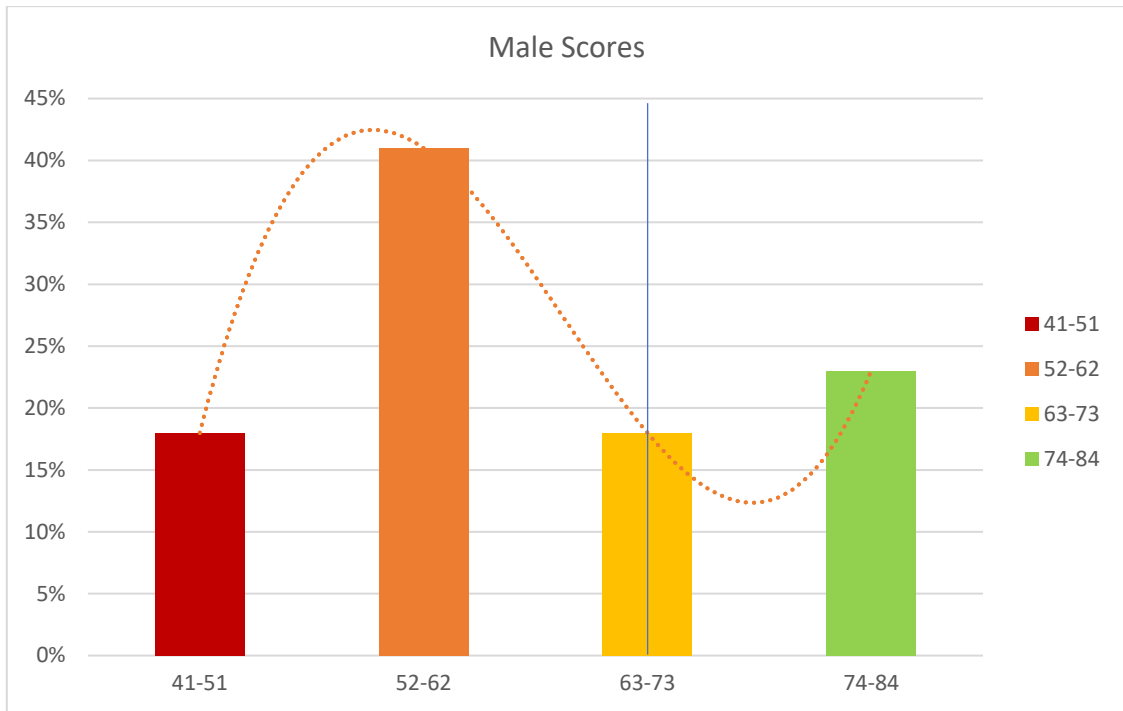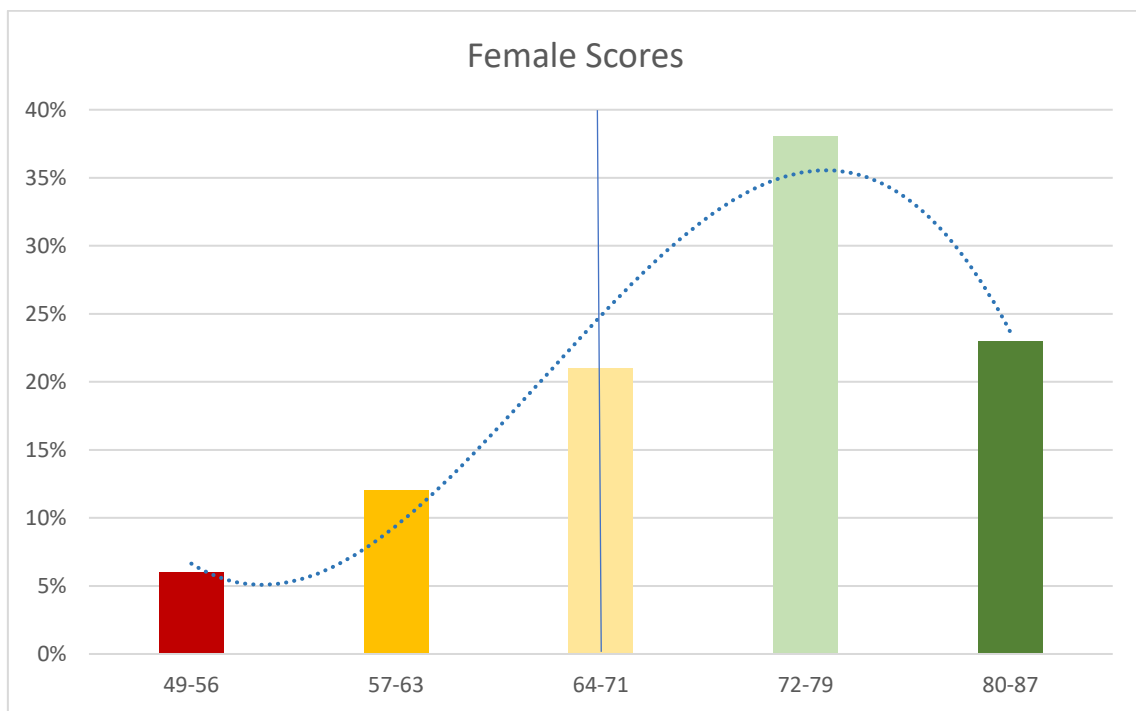
Figure 2. Male Quantitative Scores



Figure 3. Female Quantitative Scores

4.1.3. Cultural Baggage

Once the necessary division among genders was made, we went back to analyse our first and most important hypothesis, that students' amount of intercultural experiences did not seem to correlate with their score in their ICC skills, that is to say, a greater amount of intercultural experiences did not necessarily mean that their score would be higher nor the other way round. For the analysis of this phenomenon that was observed in both the female and the male group we first looked at the quantitative results (those obtained in sections two and three of the questionnaire) for each gender and then established ranges to classify them. Once the groups were settled first regarding gender and then regarding score, we looked at the qualitative information provided in the first section of the Questionnaire and we found that, as we expected, there seemed to be no correlation between students' cultural baggage and their ICC score.

Male Students

As for the male students, the 22 male scores were divided into four equal sub-groups, ranging from 41 points to 84. Each range covered eleven points, being both ends included (41-51), (52-62), (63-73) and (74-84). In the first sub-group we could find 4 students (18% of the male sample), in the second sub-group we could find 9 students (41% of the male sample), in the third sub-group we could find 4 students (18% of the male sample) and in the fourth sub-group we could find 5 students (23% of the male sample). So, the majority of the sample was situated in the first two sub-groups, with scores far lower than percentile 75 (68 points). This can be appreciated in Figure 2.

Once the male groups were established, the amount of previous intercultural experiences was analysed and it was found that, as it can be seen in Figure 4, the cultural baggage did not seem to correlate to the scores obtained in sections two and three. It is interesting to note that those students who had obtained the lowest scores in sections two and three were the ones who had most frequently travelled abroad (100%) and those who claimed to have more friends belonging to a different culture (100%). On the other hand, those students which had obtained the highest score in sections two and three, had travelled abroad significantly less (80%) and

had less friends belonging to another culture (80%). So, once more our fist hypothesis was confirmed in the male group. The variable of having taken in a person from abroad did not seem to follow any pattern.
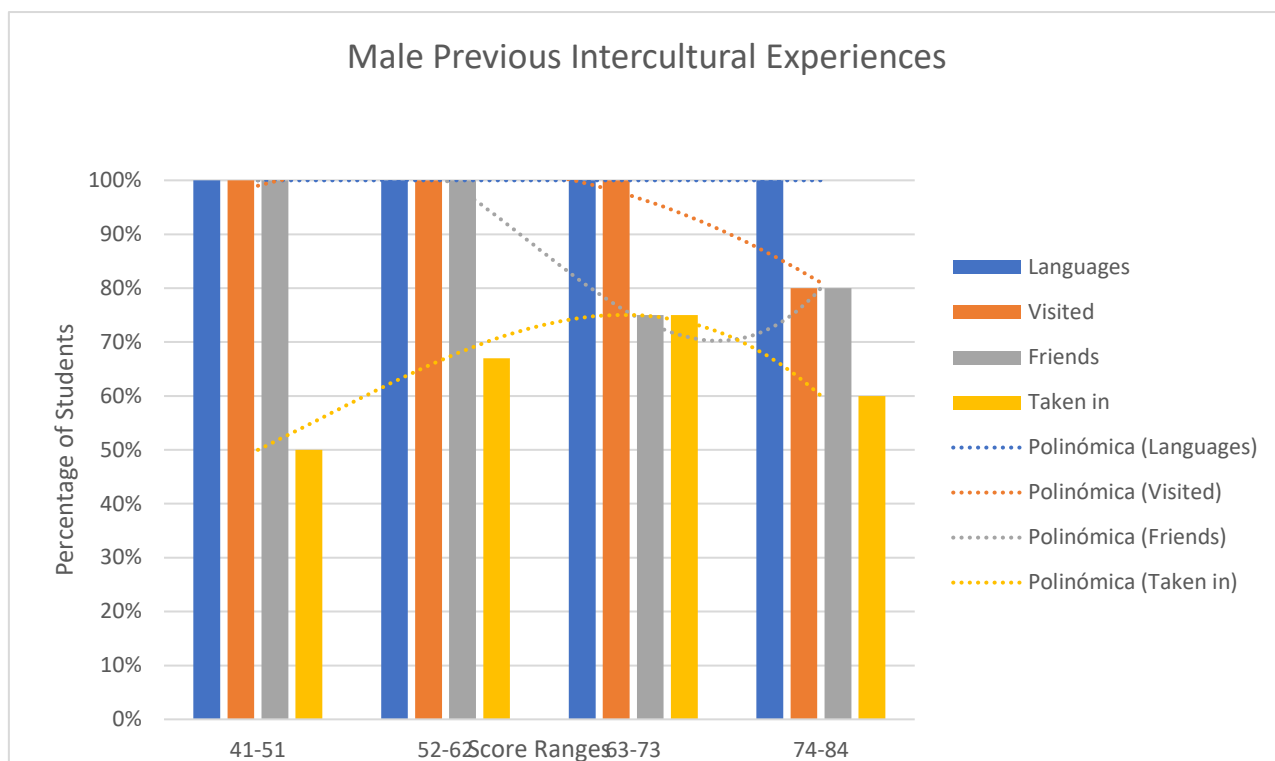


Figure 4. Male Previous Intercultural Experiences

<u>Female Students</u>

Regarding the 34 female students, their scores were divided into five equal sub-groups (see Figure 5), ranging from 49 points to 87. Thus, the ranges were of eight points both ends included (49-56), (57-63), (64-71), (72-79) and (80-87). In the first sub-group we could find 2 students (6% of the female sample), in the second sub-group we could find 4 students (12% of the female sample), in the third sub-group we could find 7 students (21% of the female sample), in the fourth sub-group we could find 13 students (38% of the female sample) and in the fifth sub-group we could find 8 students (23% of the female sample).
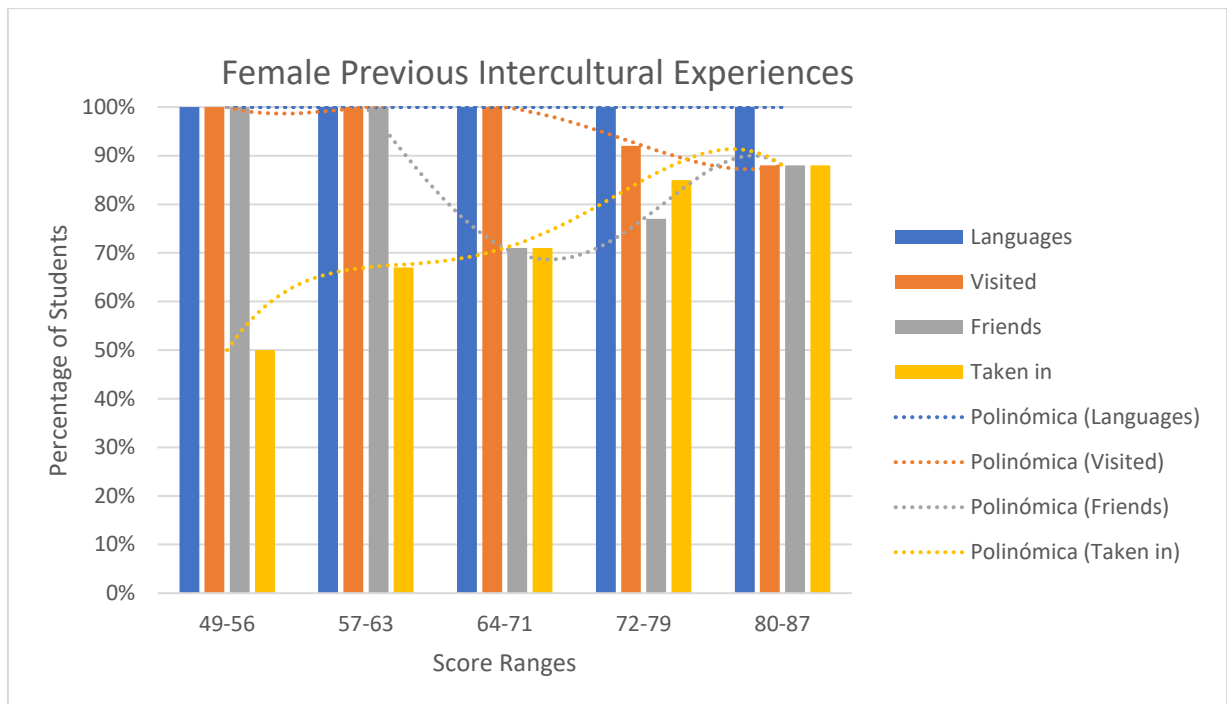
Figure 5. Female Previous Intercultural Experiences

Surprisingly, the same phenomenon was reproduced in the female group, further confirming our first hypothesis. The spoken languages variable was again constant (100%) in all the score ranges. However, the number of students who had visited other countries and who had friends belonging to other cultures was significantly higher in the first two sub-groups while they were situated in the lower range of score in the quantitative section. This might imply that although they seemed to have had more intercultural experiences, these did not show on the quantitative sections of the questionnaire (see Figure 5). On the other hand, those students who had higher scores in the quantitative part did not seem to have had so many intercultural experiences, as their results regarding 'Visiting Other Countries' and 'Having Friends from Abroad' were significantly lower. Again, the variable of 'Taking Foreigners In' did not seem to follow a pattern.

4.1.3. In my own country / Abroad

The third and last hypothesis that was tested was whether if there was a difference in these behaviours taking place in students' native country or abroad. This supposition was analysed through the application of Student's T-Test both to the means and to the overall scores. This hypothesis was only partially confirmed, as there were no significant differences in section two of the Questionnaire, that

related to "How I see myself in Intercultural Contexts" but there were significant in section three of the Questionnaire, encompassing those items related to the willingness to communicate with people from other cultures.

Section two in the Questionnaire was divided into the first five items (Q1-Q5), those happening "in my own country" and the last five items (Q6-Q10) which referred to experiences "abroad". For items 1 to 5, there was no significant difference in the means of the overall scores, being the p value 0,082; p>0,05. Likewise, there were no significant differences in the overall score of Q1 – Q5 and Q6-Q10 being the p value 0,065; p>0,05. So, for this section of the questionnaire, we can conclude that there is no significant difference between the situation taking place in the native country (Spain) or abroad.

However, there were significant differences in the means and overall scores in the third section of the questionnaire. There were significant differences in the means of Q11-Q15 score and Q16-Q20 score, being the p value 0,015; p<0,05 in the same way as we could find significant differences in the overall scores of Q11-15 and Q16-Q20, being the p value 0,016; p<0,05. Thus, we can assume that there are significant differences in students' willingness to communicate due to context.

4.2. Discussion of Results

In the light of the quantitative data analysed before, we could conclude that our three hypotheses were largely confirmed, as there seemed to be no correlation between the amount of intercultural experiences students enjoy and their ICC skills; there was a significant difference between genders and context played an important role in students' willingness to interact. These results pose an urgent question that goes back to the beginning of this paper, how is it possible that in a moment in history when technology, transport, interconnection between people, immigration and access to knowledge are at its peak, we still remain unbothered to other's reality?

Thus, our initial theories have been empirically proved, if there is a lack of active thinking and of willingness to deconstruct and re-educate ourselves, all the efforts to develop as human beings and as members of society will be useless. Society can only be a collective organism if their individual members are willing to

share, listen and communicate with the other. However, as it was stated before, exposure is not enough for us to become social nor interculturally communicative. First, to become interculturally aware we must become culturally aware and even first, individually aware of our own reality and our own bias of perception. So, it is only through active deconstruction of the self that we can reach a more tolerant perspective in which labels are present but also most paradoxically blurred than ever. It is not a question of identity loss but of enrichment of identity through the incorporation of others' perspectives, beliefs and emotions.

The confirmation of the first hypothesis along with the literature review carried out before, justified the student's thoughtful design of an Intercultural Communicative Competence Intervention, also known as "Ten Mini-Pills for Intercultural Communicative Competence Development" that seeks to provide students with the necessary tools to carry out a process of both introspection and development as Intercultural citizens. Although the division among genders was not taken into account for the design of the educative implementation as it would go against the fundaments of ICC, a subtle but pervasive focus on gender differences regarding inequality was carried out along the design. Finally, the partial confirmation of the third hypothesis and the fact that the most problematic item was that one of the interest to communicate with other cultures were taken into account for the choice of the Communicative Language Teaching Approach and the focus on students' motivation.

### 4.3. Pedagogical Intervention Proposal: Ten Mini-Pills

The Ten Mini-Pills for the Development of Intercultural Communicative Competence follow the directions of Article 26 of the Universal Declaration of Human Rights, which states that "Education shall be directed to (…) the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding and tolerance amongst all nations, racial or religious groups" and the commitment made by the Convention on the Rights of the Child which claims that "Language teaching is a vehicle for transmitting such knowledge and understanding of human rights and a policy instrument for promoting intercultural understanding in a spirit of human rights" (Osler and Starkey, 2000a; Starkey, 1996, 1997, 1999, 2000; Neuner, 2003, p.69)

Thus, it must be stated from the very beginning that the role of the teacher will not only be that of the facilitator of knowledge but also that of an educator, an interaction moderator, a guide in students' process of deconstruction and the absolute responsible for the creation of a safe atmosphere in which students can see their assumptions defied without them feeling offended. Thus, a constant labour of attentive observance will be demanded on the part of teachers and educators. Moreover, language of input and of interaction has been carefully chosen so as not to offend any sensibility and to provide students with decolonised, tolerant utterances that they will hopefully acquire. Hence, thinking tools like "What I did not know" "What we now know" which students are already familiar with, will be subtly substituted by "What we thought" "What we now know". Appropriate language must be a pervasive condition in this implementation, as we should never forget that language shapes thought. For this same reason, various utterances in other languages, as much as anecdotes and respectful interaction will be sought. Further instruction regarding teacher talk, interaction patterns and timing can be found in Appendix II.

Regarding the Mini-Pills, they were contextualized within Unit 7 "Change the World" in students' manuals of reference Key to Bachillerato (Gormley & Wetz, 2004, p. 81-93) so certain topics related to international help and communication had already been tackled, although they are designed to be implemented at any moment in any context. As it was mentioned before, these Mini-Pills follow the basic principles of CLT through cooperative work (Appendices III and IV) and as it was stated before were based on diverse Intercultural Communicative Competence activities and programs, such as Huber-Kriegler, Lázár & Strange, J Mirrors and windows: An intercultural communication textbook (2003), the Training for Change online platform, the Get Up and Goals! Learning Unit designed by Coopera, Neuner's broad study of the Intercultural Competence (2003), Méndez's analysis of the key contents of ICC (2017) and Orna-Montesinos book (2016). Thus, the Ten Mini-Pills go as follows.

The first and second Mini-Pills deal with the topics of identity and society and were based on Orna-Montesinos (2016, p.73) and Neuner (2003) who state the importance of exploring "the learners' own world and socio-cultural experience, as

they form their own outlook in life and play an essential part in their perception and evaluation of socio-cultural phenomena of the foreign world" (Neuner, p.50). So, for achieving what Méndez describes as the skill of Multiperspectivity, that is, the ability of "decentring from one's own perspective and taking other people's perspectives into consideration in addition to one's own" (Méndez, 2017, p.95) students start their Intercultural Development process by a labour of self-reflection before getting to the reflection of the others. Thus, the proposed activities (see Appendix II) for these two sessions are focused on providing students with: the necessary tools for reflecting about the labels and concepts within they may identify themselves (Appendix VII) appearing in the activity *How do I define myself?* in Session I; a quick grasp to the working mechanisms in society today with the activity *Post-it up!* in Session II (Appendices II and VIII) and a dose of awareness on the usually limited and ethnocentric definitions that individuals and society apply to themselves and to others with the activity *To the Window, to the Door* in Session I. Also, students are provided with a great range of tools to assess their own learning process, for example, through the elaboration of their own scaffolding (Appendix VI). As it can be seen in Appendix II, these activities always are always accompanied by a pre-task that activates students' knowledge like with the *Word Cloud* (Appendix XVI) in Session V and a post-task that seeks reflection on what has just happened, with tools like *One Minute Papers* (Appendix X) *Thinking Charts* (Appendices XV and XVIII) and questions (Appendix XIV).

Following the idea of constraining labels and general misconceptions in society, Sessions III and IV focus on the topic of prejudices. Thus, all the activities try to prompt students' own process of deconstruction of biased views about the others, extending the focus from the self to the others, hence the change from "Who am I?" to "Who are the others?" (Orna-Montesinos, 2016). These two sessions seek what Méndez describes as "awareness and understanding of one's own and other people's assumptions, preconceptions, stereotypes, prejudices and overt and covert discrimination" (Méndez, 2017, p.95). So, the six activities designed for the deconstruction of prejudice play with students' preconceptions following the same modus operandi: first they are shown some images or statements (Appendices XI and XIII) that usually lead to error due to social prejudices like in the *Description*

*Time!* activity in Session III and the *Inferring* activity in Session IV. Then, students are shown the actual information that will hopefully make them reformulate and reflect on their initial hypotheses. These reflections, feelings and newly acquired ideas are further developed and shared either orally through a Round Robin in Session III or in writing through a *Thinking Chart* (Appendix XV) in Session IV.

Once students have acquired basic reflection of the self and reflection of the other skills, we move further into more abstract concepts. Thus, Session V acts as the introductory Mini-Pill for the four that will follow (Sessions VI, VII, VIII and IX) as it presents students with the wide concept of culture. Following Orna-Montesinos (2016) example, culture seems to be better understood when approached through the concrete elements that shape it. Thus, these five Mini-Pills cover different manifestations of culture, namely: Food (Session VI), Greetings and Personal Space (Session VII), Perception of Time and Punctuality (Session VIII), and Literature (Session IX) so as to present students with concrete examples of the abstract phenomenon that culture entails. These five sessions seek to deconstruct what Neuner labels as "The Distorted Perception of the Foreign World" (2003, p.47), that is, they seek to give the students the chance to rearrange and re-interpret their perception of the elements that shape other cultures so as for them to avoid classifying them through their own cosmovision.

Thus, Session V has its central activity, *the Cultural Iceberg* (Appendix XVII) based on Orna-Montesinos exercise (2016, p.88) while the rest were based on the resources provided by Gil (2019), like the *World Cloud* pre-task (Appendix XVI). In this session, students are required to reflect on and distinguish between the visible and invisible elements that shape culture, so as for them to have a deeper understanding and empathy for others' manifestations of culture. Then, Session VI, moves onto a more concrete field, dealing with the topic of food (Orna-Montesinos, 2016, p.99). This Mini-Pill is aimed both to bring students closer to other countries' everyday reality through the exposure to an element as simple as bread in the activity *Bread Time!* (Appendix XIX) and to spur their communicative interaction and students' curiosity through the *Groups of Experts* activity, in which they will have to investigate on different customs regarding food around the world, always monitoring and organizing their own thinking through a *Cheat Sheet (*Appendix XX).

Session VII was put right afterwards as the combination of these last sessions alternated between high-demanding and low-demanding tasks so as to prevent rejection due to cultural shock in students. This Mini-Pill, based on Huber-Kriegler, Lázár and Strange (2003, p.33) deals with Greetings and Personal Space and is considered to be more demanding due to the fact that it actually seeks students' participation and interaction taking into account others' feelings of uneasiness. The aim is for students to realize and develop the necessary skills for behaving properly regardless of the culture of the person in front of them. In words of Neuner "as far as definitions and descriptions of ICC are concerned, it is important to include awareness and knowledge of the appropriate use of non-verbal communication together with verbal communication" (2003, p.135). Thus, this demanding Mini-Pill should be introduced to students as it is stated in Appendix II and with an activity similar to the *Greetings Around the World* one (Appendix XXII) in which fun anecdotes serve as a warm-up to lower students' affective filter (Krashen and possible cultural rejection. Also, students are given the chance to perform a role play acting out a dialogue (Appendix XXIV) so as to put into practice their newly acquired knowledge through a familiar form of expression.

Then, Session VIII is aimed to be lighter as it deals with the topic of Time and Punctuality, based on Huber-Kriegler, Lázár and Strange manual (2003, p.14). The objective is to continue forming students in their social abilities so as for them to be correct regardless of the country they are in, most importantly, taking into account not only their Intercultural Communicative Competence but also their professional future (CIEE). Again, students will be asked to act out their newly acquired knowledge through the *Be My Guest* activity (Appendix XXVII). Session XIX was designed to be more demanding as it addressed the topic of PostColonial Literature and presented students with an adapted text by Zora Neale Hurston (Appendix XXVIII) and subsequent questions to reflect on (Appendix XXIX) This text was chosen due to its vision on ethnicity and, most importantly, to the phenomenon of being racialized by others. This confrontation with a direct testimony of the consequences of labels in society, what Méndez describes as the "understanding of the socially constructed nature of knowledge" (2017, p.95) will hopefully act as the perfect closure for the five culture-related sessions.

Finally, the last session directly addresses the topic of privileges, through the high-demanding game *How far can you get?* that will provide students with the visual representation of inequality in the modern world. Following Dörnyei's theories (1994), the idea is to make students identify and impersonate other members of society, belonging to different cultures, so as for it to be the culmen of understanding. Once they have been presented with "the others'" narrative in the previous session, now it is the time for them to evolve from the reflection of the others to the feeling of the others. This will be done through the assignment of different identities to students (Appendix XXX), followed up by questions about these identities (Appendix XXXI) so as for students to actually identify with their personalities and finally through the reading aloud of statements (Appendix XXXII) that students may identify or not with, echoing the *To the Window, to the Door* activity carried out in the first session, and thus, closing the circle. Then, the closure for the implementation will be an *Exit Ticket* (Appendix XXXIII) for students to reflect on and evaluate their Intercultural Development process.

## 5. Conclusion

As the initial hypotheses have been confirmed, this study on Intercultural Communicative Competence has served as an observation, justification, analysis, and reflection tool on the needs of a concrete group of students that, however, could well act as a microcosm of society today. The patent need for the development of Intercultural Communicative Competence has been stated and justified in all the sections of this paper, and has acted as a pervasive, driving force for the design of materials that would enhance students' Intercultural, Communicative and Linguistic skills in as many contexts as possible. Being Intercultural Communicative Competence such a complex, multidimensional and holistic field that integrates so many areas of theoretical and practical knowledge, the challenge of intertwining ICC core elements, methodological decisions and Second Language Acquisition Theories, while taking into account students' cognitive and emotional needs and respecting what is stated in the Curriculum is probably one of the greatest challenges in education today. Moreover, the fact that ICC has been chosen to be by the Council of Europe as much as by many professionals like Byram the unequivocal

tool for the comprehension of a vertiginously changing world is reason enough for its study, analysis and development.

The idea is that ICC provides individuals with the necessary intrapersonal and interpersonal skills for deconstructing our largely pre-conceived assumptions and ways of looking at the world through our own socially-constructed schemata. Thus, ICC has proved to be the quintessential tool that can provide us with the opportunity of liberating ourselves from the inherited prejudices and from our own fossilized prism to be able to look at the other, not only without fear, but with genuine interest, respect and willingness to communicate. Hence, further studies on Intercultural Communicative Competence are not only necessary, but imperative if we are willing, and we must be willing, to respect Human Rights and create a better society through better individuals.

Thus, not only an interdisciplinary labour must be carried out among professionals in all fields of knowledge from Linguistics to Sociology in order to unravel the phenomenon of being immersed in an interconnected but proved to be individualistic society, but also a labour of reflection of the self to be able to achieve a reflection of the others that is deconstructed, fearless and that aims for the best.

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Training For Change Website: https://www.trainingforchange.org/

# 7. Appendices

## Appendix I Questionnaire

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Curso _____ Género _____ País de origen _____

Este cuestionario de interculturalidad está diseñado para ser rellenado de forma anónima y con el fin de recabar datos para un Trabajo de Fin de Máster de la Facultad de Educación de Zaragoza.

**Instrucciones**

El cuestionario está dividido en tres secciones:

- **En la sección 1** encontrarás preguntas abiertas que formarán tu biografía intercultural.

- **En la sección 2** se te invitará a que reflexiones sobre cómo te sientes cuando entras en contacto con otras culturas, en tu propio país y en el extranjero. En caso de que no hayas tenido contacto con otra cultura o de que no hayas viajado a otro país, puedes responder cómo crees que te sentirías si lo hicieras. Habrá **cinco** opciones de respuesta.

- **En la sección 3** se te invitará a que reflexiones sobre cuánto esfuerzo haces por comunicarte con personas de otras culturas, en tu propio país y en el extranjero. En caso de que no hayas tenido contacto con personas de otra cultura o de que no hayas viajado a otro país, puedes responder cómo crees que te sentirías si lo hicieras. Habrá **cuatro** opciones de respuesta.

Si tienes cualquier duda, ¡pregunta!

Gracias por tu colaboración

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### Sección 1: Autobiografía intercultural

1. ¿En cuántos idiomas puedes comunicarte (además del castellano)?

2. ¿Cuántos años llevas aprendiendo cada idioma?

3. ¿Tienes algún amigx proveniente de otro país? En caso afirmativo, ¿de qué países?

4. ¿Has hecho algún viaje a otro país? En caso afirmativo, ¿a cuál/es?

5. ¿Cuál fue el motivo?

☐ Vacaciones / viaje escolar
☐ Intercambio
☐ Voluntariado
☐ Otro

6. ¿Alguna vez has sido acogido por una familia en el extranjero o has acogido a alguien del extranjero en tu hogar?

7. ¿Tienes algún amigx de una religión minoritaria o distinta a la tuya?

8. Cuando ves películas / series ¿con qué frecuencia lo haces en otro idioma?

☐ En general, no suelo ver películas / series

☐ Nunca veo películas /series en otro idioma
☐ A veces veo películas / series en otro idioma
☐ Normalmente veo películas /series en otro idioma
☐ Siempre veo películas / series en otro idioma

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9. ¿Con qué frecuencia lees libros / cómics en otro idioma?

- ☐ En general, no suelo leer libros / cómics

- ☐ Nunca leo libros en otro idioma
- ☐ A veces leo libros en otro idioma
- ☐ Normalmente leo libros en otro idioma
- ☐ Siempre leo libros en otro idioma

10. ¿Con qué frecuencia lees redes sociales / noticias en otro idioma?

- ☐ En general, no suelo leer redes sociales / noticias

- ☐ Nunca leo redes sociales / noticias en otro idioma
- ☐ A veces leo redes sociales / noticias en otro idioma
- ☐ Normalmente leo redes sociales / noticias en otro idioma
- ☐ Siempre leo redes sociales / noticias en otro idioma

11. ¿Tienes algún encuentro con alguien de otra cultura que quieras compartir?

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### Sección 2: Cómo me siento / me sentiría en encuentros interculturales

(1) Me siento / me sentiría muy incómodx
(2) Me siento / me sentiría algo incómodx, pero lo permitiría
(3) Me parece / me parecería algo normal, mis sentimientos serían neutros
(4) Me parece / me parecería bien y estaría cómodx
(5) Me parece / me parecería muy bien y, de hecho, busco estas experiencias

#### Si se dan / se dieran en mi propio país

| | Me siento / me sentiría muy incómodx (1) | Me siento / me sentiría algo incómodx, pero lo permitiría (2) | Me parece / me parecería algo normal, mis sentimientos serían neutros (3) | Me parece / me parecería bien y estaría cómodx (4) | Me parece / me parecería muy bien y, de hecho, busco estas experiencias (5) |
|---|---|---|---|---|---|
| 1. Cuando tengo que probar una comida o bebida de otra cultura. | | | | | |
| 2. Cuando alguien de otra cultura me habla de su religión. | | | | | |
| 3. Cuando alguien de otra cultura expresa su religión delante de mí (rezo, ropa, símbolos...) | | | | | |
| 4. Cuando alguien de otra cultura me habla de unos valores morales distintos de los míos (matrimonio, familia, dinero, vida...) | | | | | |
| 5. Cuando alguien de otra cultura tiene un comportamiento distinto del mío (normas de cortesía, espacio personal...) | | | | | |

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Si se dan / se dieran <u>visitando otro país</u>

|  | Me siento / me sentiría muy incómodx (1) | Me siento / me sentiría algo incómodx, pero lo permitiría (2) | Me parece / me parecería algo normal, mis sentimientos serían neutros (3) | Me parece / me parecería bien y estaría cómodx (4) | Me parece / me parecería muy bien y, de hecho, busco estas experiencias (5) |
|---|---|---|---|---|---|
| 1. Cuando tengo que probar una comida o bebida de otra cultura. |  |  |  |  |  |
| 2. Cuando alguien de otra cultura me habla de su religión. |  |  |  |  |  |
| 3. Cuando alguien de otra cultura expresa su religión delante de mí (rezo, ropa, símbolos…) |  |  |  |  |  |
| 4. Cuando alguien de otra cultura me habla de unos valores morales distintos de los míos (matrimonio, familia, dinero, vida…) |  |  |  |  |  |
| 5. Cuando alguien de otra cultura tiene un comportamiento distinto del mío (normas de cortesía, espacio personal…) |  |  |  |  |  |

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### Sección 3: Cuántos esfuerzos hago por comunicarme con personas de otras culturas

(1) Nada de acuerdo. Nunca lo hago.
(2) Un poco de acuerdo. A veces lo hago.
(3) De acuerdo. Lo hago la mayoría de las veces.
(4) Muy de acuerdo. Lo hago siempre que puedo.

En mi propio país

|  | Nada de acuerdo. Nunca lo hago. (1) | Un poco de acuerdo. A veces lo hago. (2) | De acuerdo. Lo hago la mayoría de las veces. (3) | Muy de acuerdo. Lo hago siempre que puedo. (4) |
|---|---|---|---|---|
| Estoy interesadx en conocer personas de otras culturas |  |  |  |  |
| No me importa intentar cambiar de idioma si la otra persona no me entiende |  |  |  |  |
| Me adapto a las normas de cortesía de la otra persona (saludo, espacio personal…) |  |  |  |  |
| Me intereso por los hábitos, las costumbres y la forma de pensar de personas de otras culturas |  |  |  |  |
| Si hay personas de otras culturas, me preocupo por que se sientan integradxs y cómodxs |  |  |  |  |

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Cuando /si visitara <u>otro país</u>

| | Nada de acuerdo. Nunca lo hago. (1) | Un poco de acuerdo. A veces lo hago. (2) | De acuerdo. Lo hago la mayoría de las veces. (3) | Muy de acuerdo. Lo hago siempre que puedo. (4) |
|---|---|---|---|---|
| Estoy interesadx en conocer personas de otras culturas o nativas del lugar en el que me encuentro | | | | |
| No me importa intentar cambiar de idioma si la otra persona no me entiende | | | | |
| Me adapto a las normas de cortesía de la otra persona (saludo, espacio personal...) | | | | |
| Me intereso por los hábitos, las costumbres y la forma de pensar de personas de otras culturas | | | | |
| Si hay personas de otras culturas, me preocupo por que se sientan integradxs y cómodxs | | | | |

En general, ¿consideras que eres una persona interesada por otras culturas?

¡Muchas gracias!

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**Appendix II Mini-Pills Plan Chart**

| Mini-Pills Plan | |
|---|---|
| **1st Mini-Pill *Who am I?* Session I** | Length: 20 min |

**Assumptions**:

- Ss are able to talk and write about themselves with structures like "I am" "I like" "I can" "I love" "I hate"

- Ss are able to use adjectives to talk about themselves

- Ss are able to use adverbs to quantify the aforementioned adjectives

- Ss have used cooperative learning groups before and familiar with the foundations of CLT


**Anticipated difficulties:**

- Ss may be unfamiliarised with the task of reflecting on their personal identity.

- Ss may be shy at first

- Ss may have mobility problems


**Possible solutions:**

- Ss will be given scaffolding through the use of examples

- T will create a safe space and a good atmosphere by stating from the very beginning that they will not be judged on their personal views, but that respect will be sought from the very beginning

- Those Ss with mobility problems can just raise their hands during this mini-pill

**Main aims of the mini-pill:**

- For Ss to reflect on their identity

- For Ss to acquire awareness of the labels within they are defined

- For Ss to review adjectives and adverbs

- For Ss to acquire new adjectives and adverbs

**Subsidiary aims of the mini-pill:**

- For Ss to start acquiring a wider view of their position as individuals in a globalised society

**Personal aims of the mini-pill:**

- For the T to create a good, safe atmosphere

- For the T to introduce Ss to the concept of identity

**Skills and Language Exponents**

**Skills:** writing, listening and speaking

**Vocabulary:**

  - Adjectives to describe physical appearance and psychological traits e.g. "blond", "generous"

  - Compound adjectives e.g. "hard-working"

  - Adjective order

  - Adverbs of degree e.g. "extremely", "kind of", "rather", "pretty"

  - New terms regarding Intercultural Competence e.g. "Intercultural", "Competence", "Multicultural", "Globalised", "Society", "Identity"


**Grammar**: "I was born in" "I like" "I can" "I am" "I hate" "I love"

**Functions**

  - Comprehension of general and specific information of oral texts (descriptions)

  - Clear and detailed description of people, objects, places, activities, phenomena, experiences, processes and procedures

  - Exchange of information, opinions, beliefs and points of view

  - Expression of interest, approval and their opposites

  - Establishment and maintenance of communication and organization of discourse

| Stage | Learning Activity | Procedure | Interaction Pattern | Timing |
|-------|-------------------|-----------|---------------------|--------|
| **Warm Up** | *What is Identity?* | T opens a Word document which is projected on the whiteboard and writes "Intercultural" and "Identity" on it. T organizes Ss in groups of four and reminds them aloud and through mimic the foundations of cooperative learning as well as their possible roles (Appendices III, IV). T asks Ss to choose one Shakespeare (writer), one Beyoncé (spokesman), one Malala | T- Ss Ss-Ss | 5 min |

| | | | | |
|---|---|---|---|---|
| 54 | | (moderator) and one Sebastian (coach) in each group. T tells Ss to cooperatively think about and write what the meaning of those words may be.<br><br>After 2 minutes, T does a Round Robin, asking the spokesman of every group to read aloud the definition. T writes down in the Word Document the most important elements of each definition which she knows that are contained or similar to those in the official one (Appendix V) e.g. "trait", "personality" T provides the two correct definitions (Appendix V) while integrating and praising Ss' correct answers. T welcomes Ss to their Intercultural Journey | | |
| Pre-task | *How do I define myself?* | Ss are still in groups. T then proposes a brainstorming of adjectives, adverbs and expressions to describe oneself through a Word Race. Ss are given 1 minute to come up with as many adjectives, adverbs and expressions as they can. T provides scaffolding with expressions like "quite shy" "extremely good" "I was born in () | T-Ss<br>Ss-Ss | 5 min |

| | | | | |
|---|---|---|---|---|
| | | but raised in ()", "I am a 16-year-old student"<br><br>After 1 minute, T signals the end of the activity and classifies Ss through their number of answers with utterances like "which group had more than 10 answers?"<br><br>T determines a winner.<br><br>T then writes Ss answers in situ in the projected Word Document after the definitions of Intercultural Competence and Identity, creating their own scaffolding Cheat sheet (Appendix VI) that will be handed out to Ss the following day. | | |
| **Task** | *To the Window, to the Door* | T then asks Ss to open their notebooks and write five words or sentences that best describe themselves.<br><br>T asks Ss to stand up with their sentences and line up in the middle of the classroom.<br><br>T tells Ss that she will read aloud some adjectives and statements (Appendix VII)<br>and that they will have to move to the windows if they had written that statement to define themselves.<br><br>T tells Ss that they will have to move to the door if the statement was not written, but they equally identify with it. | T-Ss<br><br>Ss-Ss | 8 min |

| | | | | |
|---|---|---|---|---|
| | | T tells Ss that they will have to remain still if they do not identify with the statement. | | |
| **Post-Task** | *Reflection* | T asks Ss to go back to their seats and reflect on the labels within they have defined their selves and whether if they would like to add or change any of their five statements. If there is time, they can share their views with their shoulder partner.<br>T signals the end of the lesson | T-Ss<br>Ss-Ss | 2 min |

| Mini-Pills Plan |
|---|

| 2nd Mini-Pill *Who am I?* Session II | Length: 20 min |
|---|---|

**Assumptions**:

- Ss have with them their statements from the previous session

- Ss are able to comprehend written texts with expressions like "I like" "I am" "I was born in"

- Ss are able to read adjectives to talk about themselves

- Ss are able to read adverbs to quantify the aforementioned adjectives


**Anticipated difficulties:**

- Ss may be lost at first, as nearly no instructions will be given

- Ss may have mobility problems

- Ss may not intuitively form groups according to their post-it colour and statements


**Possible solutions:**

- T will encourage movement

- Those Ss with mobility problems can stay in their seats and wait for other Ss to join them. In case they do not do so, it will serve as part of the mini-pill.

- T will ask Ss to quickly form groups

**Main aims of the mini-pill:**

- For Ss to reflect on how social groups are formed

- For Ss to acquire awareness of the labels within people are defined

**Subsidiary aims of the mini-pill:**

- For Ss to start acquiring a wider view of how society and identity work

**Personal aims of the mini-pill:**

- For the T to create a good, safe atmosphere

- For the T to introduce Ss to the concept of social labels

**Skills and Language Exponents**

**Skills:** reading, speaking and writing

**Vocabulary:**

- Adjectives to describe physical appearance and psychological traits e.g. "blond", "generous"

- Compound adjectives e.g. "hard-working"

- Adjective order

- Adverbs of degree e.g. extremely, kind of, rather, pretty

**Grammar**: "I was born in" "I like" "I can" "I am" "I hate" "I love"

**Functions**

- Clear and detailed description of people, objects, places, activities, phenomena, experiences, processes and procedures

- Exchange of information, opinions, beliefs and points of view

- Expression of interest, approval and their opposites

- Establishment and maintenance of communication and organization of discourse

| Stage | Learning Activity | Procedure | Interaction Pattern | Timing |
|-------|------------------|-----------|---------------------|--------|
| Pre-task | *Remember, remember* | T hands in the Cheat sheet (Appendix VI) Ss came up with in the previous session | T- Ss | 1 min |
| Task | *Post-it up!* | T gives S a post-it (Appendix VIII) with different statements written on them. Some post-its will be the same, others will be different in colour and statements. T asks Ss to stand up and move freely around the classroom with their post it on their foreheads. | T-Ss Ss-Ss | 4 min |

| | | | | |
|---|---|---|---|---|
| | | After 2 minutes of free movement, T tells Ss to stay still where they are in case they have intuitively formed groups. In case they have not, T will ask Ss to quickly form groups. Once they have formed groups, T will ask Ss to sit down where they are.<br>T will then start a debate, prompting questions about the groups they have intuitively formed e.g. "why do you think you are sitting together?" "what has happened with people with a unique post-it?" (Appendix IX)<br>Ss will debate on the reasons why groups have been formed in that way. T will continue prompting questions, extrapolating them to society today | | 10 min |
| **Post-task** | *One Minute Paper* | T will ask Ss to fill in a One Minute Paper (Appendix X) reflecting on society, labels and how did they feel because of their post-it.<br>T signals the end of the lesson | T-Ss | 5 min |

| Mini-Pills Plan | |
|---|---|
| **3rd Mini-Pill *Who are the others?* Session I** | Length: 20 min |

**Assumptions**:

- Ss are able to understand descriptions of people in different situations which they have already worked on during their Secondary Education years, as the Aragonese Curriculum states.

- Ss are able to respectfully give their opinion on social issues

**Anticipated difficulties:**

- Ss may feel uncomfortable when seeing their conceptions faced

- Some argument may arise among Ss


**Possible solutions:**

- T will create a safe space and a good atmosphere by stating from the very beginning

that they will not be judged on their personal views, but that respect will be sought

from the very beginning

- T will make a special effort to maintain order and to seek respectful interactions

**Main aims of the mini-pill:**

- For Ss to reflect on the existent prejudices in society

**Subsidiary aims of the mini-pill:**

- For Ss to acquire awareness of the concept of otherness

- For Ss to be able to respectfully give their personal opinion

**Personal aims of the mini-pill:**

- For the T to create a good, safe atmosphere

- For the T to clever and respectfully defy inherited social preconceptions

**Skills and Language Exponents**

**Skills:** reading, speaking, writing

**Vocabulary:**

  - Adjectives to describe physical appearance and psychological traits e.g. "blond",
  "generous"

  - Compound adjectives e.g. "hard-working"

  - Adjective order

  - Adverbs of degree e.g. extremely, kind of, rather, pretty

  - Lexis related to jobs, sports and other areas of interest

**Grammar**:

- Modal verbs of Ability (can, could), possibility / speculation (could, may, might),

prediction (will), positive deduction (must), negative deduction (can't), no obligation

(don't need to, don't have to)

**Functions**

  - Comprehension of general and specific information in written texts (descriptions)

  - Activation of previous knowledge

  - Prediction of information from textual and non-textual cues

  - Reformulation of hypothesis due to new pieces of information

- Clear and detailed description of people, objects, places, activities, phenomena, experiences, processes and procedures

- Exchange of information, opinions, beliefs and points of view

- Expression of interest, approval and their opposites

- Establishment and maintenance of communication and organization of discourse

| Stage | Learning Activity | Procedure | Interaction Pattern | Timing |
|---|---|---|---|---|
| **Task** | *Description Time* | T organizes Ss in cooperative groups of four. T asks Ss to distribute the cooperative working roles (Appendix IV) trying to take one that they did not have in the first session. T gives each group a statement defining a real person or group of people e.g. "A committee of chief neurosurgeons" "The best student in the USA" (Appendix XI) T tells Ss to do a Round Table Writing, in which each member of the group will use a different pen colour to write a sentence describing physical and psychological traits of the people in the statement. T tells Ss that the more rounds they do, the better and that all answers are valid. | T- Ss Ss-Ss | 8 min |
| **Post-Task** | *Find out the truth* | T then shows the actual photos of the people in the statements. Ss, still in their groups, are given Talking Chips (Appendix XII) to discuss what was right and what was not about the assumptions | | 5 min |

| | | | | |
|---|---|---|---|---|
| | | they had made and why they think they had made them. T provides scaffolding with expressions like "I did not know that Muslim women could be doctors" "I did not know the Nobel Peace Prize Winner could be that young" "I had never seen …" | T- Ss Ss-Ss | |
| **Post-Task** | *Sharing* | T writes in the whiteboard "What we thought" and "What we now know". T asks Ss to cooperatively think about and orally share this information with the rest of the class as well as the conclusions they have come to T signals the end of the lesson | T-Ss Ss-Ss | 7 min |

| Mini-Pills Plan | |
|---|---|
| **4th Mini-Pill *Who are the others?* Session II** | Length: 20 min |

**Assumptions**:

- Ss are able to infer oral and written information from videos on You Tube

- Ss are able to read subtitles in English

- Ss are familiar with relative pronouns

**Anticipated difficulties:**

- Ss may feel uncomfortable when seeing their conceptions faced

- Some Ss may find it difficult to understand either the oral or written information in the video

- Some argument may arise among Ss

**Possible solutions:**

- T will create a safe space and a good atmosphere by stating from the very beginning that they will not be judged on their personal views, but that respect will be sought from the very beginning

- T will provide scaffolding

-T will seek cooperative learning so that Ss can cooperatively work on meaning

- T will make a special effort to maintain order and to seek respectful interactions

**Main aims of the mini-pill:**

- For Ss to reflect on the existent prejudices in society

- For Ss to review the use of relative clauses in English

**Subsidiary aims of the mini-pill:**

- For Ss to acquire awareness of the concept of otherness

- For Ss to be able to respectfully give their personal opinion

**Personal aims of the mini-pill:**

- For the T to create a good, safe atmosphere

- For the T to clever and respectfully defy inherited social preconceptions

**Skills and Language Exponents**

**Skills:** reading, listening, speaking and writing

**Vocabulary:**

  - Adjectives to describe physical appearance and psychological traits e.g. "lonely", "bisexual"

  - Compound adjectives e.g. "hard-working"

  - Adjective order

  - Adverbs of degree e.g. "extremely", "kind of", "rather," "pretty" and frequency "often", "never"

**Grammar**:

- Modal verbs of Ability (can, could), possibility / speculation (could, may, might), prediction (will), positive deduction (must), negative deduction (can't), no obligation (don't need to, don't have to)

- Relative clauses with who

**Functions**

  - Comprehension of general and specific information in oral and written texts

  - Activation of previous knowledge

  - Deduction of non-explicit content from context

  - Prediction of information from textual and non-textual cues

  - Reformulation of hypothesis due to new pieces of information

- Clear and detailed description of people, objects, places, activities, phenomena, experiences, processes and procedures
- Exchange of information, opinions, beliefs and points of view
- Expression of interest, approval and their opposites
- Establishment and maintenance of communication and organization of discourse

| Stage | Learning Activity | Procedure | Interaction Pattern | Timing |
|-------|-------------------|-----------|---------------------|--------|
| Pre-task | *Inferring* | T tells Ss that they are going to do a Think, Pair, Share routine. T shows photos (Appendix XIII) of the video (Appendix XIV) she is going to play and tells Ss to Think about who that people may be and what the video may be about. T tells Ss to Pair up with their shoulder partner and talk about it. T tells Ss to share their ideas with the rest of the class. | T- Ss  Ss-Ss | 8 min |
| Task | *Video* | T says she will play the video (Appendix XIV) twice and asks Ss to write down some sentences they hear, especially those containing the relative pronoun "who" T writes the pronoun "who" on the blackboard | T-Ss | 5 min |
| Post-task | *Thinking Chart* | T does a quick Round Robin colleting some expressions with "who" T asks Ss orally to inductively work out the structure of relative clauses with "who" T writes down the structure on the blackboard | T-Ss | 7 min |

| | | T then hands out a Thinking Chart per couple about the video (Appendix XV) which Ss will have to cooperatively fill in with information with enhanced input of relative clauses with who. T signals the end of the lesson | | |
|---|---|---|---|---|

| Mini-Pills Plan | |
|---|---|
| 5th Mini-Pill *What is culture?* | Length: 20 min |

**Assumptions**:

- Ss are able to understand written information about holidays and traditions

- Ss are able to look up information online

- Ss are familiar with cooperative learning

- Ss have their smartphones with them (if not, there are available laptops in the classroom)

**Anticipated difficulties:**

- Ss may feel uncomfortable when dealing with topics related to other cultures namely religion and customs

- Some Ss may find trouble working with new technologies

- Some argument may arise among Ss

**Possible solutions:**

- T will take into account motivation so as to trigger Ss curiosity about other cultures

- T will create a safe space and a good atmosphere by stating from the very beginning that they will not be judged on their personal views, but that respect will be sought from the very beginning

- T will provide scaffolding if needed

- T will provide Ss with useful webpages for looking information up

- T will help Ss with technological devices if necessary

-T will seek cooperative learning so that Ss can cooperatively work on meaning

- T will make a special effort to maintain order and to seek respectful interactions

- If smartphones or laptops are not available for any reason, the T will do a Word Cloud in the whiteboard

**Main aims of the mini-pill:**

- For Ss to establish a link between manifestations of culture and the beliefs underlying them

**Subsidiary aims of the mini-pill:**

- For Ss to acquire a wider view of the elements that constitute their and other cultures

- For Ss to be able to respectfully give their personal opinion

**Personal aims of the mini-pill:**

- For the T to create a good, safe atmosphere

- For the T to trigger Ss motivation for learning about other cultures through the use of humour, anecdotes and interesting and relevant examples for Ss

**Skills and Language Exponents**

**Skills:** reading, writing and speaking

**Vocabulary:**

  - Review of adverbs of time and prepositions that usually go with them e.g. "in", "at"

  - Terms referring to cultural elements around the world e.g. "Hanukkah" "Hijab" "Easter"

**Grammar**:

- Modal verbs of Ability (can, could), possibility / speculation (could, may, might), prediction (will), positive deduction (must), negative deduction (can't), no obligation (don't need to, don't have to)

- Passive voice; impersonal passive

**Functions**

  - Comprehension of general and specific information in written texts

  - Activation of previous knowledge

  - Deduction of non-explicit content from context

  - Prediction of information from textual and non-textual cues

  - Reformulation of hypothesis due to new pieces of information

  - Clear and detailed description of people, objects, places, activities, phenomena, experiences, processes and procedures

  - Exchange of information, opinions, beliefs and points of view

  - Expression of interest, approval and their opposites

  - Establishment and maintenance of communication and organization of discourse

| Stage | Learning Activity | Procedure | Interaction Pattern | Timing |
|---|---|---|---|---|
| **Pre-task** | *Word Cloud* | T tells Ss to take out their smartphones or available laptops and log in Word Cloud (Appendix XVI)<br>T tells Ss to think about and send the elements that they think that constitute culture.<br>The Word Cloud is formed, commented on and left projected for the next step | T- Ss<br><br>Ss-T | 5 min |
| **Task** | *Cultural Iceberg* | T asks Ss the structure of the Passive in English. Ss rise their hands to provide answers. T challenges them to form the impersonal passive. T provides the correct structure<br>T then organizes Ss in cooperative groups of four and asks Ss to take a role they had not taken in before (Appendix IV)<br>T hands out a Cultural Iceberg Sheet (Appendix XVII) with customs and traditions that Ss will have to locate in the visible or in the invisible part of the iceberg. The Passive Voice will be part of the enhanced input.<br>T gives an example as scaffolding<br>T tells Ss that they are allowed to use their smartphones and laptops to look up information online | T-Ss<br>Ss -Ss | 10 min |
| **Post-task** | *Thinking Chart* | T gives each S a Thinking Chart (Appendix XVIII) with the | T-Ss | 5 min |

| | | statements "What I did not know" and "What I now know". T asks Ss to fill it with as many expressions in the Passive Voice as they can. T signals the end of the lesson | | |
|---|---|---|---|---|

| Mini-Pills Plan | |
|---|---|
| 6th Mini-Pill *What do we eat?* | Length: 20 min |

**Assumptions**:

- Ss are able to understand written information about food

- Ss are able to look up information online

- Ss are familiar with cooperative learning

- Ss have their smartphones with them (if not, there are available laptops in the classroom)

**Anticipated difficulties:**

- Ss may feel uncomfortable when dealing with topics related to other cultures namely customs and eating habits

- Some Ss may find trouble working with new technologies

- Some argument may arise among Ss

**Possible solutions:**

- T will take into account motivation so as to trigger Ss curiosity about other cultures

- T will create a safe space and a good atmosphere by stating from the very beginning that they will not be judged on their personal views, but that respect will be sought from the very beginning

- T will provide scaffolding if needed

- T will provide Ss with useful webpages for looking information up if needed

- T will help Ss with technological devices if necessary

-T will seek cooperative learning so that Ss can cooperatively work on meaning

- T will make a special effort to maintain order and to seek respectful interactions

**Main aims of the mini-pill:**

- For Ss to acquire new knowledge about different practices around the world

**Subsidiary aims of the mini-pill:**

- For Ss to acquire a wider view of the elements that constitute their and other cultures

- For Ss to be able to respectfully give their personal opinion

**Personal aims of the mini-pill:**

- For the T to create a good, safe atmosphere

- For the T to trigger Ss motivation for learning about other cultures through the use of humour, anecdotes and interesting and relevant examples for Ss

**Skills and Language Exponents**

**Skills:** reading, writing and speaking

**Vocabulary:**

  - Review of adverbs of time and prepositions that usually go with them e.g. "in", "at"

  - Terms referring to food around the world e.g. "Bread", "Vegetarian", "Hummus"

**Grammar**:

- Modal verbs of Ability (can, could), possibility / speculation (could, may, might), prediction (will), positive deduction (must), negative deduction (can't), no obligation (don't need to, don't have to)

- Passive voice; impersonal passive

**Functions**

  - Comprehension of general and specific information in written texts

  - Activation of previous knowledge

  - Deduction of non-explicit content from context

  - Prediction of information from textual and non-textual cues

  - Reformulation of hypothesis due to new pieces of information

  - Clear and detailed description of people, objects, places, activities, phenomena, experiences, processes and procedures

  - Exchange of information, opinions, beliefs and points of view

  - Expression of interest, approval and their opposites

  - Establishment and maintenance of communication and organization of discourse

| Stage | Learning Activity | Procedure | Interaction Pattern | Timing |
|---|---|---|---|---|
| **Pre-task** | *Bread time!* | T tells Ss to imagine they are going to buy bread | T- Ss  Ss-T | 5 min |

| | | | | |
|---|---|---|---|---|
| | | T tells Ss to draw their mental image of bread and compare it to their shoulder partner's T projects different kind of breads that are eaten around the world everyday (Appendix XIX) T tells Ss to comment with their shoulder partner about their experiences eating food abroad or international food in their home country | | |
| **Task** | *Group of Experts* | T will organize Ss in cooperative groups of four and ask them to distribute roles and to take in a role they have not taken before, if possible. T tells Ss they will be Groups of Experts. Each group will be assigned a country and they will have to look up information online about the traditional meal in that country: ingredients, when it is eaten, who prepares it etc. T gives Ss a cheat sheet (Appendix XX) to complete with that information and reflections on whether if they would like to try it or not and why<br><br>After 5 minutes Ss will be reassigned into new groups randomly created by Flippity (Appendix XXI) | T-Ss Ss -Ss | 15  min |

| | | T asks Ss to share their knowledge with their new group in a Round Robin for another 5 minutes while completing their cheat sheets Then T asks Ss to come back to their group of experts and comment on their new findings while completing their cheat sheets T signals the end of the activity | | |
|---|---|---|---|---|

| Mini-Pills Plan | |
|---|---|
| **7th Mini-Pill** *How do we say hello?* | Length: 20 min |

**Assumptions**:

- Ss are able to understand written information about customs
- Ss are able to predict and infer information from context
- Ss are familiar with cooperative learning
- Ss are able to interpret information from non-verbal cues

**Anticipated difficulties:**

- Ss may feel uncomfortable when dealing with topics related to other cultures namely customs, greetings and personal space
- Some argument may arise among Ss
- Some Ss may feel shy

**Possible solutions:**

- T will take into account motivation so as to trigger Ss curiosity about other cultures
- T will create a safe space and a good atmosphere by stating from the very beginning that they will not be judged on their personal views, but that respect will be sought from the very beginning
- T will provide scaffolding if needed
- T will make a special effort to maintain order and to seek respectful interactions
- T will encourage shy Ss to participate

- T will take care of Ss boundaries regarding personal space

**Main aims of the mini-pill:**

- For Ss to acquire new knowledge about different practices around the world

**Subsidiary aims of the mini-pill:**

- For Ss to acquire a wider view of the elements that constitute their and other cultures

- For Ss to be able to respectfully give their personal opinion

- For Ss to develop a sense of awareness regarding personal space and customs

**Personal aims of the mini-pill:**

- For the T to create a good, safe atmosphere

- For Ss to acquire respectful practices towards people from other cultures

- For the T to trigger Ss motivation for learning about other cultures through the use of

humour, anecdotes and interesting and relevant examples for Ss

**Skills and Language Exponents**

**Skills:** reading, writing and speaking

**Vocabulary:**

- Review of adverbs of time and prepositions that usually go with them e.g. "in", "at"

- Terms referring to customs around the world e.g. "Hug", "Shaking hands", "As-
  salāmu ʿalaykum",

**Grammar**:

- Modal verbs of Ability (can, could), possibility / speculation (could, may, might),
prediction (will), positive deduction (must), negative deduction (can't), no obligation
(don't need to, don't have to)
- Pronouns: Use of it; reciprocal pronouns (each other; one another)

**Functions**

- Comprehension of general and specific information in written texts

- Activation of previous knowledge

- Deduction of non-explicit content from context

- Prediction of information from textual and non-textual cues

- Reformulation of hypothesis due to new pieces of information

- Clear and detailed description of people, objects, places, activities, phenomena,
  experiences, processes and procedures

- Exchange of information, opinions, beliefs and points of view

- Expression of interest, approval and their opposites

- Establishment and maintenance of communication and organization of discourse

| Stage | Learning Activity | Procedure | Interaction Pattern | Timing |
|---|---|---|---|---|
| **Pre-task** | *Greetings around the world* | T starts the mini-pill saying "Konnichiwa" and bowing to Ss. T organizes Ss in cooperative groups of four and asks them to distribute the roles. Each group is given a worksheet (Appendix XXII) in which they will have to match different ways of greeting with its country and some additional information. | T- Ss Ss-Ss | 5 min |
| **Task** | *Act it out!* | Still in groups, T gives Ss a reading (Appendix XXIII) about personal space and greetings around the world. Ss are asked to read and cooperatively work out the meaning. T tells Ss that they can ask questions if there is something that they do not understand, but that they should try and work cooperatively. Then T asks each group to choose one country and come to the front and act out a dialogue (Appendix XXIV) taking into account the courtesy norms they have just learnt. The rest of groups will have to guess which country their classmates are representing and the first group to guess it will get five points. T determines the winner group and signals the end of the lesson | T-Ss Ss -Ss | 15 min |

| Mini-Pills Plan | |
|---|---|
| **8th Mini-Pill *What time is it?*** | Length: 20 min |

**Assumptions**:

- Ss are able to understand oral information about time, timetables and punctuality

- Ss are familiar with cooperative learning

- Ss have worked on the pronunciation of Regular Verbs in the Past before

**Anticipated difficulties:**

- Ss may feel uncomfortable when dealing with topics related to other cultures namely punctuality and time

- Some argument may arise among Ss


**Possible solutions:**

- T will take into account motivation so as to trigger Ss curiosity about other cultures

- T will create a safe space and a good atmosphere by stating from the very beginning that they will not be judged on their personal views, but that respect will be sought from the very beginning

- T will provide scaffolding if needed

- T will make a special effort to maintain order and to seek respectful interactions

**Main aims of the mini-pill:**

- To raise Ss awareness about practices that may be considered offensive in other cultures

- For Ss to develop intercultural skills that allow them to behave properly in a greater variety of situations that

**Subsidiary aims of the mini-pill:**

- For Ss to acquire a wider view of the elements that constitute their and other cultures

- For Ss to be able to respectfully give their personal opinion

**Personal aims of the mini-pill:**

- For the T to create a good, safe atmosphere

- For the T to trigger Ss motivation for learning about other cultures through the use of humour, anecdotes and interesting and relevant examples for Ss

**Skills and Language Exponents**

**Skills:** listening, writing and speaking

**Vocabulary:**

   - Review of adverbs of time and prepositions that usually go with them e.g. "in", "at"

**Grammar**:

- Modal verbs of Ability (can, could), possibility / speculation (could, may, might), prediction (will), positive deduction (must), negative deduction (can't), no obligation (don't need to, don't have to)

- Special emphasis to pronunciation of Regular Verbs in the Past

**Functions**

  - Comprehension of general and specific information in oral texts

  - Activation of previous knowledge

  - Deduction of non-explicit content from context

  - Prediction of information from textual and non-textual cues

  - Reformulation of hypothesis due to new pieces of information

  - Clear and detailed description of people, objects, places, activities, phenomena, experiences, processes and procedures

  - Exchange of information, opinions, beliefs and points of view

  - Expression of interest, approval and their opposites

  - Establishment and maintenance of communication and organization of discourse

| Stage | Learning Activity | Procedure | Interaction Pattern | Timing |
|---|---|---|---|---|
| **Pre-Task** | *Video And Plus One activity* | T plays a YouTube video on how time and punctuality are perceived in different cultures (Appendix XXV)<br>Ss do a Plus One Activity on the comprehension of the video with their shoulder partner<br>Ss share their answers with the rest of the class and T provides oral feedback | T- Ss<br><br>Ss-Ss | 5 min |
| **Task** | *Be My Guest* | T reviews the pronunciation of verbs in the past e.g. "Cooked", "Arrived", "Needed" (Appendix XXVI)<br>T divides the class into two, the Inside Circle and the Outside Circle.<br>T tells Ss that the Inside Circle will be the host and the Outside Circle will be the guests that arrive too early or too late to an appointment with the other S<br>T hands in cards for both circles (Appendix XXVII) in which each S will have a nationality and a certain set of customs that they will have to put into practice while interacting, greeting or apologizing to the other S e.g. "You are an Italian man that has been cooking for the whole day" "You are a German woman who has arrived ten minutes earlier to work" "You are a Spanish student that has | T-Ss<br>Ss-Ss | 15 min |

|  |  | arrived thirty minutes late to a social meeting" "You are a Muslim young girl who is late at their first day at school"<br>T provides scaffolding and prompts Ss use of the Past Tense with utterances like "I am sorry I arriv**ed** late" "I cook**ed** for you!"<br><br>After one minute of interaction, T tells S in the Outside Circle to move onto the classmate on their left.<br>T moves around the classroom and provides feedback on pronunciation<br>T signals the end of the lesson |  |  |
|---|---|---|---|---|

| Mini-Pills Plan | |
|---|---|
| **9th Mini-Pill** *Who Writes Literature?* | Length: 20 min |

**Assumptions**:

- Ss are able to understand adapted literary texts

- Ss are able to look up unknown words online

- Ss are familiar with cooperative learning

- Ss have their smartphones with them (if not, there are available laptops in the classroom)

**Anticipated difficulties:**

- Ss may feel uncomfortable when dealing with topics related to ethnicity

- Some Ss may find trouble working with new technologies

- Some argument may arise among Ss

**Possible solutions:**

- T will take into account motivation so as to trigger Ss curiosity about other cultures

- T will create a safe space and a good atmosphere by stating from the very beginning that they will not be judged on their personal views, but that respect will be sought from the very beginning

- T will provide scaffolding if needed

- T will help Ss with technological devices if necessary

-T will seek cooperative learning so that Ss can cooperatively work on meaning

- T will make a special effort to maintain order and to seek respectful interactions

**Main aims of the mini-pill:**

- To raise Ss awareness about the existence of PostColonial Literature

- For Ss to wonder about ethnical differences in the perception of the world

**Subsidiary aims of the mini-pill:**

- For Ss to acquire a wider view of the elements that constitute their and other cultures

- For Ss to reflect on the concept of ethnicity and identity

- For Ss to be able to respectfully give their personal opinion

**Personal aims of the mini-pill:**

- For the T to create a good, safe atmosphere

- For the T to provide a rich and decolonised input

- For the T to trigger Ss motivation for learning about other cultures through the use of humour, anecdotes and interesting and relevant examples for Ss

**Skills and Language Exponents**

**Skills:** reading, writing and speaking

**Vocabulary:**

- Terms related to ethnicity e.g. "colored" "brown"

- More ambitious terms and expressions that may exceed Ss comprehension abilities e.g. "lurking"

- Literary resources such as metaphors "sharpening my oyster knife" "my pulse is throbbing like a war drum

**Grammar**:

- Modal verbs of Ability (can, could), possibility / speculation (could, may, might), prediction (will), positive deduction (must), negative deduction (can't), no obligation (don't need to, don't have to)

- Passive voice; impersonal passive

- Review of Verbs in the Past

**Functions**

- Comprehension of general and specific information in written texts

- Interpretation of irony

- Activation of previous knowledge

- Deduction of non-explicit content from context

- Prediction of information from textual and non-textual cues

- Reformulation of hypothesis due to new pieces of information

- Clear and detailed description of people, objects, places, activities, phenomena, experiences, processes and procedures

- Exchange of information, opinions, beliefs and points of view

- Expression of interest, approval and their opposites

- Establishment and maintenance of communication and organization of discourse

| Stage | Learning Activity | Procedure | Interaction Pattern | Timing |
|-------|-------------------|-----------|---------------------|--------|
| **Warm-up** | *Questions* | As a warm-up T asks Ss to raise their hands if any of them owns a book written by a non-white person<br><br>T asks Ss why do they think non-white literature is not that famous | T-Ss | 5 min |
| **Task** | *How it Feels to Be Colored Me* | T hands out Appendix XXVIII and asks Ss to read it and answer the subsequent questions (Appendix XXIX) working with their Shoulder Partner<br><br>After ten minutes T asks Ss to share their answers with the rest of the class and to debate on the text, their answers and their feelings towards the text<br><br>T signals the end of the lesson | T- Ss<br><br>Ss-T | 15 min |

| Mini-Pills Plan | |
|---|---|
| **10th Mini-Pill *How far can you get?*** | Length: 20 min |

**Assumptions**:

- Ss are able to understand written and oral information describing people

- Ss are able to put themselves in the place of the other

**Anticipated difficulties:**

- Ss may feel uncomfortable when impersonating people from other cultures and seeing their conceptions defied

**Possible solutions:**

- T will take into account motivation so as to trigger Ss curiosity about other cultures

- T will create a safe space and a good atmosphere by stating from the very beginning that they will not be judged on their personal views, but that respect will be sought from the very beginning

- T will provide scaffolding if needed

- T will make a special effort to maintain order and to seek respectful interactions

**Main aims of the mini-pill:**

- For Ss be able to identify with people belonging to other cultures

- For Ss to realize the existence of privilege in society

**Subsidiary aims of the mini-pill:**

- For Ss to acquire a wider view of the workings of society

- For Ss to be able to respectfully give their personal opinion

**Personal aims of the mini-pill:**

- For the T to create a good, safe atmosphere

- For the T to trigger Ss motivation for learning about other cultures through the use of humour, anecdotes and interesting and relevant examples for Ss

- For the T to trigger Ss tolerance and comprehension of the difficulties people from other cultures may face

**Skills and Language Exponents**

**Skills:** listening and writing

**Vocabulary:**

   - Review of descriptions about people around the world

**Grammar**:

- Modal verbs of Ability (can, could), possibility / speculation (could, may, might), prediction (will), positive deduction (must), negative deduction (can't), no obligation (don't need to, don't have to)
- Passive voice; impersonal passive
- Verb Study Present Perfect Simple

**Functions**

  - Comprehension of general and specific information in oral texts

  - Activation of previous knowledge

  - Deduction of non-explicit content from context

  - Prediction of information from textual and non-textual cues

  - Reformulation of hypothesis due to new pieces of information

  - Clear and detailed description of people, objects, places, activities, phenomena, experiences, processes and procedures

  - Exchange of information, opinions, beliefs and points of view

  - Expression of interest, approval and their opposites

  - Establishment and maintenance of communication and organization of discourse

| Stage | Learning Activity | Procedure | Interaction Pattern | Timing |
|-------|-------------------|-----------|---------------------|--------|
| **Task** | *How far can you get?* | T gives Ss a card with an identity (Appendix XXX) that they will have to impersonate. T asks Ss a few questions (Appendix XXXI) to make them think like the person in the card e.g. "Where do you live?" "What is your favourite food?" T then situates Ss in a row and tells them she will read some statements (Appendix XXXII). Ss will take one step if they identify with the statement. If not, they should remain still. The statements are drafted in positive so that the S that takes | T- Ss<br><br>Ss-T<br><br>Ss- Ss | 15 min |

| | | | | |
|---|---|---|---|---|
| | | one step will be the one enjoying a privilege that the others do not e.g. "I have never had to worry about making it to the end of the month" "I have never been concerned about being able to vote" "My opinions have always been listened to"<br><br>After ten minutes of game, T will ask Ss to look around and realize how far they have got in the game. If they wish, they can share the personality in their cards. | | |
| **Post - Task** | *Exit Ticket* | T asks Ss to come back to their seats.<br><br>T gives Ss an Exit Ticket (Appendix XXXIII) in which they will have to reflect on this game and on the whole Intercultural Experience as well as their process of learning and their feelings on their Intercultural Journey.<br><br>T thanks Ss and signals the end of the lesson | T-Ss | 5    min |

**Appendix III Cooperative Learning Foundations**
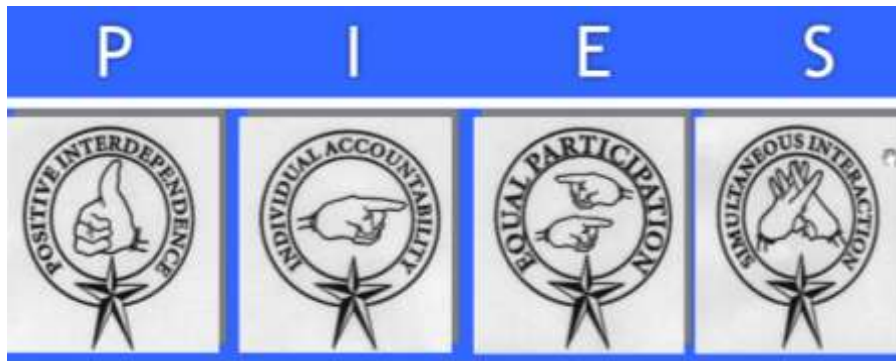


Gil, Vicky. (2019). Cooperative Learning for DODALE Unizar 2019 [PDF slides]

Retrieved from:

https://moodle2.unizar.es/add/pluginfile.php/2183160/mod_resource/content/1/Cooperative_Learning_for_DODALE%20Unizar%202019.pdf

**Appendix IV Cooperative Work Roles**

**"The Shakespeare"**

You will be the writer of the group. You should take notes of everything that is said and of the final answers your group is going to provide.

**"The Beyoncé"**

You will be the voice of the group. You should transmit all the knowledge to the rest of the class. Loud and clear for us to hear!

**"The Malala"**

You will be the moderator of your group. You should accomplish that every voice is listened to. Every opinion is important!

**"The Sebastian"**

You will be the group's coach. You will encourage every person to participate. You will also manage that everybody is working and that they do not get distracted.

**Appendix V Official Definition of Identity and Intercultural**

**Identity**

"Who a person is, or the qualities of a person or group that make them different from others"

Add more ideas:

Retrieved from: https://dictionary.cambridge.org/es/diccionario/ingles/identity

**Intercultural**

"Relating to or involving more than one culture"

Add more ideas:

Retrieved from: https://dictionary.cambridge.org/dictionary/english/intercultural

**Appendix VI Cheat Sheet**

<table>
<tr><td>

**Identity**

"Who a person is, or the qualities of a person or group that make them different from others"

Add more ideas:

</td></tr>
<tr><td>

**Intercultural**

"Relating to or involving more than one culture"

Add more ideas:

</td></tr>
</table>

| | |
|---|---|
| Quite shy | Hard-working |
| Extremely good | Tall |
| I was born in … but raised in… | Non-religious |
| I am a 16-year-old student | Religious |
| White | Sportive |
| Non-white | Generous |

## Appendix VII Adjectives and Statements

1. I am white
2. I am European
3. I am male
4. I am female
5. I am religious
6. I am Catholic
7. I was brought up in a city
8. I am part of the LGBTQI community
9. I am a tolerant person
10. I am really sociable
11. I have a lot of friends
12. I am a sports team fan
13. I am Muslim
14. I am Jewish
15. I am an Atheist
16. I am young
17. I am a feminist
18. I am a musician
19. I am an artist
20. I am shy

## Appendix VIII Post-Its

| | |
|---|---|
| You love football<br><br>You play videogames<br><br>You listen to rock music | You love basketball<br><br>You play music<br><br>You love pizza |
| You love football<br><br>You play videogames<br><br>You listen to rock music | You love basketball<br><br>You play music<br><br>You love pizza |
| You love football<br><br>You play videogames<br><br>You listen to rock music | You love basketball<br><br>You play music<br><br>You love pizza |
| You hate sports<br><br>You hate music<br><br>You only eat sushi | You love basketball<br><br>You play music<br><br>You love pizza |
| You love hockey<br><br>You listen to K-Pop<br><br>You love vegetables | You love basketball<br><br>You play music<br><br>You love pizza |

**Appendix IX Questions to reflect on Post-it Up! Activity**

1. Why do you think you are sitting together?

2. What has happened with people with a unique-post-it?

3. Do you think that society works in this way?

4. What happens in society with people who are different?

5. Had you ever realized before that sometimes we make groups of people who are similar?

6. What can we do to prevent this from happening?

**Appendix X One Minute Paper**

**One Minute Paper**

1. How did you feel with your post-it?

2. How do you think that the people with a different post-it felt?

3. What does this make you think about society?

## Appendix XI Prejudices Statements and Photos

**"A committee of chief neurosurgeons"**



**"Best students in the USA"**



**"2014's Nobel Peace Prize"**



**"The best athlete of all times"**
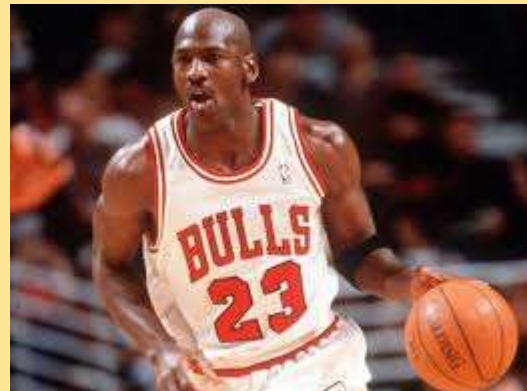
**Appendix XII Talking Chips**
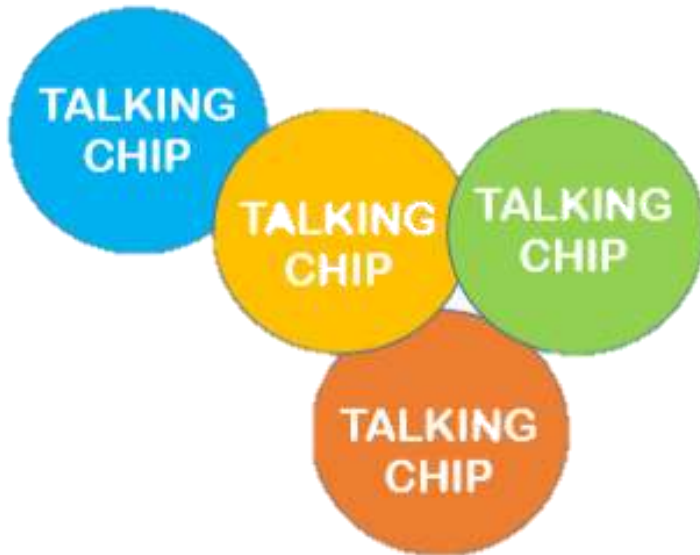


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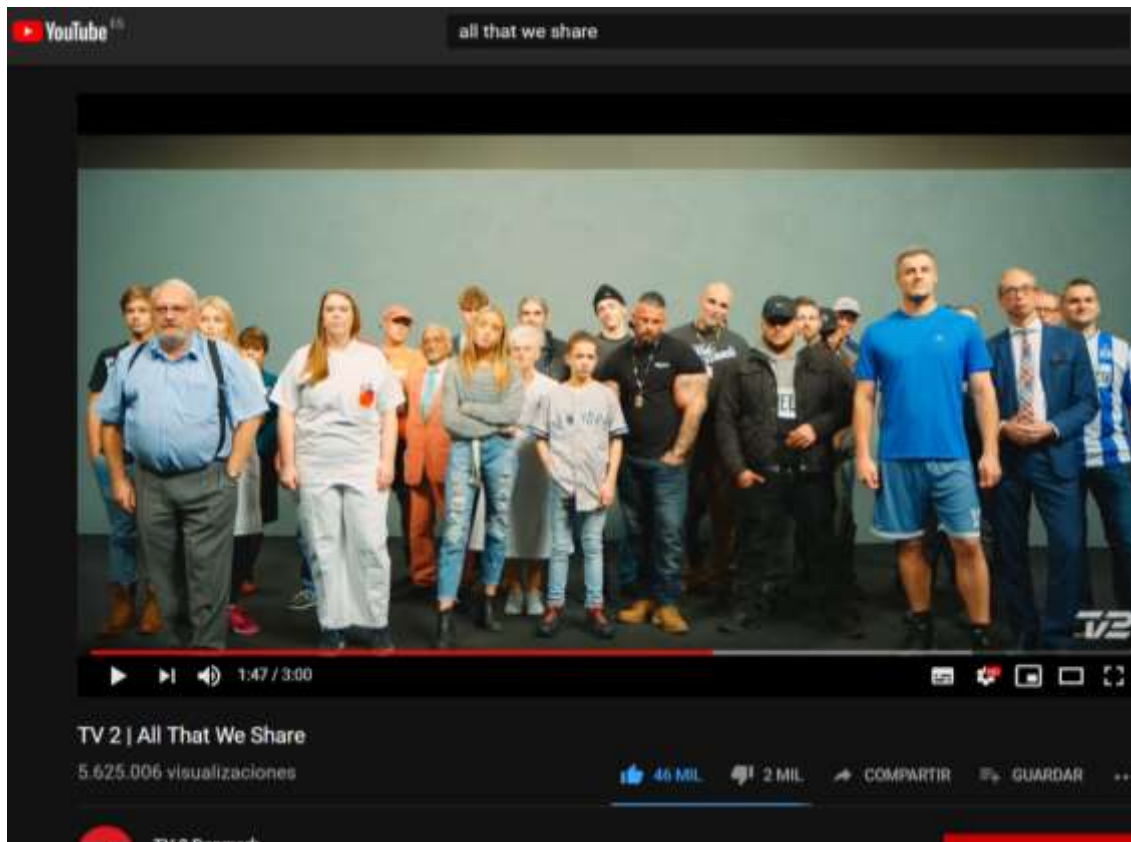1/Cooperative_Learning_for_DODALE%20Unizar%202019.pdf

**Appendix XIII Photos of Denmark Video**
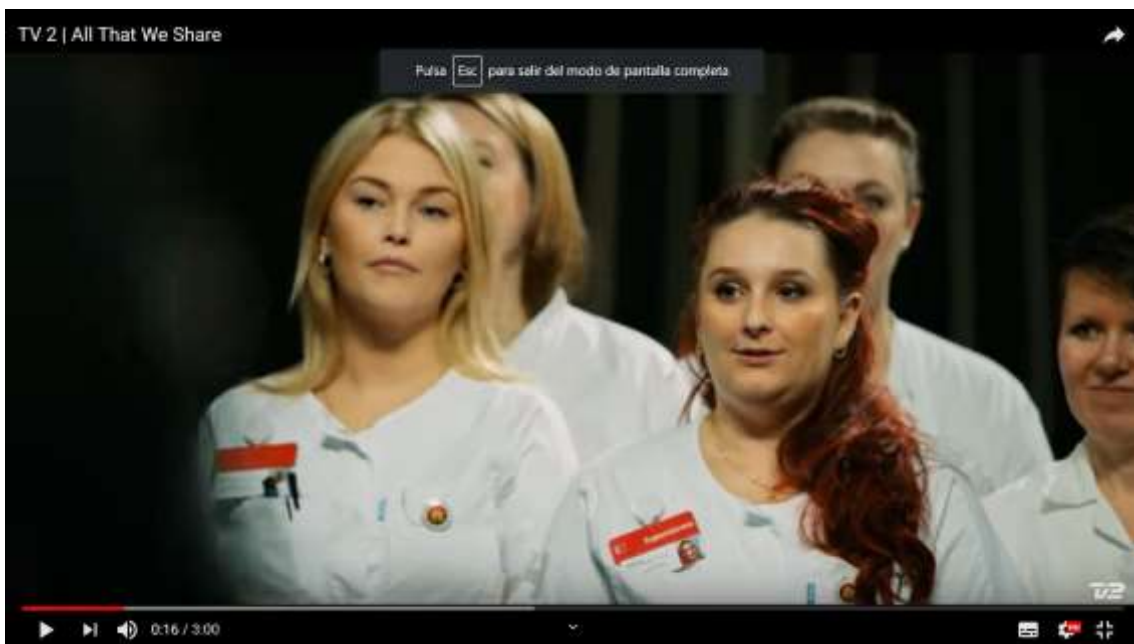
**Appendix XIV You Tube Video**



Retrieved from YouTube: https://www.youtube.com/watch?v=jD8tjhVO1Tc

**Possible Questions**

1. Who do you think are married?

2. Who earns the highest salaries?

3. Who are non-religious?

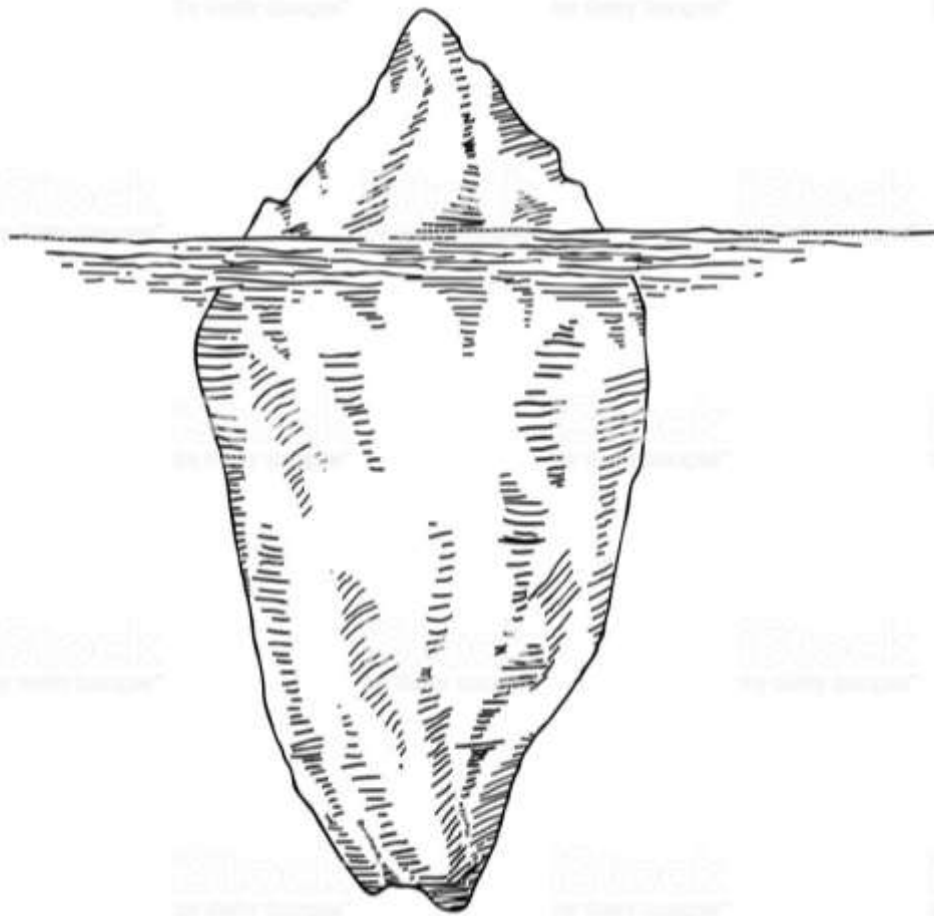4. Who is a member of the LGTBQI Community?

**Appendix XV Thinking Chart**

| What I did expect | What I did not expect | What it made me think |
|---|---|---|
| | | |

**Some expressions with "who" that I heard**

-
-
-
-
-


**Can you work out the structure of Relative Clauses with "who"?**

**Appendix XVI Word Cloud**

**Appendix XVII Cultural Iceberg Sheet**



Locate these elements of culture in the Iceberg, depending on if they are visible or not

| | | |
|---|---|---|
| Clothes | Christmas | Sports |
| Holidays | Food | Family Life |
| Religion | Timetables | Marriage |
| Language | Music | Art |
| Festivities | Personal Space | Values |
| Easter | Literature | Religious Rituals |

## Appendix XVIII Thinking Chart What I did not know

| What I did not know | What I now know |
|---|---|
| | |

**Appendix XIX Bread**





**Italian Bread**



**Syrian Bread**



**Indian Bread**



**American Bread**

Images retrieved from Google Images

**Appendix XX Cheat Sheet**

| Country | Who Prepares it? | When? | Ingredients | Would you try it? |
|---|---|---|---|---|
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |

**Appendix XX Cheat Sheet**

**Appendix XXI Flippity**



Image retrieved from:
https://www.google.com/search?q=flippity&source=lnms&tbm=isch&sa=X&ved=0ahUKEwiLiqTZvJTjAhXWgVwKHSh4DbEQ_AUIESgC&biw=1707&bih=771&dpr=1.13#imgrc=PNNYkrYG28AIhM:

**Appendix XXII Worksheet**

| | |
|---|---|
| 1. Stick out your tongue | a. Asia and Africa |
| 2. Bump noses | b. Tibet |
| 3. Rub Faces | c. Qatar |
| 4. Clap your hands | d. Greenland |
| 5. Put your hand on your heart | e. Mozambique |
| 6. Revere your elders | f. India, Japan |
| 7. Sniff faces | g. New Zealand |
| 8. Bow | h. Malaysia |

Retrieved from: https://www.afar.com/magazine/beyond-the-handshake-how-people-greet-each-other-around-the-world

**Appendix XXIII Personal Space Reading**

If you've traveled even a little bit, you've surely had the experience of sharing a public space with someone (or many someones) who wants to stand closer to you than you'd allow your partner most of the time. (I often had this experience at the ATMs in Baku, Azerbaijan, where crowding has replaced queuing.)

It's because personal space — how close we stand to our colleagues, our friends, strangers — varies widely between countries. Sociologists have studied the whys and hows, and they've come up with some theories about why these social norms exist. Temperature tends to affect how people define personal space. So do gender and age. But, they think, our personal boundaries have a lot to do with where we grow up. These researchers sort the world into "contact cultures" (South America, the Middle East, Southern Europe) and "non-contact cultures" (Northern Europe, North America, Asia). In non-contact cultures, people stand farther apart and touch less.

Now, a new study offers even more insight into what people from different countries expect from each other. In it, researchers looked at 9,000 people in 42 countries to understand exactly how personal space is defined in different countries […]

They found that people in Argentina and other South American countries do, in general, require less personal space than people from Asia. In some places, strangers were encouraged to stay away, but friends could crowd in close. In Romania, for example, strangers are supposed to keep their distance. But friends can creep close. In Saudi Arabia, people stand farther from their friends than Argentinians do with strangers. Hungarians want loved ones and strangers at arm's length, or at least 75 centimetres.

Cultures share some commonalities. Women preferred more personal space from strangers than men in almost all of the countries studied. People living in warmer places tended to keep less distance than those in colder climes. And the older you are, the farther away you stand.

Retrieved from:
https://www.washingtonpost.com/news/worldviews/wp/2017/04/24/how-close-is-too-close-depends-on-where-you-live/?utm_term=.d299d2ca11db

**Appendix XXIV Dialogue**

Good morning!

*Konichiwa! / Bonjour! / Salam!*

How are you today?

*Great! And you?*

Fine! Have you watched the new film …?

*Yes / No / I loved it! I hated it!*

Me too! / Me neither!

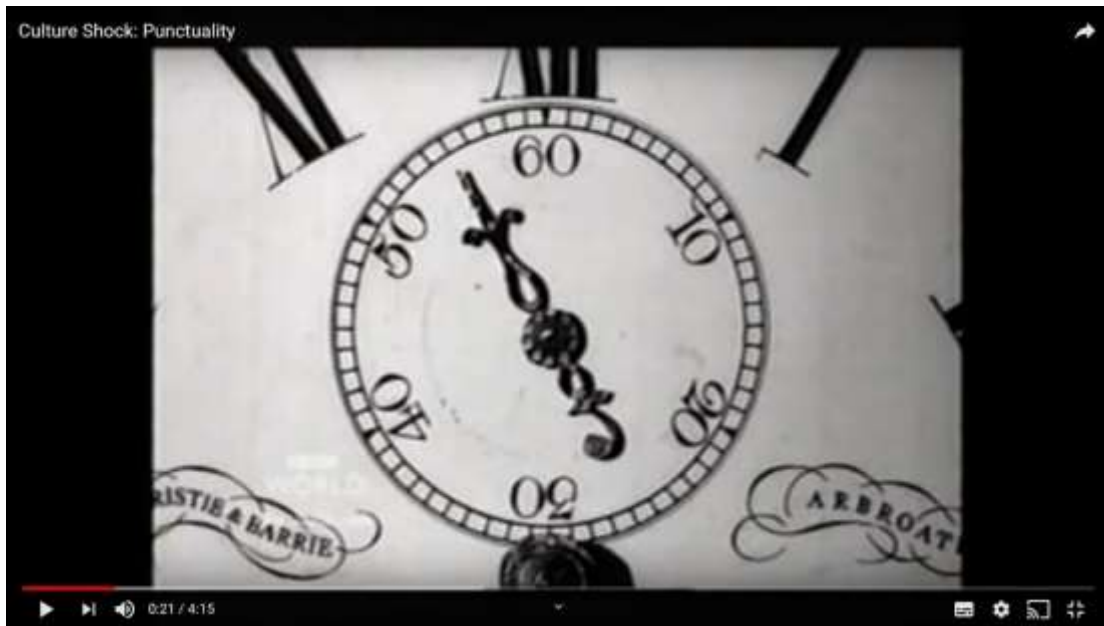*By the way, congratulations on your new job / baby*

Thank you so much!

*Shall I give you a hug?*

Yes, please / No, thank you

*Have a nice day!*

Have a good day / Au revoir / Salam!

**Appendix XXV You Tube Video on Time and Punctuality**



Retrieved from: **https://www.youtube.com/watch?v=6fz6pl5xo5M&t=3s**

**Appendix XXVI Pronunciation of Regular Verbs in the Past**



Retrieved from:

https://www.google.com/search?q=pronunciation+of+regular+verbs+in+the+past&source=lnms&tbm=isch&sa=X&ved=0ahUKEwjuvJGAg5XjAhV57OAKHSwXB6UQ_AUIECgB&biw=1707&bih=771&dpr=1.13#imgrc=qLQZWmROPrbqFM:

**Appendix XXVII Be My Guest Cards**

| | |
|---|---|
| You are a German woman who has arrived ten minutes earlier to work | You are a Spanish student that has arrived thirty minutes late to a social meeting |
| You are a Muslim young girl who is late at their first day at school | You are an Italian man that has been cooking for the whole day |

## Appendix XXVIII Zora Neale Hurston

**"How It Feels to be Colored Me"**
**Zora Neale Hourston**

I am colored but I offer nothing in the way of extenuating circumstances except the fact that I am the only Negro in the United States whose grandfather on the mother's side was not an Indian chief.

[...] I remember the very day that I became colored. Up to my thirteenth year I lived in the little Negro town of Eatonville, Florida. It is exclusively a colored town [...] They deplored any joyful tendencies in me, but I was their Zora nevertheless. I belonged to them, to the nearby hotels, to the county--everybody's Zora. But changes came in the family when I was thirteen, and I was sent to school in Jacksonville. I left Eatonville, the town of the oleanders, a Zora. When I disembarked from the river-boat at Jacksonville, she was no more. It seemed that I had suffered a sea change. I was not Zora of Orange County any more, I was now a little colored girl. I found it out in certain ways. In my heart as well as in the mirror, I became a fast brown--warranted not to rub nor run.

But I am not tragically colored. There is no great sorrow dammed up in my soul, nor lurking behind my eyes. I do not mind at all. I do not belong to the sobbing school of Negrohood [...] No, I do not weep at the world--I am too busy sharpening my oyster knife. Someone is always at my elbow reminding me that I am the granddaughter of slaves. It fails to register depression with me. Slavery is sixty years in the past. The operation was successful and the patient is doing well, thank you. [...]

I do not always feel colored. Even now I often achieve the unconscious Zora of Eatonville before the Hegira. I feel most colored when I am thrown against a sharp white background [...] Sometimes it is the other way around. A white person is set down in our midst, but the contrast is just as sharp for me.

For instance, when I sit in the drafty basement that is The New World Cabaret with a white person, my color comes. [...] My face is painted red and yellow and my body is painted blue. My pulse is throbbing like a war drum. I want to slaughter something--give pain, give death to what, I do not know. But the piece ends. The men of the orchestra wipe their lips and rest their fingers. I creep back slowly to the veneer we call civilization with

the last tone and find the white friend sitting motionless in his seat, smoking calmly.

"Good music they have here," he remarks, drumming the table with his fingertips.

Music. The great blobs of purple and red emotion have not touched him. He has only heard what I felt. He is far away and I see him but dimly across the ocean and the continent that have fallen between us. He is so pale with his whiteness then and I am so colored [...]

 **(1928)**

**Appendix XXIX Questions**

1. What do you think the title means?

2. Why do you think she only felt "brown" when she left her neighbourhood?

3. What happened when she listened to music at the Cabaret?

4. What are her feelings about slavery?

5. Do you think she is proud of being Afro-American?

6. How would you feel if you were an immigrant in a country with other ethnicity?

**Appendix XXIX Questions**

**Appendix XXX Identity Cards**

| | |
|---|---|
| You are a young Indian man in a wheelchair | You are a 5-year-old refugee from Syria |
| You are an employed single mother of two children | You are the daughter of the USA Ambassador |
| You are an African American lesbian woman | You are a successful African Sportswoman |
| You are a poor Muslim old man | You are the Muslim son of a rich Arab man |
| You are an immigrant boy who has just arrived in an illegal small boat | You are a young girl studying, working and learning Spanish |
| You are a new Chinese student and you do not understand Spanish very well | You are the son of a Chinese wealthy restaurant owner |
| You are a Mexican 17-year-old worker | You are the son of a bank manager. You study Economy at University. |
| You are a gypsy student who did not finish primary education | You are an illegal CD seller |
| You are a Muslim young girl with very religious parents | You are a teenager born and raised in Spain |
| You are a Moroccan young boy who loves football but cannot afford new trainers | Your father is the owner of a football team. |
| You are the 19-year-old daughter of a farmer who lives in a village | You are an 80-year-old illiterate woman |
| You are a 45-year-old Spanish white man | You are an upper class 30-year-old white woman |
| You are a teenager girl born and raised in Spain | You are a teenager boy born and raised in Spain |

**Appendix XXXI Identity Questions**

1. How was your childhood?

2. What is your house like?

3. What is your favourite food?

4. Do you study or do you work?

5. What is your parents' job?

6. What do you like to do on holidays?

7. What do you like the most?

8. What scares you the most?

**Appendix XXXII Identity Statements**

1. I have never had economic difficulties

2. I have access to the Internet

3. My culture and religion and respected in my society

4. People ask me about my culture

5. I will complete my studies

6. I am not afraid of being randomly stopped by police

7. I am not afraid to be discriminated against

8. I spend 30 minutes per day on Instagram

9. I am optimistic about my future

10. I am not afraid of being attacked for my sexual orientation

11. I can buy new clothes whenever I want

12. I have no problems communicating with the people around me

13. I do not think I will have any trouble finding a job

14. I am not afraid of going back home alone in the night

15. I can marry whoever I want to

**Appendix XXXIII Exit Ticket**

**Exit Ticket**

1. How did you feel during this Intercultural Intervention?

2. Which Mini-Pill did you like the most?

3. And the least?

4. What have you learnt that you will surely remember?

Thank you!