

## Constructing a New Educational Model: Empathy Building as a Component of Pluricultural Awareness

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### Abstract

Cultural communities are currently influenced by the process of globalization and the advancement of technology. The mono-cultural context encountered in previous eras is turning into a pluri-cultural and intercultural context, inevitably affecting cultural identity. This article aims to explore whether developing students' empathy, while exploring their cultural identities, succeeds in informing the learning experience with a more culturally-sensitive ethos. Our hypothesis is that by applying an educational model that can develop empathy in the classroom through ELT practices, we can simultaneously work towards ICC development, through binding the curriculum to real-world service activities, and form the bedrock of democratic intercultural citizenship. The conducted context-specific participatory action research attempts to elucidate the above hypothesis, using student questionnaires before and after the implementation of the proposed syllabus, and in-depth interviews to better understand their perspectives and feelings. The research outcomes support the validity of the hypothesis, as they indicate that the intervention shows a tendency to enhance empathetic multicultural awareness. The article concludes with certain practical implications and suggested areas for further research.

**Key words:** Culture, Intercultural Communicative Competence, cultural identity, empathy.

### Introduction

In the era of globalization, technological advancement, worldwide communication and mobility, people from different nations and cultures are provided with opportunities to communicate in international settings. Within this context, English has been playing a prestigious role as an international language (EIL), an efficacious tool for cross-cultural communication. However, as Communicative Competence without Cultural Awareness fails to ensure global communication, Intercultural Communicative Competence (ICC) appears as a key component in language learning and teaching (Chen and Starosta, 1998; Deardorff, 2004, 2006; Fantini, 2006), and recent curricula have adopted this scope, facilitating interactions between learners from diverse backgrounds in an undaunting way. In this framework, the development of a context-appropriate teaching methodology that embraces a translanguaging pedagogy and respects learners' cultural identities could make school a safe space for intellectual and emotional growth, where pluricultural awareness can unfold.

In this new light, the importance of empathy, acceptance and authenticity in teaching are emphasized, while theories, principles and approaches that underpin cultural sensitivity in education are discussed (Banks & Banks, 2007; Underhill, 1990). The claim that people with high levels of plurilingual/pluricultural competence possess increased cultural empathy, engage in critical thinking, and have agency over their linguistic and cultural repertoire (Dewaele & van Oudenhoven, 2009; Galante, 2018; Marshall & Moore, 2018), implies that incorporating pluricultural awareness as an intrinsic part of the education system can lead to intellectual and emotional development of the students and their teachers, whose new roles should include those of cultural communicator and intercultural mediator.

We propose that by applying an educational model that can develop empathy in the classroom through ELT practices, we can simultaneously work towards ICC development, through binding the curriculum to real-world service activities, and thus form the bedrock of intercultural democratic citizenship.

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In the process, empathy in the ELT classroom will become the missing link between the cognitive and affective aspects in the ICC-based learning process, while the Intercultural space, the ‘third place’ between the home and target language and culture according to Kramersch (1993), will be viewed as the terrain where pluricultural awareness will inform the prevailing school ethos.

This article first provides the theoretical framework and rationale within which our research is located, then the methodology design, the research process and findings followed by discussion of the main points and implications, as well as suggestions for practical applications.

## 1. Theoretical considerations

### 1.1 The status of English: globalization and universality.

Communication in international settings, as well as, global movement of “ideas, norms, cultures, and values” apace with capital goods and commerce (Kumaravadivelu, 2012 pp.3-7) has prompted the ELT community to attempt a pivotal shift in policies, methods, programs, and materials. Within this context, English has become paramount in cross-cultural communication, as an international language (EIL), which can no longer belong to a specific, national speech community, as Widdowson (1994 p.384) asserts, neither linked to any country or culture (McKay, 2003).

In the quest of knowledge and new skills in the age of globalization, another parameter should be considered: “emotions have become indispensable to grasp the complexity of the world we live in” (Moisi, 2010 p.9); emotions can be viewed as a universal denominator across cultures, which reflects “the degree of confidence that a society has in itself”, and determines its ability to recover from a crisis, “to respond to a challenge, to adjust to changing circumstances.” (Moisi, 2010 p.29).

The re-orientation of English away from unrealistic goals to achieve ‘perfect’ communication “through ‘native-like’ proficiency” (Seidlhofer 2004 p.22) can also be described as re-orienting TESOL<sup>3</sup> far from the TEFL<sup>4</sup> paradigm, followed till recently by most Expanding Circle practitioners. Instead, the cross-cultural role of TEIC (Teaching English for Intercultural Communication) should be embraced, aiming for “communication mediated primarily through the English language phenomenon which neither speaker ‘owns’ and which is either fashioned from diverse norms and characteristics or based on [...] non-native usage” (Fay, 2008 p.175). Similarly, the academic discourse on the use and purpose of EIL encourages a paradigmatic shift from communicative competence to intercultural communicative competence as a realistic objective for foreign language teaching.

### 1.2 The emergence of Intercultural Communicative Competence

Intercultural Communication aims to restore the significance of content and context, establishing “a sphere of interculturality” (Kramersch, 1993 p.205). Sercu (2005) views foreign language education as, by definition, intercultural, while Van Ek emphasizes the personal and social development of the learner as an individual with confidence, empathy and motivation to communicate with others (1986 p.33), qualities that are included in the desirable 21<sup>st</sup> century transversal skills. This renewed interest in Intercultural Communicative Competence (ICC) is evident in the research of many scholars (cf. Chen and Starosta, 1998; Deardorff, 2004, 2006; Fantini, 2006; Shaules; 2007; Spenser-Oatey and Franklin, 2009, in Karras, 2015 p.70).

Most definitions of ICC include cognitive, affective and behavioral key elements (Kiss, 2017) that contribute to “one’s ability to move beyond the strict confines of his/her own culture and function with people from culturally and linguistically diverse backgrounds” (Karras, 2015 p.70). In our article, we adopt the definition of Fantini (2006 p.12), who states that ICC is “a complex of abilities needed to perform *effectively* and *appropriately* when interacting with others who are linguistically and culturally different from oneself”, as “it carries a dynamic force” and “takes not only a reactive, but also a proactive approach to ICC” (Karras, 2015 p.70).

Different studies (Collier, 1989; Kim, 1992; Lustig & Koester, 1993; Chen & Starosta, 1999; Wiseman 2001), and models (Imahori & Lanigan, 1989; Bennett, 1993; Byram, 1997; Fantini, 2000; Deardorff, 2004, 2006) have emerged in order to address the complexity of Intercultural competence. We focused on Deardorff’s (2006 p.198) process model for ICC (fig. 1), based on her research-based pyramid model of IC (2004) (Appendix 1, fig. 7), due to the way its elements, i.e. attitudes, knowledge, skills<sup>5</sup>,

<sup>3</sup>Teaching English to Speakers of Other Languages

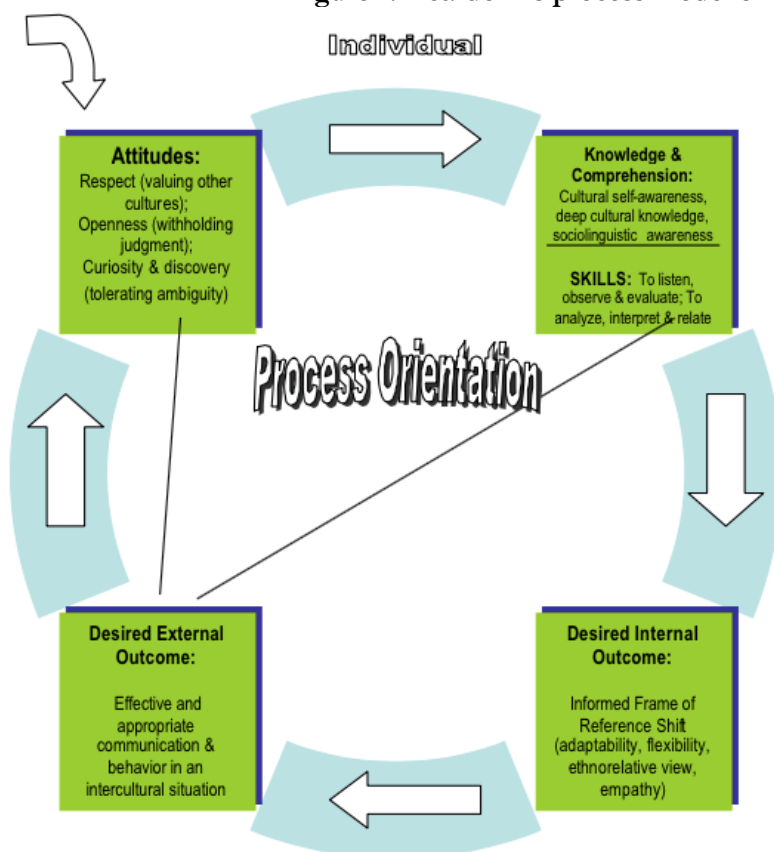
<sup>4</sup>Teaching English as a Foreign Language

<sup>5</sup> These three are also included in in Byram’s (1997) and Fantini’s (2000) models

Internal and external outcomes, are organized and the data displayed. It addresses the need to explore the actual *ongoing process* for acquiring the constituent parts of ICC in various ways, including necessary cognitive skills.

A notable element of this model is its attention to the internal outcomes of ICC, in addition to the external ones. Moreover, the model emphasizes the importance of attitude, often referred to as *the affective filter* (Krashen, 1982), and the comprehension of knowledge (Bloom, 1965). The attitudinal element is pivotal, and consequently, attitudes are manifested as the starting point in the cycle. In our view, empathy, respect for all cultures, openness, and tolerating ambiguity are the attitudes forming the bedrock of intercultural competence.

**Figure 1: Deardorff's process model of ICC (2006)**



Source: <https://images.app.goo.gl/26cdxeJbv5h1BbPt7>

### 1.3 The intercultural speaker as the new model

ICC should be inherent in language learning since “culture has been an integral part of language education from time immemorial” (Kumaravadivelu, 2008 p.23). However, the cultural orientation of language teaching has always been one of its unstated aims (Kelly, 1969 p.378), as culture was not considered an overt part of the curriculum, but rather a by-product of language learning. The complexities of the status of English as a global phenomenon, taught in “different socio-political contexts to individuals” from varied linguacultural backgrounds “with diverse reasons for learning” (Fay, 2008 p.151) led various curricula –the new Greek one included- towards adopting a more intercultural scope, where the “intercultural speaker” (Byram, 1997 p.31) is the new model.

Byram’s (2001, p.7) “intercultural speaker” is able to interact with ‘others’, accept distinctive perspectives and perceptions of the world, and mediate between them, remaining conscious of their evaluations of difference. This concept includes aspects both linguistic and cultural, implying that intercultural learners act as mediators between two cultures, while critically reconsider their own perspectives (Kramsch, 1998). Thus, mediators become dual-culture persons, whose native culture remains part of their identity (Steele, 1996 p.77).

As today’s world is characterized by a mobile society, within which new cultures are in constant interaction, ICC corresponds to today’s need for globalization awareness.

The necessity to encourage “intercultural citizenship” (Byram, 2008 p.122), through the intercultural speaker, highlighted in the Council of Europe’s directives<sup>6</sup>, signifies that acknowledging and respecting other people’s beliefs and attitudes is crucial at times “of increasing international dependency and imminent global threats” (Buttjes, 1991 p.9), a claim that has gained more importance in 2020, a time of geopolitical instability, and the covid-19 pandemic outbreak.

#### 1.4 Cultural identity in language learning pedagogy

A translanguaging pedagogy, whereby teachers and students draw upon a variety of semiotics and learn from each other through various language practices, connections to multimodalities, and human-technology interaction, facilitates a co-learning intercultural space (Wei, 2013). Translanguaging, i.e. the process whereby multilingual speakers use their languages as a consolidated communication system, reflects a positive attitude towards linguistic, cultural, and ethnic pluralism that does not devalue any language within the learners’ *speech network* (Hymes, 1972a p.55), and contests the European discourses advocating homogeneity that has contributed to “a monolingual ethos of communication... and resulted in linguoracist practices” (Macedo, Dendrinos, & Gounari 2015 p.95). Moreover, it manifests the rich linguistic/cultural influences the outside world brings to a particular classroom, as conceptualized by Holliday (1994) in the ‘Host Culture Complex’ (Appendix I, Fig. 5), which demonstrates that “cultural learning is unique, individual and collective at the same time”, (Kiss, 2017 p.80) within any language classroom.

In the same vein, Singer (1998) argues that every individual is ineluctably a member of many different identity groups, but any two individuals are unlikely to share the exact same such memberships. Cultural identity reflects belongingness to various cultures, therefore, students and teachers, are simultaneously *culturally-complex* and *culturally-unique*. Thus, the learning context, should be viewed as broader than the teaching context, as it constitutes an educational space where “learning is socially mediated and develops within a culture and a community” (Nieto 1999 p.3). In it, the learners are enabled to communicate in different socio-linguistic contexts through the richness and complexity of their linguistic and cultural resources, gained in formal or informal ways, and negotiate a sense of identity (Heller, 1999), which should be regarded as dynamic, constantly changing across time and space through language. Therefore, when students learn to communicate in a foreign language, they acquire means by which they can portray their various and chosen identities. (Kiss, 2017). The complex identity of the foreign language learner is reproduced in social interaction within imagined communities (Pierce, 1995), which include virtual communities that language learners aspire to belong to, assuming imagined identities.

Language expresses one’s membership in a particular cultural group, in any social setting. Drawing on Hüllen’s (1992) distinction between the primarily referential language of communication, and that of identification that equips speakers with expression through a language and a culture with which they can identify, Pözl (2003, p.7) remarks that “co-participants can ‘export’, appropriate, or re-invent their cultural identities”. Recognizing the learner’s identity in cultural instruction, Kramsch (1993 p.236) suggested that learners locate themselves in a negotiated space, which she refers to as a *third place*, a hybrid space, a site which “grows in the interstices between the cultures the learner grew up with and new cultures he or she is being introduced to”.

It is worth noting that due to globalization and emigration flows, larger numbers of children following their parents find themselves transplanted in unfamiliar surroundings, in a process of re-socialization in a new languaculture (Pavlenko, 2007; Pollock & Van Reken, 2010; Useem, Useem, & Donoghue, 1963). “Migration calls into question established personal identity, the sense of self in the world and the boundary between inner and outer reality” (Jones 2000 p.118). As Gonsalves (1992) states, the aim of the immigrant is not assimilation per se, but the development of ‘third culture personalities’ that retain basic ethnic identity while gradually understand and respect the values of the new country.

The World Wide Web can function as a place that connects active minds and learning communities, and motivates individual and collaborative initiative (Warschauer & Kern, 2000; McLoughlin & Lee, 2007; Baron-Earle, 2013).

Drawing upon Vygotsky’s (1986) theories that effective learning presupposes “a social dimension, including communication, dialogue and shared activity” (McLoughlin & Lee, 2007 p.671), agreement among researchers highlights that online “Communities of Practice” (Garrison, D. R., Anderson T., & Archer W., 2000),

<sup>6</sup>“education for democratic citizenship: intercultural interaction and communication, the promotion of mutual understanding and the development of individual responsibility” (Council of Europe, 2007 p. 18)

“communities of inquiry” (Garrison & Vaughan, 2008), “electronic learning communities” or “networked discourse communities” (Dubreil, 2006 p.249), may work well for the teaching of intercultural communicative competence in a foreign language learning context (Baron-Earle, 2013). This claim, which we will challenge, concludes that these virtual communities constitute “a culturally authentic context” (Dubreil, 2006 p.248) where language and culture learning are entwined.

### 1.5 Interculturality and empathy: The missing link

Empathy has been often delineated as “putting yourself in someone else’s shoes” (Guiora, Brannon, & Dull, 1972 p.115), or, being “in tune with another’s moods, emotions, and experiences” (Richmond, 1999 p.37). Hoffman (1987, p.48) perceives it as “an affective response more appropriate to someone else’s situation than to one’s own”, while Batson, Early, and Salvarani (1997) view empathy as reflecting an other-oriented emotional response. Recent studies claim that people with high levels of plurilingual/pluricultural competence possess increased cultural empathy (Dewaele & van Oudenhoven, 2009), engage in critical thinking (Galante, 2018), and have agency over their linguistic and cultural repertoire (Marshall & Moore, 2018).

In Nicomachean Ethics<sup>7</sup>, Aristotle disentangles emotions from rational thought. However, in Bloom’s (2017) interesting definition of empathy as “the act of coming to experience the world as you *think*<sup>8</sup> someone else does”, we see reflected Vygotsky’s (1986) view that the affective and the cognitive are integrated, unlike earlier beliefs that imposed limitations in the psychology of learning by considering them separate. Moreover, positron emission tomography confirms that our emotions constitute “an integral component of the machinery of reason” (Damasio, 1995 p.xii).

Humanistic studies explicate how schools hold a pivotal role in shaping personality by building the essential emotional and social skills, inculcating self-discipline and empathy, which foster commitment to civic and moral values, entwining emotional literacy with education for character, moral development, and citizenship (Goleman, 1995). In fact, emotional intelligence is important not just for individual intellectual progress, but also for the good of society.

However, Bloom (2017, p.9) warns us against empathy that focuses on “certain people in the here and now” leaving us “insensitive to the long- term consequences of our acts and blind to the suffering of those we do not empathize with”; he claims that this kind of empathy is “biased, pushing us in the direction of parochialism and racism”. In contrast, developing and drawing on *ethnocultural empathy* (Wang, Davidson, Yakushko, Savoy, Tan, & Bleier, 2003), which is directed toward diverse racial and ethnic cultural groups, appears to promote the mutual understanding between various racial and ethnic groups, on the cognitive, as well as the affective level<sup>9</sup>. This article adopts the alternative term *empathetic multicultural awareness*, as it corresponds better to its context and scope than the term *ethnocultural empathy*.

Atkinson’s claim (2003, p. 60) that nearly no teaching practice operating in the L2 classroom is “innocent, decontextualized, skills-only”, but “basically a social action”, implies that the ELT educator’s pedagogical challenge is twofold: on the one hand, to meet students’ linguistic needs in the emerging reality of a globalized social context, while, on the other, “to recognize their part in the power-plays that produce inequity and inequality” (Fay 2008, p. 354). In this process, empathy can become a component in the co-construction of the Intercultural space, and the missing link in the teacher’s choice to be a moral agent, pinpointing the aims and values of ELT both at “the wider political, structural and societal level, and the level of teacher’s own inner orientations” (Kubanyiova and Crookes, 2016).

However, transposing the constructs of languaculture and identity into practical teaching goals is not an easy task, neither is discussing the relations between culture, language, and identity construction enough to break traditional ELT approaches. The proposal to cultivate empathy in the ELT context reflects the belief that education systems should ensure that learners acquire requisite transversal skills, such as critical thinking, intercultural sensitivity, and empathic leadership skills, along with foreign language learning and information technology skills, so that future generations can lead productive and culturally sensitive lives in a rapidly changing world.

<sup>7</sup>“We are truly responsible for our emotions as for our reasoning” Aristotle, Trans. J.E.C. Welldon

<sup>8</sup>Emphasis added

<sup>9</sup>The concept of ethnocultural empathy is relatively new in the psychological literature; thus, the terminology used to define this construct has not been solidified...*Empathetic multicultural awareness* (Junn, Morton, & Yee, 1995) has also been used...for the concept of empathy in crosscultural settings’ (Wang et al, 2003 p. 222)

Our hypothesis is that by applying an educational model that can develop empathy in the classroom through ELT practices, we can simultaneously work towards ICC development, through binding the curriculum to real-world service activities, and thus form the bedrock of intercultural democratic citizenship. As no action research on cultivating EFL learners' ICC via a specific empathy development model has been reported, we hoped to fill up this gap. Therefore, an earlier devised three-step spiral plan (Figure 2), aiming to develop empathy in the ELT classroom, has been examined in terms of its potential for intercultural space development in connection to Deardorff's process model, and is presented below.

**Figure 2: The three-step plan for empathy development (Aliverti, J., Chionopoulou, V., Kantarakis E., 2018)**



### 1.6 Theoretical applications: The three-step plan for empathy development combined with Deardorff's process model

In the first step of the plan, the *preparation* stage, a variety of activities encourage expression and exploration of feelings across cultures, creating a trust-based environment among all classroom participants. This step draws upon the ethnography process, which aims to establish rapport and trust within the participants, before “the key informants in the culture” are identified by the researcher/practitioner (Leedy & Ormrod, 2001 p.231). Inspiring learners to develop empathy by adopting different perspectives has always been one of our main long-term educational goals. In this light, the plan embraces Kramsch's view (1993 p.229) that “systematic training of learners in insiders' and outsiders' views of cultural phenomena should start early on with activities that require learners to adopt different ways of seeing”. The syllabus combines the widely taught in schools ‘Big C’ culture with the ‘Little c’ invisible culture, allowing the submerged part of the cultural iceberg (Levine & Adelman, 1993, App. I, Fig. 4) to surface.

This starting point is in accordance with Deardorff's *Attitudes*, as it involves activities that include manifestations of feelings, inviting connections across available linguistic and cultural resources to emerge through *respect* and *openness* (see Appendix III, 3.1, Act.1). Moreover, activities that encourage *curiosity and discovery* function as channels that reveal personal information judiciously in a safe environment, encourage reflection on identity issues, and, ultimately, found a common basis for meaningful communication that tolerates ambiguity. (App. III, 3.1, Act.2).

In this context of mutual trust and respect, the second step, namely the *engagement* stage, challenges students with activities that appeal to their critical skills, corresponding to Deardorff's *Knowledge and Comprehension/Skills* phase. Computer-mediated activities, which may require classroom adjustments in case of limited resources, are also included. During this stage perspectives and cultural boundaries are challenged through critical reflections on the daily news and the ways they are presented (App III, 3.3, Act. 3 & 4), on various aspects of culture, such as by interacting with songs (App. III, 3.2), poetry and different types of visual arts (App III, 3.3, Act. 3, 4 & 6), as well as gaming (App. III, 3.1, Act. 3).

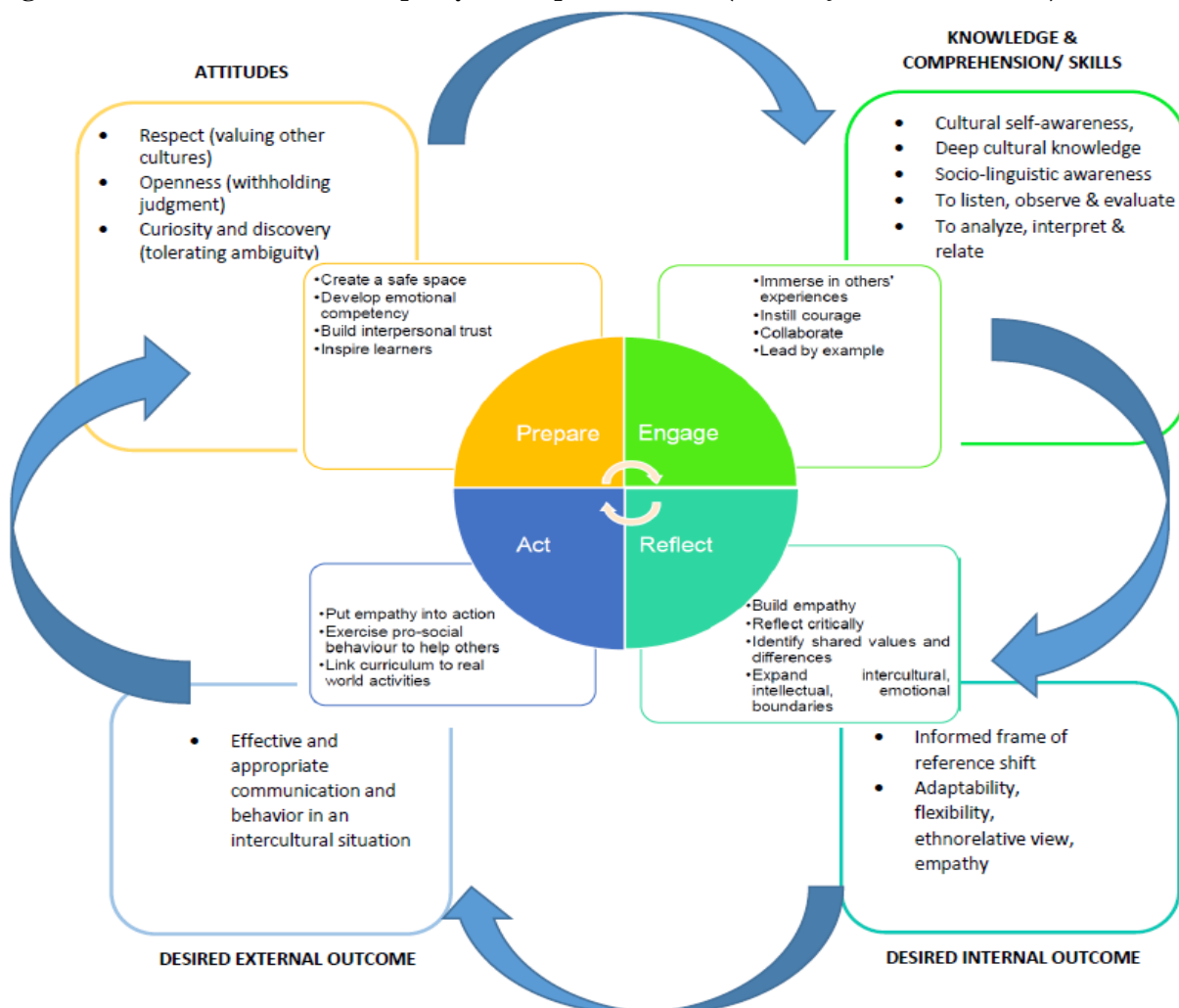
The principles of *techno-ethics* (App. I, Fig. 5), a list of values undergirding the gamers’ conduct and their choice of games, is negotiated among the participants, adopting an inclusive pedagogy. Moreover, the above disciplines can be used to approach taboo issues<sup>10</sup>, and make comparisons between the uses of language across genres and among the languages in students’ linguistic repertoires. During the activities, as well as in metalinguistic discussions, group dynamics, culture-based beliefs, fears and concerns, whether coming from the students or the teacher, emerge and are dealt with.

The third step of the plan, the *reflection and action* stage, focuses on binding the classroom to the real world. The *reflection* part corresponds with what Deardorff describes as Desired Internal Outcome. Students are encouraged to reflect on their potential as democratic intercultural citizens, whose ecological footprint can make a difference. The suggested activities simultaneously develop language skills, and -at a more profound level- educate students’ empathy for themselves and the ‘other’. By activating critical skills and evoking different perspectives, this stage helps students see that “the dichotomy of ‘classroom’ and ‘real world’ is a false one” (Byram, 1997 p.46).

Deardorff’s Desired External Outcome matches the *action* phase of the last step, where effective and appropriate interaction in an intercultural situation does not remain strictly confined within the classroom walls. Students encounter a variety of volunteer projects and campaigns endorsed by teachers’ associations, and approved by the Ministry of Education, and are encouraged to contribute to a worthy cause of their choice by donating their time and skills, drawing upon their linguistic and cultural resources.

It is important to point out that similarly to Deardorff’s process model, the teaching/learning process followed in the three-step plan should not be perceived as linear; the three stages mutually feed each other in an ongoing spiral. Figure 3 presents the combined educational model, as applied in our research.

**Figure 3: The combined ICC-Empathy development model (Aliverti J. &Karras I., 2020).**



<sup>10</sup>Most course books avoid the so-called ‘PARSNIPS’, an acronym that refers to controversial issues, such as: politics, alcohol, religion, sex, narcotics, -isms, pork

## 2. Methodology design

### 2.1 Participatory Action Research

To test our hypothesis we conducted participatory action research (PAR), a mixed methods approach, which, as a form of action research, ideally aims to impart social change (Greenwood & Levin, 2006; McNiff & Whitehead, 2006). Our research aimed to explore the following questions:

1. How could a syllabus designed to develop transversal skills can facilitate and be facilitated by the co-construction of Intercultural space in the EFL classroom?
2. What are the implications of the above for the formation of students' cultural identity within the host culture complex?
3. What is the impact on the role of the EFL teacher as agent of change?

PAR is deemed democratic, equitable, liberating, and life-enhancing (Stringer, 1999), and, in a deeply experienced process, aspires to rediscover the world through another person's eyes, (Gilbert 2000). The belief undergirding our choice is that this process could develop the empathy of the researcher/practitioner, while implementing a syllabus that aims to enhance students' ICC via the development of empathy in the classroom.

Current research perceives empathy as an ability that can be manipulated and altered, to enhance respect for other people's welfare, besides fostering attitude change toward groups that experience oppression (Batson, Turk, Shaw, & Klein, 1995; Batson *et al.*, 1997). Thus, it seemed important to measure empathy using an instrument with satisfactory psychometric properties, before and after the PAR intervention, in the hope that certain quantifiable data will add to the validity of our hypothesis. Also, semi-structured interviews with students, who volunteered to contribute their views on the whole experience, were conducted for data triangulation purposes. We decided to sample two classes of the 1<sup>st</sup> Senior High School of Preveza, Greece, a total of 50 teenage students, whose median age was 15.5, combining convenience and purposive sampling. It was made clear that their participation in the research was optional, and, though they were encouraged to see it as an enriching experience, had absolutely no impact on the marking scheme. The school administration and the parents were informed and gave their consent, and the anonymity of the respondents was ensured and protected.

## 2.2 The research instruments

### 2.2.1 The questionnaires

A questionnaire was used (Appendix II, 2.1), based on the Scale of Ethnocultural Empathy (SEE), "a self-report instrument" designed to measure empathy toward groups or individuals of diverse racial and ethnic backgrounds (Wang *et al.*, 2003 p.221). The SEE is considered a reliable and valid questionnaire and constitutes the first empirical measure supporting the theoretical construct of empathy in multicultural settings, providing unique contribution to the relevant literature (*ibid*). It is based on Ridley and Lingle's (1996 p.32) model, which perceives cultural empathy as a "learned ability" that combines empathic emotions, intellectual empathy, and the interplay of those two. The SEE, slightly adapted for the context of our research, comprises the main part of the questionnaire, while, as explained below, three more parts were included. Part A collected demographic data, regarding the students' nationalities, mother tongues, genders, age, level of English, and knowledge of other languages. Part B explored the four components of empathetic multicultural awareness: Empathic Feeling and Expression, Empathic Perspective Taking, Acceptance of Cultural Differences, and Empathic Awareness. Part C offered insight in the learning context, regarding students' wants and lacks in learning and usage, classroom routines, instructional methods and learning styles, as well as opportunities to interact with culture. Part D collected feedback on the survey itself. The questionnaire was translated into Greek and then backtranslated into English for disambiguation purposes. It was then piloted successfully in a group of five volunteers who were not part of the sample. The piloting phase did not result in any further adjustments.

### 2.2.2 The syllabus

The syllabus was designed with the aim to develop students' ICC alongside their empathetic multicultural awareness. Decisions were made based on the literature regarding available models of ICC, the information gathered from the pre-syllabus collected questionnaires, and the three-step spiral plan, inspired by ideas encountered in a series of *Edutopia* (2014) articles (fig.2), designed in an effort to enhance empathy in the ELT classrooms through educational practices. The next step was to synthesize the main points for action and identify possible constraints in order to circumvent those (Long, 1997). Finally, Deardorff's (2006 p.198) process ICC model was chosen due to its affinity with the three-step plan.



The materials used were the newly introduced coursebooks for High Secondary School, the No Project (App. III, 3.2) materials and lesson plans (approved by the University of Nottingham Rights lab, and nominated finalist for the 2020 ELTons awards for innovation in teaching resources by the British Council), as well as teacher-devised supplementary tasks and activities (App. III, 3.1).

### 2.2.3 The interviews

The semi-structured interview was selected offering an “emic”, i.e. the insider’s, perspective (Creswell, 1998 p.242) on the issue under investigation. Throughout the process, participants were perceived as repositories of information (Douglas, 1985), unfolding their attitudes, feelings, values, perceptions, and understandings.

The interviewees were 4 female and 2 male volunteers from the sample. The duration of each interview was 20-25 minutes. They were conducted through Skype, due to social distancing measures at the time, and detailed note keeping took place. Assurances of confidentiality and non-traceability were provided.

## 3. Project context and research findings

### 3.1 Unforeseen constraints

The syllabus was designed to cover 16 teaching weeks between October 2019 and April 2020. This time span would be adequate to conduct the PAR research, allowing for scheduled interruptions due to holidays and excursions, as well as unscheduled possible days off. A pre- and post-PAR empathetic multicultural awareness assessment would take place before and after the project, in search of differences in the sample’s empathy index.

However, the unforeseeable variable that affected the schedule was the outbreak of the coronavirus pandemic that resulted in a general lockdown and the sudden announcement that schools were closing, with our classes of interest remaining at home between March 10 and May 18 2020, and attending online lessons. As in most European countries, Greek schools are heavily analogue, with few plans or resources in place to shift to online teaching, which did not seem a promising basis for remote learning. The situation called for an immediate methodological adaptation of our research, presenting us with a number of constraints, as the virtual community framework would replace the physical environment of the classroom, which had already become our safe space of interaction. This change created a number of difficulties with repercussions evident in students’ psychological and emotional state.

Thankfully, our syllabus had an incorporated online component, and we managed to work with satisfactory participation through the Ministry-approved synchronous and asynchronous platforms. The pre-PAR questionnaire was distributed in the classroom, while the post-PAR one was conducted online, as were the semi-structured interviews.

### 3.2 Questionnaire findings

#### 3.2.1 Students as ethnographers, and teaching context

The first part of the questionnaires (Appendix II, 2.2) focused on eliciting personal and demographic data, while Part C examined learners as ethnographic researchers (Roberts, Byram, Barro, Jordan, & Street, 2001), focusing on their perception of EFL teachers’ intercultural sensitivity and culturally responsive practices and thus gaining insight into the learning context (Dornyei, 2007; Roberts *et al.*, 2001). The learners acknowledged that they get encouraged to explore various cultures (74%), challenge stereotypes (88%), make comparisons between cultures (82%), encounter beliefs, values, customs and behaviors across cultures (80%), and even discover hidden cultural symbols in teaching materials (64%).

Notably, the findings reveal that the State School offers an overall positive learning experience, the psychosocial dimension is nurtured, as the majority tends to feel safe (88%) and respected (80%) in the classroom, and the learners generally feel free to make mistakes (62%). Examining the real-life needs of students, both receptively and productively, it emerges that a high percentage of learners most often use the language to understand culturally-bound aspects of English: lyrics of songs (96%), websites (96%), and films (94%).

#### 3.2.2 Empathetic multicultural awareness data

**Table 1: Questionnaire findings**

Item	Before				After			
	No	Mostly no	Mostly yes	Yes	No	Mostly no	Mostly yes	Yes
<b>Empathic Feeling and Expression</b>								
30. When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group.	22%	22%	40%	16%	6.5%	25.8%	38.7%	29%
21. I don't care if people make racist statements against other racial or ethnic groups. (R)	58%	30%	10%	2%	83.9%	16.1%		
16. I rarely think about the impact of a racist or ethnic joke on the feelings of people who are targeted. (R)	42%	26%	10%	22%	38.7%	51.6%	9.7%	
23. When other people struggle with racial or ethnic oppression, I share their frustration.		20%	48%	32%			9.7%	90.3%
14. I feel supportive of people of other racial and ethnic groups, if I think they are being taken advantage of.	6%	4%	52%	38%			9.7%	90.3%
12. I share the anger of those who face injustice because of their racial and ethnic backgrounds.	4%	12%	50%	34%			16.1%	83.9%
26. I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race or ethnicity).	4%	14%	36%	46%			6.5%	93.5%
11. When I know my friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them.	2%	8%	16%	74%		6.5%	29%	64.5%
15. I get disturbed when other people experience misfortunes due to their racial or ethnic backgrounds.	14%	16%	28%	42%	6.5%	6.5%	12.9%	74.2%
3. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.	12%	12%	44%	32%			22%	40%
22. When I see people who come from a different racial or ethnic background succeed in the public arena, I share their pride.	2%	16%	32%	50%			25.8%	74.2%
17. I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds. (R)	44%	30%	18%	8%	48.4%	41.9%	9.7%	
9. I seek opportunities to speak with individuals of other racial or ethnic backgrounds about their experiences.	8%	20%	34%	38%		6.5%	64.5%	29%
13. When I interact with people from other racial or ethnic backgrounds, I show my appreciation of their cultural norms.		4%	30%	66%			48.4%	51.6%
18. I express my concern about discrimination to people from other racial or ethnic groups.	10%	24%	38%	28%		9.7%	32.3%	58.1%
<b>Empathic Perspective Taking</b>								
19. It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own.	10%	24%	38%	28%		9.7%	32.3%	58.1%
31. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day to day lives. (R)	10%	34%	10%	16%	48.4%	22.6%	29%	
28. It is difficult for me to put myself in the shoes of someone who is racially and/or ethnically different from me. (R)	22%	22%	40%	16%	22.6%	45.2%	22.6%	9.7%
4. I know what it feels like to be the only person of a certain race or ethnicity in a group of people.	34%		22%	44%	6.5%	32.3%	38.7%	22.6%
6. I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds.	14%	16%	28%	42%	6.5%	6.5%	12.9%	74.2%
29. I feel uncomfortable when I am around a significant number of people who are racially/ethnically different than me. (R)	28%	38%	22%	12%	58.1%	41.9%		
2. I don't know a lot of information about important social and political events of racial and ethnic groups other than my own. (R)	16%	40%	30%	14%	58.1%	41.9%		
<b>Acceptance of Cultural Differences</b>								
10. I feel irritated when people of different racial or ethnic backgrounds speak their language around me. (R)	66%	22%	6%	6%	71%	12.9%	6.5%	9.7%
1. I feel annoyed when people do not speak my mother tongue with an accent (R)	70%	10%	16%	4%	67.7%	9.7%	12.9%	9.7%
5. I get impatient when communicating with people from other racial or ethnic backgrounds, regardless of how well they speak my mother tongue. (R)	62%	18%	8%	12%	67.7%	22.6%	6.5%	3.2%
27. I do not understand why people want to keep their indigenous racial or ethnic cultural traditions instead of trying to fit into the mainstream. (R)	46%	28%	14%	12%	58.1%	35.5%	6.5%	
8. I don't understand why people of different racial or ethnic backgrounds enjoy wearing traditional clothing. (R)	50%	26%	18%	6%	51.6%	35.5%	3.2%	9.7%
<b>Empathic Awareness</b>								
25. I am aware of how society differentially treats racial or ethnic groups other than my own.	4%	6%	44%	46%			12.9%	87.1%
24. I recognize that the media often portrays people based on racial or ethnic stereotypes.	10%	6%	38%	46%			3.2%	96.8%
20. I can see how other racial or ethnic groups are systematically oppressed in our society.	8%	8%	50%	34%			19.4%	80.6%
7. I am aware of institutional barriers (e.g., restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own.	10%	10%	34%	46%			25.8%	74.2%

Note: Reverse-scored items are indicated (R).

Part B of the questionnaire places emphasis on how learners encounter ‘otherness’, and the results of the empathetic multicultural awareness assessment. The statistical analysis was completed in June; the computer-coded data were analyzed using the Statistical Package for the Social Sciences (SPSS). Table 1 depicts the students’ responses before and after the intervention.

Higher levels of empathic feeling and expression are manifested after the intervention, while the same occurs for empathic perspective taking. Moreover, the intervention shows a tendency to enhance acceptance of cultural differences and empathic awareness.

Correlating age with some statements, it seems that there is no significant correlation, since  $sig > 0.05$  for all the cases, so age does not affect students’ attitudes, as shown below in Table 2. Moreover, correlating gender with some statements, it seems that there is no significant correlation, since  $sig > 0.05$  for all the cases, so gender does not affect students’ attitudes, as shown in Table 3.

**Table 2: Age correlation**

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
[I feel annoyed when people speak my mother tongue with an accent]	Between Groups	3,027	3	1,009	,906	,451
	Within Groups	30,069	27	1,114		
	Total	33,097	30			
[I am aware of institutional barriers (e.g., restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own]	Between Groups	,199	3	,066	,313	,816
	Within Groups	5,736	27	,212		
	Total	5,935	30			
[I get disturbed when other people experience misfortunes due to their racial or ethnic backgrounds]	Between Groups	,057	3	,019	,193	,900
	Within Groups	2,653	27	,098		
	Total	2,710	30			
[It is easy for me to understand what it would feel like to be a person of a1ther racial or ethnic background other than my own]	Between Groups	3,760	3	1,253	1,403	,263
	Within Groups	24,111	27	,893		
	Total	27,871	30			
[When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group]	Between Groups	1,460	3	,487	,565	,643
	Within Groups	23,250	27	,861		
	Total	24,710	30			

**Table 3: Gender correlation**

Chi-squared			
	df	Chi-squared	Sig.
[I feel annoyed when people speak my mother tongue with an accent]	3	4,514	,211
[I am aware of institutional barriers (e.g., restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own]	3	,256	,613
[I get disturbed when other people experience misfortunes due to their racial or ethnic backgrounds]	3	,188	,665
[It is easy for me to understand what it would feel like to be a person of a1ther racial or ethnic background other than my own]	3	2,552	,466
[When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group]	3	6,885	,076

**3.2.3 Interview findings**

A variety of question types were asked in order to maximize interaction and obtain “dialogical conversations” (Pavlidou, 2011 p.138), where the interviewer and interviewee were in confidence and collaborated more openly. For disambiguation purposes a short briefing at the beginning and a debriefing at the end, where the main points were summarized and further comments invited, took place.

During the interview, participants were asked to reflect and comment on their cultural knowledge, linguistic competence, motivation, identity issues, and possible changes in their beliefs, or future actions. The discussion concentrated on the participants’ learning experience and emerging opportunities to share new cultural discoveries and reconsider their significance in an inviting, non-threatening space.

They admitted that at the beginning of the project they would identify culture as a compilation of Big C elements, represented in subjects included in the curriculum, dealt with in their coursebooks, while they soon started to discern examples of little c features in their classroom context, as well as in their out-of-school surroundings. They emphasized the significance of values, customs, and habits in the formation of cultural identity. When asked whether they can detect cultural stereotypes, four out of six said that they realized how much unfiltered information they had been influenced by, while five of them agreed that the roots of racism are still hard to eradicate. They confirmed that they learned their cultures better through comparison with other cultures, and identified elements constituting their cultural identities. They believed to have benefitted a lot from the tasks that required collaboration. That being said, only one out of the six students expressed disbelief that his intercultural competence had been enhanced.

They all showed a clear understanding of the model of the intercultural speaker and agreed that it represents “realistic objectives”, “useful application of the language” and “matches their personalities”. When asked to reflect on the stages of the followed syllabus, the majority pointed out the trust-building phase (stage 1 of the three-step plan) was crucial, as they felt more comfortable than before in the classroom, and more importantly “safe, respected, not afraid to make mistakes”.

They all agreed to a certain extend that the physical ELT classroom could work as a safe space where cultures can be explored, and cultural identities constructed and reflected upon, provided that trust has been established and mistakes tolerated. However, one of the students expressed some skepticism claiming that “theory does not always become practice, and the ability to share views openly depends a lot on the student’s personality.”

Regarding the transition to online teaching, opinions were divided. Three of the students described online classes as an “overall enjoyable experience”, they could attend school “from the comfort of their home”, admitting that they found it relaxing to be able to “hide easily” if needed, in order to “take a phone call, or eat something”, by feigning technological issues. However, they admitted that the transition would not have been as easy, if trust had not been built in the physical classroom first. On the other hand, the remaining students stated that some of their friends, as well as themselves, found it embarrassing to share their personal spaces, such as their bedrooms, or that their families were being overheard in the background.

Delving into the second stage of the syllabus, namely the phase of engagement, the students talked mostly about The No Project lessons (see Appendix III, 3.2) using the expressions “powerful”, “eye-opening”, “overwhelming”, “serious stuff”, and even “life-changing”. They said that the content was motivating, unusual and intriguing. When asked whether it helped them become more aware of social injustice, and recognize human trafficking and child exploitation as crimes, they all answered affirmatively; moreover, one of the students said that “once you see something, you can never un-see it. You may choose to close your eyes, but you can’t say that you don’t know”, revealing a turning point towards developing either true empathy, or the conscious decision to allow perpetuation of injustice by remaining indifferent.

Exploring their perception of any kind of barriers between their classroom and the outside world there was a variety of answers, the common denominator being that the classroom is a protected space, while the outside world, whether “real” or “virtual” is unpredictable. All but one stated their belief that education can bring changes to the world and their recent lockdown experience with its positive impact on the natural environment gave them a glimpse of hope for a better future, if action is taken. Further questioning about their willingness, or reluctance, to take action as citizens-of-tomorrow manifested a pro-action attitude, either by joining a cause or, by being more careful when buying items: they said that they “had not thought about ethical sourcing” before, but now they feel they need more information about the origin of “what they spend money on”.

Hopefully, developing high levels of empathy may have some ameliorating effect on the impact and morals of the market- in fact it could lead to creating ethical consumers.

### **3.2.4 Observation data**

Just before bringing the interviews to an end, notes and thoughts from the in-class observation were shared and feedback was requested. They generally agreed on the interpretation of the process, their group dynamics, and their roles in the construction of the intercultural space.

## **4. Teaching for change**

### **4.1 Discussion points**

Our research findings support the idea that cultural identity, concealed under layers of acquired identities over time, surfaces through involvement with contexts that may question established concepts and attitudes, leading to identity changes or adaptations. Thus, the Intercultural space is co-constructed by the interactants during their involvement with diverse perspectives and contexts, as a place where individuals can understand themselves and the other, and express tolerance and empathy.

As communities and individuals usually establish their cultural identities through comparison with “others”, the research participants became aware of who and what they were and were not. Comparison, affirmation, or negation are important means of shaping cultural identities, as are spatio-temporal elements, i.e. the way time and space “are perceived, understood and interpreted” (Petkova, 2005 p.22), a factor that prominently came to light during the covid-19 lockdown period. A point for teachers to bear in mind is that the internet imposes a new perception of time and space through virtual communities, which can seriously affect the formation of cultural identities. The global web, “a dynamic process, restructuring time and space, [...] embodies [...] new practices and produces new discourses of identity” (Stohl, 2005 p.248). The host culture complex challenges the concept of homogenous cultures, and accommodates a variety of constantly changing cultures within any community, and the multiplicity of cultural identities which belong to us all, thus rejecting the mono-cultural approach as outdated (Kramsch, 1998; Eagleton, 2000).

Empathy, besides being one of the desirable 21<sup>st</sup> century transversal skills currently incorporated in most leadership and management skills development programs, represents the frequently missing link between the cognitive and affective aspects in the ICC-based learning process. The literature suggests that empathy plays a significant role in intercultural education because it is typically associated with the ability to view one’s own culture from the viewpoint of outsiders (Deardorff 2006; Kramsch, 2011).

Deardorff's process model for ICC development cultivates requisite high-order skills as categorized in Bloom's taxonomy (1956), which is evident in all stages, such as the abilities to analyze, interpret, evaluate, relate, adapt, withhold judgment. Moreover, Bloom's taxonomy provides a useful framework for syllabus design, and has been used as a checklist during the creation of our activity components. Equivalence and complementarity between Deardorff's process model and the three-step plan for empathy is easily discernible in three out of the four in-feeding phases. However, Deardorff's internal outcome, which comprises qualities of adaptability, flexibility and empathy, is not always easily discernible. It was during the interviews, where participants were required to articulate their thinking process, that students showed signs of flexibility and empathy by acknowledging social groups and by emphasizing the idea of respect and the need for- and benefits from- diverse cultures, while maintaining one's identity. We contend that, as a result of the teaching and learning process, the interrelation between the syllabus and the co-construction of the Intercultural space has been clearly established.

The change of goal from the native speaker to the intercultural speaker should not be seen as lowering the standards of achievement expected of the language learner. In fact, the relevant literature argues that becoming an intercultural speaker may be more complex and demanding than achieving the level of a native speaker, since the former is a dynamic concept which has no final goal (Jaeger 2001 p.53). The intercultural speaker can "discover and relate to new people from other contexts" (Byram & Fleming, 1998 p.9) due to an ability to engage with complexity and multiple identities (Byram, 1997). Moreover, the learner is placed at the center of the learning process, aiming for the widely adopted learner-centered methodology (Steele, 1996 p.79).

#### **4.2 The ELT teacher's role**

Teachers' empathy seems a pivotal attribute that enables them to address the growing diversity in most educational milieus (McAllister & Irvine, 2000) by recognizing feelings of failure and alienation generated in school, and trying to compensate for that by building trust, security and enthusiasm (Cooper, 2011 p.121). Therefore, empathic teaching is even more vital for students with a non-native language in large classes.

The process of L2 learning and teaching, as suggested in Critical pedagogy, should be placed in the social context and "interrogated in relation to power" (Canagarajah, 2005 p.931), "with a political conscience" (Pennycook, 2004 p.784). Teachers should focus on issues of diversity, and critically question any concept or way of thinking (Holliday, 2005), thus becoming "agents of social change" (Kramsch, 1995 p.91) with a great social and political responsibility. Their role is to help students explore the 'possibilities for alternative futures' (Pennycook, 2006 p.61), in a "third space" (Kramsch, 1995 p.89) where they can accommodate their unique identities, making them aware of ideologies and demystifying their influence on identity construction. For all these reasons, the social role of language teachers, as "visible social actors [...] committed to promoting equity" (Jokikokko, 2005 p.72), has become particularly important.

#### **4.3 Implications for teacher education and suggested further research**

Teacher education should incorporate competencies EFL teachers need to have in order to help EFL learners develop their ICC skills. To achieve autonomy, skills which typically belong to Cultural studies, such as critical reading, ethnography, research, and comparing, should be transferred to teacher education as a part of a requisite module on Intercultural approaches to the teaching of English. EFL practitioners can then use this knowledge to drive the exploration of target and home societies, and offer the learners guidance towards understanding culturally-influenced differences and similarities, and move from an ethnocentric perspective on otherness to an ethnorelative one. Techniques such as the use of critical incidents, the cultural assimilator method, or cultural brain games in the classroom can help dissolve stereotypes, prejudices and racism. In our case, the No Project Autonomous Learning Resources provided students with the opportunity to develop skills that enabled them to self-direct their learning, manifesting signs that they took agency over it, while in the process understood more about how they learn, what they like, and the kind of support they need, achieving a degree of learner autonomy (Holec, 1979; 1981).

Access to open free, online educational resources and digital learning platforms for teachers and students could be part of the solution, but for schools to succeed, teachers will also need training and support in ICT. Moreover, teachers should not assume that students have the skills required for distant learning, such as the ability to automatically read, interpret, and reply to textual information, but instead guide them through new text types and literacies. Kramsch (2011 p.360) argues that online reading, besides linguistic knowledge, necessitates a number of paralinguistic skills, such as deciphering if the information is reliable, identifying the source, and establishing their motive. In addition to ethnographic skills and the practical research skills allied to them, the principles of ethnography can be applied to texts as well as contexts in critical reading skills. Teachers

should encourage learners to use these skills and act as ethnographers in the classroom, without fearing to hand over some of their authority, as they slip into the role of mediators or facilitators. Embracing Computer-mediated intercultural communication (CMIC) projects could place language learning within a more broadly-scoped learning experience (Kern, Ware, & Warschauer, 2004).

A final point under consideration is the psychological reverberations of the recent covid-19 outbreak on educators, learners, and families. E-learning may continue to be associated with lockdowns, frustration, economic insecurity, medical concerns, all of which may have affected the participants' empathic capacity in positive or negative ways. TV spots offering psychological support, and helplines for potential domestic abuse victims could be reminders of the attitude supported in this article: the critical importance of school not just as a place for learning, but of socialization, care, coaching, community, and shared space. Perhaps, educators should try to make the most of the "E" in E-learning, not just by improving their ICT skills, but by including Empathy in education, aiming for a culturally sensitive pedagogy. The Methodology component of teacher education should focus on providing teachers with knowledge and skills that will allow context-sensitive methodological choices regarding ICC integration in syllabus design and lesson planning.

Our research suggests that empathy influences the learning experience, therefore it is necessary for teacher emotion to be taken into account in teacher education and CPD, to develop interculturality and intercultural empathy. Further research on how in- or pre-service EFL teachers are supported to think about communication of emotion across cultures is recommended.

### Concluding remarks

The new educational model that we created and applied to combine ICC and Empathy development in the ELT classroom proved also to be a valuable research tool. Moreover, the researchers/practitioners' efforts to devise and implement a context-sensitive syllabus that would connect teaching practices to the learners' social context, inspiring action, and bringing change, has been consistent with Byram's view that "the dichotomy of 'classroom' and 'real world' is a false one" (1997 p.46).

In order for teachers to have an educative effect (Hall & Taylor 1996) on their students, i.e. "an education in democratic citizenship" that goes beyond the boundaries of a book, or a classroom (Dyck, 2009 p.540), Aloni (2011), outlined three traits of a teacher: interpersonal trust, cultural idealism that inspires respect and openness to 'otherness', and personality that leads by example and inspires students to be their best selves. Along the same line, Fines (2007) argues that a teacher is a humanizer when students' rights and personalities are respected, their strengths emphasized, and their identities protected. The above characteristics and suggestions for introducing cultural sensitivity in the ELT classroom are catered for in the proposed ICC/Empathy development model.

EFL teacher education should involve "broadening teachers' understanding and ability to think, communicate, and interact in culturally different ways and from multiple perspectives" (Cushner & Mahon, 2009 p.319). A necessary pre-requisite would be a reform of both EFL curricula and EFL teacher education to help them gain the necessary knowledge and skills to teach ICC.

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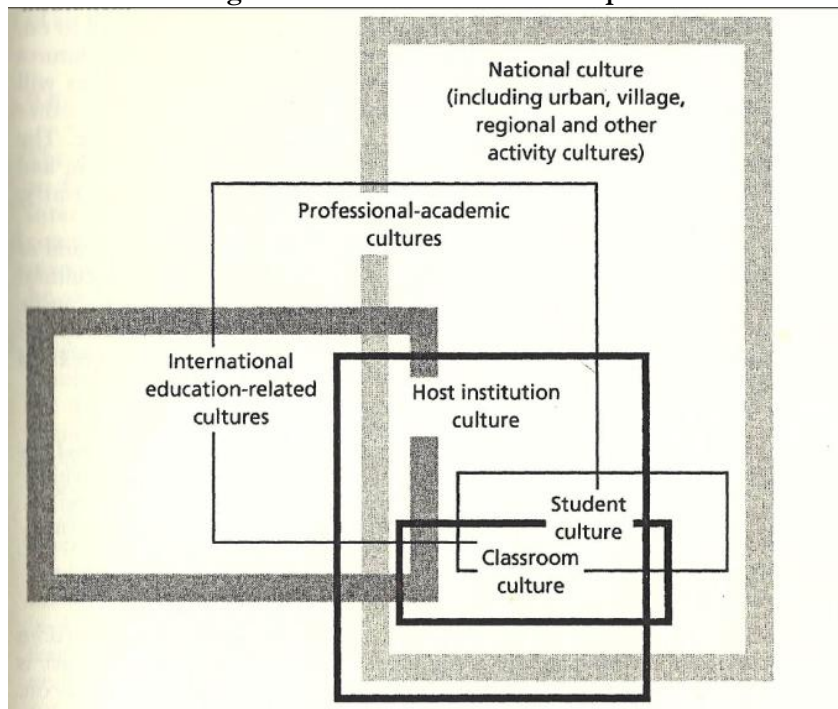
Appendix I: Theoretical figures

Figure 4: The iceberg concept of culture



Retrieved from: [https://www.tes.com/lessons/pNYwBiFBu\\_OGqQ/what-is-culture](https://www.tes.com/lessons/pNYwBiFBu_OGqQ/what-is-culture)

Figure 5: The Host Culture Complex

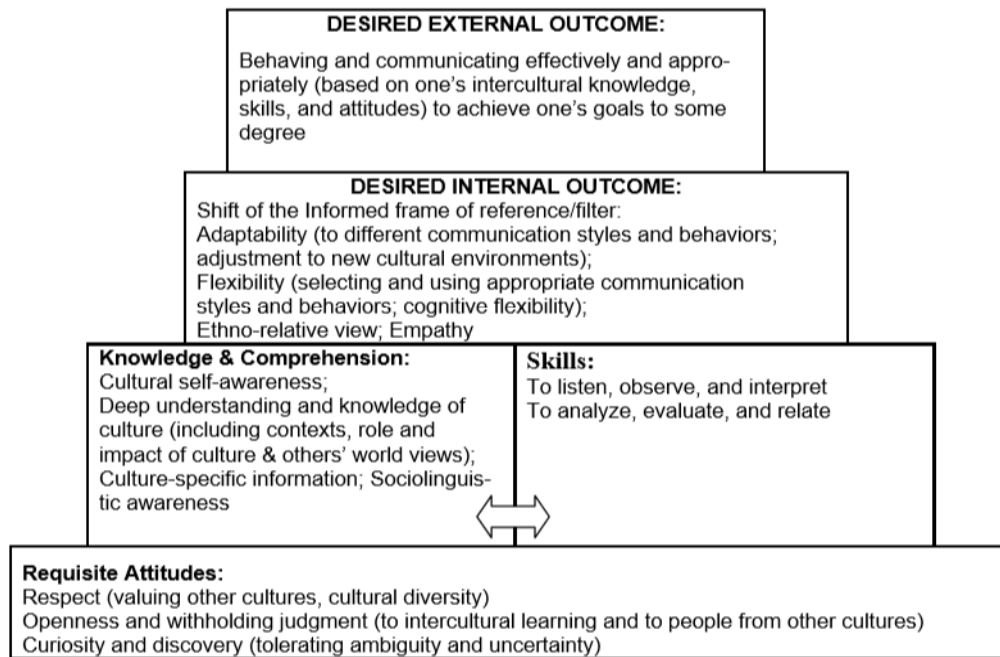


Retrieved from: <https://sojourningelts.wordpress.com/theories/host-culture-complex-holliday-1994/>

Figure 6: Negotiated Techno-ethics principles

- Inclusivity vs Digital Divide
- Protection of Identity and Reputation
- Protection of Privacy vs over-exposure
- Safety vs Cyber-criminality
- Consideration of psychological impact
- Respect of copyright
- Altruism
- Healthy rivalry vs Competitiveness

Figure 7: Deardorff's pyramid model of ICC (2004)



Retrieved

from: [https://www.researchgate.net/publication/323158045\\_Technology\\_Enhanced\\_Learning\\_TEL\\_Intercultural\\_Competence\\_A\\_Phenomenological\\_Exploration\\_of\\_Trainees%27\\_Experiences\\_within\\_Global\\_Virtual\\_Training\\_Environments/figures?lo=1](https://www.researchgate.net/publication/323158045_Technology_Enhanced_Learning_TEL_Intercultural_Competence_A_Phenomenological_Exploration_of_Trainees%27_Experiences_within_Global_Virtual_Training_Environments/figures?lo=1)

## Appendix II: Research tools and graphs

### 2.1 Questionnaire

Dear Student,

This questionnaire will help us, your teachers, understand how you feel as a learner of English in Greece, as well as a global citizen who interacts with learners from different cultural or ethnic backgrounds. Hopefully, it will also help you reflect on your thoughts and emotions regarding your societal, cultural and learning environment. The results will be analyzed for research purposes and incorporated in a M.Ed. in TESOL dissertation, part of the Hellenic Open University post-graduate programme.

Please, **read carefully** before you answer.

Answer **about yourself** - how you feel, what you think, what you do; there are no right or wrong answers. In this way, it will help us become better teachers and help you learn the language in ways that you will find more appealing and effective. You do not need to write your name – all information is confidential. However, please use a password that you can later repeat in other questionnaires that may be included in our research. The Questionnaire consists of 39 items written both in English and Greek for your convenience, followed by a brief Questionnaire Evaluation.

Private Password:

**A) Personal Data**

Please, read and complete/circle.

I am ..... years old.

I am a: Boy/ Girl

I have	0	1	2 or more	siblings
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My mother tongue is: Greek/ Other

I have been learning English for ..... years.

I am having out of school English lessons: Yes/No

I have an English language competence certificate: Yes/No





If yes, please specify the level:





A1 A2 B1 B2 C1 C2





I have studied foreign languages besides English: Yes/No





If yes, please specify:.....

**B) Attitudes (feelings, beliefs)**





		yes 	mostly yes 	mostly no 	no 
1	I feel annoyed when people speak my mother tongue with an accent. <i>Ενοχλούμαι όταν οι άνθρωποι μιλούν τη γλώσσα μου με ξενική προφορά.</i>				
2	I don't have a lot of information about important social and political events of racial and ethnic groups other than my own <i>Δεν κατέχω πολλές πληροφορίες για σημαντικά κοινωνικά και πολιτικά γεγονότα φυλετικών και εθνολογικών ομάδων διαφορετικών από τη δική μου</i>				
3	I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own. <i>Συγκινούμαι από ταινίες και βιβλία για μεροληπτικές διακρίσεις που αντιμετωπίζουν φυλετικές και εθνολογικές ομάδες διαφορετικές από τη δική</i>				

	μου				
4	I know what it feels like to be the only person of a certain race or ethnicity in a group of people  Γνωρίζω πώς αισθάνεται κανείς όταν είναι το μοναδικό άτομο μιας συγκεκριμένης φυλής ή εθνότητας σε μια ομάδα ανθρώπων				
5	I get impatient when communicating with people from other racial or ethnic backgrounds, regardless of how well they speak my mother tongue.  Γίνομαι ανυπόμονος όταν επικοινωνώ με άτομα με διαφορετικό φυλετικό ή εθνολογικό υπόβαθρο, ανεξάρτητα από το πόσο καλά μιλούν τη γλώσσα μου.				
6	I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds  Μπορώ να συμμεριστώ την αγανάκτηση που κάποιοι αισθάνονται έχοντας λιγότερες ευκαιρίες εξαιτίας του φυλετικού ή εθνολογικού τους υποβάθρου				
7	I am aware of institutional barriers (e.g., restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own  Είμαι ενήμερος/η για τα θεσμικά εμπόδια (π.χ. περιορισμένες ευκαιρίες για επαγγελματική προαγωγή) που προωθούν διακρίσεις εις βάρος φυλετικών ή εθνολογικών ομάδων διαφορετικών από τη δική μου				
		yes 	mostly yes 	mostly no 	no 
8	I don't understand why people of different racial or ethnic backgrounds enjoy wearing traditional clothing  Δεν καταλαβαίνω γιατί άνθρωποι με διαφορετικό από το δικό μου φυλετικό ή εθνολογικό υπόβαθρο αρέσκονται στο να φορούν παραδοσιακό ρουχισμό				
9	I seek opportunities to speak with individuals of other racial or ethnic backgrounds about their experiences  Επιδιώκω ευκαιρίες να συνομιλώ με άτομα διαφορετικού φυλετικού ή εθνολογικού υποβάθρου σχετικά με τις εμπειρίες τους				
10	I feel irritated when people of different racial or ethnic backgrounds speak their language around me  Εκνευρίζομαι όταν άτομα διαφορετικού φυλετικού ή εθνολογικού υποβάθρου μιλούν στη δική τους γλώσσα γύρω μου				





11	<p>When I know my friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them</p> <p>Όταν γνωρίζω ότι οι φίλοι μου τυχάνουν άδικης μεταχείρισης εξαιτίας του φυλετικού ή εθνολογικού τους υποβάθρου, τους υπερασπίζομαι</p>				
12	<p>I share the anger of those who face injustice because of their racial and ethnic backgrounds</p> <p>Συμμερίζομαι το θυμό αυτών που αντιμετωπίζουν αδικία εξαιτίας του φυλετικού και εθνολογικού τους υποβάθρου</p>				
13	<p>When I interact with people from other racial or ethnic backgrounds, I show my appreciation of their cultural norms</p> <p>Όταν αλληλοεπιδρώ με άτομα με διαφορετικό φυλετικό ή εθνολογικό υπόβαθρο, δείχνω την εκτίμησή μου για τα πολιτισμικά τους ήθη</p>				
		yes 	mostly yes 	mostly no 	no 
14	<p>I feel supportive of people of other racial and ethnic groups, if I think they are being taken advantage of</p> <p>Λισθάνομαι υποστηρικτικός/ή προς άτομα άλλης φυλετικής ή εθνολογικής ομάδας, αν θεωρώ ότι κάποιοι τα εκμεταλλεύονται</p>				
15	<p>I get disturbed when other people experience misfortunes due to their racial or ethnic backgrounds</p> <p>Αναστατώνομαι όταν άνθρωποι βιώνουν δυστυχίες εξαιτίας του φυλετικού ή εθνολογικού τους υποβάθρου</p>				
16	<p>I rarely think about the impact of a racist or ethnic joke on the feelings of people who are targeted</p> <p>Σπάνια σκέφτομαι τον αντίκτυπο ενός ρατσιστικού αστείου στα συναισθήματα των ανθρώπων που στοχοποιούνται από αυτό</p>				
17	<p>I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds</p> <p>Δεν είναι πιθανό να συμμετάσχω σε εκδηλώσεις που προωθούν ίσα δικαιώματα για άτομα κάθε φυλετικού και εθνολογικού υποβάθρου</p>				
18	<p>I express my concern about discrimination to people from other racial or ethnic groups</p> <p>Εκφράζω την ανησυχία μου για τις διακρίσεις σε βάρος ανθρώπων από άλλες φυλετικές ή εθνολογικές ομάδες</p>				





19	It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own  Μου είναι εύκολο να καταλάβω πώς θα ένιωθα αν ήμουν άτομο διαφορετικού από το δικό μου φυλετικού ή εθνολογικού υποβάθρου				
20	I can see how other racial or ethnic groups are systematically oppressed in our society  Μπορώ να δω πώς άλλες φυλετικές ή εθνολογικές ομάδες καταπιέζονται συστηματικά στην κοινωνία μας				
		yes  	mostly yes  	mostly no  	no  
21	I don't care if people make racist statements against other racial or ethnic groups  Δεν νοιάζομαι αν κάποιος κάνουν ρατσιστικές δηλώσεις ενάντια σε άλλες φυλετικές ή εθνολογικές ομάδες				
22	When I see people who come from a different racial or ethnic background succeed in the public arena, I share their pride  Όταν βλέπω ανθρώπους που προέρχονται από ένα διαφορετικό φυλετικό ή εθνολογικό υπόβαθρο να επιτυγχάνουν στο δημόσιο στίβο, συμμερίζομαι την υπερηφάνειά τους				
23	When other people struggle with racial or ethnic oppression, I share their frustration  Όταν άλλοι άνθρωποι αντιμετωπίζουν φυλετική ή εθνολογική καταδυνάστευση, συμμερίζομαι την αγανάκτησή τους				
24	I recognize that the media often portrays people based on racial or ethnic stereotypes  Αναγνωρίζω ότι τα μέσα (ΜΜΕ) συχνά απεικονίζουν/σκιαγραφούν άτομα με βάση φυλετικά ή εθνολογικά στερεότυπα				
25	I am aware of how society differentially treats racial or ethnic groups other than my own  Είμαι ενήμερος για το πώς η κοινωνία συμπεριφέρεται σε φυλετικές ή εθνολογικές ομάδες διαφορετικές από τη δική μου				
26	I share the anger of people who are victims of hate crimes (e.g. intentional violence because of race or ethnicity)  Συμμερίζομαι το θυμό των ανθρώπων που είναι θύματα εγκλημάτων μίσους (π.χ. βία εκ προθέσεως εξαιτίας της φυλής ή της εθνότητας)				
27	I do not understand why people want to keep their indigenous racial or ethnic cultural traditions instead of trying to fit into the mainstream  Δεν καταλαβαίνω γιατί κάποιοι άνθρωποι θέλουν να διατηρούν τις γηγενείς φυλετικές ή εθνολογικές τους παραδόσεις, αντί να ενσωματωθούν στο κυρίαρχο ρεύμα				











		yes 	mostly yes 	mostly no 	no 
28	It is difficult for me to put myself in the shoes of someone who is racially and/or ethnically different from me  Είναι δύσκολο για μένα να μπω στη θέση κάποιου που είναι φυλετικά και/ή εθνολογικά διαφορετικός από μένα				
29	I feel uncomfortable when I am around a significant number of people who are racially/ethnically different than me  Νιώθω άβολα όταν περιτριγυρίζομαι από σημαντικό αριθμό ανθρώπων που είναι φυλετικά/εθνολογικά διαφορετικοί από μένα				
30	When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group  Όταν ακούω κάποιους να λένε ρατσιστικά αστεία, τους λέω ότι αισθάνομαι προσβεβλημένος μολονότι δεν αναφέρονται στη δική μου φυλετική ή εθνολογική ομάδα				
31	It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day to day lives  Μου είναι δύσκολο να συσχετιστώ με αφηγήσεις στις οποίες κάποιοι μιλούν για φυλετικές ή εθνολογικές διακρίσεις που βιώνουν στην καθημερινότητά τους				

**C) The Learning Context**




		ye 	mostl y yes 	mostl y no 	no 
3 2	<b>I am learning English because:</b> <b>Μαθαίνω Αγγλικά γιατί:</b>				
a	- I like it / Μου αρέσουν				

<b>b</b>	- I will need it in the future/ Θαμουχρειαστούνστομέλλον				
<b>c</b>	- my parents want me to/Το θέλουν οι γονείς μου				
<b>d</b>	- it is an international language/Είναι διεθνήςγλώσσα				
<b>e</b>	- Ineediteveryday/ Μου χρειάζονται καθημερινά				
<b>f</b>	- my friends are learning English/Μαθαίνουνοι φίλοι μου				
<b>g</b>	-I want to study abroad/Θέλω να σπουδάσω στο εξωτερικό				
<b>h</b>	- only to get a certificate /Θέλωμόνοένα πιστοποιητικό				
<b>3</b>	<b>In my English classroom at school:</b>				
<b>3</b>	<b>Στην τάξη μου των Αγγλικών στο σχολείο:</b>				
<b>a</b>	- I feel free to make mistakes/Αισθάνομαιάνετανακάνωλάθη				
<b>b</b>	- we have a strong group spirit /Έχουμεισχυρόομαδικό πνεύμα				
<b>c</b>	- I feel nervous when I try to speak/Αισθάνομαι αμηχανία όταν προσπαθώ να μιλήσω				
<b>d</b>	- myroleisimportant/Ο ρόλος μου είναι σημαντικός				
<b>e</b>	- Ican'tshowwhatIknow/Δεν μπορώ να δείξω τις γνώσεις μου				
<b>f</b>	-Ifeelrespected/Αισθάνομαι ότι με σέβονται				
<b>g</b>	-Ifeelsafe/Αισθάνομαι ασφαλής				
<b>3</b>	<b>My English teacher at school:</b>	<b>ye</b>	<b>mostl</b>	<b>mostl</b>	<b>no</b>
<b>4</b>	<b>Ο/Η Καθηγητής/ τριά μου Αγγλικών στο σχολείο:</b>				
					
<b>a</b>	- often asks for my opinion/Ζητάσυχνάτη γνώμη μου				
<b>b</b>	- understands my difficulties/Καταλαβαίνειτις δυσκολίες μου				
<b>c</b>	- tries to help all students/Προσπαθεί να βοηθά όλους τους μαθητές				
<b>d</b>	- gives a lot of explanations/Δίνει πολλέςεξηγήσεις				
<b>e</b>	- showsushowtotothings/Μας δείχνει πώς να κάνουμε πράγματα				
<b>f</b>	- gives us time to think/Μας δίνει χρόνο να σκεφτούμε				

3 5	<b>In my English classroom, I get:</b> Στην τάξη μου των Αγγλικών έχω:				
a	-encouraged to explore various foreign cultures/ Ενθάρρυνση να ερευνήσω διάφορους ξένους πολιτισμούς				
b	-opportunities to talk about negative stereotypes of particular cultures and countries/ Ευκαιρίες για να συζητήσω για τα αρνητικά στερεότυπα συγκεκριμένων πολιτισμών και χωρών				
c	-opportunities to discover hidden cultural symbols in the teaching materials/ Ευκαιρίες να ανακαλύψω κρυμμένα πολιτισμικά σύμβολα στο διδακτικό υλικό				
d	-to learn about beliefs, values, customs and behaviours, which people from different races and cultures have/ Δυνατότητα να μάθω σχετικά με πεποιθήσεις, αξίες, έθιμα και συμπεριφορές, που έχουν άνθρωποι από διαφορετικές φυλές και πολιτισμούς				
e	-to compare my own culture with foreign cultures/ Δυνατότητα να συγκρίνω το δικό μου πολιτισμό με ξένους				
3 6	<b>Knowing English helps me to:</b> Η γνώση της Αγγλικής με βοηθάει να:	Ye s	Mostl y yes	Mostl y no	N o
3 6					
a	- surf on websites in English/ Σερφάρω σε ιστοσελίδες στα Αγγλικά				
b	- read books/magazines in English/ Να διαβάζω βιβλία/περιοδικά στα Αγγλικά				
c	- watch films/series in English/ Να βλέπω ταινίες/σειρές στα Αγγλικά				
d	- understand the lyrics of songs/ Να καταλαβαίνω τους στίχους τραγουδιών				
e	- understand instructions/manuals/ Να καταλαβαίνω οδηγίες/εγχειρίδια οδηγιών				
f	- follow the news/ Να παρακολουθώ τις ειδήσεις				
3 7	<b>I use the English language to:</b> Χρησιμοποιώ την Αγγλική γλώσσα για να:				

a	- playgamesonline/Παίζω παιχνίδια στο διαδίκτυο				
b	- shop online/Ψωνίζω διαδικτυακά				
c	- search for information for my schoolwork/Αναζητώ πληροφορίες για τα μαθήματά μου				
d	- search for other information/Αναζητώ άλλου είδους πληροφορίες				
e	- speak with nativespeakers/Συνομιλώ με άτομα που έχουν την Αγγλική ως μητρική τους γλώσσα				
f	- communicate with speakers of other languages/Επικοινωνώ με άτομα που μιλούν διαφορετικές γλώσσες				
38	<b>In the English lesson at school: Στο μάθημα των Αγγλικών στο σχολείο:</b>				
a	- we use a textbook/Χρησιμοποιούμε σχολικό εγχειρίδιο				
b	- the teacher gives extra photocopies/Ο/Η καθηγητής/τρια δίνει επιπλέον φωτοτυπίες				
c	- the teacher uses a computer/Ο/Η Καθηγητής/τρια χρησιμοποιεί υπολογιστή				
		yes s	mostl y yes	mostl y no	no
					
d	- the students use the computer/Οι μαθητές χρησιμοποιούμε υπολογιστή				
e	- we watch videos/Παρακολουθούμε βίντεο				
f	- we read extra books/ magazines/Διαβάζουμε επιπλέον βιβλία/περιοδικά				
39	<b>In class I prefer working:Στην τάξη προτιμώ να εργάζομαι</b>				
a	-individually/ ατομικά				
b	-in pairs/ κατά ζεύγη				
c	-in small groups/ σε μικρές ομάδες				
d	-in one large group/ ως μία μεγάλη ομάδα				

#### D) Questionnaire Evaluation

The questionnaire was:	yes 	maybe 	no 
Easy to use			

Interesting			
Friendly/ respectful			
Incomplete			
A good idea			
A waste of time			
A way to help me realize my feelings			
A way to help me realize how I interact with others			
A way to reflect on my identity			
An overall positive experience			
An experience I would like to repeat in the future			

If you would like to help your teacher further, please consider to volunteer for a private interview.  
Thank you very much for your time and participation! 😊

**Appendix III: Syllabus components**

**3.1 Teacher-devised activities**

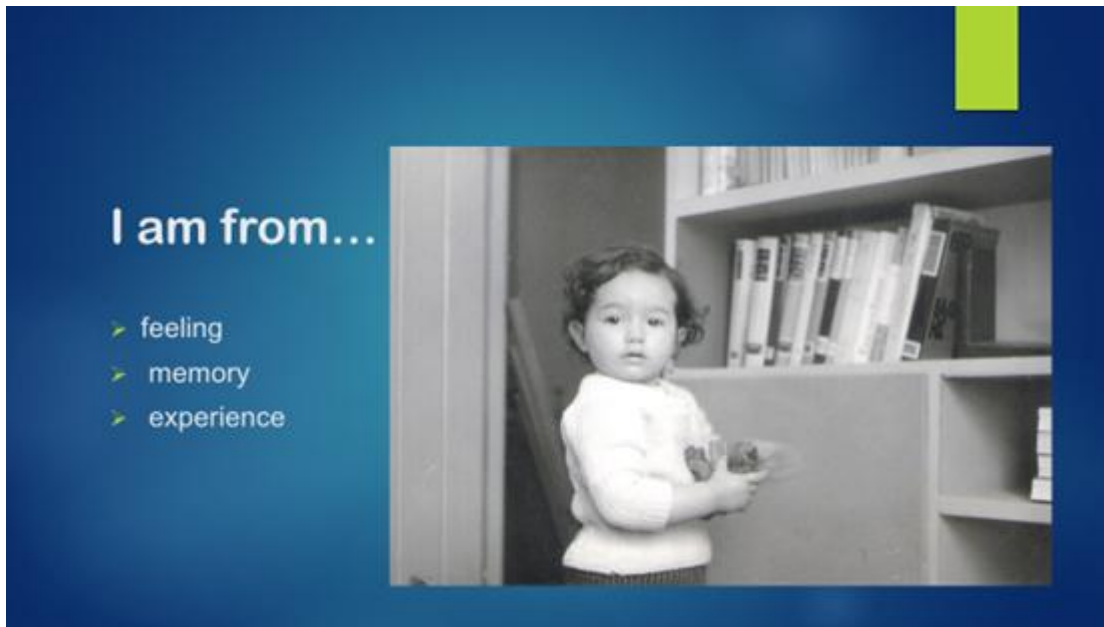
**3.1 Activity 1**

Match the emojis to the feelings:



**3.1 Activity 2**

Look at this photo of your teacher. When and where do you think it was taken? Can you guess her feelings? Who do you think was the photographer? Do you have any childhood photos you would like to share with the class? Would you consider sharing them through social media? Why/not?



### 3.1 Activity 3

Recommended online game: <http://freerice.com/#/english-vocabulary/1428>

Information from the website:

Freerice is a 100% non-profit website that is owned by and supports the United Nations World Food Programme.

Freerice has two goals:

- Provide education to everyone for free.
- Help end world hunger by providing rice to hungry people for free.

Each time you answer a question right, the banner ad that you see generates enough money for the World Food Programme to buy 10 grains of rice to help reach Zero Hunger.

Thanks for playing!



### 3.2 Sample lesson based on a song

Song: Uprising by MUSE <https://youtu.be/w8KQmps-Sog>

Number of students: 15-25

Age: 15-18

Upper intermediate- Advanced

**1. Pre-listening:**

What do you know about MUSE and their music? Do you know any of their songs?

The title of the song is 'Uprising'. What do you think it is about?

'Uprising' was considered the group's signature song for quite a while. Do you know what we mean by that?

**2. While-Listening:****2.a The lyrics are jumbled; put them in the correct order**

Another packaged lie to keep us trapped in greed  
 And all the green belts wrapped around our minds  
 They'll try to push drugs that keep us all dumbed down  
 And endless red tape to keep the truth confined  
 (So come on)  
 Paranoia is in bloom,  
 And hope that we will never see the truth around  
 The PR transmissions will resume  
 Another promise, another seed  
 (So come on)

They will not force us  
 They will stop degrading us  
 They will not control us  
 We will be victorious

So come on  
 Rise up and take the power back  
 We have to unify and watch our flag ascend  
 It's time the fat cats had a heart attack  
 Come let the revolution take its toll  
 (So come on)  
 They know that their time's coming to an end  
 You'd see that we should never be afraid to die  
 If you could flick the switch and open your third eye  
 Interchanging mind control  
 (So come on)

They will not force us  
 They will stop degrading us  
 They will not control us  
 We will be victorious  
 So come on

Hey, hey, hey, hey  
 Hey, hey, hey, hey  
 Hey, hey, hey, hey

They will not force us  
 They will stop degrading us  
 They will not control us  
 We will be victorious  
 So come on

**2.b Critical thinking**

- In your opinion, what is the tone of the song?
- Do you think it carries a specific message?
- Who do you think it addresses?

### 3. Post-listening

#### A. Language activities

1. Complete the following statements filling the blanks with words or expressions from the song:

1. The rose garden is beautiful in spring, when all the buds are \_\_\_\_\_.
2. Nobody could speak. We were \_\_\_\_\_ by horror and grief.
3. Inequality has stimulated envy, ambition and \_\_\_\_\_ for money and power.
4. You are not allowed to build houses there. Those areas are \_\_\_\_\_.
5. I hate bureaucracy as much as the next person, but I'm afraid that applying for the grant involves a great deal of \_\_\_\_\_.
6. Films \_\_\_\_\_ women should be censored.
7. The walking was beginning to \_\_\_\_\_ on all of us and the signs of exhaustion were evident.
8. To open this door you have to put your fingers in and \_\_\_\_\_ open the catch.
9. Our time has come! We'll \_\_\_\_\_ and overthrow your imperialist government.
10. He makes a lot of money in this company; he's one of the \_\_\_\_\_.

2. In the song you heard the expression : 'a packaged lie'. What do you think it means? How about : 'a pack of lies' or 'a white lie' ?

3. Read the expressions in the box:

a fat cat, the cat's whiskers, the cat that's got (all) the cream, a pussycat

Which of the above would you use for someone who :

- a. is very happy and smug
- b. is an easygoing person, or one who can be easily convinced to adopt your views
- c. a boss, or a highly-paid executive
- d. the pinnacle of perfection

4. More expressions with 'cat'

Do you know when we use the following?

- A game of cat and mouse
- To let the cat out of the bag
- Like cat and dog
- To look like something the cat brought/dragged in
- Look what the cat's brought in!
- There are more ways that one to skin a cat
- There is not enough room to swing a cat
- While the cat's away, the mice will play
- To set the cat among the pigeons
- To rain cats and dogs
- Has the cat got your tongue?

Do any of (or similar to) these expressions exist in your mother tongue?

#### B. Cultural awareness activities:

Read the lyrics again. 'Uprising was the opening track of the album 'Resistance'. The song announces a "union", speaks of "victory" that "they do not control." Then read the following extracts from George Orwell's '1984'.

Can you find any connections regarding the society/system implied in each of them?

"There was of course no way of knowing whether you were being watched at any given moment. How often, or on what system, the Thought Police plugged in on any individual wire was guesswork. It was even conceivable that they watched everybody all the time. But at any rate they could plug in your wire whenever they wanted to. You had to live—did live, from habit that became instinct—in the assumption that every sound you made was overheard, and, except in darkness, every movement scrutinized."



"Never again will you be capable of ordinary human feeling. Everything will be dead inside you. Never again will you be capable of love, or friendship, or joy of living, or laughter, or curiosity, or courage, or integrity. You will be hollow. We shall squeeze you empty and then we shall fill you with ourselves."

"Do you begin to see, then, what kind of world we are creating? It is the exact opposite of the stupid hedonistic Utopias that the old reformers imagined. A world of fear and treachery and torment, a world of trampling and being trampled upon, a world which will grow not less but more merciless as it refines itself. Progress in our world will be progress toward more pain."

### 3.3 Writing Skills development lesson

#### Task Sheet



#### Activity 1

- a. Look at this photo of a piece of the Berlin wall. Would you use a wall to leave a message on? If yes, what kind of message would it be? If not, why not? Write your answer on a piece of paper, fold it and exchange it with a peer. Read your peer's answer, leave a comment and exchange papers again.
- b. Read Kemal Ozer's poem: "The Writing On the Wall"

Write your belief with such conviction  
 that it cannot be erased  
 or concealed  
 from the light of day.  
 Even if the wall  
 you write on  
 is torn down,  
 make sure that,  
 in the empty space left,  
 the writing is still legible,  
 so it may pass from eyes to hand  
 and from hands to the walls  
 in every street.

- What is the function of the wall?
- How does the poem make you feel?
- What does the text make you want to do?

Briefly discuss the above in groups of three.

#### Writing Topic: Graffiti: Art or Vandalism?

The latest student meeting has raised the proposal that instead of repainting the exterior of the school building, the walls should be used as the students' canvas for free expression through street art. The Principal seems

skeptical and the teachers are in a conundrum. The on-line magazine invites all students to write blog posts expressing their opinions on the issue, and publish them on its website, so that the newly elected students' board can present all the arguments expressed, before a final decision is reached. Your contribution is vital, as the teachers' board has promised to take into consideration the opinions expressed before announcing their final decision.

### Activity 2

From: <https://www.theguardian.com/education/mortarboard/2013/sep/23/blogging-students-how-to-pitch-and-blog>

Here is an extract taken from the above link. It is a set of rules for potential Blogging Students who want to see a blog post of theirs published on the Guardian website. First in groups of three and then as a class, consult this list and discuss which tips would be useful for your situation as school bloggers. You are free to add any tips you think are appropriate. Then, with the help of your teacher you can compile your own list of criteria to use in your writing:

#### How to write for Blogging Students

- Your blog needs to be around 600 words long.
- Adopt a conversational, chatty style. Avoid clichés, jargon, academic language and acronyms.
- Put some serious work into your intro – is it intriguing, engaging and different?
- Always use specific examples, perhaps based on personal experience. Don't generalise or waffle on about challenges and passion.
- Use common nouns as much as you can: "boots" and "apples" are much more evocative words than "footwear" and "produce".
- Try to find recent research or media coverage about your topic, and link to it in your blog.
- Check your facts. Every article on the Guardian site has to be factually accurate. There's no point in having a guess at, say, the number of students who drop out in first year. You need to have an up-to-date statistic, and a link, to show where you found it.
- You can't break the law. You can't make unsubstantiated libellous claims against people. You can't change a quote to make it say what you want it to say. And if someone has said something they may later deny having said, it's good if you have it on tape, or written down in your notebook word for word. Don't throw your records away.
- Avoid standing on a soap-box and banging on about something. Quoting a variety of people will help to bring other voices into your piece.
- Read what you've written aloud when you're finished. Is that how you talk?
- The reader should emerge clear about what you're saying, what other people have said on the subject, and what they are being asked to comment on.
- If you're the sort of person who wants to know what our style is on the spelling of a particular word, or how we punctuate quotations, the Guardian Style Guide is available online.

### Activity 3

a. Read the following text. It used to be an extract of an article, but most of its words have been deleted until it has become so condensed that it resembles a poem:

Graffiti: Street art-or crime?

"On the face of it, as a society, we seem to be a little mixed-up when it comes to

"graffiti", as you call it if you work in the local council's cleansing department,

"street art" as you say if you're the chap – and they do mainly seem to be blokes –

wielding the spray can.

But the confusion

paint. Great British institutions have been polarised. Last week the might of English

verdict at Southwark Crown Court where five members of the DPM

graffiti crew were jailed – one, Andrew Gillman, for two years – after admitting conspiracy to cause criminal damage costing the taxpayer at least £1m.

By contrast, just down the road, the riverside facade of Tate Modern had been covered in giant murals by six urban artists with international reputations, including Blu from Bologna, Faile from New York, and Sixart from Barcelona, in the first display of street art at a major museum.

The courtroom and the museum were so close that supporters of the men on trial

popped down to the Tate to do a bit of retouching during one lunchtime adjournment. "There is a huge irony in the juxtaposition of the two events," said one of the artists.

- b. What do you think the text is about? Try to discover the story behind the words discussing it with a partner. Then try to reconstruct the text quickly; use the remaining words, but don't worry too much about mistakes.
- c. When you have finished compare your text with the ones produced by the other pairs.
- d. Look at the photos and...





...read the complete extract from the article: Graffiti: Street art- or crime? by Arifa Akbar and Paul Vallely as it appeared on Wednesday, 16th July 2008, in the Independent newspaper:

“On the face of it, as a society, we seem to be a little mixed-up when it comes to "graffiti", as you call it if you work in the local council's cleansing department, or "street art" as you say if you're the chap – and they do mainly seem to be blokes – wielding the spray can.

But the confusion now runs deeper than those who spray and those who remove the paint. Great British institutions have been polarised. Last week the might of English law delivered its verdict at Southwark Crown Court where five members of the DPM graffiti crew were jailed – one, Andrew Gillman, for two years – after admitting conspiracy to cause criminal damage costing the taxpayer at least £1m.

By contrast, just down the road, the riverside facade of Tate Modern had been covered in giant murals by six urban artists with international reputations, including Blu from Bologna, Faile from New York, and Sixeart from Barcelona, in the first display of street art at a major museum.

The courtroom and the museum were so close that supporters of the men on trial popped down to the Tate to do a bit of retouching during one lunchtime adjournment. "There is a huge irony in the juxtaposition of the two events," said one of the artists.”

e) Questions to be considered individually:

How do you feel when you look at walls covered with graffiti? Have you ever experimented with this type of art? Why/not? Where do you stand regarding the thin line drawn between artistic expression and defacing public property? Keep notes of your ideas.

#### Activity 4

a) Look at these paintings by Burhan Dogancay, the recently deceased Turkish artist, who was inspired by Urban Walls. Then read the following information from an article published in The New York Times on 21st January, 2013.



(Read through without paying attention to the gaps)

In a country ----- defined as the cultural international date line between the Middle East and the West, Mr. Dogancay was best known for his ----- on the subject of walls. Old ----- walls covered in graffiti and posters interested him most. The more ----- , weathered and layered by generations of human announcements, the better.

He traveled for years collecting wall images from more than 500 cities to make the paintings and ----- he presented at the Georges Pompidou Center in Paris in 1982 in a one-man ----- titled “Walls That Whisper, Shout and Sing.”

“The walls I am drawn to have been worked on by ----- and by human beings, so that they provide a ----- of their respective neighborhoods,” he once said in an interview. “They are speaking walls.” He added: “Wall messages are ----- changing, new ones ----- old ones, old ones covered up or ----- by the elements. The whole human ----- has been ----- on walls, beginning with ----- drawings.”

In an interview last year with the ----- journal Artlife magazine, Mr. Dogancay was asked how urban walls had changed since the 1960s and ’70s, when many of the ----- and leaflets ----- them carried messages of political ----- . “Walls are clean now, because there is ----- and computers,” he said, adding, “The youth are not as angry as they were.”

b) Briefly discuss in groups of three:

- How does this text make you feel?
- Do you agree with the artist’s last comment?
- What do this text and Kemal Ozer’s poem (Activity 1) have in common?

c) The words in the following box have been removed from the text. They are given in alphabetical order. Can you match them to the gaps? Work in pairs and then check with your teacher.

artwork, cave, cluttered, collages, constantly, defined, distorted, exhibition, experience, festooning, interview, mirror, nature, posters, protest, replacing, social media, urban

d) Does your understanding of the text change considerably when it is completed?

### Activity 5

Now you are ready to attempt your first draft of your blog post. Try to express and support your opinion clearly and respectfully, without worrying too much over language mistakes. When you finish, hand it to your teacher. If you need more time, finish it at home.

**Activity 6 (Homework)**

Choose between (a) and (b) and do ONE of them at home:

- a) Read C. Cavafy's poem in English translation and then in its original Greek form:

Walls

Without consideration, without pity, without shame  
they have built great and high walls around me.

And now I sit here and despair.  
I think of nothing else: this fate gnaws at my mind;

for I had many things to do outside.  
Ah why did I not pay attention when they were building the walls?

But I never heard any noise or sound of builders.  
Imperceptibly they shut me from the outside world.

[https://youtu.be/S6En7D6z\\_\\_o](https://youtu.be/S6En7D6z__o)

Τείχη

Χωρίς περισκεψιν, χωρίς λύπην, χωρίς αιδώ  
μεγάλα κ' υψηλά τριγύρω μου έκτισαν τείχη.

Και κάθομαι και απελπίζομαι τώρα εδώ.  
Άλλο δεν σκέπτομαι: τον νουν μου τρώγει αυτή η τύχη·

διότι πράγματα πολλά έξω να κάμω είχαν.  
Α όταν έκτιζαν τα τείχη πώς να μην προσέξω.

Αλλά δεν άκουσα ποτέ κρότον κτιστών ή ήχον.  
Ανεπαισθήτως μ' έλκεισαν από τον κόσμο έξω.

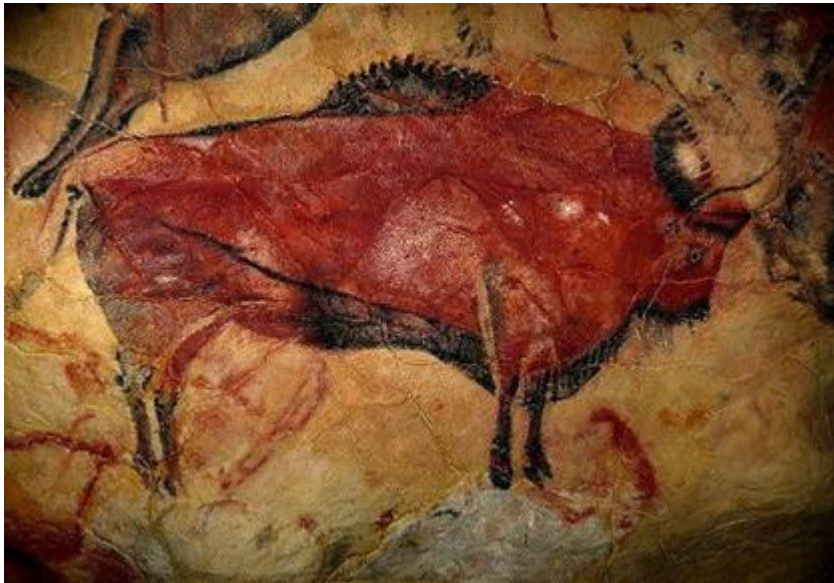
(Από τα Ποιήματα 1897-1933, Ίκαρος 1984)

- Does the difference in Language create different feelings in you? Explain.

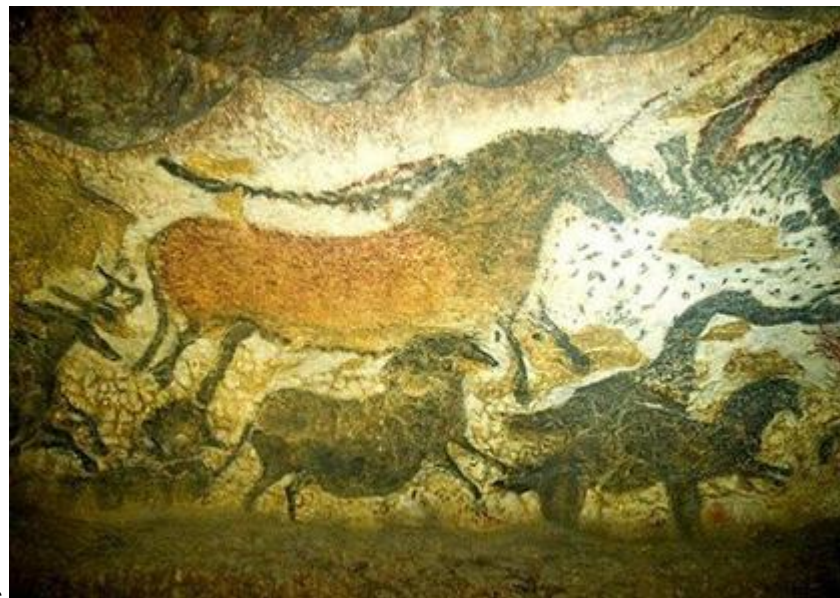
Explore your responses to the different questions that follow and keep notes of your reflections:

- How does this poet's perception of walls differ from the previous poet's?
- How does the function of a wall change when we stand in front of it first, and then behind it?
- Which feelings do you get when looking at the walls of your school? Your home? A castle?
- Choose or make a picture to illustrate Ozer's or Cavafy's poem.
- Write your thoughts as an additional comment on your blog post.

- b) Look at the following photographs of Paleolithic cave painting:



Altamira, Spain



Lascaux Caves, France

Looking at this artistic expression, reflect on Dogancay's statement: "The whole human experience has been reflected on walls, beginning with cave drawings." What is your response?

Compare your experience of encountering cave art with that of Eduardo Galeano's as he describes it in his book *Mirrors* and keep notes in the process:

### ORIGIN OF BEAUTY

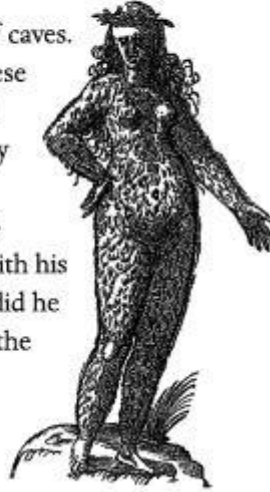
✱

There they are, painted on the walls and ceilings of caves.

Bison, elk, bears, horses, eagles, women, men, these figures are ageless. They were born thousands upon thousands of years ago, but they are born anew every time someone looks at them.

How could our ancestor of long ago paint so delicately? How could a brute who fought wild beasts with his bare hands create images so filled with grace? How did he manage to draw those flying lines that break free of the stone and take to the air? How could he? . . .

Or was it she?



Taking into consideration all the above, how does Paleolithic art affect your views on the human necessity of expression through art? Write your thoughts as an additional comment on your blog post.

### 3.2 The No Project lesson plans

<https://www.thenoproject.org/lesson-plans/>