



INTERCULTURALITY AND ENGLISH TEACHING

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Abstract

This paper revises different aspects of interculturality focused on teaching English as a second language. All these aspects are studied to prepare a lesson plan for students with a CEFR B2 level. The topic of this lesson is food.

The main objective of this lesson is the development of intercultural competence. In this sense, the lesson is based on the model of Intercultural Communicative Competence that Byram offers. Further specific objectives are indicated in each activity.

To reach all the objectives the lesson is based on a theoretical foundation starting with the definition of culture, that is to say, two different paradigms about culture. Choosing the non-essentialist paradigm. The importance of teaching languages with cultural differences will be also discussed. With the objective of understanding what interculturality is, the terms multiculturalism, transculturality and interculturality will be explored.

After that, based on Byram's model, the terms intercultural education and teaching of languages will be analysed. At this point, the main points that an intercultural activity should offer will be described.

The lesson plan will be focused on the communicative approach. Because of this, this methodology will be analysed. Finally, the main points of the assessment will be presented before attending to the lesson.

Keywords: Interculturality, identity, culture, communicative approach, teaching English.

1. Introduction

The following document is divided into two parts that end by presenting a lesson plan that develops interculturality through the teaching of the English language. This lesson plan is prepared to be held in three sessions of one hundred minutes in total. It should be noted that it is presented as an example in which the intercultural competences model is implemented, which will be discussed in depth later on. It is meant to be part of an extra-curricular activity given that it is not prepared to be part of the teaching units typical of a regular course.

It is oriented to the 2nd level of Baccalaureate in the area of teaching a foreign language, in this case, English. This lesson could be carried out in a secondary school of a medium socioeconomic level so that students have the opportunity to live the experience of travelling abroad.

The first part refers to the theoretical foundation of the topic to be dealt with, interculturality through the teaching of languages. We will begin by addressing the question of culture, for which we will base ourselves on two different approaches. We will analyze how the culture relates to the language, and therefore, to the teaching of languages. We will finish this point by differentiating the concepts of multiculturalism, transculturality and interculturality.

In the second section, we will discuss the question of interculturality as a necessary tool in the English classroom. We will finish by considering the key points that good intercultural material should contribute.

The last point related to the first part deals with the basis of communicative methodology since the first one is based on the second one. These will be the methodologies used in this lesson plan.

The second part of the document offers an introduction to the sessions developed. In this sense, the theoretical basis presented above will be analyzed in-depth and the bases for the proposal will be explained.

Part I: Theoretical foundation

1. Culture

1.1. Definition

It is essential to define the type of paradigm that we want to present in the intercultural classroom referring to culture. To know what culture is, we should start asking ourselves what is the final goal of the schooling system.

The educational system aims to help the individual to assimilate the culture where the schooling system is located. That is, the schooling system is a process of influence in which a whole system is involved, not just the individual but society. Likewise, the student is expected to assimilate the prototypical ideal of life of a culture or society, reproducing the practices and culture of that society.

Culture shapes thought, that is, it shapes the interpretation that we make about the environment that surrounds us, as Matsumoto and Juang (2008: 48) affirm, "Culture is usually defined as a shared meaning system, in terms of values and beliefs, among members of a cultural group who have been subjected to the same cultural socialization experience".

In this sense, the educational process transmits different normative systems according to which the quality of the actions and the justification of different practices are valued as correct. That is, the educational system aims to reproduce the culture of that system.

At this point, it is necessary to define the term "culture". Even though there is a very wide range of definitions for culture, Kramsch (1998) refers to the notion of language to define culture because it is the main way of conducting life also, when used in contexts of communication, it is connected to the culture of several forms.

One of these forms is language as an expression of a cultural reality, that is, people transmitting ideas, facts or events that are communicable in the sense that they express a knowledge of the world shared by the same group.

Another way in which language is connected to culture would be the way people express themselves in the visual environment, spoken or written, creating meanings that are understandable to members of the same group. For these verbal and non-verbal aspects, the language would be incorporating a cultural reality. A final form of association between both terms would be the idea of language symbolizing a cultural reality. This means that people identify others by language, and in this sense, language would be a symbol of social identity.

An additional definition is provided by Nathan (2015), who defines culture as dynamic intersecting 'cultural systems' and interacting social institutions/organizations in which persons individually or collectively interact with others, directly or indirectly to pursue their complex of purposes. It gives significance and allows meanings to be given from the perspective of the individual who participates with the social world comprising these systems and institutions.

1.2. Different paradigms: Essentialist and non-essentialist

At this point, it is important to explain two different parts of culture. Weaver (2000) presents the following iceberg (see Figure 1 below) to determine the different factors of culture. First, we find the different products of a culture that can be perceived by any tourist, such as language, food, emblematic sites etc. Later we find a stratum not so noticeable to the naked eye, given that it implies values and beliefs such as body language, norms, roles according to sex, religious beliefs etc. Finally, we find patterns of thought or categorization, which in many cases are considered as natural beliefs by the individuals who reproduce them.

If we brainstorm about the United Kingdom in the English classroom, we could obtain words like The Beatles, fish and chips, Brexit, English, queen, tea and many more. All of them make reference to British culture although none represent British culture by themselves.

We see that in the iceberg there is a large dividing line referring to external and internal factors.

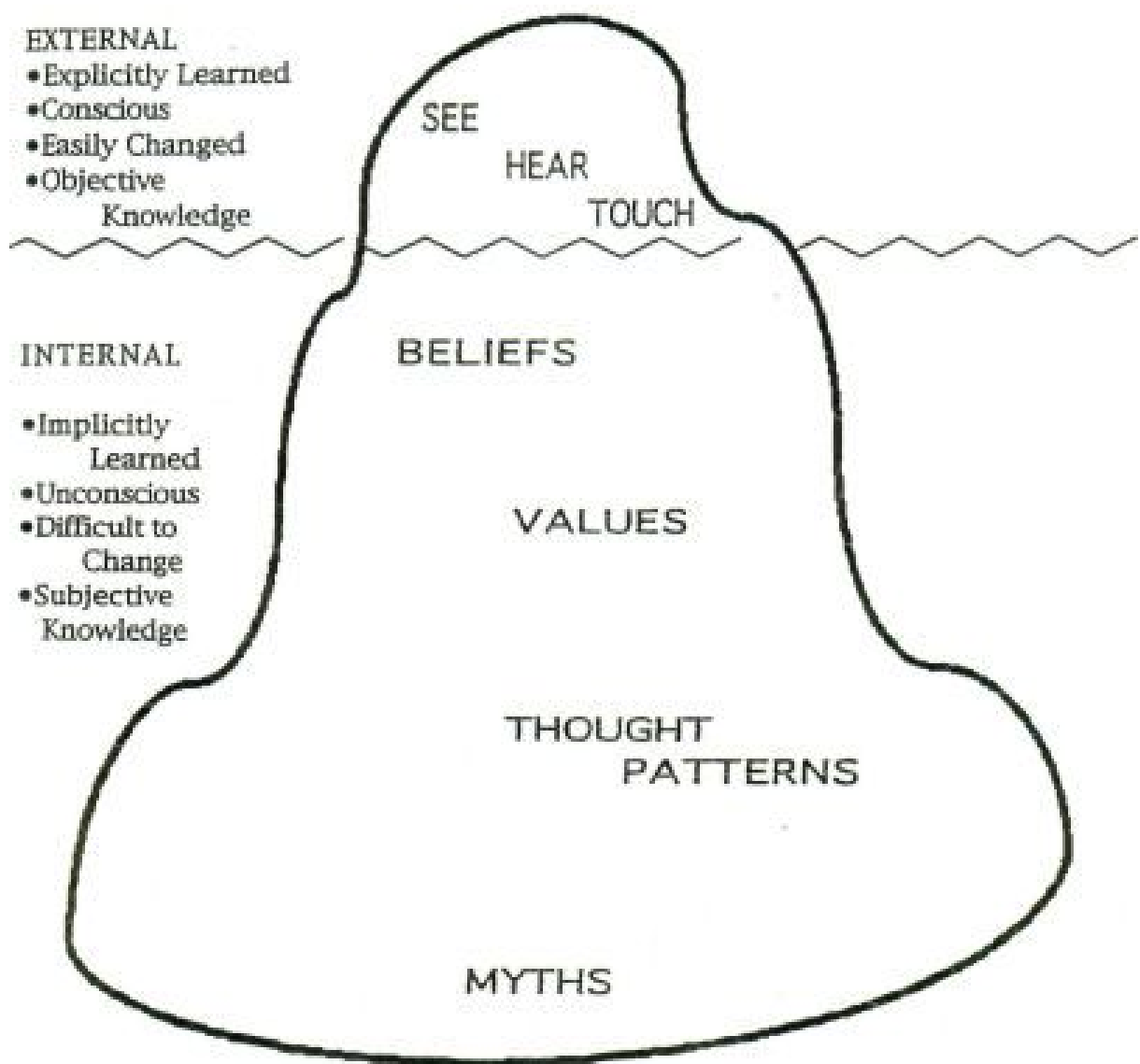


Figure 1. Iceberg for cultural factors Matsumoto and Juang (2008:48)

This approach has a lot to do with two paradigms about culture, which are the essentialist and non-essentialist ones.

When culture is understood from an essential paradigm then it could be linked to a country, for example, the American, British culture ... And these terms only contemplate a single reality without referring to individual differences. This vision can easily lead to stereotypes that are very far from reality, as noted by Nathan (2015, pg. 5) "... National cultures are reified by stereotyping individuals with a

particular cultural identity, disregarding their agency for "In a way that simplifies the individual identity in favour of the collective."

From the essentialist paradigm perspective, individuals are expected to behave according to those created stereotypes. That is, those individuals have no option but act as they should according to those stereotypes because identity is simply reduced to one fixed viewpoint based on an essentialist notion (Nathan, 2015). These ideas are summarized with the following table:

Essentialist paradigm	Non-essentialist paradigm
rooted in human nature	rooted in human conditions
static	dynamic (with continuity and change)
homogeneous	heterogeneous
holistic	internally riven
deterministic	changeable
bounded	blurred boundaries

Table 1. Essentialist vs non-essentialist paradigms. Nathan (2015: 36)

However, the non-essentialist paradigm contemplates the complexity of a process that operates according to different factors. This individual identity is a creation chosen by the individual, which can carry with it different values coming from different cultures. Since there is an individual identity, there must be a collective identity that, as pointed out by Nathan (2015:12), depends on different factors: "... collective identities vary based on many factors: ethnicity, religion, language, history, gender, sexuality, caste, etc. " which are not permanent but can change if the individual wants. "National identities are not predetermined and do not remain fixed; these change over time" Tipton (2009:165). This is going to be the approach that we are going to defend in this work.

1.3. L2 as a vehicle towards a new culture

As we have seen in the previous section, the language used in a specific culture is one of the easiest factors to contemplate at a glance. At the same time, we said that the educational system reproduces the culture and the language of the society on which the schooling system is based. Therefore, language and culture are always integrated. This is especially important in the teaching of languages as noted by Thang (2009:65) "The relationship between language and culture is made meaningful in language learning".

This makes us reflect on the objective of teaching languages since it is essential to teach the target language at the same time as making the enabling student to deal with cultural differences. Otherwise, we can find a bilingual speaker who is unable to relate to natives of that culture due to these differences. This is the idea explained in the following figure (see Figure 2 *Lingua e Cultura*). On the right side, we can see how culture and language are not together. One of the objectives of language teaching is to make the student interculturally competent as shown on the left side of the figure *Lingua e Cultura*. Where we can see how culture and language are well connected.

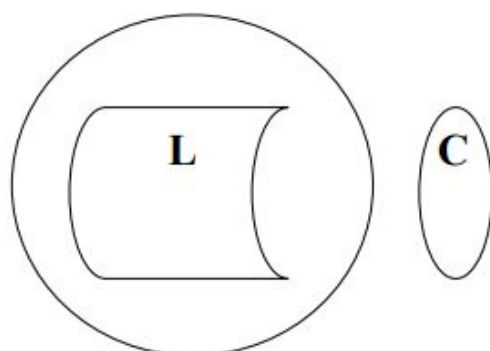


Fig. 1: Língua (L) e Cultura (C)

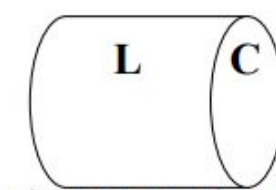


Fig. 2: Língua-cultura

Figure 2 *Lingua e Cultura*. Oliveira (2013:54)

Likewise, Oliveira(2013) says that the distinction between language and speech is a setback in linguistic studies and determines the isolation of the system, drawing a circle around the tongue (structures linguistic) and leaving out speech (language as social practice). In this sense, on the one hand, we have the language as

a perfect and homogeneous system. On the other hand, speech is responsible for linguistic "disorder" (variation).

Figure 1 expresses the vision that most people have about language. What is not considered, however, is that what is inside the circle cannot explain the differences and problems encountered in communication. If communication was only grammar and vocabulary, we would not have conflicts with the interaction between speakers.

This leads us to conclude that communication goes beyond grammatical structures and points to aspects of the outside world, such as culture. Although they are important, linguistic structures need to be combined with a culture to grasp the communicative phenomena, understood as the construction of meaning. This is, therefore, one of the aspects that justifies the merging of language and culture, that is, meaning can only be grammar and vocabulary are approximated to culture in a complementary relationship.

The next section deals with the differences between multiculturalism, transculturality, and interculturality, because, as we have considered above, language and culture are linked. And it is important to know how this connection can be and which one is the best.

1.4. Multiculturalism, Transculturality, and Interculturality.

The objective of this work is to create a didactic sequence based on interculturality oriented to the teaching of the English language. In previous decades this term was used as multiculturalism and was sometimes confused with transculturality. For this purpose we will use the following images following Sarmiento (2014):

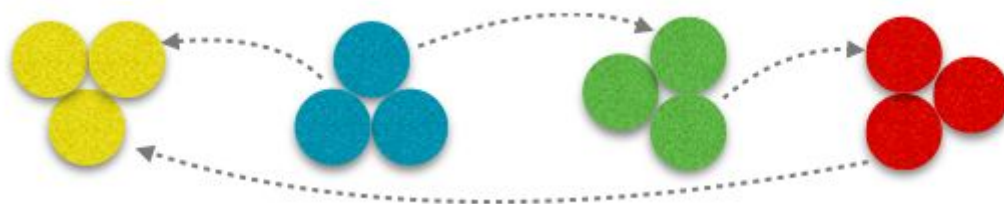
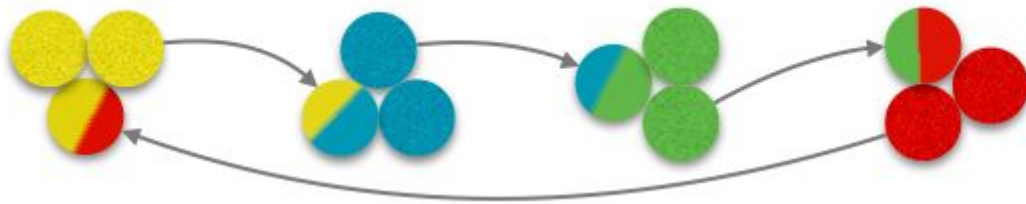


Figure 3 Multiculturalism¹

¹ Figure 3: The Intercultural Training and Consulting program at Spring Institute (2014)

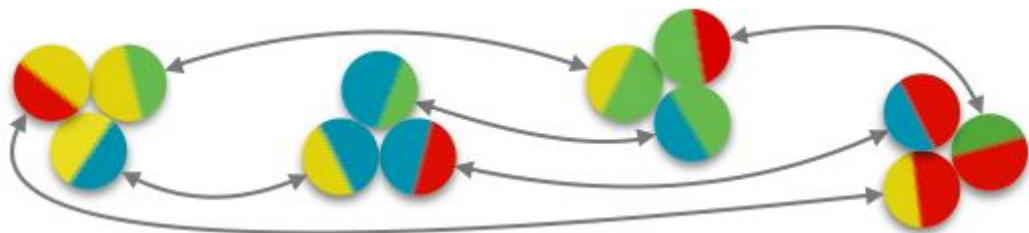
In the first image, we see that the relationship between different cultures is scarce. In a community different cultures can cohabit without real contact between them, which can generate ghettos. In this case, we talk about multiculturalism. This is the situation we can easily find when in the same neighbourhood or city there are some immigrant people and they do not interact with local people but just among themselves.

The second refers to transculturality, in which there is a certain relationship but there is always a culture that dominates the others, which may cause it to be considered superior to the minority. This situation could be found in any country where there is a certain immigrant population that has a small business and they interact with local people because of this business but this interaction is very weak.



² Figure 4 Transculturality

The last one refers to interculturality, in which no culture is superior to another but the different cultures are equal and none of them are superior to any of the others. We must emphasize that in this case there is a relationship between all of them through the exchange of ideas. We can find a situation in an international school where students are from different countries and they interact among themselves and no culture is superior to another.



³ Figure 5 Interculturality

² Figure 4: The Intercultural Training and Consulting program at Spring Institute (2014)

³ Figure 5: The Intercultural Training and Consulting program at Spring Institute (2014)

Given that interculturality is the one that entails democratic values and is based on equality, it is the one chosen to support the didactic sequence that we will find ahead. Now we can have a deeper look at the idea of interculturality.

2. Intercultural Education in the teaching of languages.

2.1. Definition

The intercultural dimension in the teaching of languages has as the main objective to help students to become intercultural speakers or mediators. This implies that they should be able to navigate between different identities and cultures. So the students can avoid generalizations and stereotypes that arise when we contemplate a person valuing a unique identity. "Intercultural communication is communication based on respect for individuals and equality of human rights as the democratic basis for social interaction" Byram, Gribkova and Starkey (2002:9).

In this sense, the communicative methodology introduces changes regarding the methodology used by teachers as can be seen in the *Common European Framework of Reference for Languages (CEFR)* (2001), which emphasizes intercultural skills and communicative methodology.

The teaching of languages with an intercultural dimension helps to develop the linguistic competences necessary to express oneself orally or in writing accurately, at the same time as developing the intercultural competencies required to be able to communicate effectively with people from different social identities. It also allows the student to interact with other people considered as complex beings with multiple identities in addition to the individual and accept them in that sense. And finally, it helps students to see these interactions as positive and enriching experiences.

2.2. Teaching English as an intercultural tool

Achieving the objectives of intercultural education is a complex process that is never perfect or complete but it is not an essential requirement to be an intercultural speaker and mediator. This is due to several reasons.

On the one hand, it is not possible to anticipate all the knowledge necessary to interact with people from different cultures. On the other, as we saw earlier, cultures change over time in the same way as languages. At the same time, there are different cultures and languages. And finally, when we have new cultural experiences we can find values and beliefs that can surprise us and that will pose a challenge when accepting them.

The components necessary to be an intercultural speaker according to Byram's Model of Intercultural Communicative Competence (1997) are knowledge, skills, and attitudes. Regarding the necessary knowledge, it should be noted that it does not refer to specific knowledge of other cultures, but to aspects related to how social groups and identities work.

In terms of skills, it refers to the ability to know how to deal with misunderstandings and solve them. In this sense, it is important to compare different cultures and see how they can appear in the eyes of a person from another culture. This process is essential to be able to relativize the culture itself. That's why the skills of comparing, interpreting and relating are crucial.

And finally, we find the attitudes that reflect the need to be positive and tolerant in a way that allows the person to be open-minded to new experiences, making it possible to develop the other competencies. It should be noted that all these components will be conditioned by their own identity. Next, we will see an image that analyzes all the aspects of which we speak.

	Savoir comprendre / skills of interpreting and relating <u>What? (explanation)</u> = ability to interpret a document/event from another culture, to explain and relate it to documents/ events from one's own culture, learners relate oral and written texts to each other and try to interpret each in the light of the other, involves the skill of mediation <u>How can it be developed in class?</u> tasks that allow careful reading, analysis, interpretation of texts – in order to achieve a change of perspective □ creative tasks working with literary texts (writing new scenes, new ending), look at action in literary text from the point of view of minor characters, projects/simulations – learners experience a situation from different cultural point of view (how does the American school work – what is a typical day like at such a school), role plays / certain games	
Savoirs / Knowledge <u>What? (explanation)</u> not primarily knowledge about a specific culture but rather k. of how social groups and identities function (own and others) □ knowledge of social processes, + knowledge of illustrations of those processes and their products, k. about how other people see oneself as well as k. about other people, knowledge about self and other, of interaction (individual and societal) □ comprises traditional <i>Landeskunde</i> knowledge [autostereotypes (+/- stereotypes a person has about his/her own culture), hetero-stereotypes (+/- stereotypes sb has about other cultures)] □ knowledge about social interaction <u>How can it be developed in class?</u> facts (film, texts, internet, authentic material), working with stereotypes in class, guest speakers ...	Savoir s'engager / critical cultural awareness <u>What? (explanation)</u> ability to evaluate critically on basis of explicit criteria, perspectives, practices, products in one's own culture / other cultures, countries, closely connected with cultural studies, dealing with speakers from another culture always involves the evaluation of a culture – this often leads to an exchange of stereotypes, aiming for a critical evaluation of another culture – development of all the other 4 levels / competences necessary, including a critical perspective on one's own culture <u>How can it be developed in class?</u> □ critical comparison how Australian and German society deals with immigration	Savoir être / Attitudes (savoir être) <u>What? (explanation)</u> attitudes, values (one holds because of belonging to social groups / to a given society), attitudes of the intercultural speaker and mediator, = foundation of ICC, curiosity, openness, readiness to suspend disbelief about other cultures and belief about one's own, willingness to relativise one's own values, beliefs, behaviours, willingness not to assume own beliefs etc. are the only possible and correct ones, ability to 'decentre' – ability to see how own values, beliefs, behaviours might look from the perspective of an outsider who has a different set of values, beliefs, behaviours <u>How can it be developed in class?</u> using brainstorming, visual aids when working with texts to create curiosity and interest, using texts written by or about learners from other cultures telling about their lives, children's and young adult literature, authentic texts – brought by learners (songs, interviews), virtual and face-to-face encounter projects (e-mail, exchange) – getting-to-know phase important, cultural similarities in forefront
	Savoir apprendre / faire /skills of discovery and interaction <u>What? (explanation)</u> = ability to acquire new knowledge of a culture/cultural practices and to operate knowledge, attitudes, skills in real-time communication and interaction <u>How can it be developed in class?</u> comparing e-mails, face-to-face and virtual encounter projects (web cam), chat, study visits – ethnographic observation tasks (sounds, images, smells ...), negotiation of cultural misunderstandings, role plays, critical incidents	

Table 2: Introduction to English Language Teaching. Byram. (2007:96)

2.3. Intercultural materials

In the previous section, we saw that good intercultural material must integrate the model offered by Byram (1997). Next, we will analyze other aspects to consider about intercultural materials.

One of the objectives of a language teacher is to make their students express themselves in the target language. For this reason, we can introduce controversial topics in the English classroom understood as "Issues which arouse strong feelings and divide opinion into communities and society" (Council of Europe, 2015: 8) In this sense they vary as to the time and place in which they develop. To specify these topics it is useful to present the acronym 'parsnip':

P	for Politics
A	for Alcohol
R	for Religion
N	for Narcotics
S	for Sex
I	for "isms" (eg communism, atheism ...)
P	for Pork

Table 3: PARNSIP: Brum and Caiuby (2012: 98)

Using controversial topics has several positive aspects that can help teachers achieve the objectives set. On the one hand, dealing with these issues implies values and beliefs. They generate different opinions that make the students want to participate and defend their own opinion through communication.

Such communication necessarily implies that small debates are created, which, in order to carry them out in a positive manner, require listening to different opinions and respecting those opinions. Therefore, it is an ideal situation to develop democratic and civic values. In this sense, the classroom must provide a safe space for students to express themselves freely and the teacher must use strategies and techniques that allow open and respectful dialogue.

The topics dealt with in the classroom must come from authentic materials presented within their context and that lead to activities that involve understanding, discussion and writing in the target language. It is also important to note that these issues must provide different points of view so that they can be analyzed and compared.

It is important to use authentic material and to ensure that learners understand its context and intention. Materials from different origins with different perspectives should be used together to enable learners to compare and to analyze the materials critically. It is more important that learners acquire skills of analysis than factual information, according to Byram, Gribkova and Starkey (2002: 9).

Troncoso (2010:92-94) offers useful descriptors about several dimensions to assess materials for the development of intercultural communicative competences. The lesson plan is going to be based on these dimensions which are awareness, attitude, skills, knowledge and language proficiency:

Awareness: The material should promote a reflection on: -Differences across languages. -Differences across cultures. -How context affects/alters interactions with others. -How learners view themselves within their own culture
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Table 4: Awareness Troncoso (2010: 92-94)

Attitude:

The material allows learners to:

- Perceive different cultural identities.
- Understand how context affects/alters interactions with others.
- Respect multiple and different viewpoints.
- Understand social issues: climate change, poverty, food crisis etc.
- Learn from hosts, their language and culture.
- Value the own culture
- Value the host culture.
- Express their own opinions and views about different subjects.
- Understand different models of behaviour within cultures
- Avoid making judgements about different cultures.
- Contrast the host culture with their own.
- Share opinions.
- Contrast aspects of the host language and culture with their own.

Table 5: Attitude Troncoso (2010: 92-94)

Language proficiency:

The material contributes to:

- Knowing some techniques to maximize their learning of the host culture.
- Having the ability to communicate on concrete topics.
- Having the ability to communicate ideas in different ways.

Table 6: Language proficiency. Troncoso (2010: 92-94)

We just saw that a good material should make the students participate and defend their own opinion. In this sense, debates are a great tool that any good material should include. During debates, the teacher will participate just as necessary. Otherwise, students should be working on their own. At the same time,

the teacher should offer real materials presented within their context so learners can develop intercultural skills.

Now that we have described the theoretical aspects used to develop the lesson, we can also see that the paradigms chosen are all connected. That is it, when we talked about culture we saw two different paradigms. The chosen one for this work is the non-essentialist, because it refers to a point of view of culture, that is to say, something that changes because it is based on human conditions. Because of it, it is dynamic and heterogeneous as well.

If we assume that culture is like that, it is very easy to understand that language and culture are connected. So, if the learners do not understand the culture of the target language, then they cannot be completely successful with the target language.

When these points are clear and we think about the terms multiculturalism, transculturalism and interculturality, it is easy to assume that interculturality is the most positive and useful concept to introduce in the second language lesson. And it is because this term takes for granted the fact that no culture is superior to another, cultures are just different and that is why learners must learn to react in a different way if they are interacting with someone from a different culture. They need to be as culture is, changeable and heterogeneous.

Part II: Didactic proposal

1. Justification of the didactic proposal

1.1. Introduction

The following document presents a lesson with a didactic sequence orientated for a classroom of the second year of *Bachillerato*.

It deals with the topic of food. The activities are intended for a group of between ten and fifteen people. The layout of the tables will change depending on the activities carried out. In general, we will use a "U" scheme because it is useful both for debates and for activities in pairs or small groups.

The part referring to contents, objectives, competencies etc is based on the Royal Decree 1105/2014, of December 26, which establishes the basic curriculum of Compulsory Secondary Education and Baccalaureate. Once we have presented the specific context for the offered lesson, we are going to describe and explain how the intercultural aspects are going to be taught in the lesson.

2. Educational approach

2.1. Communicative approach

Those methodologies in which the language is not conceived as an instrument of communication will not be useful for the didactic proposal because they would conflict with the idea that we previously postulated about the need to make students competent when communicating effectively with people from other cultures.

The focus for activities arose around 1990 being an evolution of communicative approaches, this approach is focused on language learning, conceiving it as a means of communication, through activities that require the use of it to the detriment of the syntactic structures, that is, the focus of attention lies on the content and not on the form.

As we have just seen, this didactic proposal is framed within the communicative methodology, which promotes ideas such as learning through the use of real language in the classroom and not only through the mastery of grammar; In this way, it is affirmed that learning will, necessarily, include communication processes.

Within this methodology, the term activities in the teaching of language grants a concrete denotation that adds to the general meaning of activity or planned

action that of being the axis of a didactic unit. This methodology is also used successfully in native language areas (Zanón, 1990). But the specificity of the work with activities in our case is that they are carried out in a foreign language, so the didactic unit that makes it possible has the purpose of facilitating the process of obtaining the necessary linguistic resources to be able to reach the objectives of the Metalanguage (Fernández and Navarro, 2010).

The activities in the learning of languages are defined as concrete, real or credible activities, actions of daily life not only academic, of interest to students, which take place in class, or from the class, and that as axes of the didactic unit, they stimulate the processes of communication and learning and lead to learn everything necessary to be able to do them in the new language. The new contents arrive through different sequential activities with which students put into practice contents (such as grammar, comprehension exercises, functions, vocabulary, etc.) and acquire the necessary knowledge and communication skills. These authors also highlight the concept of "project" that is closer to the proposed proposal, since as a whole all the activities are integrated and their realization time is longer than within the approach based on activities .

Candlin (1990) offers the conditions to create activities :

- Exploration of language and learning by the learner.
- Challenge and critique of the language, of learning and of the program on the part of the learner.
- Negotiation of language, learning, and program by the learners.
- Interaction and interdependence between apprentices and teachers, between data and resources.
- learning activities of a language.
- Creation of tactical lists as a means to evaluate the language, learning, and action, and as a means to criticize the guidelines of the curriculum.
- Provision of understandable input and procedures for using it.
- Possibility of solving problems about language, learning and action in the classroom.

For there to be success in this complex process, we should take into account one aspect of the Krashen monitor theory, which refers to the input and comprehensible input hypothesis. The linguistic material must be a challenge in the

form of activities which must be acceptable to the student. In such a way that in the resolution of this conflict, cognitive and communicative procedures applied to existing or new knowledge are carried out. In this way it is possible to develop linguistic skills based on extralinguistic factors, that is, in the context.

The main methodology used in the didactic material promotes the integral development of all communication skills. An integrated methodology, as recommended by the CEFR. The preparation of the material must integrate the skills in a way that is natural.

All materials used in the sequence are real materials as advised by Byram, Gribkova, and Starkey (2002:89) "Sources of information used in this approach are authentic texts, including audio recordings and a variety of written documents and visuals such maps, photographs, diagrams and cartoons. "

The same authors advise presenting these materials within their context. Specifically, the first text that is worked on in the unit relates the context of the situation experienced by the author, but it is appropriate to give the students the basic data of the author, in the same way, that must be done when presenting the transcript. In this way, the materials are presented within their context.

Throughout the lesson, we find comparisons between the students' own culture and other cultures, which not only refer to English-speaking countries, since the teaching of English as a lingua franca is considered as a tool capable of navigating between languages and cultures.

As Kramsch (2014:54) says about the goal of the language teacher, "the target has become the multicultural multilingual speaker who knows how to "operate between languages ". This ability to navigate between cultures effectively allows a person to become an intercultural mediator or speaker, as pointed out by Byram, Gribkova, and Starkey (2002:96).

"... who are able to engage with complexity and multiple identities and to avoid the stereotyping which accompanies perceiving someone through a single identity, it is based on perceiving the interlocutor as an individual whose qualities are to be discovered, rather than as a representative of an externally ascribed identity ".

3. Assessment

The ultimate objective of the evaluation is to understand the learning process of the students through the collection of data and judge that process. Therefore, there is an integral relationship between learning and evaluation. We can perform this evaluation formally or informally. In this case, we will focus on the informal evaluation.

The first refers to a more traditional paradigm and tends to focus on cognitive aspects based on psychometric tests evaluated objectively. The second one is closer to the socio-cultural visions of learning and includes evaluation of performance and dynamics. This type of evaluation allows to evaluate both the product of learning and the same process with a more interpretative and less objective vision: "Thus from a socio-cultural approach, assessment, like learning, focuses on experience and meaning-making related to that experience in the context of language and culture and their positioning ". Liddicoat A & Scarino A. (2013:125). For this reason, we choose this type of evaluation for the workshop.

We cannot forget that there are more types of evaluation that should be mentioned: At the beginning of the course it is convenient to carry out a diagnostic test where information helps us to define the objectives and contents according to the needs of our students. In this sense, we will provide the self-evaluation prepared for the workshop both at the beginning and at the end. So that we can observe the changes after the workshop.

Sometimes we may need to define the specific level of acquisition of the foreign language through exams so that we can distribute students into groups of the same level.

When we have finished a stage of the course we may need to find out the point where our students are in their learning process. At that time we would carry out a formative evaluation as we have seen before. With this information, it is useful to know if they need to reinforce certain contents and at the same time, it helps us to give this information to students about their difficulties in certain areas.

At the end of the course, it is usually necessary to evaluate the students to know to what extent they have reached the course contents. In this sense, we would talk about a summative evaluation and it is usually accompanied by a numerical value. In this case, we will not perform an evaluation of this type.

The evaluation can affect how and what we teach as well as the motivation of our students regarding the learning process. On the one hand, some of the activities that appear on exams are easy to write and evaluate. But that does not necessarily

mean that they reflect what we have been teaching, so you should avoid falling into these practices. On the other hand, so that the evaluation really reflects the level of our students, these activities must reflect the contents, objectives, and methodology of the teaching we follow. However, the teacher must ensure that the assessment presented to the students reflects the four skills of written and oral comprehension and written and oral expression.

If we accept that language teaching must at least contain intercultural aspects and that these should be evaluated routinely and comprehensively as part of that course, then it is necessary to ensure that the evaluation specifies the types of knowledge and skills that we judge in an integrated manner. For that reason, they have been included in the self-assessment.

For this, we can use the model offered by Byram that we saw earlier. The difficulty inherent in intercultural education lies in the evaluation of the values and attitudes required to be an intercultural speaker. In this sense, self-assessment becomes indispensable since it is the student who best knows these aspects.

Some of the tools that can be especially useful for carrying out such an evaluation are mainly the teachers' diaries in which they point out specific aspects of all students. For that reason, another of the evaluation tools will be the observation of the teacher during the activities. In the end, we will see the evaluation criteria that will govern these journals through a Likert scale (See example 1) below in which 1 will indicate the objective without difficulty, 2 will reach the objective with difficulty and 3 will not reach the objective. Regarding written production, the teacher will follow the criteria presented in the same section.

	Question	Strongly Disagree			Neither		Strongly Agree	
		1	2	3	4	5	6	7
1								
2								
3								
4								
5								
6								
7								
8								
9								

Example Likert scale

There are numerous activities to evaluate how to fill in gaps, questions with multiple answers, questions of true or false, ordering texts, correcting errors, taking part in interviews, conversations or role-playing games, writing letters or compositions, dictations etc.

This summative evaluation will be done based on *Real Decreto 1105/2014, de 26 de diciembre, por el que se establece el currículo básico de la Educación Secundaria Obligatoria y del Bachillerato*. This document divides the evaluation criteria into four different sections, which are the following:

Block 1: Comprehension of oral texts	Block 2: Production of oral texts: expression and interaction	Block 3: Understanding written texts	Block 4: Production of written texts: expression and interaction
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The specific assessment criteria used for this document can be found in section 5.5.

The Assessment Criteria used to define learning outcomes are based on the same legislative document, *Real Decreto 1105/2014, de 26 de diciembre, por el que se establece el currículo básico de la Educación Secundaria Obligatoria y del Bachillerato*. It is also divided into four different sections:

Block 1: Comprehension of oral texts	Block 2: Production of oral texts: expression and interaction	Block 3: Understanding written texts	Block 4: Production of written texts: expression and interaction
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The specific assessment criteria used for this document can be found in section 5.6.

Students can also evaluate their own learning process or that of their classmates. These evaluation processes are especially useful to help students to understand their own learning process and to make them more independent. For this reason, a self evaluation will be provided to the students. This document can be found in section 5.7.

4. Intercultural aspects in the lesson

Now we are going to see how intercultural aspects are developed in the lesson. In the first activity, before making comparisons, the students are presented with their preconceived ideas about the way in which the time of the meal is contemplated in American and German culture. This activity is a warm-up activity.

Later, comparisons between different cultures will be made. To facilitate the work, the different cultures are analyzed first to later compare this analysis with the culture itself. It is proposed to make such comparisons in this way to enable students to realise the the difficult activity of relativizing their own culture. This can be especially useful in the case that students have not had the opportunity to travel and appreciate other cultures. At the same time, it is easier to do it in this way since the activities themselves present comparisons of different cultures. Such comparisons are vital to developing a critical and intercultural perspective as pointed out by Byram, Gribkova, and Starkey (2002: 16) "The key principle is to get learners to compare the theme in a familiar situation with examples from an unfamiliar context."

In the first session, an activity appears in which the students are placed in a situation of making an exchange as it is related in the first text "My Year Food". On the one hand, this activity arises because in some schools it may be impossible to have a similar experience.

On one hand, the importance of intercultural contact lies in the fact that it is an essential requirement to be able to develop the skills and abilities necessary to be an intercultural speaker, as pointed out by Vauclair, Klecha, Milagre and Duque (2014) "It refers to the notion that people can develop an understanding of culture that transcends or goes beyond specific cultures by combining elements of more than one culture. "

On the other hand, because the ultimate goal of this activity is to make students reflect on the skills and values required to appreciate cultural differences. At the same time that it becomes clear, after the debate, that if learners are not open to new experiences, that experience and all the learning it entails would be lost. To know if this objective has been reached, questions are made with reference to possible previous experiences and then they are asked if they would be willing to experience something similar.

In the first session, the individual differences are discussed after comparisons of different cultures. Behind this objective is the concept of individual identity that exists in all cultures. In this way we make students reflect on their own culture and others with the intention of avoiding generalizations and stereotypes, as pointed out

by Byram, Gribkova, and Starkey (2002): ... "It reduces the individual from a complex human being to someone who is seen as a representative of a country or 'culture' ".

To ensure that this goal is achieved, not only individual differences from other cultures are analyzed, but specific examples are sought within the classroom about their routines at the time of eating with the intention of finding differences and thus achieve that goal.

After making such comparisons, students are asked to discuss the reasons why such customs are lived in such a way and not another. This activity seeks to achieve two specific objectives. The first, to relativize their own culture, and the second, to note that the different cultural behaviors are a joint creation of society and therefore are something malleable and changeable, such as their own culture, a concept that is contemplated from a non-essentialist paradigm.

Throughout the comparisons, reference is made continuously to the values found after different cultural behaviors. These values are not proposed to the students, but the students are made to reflect so that they themselves determine those values. For example, in the first session, students are asked to determine different values in relation to the way in which the time of the meal is proposed in different cultures..

These types of objectives are worked on during the sessions through a debate. It should be noted that conducting classroom discussions helps students to develop the ability to listen to others, which is useful for any aspect of their lives. At the same time, it is an essential skill to be able to become an interculturally competent individual since it develops tolerance.

As we saw earlier, Byram (1997) offers us a series of guidelines to help students develop the intercultural competence that they call *savoir* . The first of these, *savoir comprises*, refers to the ability to interpret documents from other cultures and the ability to relate them to one's own culture. These skills require the ability to mediate between both cultures. This skill is developed throughout the didactic sequence, both in the first and second sessions through the different comparisons that we mentioned previously.

The purpose of intercultural education is not to teach students different cultural factors of the target language but how different social groups work, how other cultures contemplate their own, as well as work against stereotypes. All of these objectives require relativizing one's culture. These skills are gathered within *savoirs*.

In the same way, we find throughout the session different activities where the objective is to relativize the own culture through the analysis of the operation of different social groups with respect to the hour of the food.

The third of the competences is *savoirs engager* which refers to the ability to critically evaluate different practices both in one's own culture and in the target culture.

Previously we made reference to the different values that are worked on in the unit. In the first session, the students must evaluate both the values that are behind each culture, regarding the time of the meal, as well as in their own culture. It also works to relativize these values with the intention of recognizing that they are created by their own culture and learned. This competence, *savoir être*, is contemplated by the aforementioned author.

Savoir apprendre refers to the ability to develop new competencies through real contact with other cultures. Due to the importance of this contact, an activity has been created in the first session that requires putting oneself in the position of making an exchange, and students are asked to reflect on the skills they would need to be able to appreciate cultural differences.

Now that we have seen how the lesson is going to work on interculturality, we are going to present all the methodological aspects of the lesson.

5. Methodology

5.1. Lessons	
Topic: Food	Level: B2
Temporalization: Lesson 1: 55 minutes Lesson 2: 55 minutes Lesson 3: 55 minutes	Materials Worksheets
Background information & Contextualisation This lesson plan is orientated for an extra-curricular classroom of the second year of <i>Bachillerato</i> . It is assumed that the students have already a B2 English level.	
Skills - Linguistic communication Activities: 1.2. 2.1.6.1. 6.2. - Learn to learn: Activities: 1.1. 1.2. 4.1. 5.1.5.2. 6.2. - Social and civic competence: Activities: 1.1.5.1.6.1. - Awareness and cultural expressions: Activities: 1.4. 2.1. 3.1. 4.1. 4.2.5.2.	
Justification Students will work on some of the ideas Byram (1997) presents to develop intercultural skills. The lesson's main goal which is the importance of intercultural contact lies in the fact that it is an essential requirement to be able to develop the skills and abilities necessary to be an intercultural speaker, as pointed out by Vauclair, Klecha, Milagre and Duque (2014). Because of this, the lesson helps students to understand the importance of intercultural contact. In this way, students reflect on their own culture and others with the intention of avoiding generalizations and stereotypes, as pointed out by Byram, Gribkova, and Starkey (2002). Based on <i>Real Decreto 1105/2014, de 26 de diciembre, por el que se establece el currículo básico de la Educación Secundaria Obligatoria y del Bachillerato</i> students will understand and	

express themselves in one or more foreign languages, in this case, English. The students will know, value and respect the basic aspects of their own culture and others.		
5.2. General Objectives		
Conceptual	Procedural	Attitudinal
-To know vocabulary related with mealtime and food.	-To understand and express yourself in one or more foreign languages in an appropriate manner.	-To assume their duties, know and exercise their rights in respect for others, practice tolerance, and cooperation. -To reject discrimination. -To know, value and respect the basic aspects of their own culture and history and of others.
5.3. Specific objectives		
Conceptual	Procedural	Attitudinal
- Compare the German and American culture. - Recognize preconceived ideas about German and American cultures.	-Decentralize the own culture.	- Reflect on the importance of living culturally different experiences. - Put yourself in a situation of living a culturally different experience. -Analyze the skills and abilities required to appreciate cultural differences.

5.4. Contents		
Block 1: Comprehension of oral texts		
Comprehension strategies		
-Mobilization of previous information on the type of activity and topic. Activities 8. -Understand general sense, essential information, main points, relevant details and implications). Activities 8, 6. - Socio-cultural and sociolinguistic aspects: social conventions, customs, values, beliefs and attitudes. Activities 6.		
Communication functions		
- Exchange of information, opinions, beliefs, and points of view. Activities 8, 10. -Establishment and management of communication and speech organization. Activities 8, 10.		
Block 2: Production of oral texts: expression and interaction		
Production strategies		
Planning	Execution	Communication functions
- Conceive the message clearly. Activities 10.	- Express the message clearly. Activities 8, 10 - Establishment and management of communication and speech, organization. Activities 8, 10.	- Exchange of information, indications, opinions, beliefs, and points of view. Activities 8, 10.

Block 3: Understanding written texts		
Comprehension strategies		
-Socio-cultural and sociolinguistic aspects: social conventions, customs, values, beliefs and attitudes. Activities 1, 7.		
Communication functions		
-Narration of routines. Activities 11. - Establishment and management of communication and speech organization. Activities 1, 7.		
Block 4: Production of written texts: expression and interaction		
Production strategies		
Planning	Execution	Communication functions
-Mobilize and coordinate their general skills and communicative to perform effectively. Activities 2, 3, 4, 5, 7, 8, 9, 11.	- Express the message clearly. Activities 2, 3, 4, 5, 7, 8, 9, 11. - Establishment and management of communication and speech organization. Activities 2, 3, 4, 5, 7, 8, 9, 11. - Expressing of socio-cultural and sociolinguistic aspects. Activities 3, 4, 5, 8,.	- Exchange of information, indications, opinions, beliefs, and points of view. Activities 8.

5.5. Evaluation criteria			
<i>Block 1: Comprehension of oral texts</i>	<i>Block 2: Production of oral texts: expression and interaction</i>	<i>Block 3: Understanding written texts</i>	<i>Block 4: Production of written texts: expression and interaction</i>
-Identify the main ideas and detailed information. -Know and know how to apply the appropriate strategies to understand the main ideas. -Apply effectively the sociolinguistic information to understanding the text	-Create clear detailed well organized texts . -Produce oral texts of different types with a certain length, planning the speech according to the purpose and situation.	-Identify the main ideas, detailed information of texts of a certain length, well organized and linguistically complex. To apply the appropriate strategies to understand the general information and main ideas.	- Write well-structured texts about different topics. -Know, apply and select strategies to create texts correctly. -Use the intercultural skills to create texts according to the socio-cultural context.

5.6. Assessable learning standards			
<i>Block 1: Comprehension of oral texts</i>	<i>Block 2: Production of oral texts: expression and interaction</i>	<i>Block 3: Understanding written texts</i>	<i>Block 4: Production of written texts: expression and interaction</i>

-Understand instructions and detailed messages. -Identify the main ideas, the details, conversations and debates. -Understand detailed views and opinions in a formal conversation.	-Participate fluently in informal conversations. -Interact using detailed information via debates.	-Understand long and complex instructions and texts.	-Write about personal information.
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5.7. Self evaluation					
Abilities (I can ...)		With lots of difficulties	Relatively well	Well	Very well
Reading	Find and understand specific information in a text (scanning).				
Listening	Understand and interpret oral input.				
	Understand and analyze an utterance (listening for specific detail).				
Writing	Write simple texts that are interesting, grammatically accurate and cohesive.				
Speaking	Express my opinion about a subject fluently.				
	Discuss my opinion within a formal context (for instance, a talk or a debate).				

Socio-cultural	Distinguish between different types of cultural concepts related to food.				
	Compare different cultures.				
	Analyze the needed skills to experience a different culture.				
	Compare different values.				
	Decentralize my own culture.				
	I show interest in other people's experiences of daily life, particularly those things not usually presented to outsiders through the media.				
	I show interest in the daily experiences of a variety of social groups within a society and not only the dominant culture.				
	I understand other cultures by seeing things from a different point of view and by looking at my culture from others perspectives.				
	I know some important facts about living in the other culture and about the country, state and people.				

5.8. Didactic transposition						
Lesson 1						
Timing	Activity	Description	Skills	Hots	Grouping	Resources
15 minutes	1. Read the text.	The teacher asks the students to read the text individually. The students have to describe the words with a partner. Then they will share their answers and check them with the rest of their peers.	Reading	READ	Individual work	Worksheets
10 minutes	2. Describe the following words with a partner.		Speaking Writing	DESCRIBE.	Pair work	Worksheets
10 minutes	3. Fill in the following table with the different comparisons between mealtime in	Students must fill in the table with the facts the author writes about mealtime in German and American cultures.	Reading Writing	IDENTIFY COMPARE	Individual, pair work and whole class.	Worksheets.

	the USA and Germany based on the text. Then answer the following question.	Then students have to answer the question offered.				
10 minutes	4. Compare the cultures with the two from the first activity. Then answer the following questions.	Students have to compare different customs from German, American and Spanish cultures.	Writing	COMPA RE REFLEC T	Pair work Whole class.	Worksh eets.
10 minutes	5. In the text, you can see that the author writes about how experiencing other cultures made her reflect on the lifestyle she used to have in the USA about mealtime. Now answer these questions in the following table.	Students have to answer the questions offered.	Writing	REFLEC T	Individual work.	Worksh eets.
15 minutes	1.4. Debate: Did you know these facts? What did you have in mind about these	The teacher starts a debate with the whole class the teacher asks the students if they knew about these	Speaking Listening	DEBATE	Whole class	Worksh eets

	cultures before reading the text?	practices in these cultures.				
Lesson 2						
25 minutes	6. Watch the following video a couple of times. Then fill in the blanks with the appropriate words.	Students have to watch the video a few times and fill in the blanks with words that they hear.	Listening Writing	REFLECT	Individual work.	Worksheets
25 minutes	7. Read the text and then complete the text with the following words. Then answer the following questions.	Students have to complete the text based on the meaning of the words given. Then they have to answer some questions about the text.	Reading Writing	REFLECT ANALYSE	Individual work.	Worksheets
25 minutes	4.1. Answer the following questions. 4.3. Debate. Share your opinions about the issue with a peer. Then share your reflections with	The teacher asks students to reflect on cultural differences by answering questions. Students have to share their answers with a peer. Then they share their conclusions with the class creating a debate.	Writing Speaking Listening	REVIEW REFLECT DEBATE	Couples and the whole class.	Worksheets

	the whole class.					
Lesson 3						
25 minutes	8. Answer the following questions. You can use the following structures. Then share your answers in small groups. Write your answers in the following table.	The teacher asks students to answer the offered questions to reflect on the values, attitudes, and skills needed to appreciate cultural differences.	Speaking Writing Listening	REFLECT DEBATE	Individual , small groups and the whole class.	Worksheets
	9. Read the following definitions with a peer. Then in pairs, write sentences using those words.	Students have to create sentences based on the given definitions.	Writing	ANALYSE CREATE	Pair work.	Worksheets
	10. Share your opinions about the questions in activity 8 with a peer. Then share your reflections with the whole class. You can use the	Students have to share their opinions about the given topic with a peer and then with the whole class.	Speaking	DEBATE	Pair work Whole class	Worksheets

	following structures to help you					
--	----------------------------------	--	--	--	--	--

5.8. Attention to diversity
Reinforcement activities for activity 1.1.:
1. Read the following definitions and write one sentence for each one: To be full up: to eat to the point that you can no longer eat any more. To bolt something down: to eat something very quickly. To eat a balanced diet: to eat the correct types and amounts of food. To foot the bill: to pay the bill. A fussy eater: somebody who has their own very high standards about what to eat. To grab a bite to eat: to eat something quickly (when you're in a rush). To have a sweet tooth: to enjoy sugary food. A slap up meal: a large meal. To tuck into: to eat something with pleasure. To wine and dine: to entertain someone by treating them to food and drink. To work up an appetite: to do physical work that leads to you becoming hungry.
Supplementary activities for activity 1.1.:
1. Read the following definitions and create a new sentences for each one: Add (verb): to put something else in - <i>Add grated cheese to the white sauce and stir.</i> Burn (verb): to spoil food by cooking it for too long or at a temperature that's too high - <i>Please don't burn the toast.</i> Chop or chop up (verb): to cut into small pieces with a sharp knife - <i>It's easy to cut yourself when chopping onions, so be careful.</i> Cookbook or cookery book (noun): a book of recipes, often with pictures - <i>Can I borrow that cookbook with all the Asian recipes?</i>

Dish (noun): food that's cooked in a certain way - *My favourite Indian dish is vegetable curry.*

Fry (verb): to cook food in hot oil, butter or fat - *Heat some olive oil in a frying pan and then add the diced tomatoes.*

Ingredient (noun): any food, liquid, herb or spice that's used to make a particular dish - *Chilli and fish sauce are basic ingredients in many Thai dishes.*

mash (verb): to crush food like cooked potato until it's a smooth mass - *Could you mash the potatoes, please?*

mix (verb): to combine two or more substances - *The flour is mixed with a little oil and warm water to make a dough.*

prepare (verb): to make food ready for cooking or eating - *It takes an hour or more to prepare this dish.*

recipe (noun): a list of ingredients and instructions for cooking a particular dish - *My grandmother gave me this recipe for apple pie.*

stir (verb): to move a spoon or other implement around to mix something - *If you don't stir the sauce enough, it'll be lumpy.*

teaspoon (abbrev: "tsp") (noun): a small spoon or the amount of an ingredient that fits in one - *You didn't use more than half a teaspoon of chili powder, did you?*

5.10. Materials

Lesson 1

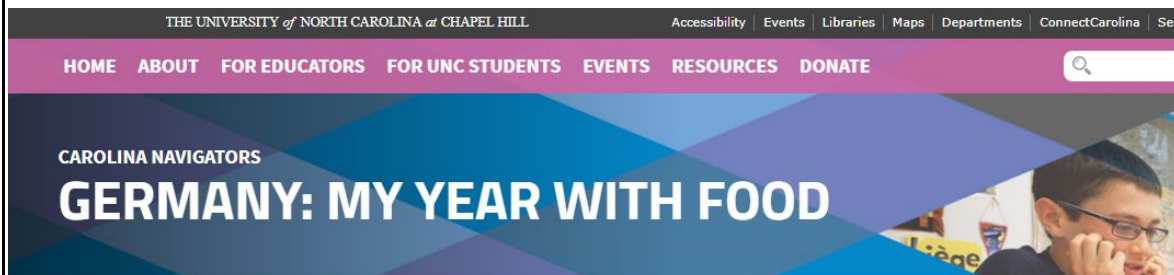
Activity 1. Read the text:

Germany: My Year with Food

August 26, 2012

By Micaela Arneson

4



My name is Micaela and I am a sophomore Global Studies and Political Science double major at UNC. Before I started college, I took a gap year to study in Germany with the Congress Bundestag Youth Exchange (CBYX) **scholarship** program. I lived with a **host family** in Bruchsal, a small town south of Heidelberg near the French border. The experience was absolutely incredible and taught me not only a lot about **cultural immersion** and communication, but also about myself.

Before I moved to Germany, I hated cooking. The amount of time it took to make full meals was a real **turn-off**. I was not excited about the cooking process, I just wanted to eat. Or at least, that's how I felt until I met my host family. Unlike me, they took pride in spending time and effort on food and their relationship with cooking made an impression on me.

I found there to be several important differences between food in Germany and food in America. One: speed. I think it's safe to say that food in

⁴ Screenshot and text used from: <https://navigators.unc.edu/germany-my-year-with-food/>

America tends to be rushed; Take the popularity of fast food chains and frozen dinners as examples. But food in Germany is "gemütlich" (unhurried), and the commitment to spending time and effort on meals is obvious.

Two: Germans do not eat out much. During my twelve months abroad, my host family and I ate out three times and ordered pizza twice. Otherwise, every meal was homemade, and that required a lot of work. Between preparing the ingredients, cooking them, and cleaning up afterward, lunches and dinners were often hour-long ordeals for my host mom. But I came to realize that even though ordering Chinese or buying a sub may be quicker and easier, cooking meals at home acknowledges that food is an essential part of life, and deserves to be prioritized. Eating out is a quick fix; eating at home is real eating.

Three: Mealtime is family time. In my US family, dinner is spent in front of the TV or alone, a quick stop before moving on to the next activity. Meals in Germany on the other hand are eaten with the family, around a table, because mealtime is not just about food. It is about stopping the rush of the day to be together: to **catch-up**, to check-in, to just be. And meals are not eaten quickly. Food is **savored**, enjoyed, and so is the conversation.

So what did all this mean for me? First of all, I decided that I like cooking. Being able to make amazing food is **empowering**, and I have learned to take pride in the amount of time I spend on a meal. But even more than that, learning about the German attitude towards food taught me a new way to live. I prize the connections I made a balance between work and relaxation, between cooking and eating, that was missing in my life here in the States. It is a lifestyle I am committed to, because I realized that eating right is not just about food; it is about living right, too.

I'm really looking forward to go to this semester with Carolina Navigators. It will be a valuable opportunity to share my experiences with students and discuss with them the ways we can become more **globally connected** and informed citizens!

Activity 2: Read the text and describe the following words with a partner. Then check your answers with the rest of the peers.

Scholarship:

Host family:

Cultural immersion:

Turn-off:

Catch-up:

Savored:

Empowering:

Globally connected:

Activity 3: In the text, you can find some comparisons between how families from the USA and Germany eat. Please, fill in the following table with the different reasons that the author gives:

USA	Germany

Did you know about these facts? What did you have in mind about these cultures before reading the text? Write your answers in the following table:

--

Activity 4:

Compare the lifestyles of your culture with the two lifestyles from the first activity. Then answer the following questions:

1. Which do you identify with more, and why?
2. Can you find similarities between your culture and the others?
3. Can you find values?
4. Why do you think that in your culture mealtime is different?

Activity 5:

In the text, you can see that the author writes that living other lifestyles made her reflect on the lifestyle she used to have in the USA about mealtime. Now answer these questions in the following table:

Do you think that the author could have changed her lifestyle remaining her own city?

--

Lesson 2

Activity 6: Food in Britain

Watch the following video a couple of times. Then fill in the blanks with the appropriate words:⁵



styles of cooking	green curry	flavours	oriental
full English breakfast	taste	around the world	tomato salad
British dishes	different cultures	lamb chop	fish and chips

The Chinese introduced _____ food to Britain. But before the Chinese, immigrants from all around the world came to live in London.

British people enjoy a huge range of food and _____ from other countries.

⁵ Screenshot used from: <https://learnenglishteens.britishcouncil.org>

This is Borough Market, London's oldest food market. Today, you can find food here from all over the world.

This is Italian cheese. Each group of settlers brought their own food and _____ and people here embraced the exciting new flavours... maybe because British food wasn't very good.

Restaurants from all _____ can be found on most British high streets. Indian, Chinese, Greek, Italian, Spanish, Persian... the list goes on.

But just what are the UK's favourite dishes?

On the Street: My favourite meal is Thai _____.

On the Street: One of my favourite meals is... cottage pie with peas.

On the Street: My favourite food is... Chinese ... Chinese.

On the Street: What's my favourite meal?.

.....

Chef: This is a full English breakfast. Tomato, black pudding, sausage, bacon, egg, mushroom.

.....

Carmen: A big fried breakfast might not be to everyone's _____. But in Britain, there is something for everyone.

Celia Brooks Brown is a food writer and knows all about food and the future of food in the UK, today.

Mmm! It looks good. What have we got here, Celia?

Celia: Well, this is a British _____ with a Yorkshire-made sheep's cheese. And here we have a Barnsley lamb chop with new potatoes and a mint hollandaise sauce.

Carmen: So is this a sign of developments in British cooking?

Celia: Yes, people want to know where their food comes from. Chefs in restaurants like these are reinventing classic _____. They're using ingredients that are locally sourced and locally grown.

Carmen: So what about world cuisine?

Celia: Well, anything goes. Chefs love to experiment with ingredients from different cultures. And we live in a globalised society, it's very exciting.

Carmen: OK, Celia, if you were cooking these dishes at home, what ingredients from _____ would you use?

Celia: Well, I might use something like this. This is a Moroccan spice mix called Ras el Hanout. Have a sniff.

Carmen: Hmm. That's really strong.

Celia: Lovely, isn't it? Now, this might make a lovely spice rub for that _____.

Carmen: I can't wait to taste this.

.....

Carmen: The food in Britain reflects the many different cultures here. But some of the old favourites are here to stay. I'm off for my favourite, _____. Want a chip?

Activity 7. Read the text and complete the text with the following words.

must	plans	a day
in advance	better	main course
rules	government	complaints

Answer the following questions:

-What is included in the school dinner?

-What rules are about the school dinner?

-What are the aims for 'Leon' restaurants?

What is a school dinner?

A typical school dinner costs about 2 pounds _____ for a secondary pupil in the UK. There is usually a _____, a dessert and a drink. Parents often pay _____ online. School dinners _____ include food groups such as fruit and vegetables, protein (for example meat, fish or cheese) and carbohydrate (for example rice or pasta). There are _____ about how the food is prepared, for example there are limits on the quantity of fried food.

There are _____ to examine school dinners in the UK and look at ways to make them _____. Henry Dimbleby and John Vincent started 'Leon', a chain of restaurants which aim to sell healthy fast food. The British _____ has asked the two restaurant owners to collect information about school dinners and see how they can be improved. Perhaps _____ about lunchtime food in British schools will soon be a thing of the past.

Lesson 3

Activity 8. Answer the following questions. You can use the following structures:

I felt...	I have been to...
I knew how to...	I haven't been to...
I didn't know how to...	I met someone from...
I liked...	What I liked the most was that...
I didn't like...	

1. Have you ever been to a foreign country or met a foreign person? How did you feel? Did you develop new skills, values or attitudes?
2. Would you like to live a new experience like that? Why? What would you expect to feel? What positive and negative aspects would you expect?

Then share your answers in small groups. Write your answers in the following table:

[illegible]

Activity 9: Read the following definitions with a peer. Then in pairs, write sentences using those words.

Appetizer: a small portion of a food or drink served before or at the beginning of a meal to stimulate the appetite.

Cuisine: a style or manner of cooking.

Peckish: somewhat hungry.

Gastronomy: a style of cooking or eating.

Serviette: a table napkin.

Spices: a strong-smelling or sweet-smelling vegetable substance, such as pepper or cinnamon, used to season food.

Table cloth: such a piece of furniture used for serving food to those seated at it.

Yummy: very pleasing to the taste; delicious.

Activity 10: Share your opinions on the questions in activity 8 with a peer. Then share your reflections with the whole class. You can use the following structures to help you:

I see your point, but I think...	I don't think...
Just to be clear, here is what I mean...	I agree with you...
In my opinion...	Give me a second, I would like to say that...

Activity 11. Write a text (100 words max.) explaining how the school dinner was at your primary school. You can use the text from activity 7 to help you.

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