Introduction

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The current issue of e-TEALS features four articles which address a range of topics related to the interconnected element of language, culture, and identity, which together shape and define individuals and communities. Language serves as a powerful tool for communication, allowing individuals to express their thoughts, emotions, and experiences. However, language is not merely a means of conveying information but also reflects our cultural heritage and provides insights into our individual and collective identities.

The first article by João Ferreira focuses on the promotion of intercultural communicative competence through the short story *My Son the Fanatic* (1997) by Hanif Kureishi. Ferreira shows how using a content-based approach with a literary text can develop 12th Grade learners to be more critically aware of how their own beliefs, behaviours and identities condition their interpretation of the story.

Donzilia Soares analyses the importance of linguistic choices in Gloria Anzaldúa's *How to Tame a Wild Tongue* (1987), and presents the findings of a small-scale study on opinions of non-Spanish speakers' attitudes to language and identity, as illustrated in the text.

The last two articles in the issue focus on culture and identity in the foreign language classroom. Ruben Correia turns our attention to the role of intercultural awareness, and how it is addressed in FL classrooms in Portuguese state schools. His findings from an online questionnaire administered to teachers from all cycles of basic and secondary education seem to suggest that this is a topic teachers struggle to address in lessons.

In the final article, Sandra Costa sheds light on the increasingly multilingual nature of classrooms in Portugal, and highlights the need for teacher education on the use of affective strategies in the classroom, with a particular focus on refugees.

As readers will see, this collection of papers provides valuable insights into aspects that need to be considered in our growingly multicultural classrooms, as well as some suggestions for their implementation. We thank all those who have contributed to this volume.

Literature and Intercultural Communicative Competence (ICC): Promoting ICC Through a Content-Based Approach To "My Son The Fanatic" (H. Kureishi)

João Ferreira | CETAPS

Abstract | Literary texts have an increasingly prominent role in EFL (English as Foreign Language) classes. Accordingly, more academic studies about the role of literature in foreign language learning have been published in the past decade. Nevertheless, how literature can promote the development of Intercultural Communicative Competence (ICC) has not been sufficiently explored. The research question in this study was: How can teaching literary texts in the EFL classroom promote ICC? The study was carried out in a 12th-year class in which the students studied the short story "My Son the Fanatic" by Hanif Kureishi (1997). I argue that a content-based approach that promotes the development of the students' affective and cognitive dimensions during reading may develop ICC. This required the adoption of a reading model comprised of two stages, the first of which is affective and spontaneous, while the second is reflexive, requiring supporting viewpoints with evidence and discussing, as well as comparing them with one's peers, which is one of the tenets of constructivism and, therefore, a content-based approach. The transformation of attitudes and beliefs, which in turn causes changes in more spontaneous reading happens in a third space, which is hybrid because it does not correspond fully to the students' culture nor to those represented in the text. By adopting this approach, the students were able to reflect on their own culture, become aware of how their beliefs, behaviours and identities condition their interpretation of the short story and, as a result, develop several domains of ICC.

Keywords | Literary text, Intercultural Communicative Competence, Third space, Content-based approach

1 INTRODUCTION

Studying literary texts in foreign language classes in Portuguese state schools has been a requirement for several decades, especially in the 3rd cycle and secondary education. In the past decade several studies about approaches to literary texts have been carried out in Portuguese classrooms, notably Querido (2012), Ferreira (2014) and Lopes (2016). Nevertheless, I believe that there are few that conveniently explore how reading and analysing literary texts may foster the development of ICC. In this article, I intend to show how students are able to develop ICC through a content-based approach to a literary text. To achieve this purpose, I start by outlining some of the advantages of studying literary texts in EFL classrooms, defining and exploring the dimensions of Byram's (1997) model of ICC and explaining how the approach carried out in this study contributes to promoting intercultural knowledge, attitudes, skills and awareness. Then I explain the basic tenets of the teaching methodology that was used in this study, and describe the research methodology. Afterwards, I provide a synopsis of the short story, and finally I explain the activities that were carried out and discuss the findings.

2 LITERATURE REVIEW

2.1. Culture and ICC

Since this article is concerned with the promotion of intercultural communicative competence (ICC) through literary texts, it is necessary to start by defining and discussing *culture*. This concept is wide-ranging and fairly complex. In addition, it has evolved semantically throughout time.

The several dimensions of *culture* were explored by Weaver (as cited in Hanley, 1999), who used the iceberg metaphor to divide culture into two components. The first contains elements which are visible and easy to identify. For instance, monuments, celebrities and football matches. The second comprises nine-tenths of a culture and is hidden from view. It is called "deep culture" (p. 2). It includes beliefs, values and approaches to interpersonal relationships, among others.

As "Western" societies have become increasingly multicultural, foreign language teaching should aim to develop learners' intercultural/ mediating skills because it confronts them with experiences of otherness. The ability to communicate effectively with people from different cultures as well as to establish and maintain relationships between them is called intercultural communicative competence (ICC), which entails the development of one's language and cultural competences (Gómez, 2012). To achieve this goal, Byram (1997) proposed a model of ICC for educational settings, suggesting that the goal of ICC is to promote relationships between people of different languages and/or cultures under a mutual basis of respect and understanding, which "depends on the ability to decentre and take up the perspective of the listener or reader" (p. 3). Nevertheless, in this process, the learners are aware of their identities and those of the interlocutors (Byram et al., 2003) because each person is a complex being with multiple identities and social roles. Therefore, in order to become an intercultural speaker, one needs to avoid stereotyping an individual based solely on their country of origin or ancestry. In order to establish communication between people with other social identities from one's own, one needs knowledge of social groups, the ability to decentre from one's own culture and skills to deal with people.

According to Byram's (1997) model of ICC, there are five dimensions to be developed to become intercultural. Those mainly promoted through an approach using literary texts are (a) knowledge of social groups (*savoirs*), (b) intercultural attitudes (*savoir être*), (c) skills of interpreting and relating (*savoir comprendre*) and (d) critical cultural awareness/ political education (*savoir s'engager*). The first dimension consists of having theoretical knowledge of historical relationships between one's own and the target culture, knowledge about the values, beliefs and behaviours of several social groups, the significance of cultural products of several cultures (for instance, songs, films, and books), as well as social distinctions in one's own and the interlocutor's culture, taking into account that these distinctions may be made according to social class, ethnicity, gender, sexual orientation and religion, among others. This could be applied to the study of literature in the EFL classroom through

the analysis of the character's beliefs, values and behaviours, as well as the manner in which they enforce their views upon other characters.

The second dimension involves re-examining and changing one's attitudes towards people who are perceived as culturally different to us in terms of beliefs and behaviour, among other cultural traits. This change requires adopting attitudes of curiosity and openness, as well as suspending distrust and judgement regarding other peoples' culture. It also entails suspending belief in one's own beliefs, values and behaviours and trying to analyse them from the point of view of our interlocutor (Byram, 1997). This ability to decentre will avoid biased interpretations of the actions of others, including characters in literary texts.

The third dimension entails an ability to interpret a document or event from another culture and to associate it to documents and events from one's own. For instance, explaining the origins of a text and placing it in its historical/ social context and identifying ethnocentric perspectives between characters. In addition, it comprises identifying misunderstandings between characters whose identities differ significantly from one another, as well as mediating between conflicts, in other words, attempting to solve conflicts between characters. In the classroom, this could be achieved through roleplaying, or other writing activities, reflection and discussion.

The fourth dimension is the ability to assess and compare critically and, on the basis of explicit criteria, perspectives, practices and products from other cultures with one's own. The explicit criteria through which the phenomena are interpreted not only draw upon the various social identities the individual possesses, but also upon human rights conventions. Being intercultural does not imply agreeing with or necessarily understanding cultural practices and beliefs that go against human rights and human integrity. Being intercultural entails a dialogue and does not subscribe to cultural relativism.

2.2. Literary texts and the development of ICC

The role of authentic literary texts in the EFL classroom has not been significant in elementary or intermediate levels. There is a common assumption among EFL teachers that authentic literary texts are too complex to be studied by foreign learners (Fuentes, 2015; Gómez, 2012). Unlike informative texts where the language used has mainly literal meanings, literary texts explore language use in rich ways. The complexity of language use, redundancy and ambiguity develop not only the students' ability to interpret a text, but also their imagination (Matos, 2012).

In addition, the literary text is a privileged means to enable familiarization with the target cultures of the language which is being studied. According to Fuentes (2015):

> with the literary text students practice the language while getting closer to its culture. Literature facilitates the acquisition of knowledge about the traditions, customs and ways of life of the target language that the student is learning (my translation) (p. 158).

Most literary texts are capable of developing students' ICC as long as the approach or reading model engages with the students' affective and cognitive domains, and prompts them to reflect about their own culture, as well as the foreign culture, which is represented. Nevertheless, there are a few criteria teachers should take into account when they choose literary texts. First and foremost, it is easier to promote ICC with literature that represents intercultural encounters or multicultural literature (Gómez, 2012). Furthermore, the length of the text, the students' language proficiency level, as well as the students' interests are important factors to bear in mind before choosing a text. I would like to underscore that the text needs to be meaningful to the students so they may discuss their reading experiences and genuine reactions with their colleagues (Querido, 2012).

Both intercultural encounters and the process of literary interpretation take place in a third space, which is hybrid, reflexive and transformative. It is also liminal and, therefore, lies between two cultures: the unknown, which is represented in the text, and the reader's: "It does not correspond with any of the two original spaces (the readers' familiar/ foreign culture); these remaining, however, within sight thus allowing for comparisons" (Matos, 2012, p. 22). This place avoids the dichotomy

between "self" and "other" (Holquist, 2002) and fosters openness to cultural difference, decentring and meaning negotiation.

The third space propels the transformation of one's attitudes and beliefs regarding those who are culturally different (Matos, 2012). The literary text is capable of transporting the reader into another world and, at the same time, promoting self-awareness, if students reflect on their interpretations because they draw upon their personal experiences, values and beliefs. Delving into the world depicted in the text, interpreting it individually and, subsequently, negotiating meanings in small groups implies attitudes of decentring about the "self" and "the other". At an early stage, this may cause some culture-shock or discomfort, which, in turn, is one of the early phases of both the intercultural and the text interpretation processes.

The process of meaning-construction is active, both affectively and cognitively. As readers interpret what they read, they confront their horizon of expectation (which is comprised of their prior knowledge and experience of the world and of reading, as well as by their assumptions of the way the plot will unfold) with new textual information. This new information causes the reader to redefine his/ her horizon of expectations. This process, which allows the reader to discover new textual perspectives, is called the wandering viewpoint by Iser (as cited in Holub, 1984).

The reading model that I have adopted draws upon Matos (2012). It is also based on reader-response, according to which readers play a preponderant role in the process of giving meaning to a text (Iser, as cited in Holub, 1984), and some of the tenets of constructivism (Nola & Irzik, 2005), which advocates that schools should recognize students' prior knowledge of the world in their learning processes in class. Furthermore, it defends that knowledge should be constructed cooperatively and that students ought to take an active role in knowledge acquisition .

This reading model is comprised of two stages. The first one is more spontaneous and affective, while the second one is more cognitive and reflexive. The first entails aesthetic reading. At this stage, students become familiar with the text and a dialogue occurs between it and the reader. Even though their interpretations need to draw upon textual evidence, students should respond genuinely and affectively

to the text. The horizon of expectation and the wandering viewpoint play an important role as the reader interprets what he/she reads. If the text is short, this stage can be carried out in a classroom. Otherwise, it should be done at home, with students writing their first impressions in a portfolio or reading journal. Byram's (1997) skills of interpreting and relating help students transition from the first to the second stage by promoting a more intercultural reading of literary texts. For instance, recognising ethnocentric perspectives and discrimination in text, as well as comparing it with similar texts of one's own culture.

The second stage is particularly reflexive. At this point students work in teams and compare their initial interpretations with those of their peers. This presupposes negotiating meanings/ interpretations and defending a particular viewpoint with textual evidence. This process might broaden students' perspectives as they become aware that other readings are also cogent. The critical cultural awareness dimension plays an important role here since students reflect about their own and each other's readings, identify implicit or explicit values in the text and become aware of how their identities may influence their interpretation.

Gómez (2012) carried out a study which aimed to determine the way in which EFL learners could develop ICC through the study of literary texts and which teaching approaches would be more effective to achieve this goal. Twenty-three Colombian advanced EFL students participated in this study, all of whom were university students aged 18 to 22. In this study, five multicultural short stories were discussed by the students. In addition, four constructivist approaches were used, among which the content-based approach. This approach was used to analyse two short stories – "The First Seven Years", by Bernard Malamud, and "A Worn Path", by Eudora Welty. Regarding the former short story, Gómez (2012) concluded that the students were able to identify beliefs, traditions and values, as well as discuss the difficulties related with immigrating to the United States and the differences of cultural traditions between Jewish culture and American mainstream culture. All of these abilities entail the use of intercultural knowledge, although there was no reference in this instance to students' ability to reflect on their own beliefs, traditions and values, which is also a requirement for the development of ICC. Regarding the

latter, the students proposed topics for discussion arguably related with the plot such as dementia and racism. They also enriched their analyses by doing autonomous research on the latter topic and relating historical knowledge to the plot, reflecting on the negative impact of racial discrimination. One interviewed student said that discussions on racism in the U.S. prompted her and several classmates to reflect on their own behaviour and avoid displaying racist attitudes. This shows that these students acquired intercultural attitudes.

In short, the analysis of a literary text can promote the development of various dimensions of ICC since the act of reading takes place in a hybrid third space in which the reader gradually develops intercultural attitudes of openness, suspension of disbelief about the culture represented in the text and reflects about the way his/ her own prejudices, perspectives, behaviours and beliefs may affect his/ her interpretation.

2.3. A content-based approach

The approach to teaching adopted was content-based learning (Stryker & Leaver, 1997). This approach is constructivist since it advocates that teaching should take into account the students' experiences and background knowledge. It also suggests that the learning experiences which are more significant are those in which the student interacts with peers and the teacher. Therefore, if we apply this approach to the study of literature, the student should be engaged in a process of meaning negotiation with peers. According to this approach, materials should be organized around content or themes. In addition, language is considered as a means of communicating, therefore the emphasis is on discussion of topics instead of the study of grammar.

According to Stryker & Leaver (1997), this approach has "the potential to enhance students' motivation, to accelerate students' acquisition of language proficiency, to broaden cross-cultural knowledge, and to make the language learning experience more enjoyable and fulfilling" (p. 5). Furthermore, it advocates the use of authentic texts, even with students at an elementary level, and suggests that the

activities rather than the text should be graded. Texts may also be abridged or slightly edited.

2.4 "My Son the Fanatic" – synopsis

This short story was published in 1997. Its main characters are Parvez, an atheist Pakistani immigrant in England and Ali, his British-born son. The plot of the short story centres around Ali's process of religious radicalisation and especially the manner in which his father deals with his son's changing beliefs and attitudes. Parvez realises his son's change of behaviour when his room starts to get tidier and he throws away several belongings such as clothes, games and sports' equipment. Besides, he becomes estranged from his friends. This sudden change of behaviour causes Parvez to suspect that his son is a drug addict. One day he invites Ali to go out for dinner. Through his son's looks of disgust at his drinking, his reproaches on other habits of his father's such as eating pork or gambling, as well as his loathing for Western civilization, he realises that his son has become an Islamist. What is most distressing is the fact that Ali wants "Sharia law" enforced in every country, which would be achieved throughout violent *jihad*.

As Parvez is a taxi driver who works mainly by night, he talks with one of his favourite clients, a prostitute named Bettina. She advises him to explain to his son his philosophy of life as Ali believes that most people in the West lack a purpose in life. Parvez tries to convince Ali of the importance of profiting from life on Earth without harming other people. This attempt is useless as Ali considers enjoyment a bottomless pit and he also thinks that his people are oppressed throughout the world. Despite his failure to persuade his son to become more moderate, one day, while driving Bettina somewhere, he notices his son walking on the street and Bettina convinces him to pull over in order to give him a ride home. Bettina's efforts to reach out to Ali are unsuccessful. The conversation gets so tense that she leaves the car, aggravating Parvez's anger at his son. When they get home, Parvez gets drunk and, realising that he has lost his son forever, beats him up. His son doesn't

retaliate but seems fearless and calm, replying to his father "So who's the fanatic now?".

3 RESEARCH METHODOLOGY

This study was carried out during the author's internship as an English and Spanish trainee teacher at a Secondary School in the outskirts of Lisbon during the 2017/2018 school year. The 20 Portuguese participants in this study were enrolled in a 12th-year English class and were aged 16 to 18. Since there were no official Ministry of Education documents at the time that explicitly stated the reference level for foreign languages in years 10, 11 and 12, the department of foreign languages in that school adopted B2 level (Council of Europe, 2001) for 12th-year English.

The research methodology that guided this study was action research. Action research takes place in a particular societal context (Burns, 2009). Regarding foreign language teaching, that context lies in schools or classrooms. Its main goal is to adapt teaching methods, approaches and practices to each environment, so it may improve learning outcomes and foster professional development. Each practitioner needs to be reflective about his/ her own practices to achieve these goals.

Action research involves undertaking an intervention with several steps. Firstly, classroom practitioners have to identify clearly what the problems or issues that need to be tackled in the learning environment are. Secondly, they need to formulate a hypothetical solution. Thirdly, they need to plan intervention and implement it. Fourthly, they need to carefully observe the outcomes and draw conclusions (Burns, 2009; Nunan, 2006). If there are shortcomings, practitioners need to undertake other cycles.

There are several tools to record and reflect on one's teaching practices. These include learning journals, student feedback and audio recordings of classes. In this study the research tools employed were a learning journal, a group interview and

student written feedback, which came from their written answers to the activities on "My Son the Fanatic" (Appendix A).

"My Son the Fanatic" was chosen because although it was published in the 1990s, the plot was still relevant when this study was carried out. As a result of a series of terrorist attacks perpetrated by sympathizers/ members of the Islamic State in European countries, there has been much debate about Islamic fundamentalism and the integration of migrants. Nevertheless, the fanaticized son of the protagonist of this short story was born in Britain, raised by parents who adopted a Western lifestyle and was fully integrated into society up until his religious radicalization. This is at odds with most people's concepts of an Islamist. This text is interesting and has the potential of developing students' intercultural knowledge, attitudes and skills.

The students read the story for the first time during one of the last classes of the first term and were asked to state what they thought the theme of the short story was. The students completed the other activities (Appendix A) in three ninety-minute classes. Their main goals were (1) developing students' intercultural knowledge on Islam, (2) fostering reflection on their own and their peers impressions of the story, (3) relating the plot of the short story with the students' prior knowledge of reality and (4) developing the students' intercultural attitudes and skills.

After each class, I reflected on their answers and tried to relate them with the purposes of ICC. I recorded the most relevant reflections in a learning journal. Moreover, as I wanted to analyse the students' knowledge, attitudes and skills regarding intercultural dialogue more thoroughly, I selected five students from the class for a scripted group interview, which was carried out a few weeks after the lessons on "My Son the Fanatic" had concluded. The primary selection criterion was the diversity of their reactions to the intercultural conflict depicted throughout the short story. While some mainly blamed the son, others blamed his father for their increasingly strained/ volatile relationship. They were asked five questions about the plot of the short story and related current affairs: (1) Why do you think that the majority of your colleagues wrote an ending in which something tragic or

catastrophic happened? Did the plot of the short story conduct you necessarily to think that this would be the likely outcome?; (2) Could Ali and Parvez's relationship be saved or is it utterly doomed, according to your interpretation of the short story?; (3) Was Ali a potential terrorist or just someone who stood for his beliefs?; (4) Is the level of religion radicalisation verified in other European countries likely to happen in Portugal?; (5) Are Christians also prone into being manipulated into violence? This interview was recorded. Subsequently, the audio recording was transcribed and analysed using Byram's (1997) framework of ICC. The transcript can be read in Ferreira (2019).

4 FINDINGS AND DISCUSSION

As mentioned previously, the findings in this section come from an analysis of a learning journal of the students' written answers to the activities on the short story and from the analysis of an audio recording of a group interview.

4.1. Activities on "My Son the Fanatic"

The students were asked what they thought the main topic of the short story was. There was a range of responses to this question. Some students said it was the lack of respect between communities. Others wrote that the short story's moral was that religions were dangerous. Others believed that it was about parental failure. The interpretations were varied and the students' responses were intrinsically valued as long as they could be supported by arguments. The following two responses are paradigmatic of the first belief: "[…] you should not interfere in other people's religious beliefs just because it does not compute with ours" (Student A) and "…respecting everyone else's beliefs, even if they're different from ours. Everyone has the right to believe in what they want and to not be judged because of it" (Student B). The first answer entails a passive acceptance of otherness, and a linear understanding, not considering the complexity built around religious beliefs and radicalization. If religious beliefs incite hatred and violence, this perspective

should be more deeply considered. The second answer is more interesting because it presupposes a mutual respect for different values, but is reductive, and does not consider respect for other people's values and beliefs. Most of the answers of the third type were also lacking depth as they did not focus on beliefs and cultures, but rather on estranged family members (Ferreira, 2019).

Subsequently, I asked the students to research the definition of *jihad* in an encyclopaedia. Most students identified several types of jihad. For instance, "greater" jihad and "lesser" jihad. One student asked me if I wanted a personal response or political correctness. Since at this stage I wanted their answers to be as unfiltered as possible, I told him he should give his personal answer which was the following: "A jihad is a terrorist who believes in Allah" (Student C). This student did not achieve the desired outcome as he confused the word *jihad* with *jihadi* and was far from grasping the complexity of this cultural concept (Ferreira, 2019).

However, more insightful responses were achieved when students were asked about the religious principles by which Ali lived. Although they started writing their answers, they shared them orally with the group. They identified religious norms of Islam such as not eating pork, not drinking alcoholic beverages, praying five times a day and growing a beard. Most students even classified the first three as being mandatory by Islam and the latter as being disputed by several scholars. Afterwards, I asked the students if they thought these ideals were dangerous. The following answer shows a new level of understanding, reflection and analysis:

> No religious norm is intrinsically wrong or bad. The problem arises when they are misunderstood and taken too far. In this case, Ali not wanting to drink alcohol, for example, isn't bad. […]. But the way that Ali is quick to judge others who do not follows his life norms is where the real problem starts to emerge (Student D).

This answer took into account that each one should respect other cultural values as long as they are not enforced upon other people. This student came to the conclusion that Ali lacked intercultural attitudes because of his unwillingness to suspend disbelief about cultures different from his own.

Other activities promoted the development of skills of interpreting and relating (*savoir comprendre*). The students were asked to compare Parvez and Ali's personalities taking into account their beliefs and behaviour. In the following answer, it is evident that the student analysed the intolerance each one had for the other's beliefs:

> Ali and Parvez's personalities are really different, but really similar at the same time. They are different in which Ali, an Islamic extremist, tried really hard to respect all the rules of Islam, even though not everything he did was mandatory. His father, however, didn't care about religion at all. They were both disrespectful towards each other's beliefs though, and this is where their personalities are really similar (Student E).

This student was able to identify that both characters held radical or self-centred views.

Finally, I asked the students to write, in pairs or groups of three, a summary of the short story in which they would have to change the ending. My goal was to ascertain whether the students thought that the relationship between father and son was doomed. Only in one out of nine written texts, was Parvez able to reconcile with his son:

> [...] Ali asked his father to pray with him, and explained his beliefs to him. Although he didn't agree with his son's life choices, he accepted that religion was an important part of his life. Still concerned about how Ali's life would end up, he promised himself and his son to be more active in his son's life, as an effort to understand him but also help guide him through life, as a good father should (students F and G).

Most narratives ended in tragedy, which was slightly puzzling. In most narratives Ali committed a terrorist attack with explosives, and in one text he committed suicide in his bedroom by hanging himself. This task could have promoted the development

of skills of interpreting and relating if the students not only depicted Ali's and Parvez's misunderstandings and ethnocentric attitudes, but also tried to mediate and overcome the conflicts.

4.2. Student interviews

In order to determine the consistency of the qualitative results, I interviewed five students on their answers to the activities and on current issues. The first three questions were related to the plot of the short story. The first one asked about the endings of their narratives. One student thought that most endings were tragic because both main characters of the short story had Middle Eastern ascendancy and therefore his/ her colleagues interpreted them in a prejudiced way. The fact that Parvez and Ali were of Pakistani descent, and not from the Middle East, shows that some students associate countries in which the majority of population is Muslim mainly with that region. It is important to underscore that Ali is British, had always lived in Britain and never went to Pakistan. It is possible to argue that this student and the others (as this relationship between the protagonists and the Middle East was not corrected by their colleagues during the interview) think that countries with Muslim majorities are culturally homogeneous.

The second question asked about whether Ali's and Parvez's relationship could be fixed. The students diverged greatly in their responses. They negotiated interpretations and defended their point of view, supporting their point of view with comments about the Qur'an. This type of analysis of sacred texts was superficial and therefore the students did not use skills of interpreting and relating in this instance. Nevertheless, they developed these skills when they identified Ali's and Parvez's conflicting cultural practices, values and beliefs. They also used them when they identified both character's ethnocentric attitudes (Ferreira, 2019).

Questions four and five dealt with an important issue represented in the text, which is religious radicalisation. This topic prompted students to discuss issues such as the refugee crisis, immigration policies, as well as the differences between Christianity and Islam. They used their background knowledge on world issues to

support their point of view and constructed their knowledge dialogically, which are some of the tenets of constructivism/ content-based learning**.** Question four, which was whether the level of religious radicalisation in Muslim communities in France and in the United Kingdom could spread to Portugal, sparked a particularly lively debate about the arrival of refugees to Portugal. One student (H) argued that Sweden's acceptance of "swarms of refugees" was related with an increase in rapes without evidence. Nevertheless, other students demanded proof, which showed that they could use critical thinking skills. Formal education should foster the development of media literacy because misinformation is prevalent in social media. This can be achieved by critically assessing in class the reliability of sources, as well as background data about articles, notably their author(s), date and source. Donald Trump was mentioned when students discussed the acceptance of refugees. Only one student supported his stance on immigration. In this instance, the students' beliefs and values were quite evident.

The differences between Christianity and Islam was also a fairly contentious subject. Even though all interviewees claimed to be religiously unaffiliated, one student (H) said the following about Christians: "But we don't blow ourselves up!". The usage of this pronoun contradicts their claims about their own religious identity. Another student (I) considered that there were cases of intolerance in Christian and Islamic religious communities, although "Westerners" only considered radical Muslims as terrorists. She said the Ku Klux Klan (KKK) was an example of a violent sect/ terrorist group that professes Christian beliefs. This ability to compare the practices of extremists with different religious identities entails critical cultural awareness. Nevertheless, one student rebutted that the KKK did not exist anymore, which is false (Ferreira, 2019). Therefore, it is important to foster the acquisition of intercultural knowledge in class, which can be done by assigning a few follow-up research tasks on topics that are dealt with in the literary texts. I would like to underscore that it is important to guide the students during the research process to avoid selecting information from unreliable sources.

Although the group of students who were interviewed diverged significantly on their opinions about refugees, one student (J) tried to compromise by appealing to

their colleagues' empathy: "Have you tried putting yourself in their shoes?". This fosters the development of intercultural attitudes. Many students' answers also entailed to some extent the adoption of these attitudes (Ferreira, 2019).

Most students were able to develop ICC dimensions and gave answers supported by textual evidence. Nevertheless, some students still made claims that they could not prove. I consequently believe that students should carry out more research on social institutions and cultural practices related to the topics that are dealt with in the literary texts they will analyse in group. This project entailed analysing short stories on intercultural encounters and delivering an oral presentation on their conclusions, as well as negotiating meanings/ interpretations with a group with a different story.

In short, exploring a literary text with a content-based approach can promote meaning negotiation, skills of interpreting and relating, deeper awareness of one's identities and the way they may affect our perception of *Others* (critical cultural awareness). The participants gave more insightful answers when they discussed their perspectives/ analyses with each other. Furthermore, they developed the *savoir comprendre* skill when they compared both main characters' intolerance towards each other's beliefs and behaviours, although they did not seek to solve their conflict. In addition, some students were able to compare examples of Christian-inspired intolerance with cases of Muslim radicalisation.

5 CONCLUSION

Throughout this study, I was able to conclude that the students not only developed reading comprehension and writing subskills by analysing the short story and writing a narrative text about it, but also some degree of intercultural communicative competence, especially through meaningful discussions with the class. The dimensions which were developed the most were intercultural knowledge, intercultural attitudes, skills of interpreting and relating, as well as critical cultural awareness. It is evident that the students were familiar with several cultural concepts of Islam. In addition, they identified the intolerance the two main

characters had towards each other's beliefs and cultural practices. Moreover, it is important to underscore that students' interpretations are influenced by their own prior knowledge and experiences. Therefore, teachers should encourage students to reflect on their own beliefs, values and practices, and try to adopt the *Other*'s perspective. The students developed their intercultural awareness particularly during the interview, in which they negotiated meanings and interpretations, and became more aware of each other's identities. These findings are similar to those of Gómez (2012) since those participants were able to identify beliefs, traditions and values in the short stories, analyse issues related with them, adopt empathetic attitudes towards the characters and reflect on their own behaviour to avoid discriminatory attitudes. Another similarity is that all of the approaches were constructivist. Nonetheless, the present article is one of the few which focuses on a secondary-level class in a Portuguese context.

The aforementioned outcomes were possible through the adoption of Matos's (2012) reading model, which includes two stages - an affective dimension, which is more spontaneous, and a cognitive dimension, which is more reflexive. The comparison of the students' interpretations with each other's, the process of supporting their viewpoints with evidence, as well as their reflections about their own culture were part of the second stage. Moreover, the students' reflection on their beliefs and attitudes, as well as the subsequent transformation of their initial readings happened in a third space that does not correspond entirely to the reader's culture, nor to the ones depicted in the text. Since the students read the narrative for the first time in class and initially answered the questions individually and in writing, it was possible to register some spontaneous impressions on the main topic of the short story. Nevertheless, they could have been asked to register more impressions in a reading journal. The lack of abundant data to access the students' more spontaneous reactions to specific passages of the narrative is a shortcoming of this article.

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APPENDIX A – ACTIVITIES ON "MY SON THE FANATIC"

Pre-Task

1. Use an online dictionary or encyclopaedia to define, in your own words, the concept "jihad".

Task

A.

1. After having read the short story "My Son the Fanatic", by Hanif Kureishi, state what do you think is the main idea of the short story.

2. Take into account the following responses to question 1 given by some of your colleagues:

   a) "Religions bring a lot of trouble."

   b) "The main idea of this story is that you should not interfere in other people's religious beliefs just because it does not compute with ours."

   c) "The main idea of this short story is the incapability of accepting in our society. Throughout the story a lot of conflicts have been unleashed due to religion. Personally, I understand why".

   d) "I think the main idea of this story is that respecting each other's beliefs is extremely important, and that communication is necessary - one should never get to the point of having no idea what is going on in the lives of those they care the most about."

   a) "This short story explores the stereotypes and culture clashes, not only in our society but inside our family space, and also show how difficult it is to have a different religion of the society where we are inserted, not being able to have our own identity and respect."

   2.1. Choose three of the previous opinions and discuss them in groups of four. You should use the plot of the short story to support your ideas or examples you see/hear in the media. Try to persuade your colleagues.

3. Compare Ali and Parvez's personality. In what characteristics are they similar to each other and how are they different from one another? Justify your answer, taking into account their beliefs and behaviour.

4. Which are the religious norms by which Ali lives? Try to distinguish which are explicitly mandatory according to Islam and which are not.

   4.1. Are any of those religious norms particularly dangerous? Justify your opinion.

5. In your opinion, what may have been the causes of Ali's rapid process of radicalisation?

6. Explain the reason why Parvez's wife has no name in the story, nor a voice.

7. Interpret the following quote: "The boy neither covered himself nor retaliated. There was no fear in his eyes" (ll. 390–391).

B.

Summarize the short story "My Son the Fanatic", by Hanif Kureishi, (until line 339) in about 220 words. Then write a different ending. Total length: 300–340 words.

Locating Intercultural Awareness in the Portuguese English as a Foreign Language classroom

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Abstract | The growing importance of culture in English as a Foreign Language (EFL) and English as a Second Language (ESL) settings has led to increasing research in this area, resulting in a proliferation of books and papers containing a myriad of innovations and best practices to be implemented by teachers in their classrooms. The consequence of this is to draw attention to culture and cultural diversity and the context in which they operate. However, while culture and (inter)culturality have become popular themes to discuss in and out of the classroom, concepts of culture in current educational practice are sometimes ill-defined. Accordingly, this paper aims to contribute new insights in this field of study to help raise teachers' awareness to the importance of integrating culture and (inter)culturality into their classroom practice by examining the rationale underlying some of its core concepts and understanding how intercultural awareness is being addressed in FL classrooms in Portuguese state schools. In an attempt to chart how has this being done the following instruments were used: relevant documentary data, a small-scale online questionnaire, and field descriptive notes. Findings suggest that Portuguese EFL teachers seem to be struggling with suitable classroom procedures to promote intercultural awareness in their classes.

Keywords | English as a Foreign Language, Intercultural Awareness, Citizenship education

1. INTRODUCTION

Globalisation used to be a popular buzz word, usually associated with the prospect of increased wealth. For many, it was the symbol of a new era, and English represented the key to a promising future. But, after years of political-economic instability and international tensions, globalisation has been shown to be highly controversial, which has translated into Protectionist attitudes, xenophobic policies, nationalist ideologies, escalation of military operations, increased military investments, and terrorist attacks. Thus, in the light of the changing international situation, the English language classroom must reassert the value of citizenship education and intercultural awareness. In the struggle to deal with potentially conflicting social and cultural contrasts, English, as the world's *lingua franca*, can play a very important role as a shared medium of communication to enhance mutual understanding of similarities and differences, promote social engagement, help negotiate conflicts and work against erroneous stereotypes and prejudiced views of the other, by promoting social and civic competences. It seems then, appropriate to stimulate critical thinking about the convergence of the intercultural dimension of English language teaching/learning and the role of English as a global language, as they are by no means mutually exclusive.

With this rationale in mind, this paper attempts to open a window to how interculturality has been advocated in main educational documents and interpreted by practising Portuguese EFL teachers, whilst advocating a need to rethink approaches to intercultural awareness. This was conducted using as a barometer the curriculum targets for English in Portugal, first approved in 2013 and later updated in 2015 (Bravo, et al., 2015), a document entitled the Students' Profile by the End of Compulsory Schooling (Martins, et al., 2017), the *Aprendizagens Essenciais* (Ministry of Education and Science, 2018) – the core curriculum, the Common European Framework of Reference for Languages (Council of Europe, 2001; 2018), and the teachers' own voices. For a better framing of the paper's aim, one central question critically shaped it throughout:

→ Taking into account the legal drive to foster intercultural citizenship, how is intercultural awareness being addressed in primary and lower secondary (3rd to 9th grade) FL classrooms in Portuguese state schools?

2. LITERATURE REVIEW

2.1 Defining the paradigm

Most of the research undertaken in the field of interculturality has led to a myriad of labels to address it today. Naturally, a lack of consensus amongst researchers and experts alike as to what terminology is best to use has arisen (see Fantini and Tirmizi, 2006). Bearing in mind the European milieu, I follow as a starting point the CEFR's rationale and use the term intercultural awareness, which entails the

> understanding of the relation (similarities and distinctive differences) between the 'world of origin' and the 'world of the target community' … intercultural awareness includes an awareness of regional and social diversity in both worlds [and] covers an awareness of how each community appears from the perspective of the other (2001, p. 103).

Yet, adopting a broader, more up-to-date frame of reference to include the idea of mediation, attitudes, and acceptance. Literally speaking, the word intercultural means between cultures. Thus, the interpretation of intercultural awareness championed in this paper also asks the EFL student to act as a mediator, namely as a communicational mediator, between worlds (two or more), considering the predominance of spoken interaction amongst younger generations of users. Someone who is able to recognize and embrace cultural differences, bridging existing distances to avoid potential communication hindrances across contexts by acting as an intermediary in both formal (e.g., at school with colleagues in multilingual classrooms) and informal situations (e.g., bringing together new friends either face-to-face or online, facilitating co-construction of meaning and interaction). Intercultural awareness is therefore a combination of knowledge (about oneself and the other), attitudes and acceptance of cultural diversity.

For Portugal, it means that EFL students must view the world through a broader lens by developing the ability to step beyond Portuguese culture and relate it to different cultures. They must be open to dissimilar linguistic backgrounds and thus to acquire new knowledge of various cultural models. The build-up of intercultural awareness has the potential to better prepare Portuguese students to expand their social practice, interacting effectively and appropriately with individuals whose culture (everyday living, values and beliefs and social conventions) is significantly different from their own.

2.2 What the documents advocate

With the advent of global citizenship in the twenty-first century, foreign language teaching (FLT) has posited intercultural education as one of its aims. This goal is amply emphasised worldwide by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in its principles:

> Intercultural Education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations (Guidelines on intercultural education, 2006, p. 37);

and more recently in its indicative strategies as a means to positively influence behaviours in the classroom that have the potential to be mirrored in society at large:

> Ensure government review of education sector plans, budgets, curricula and textbooks, along with teacher training and supervision, so that they are free of gender stereotypes and promote equality, non-discrimination and human rights and foster intercultural education (UNESCO, 2016, p. 46).

In a similar fashion, in the European milieu this goal is also highly stressed by the Council of Europe:

> In an intercultural approach, it is a central objective of language education to promote the favourable development of the learner's whole personality and sense of identity in response to the enriching experience of otherness in language and culture (2001, p. 1);

It could, therefore, be argued that FLT cannot confine its teaching-learning aims to grammar, vocabulary, or knowledge of the rules of language use, as it has hitherto. Comprehensive teaching and learning of EFL must promote intercultural awareness through the language learners are striving to speak.

The arguments in favour of interculturality have been stressed since 2001, when the CEFR was published (Council of Europe), reflecting the world's shrinking borders due to technology and eased mobility of individuals. However, in Portugal the Ministry of Education took over a decade to reflect the CEFR's concern with intercultural awareness.

Intercultural awareness was explicitly integrated by the Ministry of Education into the national curriculum in 2013 (revised in 2015) when the new "*metas*" (targets) were approved under the heading *Intercultural Domain*. For the first time, there was an overt political purpose and pedagogical move to foster intercultural awareness in the EFL classroom, thus allowing learners to learn to live together and build relationships with individuals and/or groups from distinct cultural affiliations. The pedagogical aim of the new domain was described in the targets by the authors as follows:

> This is the domain where the thematic topics to be addressed are presented. The specificity of the subject, especially in the 8th and 9th grades, does not point to the teaching of isolated and mandatory thematic contents, but rather to the exploration of study areas according to the students' interests that can develop them as human beings. In an increasingly diverse and complex world, where English is a global language, the thematic contents aim, through descriptions and comparisons of distinct social and cultural contexts, to develop in the students the awareness of their own identity and the identity of the other (Bravo, Duarte, & Cravo, 2013, pp. 5, my translation).

Portuguese EFL teachers were now equipped with an important tool designed to promote and support intercultural awareness, paying special attention to the awareness of one's own cultural affiliation and respect for others who have different cultural affiliations.

These new targets (Bravo et al., 2013) were organized into domains, which in turn comprised sets of objectives (to indicate the students' expected learning achievements) and descriptors (to define the students' learning outcomes). The intercultural domain, like the others, showed a clear sequence of objectives set for each grade, as well as a link with the CEFR's guidelines for intercultural awareness. The targets could be consulted in two different ways, either per grade or domain. It must be stressed that the targets are no longer in force, but they are worth mentioning because they provide historical perspective for interculturality in the Portuguese curricula as the precursor of current guidelines.

The targets lost much of their purpose when they were replaced two years later by the *Students' Profile by the End of Compulsory Schooling* (Martins et al., 2017), *which is, as of 2021, one of the curriculum references. Briefly*,

> the *Students' Profile* document is structured in Principles, Vision, Values and Competence Areas. On a first approach, there are the principles and the vision on which the educational action is based; on a second approach, there are the values and competences to develop. The Principles justify and give meaning to each of the actions related to the implementation and management of the curriculum at school, in all the subject areas. The Vision, deriving from the Principles, explains what is intended for young people as citizens when leaving compulsory schooling (p. 8).

Intercultural awareness is to be found implicitly under the scope of interpersonal relations. Although useful operational descriptors are offered and the competences to be developed are clearly stated, it fails to help Portuguese EFL teachers with practical activities, relying on transversality just as its predecessor did. If we want more teachers to change teaching approaches conducive to raising intercultural awareness, we must provide them with practical tools that offer

reassurance, and not more shaky ground to move on. Serious impact on teaching procedures in the classroom is made of simple, practical examples.

More recently, in 2018, the target's *Intercultural Domain* was further reinforced in the *"Aprendizagens Essenciais"* (subject's core curriculum) (Ministry of Education and Science), which replaced the targets mentioned above (Bravo et al., 2013; 2015), under the heading Intercultural Competence. Perhaps the adopted terminology was influenced by Byram's (1997) conceptualization of Intercultural Communicative Competence (ICC), the components of which are linguistic competence, sociolinguistic competence, discourse competence and intercultural competence. This newly approved document tells us that learners must have the ability to "recognise distinct intercultural realities", which includes for the 9th grade at the end of lower-secondary schooling "to know renowned characters and literary works from English-speaking countries; to know diverse cultural backgrounds; to identify and comment on factors that may hamper intercultural communication" (Ministry of Education and Science, 2018, p. 7, my translation). It could be argued that this is insufficiently future-oriented as the emphasis is given to native speakers, potentially failing to challenge the learners' ability to make sense of the globalised world around them. Thus, more than approving documents, what is needed is an inclusive understanding of intercultural awareness. One that is based on cultural sensitivity, empathy, and humanistic values, and thus supports learners to think, feel and act as intercultural mediators, using English as a tool to accomplish it. I believe that, for now, this step forward requires a change in practice, since intercultural awareness is hardly acquired spontaneously by learners. Intercultural awareness is a lifelong process which requires deliberate teaching and learning.

3. METHODOLOGY

The study involved the analysis of a small-scale online questionnaire and notes taken after a discussion with practising teachers which followed the talk "Intercultural Education and the New 'Metas' –Where are we at?" given at the Seventh International Conference on Teaching English as a Foreign Language (9-10 November 2018). Data were analysed with the intent of verifying what legal

documents advocate, both nationally and at the European level, to chart the development (or otherwise) of the guidelines and/or a potential mismatch between what is stated locally and in Strasbourg.

The questionnaire and the notes served the purpose of giving voice to the teachers' understanding of the guidelines provided. The questionnaire consisted of fifteen closed-ended questions related to the study's aims, employing checklists and multiple-choice items (appendix A). To extend its reach, a web-based platform was used – Google forms. It was sent to APPI (The Portuguese Association of English Teachers) members across mainland Portugal and the islands of Madeira and Azores in October 2018. In total, 178 Portuguese EFL teachers' responses distributed by recruitment groups 120 (N=21), primary: 3rd – 4th grades, 220 (N=33), lower-secondary: 5th – 6th grades, and 330 (N=124), lower-secondary: 7th – 9th grades, were received. The resulting data was analysed using pivot tables (tool that calculates and/or summarizes the responses, allowing for comparisons, patterns, and trends in the data) from spreadsheet software. As for the notes, considering they were taken during an ongoing discussion with practising teachers after my talk, no protocol was followed at the time, nor were any other prompts provided. They simply involved writing down the comments of the teachers who wished to do so on the topics discussed during the presentation in a rather unstructured fashion. These notes were later grouped in themes and analysed accordingly. The thematic concepts developed naturally out of the teachers' answers and comments and reflect much of the questionnaire answers – intercultural domain, guidelines, perceived importance of raising intercultural awareness, materials and activities, allocated time to raise intercultural awareness, and challenges felt. There were about 50 teachers attending my presentation, but only 19 actively engaged in the discussion that followed.

4. DATA ANALYSIS RESULTS AND DISCUSSION

The vast majority of teachers (N=143) who completed the questionnaire claimed to be either familiar, very familiar or completely familiar with the new curriculum

targets (Ministry of Education and Science, 2018). Only 19.7% (N=35) stated they were either unfamiliar or a little familiar with the targets. In a similar fashion, the bulk of the teachers (N=137) claimed to be either familiar, very familiar or completely familiar with the intercultural domain (as defined in the core curriculum in articulation with the student's profile), whilst only 23.03% (N=41) stated to be either unfamiliar or little familiar with this domain. The figures for the first two questions (Table 1), 'How familiar are you with the new guidelines in general?' and 'How familiar are you with the intercultural domain?', suggest that Portuguese EFL teachers are aware of the guidelines.

Table 1 – Familiarity with the targets and the intercultural domain

	Q8 Count	Q9 Count
Unfamiliar	10	6
Little familiar	25	35
Familiar	84	92
Very familiar	35	30
Completely familiar	24	15

However, drawing on my notes, when asked to explain in detail what they meant by intercultural awareness, most of the teachers engaged in the discussion hesitated. In fact, the seven teachers who attempted to provide an answer associated intercultural awareness with big "C" culture, repeatedly referring to the visible aspects of culture – literature, food, architecture, food, and clothes. Just one of the seven teachers mixed some of these examples with that of little "c" culture, namely ideals of beauty and gender roles.

In relation to the question 'In your opinion, are the guidelines for the intercultural domain clear', almost half of the respondents, 47.76%, (N=85) failed to fully grasp the guidelines provided, considering them either unclear or not very clear. Only 5.06% (N=9) of teachers considered the guidelines very clear or completely clear (Table 2) and a considerable number of teachers, 47.19% (N=84) considered the guidelines clear to understand.

Table 2 – Explicitness of the guidelines

	Q11 Count
Unclear	4
Little clear	81
Clear	84
Very clear	6
Completely clear	3

It is my opinion that the tardy response of the Portuguese Ministry of Education to include intercultural awareness (initially entitled intercultural domain and later updated to intercultural competence), as an indispensable component of the curriculum with its own merits in educational guidelines for EFL, as well as a lack of any kind of training for in-service teachers, led to the present set of circumstances. That is, intercultural awareness fell through the cracks of the Portuguese EFL classroom and became the poor relation of ELT. The teachers are not to blame here because they have not been given the necessary tools to know exactly what they are supposed to do to begin with. In the past, no formal training was given in this area in pre-service teaching degrees, nor during their in-service teaching practice and there was a lack of clear and simple governmental guidelines to approach intercultural awareness, or guidelines on integrating cultural elements. In addition, the attendees of my talk claimed there is a veiled pressure to achieve success percentages projected by school boards and so most EFL teachers have not felt comfortable going beyond curricular demands – Speaking, Listening, Writing and Reading. Those who have been open-minded enough to implement activities necessary to raise intercultural awareness have been left to their own imagination and rely only on their common sense. As one of the attendees at the conference put it: "I do what I think it's right!". I may be argued that nowadays most, if not all, Portuguese universities offering teaching degrees include plenty of curricular units related to intercultural studies, but these novice future teachers are few and far between in the classroom. School staff is made up of older teachers who did not have intercultural pre-service training. Only one of the questionnaire's respondents was under 30 years old and most were between the ages of 40-50 (N=60) and 50-60

(N=71). Indeed, the teachers' profiles provided by the Portuguese Directorate-General for Statistics of Education and Science (2021) shows that more than half in-service teachers are over 50 years old.

Out of this state of affairs, the question naturally arises – how can teachers teach intercultural awareness if they do not have the understanding to do so? This is not a matter of willingness but one of know-how. Indeed, a massive 98.3% (N=175) of respondents said it is either important, very important or imperative to integrate interculturality into their teaching. Significantly, no responses considered it unimportant and only three considered it of little importance. This is much in tune with Guilherme (2002) and Leão's (2018) studies with Portuguese EFL teachers on cultural awareness and ICC. Both researchers identified an openness by the teachers to include cultural elements in their teaching practice. However, this seems to be in contrast to pedagogic practice. To the question "How many classes, per term, do you allot to intercultural awareness", almost a quarter of teachers (N=42) answered 0-1. This means that thousands of Portuguese EFL learners may study for a full school year with no focus on intercultural awareness. The perceived importance of the intercultural domain does not correspond to the number of classes devoted to this topic (table 3).

Table 3 – Crosstabulation of Q10 with Q12

Q12 / Q10	0 – 1 classes	2 – 4 classes	5 – 8 classes	9 – 10 classes	More than 10 classes	Count
Not important	–	–	-	-	-	0
Little important	2	1	-	-	-	3
Important	21	23	7	3	-	54
Very important	15	37	13	7	5	77
Imperative	4	18	9	5	8	44
Count	42	79	29	15	13	178

22.48% of teachers (N=40) who reported focusing on intercultural awareness for a maximum of 1 class per term are amongst those who find intercultural awareness either important, very important or even imperative. The same is also true if we widen the range of our analysis to the next interval. 43.82% of the teachers (N=78)

who find intercultural awareness either important, very important or imperative allot only 2-4 classes to this specific domain. We can conclude that this relationship is non-random, there is something systematic about the high importance attributed to intercultural awareness and the low number of lessons that those same teachers allocate to its development. The numbers suggest that intercultural awareness continues to lag behind the rest of the skills, despite a general awareness of its significance. Borrowing Kramsch's (1993) words, just 7.3% (N=13) of teachers do not see intercultural awareness as an expendable fifth skill, allowing it to be an integral part of the lesson, right from day one. As I have advocated elsewhere (Correia, 2021), I envisage intercultural awareness as one of three intertwined dimensions, along with a linguistic and a strategic one, that together make up the learner-user's competence, which in turn cannot be set apart from proficiency and performance.

Figure 1 highlights the most common teaching materials used. Teachers were allowed to choose from a pool of items and add whatever materials they wanted to. Digital resources rank first with 83.7% (N=149) of teachers reporting to use them to practice intercultural awareness. The textbook is mentioned by 77.5% (N=138) of respondents, the textbook's additional resources are used by 57.3% (N=102) while 24.7% (N=44) use other textbooks to help their students with intercultural awareness. Although digital resources account for the most common teacher resource used, it is important to notice the heavy reliance on textbooks. Per se, the textbook and its additional resources score high, but if we add the option other textbooks, we determine that textbooks surpass digital resources and are in fact the most widespread material used in the Portuguese EFL classroom to foster intercultural awareness. Raising intercultural awareness is, then, dependent and determined by the textbook.

Figure 1 – Typical Teaching Materials for Intercultural Awareness
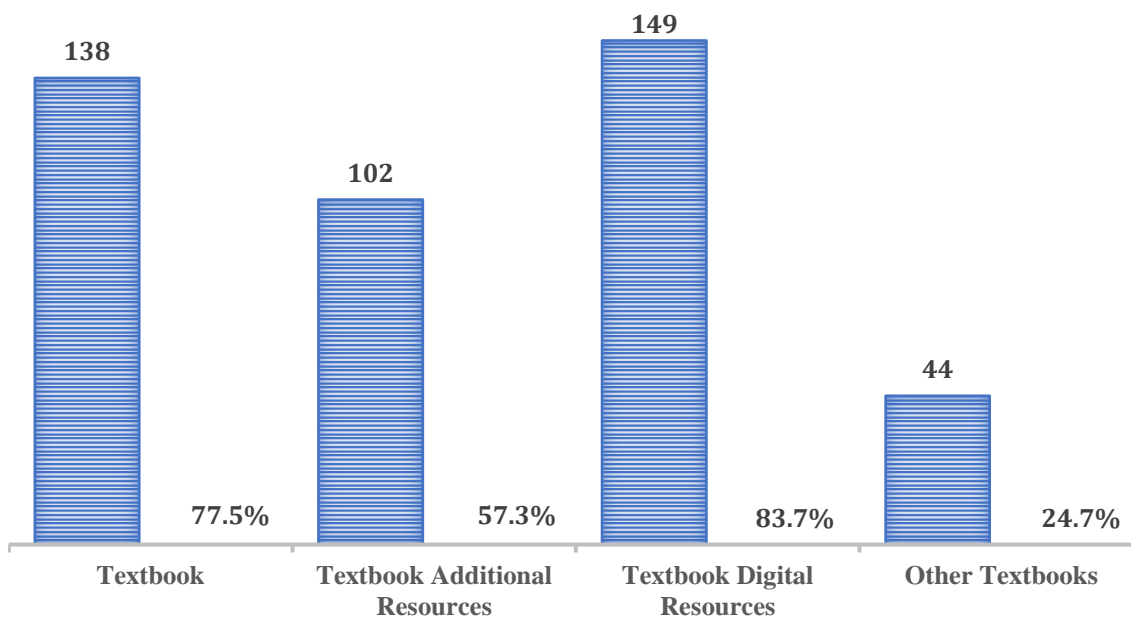
Whether unwittingly or not, intercultural awareness in textbooks is restricted to an idealised cultural standard based on a restricted representation of culture, almost exclusively British and American, as the only valid example (Guerra & Cavalheiro, 2019). If teachers do not go beyond textbooks, learners are left with a narrow, partially skewed representation of the other. Guerra and Cavalheiro (2019) point out, when discussing the linguistic and cultural representations in Portuguese EFL textbooks, for example, that year 8 textbook makes "extensive references to American and British people and places, mostly related to pop culture and the entertainment industry; whilst the year 9 textbook extensive references to American culture – mainly Hollywood and television artists, singers, bands, movies although also providing plenty of references to British culture and lifestyle". Considering this rationale, one may contend that what is being promoted is not intercultural awareness but instead the acquisition of knowledge about culture, which tends to be rather superficial. Usually, a few facts about the target countries (mainly the UK and the USA) and some cultural trivia (known as big "C" culture) are offered. Drawing on Hall's (1976) iceberg analogy of culture, it is fair to assert that many learners are mostly exposed to what is above the water line, remaining oblivious to the submerged portion of the iceberg (known as little "c" culture) – deeply rooted ideas passed on from generation to generation on areas like the

concept of time, attitudes toward elders, notions of politeness, tempo of work and styles of communication, to name but a few.

The last question prompted teachers to express their opinion about the challenges deemed most troublesome to the teaching of intercultural awareness (Figure 2). Although replies were varied, the time available to address intercultural awareness was common to answers, either in combination with other problems, 61.8% (N=110), or on its own, 25.8% (N=46). Lack of time inside the classroom to comply with the predominantly linguistic-oriented syllabus and lack of time outside the classroom to plan activities, find and/or develop materials and reflect on the expected outcomes. "The demands on teachers are often such that they will not devote what is seen to be extra energy to a cultural dimension" (Byram, 2014, p. 221). The repercussions are twofold: a) the intercultural domain tends to be ignored and b) teachers fail to grasp that culture is always embedded in language, one way or another. Other replies can be seen in Figure 2. Teachers feel they need more training, better resources, and more precise guidelines in order to integrate intercultural awareness into their teaching. If teachers do not know exactly what they are supposed to do, do not feel comfortable and secure doing it, and do not have the means to follow through, they are more likely to exclude intercultural awareness from their teaching. Notwithstanding, a reasonably high number of teachers, 19.7% (N=35), claimed not to have any constraints when addressing intercultural awareness. These teachers correlate positively with the focus given to intercultural awareness. 11.24% (N=20) of them allot a minimum of 5 up to more than 10 classes per term to raise intercultural awareness amongst learners. Unfortunately, they are in the minority.

Figure 2 – Teachers' Perceived Constraints to Practice Intercultural Awareness
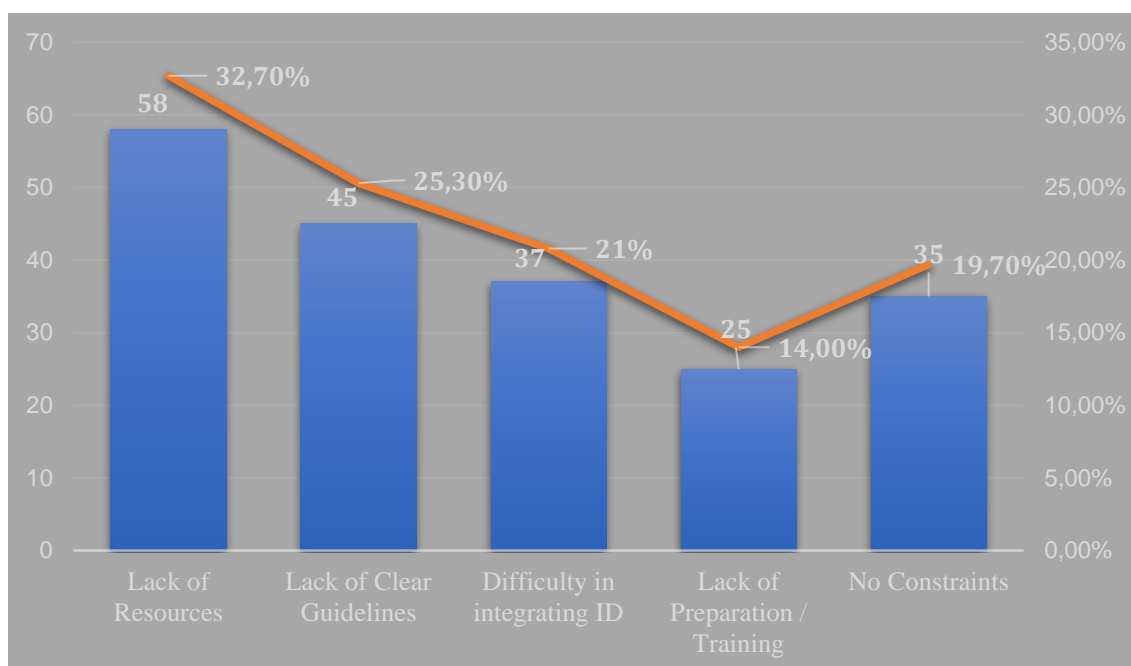
By and large, teachers face numerous challenges if they are to tackle intercultural awareness. Besides those mentioned in the questionnaire, a few others were enumerated in the follow-up to my talk: misbehaviour, mixed-ability classes, lack of maturity, class size, and lack of interest. For its relevance, I quote yet another statement from a different attendee: "There is a lack of understanding and will to value this domain either in the lessons and/or the assessment criteria". The concerns voiced above about intercultural awareness being the poor relation of FL teaching and learning are here confirmed and further reiterated in the example provided in appendix B. Appendix B shows the assessment criteria for foreign languages of a Portuguese school cluster, comprising of primary and lower-secondary schooling (3rd – 9th grade). (Un)surprisingly, intercultural awareness is completely absent from the domains assessed. The naïve look would bring back to the fore the argument of transversality, but as a teacher myself I am more inclined to see it as the natural consequence of the lack of relevance given to intercultural awareness by the government and its cascading effect on teachers. Relying on transversality alone will most likely not be enough to achieve the intended learning outcomes. Similar to speaking, reading, writing, and vocabulary/grammar, intercultural awareness needs overt teaching and learning.

To answer the question which governed this study, it is fair to say that, for now, intercultural awareness in being addressed unevenly in the classroom. My findings seem to show that Portuguese EFL teachers try to raise their learners' intercultural awareness when and if they have the time. Without sufficient teaching hours allocated to English, intercultural awareness plays second fiddle to other competences, although most Portuguese teachers acknowledge the importance of integrating intercultural awareness into the EFL curriculum. As a result, learners may be left with cultural information drawn from textbooks, which may negatively impact how learners perceive others by making them fall into the trap of stereotypical cultural reductionism. Besides doing what they "think is right!", teachers do "the best they can with the cards they are dealt!" as another of the attendees of the conference commented at the end of his remark on the challenges faced to raise intercultural awareness in class including a high number of students, misbehaviour, and lack of training and time. This is not to say that using the textbook is contrary to raising awareness in class, but that it should be supplemented by additional resources that go beyond a narrow representation of culture, positively affecting the learner-users' development of intercultural awareness.

I would say that, notwithstanding the push given to interculturality by the Ministry of Education documents, Portuguese EFL teachers continue at an unresolved standoff between their beliefs and their pedagogic practices in the classroom.

5. IMPLICATIONS FOR THE CLASSROOM

Perhaps the first step towards raising intercultural awareness amongst learners is to start with the knowledge, skills, and attitudes that teachers (will) need to achieve this, and thus help meet the expectations of all the stakeholders involved (for a detailed overview of the subcompetencies required see Sercu, 2006). But stating how these attitudes, skills and knowledge translate into actual activities in the classroom is no trivial matter. In this respect, the Languages and Cultures in Europe (LACE) report (European Commision, 2007) commissioned by the EU, which analysed FL curricula in twelve European countries (excluding Portugal) to identify

the focus given to intercultural competence, reveals that the number one form of desired support by most teachers (79.7%) to develop intercultural competence in the classroom is "Examples of activities to do in the classroom" (p. 47).

The suggestion that follows is based on the conviction that a comparative approach is the most useful in raising intercultural awareness:

Cultural (web) quest

Students gather information (on the web or in magazines, newspapers, books, brochures, etc.) on different target communities, not just English-speaking ones, according to the categories defined by the teacher. Depending on the needs/content timeline, these may include, but are not restricted to, geography, weather, religion, important historical events, clothing, food and drink, greetings and manners, sports, educational system, concept of time, gender roles, learning styles and stereotypes. After collecting the necessary information, students write a report comparing and highlighting the similarities/differences between the different "worlds". The similarities/differences found are discussed in class for a better understanding on how people from distinct backgrounds behave the way they do. As a follow-up activity, I usually ask the students to make a poster with the similarities/differences they consider more relevant for each category. This approach helps teachers overcome previously mentioned problems of time management.

This idea is just a very narrow sample of what can be done to effectively activate intercultural awareness in the classroom. Teachers may use it as it stands or adapt it to fit a particular group of learners according to grade, age group, overall ability, interests and intended outcomes (e.g., preparing for a field trip). It allows the teacher to explore intercultural awareness throughout the school year in a cumulative ongoing process, starting with the tip of the iceberg of big "C" culture and then plunging into the far-reaching depths of little "c" culture, especially values and beliefs. In fact, the *cultural (web) quest* can easily lend itself to be the foundation for further activities by using the information researched. The example offered may naturally have as starting point the intercultural interaction between Portugal and the United Kingdom. Notwithstanding, the rationale presented here may and should also apply to a broader cross-cultural intersection with other

countries, whether English-speaking or otherwise, to reflect the cultural milieux learners are most likely to come across. NNS-NNS interactions in intra and/or international scenarios will inevitably increase, as cultural borders are becoming less and less defined. "Although joining a new speech community was the objective of traditional language learning, now we have to train students to shuttle between communities (Canagarajah, 2005, p. xxv).

6. CONCLUSION

Understanding how the culture that shaped and informed the language we strive to speak develops our ability to cope with ambiguity and interact appropriately with others is important, as language and culture are and always have been intimately linked. Being proficient in English, as the world's *lingua franca*, helps to develop the feeling of being a global citizen and transforms how one interprets the world, whilst allowing the learner-user to grapple with the complexities of intercultural communication by establishing relationships, dispelling biases, managing dysfunctions, and acting as a mediator. Although there are limitations to this study, as the notes were generated through a conversation with few participants and gave little information, this paper was designed to show how Portuguese ELT teachers reflect upon the importance of intercultural awareness and how they address this area in their teaching. Indeed, future research on this topic should include further data collection, namely classroom observation. It would yield a direct source of information to be matched against the self-reported nature of the questionnaire, thus providing more reliable information to answer the research question.

Whether due to government policies, teachers' attitudes and/or perceptions, pressure of assessment, pressure to achieve success percentages projected by school boards, or practical challenges felt every day in the field (e.g., lack of time, lack of clear guidelines, large class size, or class heterogeneity), intercultural awareness has still to find its niche within the Portuguese ELT classroom. Incorporating the teaching and learning of intercultural skills through language teaching requires a holistic approach, as intercultural awareness may provide the

foundation for EFL learners to become global citizens within a culturally diverse world. If a cascading effect on classroom pedagogy is to happen, teachers should have the necessary means to do more than providing linguistic input. They require training, teaching hours, clear guidelines, resources, and appropriate knowledge. Only then will they be able to fully embrace yet another professional challenge with confidence and enthusiasm. Hopefully, this paper may contribute to: a) a reflection on the implications of the Portuguese ELT context for intercultural awareness, b) a critical appraisal of textbooks as the only teaching material for intercultural awareness, and c) devise ways to raise intercultural awareness in the classroom.

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Appendix A – Teachers' Questionnaire

Introduction: Questionnaire addressed to English teachers of every teaching recruitment groups. Its purpose is to identify current teaching practices to approach the Intercultural Domain. The information collected is confidential and anonymous, its use is merely statistical. Results will be discussed at conferences, seminars and in publications related to the teaching of English. There are no right or wrong answers. I would be grateful if you could respond as honestly as possible in accord with your own personal opinion.

Thank you for your time!

Questions: Section 1 – Background Data
1. Gender: Feminine
           Masculine
2. Age: up to 30
          In-between 30 and 40
          In-between 40 and 50
          In-between 50 and 60
          More than 60
3. Level of Schooling: Undergraduate
                        Postgraduate course
                        Master's (pre-Bologna)
                        Master's (post-Bologna)
                        PhD
4. Teaching Location: North
                        Centre
                        Lisbon
                        Alentejo
                        Algarve
                        Azores
                        Madeira
5. Type of Affiliation: Docente Quadro de Agrupamento / Escola
                        Docente Quadro de Zona Pedagógica
                        Docente Contratado/a
6. Recruitment group: 120
                      220
                      330
7. Teaching level: Primary (3rd – 4th grades)
                    Lower-secondary (5th – 6th grades)
                    Lower-secondary (7th – 9th grades)

Questions: Section 2 – Teaching Practice

8. How familiar are you with the new guidelines in general?
>   Unfamiliar
>   Little familiar
>   Familiar
>   Very familiar
>   Completely familiar

9. How familiar are you with the intercultural domain?
>   Unfamiliar
>   Little familiar
>   Familiar
>   Very familiar
>   Completely familiar

10. In your opinion, how important is it to incorporate the intercultural domain in your teaching?
>   Not important
>   Little important
>   Important
>   Very important
>   Imperative

11. In your opinion, are the guidelines for the intercultural domain clear?
>   Unclear
>   Little clear
>   Clear
>   Very clear
>   Completely clear

12. On average, how many classes per term do you focus on raising intercultural awareness?
>   0
>   1 – 2 classes
>   3 – 5 classes
>   6 – 8 classes
>   9 – 10 classes
>   More than 10 classes

13. Which materials do you usually fall back on to raise intercultural awareness with your students:
>   Textbook
>   Textbook's additional resources
>   Other textbooks
>   Realia
>   Digital resources

European Language Portfolio for Portugal

Autobiography of Intercultural Encounters

14. Which activities do you usually employ to raise intercultural awareness with your students:

Oral input

CLIL

Role-plays

Comparison tasks

Cultural quizzes

Project work on cultural stereotypes

Field trips

15. For you, what are the biggest constraints to raise intercultural awareness with your students:

Lack of preparation / training on this domain

Lack of proper resources

Lack of time

Lack of precise guidelines on official documents

Difficulty in integrating intercultural awareness with the remaining skills

There are not any

Other

Appendix B – Foreign Languages Department Assessment Criteria

Department of Foreign Languages School Year - 2018–2019 Foreign Languages Assessment Criteria – 1st, 2nd, and 3rd Cycles			
Cognition 80%			
Objectives	**1ˢᵗ cycle**	**2ⁿᵈ cycle**	**3ʳᵈ cycle**
To understand audio messages / texts.	20	10	10
To understand written texts.	10	15	15
To express oneself and interact in different contexts.	15	15	10
To produce a well-structured speech according to the context.	15	15	10
To write texts according to different topics and / or typologies.	10	15	20
To acquire and develop lexis and understand grammar structures (from simpler to more complex).	10	10	15

Bilingualism represented in *How to tame a wild tongue* by Gloria Anzaldúa

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Abstract | This study aimed to analyse Gloria Anzaldúa's identity representation through her writing in *How to Tame a Wild Tongue* (Anzaldúa, 1987), where she uses English and Spanish alternately. It also aimed to collect non-Spanish speakers' impressions on this writing style. This study includes a summary of the analysed text and reports on a 2-question survey with non-Spanish speakers to examine their impressions regarding the use of Spanish in an English text. The study aimed to answer the following research questions: 1) How does Anzaldúa's writing style show her identity? 2) Why does she employ code switching in her writing? 3) What are the impressions of non-Spanish speaking speakers of English while reading Anzaldúa's text excerpts written in English and Spanish? Results indicated that Anzaldúa's writing represents her identity as someone not belonging to one, but to different cultures represented in her *Chicana* identity, as well as in the use of both English and Spanish to navigate the English and Spanish-speaking worlds. Furthermore, results indicate that the use of Spanish in her writing represents the need to connect to her Spanish-speaking audience. Participants indicated both positive and negative impressions related to their understanding of Anzaldúa's code switching between English and Spanish in her writing.

Keywords | bilingualism, identity, codeswitching, lexical transfer, language and culture.

1 INTRODUCTION

In our everyday life we do not always express our ideas directly. We often use figurative language, that is, we express certain ideas indirectly using figures of speech, or if we are bilingual, we may occasionally switch languages when communicating with our bilingual peers. Gloria Anzaldúa represents an example of a Spanish/English bilingual writer who embraced her identity, showing this through her writing. Some aspects of her style, more specifically her use of lexical transfer in her writing to mark her identity will be explored in this paper. According to Hoffmann (1991) bilingualism should be considered in two ways: bilingual individuals and bilingual communities. Bilingual individuals are proficient in more than one language, while bilingual communities are communities that are proficient in more than one language. For the purpose of this research, bilingualism is regarding someone's proficiency in more than one language, which includes Anzaldúa as well as the individuals in her audience who are speakers of both English and Spanish. Considering that this article focuses on Anzaldúa's writing style, bilingual books are understood to be books written in more than one language, regardless of whether the information is presented in all represented languages, or bilingualism is present using lexical transfer from one language to another, without translation.

In this paper the aim is to analyse Anzaldúa's writing style in *How to Tame a Wild Tongue* (Anzaldúa, 1987) and discuss what influenced the code-switching in her writing, marked by the use of Spanish words and phrases in her English texts. The term code-switching is defined as the switch from one language to another while communicating, influenced by the context in which the communication is taking place (Morrison, 2023). Though the term is used to refer to conversational settings, Anzaldúa's writing exemplifies how code-switching appears in writing. The research aimed to answer the following questions: 1) How does Anzaldúa's writing style show her identity? 2) Why does she employ code switching in her writing? 3) What are the impressions of non-Spanish speaking speakers of English while reading Anzaldúa's text excerpts written in English with Spanish? The methodology used to answer these three research questions included two main steps. First, other authors comments on Anzaldúa's writing were reviewed. Second, non-Spanish speaking speakers of English were asked to answer two questions,

in writing, regarding an excerpt from *How to Tame a Wild Tongue*, to examine their impressions on reading a text written in English and Spanish.

The first part of this article introduces the text. The second discusses other authors' views of *How to Tame a Wild Tongue* by Anzaldúa. The next section describes the methodology and analyses responses collected from non-Spanish speakers who were given a short paragraph of *How to Tame a Wild Tongue*. The participants were asked two questions: 1) Are you able to understand the text written in English with the presence of Spanish words/sentences with no translation provided? 2) Why do you think the author wrote in that specific style, using two different languages? Finally, the results and discussion are presented and limitations of the study mentioned.

1.1 *How to tame a wild tongue* by Anzaldúa: A short summary

In *How to Tame a Wild Tongue*, a chapter in her autobiography *La Frontera/Borderlands*, Anzaldúa (1987) talks about her dilemma of not having her language and culture recognized and valued as it should be and living in a country (USA) and speaking a language (English) that is not hers. As a *Chicana*, a Mexican born in the USA, Anzaldúa, a speaker of more than five languages (varieties of Spanish and English), struggles with the various expectations of belonging to the different worlds that surround her. At school she is required to speak English, with her *Chicano* friends she is required to speak *Chicano* Spanish, whilst in other environments she is required to speak standard Spanish. *Chicano*, Anzaldúa's first language is considered a poor version of the Spanish language by many, and *Chicanos* feel like they do not belong anywhere; they do not belong to the English-speaking group, they do not belong to the Spanish-speaking group. As Anzaldúa explains, "In childhood we are told that our language is wrong. Repeated attacks to our native tongue diminish our sense of self...Racially, culturally, and linguistically *somos huerfanos* – we speak an orphan tongue." (Anzaldúa, 1987, p. 75). Therefore, every opportunity is taken in her writing to show her roots, her identity, her language. In *How to Tame a Wild Tongue* she points out how her language and culture are important to her, and how she continues to fight to keep them alive inside her.

2 *HOW TO TAME A WILD TONGUE* BY ANZALDÚA: THE ANALYSIS

Anzaldúa was born in Texas, and "...is an educator and activist who presents herself as a *Chicana*, feminist, and lesbian" (Kellman, 2003, p. 100). Among her publications there is an autobiographical novel, a bilingual children's book, and a mixed genre collection. Anzaldúa passed away at the age of 61 and is well known because of her autobiography *Bortherlands/La Frontera,* published in 1987. This autobiography combined genres such as prose, poetry, history, fiction, and was written in two languages: English and Spanish. Anzaldúa grew up in South Texas, and even though her family, of Mexican heritage, struggled with poverty, she was able to receive a college education (Stone, 2004).

In *How to Tame a Wild Tongue* Anzaldúa explains that *Chicano* is a language that is not Spanish nor English; it is more of a fusion of these two languages and is spoken by the *Chicano* people (Kellman, 2003) in the USA. Phrases like "...*un lenguaje que corresponde a un modo de vivir*...neither *espanol ni ingles*...patois...." (Anzaldúa, 1987, pp 35-36) are examples of her use of Spanish words to describe the language. As a speaker of a variety of languages which translate into different varieties of English and Spanish, she described the difficulties of being a *Chicana* and not identifying with either the American or Spanish language. She also used different figures of speech, with metaphor being the most common one. For instance, she talked about "linguistic terrorism" (Anzaldúa, 1987, p. 80) and she used a number of Mexican sayings, as for instance "*Quien tiene boca se equivoca*" [He who has a mouth makes mistakes], and "*Dime con quien andas y te dire quien eres*", [Tell me who your friends are and I will tell you who you are], amongst others (Anzaldúa, 1987, p. 81).

Anzaldúa switched from English to Spanish in her writing as a way of showing her identity. As stated by Peregoy et al. (2013), "because the language we speak is so interwoven with our early socialization to family and community, it forms an important element of our personal identity..." (p. 245). In other words, the environment that surrounds us, the culture, the language, play an important role in who we are and who we identify ourselves to be. For someone who does not speak Spanish, it may not be possible to understand a text like *How to Tame a Wild Tongue* because Spanish words and phrases are often used and are not always followed by a translation in English.

Anzaldúa's writing is thoroughly influenced by this use of Spanish, and this is a product of the environment she grew up in, where she was surrounded by English, Spanish, and *Chicano*, and often had to switch between these languages to interact with others. Though Anzaldúa's bilingual writing style may not bring a positive experience for all readers, considering that not everyone may be able to understand her message, in her writing she found a way to use both Spanish and English to state her identity as a speaker not of one or the other language, but a speaker of all, intertwined with American and Mexican/*Chicano* cultures.

Bornstein-Gomez (2010) analyses *La Frontera/Borderlands* and how it is related to social, cultural, political, and individual power in his study entitled *Gloria Anzaldúa: Borders of Knowledge and (re)Signification*. This study defends that Anzaldúa indicated ideas of the self and culture as human constructs destined to develop a transformative perspective of the dominant social order and the human experience. Anzaldúa's collection is analysed also from a political point of view. Some of Anzaldúa's discourse strategies discussed by Bornstein-Gomes (2010) are inversion, multiple linguistic codes, mixture of genres, and subject construction. Donadey (2007) also presents an analysis of Anzaldúa's autobiography, *Borderlands* in her study. As discussed by Donadey (2007), "In *Borderlands*… Anzaldúa makes her argument bilingually, constantly code-switching between the two colonial languages (English and Spanish) …in doing so, she beautifully enacts linguistically the mestizo space she is calling for." (p. 15). With this statement Donadey also points out Anzaldúa's strong desire to emphasise her identity as a *Chicana*. This example of code switching shows the power of figurative language as well as the use of foreign terminology to show her identity. Anzaldúa's use of these strategies is what made her writing so rich, and what shows the world who she was and how she valued her roots.

Ramsdell (2004) focuses on the linguistic autobiography of three "latino" writers in the United States: *Hunger of Memory* by Richard Rodriguez (1983), *Heading South, Looking North: A Bilingual Journey* by Ariel Dorfman (1998), and *How to Tame a Wild Tongue* by Gloria Anzaldúa (1987). When discussing Anzaldúa's writing and identity, Ramsdell emphasizes the power of language and how Anzaldúa expressed her awareness of that with examples from her childhood. Indeed, language has the power to enable us to

communicate concepts and meaning, but it also allows us to show cultural aspects of our lives. Through language, we are able to understand not only the words being spoken or written, but we can also learn about identity and culture.

In an interview conducted by Reuman (Reuman & Anzaldúa, 2000), Anzaldúa talked about her own perspective of *La Frontera/Bortherlands* (1987). From the different audiences who read the book, to the different critics and compliments, this extensive interview touches so many points of Anzaldúa's writing, most specifically in *La Frontera/Borderlands* and the message she wanted to convey as a *Chicana*. When talking about her audience, Anzaldúa stated that her primary audience was women, feminists, *Chicanas*, as well as people who were willing to open their minds and explore new things. During the interview, she pointed out that "Some poems...in Spanish...have particular audiences...Mexican and *Chicano*, Spanish-speakers, white people who can read Spanish" (Reuman & Anzaldúa, 2000, p. 18). This statement answers the question as to why Anzaldúa used Spanish in her writing. She used her language to connect with people by sharing her culture through language. Anzaldúa also stated in this interview that when using Spanish or even poems in Spanish, they are for a particular audience; for those of Mexican heritage that can read Spanish. This is how Anzaldúa selected her audience, and limited some of her works to those who were connected to her through Spanish language and culture. Anzaldúa also pointed out how difficult it was for her to stay true to her roots and at the same time be realistic about the world around her. In her own words: "...if I allow the Eurocentric part of me too much space, it means that I have turned my back on my race, the *Chicanos* and *Mexicanos*. If I stick too much to the nationalism, then it means I'm not being realistic..." (Reuman & Anzaldúa, 2000, p. 20). Pressure is very evident here, and that could be another reason for Anzaldúa's style of combining both languages. Even though she understood who she was, her heritage and identity, we see how Anzaldúa would struggle to stay true to her roots while at the same time living in a different world and culture. The argument here is that Anzaldúa wasn't only *Chicana*, or only American. She was a mixture of both. Perhaps due to her concern to stay true to her *Chicano* heritage, she failed to recognize that she also belonged to the American culture, and that embracing both sides of her identity made it possible for her to navigate the two worlds surrounding her.

Language is very powerful, and someone's identity is connected with the number of languages they speak, and when we talk about speaking different languages, we must also understand what that means regarding belonging to or having a working understanding of the different cultures connected to these languages. Fernsten (2008) reported on a case study conducted with a student, Mandy (pseudonym) who was born in Korea but travelled to the USA as a child. Mandy attended school in the USA from kindergarten but was still placed in an English as a Second Language (ESL) class in elementary school because her parents spoke Korean at home. This study addresses Mandy's self-constructed identify as a writer identity, and her idea of not being a good writer. This is of relevance in this study because identity is very important when it comes to speakers of more than one language. Just like Anzaldúa, Mandy spoke more than one language, and saw her writing influenced by this factor. In Mandy's case, she always perceived her writing in the English language as inferior because of the influence of the Korean language. However, her writing shows who she is and the background she comes from, and the same happens with Anzaldúa.

Anzaldúa was able to use her writing skills to show her thoughts, who she was, and her own identity. In *La Frontera/Bortherlands*, she not only talked about the difficulties of cultural and identity oppression, but she also talked about the physical difficulties that *Chicano* people faced when they were driven off their own land. Also, through lexical transfer she was able to select her audience, making a statement on how we can connect with others through language and culture.

In *La Frontera/Bortherlands*, Anzaldúa also discussed many of the political issues that caused Mexico to lose part of its territory to the USA, leaving many Mexicans trapped on the other side of the border. Texas, Arizona, and California are some of the places where *Chicanos* are found because those were some of the territories that belonged to Mexico (Anzaldúa, 1987). This may be one of the reasons why *Chicanos* have had problems being identified as both North Americans and Mexicans. Because of a fight for power, they saw themselves separated from their motherland, Mexico, having to fight to keep their own identity in a land that politics says is no longer theirs.

3 METHODS AND RESULTS: A DISCUSSION OF NON-SPANISH SPEAKERS' PERCEPTIONS OF ANZALDÚA'S WRITING

This study aimed to analyse Anzaldúa's identity representation in *How to tame a wild tongue* (1987), as well as collect information on non-Spanish speakers' reactions while reading Anzaldúa's bilingual writing. The following research questions were asked: 1) How does Anzaldúa's writing style show her identity? 2) Why does she use code switching in her writing? 3) What are the impressions of non-Spanish speaking English speakers while reading Anzaldúa's text excerpts written in English with Spanish? To find the answers, a qualitative approach to data collection and analysis was implemented. A two-question questionnaire was designed based on an excerpt of *How to tame a wild tongue* to collect information on non-Spanish speakers' understanding of the message. The excerpt selected included Spanish words and phrases in an English text, specifically to test non-Spanish speakers understanding of the text. Furthermore, the two questions were designed considering the aim of the research in understanding their reaction and feedback regarding their contact with a text containing words and phrases in a language they do not speak.

For the data collection procedure, participants were first given an explanation of the purpose of the research as well as an explanation on the study procedures and their role in answering the questions to the best of their ability. Seven individuals participated in the study, and data was collected individually. All seven participants were American, non-Spanish speakers, with ages ranging from 23-51, and all were females. Having all completed a college degree, they studied one or two semesters of Spanish as a foreign language but considered themselves to have very little knowledge of the Spanish language, placing them at the beginner proficiency level. The data collection procedure took place as follows: first, they were instructed to read a short passage of *How to tame a wild tongue* by Anzaldúa (1987) written in English and containing Spanish words and phrases; then they were given the two following questions: 1) Are you able to understand the text written in English despite the presence of untranslated Spanish words/sentences? Why or why not? 2) Why do you think the author wrote in that specific style, using two different languages? Answers were recorded in writing and collected by

the researcher immediately after participants finished answering the questions. Each participant went through the procedure individually, and the data was collected from all participants over the course of one week. The passage provided read as follows:

> I remember being caught speaking Spanish at recess- that was good for three licks on the knuckles with a sharp ruler. I remember being sent to the corner of the classroom for "talking back" to the Anglo teacher when all I was trying to do was tell her how to pronounce my name. "If you want to be an American, speak 'American.' If you don't like it, go back to Mexico where you belong."
>
> "I want you to speak English. *Pa' hallar buen trabajo tienes que saber habler el ingles bien. Que vale toda tu educacion si todavia hablas ingles con un 'accent."* My mother would say, mortified that I spoke English like a Mexican.
>
> (Anzaldúa, 1987, p. 34)

Inductive coding was used (Fielding & Verd, 2021) to categorize the data into three categories:

  Category 1 - understanding of the text;

  Category 2 - attitudes towards the writing style, and finally

  Category 3 - opinions regarding the writing style.

Answers to the first question provided data regarding categories 1 and 2, whilst data from the second question provided data for category 3. Regarding the three categories, it was interesting to see how the participants formulated their response. The two tables below summarize the responses obtained:

Question 1	Understanding of the text	Attitudes towards the text
Are you able to understand the text written in English despite the presence of untranslated Spanish words/sentences? Why or why not?	*Participant 1*- a little bit, something about speaking English well, having an accent, and education. *Participant 2*- it has to do with good work, speaking English well, no accent. *Participant 3*- the importance of not having an accent to have a good education. *Participant 4*- how bad it is not to be able to speak English. *Participant 5*- It has to do with speaking English, but I don't know exactly what it means. *Participant 6*- I have absolutely no clue. *Participant 7*- It's difficult to understand.	*Participant 6* - it's annoying that you can only understand parts of it. *Participant 7* - I could not read a whole book like this.

Question 2	Opinions towards the text
Why do you think the author wrote in that specific style, using two different languages?	*Participant 1*- So that we could relate to her and feel how she's feeling since it's probably hard for her to communicate without speaking English very well. *Participant 2*- She's angry and cannot translate so she speaks Spanish. *Participant 3*- She tries to hold on to her heritage while demonstrating to the reader the difficulties of learning a new language and being forced to adapt and others can't understand. *Participant 4*- Maybe she didn't know how to say that in English. *Participant 5*- She probably does not speak English well enough. *Participant 6*- I think it is because she is a native Spanish speaker. *Participant 7*- No response.

Results indicated that 60% percent of participants had some understanding of the Spanish parts of the text and did not show any objections to this writing method. On

the other hand, those who were not able to understand the text were annoyed by this fact and showed a negative attitude towards this writing style. The data shows a correlation between understanding the texts and having a positive attitude towards it, versus not being able to understand and expressing frustration at not being able to understand, which reflected in a negative attitude towards the text. In answering the first question - Are you able to understand the text written in English despite the presence of untranslated Spanish words/sentences? participants who were able to grasp an idea of the information in Spanish centred their answers around the ability to speak English without an accent and the effects it has on one's education, which was related to the information represented in Anzaldúa's Spanish words in the passage provided, as read in the excerpt: "*Que vale toda tu educacion si todavia hablas ingles con un 'accent.'*" (Anzaldúa, 1987, p. 34), which in English means: What is your education worth, if you still speak English with an accent. The following excerpt: "My mother would say mortified that I spoke English like a Mexican" (Anzaldúa, 1987, p. 34) may also have had an influence in participants understanding the Spanish excerpt, as it provided them with context, in English, as to how speaking English and "sounding" like a Mexican was perceived to be negative. The expression "sounding" like a Mexican may be interpreted as having a Spanish accent while speaking English. The passage provides information not only about Anzaldúa's writing style, but it also provides insight into her command of both English and Spanish as a child, suggesting she may have had a Spanish accent when speaking English growing up.

Regarding question two - Why do you think the author wrote in that specific style, using two different languages? , 57% of participants believed the reasons were related to the author not being able to speak English correctly and being unable to translate Spanish into English. This was also interesting to observe because, in fact we know that Anzaldúa spoke different languages, including English, but from the participants' perspective, the inability to speak English could have been the reason for using Spanish in her writing. Going back to the excerpt of the passage where speaking English with an accent might be perceived as having a negative effect on one's success, we also infer that this information might have also influenced participants opinion on the text. Though one participant did not provide an answer to question two, 40% of participants were able

to understand the complexity of languages and heritage and gave more detailed answers. From reading the passage, they expressed the understanding that the author may have used Spanish in her writing on purpose, for the following reasons: 1) to allow readers the opportunity to connect through the experience of not being able to understand or speak a language well; 2) to express her own needs (the author's needs) to stay connected to her bilingual and bicultural heritage. They also understood that the author wanted to bring to the attention of the readers how difficult it may be to learn to communicate in another language. Though we know Anzaldúa's use of Spanish in her writing had nothing to do with her ability to express herself in the English language, participants' views give insight into how non-Spanish speakers may relate to Anzaldúa's writing style. As the data shows, the participants who were unable to understand Spanish naturally felt annoyed and disengaged with the text. Furthermore, the data also capitalizes on the fact that Anzaldúa wrote in Spanish for people who could, in fact, understand Spanish. We infer that Anzaldúa may have believed that people who spoke Spanish were able to relate to her reality in a different way than people who didn't, so she reserved part of her writing to those who could relate to it.

The data described above suggests that Anzaldúa's strategy to select her audience may have been successful. Those who were able to understand both English and Spanish would be those who in some way would have something in common with Anzaldúa, this being the two languages, even if they did not share the same Mexican background as Anzaldúa.

4 FINAL THOUGHTS

Language is very powerful, and a writer's identity relates to the number of languages they speak. Anzaldúa was able to show her sense of self and identity in her writing by code-switching between English and Spanish. This was also a way she found of selecting her audience, which means it was intentionally done. Fernsten's (2008) study of Mandy is just an example of how bilingual writers can perceive themselves and how their identity relates to the languages they speak.

According to the data collected, and regarding the three research questions stated at the beginning of this paper, we conclude that Anzaldúa used Spanish phrases/sentences and figurative language to show the readers her identity as an English and Spanish speaker, as well as to select her audience through the use of Spanish in her English writing. Concerning question two, the bibliographical data shows that Anzaldua used Spanish words in her writing as a way to not only select, but also connect with her bilingual audience, possibly opening space for her audience to connect with her as well as through their own bilingual identity. Finally, it can be seen that the participants who could understand some Spanish had a better understanding of why the author wrote in the style that she did, while those who were not able to understand the message   experienced a level of frustration. Anzaldúa selected which readers she wanted to be able to understand certain messages that she shared. Even though we understand that she targeted mostly women and feminists, as previously discussed, she decided what she wanted to share with English speakers, Spanish speakers, *Chicano* speakers, and bilingual speakers of both languages.

This study certainly contributes to the research on bilingual identity despite the following aspects: First, participants were not provided with background information about Anzaldúa, and no discussion about the topic took place apart from a short explanation of the objectives and procedures related to the research. Additionally, the number of participants was small, which prevents the findings from being generalized. However, it is believed that this study provides insight into bilingual identity and bilingual writing. Thus, it can potentially support research on bilingual studies, providing insight into three different perspectives: first, the perspective of the bilingual writer that chooses to code-switch between languages, second, the perspective of the bilingual reader who is able to relate to this type of writing style, and finally, the perspective of the non-bilingual reader who is unable to relate to this type of writing style. Ultimately, this study shows how we can learn to look at code-switching in writing not only as the use of language, but an expression of identity and as a strategy for audience selection.

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The importance of training English as a foreign language teachers

for refugee affective language teaching

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Abstract | When Russia initiated a full-size military invasion into Ukraine on February 24, 2022, millions of Ukrainians were forced to flee to neighbouring countries. The host countries, including Portugal, facilitated Ukrainian learners' immediate integration in their national schooling systems, thus changing educators' teaching realities. This has led to a reflection on the relevance of affective language teaching strategies in all situations of war, which may lead to a refugee crisis. It is therefore relevant to understand to what extent English language teachers (ELTs) feel prepared to embrace this new multicultural and sensitive educational context, and to question to what extent ELTs' specific training on affective language teaching strategies is a necessity.

The present article addresses the need to raise ELTs' awareness to the relevance of affective issues, highlighting the need to create a supportive classroom atmosphere. Here, learners can be encouraged to do better, to work harder and to be happier, in an effort to reach their full learning potential, especially those who have experienced traumatic events and are undergoing major changes in their lives. In this study twenty teachers from twenty different Portuguese public schools answered a questionnaire in order to attempt to understand what exactly is being done to prepare teachers to welcome and integrate Ukrainian refugees in their classes. Results show that despite being aware of the relevance of applying affective language teaching strategies, most have not yet implemented any sort of actions.

Keywords | Affective language teaching strategies, magical teaching, teacher training, affect teaching

1 INTRODUCTION

As teachers who devote most of our lives to education, we have felt magic either happening or failing to happen, in many classrooms. Despite being hard to explain, classroom magic is undoubtedly real, although it cannot be seen or touched. From an empirical point of view, a magical teacher has the ability to know when and how to approach students in order to engage them, and is able to transform the learning process into an exciting and memorable experience by touching upon learners 'needs and thus triggering their motivation and desire to explore the language, transforming it into a meaningful experience.

The question seems to be how teachers can in fact "make magic" happen in English as a foreign language (EFL) classrooms and how affect plays a vital role in that same process. It is very hard to quantify or explain feelings. As such, and despite being areas of research and study, many of us still hesitate to address concepts as vague as classroom emotions during educational courses. Nevertheless, one must take into consideration the fact that the key to true educational change might depend on that same affective 'magic'.

Accepting that affect, which according to Arnold and Brown (1999, p.1) is related to "aspects of emotion, feeling, mood or attitude which condition behaviour", can be vital for EFL learning in the classroom, is very important. As far back as 1999, Young (1999) had already stated that when faced with a problem, brain activity only has the ability to focus exclusively on one thing: the problem at hand. The cognitive processing capacity is short-circuited by emotions, which in turn can monopolize the brain's function to the extent that it can override conscious brain activity, thus compromising cognitive capacity. Jensen (2005), mentions that the affective side of learning is the critical interplay between how we feel, act, and think. He describes there being no separation of mind and emotions; thinking, learning and emotions are all connected. Schumann, (1994), (as cited in Arnold-Morgan 2007, p.4), goes even further when presenting evidence that "in the brain, emotion and cognition are distinguishable but inseparable." Hence, a positive environment empowers the brain to place itself in an optimal state for learning by reducing stress and maximising interest and engagement. According to

Arnold-Morgan (2007), in large part in the classroom this state is generated by the teacher through the use of many tools, especially teacher's discourse.

DeFelice (1989) describes a moment in which she observed a young student teacher start their teaching practice in a classroom. The author added that although she seemed to demonstrate competence at her job, there was no life, no energy, no – the word that kept coming to her mind was - magic. She added that perhaps it was simply due to the fact that she was new at the task. But then she had seen this same type of competent, yet lifeless presentation, from much more experienced teachers. It was evident to her that the young teacher was doing what she had been taught to do. DeFelice had watched her attend endless hours of education courses that covered everything from skills, to lesson plans and classroom discipline. But, as she witnessed the trainee struggle, it occurred to her that they had never addressed the topic of how to imbue the mechanics of teaching with the energy required "to transform pumpkins into coaches, mice into horses, and technicians into teachers" (p.640). Considering DeFelices's point of view, one is led into questioning if the novice teacher had ever been introduced to the wide scope of affective teaching strategies, and to what extent these could have played an important role in the act of creating 'classroom magic'?

2 LITERATURE REVIEW

2.1 Affective teaching

When confronted with the need to define what characterises a teacher who acknowledges the importance of affect, one might conclude that this question proves to be very challenging to answer, but it seems to be all tied to one's ability to respectfully deal with human emotions although that has never been an easy task. Affective language teaching, is related to teachers' genuine concern in ensuring the learners' well-being, comfort, sense of security, integration and subsequent emotional stability, which seem to be key ingredients when attempting to learn a FL. From Arnold's (2011, p.4), perspective "in teaching we must never lose sight of the cognitive functions, but we recognise that thinking processes will develop more effectively if the emotional side of learners is also contemplated. So it is a question of how affect can maximize cognition, of how an integration of affect and cognition can enhance learning." According to

Chomsky (1988), (as cited in Arnold, 2011, p.10): "the truth of the matter is that about 99% of teaching is making students feel interested in the material". This corroborates the idea that affective teaching needs to be a central part of language teaching. Arnold (2011), questions why language teachers need to pay attention to affect when they already have so much to attend to. Still, according to Arnold (2011, p.1), "Perhaps the simplest, most direct answer is that whatever we focus most on in our particular context, be it general English, morphosyntax, phonetics, literature or any other special area, attention to affect will make our teaching more effective." Scovel (2000) considers that emotions might well be the key factors which most influence language learning. Eyring (2002, p.334), (as cited in Ortiz & Cuéllar 2018) states that "teachers wishing to humanize the classroom experience, treat students as individuals, patiently encourage self-expression, seriously listen to learner response, provide opportunities for learning by doing, and make learning meaningful to students in the here and now".

Possibly the best way to explain the concept of affect is to refer to Stevick's perspective which asserts that "Success [in language learning] depends less on materials, techniques and linguistic analysis and more on what goes on inside and between the people in the classroom" (as cited in Vaíllo et al. 2019, p.2). Stevick touches on the relevance of acknowledging emotions in foreign language classrooms, referring to three main areas, including learners' emotions, teachers' emotions and general relational emotions in classroom context. The 'inside and between' that Stevick addresses (as cited in Vaíllo et al. 2019, p.12), reflects what is implied in affect: 'inside', refers to learners' individual emotions, mirrored as individual personality factors (self-concept/self-esteem, motivation, attitudes, anxiety, inhibition, learner styles...) while 'between' refers to the relational aspects, which evolve amongst all the participants in the classroom (between students and additionally between students and teacher as well as between teacher and students). Furthermore, as mentioned by Arnold (2009), it possibly even refers to aspects between learners and the target language and culture.

Now, more than ever, affective teaching strategies should be prioritized. With regards to the current conflict in Ukraine, the Portuguese government has made several aid programs and services available to support citizens who are moving to Portugal as can be seen in The Portuguese Government Public Services Portal, (2022). As such, many Ukrainian learners are continually being integrated into the Portuguese schooling

system, being granted exactly the same rights as Portuguese citizens. Several extraordinary measures for the integration of these foreign learners in schools have been defined, for instance: (i) progressive integration into the Portuguese educational system, (ii) reinforcement of Portuguese language learning and (iii) creation of multidisciplinary teams, including specialized teachers/technicians, psychologists, social workers, interpreters and monitors, to welcome these learners. Despite all these efforts, one is still led to question to what extent Portuguese teachers are ready to deal with abruptly uprooted and consequently emotionally fragile learners. More than ever, there is a need for training in affective teaching strategies. Undeniably, these young Ukrainian learners are most likely desperately in need of some 'school magic'. What they surely are not in need of is to be regarded as an extra burden by unprepared teachers.

Luckily, and according to Arnold (2009) during the last decade there has been a growing tendency to explore the development of humanistic psychology, and alongside this movement, teachers have witnessed affective factors gradually gaining more relevance in education. According to Young (1999), language learning is no more than the symbiosis between the study of language and the study of all that constitutes humankind. Still, according to the same author, in order to understand how one learns a new language, there is a need to simultaneously study how the body, mind and emotions fuse, thus opening the way for self-expression.

2.2 Affective teaching strategies and their impact on learners

It should be made clear, to begin with, that affective teaching strategies are often misunderstood. According to Arnold (2011), one belief that should be deconstructed is that attention to affect is merely making students feel at ease. Nothing could be further from the truth. Hooper-Hansen (as cited in Arnold, 2011), points out that teaching which takes affect into consideration and is based on humanistic and holistic principles, must be handled carefully and meticulously. Affective teaching strategies cannot therefore be reduced to a question of telling students "you can do it!"

When one refers to affective factors in foreign language learning (FLL), we are acknowledging the emotional factors which can influence students' learning abilities. These can have either a negative or positive effect on the process. Negative affective

factors, which are also called affective filters are key concepts commonly addressed in theories of FLL. Krashen (1982) cites anxiety, motivation and self-confidence in the Affective Filter Hypothesis as the three main categories of variables that play a role in FLL. In essence, when feelings such as fear, embarrassment or anxiety are elevated, it becomes more difficult for language learning to occur. Teachers who master affective language teaching have the capacity to reduce negative factors, develop positive ones and empower learners to become enthusiastic while experiencing FLL. Teachers can, for instance, promote activities to build positive group dynamics, allow students to make decisions regarding several aspects of the course and select activities that are appropriate and motivating for the age groups, thus attending to learners' interests.

Bao and Liu (2021) argue that a healthy relationship between teachers and learners is also very significant when attempting to reduce learner anxiety. If a learner dislikes a teacher, it will be very difficult to enjoy the subject. Caring about learners and being patient is essential to help decrease anxiety levels. Healthy relationships between teachers and learners can increase their motivation, help prevent misbehavior in classroom context and aid in successful language learning. Brooks (1991, p. 94) speculates on how wonderful it would be "to teach in a classroom in which fears and doubts are minimised, in which students are less hesitant to attempt new and difficult tasks, are more secure in offering opinions and answers and more open to engaging in discussions without worries of being judged or ridiculed." The author goes beyond and states that an affective teacher has the power to create such a safe, caring and consequently productive environment.

According to Lamb and Wedell (2013, p.12) "inspiring teachers can be admired for quite distinct personal qualities, though there is a clustering notion of kindness/patience which, combined with the valuing of teacher-learner relationships, suggests that the human quality of empathy is fundamental to most inspiring pedagogy". Furthermore, Lamb and Wedell (2013, p.17) claim that "the effects of inspiring teaching are often mutually sustaining: learners who develop an interest in the subject put extra effort into learning it; the extra effort then generates a sense of progress, which builds self-confidence. For other learners, the starting point might be the self-confidence that a teacher inspires, which then fuels interest and effort."

Brooks (1991) asserts that teachers who use affective teaching strategies in school settings help learners develop a feeling of enjoyment and pride in learning, which they will happily recall later on, but for that to happen, it is fundamental that educators serve as models, taking pride in what they are teaching. From another perspective, further reflection should be given to question to what extent teachers are really aware of the relevance and the impact that their role can have on learners. Brooks (1991, p.125) asserts that affective teachers recognise "that the impact that they have on students may not always be apparent at first but can last for a lifetime." According to the same author, it is extremely pertinent to highlight that when affective teaching strategies are applied, educators can integrate what they teach with how they teach. This skill will in turn enable teachers to simultaneously shape minds and touch spirits, thus positively impacting the way their learners feel about themselves and see themselves for the rest of their lives. From Buffet's (2019) perspective, a positive learner and teacher relationship is very important in the long run since it gives students confidence and ensures that they interiorise that their ideas are valuable. This type of relationship will foster confidence in the long-term for the student. As Brooks (1991, p. 125) states, as teachers "having such influence is truly a rare privilege" that must be embraced with great care.

From Brook's perspective (1991, p.32), these teachers who succeeded in creating good memories are possibly very good at spotlighting "islands of competence". The author claims that every learner possesses at least one small 'island of competence,' making reference to "an area that has the potential to be a source of pride and achievement". He uses this metaphor as a symbol of hope and respect and as a reminder that all learners have areas of strength which can end up empowering them. When strengths are spotlighted rather than deficits, learners are more likely to be motivated. Brooks (1991, p.32) states that "how successfully these islands are cultivated will depend upon the creativity, caring and sensitivity of teachers". According to him, affective teachers are able to locate and cultivate at least one island of competence, which can serve as a catalyst for many more. When using this affective teaching strategy, learning will most likely become exciting and this excitement will end up being shared equally between learner and teacher, while transforming the environment into an engaging one. It is

unclear to what extent Portuguese teachers strive to understand learners "islands of competence" and if training is this area should be viewed as a priority.

Being an affective teacher undoubtedly implies being an empathic teacher, which entails the need to be able to establish a caring relationship with learners. Mendes (2003, p.3) cited in ASCD (2003) states that every student with whom he "consciously made an effort to establish a rapport or a caring relationship demonstrated dramatic improvement in behavior, effort and performance". Having rapport means that two people are alike emotionally, cognitively or physiologically, even if the similarity is temporary. Knowing learners' concerns and interests is certainly a way to build rapport. Mendes, (as cited in ASCD, 2003), goes even further when stating that learners respond just because teachers care, and also because they like their teachers. Some educators want students simply to respect them rather than to like them. But earning learners' respect does not seem to be enough, as they need to perceive that teachers care for them, as people. As such, Mendes, (as cited in ASCD, 2003) reinforces that learners will work harder for someone they like rather than for someone they merely respect.

Neurobiology explains that learning is overall an "emotional matter" as stated by Tyng et al., (2017). It is consequently of great importance to call attention to how learners in general look up to teachers as role models. The values, behaviour and language used by teachers, send out a message about what is acceptable and should be valued in society. Ellis (as cited in Arnold, 2011) distinguishes between several categories of behaviour patterns, which are all directly related to verbal and non-verbal affective aspects of teacher discourse. Some classical examples used to describe what she refers to as a "confirming teacher behavior", include: (i) giving constructive oral or written feedback on learners' work (e.g., suggesting ways to improve or stating why work has or has not met the expectations); (ii) demonstrating that the teacher knows learners' names; (iii) communicating interest in understanding whether students are actually learning; (iv) demonstrating willingness to get to know learners; (v) providing oral or written praise or encouragement on learners' work; (vi) establishing eye contact during class lectures; (vii) communicating that he/she believes that learners can do well in the class, (viii) smiling; checking regularly on learners' understanding ("Is that clear?", "Have you got any questions?" "Are you ready to move on?" "Did I make myself understood?"); (ix) being approachable; (x) making appropriate use of facial expressions; (xi) tending to opt for a

interactive teaching style; (xii) making room to listen to learners points of view, including issues related to assessment and grading and (xiii) feeling the need to communicate the practical and useful application of course material in learners' lives. Thus, confirming teachers understand, as stated by Arnold (2011, p.4), that "the nature of teacher discourse has a great influence on students' participation and assimilation of instructional content".

Arnold (2011), defends that learners must be regarded as active participants, whose language competence can be enhanced if at the individual level they are guided to learn metacognitive and metalinguistic skills and strategies, while at a social level, they develop the ability to communicate effectively in group situations which require co-operation and interaction.

Fortunately the Council of Europe (2001) already encompasses the existential competence and the relevance of attitudes (*savoir-être*), which is essentially based on elements of the affective domain: values, beliefs, attitudes, motivations, personality factors (such as self-esteem, self-confidence, anxiety...). According to the common European framework of reference for languages (EFRL, Council of Europe, 2020), these aspects significantly influence language learners, not only in their communicative acts, but also in their ability to learn. Addressing concepts of the existential competence gives teachers the possibility, as referred to by Arnold and Brown (1999, p. 2), "to also educate learners to live more satisfying lives and to be responsible members of society". In other words, attention to affect connects to broader social goals while granting teachers the possibility to 'magically' help transform lives during the process of teaching English as a FL. Teaching and helping to raise happy, strong-minded and wholesome individuals, who go through life thinking collectively rather than individually, who are willing to accept and embrace difference and feel empowered to positively contribute towards changing others' lives for the better must be an integral part of education in general and in English as a FLT.

Education plays a crucial role in widening learners' horizons and, broadly speaking, in 'humanizing' them. According to Byram (2013) acting interculturally implies specific skills, attitudes and knowledge that need to be learnt. Still, from the author's perspective, it additionally requires a predisposition to suspend deeper values, even if temporarily, in order to be able to understand, relate and empathize with the values of

others that seem to be incompatible with one's own. Preparing students to become intercultural speakers entails the act of being critically and culturally aware and involves analyzing and trying to understand cultural paradigms. Consequently, educator's needs for training for teaching in a multicultural or multilingual setting must be seriously considered. Currently it would be extremely useful to ensure, for instance, that Ukrainian refugees feel welcome and supported in this critical post-traumatic adaptation period. From an affective teaching perspective, it is also fundamental to develop learners' critical cultural awareness, which Byram (2013) refers to as being crucial to encourage students into getting involved in changing the world around them. Allowing for that to happen presupposes acknowledging teachers' needs for further training in multicultural settings, ensuring that teachers are more qualified to help integrate Ukrainian refugee learners, making them feel accepted and understood, rather than mistreated or discriminated against. This alerts us to the relevance of communicating to learners that teachers care and believe in their potential. As Kidder (1989), (as cited in Brooks 1991) eloquently observes, a good teacher can give a learner at least a chance to feel that he or she is worth something. According to the same author, "good teachers put snags in the river of children passing by, and over the years, they redirect hundreds of lives" (p.13). That in itself is magical.

3 METHODOLOGY

The main purpose of this research is to reflect upon the need for EFL teacher training for affective language teaching strategies in order to be prepared to welcome, embrace and successfully teach refugee learners.

The study was carried out in Portugal and the target population were Portuguese state school English teachers, teaching different levels and found in various national locations.

An online questionnaire was used which intended to gather teachers' views on affective teaching strategies within the refugee schooling integration context, and identify how prepared educators felt towards this urgent situation. Furthermore, the questionnaire aimed at assessing teachers' perception of their need for specific training in this field.

The online survey went live in March 2022. A total of twenty English teachers (of different levels, (1st, 2nd, 3rd and secondary), located in twenty different randomly selected schools, within a variety of Portuguese cities (Setúbal, Lisbon, Porto, Aveiro, Faro), were asked to answer the questionnaire, distributed by Google Forms. The results were carefully analysed and expressed as percentages. At the time, none of these EFL teachers had received Ukrainian refugee learners, hence the main focus, during the analysis, was placed on asking if they had started, in any way, preparing to welcome refugee learners, and if such, how they had done so, attending to the fact that they had not been trained or formally prepared for this situation. The questionnaire had a total of twelve questions, most of which were closed questions. All answers are displayed in Table 1.

3.1 Results

The results for the questionnaire can be seen below in Table 1

Table 1. Results of questionnaire

Question	Yes	Maybe	No
1 Is the concept of affect clear to you?	**30%**	**40%**	40%
2 Have you ever felt the need for specific training in affective teaching strategies?	60%	20%	20%
3 Do you often attempt to apply affective teaching strategies?	45%	40%	15%
4 If your answer to the previous question was yes, could you specify what kind of affect teaching strategies you currently apply?	Only 40% of respondents answered: - Talking to learners and making them feel important and respected; - Giving them positive reinforcement and feedback (for example thanking learners for their spontaneous interventions, writing small motivational or kind notes on assessment papers or simply by nodding heads while learners are speaking); - Communicating and attempting to know students' interests through engaging activities in which they express their feelings/motivations; - Minimising the importance given to mistakes; - Being a role model; - Encouraging a classroom code of conduct with mutual respect; - Allowing for interactive instruction and promoting inclusive attitudes and speeches; - Attempting to ensure individual teaching.		

5 Do you feel emotionally prepared to help welcome, integrate, aid and teach refugee learners?	50%	5%	45%
6 Do you feel professionally prepared to help integrate and teach refugee learners?	45%	10%	45%
7 Will the entrance of refugees into the schooling system represent an overwhelming challenge to you?	35%	55%	10%
8 Do you feel it is possible to manage this situation with the remaining work load that teachers already have?	15%	75%	10%
9 Have you started preparing your learners to ensure that they are ready to welcome refugee schoolmates, displaying intercultural critical awareness?	25%	30%	45%
10 Have you begun preparing any sort of welcoming refugee integrating actions?	0%	0%	100%
11 If you answered yes to question 10, please describe your actions.	No responses registered.		
12 Do you consider that it would be relevant to have training on specific affective teaching strategies needed to integrate refugee learners?	85%	15%	0%

The data gathered from the answers to question 3, reflect that 45% of teachers consciously attempt to apply affective teaching strategies, 40% are unsure, and the remaining 15% do not attempt to apply these teaching strategies (at least consciously). Opinions seem to be divided when trying to figure out to what extent teachers feel professionally prepared to integrate refugee learners (question 5). Ten per cent did not feel prepared and 45% did not know exactly what it entailed, so they seem understandably apprehensive. The remaining 45%, were confident they were professionally prepared to face the challenge. Thirty-five per cent of teachers viewed the entrance of refugee learners into the schooling system as an overwhelming challenge (question 8), and 55% as possibly a difficult task to handle, with only 10% not perceiving it as a challenge. Again, opinions were divided as most teachers made it clear that they did not know what to expect, thus possibly suggesting a lack of preparation through training. Seventy-five per cent of teachers felt that it might be possible to manage the entrance of refugee learners in public schools with the remaining work load.

Again, this uncertainty might mirror a lack of awareness of how to deal with this ongoing reality, which in turn can be seen as an indicator of a need for training.

In an increasingly multicultural and diverse society, it is now more important than ever for educators to integrate culturally responsive instruction in the classroom context. Classroom diversity will continue to grow and consequently, it is crucial to prepare learners to be able to embrace those who are different from them. Taking a culturally responsive approach to teaching will foster both inclusion and multicultural awareness, thus helping learners to feel prepared to thrive in a globalised world, while simultaneously becoming better citizens. In this context teachers were asked if they had already started preparing their students for the arrival of refugee learners (question 10). It is worth noticing the percentage of teachers who declare that they had not yet started preparing in any way for the arrival of refugee learners. In response to question 9, 25% stated that they had started preparing their learners to ensure that they were ready to welcome refugee schoolmates, 30% were unsure and 45% had yet to start preparing their learners. The lack of understanding of how these refugee peers might feel should be viewed as a major affective language teaching setback. This can be seen as an indicator that teachers might be lacking instruction on how to apply affective language teaching strategies, to integrate others, which would ensure that the teaching and learning process would run smoothly. Teachers were almost unanimous (85%) in revealing their need for specific affective language teaching training, (question 12), in order to better integrate refugee learners. The remaining 15% considered that they possibly needed this sort of training but none believed that they did not need it.

Overall, the data gathered demonstrates that teachers do not seem to be prepared to integrate refugees in their classes, suggesting an immediate need to guide teachers in the implementation of affective language teaching strategies. As such, in an attempt to put into practice the affective language teaching concepts addressed throughout this article, it seems pertinent to develop a concrete list of affective refugee teaching integrating strategies, that is transversal to all learners, and can be found in Costa (2022), that could start being implemented immediately. Hopefully, this will be a valid contribution to help educators humanize their teaching practice. The suggestions provided in this link include actions that can be taken in several stages, including: (i) pre-induction (prior to refugee arrival), (ii) induction (at refugee arrival), (iii) involving host

learners in the process of integration, (iv) making the curriculum accessible, (v) creating a climate which makes refugee learners feel welcome and valued and (vi) organising classrooms (transforming the space into a refugee friendly area). The extensive list of affective language teaching strategies acknowledged in the reference provided, in articulation with the data collected from the questionnaires applied to the teachers, seems to make it clear that teacher training would most likely be an asset, with a possible affective and magical effect, thus answering the main research question which is 'to what extent do teachers need training in order to better integrate refugee learners?'

4 CONCLUSION

Portuguese state schools are currently embracing Ukrainian refugee learners who are joining school communities, and who most likely have experienced trauma and therefore have very disturbing memories associated with leaving their homes and the subsequent journey. Besides all the other challenges, these learners now need to face classes without a single familiar face. For learners who come from refugee families, starting at a new school represents a very acute challenge of fitting in. In many ways, the task faced by teachers is also very demanding. Educators' goals must encompass the desire to make them feel welcome, to encourage interactions, to provide support and to make sensitive assessments about their overall needs including their wellbeing, their language needs and their learning needs.

The main goal of this article is to contribute towards EFL teachers' awareness of how a greater consideration for the learning atmosphere and for the mindset of both teachers and learners, can be successfully transformational. As educators, teachers may not always be in a position to deal with societal factors that are at the root of much of the current situation, but they can work on what Underhill (as cited in Arnold, 2019), calls teacher 'presence' in the classroom. In other words, teacher 'presence' can influence the inside and between aspects of the participants, and the impact that these affective, humanistic factors can produce. Unexpected occurrences, like the need to suddenly integrate refugee learners, call for immediate actions, and training in this area should be regarded as a necessity.

According to Arnold and Brown (1999, p.2), "As we teach the language, we can also educate learners to live more satisfying lives and to be responsible members of society". In other words, attention to affect also connects to wider social goals, which entail for instance, the ability to embrace learners attempting to find a place where they feel rooted, without being underestimated or judged, contributing towards the development of democratic citizens.

American educator Palmer (as cited in Arnold, 2011, p.9) believes that "a good teacher knows and does but, most importantly, is" and that "we teach who we are." So, in teacher training, it is also important to contemplate affect. Affective EFL teaching is useful because in an ever more demanding and complex world, which places escalating demands on teachers, it helps them to meet those demands. It is effective because, as Stevick (as cited in Arnold, 2011, p.9), states "at the same time that affective teaching brings us closer to our language teaching goals, it encourages us to pursue new life goals". Affect should therefore be a major source of concern in the field of language learning and teaching as it embraces not only learners' individual factors but also relational aspects such as empathy, teacher-learner rapport or cross-cultural processes.

DeFelice (1989) argues that it is vital that teachers find their own personal source of energy and learn to tap into it in order to touch someone else's life. Educators should be aware that once they have access to that energy, it will possibly transform their teaching. That same energy comes from belief - belief in themselves and in their learners. Teachers must have a conviction deep inside that says, "I believe in me, I believe in you, and I believe that together we can learn something that can make a difference in our lives," (DeFelice, 1989, p. 642).

Brooks (1991, p.13) puts forward some highly interesting questions, which teachers should seriously reflect upon. When considering the belief that teachers have the power to influence and redirect lives, educators must question themselves regarding what the roads we can take with our students are, and what our final destination is. When the teaching journey is over, what undeniable memories do we hope our students have stored to serve as road maps for their future journeys?

Italian pupils clapped and cheered Ukrainian refugee children on their first day in an Italian school, as a way of welcoming them (Krasteva, 2022). Teachers ought to consider

that through actions like these, one has the power to start transforming 'magical teaching' into a tangible concept, one in which lives can be changed and a difference can, in fact, be made.

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