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**Language-culture relationship:
Analysis among students and teachers of a
middle school**

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ABSTRACT

The main topic of this thesis is the relationship which exists between language and culture and, in particular, its implications in didactics and language education. Language and culture are inseparable; therefore, language teaching must deal with cultural and social relations in the countries where that language is spoken. According to the communicative approach, we know that speaking a language means to have the ability to carry an efficient communication. One of the most important aims for teachers and learners is the study of a language (in L1, L2 or LS context) in terms of communicative and intercultural competence. The literature of this topic considers the complex language-culture relationship as a connection and continuous exchange between one and the other.

In didactics, we use some methodologies and instruments in order to understand and study various topics and phenomena. We have submitted a questionnaire to examine and analyze the way in which this topic is faced every day in schools from both perspectives of teachers and learners. We asked 337 students and 6 language teachers of a middle school to answer some questions to collect sufficient data to make a correct analysis. Becoming aware of teachers' work and students' perception in managing this topic, allows us to elaborate new methodologies and activities to learn and experience language and culture and develop our intercultural competence to achieve the goal of efficient communication.

INTRODUCTION

The word culture is a word of everyday use but not everybody knows that there is a big and complex world hidden inside it. Sure enough, this term comprehends many aspects of our everyday life. It does not only refer to the classic subjects such as philosophy, literature and arts, but it is immersed and defines our way of life. Politics, religion, education system, communication, habits, and tradition are all fields linked, influenced and governed by culture. A great number of scientists belong to different research fields who have tried to define and study the term *culture*. Anthropology, pedagogy, sociology, psychology, didactic, linguistic, psycholinguistic, anthropolinguistic and many others have contributed to define the meaning and the implication of this complex concept.

The term culture was initially linked to the classical Latin concept *Cultura*, explained as something that had to do with the semantic field of cultivation of land, flora and fauna. The word spread in classical and Medieval Latin to most European national languages, then, as an academic term, it did not enter everyday language until the course of the 19th century. The concept has been subject to several semantic transformations which have undergone differing semantic changes in the various linguistic communities. Many authors tried to define the term according to their research field and perspective; actually, there is not a unique definition of the term and the concept of culture.

In 1871, the British anthropologist Edward Brunette Tylor introduced a new definition of culture, which is the most complete definition of culture given until that date. Tylor claimed, “Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by a human as a member of society” (Tylor, 1871). He was an anthropologist in the 1800s and his work dates back to the Victorian age. The scientist did not agree with the classic culture definition of Cicerone who said, “The philosophy is the culture of the soul”. E. Tylor studied and constructed a new complex concept of culture starting, in this way, the debate among researchers of the whole world. After this innovative meaning of culture, many other definitions and questions followed one another creating new theories linked with many research fields.

Defining the various key terms of this field of research is important to start our thesis in the field of cultural and language education. The term culture is daily used and a scientific word, particularly in the anthropological field. It defines the way in which we answer our natural needs, for example, the way of eating, the way of dressing, the way of make families and

groups of people etc. Every people has some culture and civilization models that consist of values or behaviors considered exemplary, and people who do not share these same models are considered uncivilized. (Balboni 2013)

The minimum unit of culture analysis is the cultural model. It represents the answer to a problem, for example, the system in which a culture responds to the need to feed itself during the day or how school life is organized. (Balboni 2013)

In complex societies, cultural models change rapidly and are contagious in an unpredictable way due to emigration, tourism and the media. Therefore, we must educate ourselves about the difference and variability of cultures, but above all, we must teach them to observe a culture. Intercultural communication makes us reflect on the critical points that arise in communication and can lead to the failure of the communicative exchange. (Balboni 2013)

What is important in these following pages is the link between culture and language, especially the implication that culture has in language education (learning and teaching). Balboni(2007-2015), Byram (19989), Caon (2008-2013), Cilimberti (2012), Fabietti (2015), Luise (2013), Risager (2005-2006), Sapir (1921), Sempio (1998), Serragiotto (2011), Strauss (2015) and Wassmann (2001) are only a few authors that have worked in this field and have tried to go deeper in the culture-language relationship to understand it and its implications.

The following thesis is divided into four chapters subdivided into various paragraphs. The notion of culture will be introduced in the first one through several studies and theories conducted by various anthropologist and researchers. Once the notion of culture is clarified, it will be analyzed the relationship between culture and language. Finally, before going to the second chapter, some studies about learning culture and language are reported.

The second chapter is about the world of language education. Starting from the assumption that language and culture are two inseparable elements, we introduce the definition of didactics and some important other concepts useful for teachers in language education. Intercultural communication and intercultural education represents the direction to which the school is moving. In particular, in these paragraphs we observe several activities constructed to know and face cultural elements of a language (L2 or LS) during school classes.

In the second part of the thesis, especially in the third chapter, we will report our research about the culture-language binominal. This study was realized with teachers and students of Leonardo da Vinci middle school located in Mirano. The main goal of the analysis is to understand and observe the reality of the school to see in which way language education takes places every day with students and teachers. In this chapter, we will explain the methodology

used for the research and we will reflex on collected data, giving a comparison between teacher and student's perspective.

In the final chapter, we describe a possible teaching path in order to work on culture and make students real protagonist of their language learning process. We will analyze some didactics techniques to manage face cultures activities in class. Finally, we will report two perspective for a school innovation about new approaches to language education and the teacher's competences.

CHAPTER 1

STUDIES AND DEFINITIONS OF CULTURE

Since the 19th century and Tylor's definition of culture, many more other authors and researchers took part in the debate about Culture, especially they had an increasing interest in the relationships between language and culture. In the following pages, you can find some definition concerning culture and all aspects belong to it. New theories, new ways of study anthropology, new theories and new studies led us to understand culture in a different way. In particular, starting from Tylor's definition of culture and progress to several studies and researches, we will understand more and more about the relationship between language and culture.

1.1 A new model of culture: something you acquire as a member of a community

1.1.1 F. Boas and the concept of cultural relativism

Through these two works of Boas, *Limits of the Comparative Method in Anthropology* (1896) and *The Mind of Primitive Man* (1911), we can discover his studies and the theory of the cultural relativism.

He started as a geography researcher, especially from an arctic expedition that led him to Baffin Island. His work started from the observation of the Inuit Eskimo culture. This group of people possessed a different set of colour categories that influenced their perception of the colour of the seawater. Observing these phenomena Boas concluded that our sensory perception could be influenced by cultural factors. Starting from this consideration, he began a series of studies on the interaction between geographical and cultural factors. He studied various population and countries of the world and he abandoned his initial assumption of the culture concept in favour of the idea of a plurality of cultures influenced - in addition to geographic factors - by multiple factors such as geography and historical path of that population. Through a great number of research works, Boas collected an impressive amount of data and information about language, customs, rituals, social structures of the different tribes of Native Americans, which led him to grasp the particular lifestyles that they make each culture an unrepeatable experience elsewhere.

In *The Mind of Primitive Man* (1911), Boas developed his own definition of culture. It is defined as "the totality of the intellectual and physical reactions and activities that characterize

the behaviour of the individuals who form a social group - considered both collectively and individually - in relation to their natural environment, to other groups, to the members of the group itself, as well as that of each individual with respect to himself". Culture "also includes the products of these activities" and above all "its elements are not independent but possess a structure", (Boas, 1911).

Regarding this definition, we can observe that Boas took the idea of collectivity from Tylor but he added the structure of the elements of culture introducing in this way the concept of the complex set. Moreover, Boas made a distinction between two different aspects of culture; on the one hand, the reactions and behavioral activities, on the other the products of this activity that is what we might call the material culture. What stands out in this definition is the centrality reserved for the individual: in the definition of Tylor the individual, taken as a member of society, is a passive element, instead, Boas considered it in the quality of subject capable of activities and reactions.

We can read about the contrast with the Tylor's unilinear evolution paradigm in the book *Limits of the Comparative Method in Anthropology* (1896). Boas declared that the thesis according to which every people, currently present in an advanced stage of civilization, has gone through a series of identical development stages for all and that can be derived from the analysis of all existing types of culture is absolutely not proven. He claimed that the sequence from the simple to the complex is not valid for all cultural phenomena as language, art, religion etc. This assumption could be observed through the studies on the language of the natives of North America. Boas asserted that "many primitive languages are complex" because their grammatical structures and logical forms are much more elaborated than the western ones. "The grammatical categories of Latin, and even more so those of modern English, appear crude when compared with the complexity of the logical forms that primitive languages know", (Boas, 1896).

The most important concept introduced by this researcher was the theory of cultural relativism, which is the inevitable result of the historical paths of a group of people. This thesis is based on the assumption that every culture has its own uniqueness that makes it incomprehensible and impossible to evaluate for all who are not part of it or study it from an internal point of view. Consequently to this concept, we have the idea that the meaning and validity of all cultural manifestations should be contextualized within the societies from which they originate. The term and the concept of *cultural relativism* became famous after the death of Franz Boas in 1942. This concept, as formulated by him and his followers, has been an important

force, particularly in the American cultural anthropology. Cultural relativism could be distinguished into three types after some other studies carried out by various authors.

- Conventional anthropological relativism, which is about the fundamental belief that the many differences exist in behavior around the world, should be understood as the result of culture-historical development;
- Ethical cultural relativism that assumes that moral and ethical values are a product of the unique development through the history of each culture;
- Epistemological cultural relativism, which claims that each culture has its worldview, which cannot be mediated to others.

The concept of relativism, present in history for many years, is a philosophical position that denies the existence of a single truth. It became more and more important for anthropologists who study the concept of culture because without any absolute truth anthropologist become able to understand deeply what culture really is. Thanks to F. Boas, we can affirm that culture is something unique and incomprehensible for all people that not belong to that community, something that should be contextualized in the society.

1.1.2 B. K. Malinowski and a new notion of culture

Another important anthropologist who worked on culture definition is Bronisław Kasper Malinowski. His ethnographic studies of reciprocity made through the analysis of the uses and customs of the Melanesia populations led Malinowski to theorize a new notion of culture that was published in his 1944 essay, *a scientific theory of culture*.

He took up the Tylorian interpretation of culture as a complex whole, but accentuated the organicist aspect, transforming it into an "integrated whole" in which every single part contributes to the functioning of the whole. Malinowski believed that every culture is constituted by the set of answers that society gives to the universal needs of human beings. These needs are separated into two types:

- at the base there are universal human needs called basic needs, such as eating, sleeping, reproducing and to which each culture provides its peculiar responses;
- the satisfaction of primary needs, therefore, creates secondary or derivative needs such as the political and economic organization that arise from the need of every society to maintain its internal cohesion.

Malinowski added to these two types of needs a third group, needs of a cultural nature. Beliefs, tradition and language belong to the third category and, according to the Polish anthropologist, each culture gives coherent answer to his nature, so to these all human needs.

According to this point of view, Malinowski was able to analyze and comprehend the complex system of a culture starting from a single aspect belonging to that culture. The Malinowski approach makes possible to reach the whole through one or more of single parts. The rhetorical figure of the synecdoche is perfect to explain this approach, the part is conceived as a "scaled version" or as an "analogical figure" altogether.

1.1.3 C. Lévi-Strauss: the father of modern anthropology

Another important anthropologist which study and elaborate a definition of culture is Claude Lévi-Strauss. An iconic anthropologist of the twentieth century, he is defined as the father of modern anthropology as well as the main theorist of structuralism who has left an indelible mark.

He took in consideration Tylor's definition and added the contrast between what is part of culture and what is nature. His studies are reported on the book *Race et Histoire* of 1952 which show how the other cultures are much closer to us than we think.

"Once we abandon the theories of the biological inequality of races, we still face the problem of the multiplicity and diversity of cultures in all its complexity. Limiting oneself to affirming the natural equality of all men is not enough, the great declarations of human rights have the strength and weakness to state an ideal too often forgetting that man does not realize his nature in a humanity abstract but in traditional cultures. This common humanity is realized through and not in spite of cultural differences. Progress is always the fruit of the mutual fertilization of different cultural traditions. The worst enemy of such a model of open, active and generalized dialogue between cultures is ethnocentrism. Ethnocentrism is an attitude rooted in most men, which simply refuses to admit the very fact of cultural diversity, identifying culture and humanity with its own norms and local customs. It is the attitude that in ancient times led to define "barbarian" those who were not part of Greek or Roman culture, and who led the modern West to the use of terms such as "wild". This attitude of thought in whose name the "savages" are rejected out of humanity, is precisely the most characteristic attitude that distinguishes those very savages", (Lévi-Strauss, 1952).

The distinction between nature and culture given by the anthropologist Lévi-Straus is an important tool to become aware of the cultural facts in an all-inclusive conception. Based on this assertion, we can affirm that all the things somebody acquires in the belonging community, all that one can elaborate during the interaction with others in order to satisfy personal needs and take advantage of the surrounding environment, is culture. Therefore, the concept of culture comprehends all the things that do not belong to the concept of nature, which is the biological part of a human being. Language, scientific knowledge, technologies, way of life, feelings, prejudices, beliefs and much more are all parts of culture, something people learn and acquire from the community. In addition to academic things like literature, arts, music and more, this new concept of culture includes also some models of behaviour such as clothes and food, family and social relationships, the role of politics, work, religion, women and all other types of people present in the society.

1.1.4 The cognitive concept of culture and the cognitive anthropology

W. Goodenough was the main representative of the first phase of cognitive anthropology inspired by the American structural linguistics of the 1950s. This discipline understands and studies culture as knowledge, considering human consciousness as the focus of culture. Cognitive anthropology attempts to link social anthropology with the cognitive sciences. In the period of ethno-science in cognitive anthropology post-1956, the central definition of culture followed W. Goodenough: "Culture does not exist of things, people, behaviour, or emotions, but in the forms or organizations of the things in the minds of people" (Goodenough, 1957). In other words, Goodenough sustained that culture is not a material phenomenon and considered it as something analogue to language, moreover he transferred linguistic methods to an analysis of culture. The forms or organizations in our minds were constructed as taxonomies or paradigms, as holistic expressions of culture and were abstracted from linguistic material, for example from several semantic domains such as kinship, colours, ethnozoology, ethnobotany, illness, etc. This paradigmatic change led to the redefinition of cognition as the mental activity of individuals who actively apply knowledge in different contexts. The theoretical switch drove the interest away from the omniscient informant towards the individual, the applications of knowledge in everyday life, and habitual actions in the sense of tacit knowledge or knowing how to do. This knowledge is represented individually in images, scripts, schemata, and cultural models, which "are composed of prototypical event sequences, set in simplified worlds" (Quinn and Holland, 1987). The basic

insight of schema theory is that explicit beliefs rest on a kind of something unspoken understandings. These understandings are not of disconnected propositions or features but are holistic models that provide context and interrelations. For example, you can consider the definition of grandmother in terms of the features that distinguish this kin term from others (female second-generation ascending consanguine). A schema analysis of the meaning of grandmother for many contemporary Americans might include a more psychologically realistic description of the kin relation (grandmother is the mother of one's mother or father), as well as expectations about how grandmothers typically behave (spoil their grandchildren), what they are supposed to look like (grey hair and unfashionable clothes), and so on. All these implicit or explicit understandings are part of or connected to the grandmother schema. Each person has their own schemas; the ones learned and widely shared in a social group are cultural models or cultural schemas (Casson, 1981; Holland and Quinn, 1987; Quinn, 2011).

From this analysis of mind, organization derives also the definition of stereotypes that are types of schema, which represent simplified, generic knowledge. Schemas are shaped not only by recurring patterns of one's experience but also by the repeated images and ideas propagated through media. Psychologists have found that schemas influenced memory and other aspects of information processing because a schema tends to bring the rest of it to mind; thus, people may reconstruct memories to include the elements they expect based on the schemas they hold.

There is not a mechanical procedure for uncovering the elements of a cultural schema. Cultural models research has been used in various researches, as the study of conflicts between contemporary Chinese parents' explicitly stated values and their more complex implicit cultural models of appropriate behaviour (Fong, 2007), Americans' ideas about marriage (Quinn, 1996), and Americans' conflicting schemas about social policy issues such as immigration and social welfare programs (Strauss, 2012).

Another important researcher of the cognitive field is the one carried out by Keessing who asserted that cultural knowledge is shared at deeper levels. He emphasizes then that the cultural system (on the surface) is distributed variously throughout the population; therefore, his concept of culture can be described as distributional. This definition has been quite widespread up to the present day within the field of intercultural communication.

All these previous anthropologists and researchers have studied and contributed to the notion of culture and made us conceive about what culture means nowadays. The principal aspects we

have to focus on is that culture is something we acquire and assimilate as a member of a particular community of people. Another important particular emerged from these studies and definitions is that everything we do in our daily life is something cultural. According to Lévi-Strauss, as we said before, all the things we acquire, we do, we think and we speak with others in order to satisfy personal needs, is culture. Moreover, Malinowski confirmed this thesis claiming that there are some cultural needs, which we can only satisfy with culture. All the theories and the definition elaborated by these scientists prove the last sentence that Tylor use to define culture as something we have “acquired by a human as a member of society” (Tylor, 1871).

1.2 Language-culture binominal: two inseparable elements

There is an indissoluble link between culture and language, which are considered inconceivable as distinct and autonomous entities. There are also essential coordinates to understand the fundamental role played by culture within a language and the deep and inseparable bonds that bind these two entities.

A person who has a linguistic tool must also be able to contextualize it and therefore the culture is considered as a place where this tool is used. It is not possible to talk about culture without considering the linguistic tool; in fact, culture is described through it. It is possible to assert there is a language-culture binomial according to which there are strong relationships that regulate these two elements, which influence each other, inseparably linked because of the nature of the relationship itself.

According to Vygotsky (1998), the greatest representative of the interactionist current, the functioning of the mind has socio-cultural origins, the mind is a social and cultural product. Vygotsky emphasizes that culture and language play a very important role in the formation of the mind. According to Vygotsky the language generates and precedes thought.

The influence of language in culture can also be seen by looking at the vocabulary. As Boas states, the words of a language are adapted to the environment where they are used. For example, you can consider the great number of words we use to express a certain phenomenon in a country, such as an atmospheric event such as rain in England or the white colour of snow near the Eskimos. In this way, we understand how culture has influenced language, a specific cultural phenomenon has, in fact, a linguistic variety to describe it.

According to Bruner's pragmatic-cultural perspective, learning a language also means learning the cultural models related to the language in question. An individual, in order to interact effectively and be an integral part of a social system, must possess not only a good linguistic command but also a good socio-cultural mastery of the culture to which he belongs.

According to Titone, linguistic behavior is the expression of the individual and social personality of every human being. The language, besides being associated with a culturally determined meaning, is above all an expression of the deep structure of the self. When man speaks, therefore, he expresses his inner world, his personal philosophy of life, his conscience.

1.2.1 E. Sapir and the Sapir-Whorf hypothesis

The American anthropologist Edward Sapir published in 1921 an important book entitled *Language, an Introduction to the Study of Speech*, which begins with the statement “language does not exist apart from culture”. He claimed that the content of language is intimately related to culture and the vocabulary of a language faithfully reflects the culture. Moreover, he stated that the history of language and the history of culture move along parallel lines. It is important to remember his sentence “the linguistic student should never make the mistake of identifying a language with its dictionary” (Sapir, 1921).

In the chapter of the book entitled "Language Defined", the author suggests a parallelism between the ability that allows the child to learn to walk and the one for which the child learns to speak. Sapir claimed, “it is certain that he will never learn to talk, that is, to communicate ideas according to the traditional system of a particular society. Or, again, remove the newborn individual from the social environment into which he has come and transplant him to an utterly alien one. He will develop the art of walking in his new environment very much as he would have developed it in the old. Nevertheless, his speech will be completely at variance with the speech of his native environment. Walking, then, is a general human activity that varies only within circumscribed limits as we pass from individual to individual”. According to the definition of the anthropologist, “speech is a human activity that varies without assignable limit as we pass from social group to social group because it is a purely historical heritage of the group, the product of long-continued social usage. It varies as all creative effort varies—not as consciously, perhaps, but nonetheless as truly as do the religions, the beliefs, the customs, and the arts of different peoples. Walking is an organic, an instinctive, function (not, of

course, itself an instinct); speech is not instinctive, acquired, “cultural” function”. (Sapir, 1921).

This intimate relationship between language and culture theorized by Sapir was considered again and renewed by Whorf who added some studies and elaborate the Sapir-Whorf hypothesis.

In 1921, Sapir proposed an alternative perspective to see the language, he assumed that language influences people's thinking. His ideas were then taken up and reworked by Whorf and he produced what we know today as the Sapir-Whorf hypothesis.

In linguistics, the hypothesis of Sapir-Whorf or Sapir-Whorf Hypothesis (SWH), also known as "hypothesis of linguistic relativity", states that the cognitive development of each human being is influenced by the language he speaks. In its extreme form, this hypothesis assumes that the way we have to express and communicate determines our way of thinking. The hypothesis took its name from the German linguist and anthropologist Edward Sapir (1884-1939) and his student Benjamin Lee Whorf (1897-1941).

The idea that language is anchored in thought was convincingly theorized by Bhartrhari in the seventh century and was the subject of many debates. In 1976 Karl Kerényi, a classical and historical philologist, put this passage before the English translation of his Dionysus: “The interdependence of thought and speech makes it clear that languages are not so much a means of expressing truth that has already been established, but it is a means of discovering truth that was previously unknown. Their diversity is diversity not of sounds and signs but of ways of looking at the world”, (Kerényi, 1976).

The origin of the Sapir-Whorf hypothesis can be traced back to the work of the German Franz Boas, founder of anthropology in the United States and master of Sapir. In the United States, Boas came across Native American languages belonging to different language families; all these were very different from the Semitic and Indo-European languages studied by many European intellectuals. Boas realized how lifestyles and grammatical categories varied greatly from place to place; consequently, he hypothesized the culture and lifestyles of a people were reflected in the language they spoke.

Sapir was one of the most brilliant students of Boas. He continued the study of Boas noting that languages are organic and formally complete systems. Therefore, it was not this or that particular word that expressed a particular way of thinking or behaving, but the coherent and systematic nature of language interacted at a broader level with thought and behaviour. His view changed over time but by the end of his life Sapir believed that the language did not

merely reflect culture and habitual actions, but that language and thought could actually be in a relationship of mutual influence or perhaps even mutual determination.

Whorf gave this idea greater precision by examining the particular grammatical mechanisms by which thought influenced the language. He argued: “We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds—and this means largely by the linguistic systems in our minds. We cut nature up, organize it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organize it in this way — an agreement that holds throughout our speech community and is codified in the patterns of our language... all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar, or can in some way be calibrated” (Whorf, 1956).

The careful analysis conducted by Whorf on the differences between English and the Hopi language, raised the standards for the study of the relationship between language, thought and reality, based on an accurate analysis of the grammatical structure. For example, Western languages tend to analyze reality as objects in space: the present and the future are considered "places", and time is a path that connects them. A sentence like "three days" is grammatically equivalent to "three apples" or "three kilometres". Other languages, including many Native American languages, are process-oriented. For speakers of these languages, the concrete / spatial metaphors of the grammar of Western languages may be insignificant. Whorf argued that his work on the Sapir Whorf hypothesis was inspired by the intuition that a Hopi speaker would find relativistic physics fundamentally easier to understand than a European speaker.

Consequently, Whorf's work on linguistic relativity, conducted largely in the second half of the 1930s, became popular only after the publication of his writings in the 1950s. The Sapir-Whorf hypothesis influenced the development and standardization of Interlingua in the first half of the 20th century, but this was largely due to the direct participation of Sapir. In 1955, James Cook Brown created the Loglan artificial language to test the hypothesis but it has never been experimented. The linguistic theories of the sixties, such as those proposed by Noam Chomsky, focused on innatism and the universality of the language; as a result, Whorf's work was overshadowed.

At the end of the eighties and at the beginning of the following decade, the progress of cognitive psychology and anthropological linguistics renewed interest in the Sapir-Whorf hypothesis. Today researchers disagree, often strongly, about the degree of influence of language on

thought, yet this discord has stimulated a growing interest in the field and a large number of innovative research.

1.2.2 J. A. Fishman and Claire Kramsch

J.A. Fishman and Claire Kramsch are two important authors who analyzed the culture-language relationship. Their contribution to this scientific field is important because they gave us two different perspectives, and find different links between culture and language.

The first is a sociolinguistic who studied for the longest time the relationship between language and culture. He worked actually during the period from 1960 to 1985 and distinguished three links between these two concepts:

- Language as a part of culture: he described language as an inevitable part, the major and crucial part of culture and all those who try to understand and enter into a culture; accordingly, they must master its language. This relationship is reciprocal. Language is a part of its culture and culture is a part of its language;
- Language as an index of culture: the role of the language is to reveal the ways of thinking or organizing experience of its culture;
- Language as symbolic of culture: this relationship is reciprocal too; language and culture symbolize each other.

Claire Kramsch is one of the most important and more recent researches in the field of language, culture, and learning. In her book *Language and Culture* (1998), she analyzed the same relationship as Fishman but she defined three different links between them:

- Language expresses cultural reality: the words people use every day referring to common experience, they express facts, ideas or events that are communicable because they refer to a stock of knowledge that other people share;
- Language embodies cultural reality: members of a community or a social group also create experiences through language. They give meaning to it through the medium they choose to communicate (oral, written, visual, telephone, face to face, letter, e-mail, message...). How people speak creates meanings that are understandable to the group they belong to, and through verbal and non-verbal aspects, language embodies cultural reality;
- Language symbolizes cultural reality: language is a system of signs that have a cultural value. Speakers identify themselves and others through their use of language.

It is important to underline the fact that language and culture are two connected worlds and they could be studied from many different perspectives but we always find some links between them. According to all these authors, language and culture could not be separated and they are fundamental parts of our life.

Fishman and Kramsch focused only on the relationship of language concerning culture but others studied the more interesting opposite link, the relationship of culture in relation to language.

1.2.3 Michael Byram

Through several researchers and authors, we have now understood that culture and language are two inseparable things. Firstly we have understood that culture is something we acquire in our daily life and something that regulate it, secondly, language is something linked to culture and we can analyze this complex relationship and find always new links.

It is important to mention Michael Byram because of his contribution to the educational and learning dimension of the culture-language binomial. He took part in the debate of the cultural dimension of foreign and second language teaching and he wrote in his 1988 book about the practice to speak and understand a language connected to its specific culture. “The meanings of a particular language point to the culture of a particular social grouping, and the analysis of those meanings, their comprehension by learners and other speakers, involves the analysis and comprehension of that culture. The tendency to treat language quite independently of the culture to which it constantly refers, cannot be justified; it disregards the nature of language” (Byram, 1989). The essential thing in these few lines is that he did not write about a pedagogical necessity but about a general one, which derives from the nature of language.

During the years, foreign-language teaching has been subjected to important changes and improvements. New opinions and theories emerged from researchers and studies and they define new tendencies in foreign-language education, especially in the field of culture. The change in the direction of teaching and learning has been an important development in foreign-language education. They have moved towards the intercultural, culture-comparative direction and they introduce texts and themes that related the students’ society with the LS study.

Another important tendency regarding the teaching and learning system has been the interdisciplinary aspect: using foreign and second-languages as teaching languages in relation

to other subject areas, partly in interdisciplinary cooperation, partly in real foreign-language educational programs. There were positive and radical changes in the field of foreign-language education and teaching and those changes move to the direction of the intercultural view of language and language education.

1.2.4 The contribution of Karen Risager

There are many ways to theorize the relationship between what could be defined as social and cultural. However, it is important to emphasize that all social life can be considered both social and cultural. The analysis of social life generally deals with relational, temporal and spatial aspects of activities, institutions and structures, while the analysis of cultural life in general deals with the production and reproduction of meanings and representations of various realities. The two parts cannot be separated from each other. All social life has a meaning and all exchanges and negotiations of meaning are integrated into social structures and changeable level relations. When we focus on language as a means of creating meaning, we enter an intellectual tradition very different from the sociolinguistic approach. The intimate connections between languages and cultures have been a fundamental theme in the process of nation-building in Europe since the end of the 18th century. Studies on foreign languages since the 19th century have been profoundly influenced by this way of thinking.

One of the most common and simple way to deal with language-culture relationship is to affirm that this is a complex relationship, thus verbalizing the difficulties of coming to terms with this thorny question. These two opposite positions can largely characterize those who formulate an opinion on the question:

- language and culture are inseparable;
- language and culture are separable.

The first vision is associated with the cultural turning point in linguistics since the 1980s, maintained in various research disciplines such as linguistics, anthropology, studies on translation and studies on intercultural communication. The second point of view is mainly associated with the study of English as an international language. In this case, it is argued that languages, English in particular, should be seen as flexible communication tools that can be used by any topic anywhere in the world. According to Karen Risager, the first emphasizes that the language is linked to culture, while the other position states that the language is culturally neutral. Karen Risager underlines that in the analysis of the relationship between language and culture, it is necessary to distinguish on the one hand the language, culture in a

generic sense, and on the other the language, and culture in the differential sense.

In the generic sense, we speak about language and culture as general human phenomena. From a psychiatric/cognitive point of view, language and culture are seen as psychological/cognitive phenomena that have a (neuro) physiological basis. From a social point of view, language and culture are seen as social phenomena that have been developed as part of the social life of humanity. Therefore, at the generic level, it makes no sense to claim that language and culture can be separated. Human culture always includes language and human language cannot be thought without culture. More specifically, linguistic practice is always integrated and in interaction with a significant cultural context.

In the differential sense, we speak of different languages and cultural phenomena. On the one hand, there are specific forms of linguistic knowledge and practice related to "whole" languages, linguistic varieties, loan words etc. On the other hand, specific forms of cultural knowledge and practice are considered and they have different meanings and forms relating to sign systems such as images, fashion, food, music, dance, values, symbols, ideas and ideologies. K. Risager claimed that much of the confusion concerning the relationship between language and culture might refer to the fact that people do not generally distinguish clearly between the generic and the differential level.

1.3 New terminology: the concept of languaculture

The assimilate fact that culture and language are closely connected led to the creation of new terminologies to identify this relationship. Michael Agar is an American linguistic anthropologist who described the concept of *languaculture* in his book *Language Shock, Understanding the Culture of Conversation, published in 1994*. In the book he distinguished two conceptions of culture; on the one hand, culture is something one 'has'; on the other hand, culture is something that happens to the individual in everyday life, it is something that belongs to the individual's consciousness. Agar introduced the concept of languaculture, to sum up culture and language in one word. "Languaculture refers to the necessary tie between language and culture" (Agar, 1994). "Language, in all its varieties, in all the ways it appears in everyday life, builds a world of meanings. When you run into different meanings, when you become aware of your own and work to build a bridge to the others, culture is what you are doing. Language fills the space between us with sound; culture forges the human connections through them. Culture is in language, and language is loaded with culture" (Agar, 1994).

It is important to understand the concept of languaculture through the perspective of Agar. “The word *lingua* in languaculture is about discourse, not just about words and sentences. And the culture in languaculture is about meaning that includes what the dictionary and the grammar offer”. (Agar, 1994)

Agar needs to clear that languaculture is not simply something once can create in an instant but is a social fact. It sets limits on what you can say and sets up expectations of how you are supposed to talk. (Agar, 1994). Creating this new word allow Agar to emphasize the inseparability of language and culture. According to Agar, languaculture is a concept that covers the language plus culture.

He is particularly interested in the variability of languaculture in discourse (verbal interaction), both in different native and in foreign languages. The concept of M. Agar focuses on the semantic and pragmatic variability of linguistic practice and the reader explores the critical points in intercultural communication, in which communication goes wrong.

Agar's concept offered the opportunity to theorize the disconnections and reconnections between language and culture because of migration and other globalization processes he studied. Moreover, languages are spread in social contexts, through cultural contexts and communities of discourse, but they bring with them languaculture. Therefore, there are some dimensions of culture related to a specific language (languaculture) and there are dimensions that are not, for example, musical traditions or architectural styles. There may be many historical links between these cultural phenomena and the language in question, but the point is that the phenomena do not depend on that specific language.

In her 2006 book *Language and culture*, the author Karen Risager analyzed and developed the Agar's concept of languaculture. She suggested distinguishing between three dimensions of languaculture, corresponding to three cultural perspectives on language:

- the semantic and pragmatic potential;
- the poetic potential;
- the identity potential.

The semantic and pragmatic potential is the dimension explored by Agar and many other researchers interested in intercultural pragmatics and contrasting semantics. It has also been a long-standing interest in linguistic anthropology by Boas, Sapir and Whorf. This dimension concerns the constancy and variability of the semantics and pragmatics of specific languages (distinctions between "sister" and "brother", "he" and "she", "red" and "orange", between "hello" and "goodbye", "nature" and "culture" etc.), and the social and personal variability that is found in concrete situations of use.

The poetic potential is the dimension linked to the specific types of meaning created in the exploitation of the phonological and syllabic structure of the language, of its rhymes, its relations between speech and writing.

The third one, the identity potential is also called social significance by some sociolinguists (i. e. Hymes). It is related to the social variation of the language in question, in using the language in a specific way, for example with a specific accent, the speaker identifies himself and allows others to be identified, (Risager, 2006).

The individual's languaculture cannot be separated from his personal life experience and the formation of social and cultural identity. It is not possible to distinguish the denotative and connotative dimensions of personal languaculture.

As for acquisition of our L1, it should be noted that the acquisition process is socially differentiated and all human beings develop their own linguistic and cultural repertoires with which they express themselves and interpret the world. Therefore, language and culture are always different from individual to individual, characterized by a specific emotional and cognitive constitution, a specific perspective and a specific horizon of understanding. Regarding the relationship between language and culture in the case of foreign languages. It is natural for the speaker to use the language developed concerning the first language or to the other languages learned. Personal connotations will be transferred to words and sentences, and a sort of linguistic mixture will result, in which the foreign language is supplied with linguistic material coming from another language. Even when the student reaches a high level of competence, his languaculture will always be the result of an accumulation of experiences throughout the history of life. The description of languaculture can be placed in a continuum changing from a minimalist description of the semantic and pragmatic potential of constancy relative to a maximalist description in the form of a gigantic encyclopedia supplemented by a gigantic manual of models of linguistic practice in specific situations. Finally, the concept of languaculture can be very useful in building a relationship between language and culture in the globalized world.

1.4 Culture language relationship

In her research, K. Risager asked herself whether language and culture are inseparable. After some studies, she claimed that neither of the two positions is tenable and she needed to find another theory.

According to the author, the relationship between language and culture may be observed from

two opposite angles. On the one hand, we may see language as closely associated with a culture, as inseparable phenomena. On the other hand, language is considered as an instrument of communication that may be used with any subject and anywhere in the world; in this case, language and culture are separated phenomena. None of these positions is satisfying for K. Risager. The first one emphasizes that language is culture-bound, not far from a conception of a closed universe of language, culture, history and mentality. The other one claims that language is culturally neutral; it is seen as a code and is not far from the classical structuralist conception of the autonomy of language. Here the new concept of languaculture became extremely useful in the construction of such a new understanding of the relationship between language, culture and society in a globalizing world.

Nowadays it is common to sustain that the use of language should be analyzed concerning the context of communication and language teaching and learning should focus on the appropriate use of the target language, oral and written, according to more situational and social contexts wide. This communicative approach is often described as sociolinguistic because it is based on a concept of language that puts language at the forefront as a means of communication in social interaction. However, the author, recognizing the importance of the communicative approach, wants to develop a more dynamic vision of the language in a global perspective. To do this, K. Risager refers to the concept of social contexts, which is widely used in the social sciences. The theory of social contexts and connections allows us to examine social relationships and chains of social interaction at various levels of social practice, from the micro-level of interpersonal interaction to macro-levels of mass communication and communication between organizations and other collective actors. As for the language, you can study how a specific language is used and how it spreads in various social realities at various levels. The French language, for example, is used in many types of social contexts at various levels in French-speaking countries but is also used in other places in the world. This study is witnessing the development of more or less global linguistic networks. Many languages of the world take part in this process, not just the major ones taught as foreign and second languages. The various local language-specific contexts create local multilingual situations of great complexity. Almost every country in the world is multilingual in some sense.

Learning and teaching a language means contributing to the spread of the target language to new students and new contexts. Foreign language studies should not be limited to the national scene of the target language countries. They should recognize that all states are multilingual in a sense, including the country in which the target language is taught. The target language is

always in conflict with other languages that may have a minority position and it is why the notion of linguistic area (the French-speaking area, the Russian-speaking area etc.) is problematic. Languages are not territorially bound, while states have boundaries. Consequently, K. Risager would suggest that "one way of transgressing the national and monolingual focus of foreign and second language studies should be to further an awareness of the target language as just one language in the whole ecology of languages. One of the objectives of foreign language studies might be to contribute to a multilingual awareness in a global perspective, for instance by way of course work or project work on sociolinguistic issues such as bilingualism, intercultural communication and code-switching" (k. Risager, 2005).

This attention allows us to develop the image of the diffusion of the use of language in social contexts. Nevertheless, this is just one of the existential areas of language. We must distinguish between three areas of language.

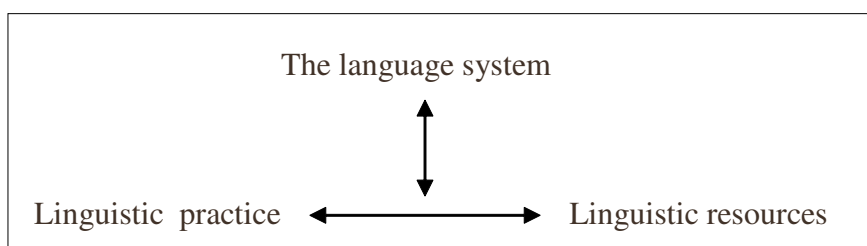


Figure 1: Areas of language (Risager, 2005)

Linguistic practice is oral and written interaction in social contexts, including the production and reception of literature and other cultural products. Linguistic resources are carried by the individual; they are the socially constituted knowledge of language, developed as part of the life history of the person.

These two places of language presuppose that linguistic practice cannot be produced and received without the linguistic resources carried by individuals and the individual's linguistic resources cannot be developed without the experience of linguistic practice. While these two areas of language are both natural and necessary, the idea of the "linguistic system" is not. We must deconstruct the idea that it exists a language that we can use and study as a natural object. The "linguistic system" is a constructor, is seems like a family of historically and discursively constructed notions. Sociologically oriented studies on the use of language, psychologically oriented studies on cognition and competence and studies oriented towards the system of phonology, grammar and

vocabulary should be carried out with a global understanding of the language as a social phenomenon not limited to the national scene of the target language countries.

1.5 Implication for L2 and LS studies

The first implication for foreign language and second language studies is that the empirical field in the geographical sense is not "the linguistic area", but the worldwide network of the target language. Therefore, it is important to ask ourselves where and in which situation people speak, read and write using the target language. More questions are what roles target language play in everyday circumstances, as for example, on the internet conversation, in transitional migration, in communication between companies, media and in international politics.

The second implication is that the analytical object is not only a target language as a first language but also as a second and a foreign language. Every sort of people can learn a target language and for multiple reasons. Hence, an awareness of the complex functions of the target language opens up to studies on multilingualism and multiculturalism in all places where the target language is spoken. Understanding how and where the studied target language is used means also acquiring the relationship between language and identity and the role of language in the construction of cultural identities.

The third implication is that the study of a specific language is not limited to specific discourses or specific thematic areas, defined as disciplinary fields. As it has been previous said, speeches, topics and genres can spread from one language to another through multiple varieties of translation or transformation, in fact, a linguistic community is never a closed discourse community.

The fourth implication is that it is necessary to construct and conduct foreign language studies that are characterized by an integrative vision of language, text, speech, culture and society. For example, the target language should be seen as a cultural phenomenon and at the same time, literature and texts in the target language should be seen as linguistic phenomena. Although the texts are usually studied as cultural products that convey a sort of global content or meaning, they are always also examples of linguistic practice in a specific language.

In conclusion, according to what Karen Risager said in her academic texts, it is important to try to counter the traditional separation between studies of language, literature, history and society in foreign and second language studies. This means that the problems of modern life should be addressed as complex problems that require a range of different means of analysis

and interpretation. The school needs interdisciplinary approaches to the everyday phenomena of learning and intercultural communication. We must study these phenomena with combinations of theories that originate both in linguistics (sociolinguistics and cultural linguistics), in literary studies (studies of all sorts of texts in the media), both in social and historical studies more generally.

The task of finding and defining social and cultural problems can offer students and teachers the opportunity to develop a sense of the interdisciplinary nature and potential of foreign language studies. A project work on the problems of intercultural understanding raised by the use of children's books in a given language would perhaps illustrate the need to apply linguistic, cultural and historical knowledge to understand the problems involved. According to the author, there is a need for a redefinition of the pedagogy of language and culture that transcends the national paradigm and introduces a transnational and global perspective centred on the study of the meaning produced in the interface of linguaculture and discourse.

According to Karen Risager, language and culture are both inseparable and separable at the same time. As we said before, it is important to remember that the target language carries linguaculture with it. It has specific semantic-pragmatic, poetic and identity potentials, and these differ from other languages should be an important point for foreign and second-language studies. Additionally, the study of a specific language is not confined to specific discourses or specific thematic areas but topics may spread from language to language and a language community is never a closed discourse community. It is important that foreign and second-language teaching focuses not only on the literature but as well on social studies, cultural studies, media studies, business studies, art studies, and many more other areas. The target language should be seen as a social and cultural phenomenon while literature and texts should be seen as a linguistic phenomenon. Texts are usually studied as cultural products but they are always also instances of linguistic practice in a specific language and this highlights the importance of authentic materials a teacher must use in class.

The complex relationship between language and culture has to be understood and analyzed through dialogue and collaboration between all disciplines. Work on an integrative view of language presupposes interdisciplinary openness and invites the various disciplines to show interest in each other and make possible an interdisciplinary education and research projects. Studies of an integrative view of language can flourish only in cooperation with other disciplines that deal with society, culture and the human psyche.

1.6 Acquiring and learning a culture

It is very difficult to reflect on the meaning of culture, as we are completely immersed in it; according to the definition of Fennes and Hapgood, culture is our way of being. Bruner (1998) asserted culture is internalized in the mind of man in the form of mental rules that play a leading role in human-environment interaction. In turn, these mental rules are shared and followed by the members of a particular society. Culture, therefore, shapes our mind and influences our way of behaving unconsciously. Our way of acting and thinking is influenced by the culture to which we have been inculturated in the first years of life.

It is important to distinguish two fundamental terms in this field:

- inculturation represents a social process through which each individual learns the social, linguistic and cultural rules necessary to survive in a socio-cultural context;
- acculturation means the process by which a person appropriates a culture, and a language, different from his mother's.

The process of acquiring a second culture has been studied from various points of view. On the part of the learner, a sort of acculturation takes place, that is, a gradual adaptation to a cultural target without, however, abandoning or renouncing the identity of the native language.

In this delicate and complex process, we can identify some phases. The acquisition of a second language implies the acquisition of a second culture due to the high social content of the language. To interpret better the phenomenon it is good to dwell on the definition of the three terms that identify the various stages of acquisition of a second language and therefore of a second culture: acculturation, culture shock and social distance.

The acculturation is the process by which a person adapts to a new culture. The different ways of acculturation depend on various factors such as the personality of the individual, the more or less strong attachment to the cultural models of the country of origin, the life history of the individual, how the host society seeks to integrate the different within the company. It is possible to state that our thoughts, actions and communications differ and change from one culture to another. To analyze these factors it is necessary to underline the context in which a language is learned, that is if it is a second language (L2) or a foreign language (LS). Here are the two possible contexts:

- learning a second language in a native culture where the language is always learned in a context to understand the people of another culture;

- learning a foreign language in a non-natural context for various specific uses such as work, tourism or other interests.
- of foreigners starting a period of stay abroad often follows the pattern shown below: on the vertical axis, the mood is represented, on the horizontal axis the time.

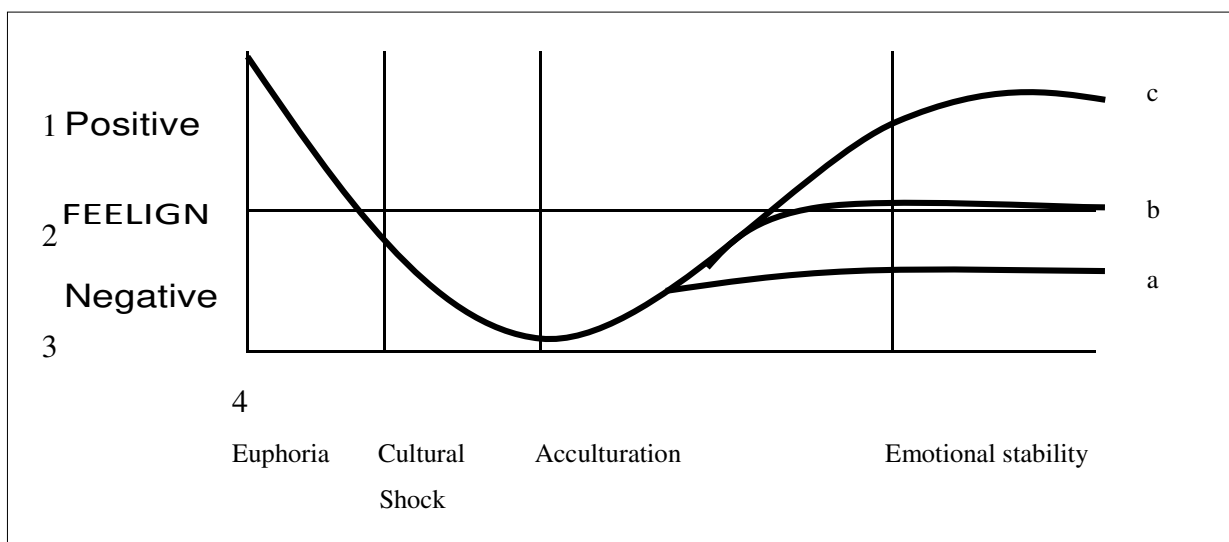


Figure 2: Model of Hofstede G. (Taken from Serragiotto 2011)

The first period is characterized by a phase of euphoria, caused by excitement for new life and new experiences, sometimes it is the first time a person comes into contact with the new language and the new culture. This phase is very short and the period of cultural shock follows immediately. The third phase is that of acculturation; the person becomes familiar with the new living conditions, adopts some of the local values and begins to integrate into the host society.

In the early stages of acculturalization, there is a continuous oscillation between different perspectives, or rather between the choice to be faithful to one's roots and the choice to become "other", to change, to get closer to the cultural models of the welcoming society.

The last phase is that of stability which can be negative if there continues to be a constant comparison with one's own starting culture; same as before departure, when the individual has adapted; or better than before, when the person has reached a degree of adaptation equal to a native.

The length of the time axis is extremely relative and variable. Teachers play a key role in moving from one stage to the other. Their task is not to force the passage, but to follow it trying to understand the feelings and emotions of the students to arrive at a profound and

personal form of learning.

The cultural shock represents the phase in which the individual feels the numerous cultural differences. These feelings could move from simple irritability to a psychological state of panic or crisis. This shock is more evident in the context in the context of learning of a second language, while it is minimal in a non-natural context of foreign language learning.

Culture shock is associated with feelings of estrangement, hostility, indecision, frustration, sadness about the student's distance from home. This is due to differences in their culture that are often not understood. The intercultural relationship can often cause fear and tension as it challenges our beliefs and values. It is often perceived as a problem or a source of conflict and for these reasons, it is avoided. In this case, the subject who decides not to interact with cultural diversity tends to analyze what is different through the rigid mental categories of their culture, thus producing an image of the other subjective, impregnated with prejudices and stereotypes.

Finally, social distance refers to the cognitive and affective proximity of two cultures that come into contact in an individual. By distance, we mean the differences that exist between the two cultures. John Schuman in his studies argues that the greater the social distance between two cultures, the stronger is the difficulty that the learner will encounter in learning a second language and vice versa.

CHAPTER 2

CULTURE IN LANGUAGE EDUCATION

All language has culture and culture and language are two strictly connected elements. Starting from this point of view, seen before in chapter one, we introduce the definition of didactics and some important other concepts useful for teachers in language education. Moving towards intercultural communication and consequently, intercultural education represents the perspective and the direction to which the school is going. Speaking a language in a globalized world does not only mean perfectly knowing the language structure but also understand that language immersed in a particular culture. A cultural mistake is often more dangerous than a linguistic one and it can determine the success or failure of the communicative act. Moreover, we observe and analyze some possible methodologies and activities constructed to know and face cultural elements of a language (L2 or LS) during school classes.

2.1 Language teaching

Didactics is the discipline that analyzes and experiments theoretical approaches, methods, techniques and activities useful for the language teacher in order to solve real situations and problems. It is an interdisciplinary science includes psychology, linguistics, psycholinguistics, pedagogy and the various culture sciences such as anthropology. All these disciplines allow teachers and researchers to construct new approaches and methodologies to create activities for language students of an intercultural context. Tullio De Mauro and Silvana Ferreri define the discipline with these words: it is not a mere search for methods applied by teachers in language courses but it regards all theoretical and descriptive aspects of an educational framework, which are relevant to the students' process development of linguistic knowledge and practice, (De Mauro & Ferreri, 2010).

Another important concept defines what linguistic education is. It was elaborated in the '70s in Italian language teaching and indicates the set of activities that take place during the school periods in terms of mother tongue (L1), second (L2), foreign (LS) and the classic languages (LC). Commins, through the metaphor of the iceberg, explains well the vision of linguistic education. The figure below explain visually the complex system of communicative and language competence, which is not only a juxtaposition of various languages but an integrated process that takes place in our mind.

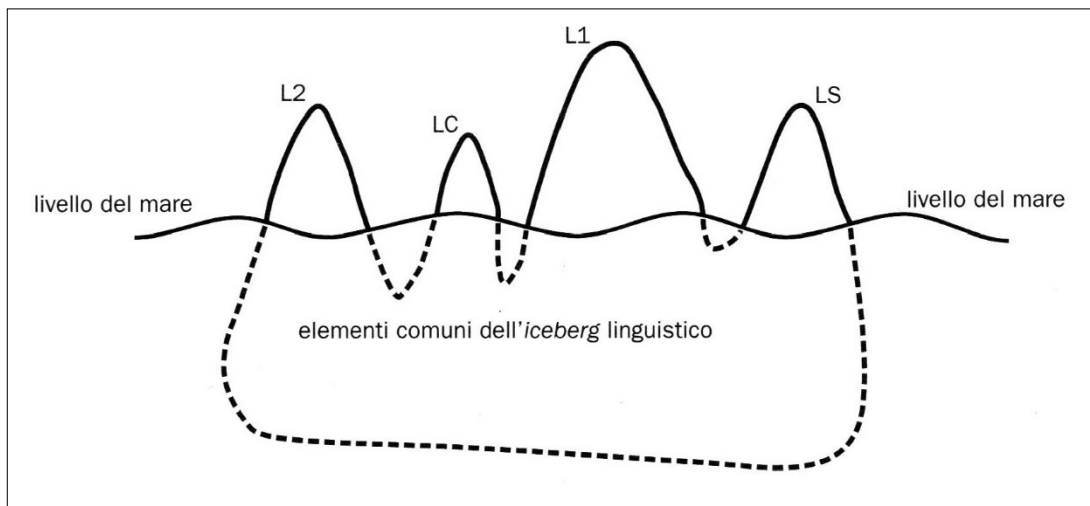


Figure 3: Iceberg metaphor (Balboni 2013)

The iceberg metaphor clearly shows how the peaks that emerge can always be separated from the view of the observer floating on the sea, but in reality, these peaks, which are the individual languages (L1, L2, LS, and LC), are supported by the enormous submerged mass. Under the sea level, we observe the real language ability of human beings, the entire process of acquisition, development, strengthening, and improvement of communicative competence. The book “Glottodidattica” written and published by Anna Ciliberti constitutes a real framework of reference for language teacher. It can be a useful and efficient tool in which theoretical, operational and experimental competences are indicated. This book aims to provide all teachers with the cognitive fundamental elements that constitute an essential contribution to the teacher’s work. Another goal of the author is to develop operational skills related to various aspects and moments of pedagogical-didactic practice and help teachers to assume a reflective and conscious attitude.

Every decision-making process of the teacher, from the most simple to the most complex and global, is the result of a conscious or unconscious reference to theoretical hypotheses and studies. Being involved in processes of this nature, the teacher is therefore obliged to "try to answer practical questions in the light of the best knowledge available" (Corder, 1980). This knowledge is part of a variety of training disciplines in the field of language education. The most relevant are: educational linguistics, educational psychology, acquisitional linguistics, applied linguistics, language teaching.

Teachers’ work is very complex and requires various competences. A rationalist idea of the professional activity of teachers illustrate that they have to study theories and apply them in-class practice. The teacher needs expertise that has its roots and reasons in knowledge and

theoretical principles. The model "learn theory and then apply it" is neither satisfying nor real, it must be replaced by the vision in which the didactic action is motivated by a theory, by a practical thought translated in action (Ajello, 2002). In other words, didactic action must be justified by abstract conceptualization, by methodological-didactic awareness developed through reflective practices, concrete experiences and active experimentation. The relationship between theory and practice must be a relationship of interaction. The theory offers the analytical and conceptual equipment to choose didactic actions and critical reflection on the achieved results while practice or the data obtained from the teaching/learning activity offers the opportunity and the basis to verify and analyze that theory (Calderhead, 1988).

The teaching/learning of a non-maternal language takes on different characteristics depending on the factors involved in the particular context in which it takes place based on the requests of the social community, the characteristics of the learners, their learning purposes and communication needs, and finally, based on the available resources.

2.2 The pragmatic intercultural competence

Failures in communication are often due to the inability to understand what is meant by what is being said.

The crux of communicative activity is constituted by pragmatic competence, which is the concrete use of the language to act in a social context.

Two definitions of pragmatic competence given during the years are:

- the study of the language from the perspective of its users, in particular, the choices they make, the limits they encounter in using the language in social interactions, and the effects that their language use has on the other participants of the communicative act, (Crystal, 1985);
- the study of the meaning of the speaker and the listener created in their joint actions, which include both linguistic and non-linguistic signals in the socio-cultural context, (Lo Castro, 2003).

The recent Celce-Murcia model places pragmatic competence in a central position as other previously studied models have done. The only difference is about term, it is defined by the term discursive competence. (Celce-Murcia, 2007)

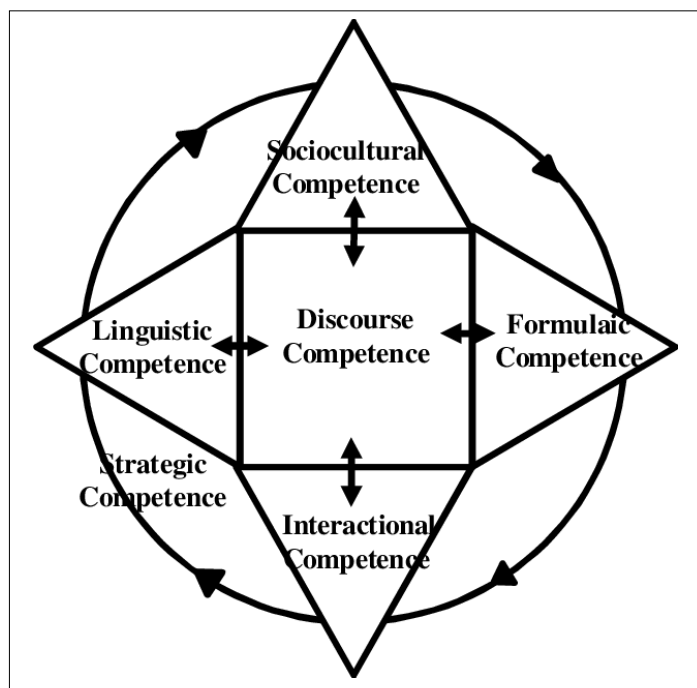


Figure 4: model of communicative competence (Celce-Murcia, taken from Mariani, 2015)

It is particularly important to give a precise definition also to the discursive competence placed at the centre of the model above. It consists of the ability to conceive structure and plan oral and written discourse taking into account the context.

Pragmatics is placed at the intersection between language and culture, where linguistic behaviours interface closely with cultural norms. These two dimensions gave rise to two related study and research disciplines, identified as pragmalinguistics and sociopragmatics. The first investigates the linguistic resources, which speakers use to convey meanings, together with the strategies with which they succeed in completing their communicative act effectively and contextually adapted. It is important to underline how the wide availability of linguistic forms of the speaker, given by the knowledge of a second (L2) or foreign language (LS), strongly influences the effectiveness and adequacy of the message. Sociopragmatics instead includes all the cultural norms that condition social action, including the choice of verbal behaviour. Acquiring specific scripts of communicative acts of a particular culture can limit the cases of pragmatic failure, as well as enhancing the knowledge of the culture itself.

As for all other competence, the pragmatic one also implies the dynamic interaction between different aspects such as the underlying knowledge, skills, beliefs, and attitudes. The skills that are part of the pragmatic competence are:

- the ability to interpret and transfer meanings beyond the literal word;
- the ability to understand and produce speech sequences by mastering the alternation of

shifts;

- the ability to recognize, express emotions and feelings by showing sensitivity/empathy to the speaker.

Transversal to these abilities there is the one to solve the ambiguity of the statements and to make verbal and non-verbal choices that consider the levels of courtesy and formality required by the context.

The broad vision of competence as a continuous interaction between different cognitive, affective and social components has deep implications both on the description of possible behaviours and on the pedagogical perspectives with which to face the development of pragmatic competence in language learning and teaching.

The complexity of the intercultural pragmatic competence explained above shows how challenging each teaching path could be. In learning contexts of a second language (L2), it takes up to ten years to say a person is pragmatically competent at the same level of a native speaker (Ishihara and Cohen, 2010). In foreign language learning contexts (LS), the time is much longer. It is important to ask ourselves how many pedagogical interventions should be inserted in a learning process in order to develop intercultural competence in a student. The mere possession of linguistic and socio-cultural knowledge is not enough to be able to communicate in a pragmatically effective and pertinent way. The complexity of the socio-cultural implications behind the linguistic behaviours of culture cannot be learned using an executive methodology; in fact, it is not possible to be able to face the communicative requests of all the possible contexts. Verbal and non-verbal behaviours also depend on the sensitivity of the speakers and the ability to observe and analyze the characteristics of the contexts. Knowing how to distinguish communicative contexts to adapt linguistic choices is not simple; it implies personal decentralization and a great sensitivity to differences. It is necessary to be able to recognize the individual diversities while at the same time overcome the risks of ethnocentrism and be mentally open to what is new and different. All this requires the availability of the person to take risks, to accept the ambiguity of the contexts, to develop both cognitive and affective flexibility. The goal is therefore to integrate the acquisition of knowledge and skills with individual beliefs and attitudes.

People who intend to communicate in a pragmatically effective way, have to mediate between verbal and non-verbal expressions of their culture and those others, even if they might be very different. What people need is to pay attention to their own and other speakers' linguistic acts, to develop a greater awareness that enables them to make appropriate choices. As Kramsch

(1998) stated, critical attention to the intercultural communication processes can lead the participants to negotiate a sort of third space, different from both cultures that allow them to interact effectively in intercultural contexts. It, therefore, becomes important to distinguish the pragmatic receptive competence, in which knowledge and practice of cultural norms can be useful to students, and the productive pragmatic competence, which allows speakers to make informed choices and negotiate possible ways of interacting that are respectful of the cultures of both parts.

For second language and foreign-language students, it is important to pay specific attention to pragmatic phenomena to design various possible educational interventions. These interventions can have implicit nature, in the case in which the students make experience in contexts and situations using the language, but they could be explicit when they have to create awareness in students both of the pragmalinguistic mechanisms and the sociopragmatic factors present in an interaction. This is why stimulating learners to notice the gap between the level of their linguistic and cultural competences and the second or foreign language-culture system becomes one of the main objectives (Thornbuty, 2997). Working on students' awareness can be carried out with inductive or deductive interventions. Through an inductive approach, students are encouraged to carefully watch examples of interaction, formulate hypotheses, and create generalizations. With a deductive approach, students can be given explicit information and ask learners to analyze examples of interactions. The approaches can also be supported by a sequence of educational activities that alternate moments of discovery of regularity with moments of application to new contexts. In the learning context of a second language, it is easier and more effective to use authentic linguistic materials, while in the case of foreign language it is possible to use resources such as video clips, films, and the Internet. It is still important to maintain the distinction between receptive and productive pragmatic abilities, as explained above. It is easier to plan educational activities based on the analysis of authentic linguistic materials in which students can cultivate their reception skills and improving their ability to appreciate linguistic choices and socio-cultural norms. This approach includes tasks such as:

- the comparison of pragmatic rules in L1 and L2 / LS;
- the comparison between interactions that have a positive or negative outcome, discussing pragmatic factors that condition the success or failure of interactions;
- sharing personal stories or experiences, with particular reference to communication incidents.

It is much more difficult to work on production skills. Students can be encouraged to test themselves, for example through:

- reconstruction of sample dialogues;
- completion of mini-dialogues;
- simulations;
- dramatizations and role-plays with which learners can experience several types of interactions such as making invitations and rejecting them, making requests and rejecting them, apologizing, etc.

The real challenge, however, prevails the real-time comparison in the field of authentic interaction, in this case, the didactic intervention acquires a role of support and construction for real communicative experiences. The teaching of a foreign language can induce a significant contribution by encouraging students to keep a diary to report observations, proposing moments of sharing or test themselves in case of travels in foreign countries.

Pragmatic competence is the heart of learning a language (L1, L2 or LS), as it concerns how messages are conceived, structured, adapted to the context, used to carry out communicative functions and put into sequence according to international scripts and transactional (CEFR, 2002). Developing communicative knowledge means progressively increasing the knowledge and use of the language as a structured system (lexical, grammatical, semantic, phonological, and orthographic) and as a system of social interaction. The mastery of these systems constitutes the basis for one's pragmatic efficacy, to realize communicative interactions using language as a personal and social expression.

The cultural and intercultural competence are not neutral or transversal but deeply integrated with the culture. The relationship with the underlying culture is activated when someone uses linguistic and sociolinguistic competences for pragmatic purposes. The pragmatic interactions between different cultures represent the opportunity to practice for a learner, who try to negotiate the identity of the speakers and build intercultural spaces marked by sharing and collaboration.

The language teaching and learning must support the development of an intercultural pragmatic competence as a transversal objective, in the interaction of a linguistic education open to mediation and mutual enrichment.

In the next pages are reported some activities to develop the pragmatic intercultural competence. These examples are taken from the academic article of Luciano Mariani "Tra lingua e Cultura: la competenza pragmatica interculturale". These activities consider the

development of pragmatic intercultural competence in which the Italian language is considered L2 or LS.

<i>Domanda</i>	<i>Italiano</i>	<i>Lingua</i>
Quanto ha pagato la sua auto nuova?		
Quanto guadagna al mese?		
Quanti anni ha?		
Quanto pesa?		
Ha cambiato pettinatura?		
Ha messo su peso ultimamente?		
È sposato/a?		
Ha figli?		
Che lavoro fa sua moglie/suo marito?		
Ha un fidanzato/una fidanzata?		
Quando ha intenzione di sposarsi?		
Pensavate di avere figli presto?		
Perché non avere figli?		
Per che partito pensa di votare?		
Che cosa pensa di fare dopo l'università?		

“Se ne può parlare?”

Gli argomenti di cui è possibile parlare liberamente in determinati contesti e a seconda degli interlocutori differiscono molto da cultura a cultura. In molte culture occidentali, ad esempio, non si fanno solitamente domande sull'età del proprio interlocutore. Nella cultura cinese, invece, molti anziani non solo non si risentono ma possono compiacersi di parlare della

propria età perché possono in tal modo dimostrare di aver vissuto una lunga vita.

Supponete che due persone che non si conoscono o si conoscono poco stiano conversando. Secondo voi sarebbero accettabili o da evitare le seguenti domande in italiano e nella vostra lingua materna (se diversa dall'italiano)?

“Invito a una festa”

Considerate e discutete le seguenti situazioni e i comportamenti alternativi elencati.

- Quale potrebbe essere il comportamento più probabile o più accettato, nel contesto culturale italiano?
- Conoscete o avete esperienza di contesti culturali o circostanze in cui sarebbe più probabile o accettabile un altro dei comportamenti elencati, o anche un comportamento diverso?

1. Una persona, invitata a una festa da un nuovo conoscente,
 - a. Chiede se può portare anche il partner;
 - b. Accetta e va alla festa da solo;
 - c. Accetta e si presenta alla festa con il partner.

2. Quando l'invitato scopre che non conosce praticamente nessuno,
 - a. Si siede o sta in piedi accanto alla persona che lo ha invitato;
 - b. Aspetta di essere presentato agli altri;
 - c. Si presenta, dando la mano a tutte le persone presenti;
 - d. Aspetta che gli altri si presentino.

3. Quando il padrone di casa le/gli offre qualcosa da bere, l'invitato,
 - a. Accetta anche se non ha sete;
 - b. Rifiuta e aspetta una successiva offerta;
 - c. Accetta solo se ne ha voglia;
 - d. Rifiuta e più tardi chiede da bere se non le è stata rinnovata l'offerta.

4. L'invitato vorrebbe ancora un po' di un piatto che gli è piaciuto molto e quindi
 - a. Si serve da sé;
 - b. Chiede di averne ancora un po';
 - c. Aspetta che gli venga offerto;
 - d. Fa finta di aver mangiato abbastanza.

“Come ci si comporta da voi?”

Considerate queste situazioni. Fate domande opportune e rispondete, dando spiegazioni e chiarimenti sulla vostra cultura e/o su altre culture di cui avete esperienza diretta o indiretta.

Per esempio:

A: Sono stato invitato a cena a casa di una persona che conosco poco.

Come mi devo comportare? Devo portare qualcosa?

B: *Da noi, in Italia, ... Come ci si comporta da voi?*

C: *Da noi/Nella mia cultura invece, ...*

D: *Io so che in Inghilterra /in Francia / in Germania /in Spagna...*

1. È natale / Pasqua / il compleanno di qualcuno / un'altra festa importante. Usa fare un regalo?
2. Vorrei invitare un amico a pranzo una domenica. Devo dirgli un'ora precisa?
3. Mi piacerebbe dare un appuntamento a una ragazza / a un ragazzo. Posso farlo liberamente?
4. A una festa mi offrono da bere più volte. Devo sempre accettare?
5. È morto il padre di un mio cicino di casa. Devo fargli le condoglianze? Quando? Come (con una telefonata, una visita di persona, un biglietto...)?
6. Altre situazioni di vostra scelta...

These activities are taken from the essay “Tra lingua e cultura: la competenza pragmatica interculturale” (Mariani, 2015)

2.3 Plurilingualism and multilingualism in Europe

The main goal of intercultural education is focused on personal development, learners' needs, linguistic and intercultural abilities in order to develop an intercultural speaker.

The European Union, the European Council work on linguistic education and all the documents they published state the interest in foreign language learning and new methodologies useful for learning languages. The linguistic variety is one of the key factors and values that the European Union and the European Council want to defend and promote because a multilingual society is supportive, socially and economically rich at the same time. It is important to underline the projects of the European Union, one of the European organism that have worked on:

- the defence of the minority, regional languages and the dialects;
- the develop of LS according to the “trilingual formula” in 2002, which allows the spread of English through the education system adding the study of at least another foreign

language;

- the promotion of linguistic variety, the increment of the number of foreign languages competences and the support of international mobility.

In the scientific field, it is important to distinguish between plurilingualism and multilingualism. The first refers to the individual skills and abilities of a speaker related to learn and use multiple languages. Multilingualism, on the other hand, refers to the variety of multiple communication codes from the social point of view and refers to the presence of multiple languages within a community. Moreover, the term plurilingualism today tends to replace the word bilingualism by emphasizing that an individual does not know only two languages, and the social and cognitive characteristics of those who know two languages are the same as those who know more than two. One of the central elements of the Europe future is multilingualism. European organisms are investing in the educational system to create and grow a citizen aware of their linguistic and cultural peculiarities and at the same time, open to dialogue with other languages.

"European Union is founded on unity in diversity: diversity of cultures, customs, beliefs, and languages. Europe thus becomes a common home in which diversity is celebrated and our numerous mother tongues represent a source of wealth". (European Commission, 2005, 2)

The advantage of knowing and speaking foreign languages is undeniable. The language helps to understand other ways of living which in turn pave the way for intercultural tolerance. Language skills also increase the possibility of working, studying, travelling in Europe and allow intercultural communication. (Eurobarometer 243, 2006)

The advantages of being competent in foreign languages besides English are very broad. Mastery of a foreign language, cultural and intercultural skills stimulate creativity and innovation. Polyglot people are aware that problems can be solved differently in different linguistic and cultural contexts by using this ability to reach new solutions, the problem-solving ability. European action, therefore, aims to the development of multilingualism and the main interventions are:

- teaching foreign languages from an early age: starting to include foreign languages in the pre-primary school with consequent training and updating of the teachers;
- Lifelong Learning and Lifewide Learning, training and education are the fundamental requisites for exercising active and democratic citizenship.

The Council of Europe defines plurilingual and intercultural competence as “the ability of a person as a social subject to use languages to communicate and take part in intercultural interactions, as he masters skills in different languages and experiences them at different levels in multiple cultures. This competence does not consist in the overlapping or juxtaposition of distinct competences, but rather it is a complex or even composite competence on which the speaker can base himself”. (European Council, 2002)

Plurilingual competence refers to all that the speaker acquires from the languages he knows while cultural competence refers to all the resources that the speaker acquires from the cultures in question. It is a different model from the traditional vision that sees abilities related to languages and cultures in a disaggregated and separate way. Plurilingual and intercultural competence is defined as a repertoire of language skills and abilities in which the knowledge of multiple languages contributes to the development of stable, connected and usable cognitive strategies and processes with all the languages the speaker knows. Who therefore possesses multi-lingual and intercultural competences are not only those who reach the C2 level in multiple languages but those who can use in different contexts and for their objectives, languages and different skills and is able to use their linguistic, intercultural and linguistic skills to give meaning to new texts and situations. (Candelier, 2012)

This vision of plurilingual and intercultural competence necessarily entails a type of plurilingual and intercultural education that focuses on the formative and semiotic aspects of language acquisition, enhances the skills and abilities required to act in complex social matters and finally believes that all languages present in school contexts are languages of socialization and education. Languages and cultures, therefore, mean for communication and personal expression, for understanding and growth of the person and the community in which they live. Plurilingual and intercultural competence, therefore, allows students to build a repertoire of knowledge and know-how to access more easily to another language or culture. (Coste 2009 – Candelier, 2012)

All this has led today to shift the initial focus of plurilingual and intercultural education, which includes:

- the intercultural speaker as one able to use more languages and to deal with people from different cultures;
- the bilingual speaker who can express his nationality and his mother tongue in the accent, but who has the linguistic, inter-linguistic and non-linguistic skills needed to interact in intercultural communicative events;
- those who know a language are those who possess knowledge and use pragmatic and

interactive strategies to communicate.

Finally the intercultural speaker is someone who crosses borders and knows how to mediate different values, someone “able to engage with complexity and multiple identities and to avoid the stereo-typing which accompanies perceiving someone through a single identity. It is based on perceiving the interlocutor as an individual whose qualities are to be discovered, rather than as a representative of an externally ascribed identity. Intercultural communication is communication on the basis of respect for individuals and equality of human rights as the democratic basis for social interaction.” (Byram et al, 2002)

2.4 The intercultural communication and the communicative approach: a useful instrument for teachers

The communicative approach in foreign language teaching claims that the socio-cultural context of the communicative event must be considered in order to realize efficient communication.

The communicative approach is an older reality than the one perceived today. In the classical era, it was the approach used in the chancelleries of the pharaohs or the Roman Domus, and the teaching of Latin in medieval and Italian convents in Renaissance courts throughout Europe was communicative: languages were taught to communicate. Even in the nineteenth century, the communicative perspective was not extinguished and this type of approach is used in many contexts of teaching and education. The Modern Language Project of the Council of Europe, with a pragmalinguistic view together with the ethnography of communication, the sociolinguistics of Hymes, its models of Interaction and on Communicative Competence (1972a, 1972b), provide tools for a scientific foundation of the communicative approach that for centuries had been based on intuitive logic. The consideration that communication takes place in communicative events, a concept formalized by Hymes (1966), characterized by a social situation, a notion formalized by Fishman (from 1960 to 1985), and immersed, permeated by the cultural context, has already been studied since the 30' by Malinowski and Firth, and from the 50' by Hall to Lado. All these were not real news but from these years, they were written scientifically. In fact, the basic principle of the first formalization of the communicative approach was "in order to communicate correctly, linguistic competence is needed, to communicate effectively, pragmalinguistic competence is needed, to communicate appropriately and avoid errors that can invalidate the success of the communication exchange even among speakers fully Masters of the language

serve the socio-cultural competence" (Balboni, 2015). Three dimensions form this socio-cultural competence are:

- In the first conference on the subject organized in Italy by Freddi (1968), the culture/civilization of a people is seen as a useful condition, and in some cases necessary, to interact with the members of that people. The basic idea is that we study civilization to communicate with the French, the Landeskunde to communicate with the Germans;
- In the 80s' and 90s' the process of European integration was consolidated, and therefore it appeared the idea to deepen not only the French civilization or the German Landeskunde, but also look for a broader and more inclusive perspective that would form the new European Union citizen, as many documents and studies of the Council of Europe recite;
- At the end of the 90s' in Italy, but also elsewhere, the prospect is different. One studies English no longer to speak with his majesty's subjects, but in an ELF logic, English as a Lingua Franca. With this perspective, the intercultural dimension is no longer one-to-one, an Italian who interacts with a French must know the culture of that people, but it is one-to-x number, in which the unknown x includes the Brazilian tourist as the Chinese seller, the Russian oligarch as the Finnish student.

At this point, the task of knowing and, even more, that of teaching intercultural communication is too vast and too complex. In the years 1999, 2006 and 2007, an important contribution to the communicative approach was given, replacing the difficult integration of intercultural communication with the teaching of a model of analysis and description of this competence. Furthermore, the contribution of Professor F. Caon, between 2014 and 2015, led to the theory of intercultural communicative competence. In Europe prevails the concept of intercultural communicative competence, according to which the communicative competence is declined in an intercultural perspective. In America, there is no interest in the epistemological nature of intercultural communication competence but rather in its hypnotization aimed at an often purely commercial use.

Various models of communicative competence were relevant to the history of foreign language teaching, for example, the interpretations of Freddi, Farago Leonardi and Zuanelli in 1979 and those of Zuanelli in 1981.

In the early years of our century, we tried to translate these definitions into a broader model, which included communicative competence in every language, maternal, foreign, and classical, in every time and place. A model is a conceptual structure that describes a phenomenon that can potentially happen in every place and every time, characterized by

cheapness, which is composed by a few factors, simplicity of use and memorization, otherwise, it does not generate behaviours governed by the model itself.

This is the model taken from the manual “Fare educazione linguistica” published by P. E. Balboni in 2013. The graph helps us to read and explore this fundamental concept:

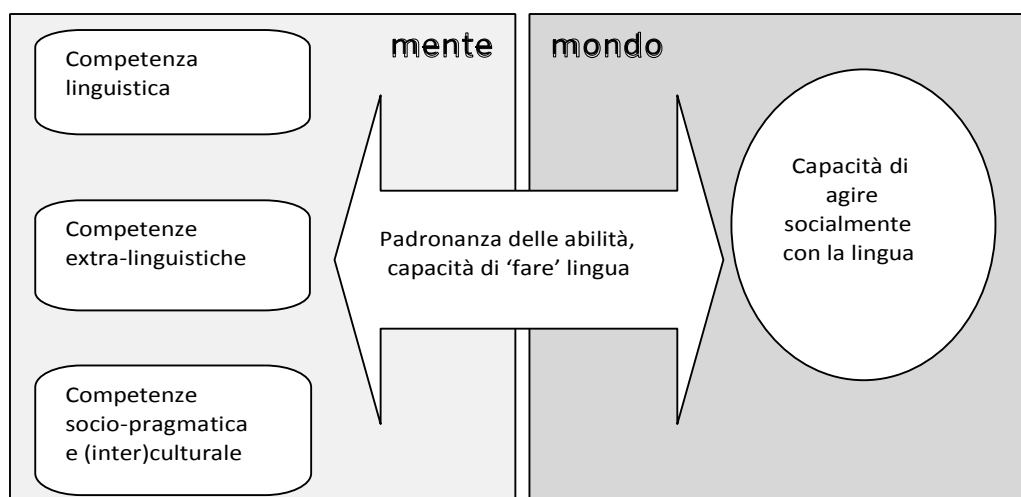


Figure 5: Model of communicative competence (Balboni, 2013)

We have to read scheme in this way: communicative competence is a mental reality that is realized as execution in the world in communicative events and situations.

- in the mind there are three nuclei of competence that constitute the knowledge of the language:
 - the linguistic competence that is the ability to understand and produce well-formed statements from the phonological, morphosyntactic, textual, lexical-semantic point of view;
 - the extralinguistic competences, which represents the ability to understand and produce expressions and gestures of the body (kinesic competence), to evaluate the communicative impact of interpersonal distance (proxemic competence), to use and recognize the communicative value of objects and clothing (objective competence);
 - the core of the contextual competence related to the language in use, that consists of the sociolinguistic competence, the pragmalinguistic competence and the (inter)cultural;
- Mental competences are translated into the communicative action when the speaker knows how to do language and he uses these abilities to understand, produce, and manipulate texts. These competences and abilities are called linguistic skills that become performance

when the speaker uses them in a communicative act. This mechanism of actualization of competence constitutes the "mastery" of a language. The central arrow is twofold, on the one hand, mental skills become performances in the world and on the other hand, texts and other inputs come from the world that integrate, perfect, modify, correct our mental 'grammars';

- The oral and written texts produced through the mastery mechanism contribute to communicative events, governed by social, pragmatic and cultural rules: knowing how to do with the language.

At a time when the communicative event includes two native speakers of two different languages and cultures, it needs to articulate the model above more deeply to make it adequate to describe a more complex situation. Here below there is the diagram by Balboni, Caon 2015.

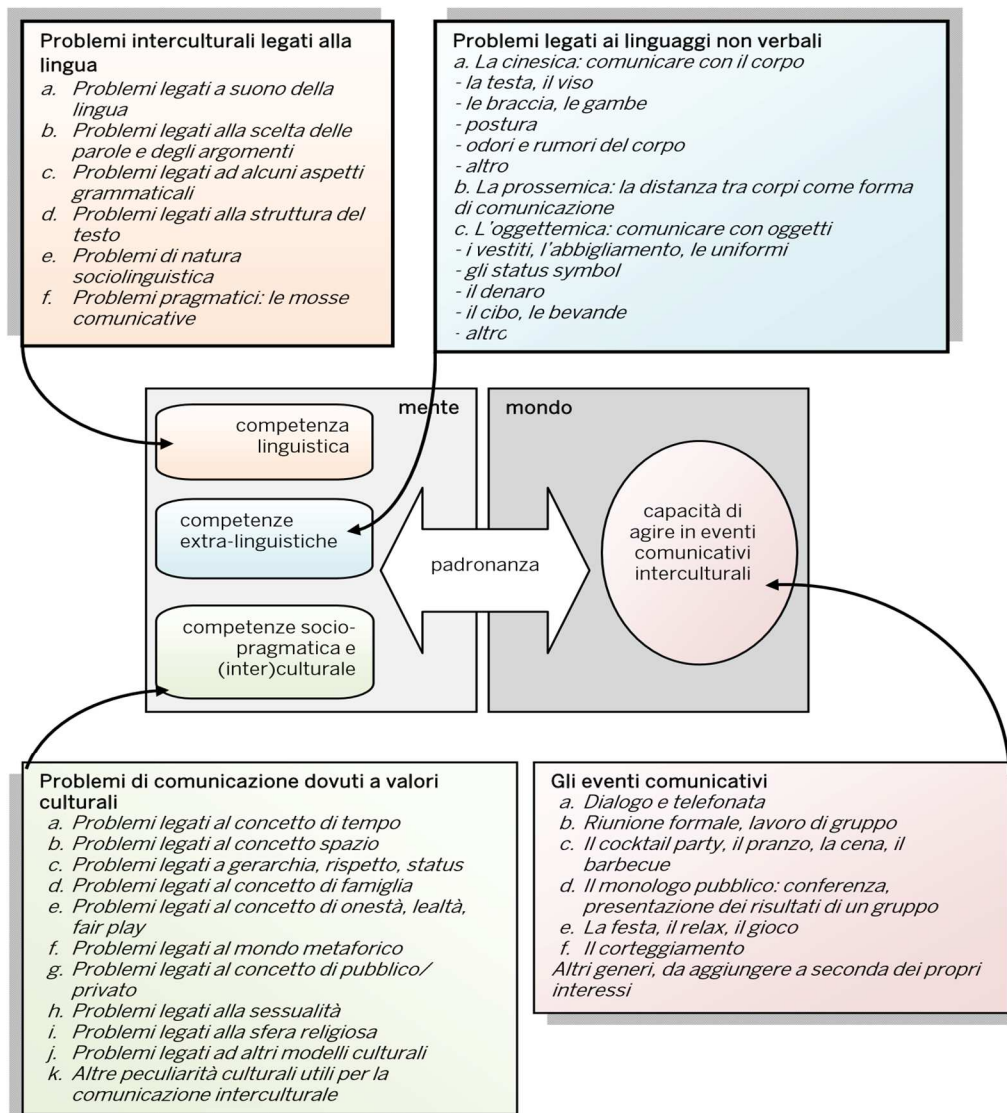


Figure 6: Expansion of the intercultural critical points in the various boxes of the preceding figure (Balboni, 2015)

- The two areas of languages, verbal and non-verbal, present fixed variables, areas of possible criticality: the non-verbal languages integrated with the verbal ones are three; the axes of articulation of the language are phonological, morphosyntactic, lexical, textual, pragmatic and sociolinguistic. Having these maps that constitute a standard structure allows us to assign potential or real problems of intercultural communication to a specific area, and allows us to think of an easily structured, intercultural comparative map;
- The two areas related to values and events are open and include variable series of critical points that change from context to context. For example, when we map the potential critical points of communication between Italians and Spanish, we could find a critical point related to the family concept, to the interpersonal distance or the contrast between private and public and so on. This example shows why it is so important that the two cultures should adopt this map before failing communication.

2.4.1 A model of intercultural communicative competence

As someone does not learn a language by studying only grammar, in the same way, he does not learn to communicate without intercultural risks.

Learning a language includes the development of language skills: knowing how to understand, produce, interact, translate, summarize, etc. Furthermore, building an intercultural communicative competence requires the development of specific relational skills:

- Being able to observe, decentralize and become estranged, that is knowing how to eliminate the impact of previous experiences, ideas, projections, aesthetic conceptions, values that condition the moment of contact with people of other cultures. Decentralization means seeing the event from a third position, almost observing someone from the outside; estranging means looking for an emotional detachment from the situation, to prevent that emotional reactions create filters;
- knowing how to suspend judgment, in intercultural communication the reaction must be suspended, eventually coming to ask for explanatory feedback: "Excuse me, in Italy this gesture is very offensive: did you want to offend me or is it different in your country?";
- knowing how to relativize, that means, to be aware of the partiality of our perspective concerning reality;
- knowing how to listen actively: it means overcoming the dichotomies seen in the second point and based on the awareness described in the third point. It is important to hold the position of who listens to an intelligent person, who is not enemy, stupid, aggressive, etc. Listen to understand implicit explanations of some attitudes, to see if a negative data for us

is exceeded in the rest of the speech, and so on. Active listening can also include feedback requests seen above, or may include checks through a summary or summary;

- Knowing how to understand emotionally: emotions represent a primary role in intercultural communication and we must, therefore, be aware of and be able to manage them. The two basic mechanisms are empathy, or the ability to actively participate in the emotional state of the interlocutor, recognizing the importance of his emotional experience, and exotopia or the ability to recognize someone different from others and to recognize their diversity, which can often be irritating or fearful, as natural, obvious;
- Being able to negotiate meanings: the differences mentioned above do not always seem acceptable. Negotiation, asking for the correct interpretation, highlighting the purposes for which a word has been said or performed a gesture is fundamental for an efficient communicative competence.

After these reflections, the first model integrates the voices of the second scheme and the relational abilities.

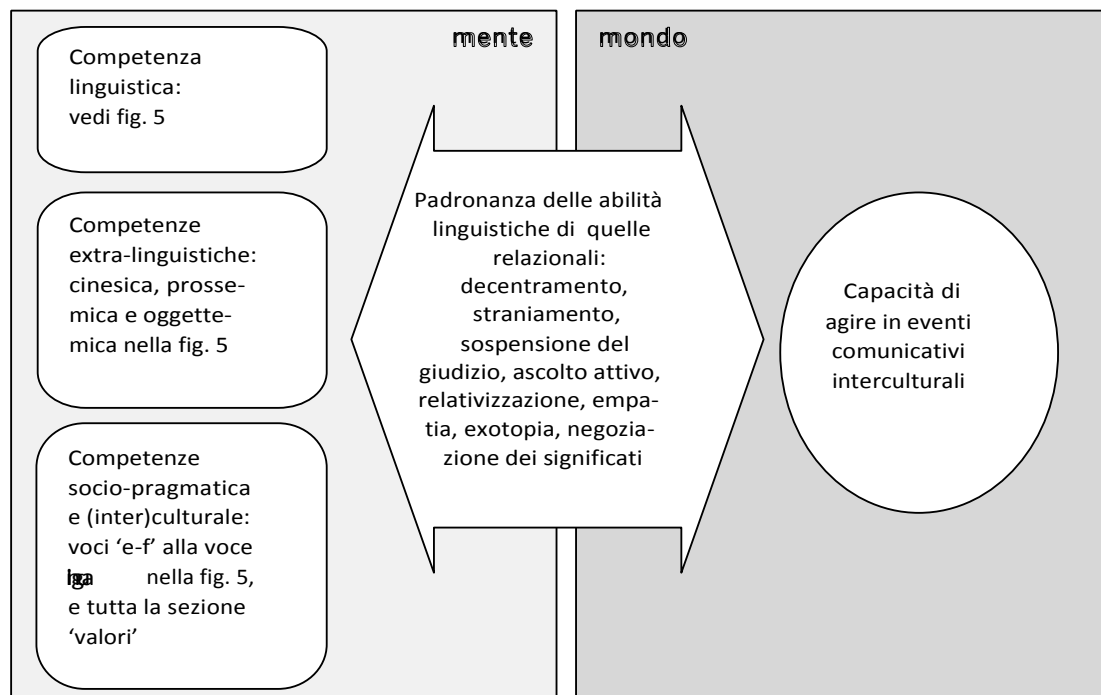


Figure 7: Model of intercultural communicative competence (Balboni, 2015)

2.4.2 The open-access map of the intercultural communication in the world

The website of the Laboratory of Intercultural and Educational Communication entrusted from 2013 to the direction of Professor F. Caon, <http://www.unive.it/labocom>, includes a map of intercultural communication, born with an initial contribution from the Veneto Region.

The map of intercultural communication is accessible from the institutional website <http://www.unive.it/labocom>. The Home page reproduced below, shows in the upper bar the cultural areas.

Clicking an area opens a drop-down menu that allows access to the four chapters corresponding to the four panels of the second diagram, which shows verbal, non-verbal languages, values and communication events.

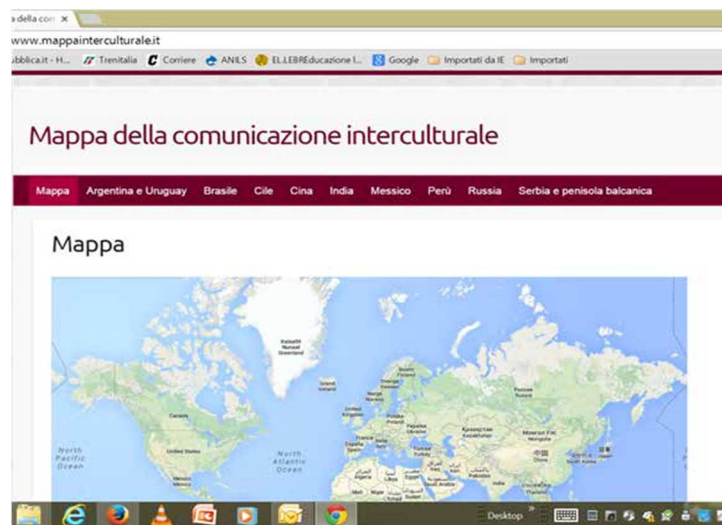


Figure 8: The home page of the intercultural communicative competence map. (<http://www.unive.it/labocom>)

Once you enter a cultural area, a tab appears with data on the country or countries chosen.

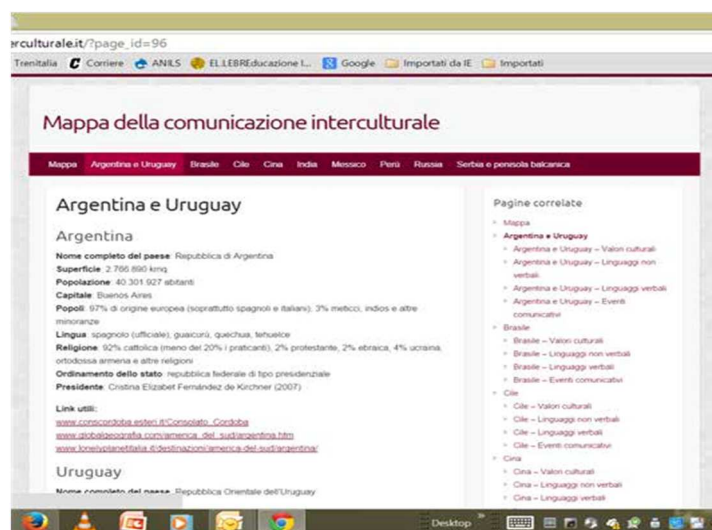


Figure 9: Example of a section of a cultural area (<http://www.unive.it/labocom>)

Selecting one of the four macro-areas, for example 'Cultural values', and remembering that only those that can cause communication incidents appear, as this is not an anthropological map, but a semiotic one, the index of the items appears in the space to the right.

Keeping the navigation within the map, it is possible to deepen all those cultural aspects that condition the success or failure of an intercultural interaction. As mentioned before, they have been reported on the map all the aspects that can cause intercultural incidents.

The map, therefore, presents itself as a very simple and intuitive object, which hides its complex structure and the research procedures behind each simple page. It is therefore designed to be user-friendly.

The map represents an important and significant tool also for a second or foreign language teaching and learning. Making learners aware of the existing tools in this field has primary and significant implications in learning skills, but above all in acquiring intercultural communicative competence, which is fundamental for any interaction between two or more people from different countries and cultures.

2.5 Culture in language teaching

To analyze interculturality, it is important to recognize how the two cultures (that of the speaker and that of the learner) are similar and how they differ. This analysis opens up various possibilities for the teacher in the second language teaching approach. It is important to be careful not to fall into excess with stereotypes but to give general information that can be much more useful, in this way; teaching becomes more pleasant and even more effective.

According to the definition, a stereotype represents the application of one's cultural dimensions (behaviours, values, beliefs, etc.) to another culture, making the differences stand out without taking into account the motivations and the cultural background that created them. It is, therefore, necessary give to our students' correct information about the customs and uses of a people, analyzing the distribution of the phenomenon, trying not to give stereotypes that could distort the interpretation, but rather providing sociotypes. According to Balboni's definition, sociotypes are characterizations that derive from a rational generalization of empirically verifiable stereotypes.

In teaching, it is essential to consider all non-verbal aspects of a language, because they are part of culture and can be different depending on the population. These include body language, object language and the language of the environment.

- Body language indicates movement, posture, gestures, facial expression, gaze, touch and distance;

- object language means signs, drawings, artefacts, clothing and personal adornment;
- the language of the environment is made up of colours, lights, architecture, space, directions and natural elements that speak to man of his nature.

Once a teacher has defined which values and behaviours will be part of her acquisition unit, it is essential to define the educational intervention in order to make students able to explore these values. The teacher includes culture in the school curriculum when the link between thought, culture and language has been understood, together with the knowledge of cultural differences, distances, similarities and how these influence the learning of a language. To analyze cultural differences there are various methods such as comparison, the creation of situations or simulations, the clarification of misunderstandings through newspapers, the media and many others. The winning key is that of doing more than talking about cultural values, learning to do according to different patterns from one's culture.

The teacher must not only take into account the culture they learn, but also the culture of the native. What is important is that there is a direct connection between the environment and teaching.

The learner should have such an attitude:

- to know others, therefore not to rely on stereotypes, but to come into direct contact with the new culture;
- to tolerate and respect differences, that is, realize that such differences can exist, without renouncing one's cultural model
- to accept the variety of models, in the sense that everyone is the best for that culture, everyone is the expression of a people, reaching what Freddi (1994) has called "cultural relativism". According to this principle, there is no culture better than another, but each one fully represents people.

This will allow the acquisition of intercultural communication skills through three phases:

- awareness or being aware that others have different mental software;
- knowledge, we need to know other cultures to interact;
- abilities, given by awareness together with knowledge and personal experience.

Finally yet importantly, the intercultural educational value of learning a foreign language can be summarized in three focal points:

- education for peace, respect, and understanding of different cultures and languages;

- education in international and intercultural relations,
- creation of bilingual-bicultural personalities capable of "loving on a universal level" (Titone).

In these pages, it has been stated and is now part of our knowledge that language appears as an important element of the culture and history of a linguistic and cultural community. The experiences and needs of its speakers leave visible traces in the phonological, grammatical and above all lexical sub-systems. The language is intimately connected with cultural facts and an instrument of communication and interaction among all members of the community, it, directly and indirectly, records the events, feelings, prejudices and behavior patterns of the whole community.

To conclude, each language sums up the global culture of its speakers and repeats the structure of the society that they have given themselves. This leads to the conclusion that learning a language also means penetrating the cultural universe and entering the society of the country where that language is used to communicate (Freddi, 1979). To do this, we have observed that there are theories, approaches and even tools that can help teachers and learners to acquire those skills necessary to know and manage an intercultural interaction, which is, first respectful of culture and other people's cultural models.

2.6 Activities with culture

It is important translate all these notions into practice. What a teacher has to prepare is an acquisition unit, which means a lesson for her or his students. The survey reported in the next chapter is done among students and teachers of a middle school. Before analyzing the data collected, we conclude this chapter showing possible activities taken from several middle school student's books from which a teacher can get some ideas for her culture activities. All these examples regards activities of English language education in which English is taught as a foreign language (LS).

The first activity is taken from "Get Smart 2" book. In this book, we find many activities reinforced by multimedia materials. Students can study language taking advantage of these different kind of materials and activities present in the book. This student's book is constructed considering the different learning styles of students so teachers can differ their lessons according to the cognitive and learning styles of their students. In this case, we choose a history activity regarding Anne Boleyn, one of the wife of Henry VIII king of England of

the Tudor dynasty. It is a comprehension activity based on a text. The interesting thing is that students have to do something before reading the text and then they have to answer some questions after reading. This is important because the authors of the book consider the directionality of our brain. When we approach to a new activity, we firstly look at the context using the expectancy grammar to grab the important information. In order to catch and learn something new, our brain move from a global vision to an analytical one, from the right to the left hemisphere. The activity taken from this book is so valid because of this attention paid by the authors.

The teacher has to do an important work before introduce the activity to the pupils. Sometimes the textbook is not sufficient to face culture topics. The teacher has to add some other materials to motivate and to present a particular theme especially about culture. Authentic materials are good to introduce something new but they are also not constructed for didactics. The teachers has to select carefully authentic materials. Moreover, there are many other books constructed for didactics, which can be useful for classes. In this case, the teacher could present the Tudor dynasty to introduce the learners into the context of the England in the 15th century. Under the first activity, we report a page of another book, which can help teachers and students to face with this historic and cultural topic. We can observe in these pages some other tasks that students can do.

3 Skills

4 SCOPPING



Reading

1 **Before you read** Osserva la donna nella foto e rispondi alle domande.

- 1 How old is she?
- 2 What does she look like?
- 3 Do you think she's rich or poor?
How do you know?

Anne Boleyn

Anne Boleyn was born in about 1501. There were three children in the family. Anne's sister was Mary and her brother was George.

Anne's family was quite rich and Anne was very ambitious. When she was only a teenager, Anne was a Lady-in-waiting for Queen Claude of France.

When she was about 20 years old, Anne was in England again ... this time at the court of the king. Henry VIII was young, slim, tall and very good-looking. His wife was Katherine of Aragon, a princess from Spain. She was attractive and intelligent, but she wasn't beautiful. Katherine and the King were very happy together for many years, but their first child was a girl, not a boy. The king, of course, wanted a boy...

Anne was Katherine's Lady-in-waiting and she was very different to the queen. Anne was young and she had a lot of charisma. She wasn't beautiful,

but she was slim and elegant and her eyes and hair were very dark. She was very popular with men, and Henry VIII was in love with her.

Anne wanted to be queen, but of course Henry already had a wife. For the love of Anne, he decided to divorce Katherine. This was a very big decision because divorce was not allowed in the Catholic religion. So Henry became a Protestant and England became a Protestant country!

Anne finally became Queen of England in 1533 but her story doesn't have a happy ending. In fact, the king beheaded her in May 1536. She was not a popular queen and she had a lot of enemies in England. She was queen for only 3 years, the second of the six wives of Henry VIII, but she was very important in the history of England. This is because, many years after Anne died, her daughter became Queen Elizabeth I ... but that's another story.

Glossary

Lady-in-waiting
dama di corte
beheaded decapitò

Culture spot

La dinastia Tudor governò l'Inghilterra per 118 anni, dal 1485 al 1603. I monarchi più celebri furono Enrico VIII e Elisabetta I. Enrico VIII fu famoso perché ebbe sei mogli. La dinastia Tudor segnò la rottura con la Chiesa Cattolica Romana.

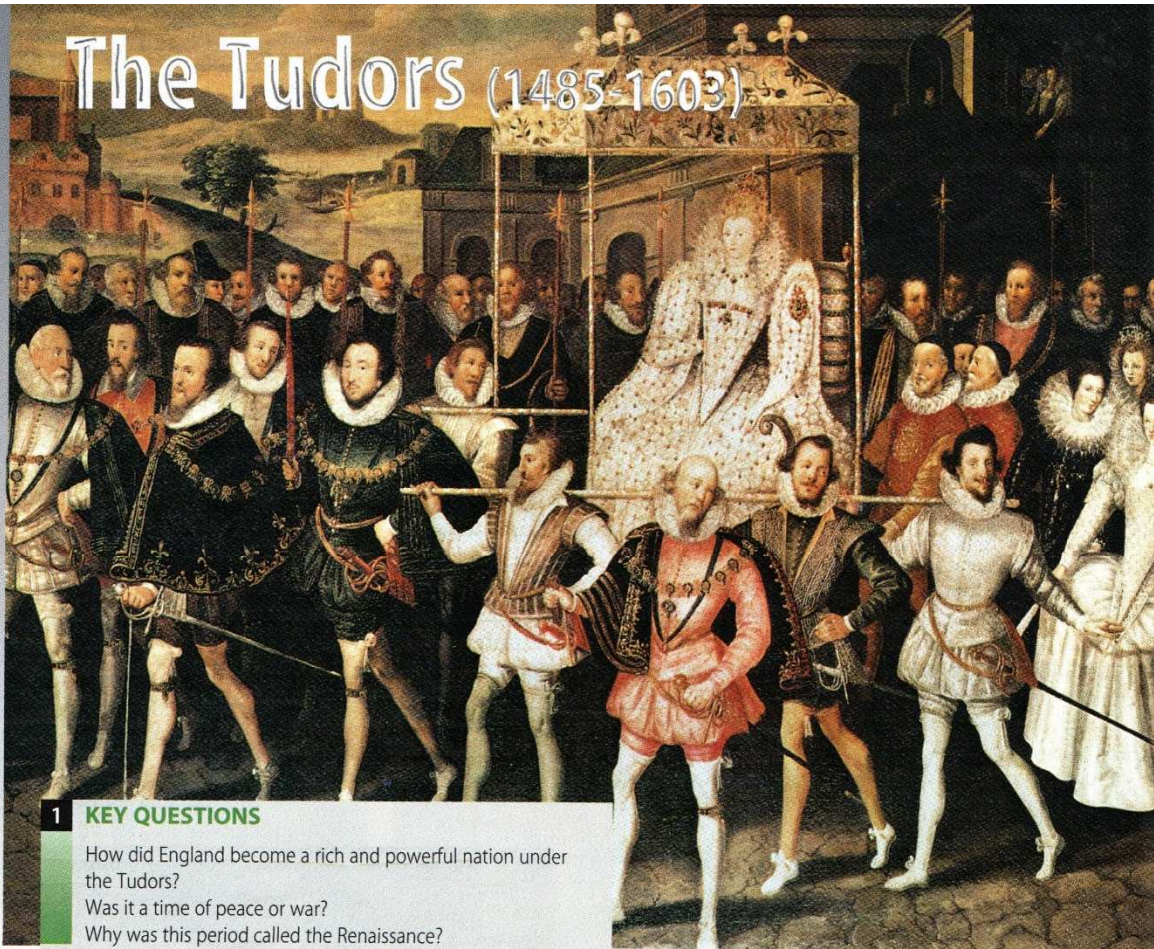


2 **1.50** Ascolta e leggi il brano, poi rispondi alle domande. **ES**

- 1 How many people were there in Anne Boleyn's family?
- 2 Where was Anne when she was a teenager?
- 3 What was King Henry VIII like when he was young?
- 4 Where was his wife from?
- 5 Were Katherine and Anne beautiful?
- 6 What colour were Anne's eyes?
- 7 Why was it difficult for Henry to divorce Katherine?
- 8 In which years was Anne Queen of England?
- 9 Were the people of England happy to have Anne as Queen?
- 10 Who was Anne and Henry's child?

32 thirty-two

Figure 10: comprehension activity (Get Smart 2, 2011)



1 KEY QUESTIONS

How did England become a rich and powerful nation under the Tudors?
 Was it a time of peace or war?
 Why was this period called the Renaissance?

2 TASK

Look at the historical 'tree' of the dynasties of the kings and queens of Britain on page 243 and find out who the Tudor monarchs were.

At home and abroad

Henry VII came to the throne in 1485, and thus began the Tudor line of monarchs. It was a time of transition from the medieval to the modern world. The Tudors ruled England, Wales and part of Ireland. England enjoyed a period of peace and prosperity under the Tudors, and became a major political and economic power.

It was a time of trade and expansion. Voyages of exploration were carried out, and trade flourished thanks to the fast English ships and their skilled sailors. Great trading companies, such as The East India Company, were established. New products such as tobacco and potatoes were introduced to England from America. Sir Francis Drake was the first Englishman to sail around the world. He was one of the famous Elizabethan 'seadogs' who attacked Spanish ships and colonies, stealing their treasures. New colonies were set up, upon which England's colonial power was based over the following centuries.

London was a busy trading centre in the early 16th century. Merchants came from all over Europe to trade their wares in shops, homes, taverns and in the street.

A London cloth-dealer, Richard Gresham had the idea of building a base in the city where trade could be regulated and controlled. It was his son Thomas who paid for the building of what was to become the Royal Exchange. The original Royal Exchange was born in 1565 and destroyed by the Great Fire of 1666. It was rebuilt twice, extended and restored in recent years, and it is now home to some of the world's most important merchants.



Figure 11: history and culture activity (Surfing the World, 2004)

As a result of the Reformation, the Church lost much of its wealth, and its land passed into the hands of nobles and the gentry. At the same time, as trade grew, merchants became richer. Many bought lands and became members of the gentry. These people had fine new houses built for them in the country, and they furnished them lavishly. Artists, mainly from abroad, began painting portraits of wealthy personages, including lords, merchants and their wives.

Important inventions such as printing and gunpowder were about to change the way society worked. Science and the arts developed so rapidly that the age became known as the Renaissance.

The upper and middle classes were cultured and their sons studied Latin and Greek. They attended grammar schools and universities, and notably Oxford and Cambridge. They appreciated the fine arts, classical culture and the new ideas of humanism born out of the Italian Renaissance. There was a deep love for music, and dances took place at court and at fairs and festivals all over the country. Parliament did not meet regularly in

Tudor times. It was only called when the monarch wanted to pass a law or collect more taxes. Parliament now had two Houses: the **House of Lords**, made up of members of the aristocracy and Church, and the **House of Commons**, with representatives from the new merchant class and smaller

landowners. The Commons were getting stronger and stronger and sometimes Elizabeth I encountered serious opposition from them but she managed to control the Commons most of the time and worked closely with **Parliament**.



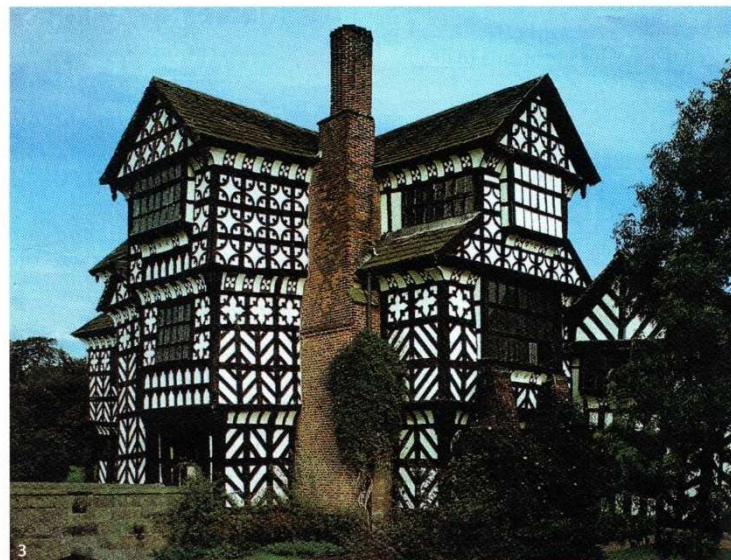
1. Sir Thomas Gresham's gift of the Royal Exchange to the city of London and the Mercers' company, by Edward Henry Wehnert (1813-68).
2. The king in Parliament. A contemporary drawing of the scene of the opening of parliament in 1515.
3. Little Moreton Hall, a 16th century manor house in the northwest of England (Cheshire), is one of the finest Elizabethan houses in Britain. Most Tudor houses had a wooden frame filled with bricks or clay and often covered with plaster. The rooms were comfortable, well furnished and with large glass windows.

3 TASK

Compare picture 2 with picture 5 on page 73.

4 CLASS DISCUSSION

1. What is the Italian word for 'Renaissance'?
2. Why was this name given to an age?
3. When was the Renaissance in Italy? (Same time as in England?)
4. Who were the greatest Italian artists of that period?
5. Do you know of any famous building of that period?
6. Was Italy one monarchy?
7. Was there a Parliament?
8. Do you know of any Italian scientists and explorers of that period?
9. What important discoveries took place then?
10. Which states in Italy had the most important fleets?



The Tudors (1485-1603)

Figure 12: history and culture activity (Surfing the World, 2004)

The second textbook we consider in order to get ideas for lessons is titled *New Sky*, published in 2008. This book is very different from the first. It contains less multimedia materials, for example, it do not allow the use of the LIM (multimedia interactive board), a useful tool for teachers and students, just for the reason it was published before. Learners can listen to the audio CD and they can only watch some video because it contains the links to the websites. The positive thing about this book is the richness of its pages. It includes many exercises and activities in every unit and for every topic. In this way, teachers can get a great number of ideas. In contrast with the first book, this looks less clear because of the little number of schemas, especially regarding the grammar aspect. Despite the little number of diagrams, it allow students to discover the English grammar by themselves and to create their own schemas to learn English according to their learning style. Another important possibility that this book gives it is the CLIL activities (Content and Language Integrated Learning, Marsh D., 1994). There are some activities constructed thinking about this methodology, which increase the possibility to involve teachers of other subject to develop the interdisciplinary aspect.

We propose three activities taken form the books of the three years of middle school. The first one, for students of the first year, regards geography and the English-speakers countries. The second activity is about the industrial revolution and the inventions of the 18th century. The activity taken from the third book for the final year of the middle school is about the city of London.

1E

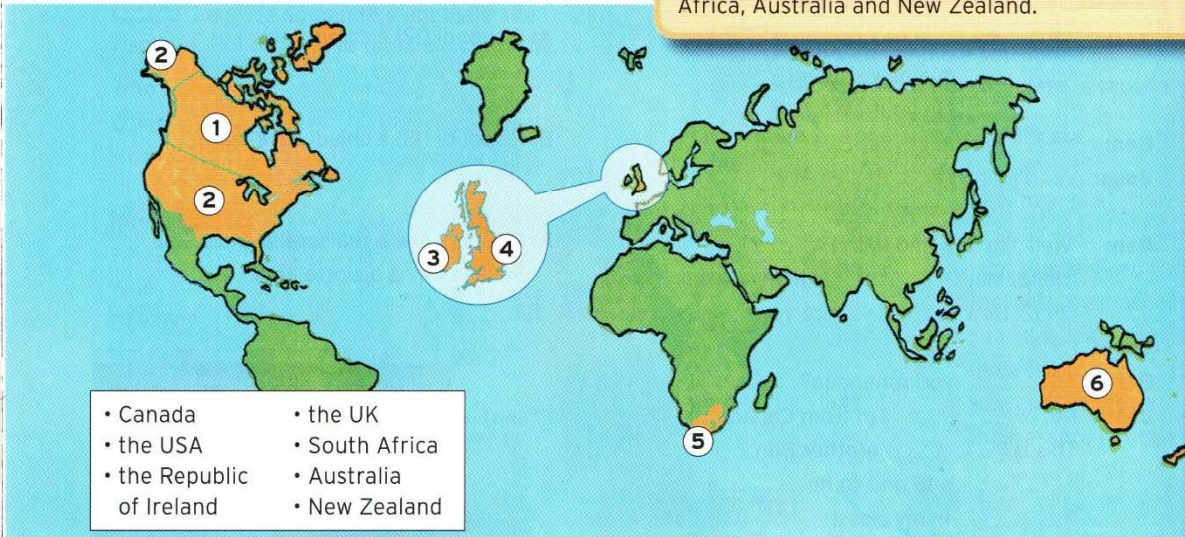
Skills and Culture CLIL Geography English around the world

1 38 Read and listen Exam

a) Leggi e ascolta il testo sulla lingua inglese.

b)  39 Ascolta e cerca i paesi sulla cartina.

English is the first language of about 375 million people in seven countries round the world. The main English-speaking countries are the UK, the Republic of Ireland, the USA, Canada, South Africa, Australia and New Zealand.



c)  40 Ascolta ancora e ripeti i nomi dei paesi.

2 Speak Exam

Osserva la cartina. Abbina ogni personaggio al suo paese.

A *Nicole Kidman is from Australia.*

3 41 Speak and listen Exam

a) Presenta i personaggi dell'esercizio 2, usando i suggerimenti.

• American • Australian • British • Canadian

A *She's Australian.*

b) Ora ascolta e controlla.

4 Write Exam

Scrivi delle frasi su questi personaggi.

A Nicole Kidman is *Australian*. *She's from Australia.*

B Avril Lavigne is ...

C Jake Gyllenhaal is ...

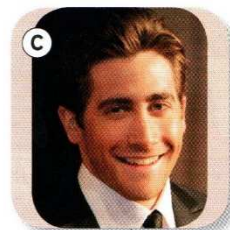
D Daniel Craig is ...



Nicole Kidman (6)



Avril Lavigne (1)



Jake Gyllenhaal (2)



Daniel Craig (4)

1 ⁵/₃₄ Listen and read

The Industrial Revolution

The Industrial Revolution changed life in Britain. When it started in 1760 most people lived and worked in the country. In 1850, there were a lot of big, industrial towns and a lot of people worked in factories where they used big machines to make things. Britain became the richest country in the world. The Industrial Revolution started in Britain and it quickly moved to Europe and America.

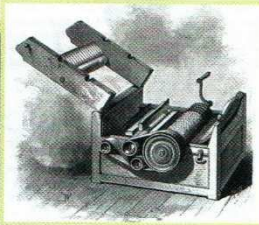
TRANSPORT

George Stephenson (1781–1848), an English engineer, and his son Robert invented a steam locomotive called 'Rocket' in 1829. It could pull a train at 39 kilometres an hour. It was the fastest train in the world.



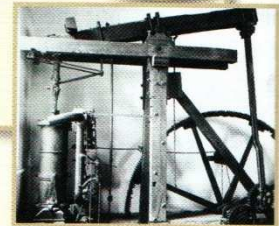
INDUSTRIAL MACHINES

Eli Whitney (1765–1825) was an American engineer. In 1794 he invented a machine to clean cotton. This was an important invention because America produced a lot of cotton. Before this, people cleaned cotton by hand.



INVENTIONS

James Watt (1736–1819) from Scotland, is one of the most important inventors. He invented the steam engine. From 1774 people used his engines factories all over Britain.



ENERGY

In 1800 Alessandro Volta (1745–1827), an Italian scientist, invented the world's first electric battery. Energy was necessary for the machines in the factories.



Vocabulary

• Industrial Revolution • century • the land • machine • middle • rich
• factory • steam engine • electric battery • engineer • cotton gin • by hand

New past forms

• begin (began) • clean (cleaned) • happen (happened) • invent (invented) • pull (pulled)

2 Check **Exam**

a) Answer the questions.

- When did the Industrial Revolution start?
- Where did most people live and work before the Industrial Revolution?
- Where did many people work after the Industrial Revolution?
- Which country did the Industrial Revolution start in?

b) Complete the information.

	Date	Inventor	Nationality	Invention
1	1774	James Watt		
2				'Rocket'
3		Alessandro Volta		
4	1794			

3 **5** **35** Read and listen **Exam**

a) Read the quiz about important events in the history of the modern world. Choose the correct answer.

Who? What? Where? When?

- The inventor of the radio, Marconi, was ...
a) German b) Italian c) American
- The Wright Brothers from the USA flew the first plane in ...
a) 1853 b) 1893 c) 1903
- Henry Ford produced the first Ford motor car in ...
a) the USA b) the UK c) Australia
- In 1945 two American engineers made the world's first ...
a) loudspeakers b) video c) computer
- The inventor of the World Wide Web is ...
a) Bill Gates b) Tim Berners-Lee c) Richard Branson

b) Now listen and check your answers.

4 Speak **Exam**

Give a short presentation about a famous Italian explorer. Say:

- when and where he was born;
- where he went and what he discovered;
- how he travelled and how far;
- how long the journey took;
- when he died.

Study tip

Using a dictionary (2)

A good dictionary tells you the meaning of a word and gives the pronunciation. It also tells you what 'part of speech' the word is, e.g. a noun (n), verb (v) or adjective (adj).

Use a dictionary to check if these are nouns, verbs or adjectives.

- invention • industrial • farm • pull
- electric • leave

5 Write

Write about your favourite inventor and invention. Use the answers from Exercise 3 or use the Internet to find your own information and some photos. Include:

- when and where he/she was born;
- what he/she invented;
- why you think it was important;
- when he/she died.

My Dossier



Famous inventor and inventions

My favourite inventor is the Italian Guglielmo Marconi. He invented the radio. He was born in 1874 in Bologna, but he went to England in 1895. On December 12th 1901, he sent the world's first radio signal across the Atlantic Ocean from Cornwall to Newfoundland. His company, Marconi Telegraph Co. became famous. Marconi's radio system was very important for ships because they could send messages from the ship to the land. In 1909, Marconi won the Nobel Prize for Physics. He died in 1937.



Figure 15: CLIL history activity (New Sky 2, 2008)

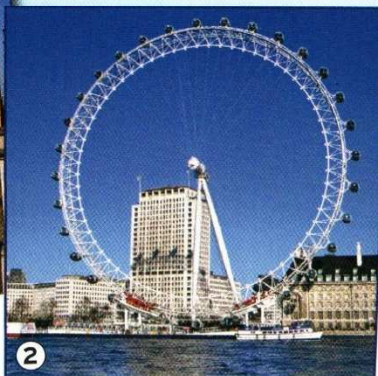
1  Listen and read

A trip on the River Thames

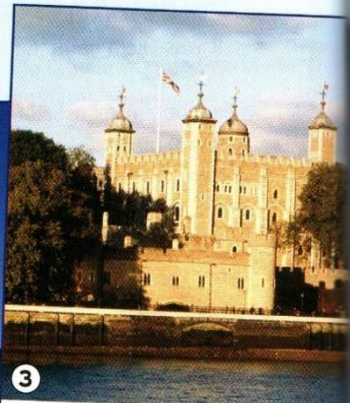
There are interesting things to see on both sides of the river and around every bend.



1 There are the Houses of Parliament. They have 1,100 rooms and five kilometres of corridors! There's also Big Ben, which isn't the name of the famous clock but the bell inside the tower.



2 Then there's the London Eye. It's 135 metres high and the views from the top are fantastic.



3 King William I built the Tower of London in 1078. It was a palace and a prison. Now it's a museum.



4 Tower Bridge looks old but it's one of London's newest bridges. They finished it in 1894. When the bottom part of the bridge goes up, you can still walk across the top.



5 At Greenwich there are famous old ships and a line on the ground which marks 0° longitude. There you can stand with one foot in the eastern hemisphere and the other in the western hemisphere.

Figure 17: activity about London (New Sky 3, 2008)

London: Amazing facts and figures

- About 8 million people live in London. 30% were not born in the UK.
- The British Library has over 150 million books.
- There are 24 universities and colleges in London with 350,000 students.
- There are 33 bridges over the River Thames and 4 tunnels under it.
- Big Ben is the biggest clock in the UK. Its diameter is 7.5 metres. The hour hand is 2.7 metres long.
- 46,500 people run in the London Marathon every year.
- 27 million people visit London every year. It's the world's most popular tourist destination.

Vocabulary

- side • bend • bell • tower
- palace • prison • mark (v)
- eastern • hemisphere
- western • instead
- tunnel • diameter
- marathon • destination



2 Check Exam

Don't look at the texts again. Match the questions and answers, then look at the texts and check your answers.

1 g)

- | | |
|---|----------------|
| 1 How many rooms are there in the Houses of Parliament? | a) 150 million |
| 2 How high is the London Eye? | b) 8 million |
| 3 When did they build the Tower of London? | c) 135 metres |
| 4 How many people live in London? | d) 27 million |
| 5 How many books has the British Library got? | e) 1,100 |
| 6 How many bridges over the Thames are there in London? | f) 33 |
| 7 How many people visit London every year? | g) 1078 |

3 Listen Exam

Listen and say where the people are.

- 1 They're at Tower Bridge. 2 ... 3 ... 4 ...

4 Speak Exam

Choose three facts about London which you think are the most interesting. In groups discuss your answers and agree the three most interesting things about London.

A: I think the most interesting fact is there are so many parks in London. 30% of the area of London! That's amazing.

B: I don't think that's very interesting. What's so special about parks? In my opinion the fact that there are 275 stations on the London Underground is far more interesting.

Writing tip

How to start a letter or postcard

- Hi, everyone!
- Dear ...
- I'm/we're having a ... time in ...

How to end a letter or postcard

- I must go.
- Give my regards/love to ...
- Say hi to ...
- See you soon/next week.

5 Write

Write a postcard to a friend. Answer the questions as you write.

- Are you enjoying your holiday?
- What did you do or see yesterday?
- When did you arrive?
- What are you going to see tomorrow?

My Dossier



A holiday postcard

Hi Tom!

I'm enjoying my holiday in London. I ...

Figure 17: activity about London (New Sky 3, 2008)

Teachers have to consider all these activities starting point from which construct their lessons according, as we previous said, to the learning styles and the needs of their students.

What is important is that all these ideas give the possibility to compare the English culture and the culture of the country in which English is taught as a foreign language, in our case, the Italian culture. Through these activities and the guiding support of the teacher, students can build their intercultural map and develop their intercultural competence. The most important thing is to stay focused on the main goal: make students good observer of other cultures and become conscious about their intercultural competence in order not to fail the communication in an intercultural communicative event.

CHAPTER 3

THE STUDY

In this chapter, we are going to observe and analyze the data collected from the research. In the previous pages, we study and we understand the principal aspect of the language-culture binominal and the didactics implications. Now we are trying to observe the reality of a middle school in order to see in which way language education takes place every day with students and teachers. We will define the main goals of the research, methodology, instruments and then, we will analyze the results given by the active characters of language education.

3.1 The main goals of the research

Defining the main objectives and the principal questions to ask for the study represents one of the first most useful things to project our investigation and reach the final intentions. The four objectives are:

- to understand how teachers try to mix language and culture in their classes;
- to comprehend the student's perspective about the language and culture study;
- to see if there is an effective division between the linguistic and the cultural part;
- to recognize if the methodologies used in middle schools are effective or have to be improved.

3.1.1 Strategies, modalities and instruments

The question for this research was born during the university internship in S. Caterina institute in Mestre. During these six months, the schoolteachers and I worked together with students of middle and high schools. Through daily observation, I noticed that culture and language activities were divided and only the mother tongue teacher faced the culture part. These two parts were treated as two different things of the same discipline, especially in middle school.

After this experience and other work experiences, I met some teachers of a middle school and I decided to do my research with them and their students. The "Leonardo Da Vinci" middle school in Mirano with a branch located also in Scaltenigo, a neighbouring country belonging to the same municipality, gave me the possibility to do this research and collect data and information.

Once the administrative part with the school headmaster had finished I defined a strategy that

would help me to verify the initial hypothesis. The research involved both teachers and students of the school and they were asked to do a questionnaire about language-culture binominal and their language education path.

The collaboration with the school started at the end of April, about a month before the submission of the questionnaire. I talked to the headmaster through a teacher whom I knew from the previous year thanks for the work we did together. The principal accepted the proposal and the entire school teaching staff gave the authorization to the study. Finally, the families were informed about the questionnaire, the study and the topic to respect privacy. Once the bureaucratic part ended, the questionnaire was submitted; teachers and students completed it between the end of May and the beginning of June 2019.

The two questionnaires had two different aims. Students' questions were elaborated to understand the learner's perception about learning a foreign language and foreign culture. Teacher questionnaire was designed to comprehend their point of view about teaching language and culture, how they carry out their daily work and whether or not the method is effective or it needs some improvements.

Multiple-choice questions facilitated students giving them some possible options. They selected the most adapted and correct according to their personal opinion. In the end, they answered an open question expressing their perspective about improvements or changes needed to make better their learning experience. Concerning the questionnaire for teachers, the type of questions was the same, but with the addition of a space for possible free clarifications in order to be able to reach all the possible answers and leave teachers the possibility to give opinions that are more specific. The open question about the possible improvements or necessary changes was also part of this questionnaire for comparison with students' desires. The Italian language (L1 for the majority of students and teachers) allowed teachers and students to explain their opinions and observations using a broader vocabulary. Moreover, the Italian language enables me to analyze and understand more deeply all the data.

For the analysis of the multiple-choice questions, I used a specific tool for research in didactics field: Colt grids allow tabulating all the results and calculating, through Excel formulas, the average of the answers given or the option most chosen by the participants. After tabulation, I analyzed the answers given to the open question dividing the great number of answers according to the topic. Eight of fields of answers emerged from the analysis student's results, which allow me to understand what their needs are.

3.2 Analysis of collected data

In this second part of the chapter, we will post the results collected by the questionnaire. First, we describe the general situation of the L. da Vinci middle school. In the first part of the analysis, we report the data collected from the questionnaire addressed to the teachers. The next paragraphs will concern the analysis of the student questionnaire. The investigation of the multiple-choice questions will be posted according to the division of school years, first, second and third year. Instead, we will examine the open question considering all 337 student's opinions. Finally, at the end of the chapter, we will take up the general objectives of the research previously listed and define whether the study was effective and useful for teaching and language education.

The middle school considered for the survey is part of the comprehensive institute, "G. Gabrieli". The "Leonardo Da Vinci" middle school is located in two towns spread across the territory, one in Mirano in Niccolò Paganini Street, and the other in Scaltenigo in Luigi Pirandello Street. The entire middle school is composed of five complete courses, divided in first, second and third year each. Three of these are located in Mirano while the other two are in Scaltenigo.

During the three years, each student studies two foreign languages: English and a second language chosen between Spanish and French. In our case, four courses chose Spanish as a second language and only one studies French. In the school of Scaltenigo all classes study Spanish, while in the school complex of Mirano, two courses elected Spanish while only one studies French.

Two other important things to stress before moving on to the actual analysis of the results are the number of questionnaires submitted and analyzed and the subdivision into weekly hours of the language lessons. Regarding the numerical part, the questionnaire was submitted to 6 language teachers and 337 students. Through these data, it emerged that the language classes are divided into three hours of English and two hours of second foreign language per week.

3.3 Analysis of teacher questionnaire

In the comprehensive institute "G. Gabrieli" there are six foreign language teachers of whom three English language teachers, one French teacher and two Spanish teachers. As mentioned in the previous paragraph and according to the first two questions of the questionnaire, English teachers have 3 hours per week for each class, while teachers of the second foreign language work with students two hours a week.

The third question of the questionnaire concerns the activities carried out in classes, those that teachers practice developing language abilities. As the graph showed, the activities on which the teachers most concentrate their attention are written comprehension, grammar and vocabulary development and oral production. This does not mean that oral comprehension and written production are not developed but it demonstrates the most carried out activities by teachers. Looking at the answers from the numerical point of view, the difference is not so significant. Grammar and vocabulary, written comprehension and oral production reach five answers, four answers for oral comprehension and three for written production. According to the graph below, the difference is not substantial and it can be claimed that teachers try to work with their pupils on all these fronts and to develop all the linguistic abilities.

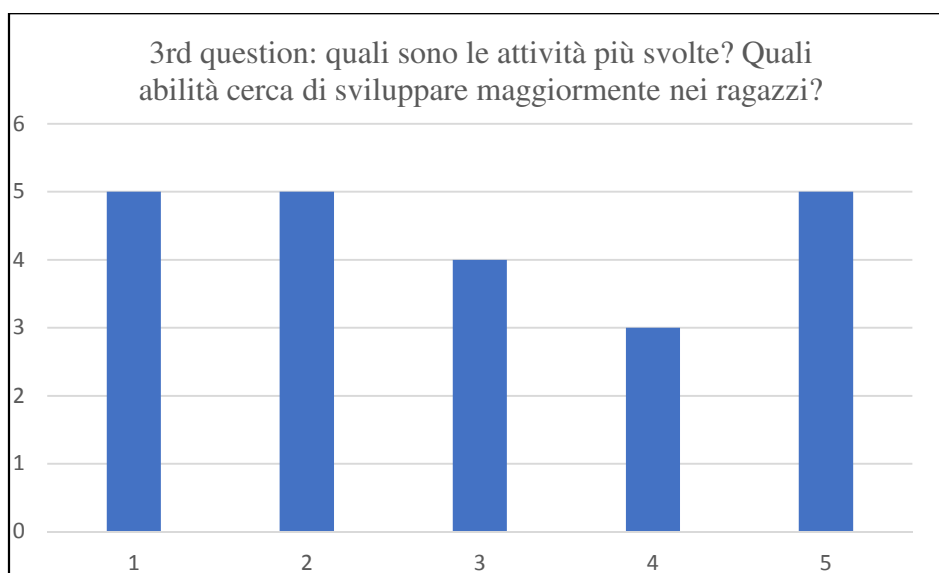


Figure 13: question number 3 of teacher questionnaire (see attachments)

The next two questions aim to find out how much the cultural part is mixed in the language lessons and what are the activities that most take place to let learners discover the culture of the studied languages. In this case, the answer chosen by several teachers was that the activities carried out to discover culture and civilization are characterized by texts for written comprehension. The other skills they work with learners are oral comprehension and production. It is important to underline that also textbooks generally choose comprehension activities, both oral and written, as a medium to speak about cultural aspects.

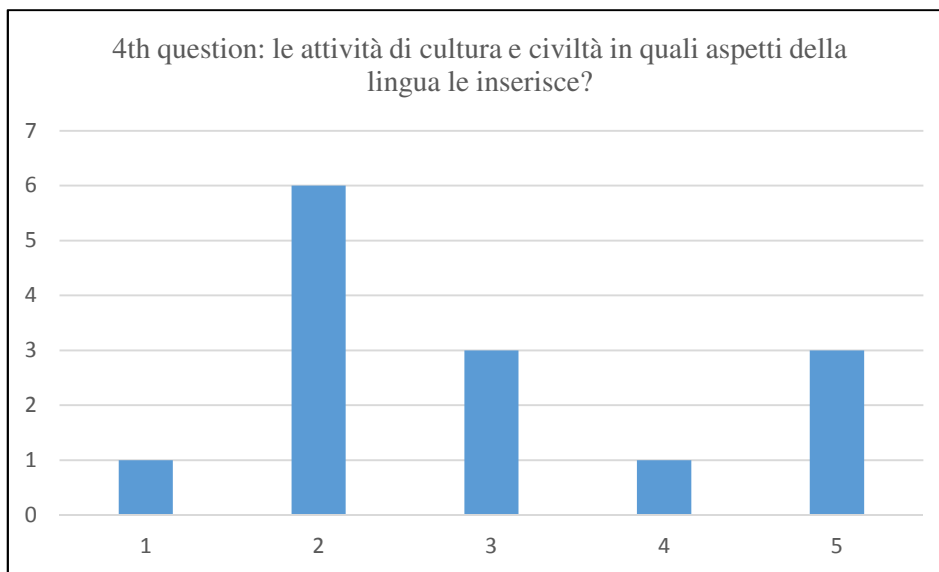


Figure 14: question number 4 of teacher questionnaire (see attachments)

In the last decades, language school texts are characterized by multimedia material, for example, videos and songs that try to attract the attention of children motivating them to learn language in a mixed and enjoyable way. Precisely because of this characteristic of teaching materials and textbooks, also teachers tend to develop comprehension and listening skills during the lessons dedicated to culture and civilization.

The next answer shows that the majority of the activities on cultural aspects are carried out using authentic materials, for example, song lyrics, newspaper articles, books, poems, etc. Multimedia materials such as videos, films, research, and consultation of information on the internet, are tools used by teachers to let young people discover the complexity of a language. Consequently, the teacher's work is much broader than what we imagine; the research of authentic materials and other inputs to integrate and develop skills, clearly shows dedication and love to linguistic education in this school. The support of the textbook is very important because it is abundant of didactic activities that teachers can use to work better with students. Another aspect that emerged from question number five is the interdisciplinary nature of the activities. Teachers often design and develop interdisciplinary activities to help students to have a broader look at school subjects. Creating activities that connect various discipline allows teachers to develop with students a critical view and wide thinking about reality. From the graphic, we can observe that the subject which is more connected to foreign language is geography, so foreign language and geography teachers collaborate to improve the learning of schoolchildren. This methodology helps to increase the knowledge and communicative competence of young people, and gives the teacher the possibility to develop their

competence collaborating and working together with other colleagues.

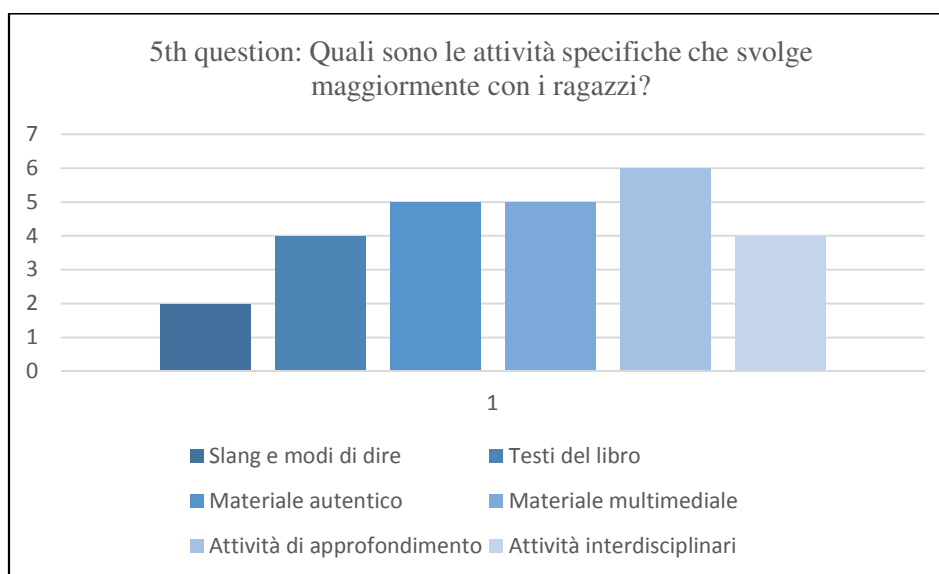


Figure 15: question number 5 of teacher questionnaire (see attachments)

The sixth question of the questionnaire asks teachers if the didactic materials are sufficient to propose to the students' activities of culture and civilization and if these activities can contribute to the development of pupil's intercultural competence. Three teachers out of six replied that the materials are complete but they prefer to add other sparks from other sources. As we previously said, very often teachers use authentic materials for activities with young people of middle school. Two teachers appear to be more negative saying that the materials are not complete and it is always necessary to rely on other sources to build lessons of culture and civilization. Finally, only one teacher stated that the educational materials provided by the school are suitable and sufficient for the students' activities. Following these responses, it is important to reflect on the structure of teaching materials built by the authors and publishing houses. In the phases of research and development of textbooks, authors should consider teachers' opinions to create materials suited to increase the language and communicative competence of students because teachers have a real opinion on their students. This does not mean that teachers have more competence than the authors but it means that they could start a collaboration in order to create didactic materials adapted to the needs of students' learning. Observations and skills of teachers can play a truly vital and significant role in contributing even more to teaching and learning the language in an intercultural direction.

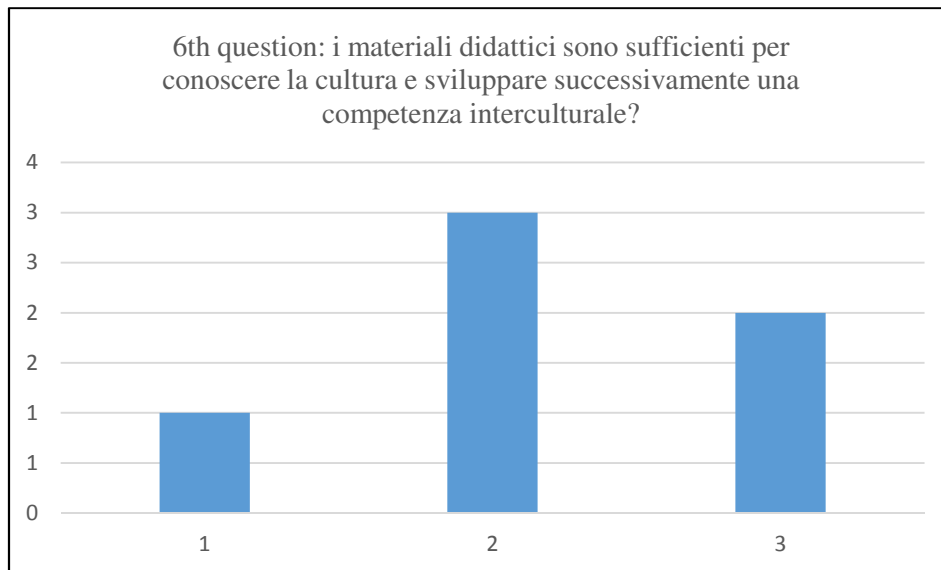


Figure 16: question number 6 of teacher questionnaire (see attachments)

Questions number seven and eight concern the hour per week division of the activities that the teachers do with students and in which class cultural activities are more developed. All the teachers who participated in the questionnaire answered unanimously to the subdivision of the timetable, stating that during lessons they dedicate at least one hour a week to the study of the foreign culture. Activities aimed at cultural development are mainly carried out in the third year class especially towards the preparation for the final exams. From these answers, we can guess that the majority of the activities dedicated to the knowledge and learning of culture is concentrated in the last year because learners generally have a broader linguistic competence and they are more able to use correctly syntactic structures and terminologies to address topics that are more complex.

A difficult aspect to develop and carry on concerns the activities outside the school. As emerged from the questionnaires it is very difficult to do activities outside using associations, institutions or getting in touch with other schools, even abroad. In order to do something outside of the class group, teachers try to develop interdisciplinary and transversal projects using the skills of professors of other disciplines. An important aspect to analyze regard the economic difficulties of the schools and, in this case, the municipality of Mirano. During the work experience in which I organized activities to help third-year students to choose the type of high school and in which I knew teachers of this school, I found this difficult from the municipality. This leads, for example, to not having enough multimedia material and devices, such as computers, to carry out online questionnaires with more speed, as well as a lower environmental impact and less waste. In addition to the lack of financial resources, it is

important and fundamental to recognize another fact that implies difficulties in carrying out activities outside the school, which is the young age of middle school children that entails and involves responsibility, insurance, and many other implications. It is not simple but as teachers, we have to try to build activities with associations, with other people and other example of culture. Realizing this kind of activities and giving different types of inputs to our students allow them to benefit and take advantage form different examples of language and culture. We should break the mechanism because students often have only the example of the teacher, which represents the unique vehicle of foreign language and foreign culture in their learning process during the school period.

The last question asks teachers what the student feedback is when they do activities that put teenagers in touch with language culture. The response is a bit expected, but it confirms how much culture and contact with everything that is not just language is important and stimulates teenagers. All the teachers answered positively by stating that the students are interested in the subject, always adding their own ideas and proposals, proving to be not only interested but also passionate and curious. This leads to a very positive vision towards the commitment and daily work of teachers and towards what built together with students in class. Their interest and curiosity reveal the need to widen the boundaries, to build different lessons, to vary the activities, to make the pupils active participants in the lessons, to take the children more and more in a broad perspective that looks at the world made up of cultures, languages and countries to discover and learn. As we can see in the graph, six teachers confirm this positive perception and they answered choosing the second option: students are interested in topics and add their personal opinions demonstrating their passion and curiosity (Teachers questionnaire, attachments).

3.3.1 Changes and improvements

The open question asked teachers to express improvements and changes necessary to try to undertake a learning path towards an intercultural perspective.

From the various opinions, it emerged one particular need, teachers would want to increase the number of curriculum hours, and they want more language lessons. Another important aspect emerged from the questionnaire is that they believe in real contact with foreign people. The presence of the mother tongue teacher is important but not sufficient to experience the culture and start to raise intercultural competence. They affirm that it is important to stimulate young people meeting someone who produces curiosity and carries different experiences about his or her daily life. Furthermore, it appeared the difficulty in coordinating the various

school activities especially in the third-year of school because of the final exams, which have to be prepared by teachers and students. Moreover, having more classes allow teachers to develop two important aspects of communicative competence: oral production and interaction in foreign languages. These two aspects are very difficult to face in all classes but in the third-year with the final exams is more complicated. Moreover, the orality is overcome because of the structure of the exam composed by written texts and completion grammar and vocabulary exercises that require mnemonic study. This means that much time of the third-year is spent in the training for the exam and so it is spent in written comprehension, grammar and lexical aspects.

Another need that emerged from the teacher's responses is to provide schools with more technological devices to intensify the learning of language skills. In this way, teachers can develop both the written abilities and orality to allow pupils to have authentic contact with the language and culture studied.

Finally, but not less important, the proposal to use more the laboratory didactics, such as theatre, allow student to learn while having fun and experiencing many language abilities at the same time.

3.4 Analysis of students questionnaire

After the analysis of all questionnaires, the first thing we can notice is the different perspective between teachers and students. This does not mean that the students perspective is wrong but it is simply different. Comparing students results with those of teachers who come from work experience and study does not lead to a correct and effective analysis of the school situation because we are comparing two opinions coming from different contexts and thoughts.

The analysis of questionnaires will be addressed according to the school years attended by the students. We will analyze and comment every question dividing results between the years of school and the answers will be shown through several graphs. Further, we will think about the greatest differences between the various answers. Another important consideration before the analysis is about the particular age of students. In this particular phase of teenager life, they often change their ideas. For this reason, the answers of the adolescents of the first year cannot be considered equal to the responses of the learners of the final year. We can only analyze and try to understand their perspective underlying the principal differences.

3.4.1 First-year students

The first four questions give us basic information about students. What year they are attending, what language they are studying and how many classes of the foreign language they have.

In the L. da Vinci school, there are 120 boys of the first year. A single class composed of 24 students study French as a second foreign language, while the remaining 96 chose to learn Spanish. During the week they have three classes of English and two lessons of the second foreign language, Spanish or French.

Starting from question number five students give their opinion through multiple-choice questions. This question asked what are the abilities and the activities are mostly performed in class during the school year. Each student could choose a maximum of two answers out of the five proposals. Most of the answers focused on the option “grammar and vocabulary”, which totaled 108 responses. The second most chosen answer was oral production with 33 responses. Then, decreasing, 24 answers for the comprehension of written texts and 19 for comprehension of oral texts in listening activities and production of written texts. In this graph, we can notice the large discrepancy between the opinions of the first-year students.

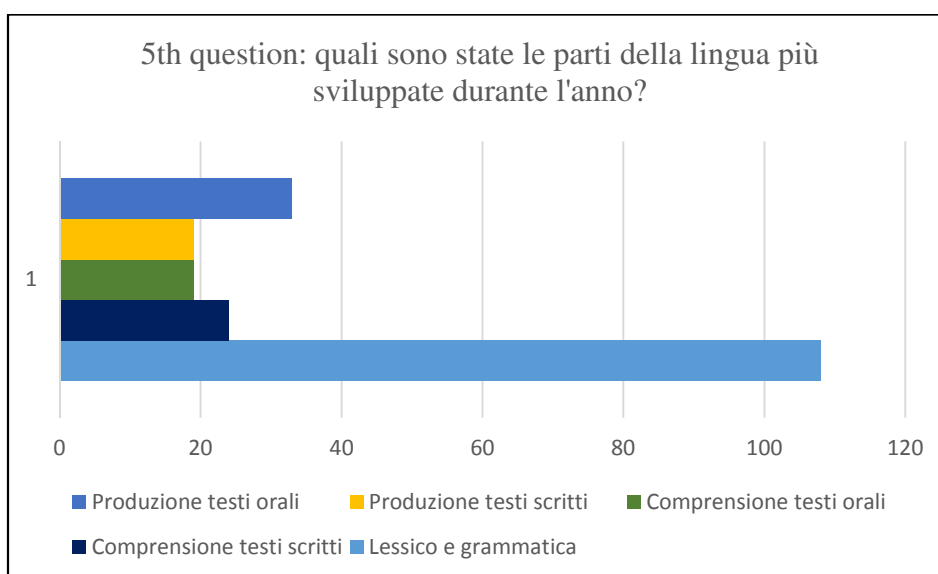


Figure 17: question number of student questionnaire (see attachments)

As regards the subdivision of the weekly timetable, the sixth question aims to understand how much time is dedicated to the study of culture in foreign language classes. The vision of the students is quite similar to the teachers opinion, 71 boys answered that one hour per week is normally dedicated to cultural activities. The second option chose by the students is "less than

an hour" which was selected by 26 students. The other possible options totaled only a few answers as we can see in the graph below. Looking at these answers it emerges something strange. Some students chose the option coloured pink in the graph, which corresponds to the option "more than three hours". It sounds strange but after a severe analysis, we can affirm that these students considered all the activities dedicated to culture summing up the two foreign languages they studied. As we said before, this divergent data reflect the different perceptions students can have. There are any wrong answers but only different opinions and point of views.

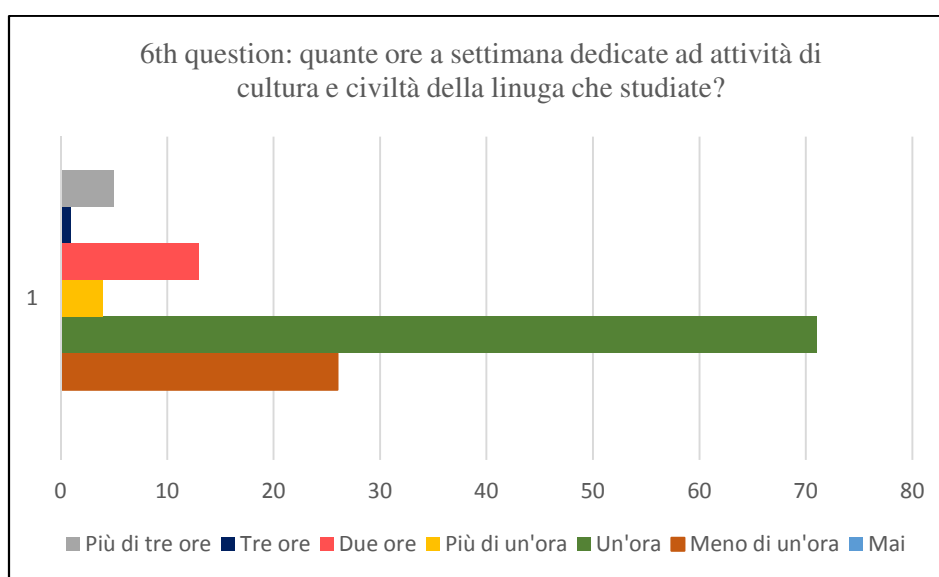


Figure 18: question number 6 of student questionnaire (see attachments)

Question number seven presents the same option as the fifth question but with a different thing to observe. This point asked the student to analyze what are the parts of language most developed when they study culture. The most selected option was, as we can imagine, the one about the comprehension of written text. It totalized 74 answers. Listening and comprehension of oral text such as videos or films, was the option selected by 58 students. Vocabulary and grammar represents the first option and reached 48 responses, while the two remain options were selected only by a little number of students. Fourteen students claimed that culture activities pass through the production of oral text such as research of extra material explained then in class or other research activities. The less selected option is the one about the production of written text, which totalized only seven points, as we can understand by the graph.

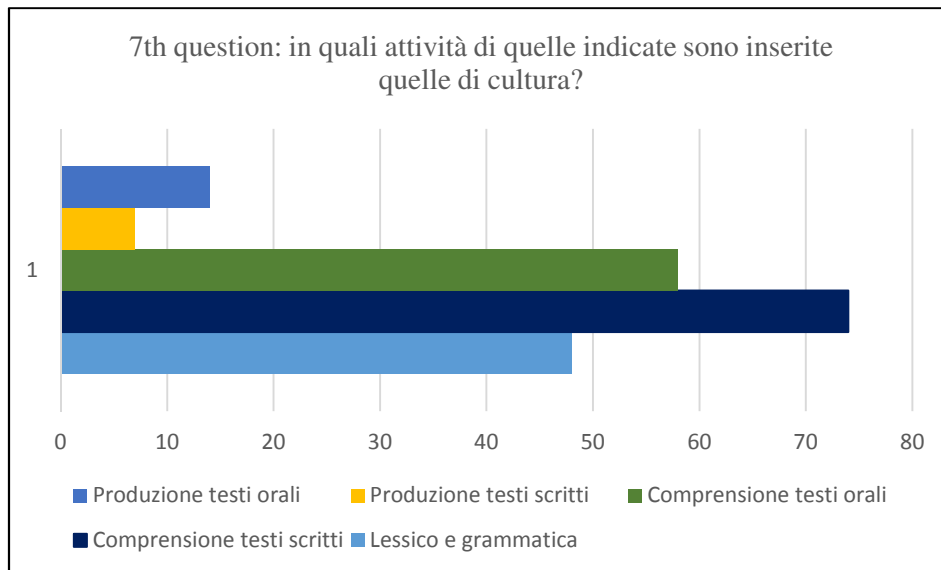


Figure 19: question number 7 of student questionnaire (see attachments)

Knowing and studying a language means above all communicating and being in contact with people who speak that language. In question number eight students were asked if they have never been in contact with people who speak the languages they are studying at school. The next question regards the modality and the context in which they met and spoke with foreign people, therefore in which occasions they used the language to communicate. Among all the students of the first year of middle school, 110 know and communicate with people who speak a foreign language. It is interesting to understand on which occasions the students have had the opportunity to get in touch with foreign people or people able to speak a foreign language with a high level of communicative and linguistic competence. According to the given answers, it emerged that most of these opportunities are offered and created by the school; 56 students selected the first option. By asking the students to specify how the communication took place, it was discovered that first-year boys and girls are very enthusiastic about the English mother tongue teacher with whom they have the opportunity to speak and improve the language talking to her. Furthermore, some first-year students had the opportunity to meet a Welsh rugby player who allowed them to communicate in English. This kind of activities are positive and allow teachers working on interaction in foreign language and student to have fun with language.

In the analysis of the same question, 44 students selected the second option: through family. Holidays abroad, foreign relatives or relatives who live in foreign countries, specific language courses abroad are some of the opportunity learners have to experiment in foreign language through their families. Not all students had the opportunity to meet foreign people through

school or family; some speak the language with a friend known in previous experiences. We can see the percentage of answers through the graph, which shows the responses of question number 9.

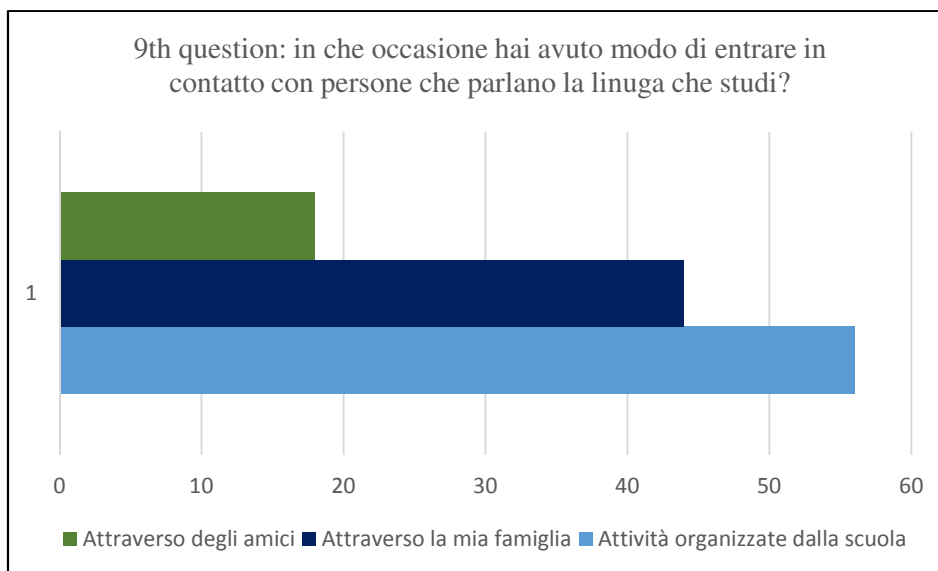


Figure 20: question number 9 of student questionnaire (see attachments)

In the last multiple-choice question, we can see the curiosity students have to know and discover more and more about the culture of the languages they study. The 82 positive answers reveal that the students of the first classes of the "Leonardo Da Vinci" middle school are curious and desire to do many more activities in the classroom. This reveals the importance culture has in our world. The curiosity of learners has to be the input for teachers to create and develop an intercultural didactic in order to improve the intercultural language competence with their students who consider the language not just a school subject.

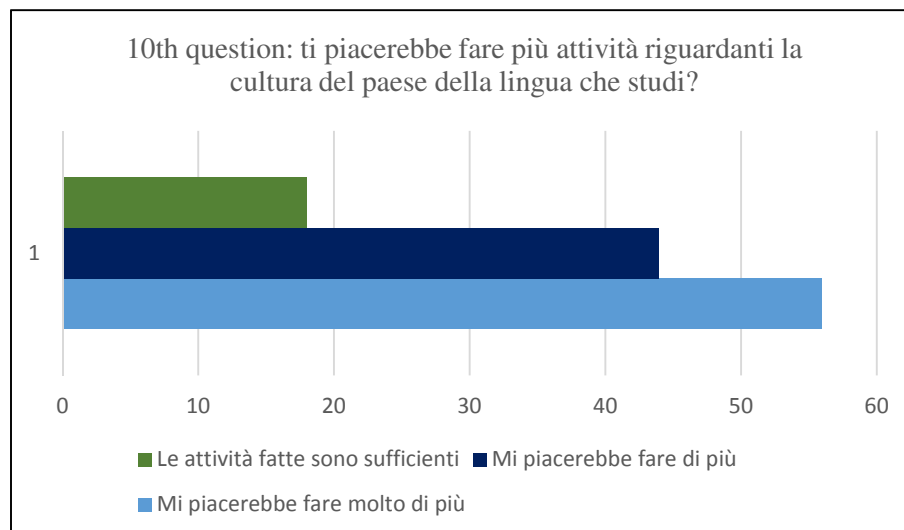


Figure 21: question number 10 of student's questionnaire (see attachments)

As we can observe in the graph, the majority of students selected the blue coloured option. Instead, eighteen pupils claimed that the cultural activities done with their teachers are sufficient for their language learning.

3.4.2 Second-year students

In this second paragraph, we will analyze the second-year questionnaires. There are 108 students in the entire institute. From the first information of the questionnaire, it appeared that 88 learner study Spanish and 20 study French as a second foreign language.

Teenagers of the second class confirm the previous results regarding the fifth question of the questionnaire. Students were asked what are the activities, the linguistic and communicative abilities most carried out during the language lessons. The major part selected the grammatical and lexical option, 101 answers. The other option totalized more or less 20 answers each demonstrating that teachers try to develop more activities and abilities but the principal is always grammar and lexical activities. As the questionnaire said, written comprehension totalized 21 answers, oral comprehension reached 20 points, 24 students selected written production and finally, oral production totalized 19 answers. The important thing to observe is the substantial disparity we find between the first and the other four answers. The perception is also stable for the second year students who confirm the opinion about the activities done on grammatical and lexical aspects of the foreign language.

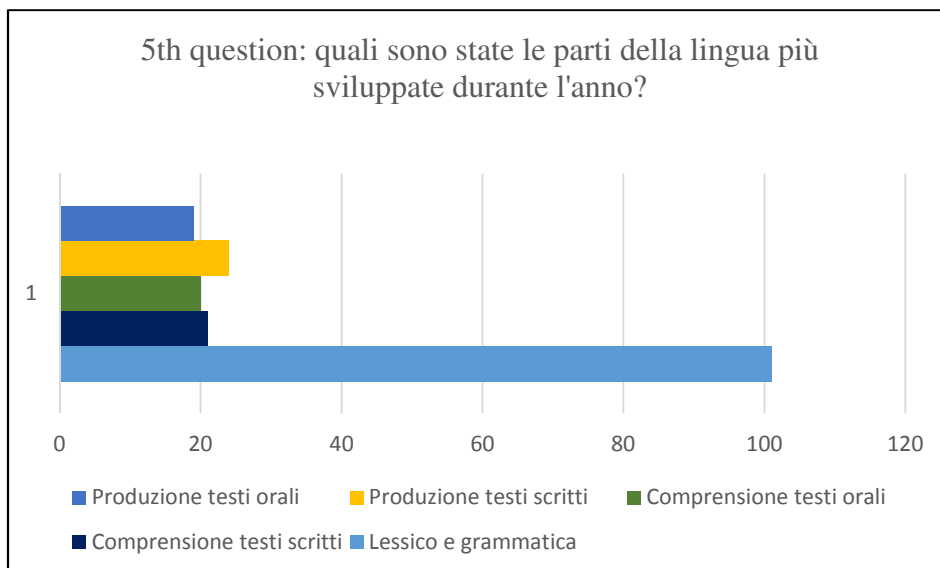


Figure 22: question number 5 of student's questionnaire (see attachments)

The situation showed through answers to question number six presents a different reality from what emerged from the pupils of the first year. Cultural and civilization activities occupy less than an hour in learners' school week. Following this response, the entire school staff discussion must be about the role of culture in their language classes, the importance of culture in the learning process of a language, the causes of the short time devoted to cultural activities with the second year classes. The teachers should analyze again the causes and find what could be the direction of their education in foreign language especially with the second-year students. We can observe the data collected and the results of the questionnaire in the graph below.

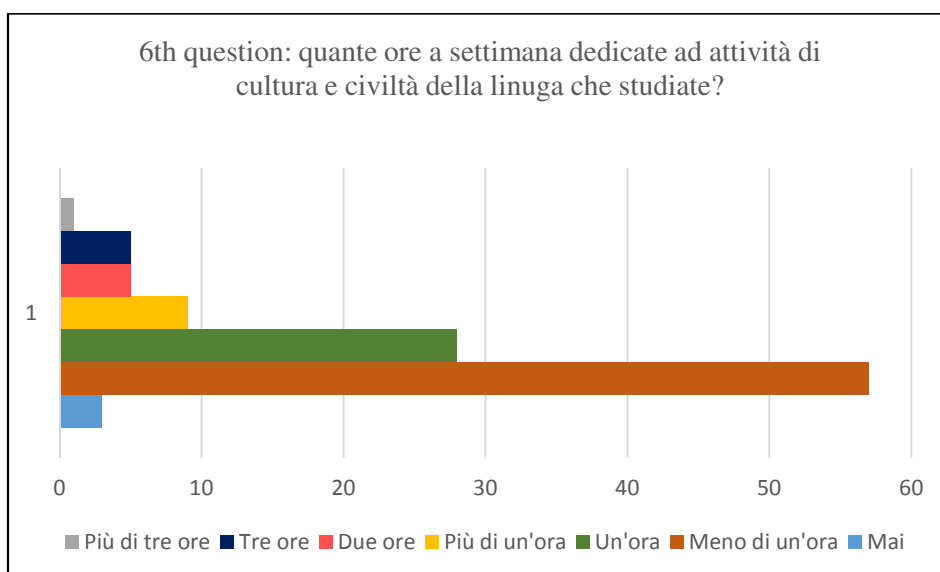


Figure 23: question number 6 of student's questionnaire

The brown bar (less than an hour) reach 57 answers out of 108 students of the second year. As for the first year, some students select the last options (three hours of more than three hours) due to the fact they considered all foreign language classes together.

As we see in the previous paragraph, question number seven repurposes the same option of question number five but it focuses on cultural activities. The fields of written comprehension, grammar and vocabulary, totalized more or less similar points, in fact, they respectively reached 59 and 51 answers. The third field has achieved more responses was the one about activities dedicated to orality, such as videos, songs films, etc. Written and oral production, which is the least, developed parts according to the second year's students, too. These two option received respectively 13 and 9 answers out of the total.

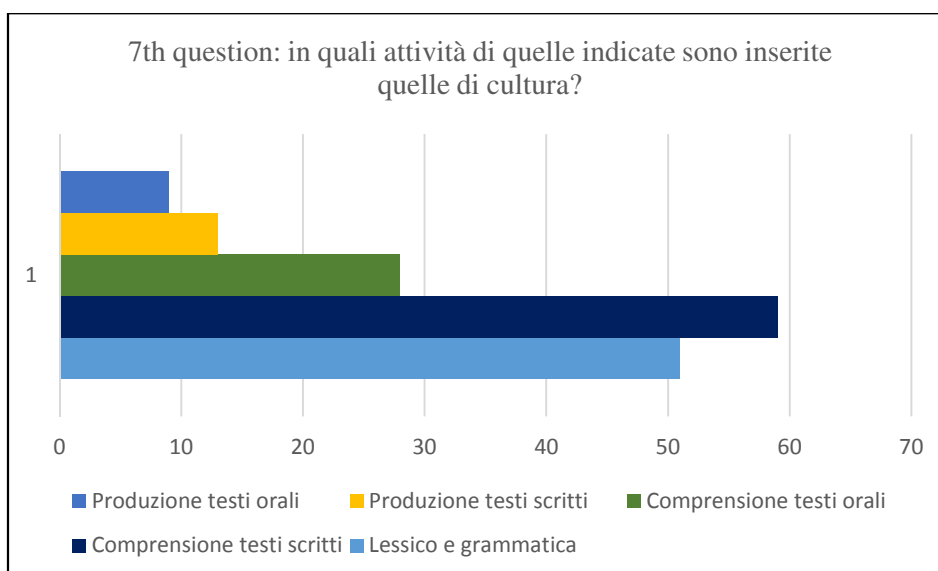


Figure 24: question number 7 of student's questionnaire (see attachments)

Comparing numbers between the first two years, even the second year learners have had a meeting with people who speak foreign languages studied at school. Of the 108 total students, 97 have the opportunity to communicate using foreign languages. The occasions, as previously seen, are divided into three branches. These options asked teenagers if the contact happened through activities organized by the school, thanks to the family or through some friendships. The majority selected the first option: activities organized by the school, 61 answers. Students received the opportunity to know foreign people and use foreign language through their families. Finally, 18 answers affirm that students speak foreign languages to communicate with some friends.

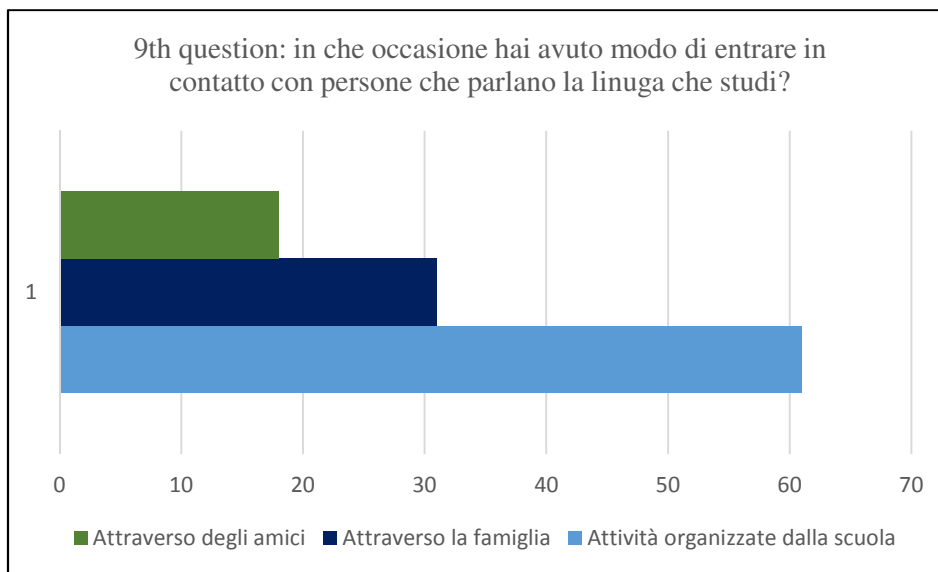


Figure 25: question number 9 of student’s questionnaire (see attachments)

The classes with the English mother tongue represents an important and stimulating occasion in which experiment and communicate using English. Among the activities organized by the school, it emerges from the questionnaire a theatre experience. Students of the second-year of L. da Vinci School, have assisted to a theatric show during the last year and this experience allows them to interact with actors at the end of the show. This was a very successful activity because it gave students the opportunity to use language and experience it in a different learning ambience and climate. Speaking with someone in a real context is very different from the input given in class by the teacher. Teachers and the school system have to follow this direction for the future. It is extremely important to give different input to the students because there are different voices, pronunciation and cultural aspects that it is impossible to learn by only one person as the teacher. In addition, in the class that studies French as a second language, there is a native speaker of French and this allows students and teachers to study and work having a classmate as an authentic example. It is possible to learn language deeper, acquiring also various linguistic sides, episodes, and curiosities about culture and the country. Even the second-graders, through their families, have been in foreign countries for travel or holidays where they have the possibility to communicate and experience foreign languages. Many of the teenager taken as a unit for this survey have relatives in other counties or have foreign parents who can help them to study and interact with the foreign language. These students then have the opportunity to have a different input in addition to the one given by teachers at school that allows them to learn the language more thoroughly and authentically.

Regarding the last question about the interest and curiosity of students, the most selected option was the second, “I would like to do more with culture”. This option totaled 55 answers. The first, the third and the fourth answers reached respectively 21, 29 and 3 points as we can observe in the graph.



Figure 26: question number 10 of student’s questionnaire (see attachments)

In the second-year questionnaire, some students mentioned and selected the fourth option. We can affirm, on the one hand, some students are not so interested in language and culture learning but on the other hand, they have a critical opinion about their language learning process.

3.4.3 Third-year students

The third-year student’s subdivision follows that of the whole school. There are 109 students of the final year, 25 of these chose to study French as a second foreign language and the remaining 84 elected Spanish.

Regarding question number five, we can notice some differences comparing the answers of the third-year with the answers of the previous years. The majority of pupils selected “grammar and vocabulary” option but it has not exceeded hundreds as in the answers given pupils of the previous years. The answer least chosen was the one regarding the listening activities, while written production, written comprehension, and oral production are equivalent to an average score of 30 answers. Through the graph, we can observe the numbers and visualizing it, we can affirm the less discrepancy between answers among the students of

the third year.

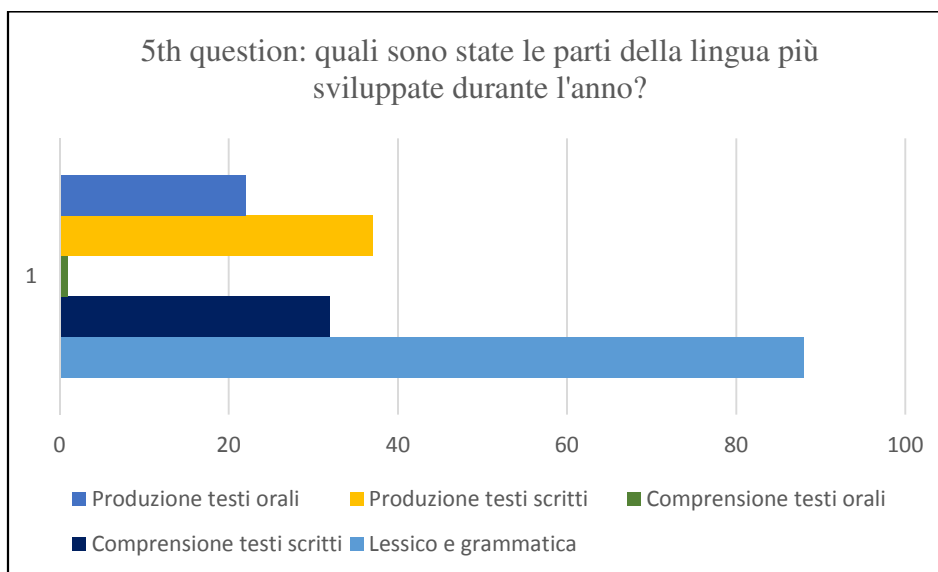


Figure 27: question number 5 of student's questionnaire (see attachments)

Teachers who work with these classes try to develop all the language abilities. We can deduce it is possible because of the previous years' work made on grammar and lexical aspects. In this way, students improved their vocabulary and during the final year, they can work more on texts production.

The weekly time devoted to cultural and civilization activities confirms the answers of the pupils of the previous ages. Most of the students claimed that the time dedicated to the cultural part is between the answers "less than an hour" and "one hour", which respectively reach the score of 30 and 40. Additionally, the number of students who chose the "more than an hour" option is higher than in previous years, practically 23. As the teachers say, the third class represents the year in which they can spend more time working on culture, therefore we can affirm that students, even if very young, have a realistic image of reality and recognize what is dealt with in class.

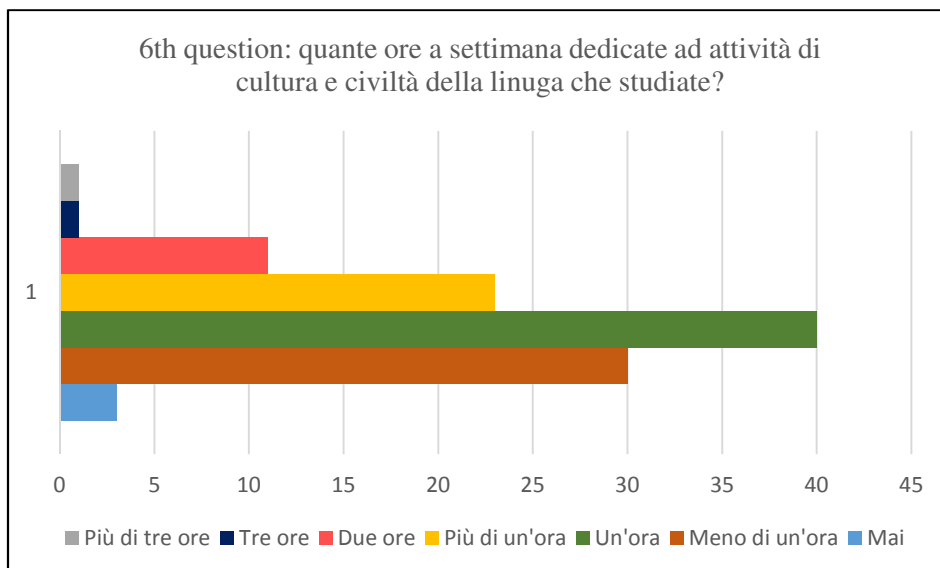


Figure 28: question number 6 of student's questionnaire (see attachments)

In question number seven students were asked about the language skills most used in the culture and civilization classes. Once again, we can establish that cultural aspects are generally developed in language lessons through written comprehension activities. This assertion is proved by the results obtained through the questionnaire. In fact, 82 students selected “written comprehension” option to answers question number seven. In decreasing order, we find vocabulary and grammar with 16 answers, listening comprehension with 14 answers, and finally, the production ability, written and oral, which have figured both nine answers.

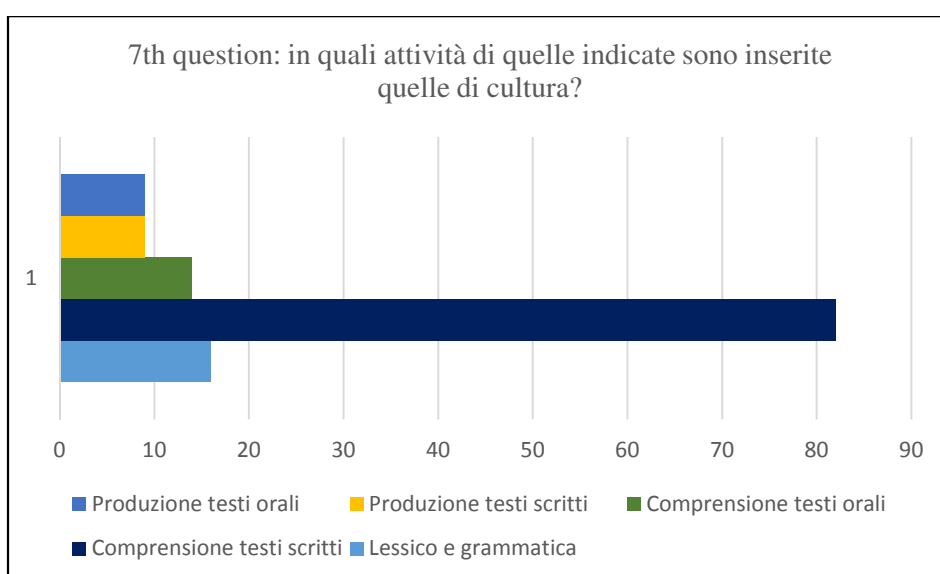


Figure 29: question number 7 of student's questionnaire (see attachments)

Ninety-three teenager of the third year of L. da Vinci school institute used a foreign language to communicate with foreign people thanks to some school activities and experiences. Most of the answers given prove the effectiveness and positivity of the letterato classes with the English mother tongue, Mrs Claire. Also for the third-year students, it emerged the theatre experience considered as the opportunity through which they could use English to communicate with actors. It is considered a unique and enjoyable activity, as well as a learning opportunity. Learners could communicate using languages studied at school thanks to their families. The 26 answers are divided between holidays and family trips and foreign relatives or relatives who live abroad. Finally, among the 14 young people who have indicated friends as an opportunity to communicate with foreign languages, it emerged an interesting aspect. Some teenagers take the chance to communicate in English, in their free time through online games, which middle school students enjoy particularly. They are generally considered by adults sources of distraction and isolation, but on the other side, they can also provide the opportunity to get in touch with people from all over the world, just being connected and playing together.

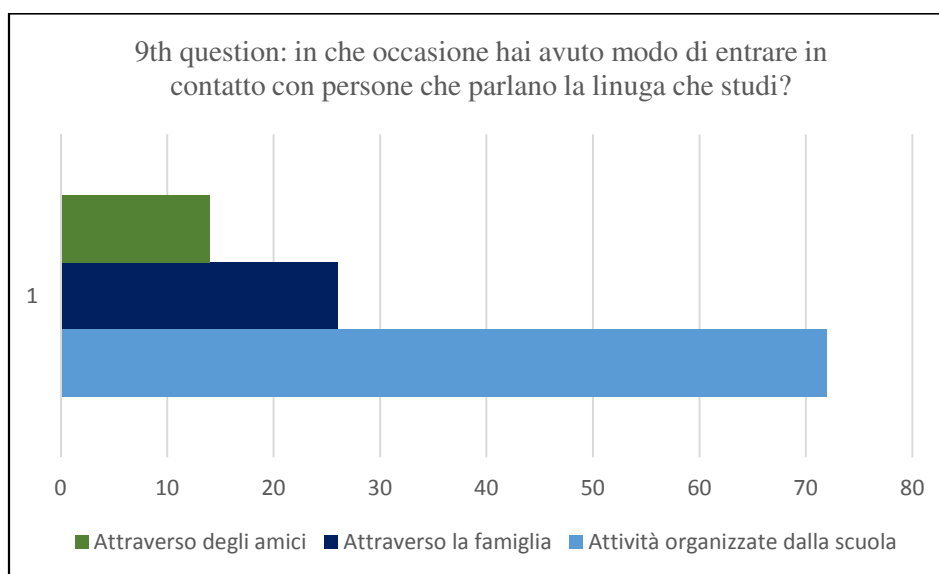


Figure 30: question number 9 of student's questionnaire (see attachments)

Collected data concerning the last question display and support the students' need. They asserted they want to do more activities that allow them to discover the culture of the country of the languages they study. "I'd like to do more" was the second option, which reached 64 answers. We can perceive a high level of curiosity that drives learners to know even more about foreign languages, culture, countries, traditions, and people. The number of other

responses is shown by the graph. We can see that the blue and green bar is the most selected by teenagers.

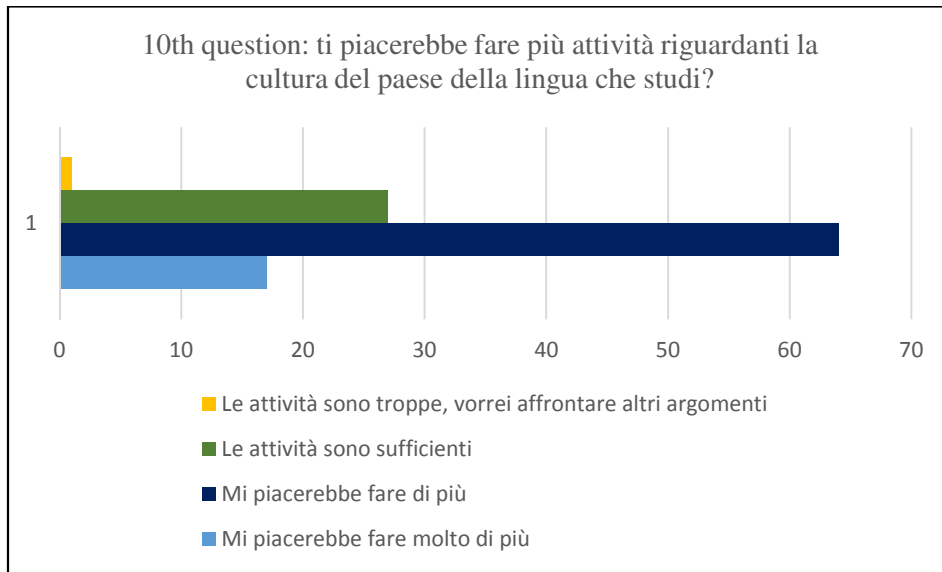


Figure 31: question number 10 of student's questionnaire (see attachments)

3.4.4 Students future ideas

Using the same modality of the questionnaire addressed to the teachers, students have a free space to express what they would like to improve or change in their learning experience. The question asked about their future ideas: what they would want to change or improve at school, what they want to do to have better school experience and learn more about foreign languages and cultures.

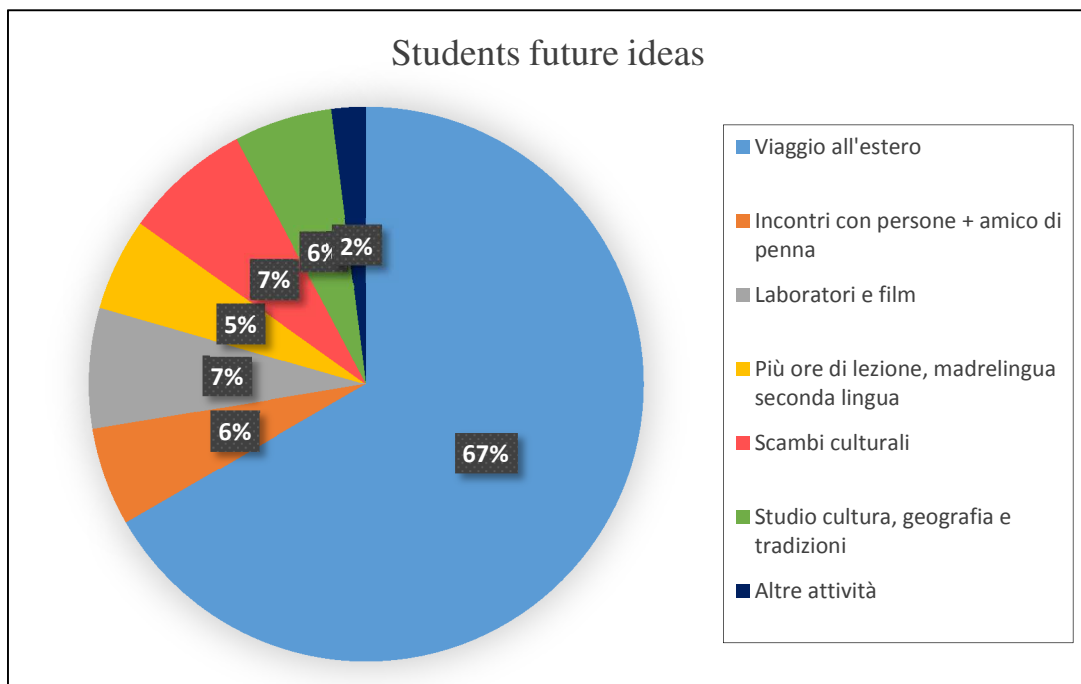


Figure 32: open question of student's questionnaire (see attachments)

Through the graph, we can observe that student's ideas and wishes are a lot and very mixed. The light blue part covers the majority of the diagram. Speaking about language, the first thing that comes into our mind is to go abroad and have a journey. Most students (67%) expressed the willingness to take a trip, especially abroad, to see with their own eyes and experience what they study every day at school. A journey allows people to improve linguistic and communicative competence. Moreover, it is an authentic experience, which allows students to go out and practice what they learn at school. A school trip offers to experience not only language but also the sense of direction in a new place, relationships with classmates and teachers in a new context, the possibility to practice the intercultural competence and fail or success in a real communicative event. Finally, but not less important, travelling is enjoyable and they can recognise the importance of what they study, which is useful, beautiful and especially important in their real life.

Travel abroad is not the only student idea emerged from the questionnaire. Many students wrote they would like to have in their weekly timetable more language classes, which reflect the same need of teachers. It emerged from the previous answers, that students care very much about lessons and activities done with Mrs Claire, the English mother tongue teacher. In open question, they expressed the same desire, but they specified the possibility to increase these classes of *lettorato* and stretch out this possibility with a native Spanish or French teacher during the classes of second foreign language.

Having more language classes during the week provides the possibility to build and realize new activities, which should be more satisfying and efficient for both teachers and learners. As we can see in the graph, the activities proposed by the learners of L. da Vinci middle school can be gathered into the other five groups. Students propose to see films and videos to increase their knowledge especially about culture, laboratories, outdoor activities, and theatre activities. Going to the theatre is interesting and useful but they would also try to create and act in a show using foreign languages, involving their teacher and some experts, too. Theatre, like travels, represents not only a language activity. It enables students to improve their expressive ability and overcome difficult obstacles, such as speaking in public events, especially for the shyest students.

The curiosity and enthusiasm shown by these pupils are inputs for teachers, who can work at their best and bring out all the positive characteristics existing in every teenager. In the case of theatre, there are many roles and responsibilities to entrust to every single student. Act is the principal action and thing to do but there are so many other tasks, for example, manage the technologies like the computer, the lights, create the scenography, create and care about

costumes, and many others. All these roles and tasks can bring out the talents of every single adolescent and give them the possibility to be the protagonist in the activity and their learning process. The teacher's competence consists in to assign the various and numerous roles to the students to create inclusive learning set able to develop learner process of every single student of that class.

Another need expressed by students, already mentioned in the multiple-choice questions, is the desire and curiosity to meet new people, in particular, foreign people with whom they can communicate through the foreign languages studied at school. The pen pal has been named several times. After the initial authentic meeting, students would like to maintain friendships over time, through letters or chats through which they can learn more and increase communicative, language and intercultural competence. This activity gives teachers many possibilities to differentiate activities and classes. In the second chapter, we mentioned the importance to compare foreign culture with the native one to develop intercultural competence. Teachers can control and supervise the virtual conversations and transform them into a didactic activity. Students have fun and know foreign people and foreign cultural aspect, at the same time teachers can create and develop learning processes.

Another important desire is the experience of cultural exchange, which is always effective, satisfying and useful for young people who can get to know people, places, families and cultural aspects, often difficult to understand only through school activities. Cultural exchanges are significant experience that allows students to improve friendships through letters or e-mails, and maybe one day, they will meet again that boy or girl hosted at their home.

A little percentage of students (6%) expresses the need to study and know more about the geography of the foreign countries, festivals and typical traditions, food, sport, typical expressions, and other cultural aspects.

The choice to adopt a specific book for the culture and history of foreign countries can be a valid aid for students and teachers. Moreover, open answers give the possibility to understand that 2% of students would like to do researches and work in a team to be active learners and have to the possibility to add about personal experience to share with classmates.

"The Language Day" is the proposal that deserves our attention, which has been expressed made by a third-year student. The idea consists of setting up one or more days during the school year during which is obligatory to communicate only with a foreign language. Asking students proposal, change and improvements is something that an active teacher would do during the school year. Giving learners the possibility to be protagonist and realize some of

their ideas allow teachers to improve motivation, improve learning processes, differentiate activities according to pupil's learning styles, make students real protagonist of their learning process and school paths, and create an inclusive learning set and make students active protagonist in class.

3.5 Final comparison of collected data

In the final paragraph of this chapter, it is important to compare the collected data. We have to underline the differences emerged through the questionnaire and try to understand the student's and teacher's perspective about the learning process. As already mentioned we cannot compare in a parallel way teachers and students data but we can observe collected data and use them to think about and built new kinds of activities to develop an active didactics and an inclusive approach.

The first question that offers a point of comparison is question number five of the student's questionnaire. On the other hand, we can see the teachers point of view in question number three of the first questionnaire, reported in paragraph 3.3. Both for teachers and pupils, questions regarding the activities most developed during language lessons and consequently languages abilities they use to increase language and communicative competence. According to the teachers, they try to develop all language abilities in classes and they built activities to use all the abilities. Regarding student's point of view, they perceive the work of their teachers differently: learners perceive that most of the time in class is spent studying and learning the grammatical and lexical aspects of the language, as we can notice through the visual graph. Through the two graphs reported below, we can visualize the two different perspectives of teachers and students about the question on the most developed activities and abilities during language classes.

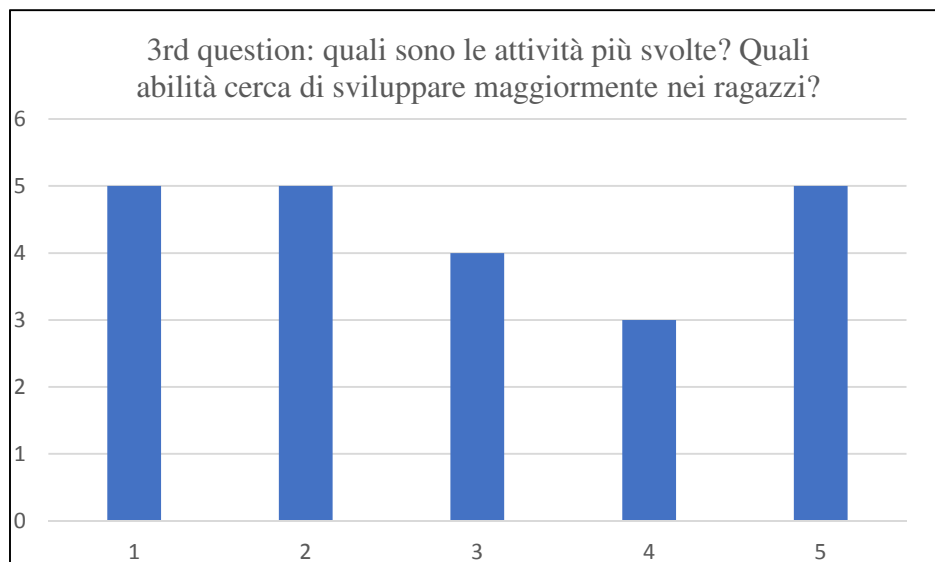


Figure 33: question number 3 of teacher's questionnaire (see paragraph 3.3 and attachments)

Regarding students vision, it is important to compare the point of views of all students. We can notice a difference in the answers given by learners of third-year, who nonetheless confirm the long-time spent studying grammar and vocabulary, but they also perceive that teachers work on other language abilities especially of production, both written and oral. We can imagine that de differences in the distribution of answers for the third-year's students is due to a high level of awareness. The older students can perceive teacher's work in a different way; they have a broader and deeper view of their language lessons and they are able to catch the difference through activities in their language classes.

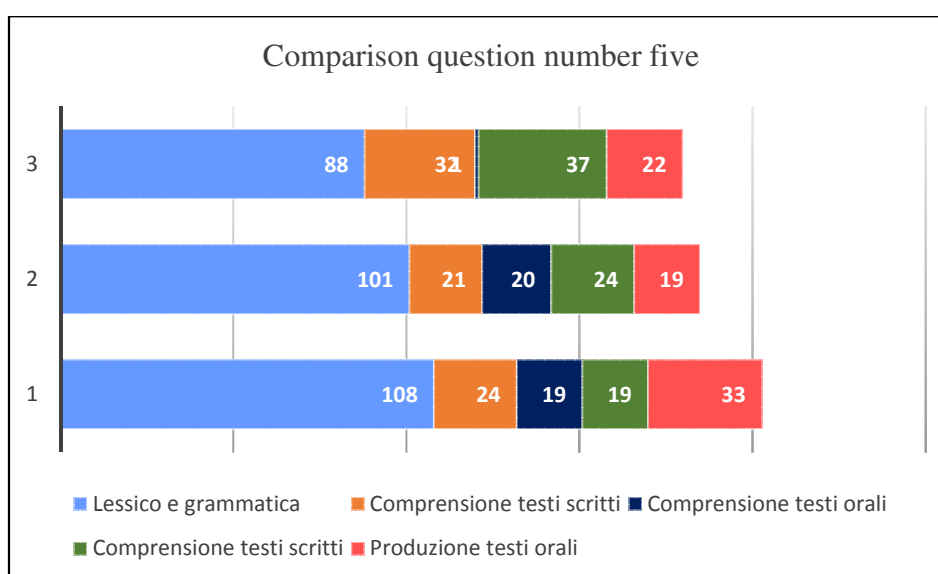


Figure 34: comparison of data of question number five of student's questionnaire

Questions about activities used for study and learn the culture of foreign languages are respectively question number four in the teacher’s questionnaire and question number seven in student’s questionnaire. There are some variations in collected data but we can affirm that both perspectives are similar about the ability most used and developed. Written comprehension appears to be the activity most used in order to face culture and civilization during foreign language classes. Textbooks generally present comprehension activities at the end of each learning unit but as we analyzed in the previous chapter these activities are often incomplete and teachers should add other materials to face culture, especially authentic materials. We can say those comprehension activities is the most simple way to give information about the culture and all cultural aspects of a foreign country, so teachers tend to use it to develop cultural activities. In the graph below, we can visualize what we have just said about the most developed activities during language classes, and we can compare teachers and students perspectives.

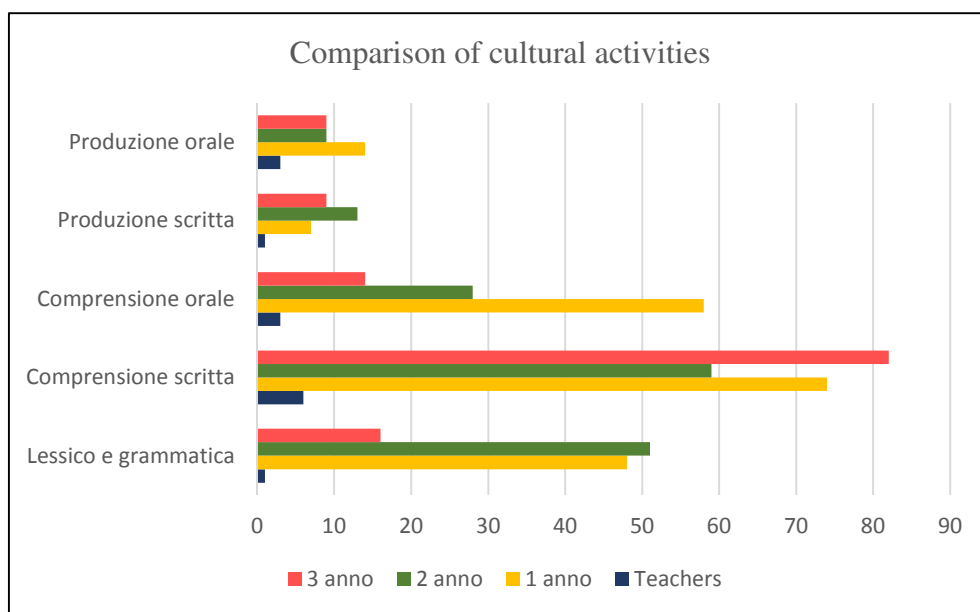


Figure 35: comparison of cultural activities (question number 4 of teacher’s questionnaire and question number 7 of student’s questionnaire)

Question number six of the teacher’s questionnaire is about the didactics materials given to analyze foreign cultures if materials are sufficient or teachers have to add some others. We cannot ask the same to students but we analyze the level of interest and curiosity about cultural activities through question number of the questionnaire. Students expressed their need to extend and analyze more the cultural field of foreign languages and countries and they give some advice: study more, adopt a specific culture book, study traditions, sports, food and

many other cultural aspects. Analyzing question number six of the teacher's questionnaire, we can affirm that teachers noticed the high level of curiosity of their learners and they asserted they generally have to add some authentic materials to increase culture learning. According to them, textbooks and given materials are not sufficient to develop an intercultural approach and to increase the intercultural competence of their learners. Adding authentic materials allow teachers to face deeper cultural aspects and students to satisfy their curiosity and interest.

To finish the analysis of the collected data it is important and necessary to come back to the initial objectives to which the survey must reply:

- understand how teachers try to mix language and culture in their classes;
- comprehend the student's perspective about the language and culture study;
- see if there is an effective division between the linguistic and the cultural part;
- recognize if the methodologies used in middle schools are effective or have to be improved.

From the entire analysis, we can see how much teachers consider important the study of culture in their everyday work. Regarding the first point of our survey, we can affirm that the linguistic and cultural parts are not equivalent in the subdivision of the weekly schedule of language classes. According to the questionnaire, both students and teachers expressed a particular need: increase language classes. Having three hours of English and only two dedicated to the second foreign language are not sufficient to develop all language abilities and increase communicative competence. Communicative competence is composed of many abilities. The interaction ability and the oral part of language generally require much time and three hours are not sufficient. It appears difficult for teachers to face and work on all abilities required to increase communicative competence. This means it is difficult to face cultural aspects and develop intercultural competence with learners. Adding language classes is not sufficient and so complicated. We can suggest teachers mix language and cultural aspects and not to subdivide these two interconnected parts of a language. It requires a high level of didactics planning by teachers and a high level of collaboration between all the teachers in school.

Looking at the second question, we can notice that the students' vision matches only partially the teachers' one. From the analysis; we can see how the vision change from the first-year students to the ones of the final-year. The last year vision, as we said, is deeper and more

aware, they have a broader vision of the school path and their learning process. They tend to get closer to the teacher's perspective and we can predict that older students of high school would have an even more comprehensive and metacognitive view of their learning path and process.

It is visible that the study of culture is disconnected from the purely linguistic part, and how both students and teachers see this difference. Considering the linguistic level of middle school (according to QCER), we cannot affirm that the division between culture and language can be in such a way accepted. At the end of the first cycle of secondary school, students' linguistic competence is between A2 and B1 levels of the common European framework. Consequently, it is difficult to tackle complex topics such as culture, which require a higher level of linguistic competence and a very broad vocabulary. According to the teacher's questionnaire, they asserted that most of the cultural activities take place with older students of the third year. As we said, it is not impossible to face culture but we can build and plan activities according to the linguistic level of students taking advantages of didactics techniques explained and suggested by researches and studies.

Regarding the final objective, we observe from the questionnaire the necessity to continue to improve methodologies and start the change to reach language curriculums in which culture and language are completely mixed.

Thanks to the collaboration of the "Leonardo Da Vinci" middle school and the sincere responses of teachers and students, it has been possible to realize this survey, reaching all the objectives initially set. Thanks to this research and other studies, it is possible to study the culture-language relationship from a didactic point of view. The principal goal of the school system today is the realization of the linguistic and intercultural education approach, which allows students and young people to experience learning as something significant and important for their future life.

CHAPTER 4

NEW PERSPECTIVES IN LANGUAGE TEACHING

“Language cannot be taught but that one can only create conditions for learning to take place” (Von Humboldt, 18th century).

Language teaching and education is a complex discipline, which is always in evolution across time. In previous chapters, we introduced the notion of culture that has changed during the years. We linked culture with language education and we explained some methodologies through which teachers can face language-culture binominal with students in a class. In chapter three, we illustrated research carried out among teachers and students of a middle school. Through the survey, it emerged a unique need: add more language classes in which teachers can develop intercultural competence and students can realize some of their desires.

In this last chapter of the thesis, we will describe what teachers can do with culture during their lessons. We describe the way in which can make their students active protagonists of the learning process and how they can change the traditional didactics in an active one. In culture teaching, there are not only stereotypes and classical topics proposed by textbooks but there are many more topics that can be analyzed through activities with students in order to create the intercultural communicative competence. Furthermore, we will propose the consideration of E. Piccardo (2005) about a possible change in the communicative approach in the complex society. Finally, we observe the Ericsson Expert Teacher project, which gives us a framework reference about the necessary competencies of a teacher in our society.

4.1 Approaching a new culture in language teaching

In chapter two, we see the acculturation process: the process through which someone acquires a culture. We should distinguish two learning contexts where teachers can teach a foreign language. In an L2 context, language and culture we are learning are everywhere around us because we live in that cultural context. According to this natural situation, it results simpler to acquire that specific language and culture. We have more difficulties in a non-natural context, where the language is taught as a foreign one (LS). More difficulties take places in a non-natural context where we usually receive inputs by only a few figures, usually teachers. Considering these two contexts, teachers must differentiate their approaches in classes' activities and think about the entire learning process, which is completely different between

the contexts. In the L2 situation, the teacher can take advantage from the external inputs, while in the LS context the teacher has to manage materials in order to give the students different inputs and perspective about language but especially about culture.

It is important to define what should be the main goals of culture teaching and which kind of competences the teachers should have. First of all the teacher must analyze the meaning of the word culture and this could be done in class with students considering the previous studies and their opinion, in this way they build together the meaning of the term culture. Furthermore, the teacher should bring out the differences between the two studied cultures and focus both on verbal and non-verbal language codes. On the other side, the students have to tolerate and respect differences, accept several possible solution and models to solve a problem. The most important thing is that the learner has to meet directly other people in order to become aware of the differences and be able to respect them.

Teachers and students have to become aware of one important thing when they move to know a new language and a new culture. We said it also in chapter two talking about how to develop intercultural competence. We cannot acquire a foreign culture; we can only know and respect it. What we can do is to develop and construct the ability of intercultural communication through some methodologies of observation of a different culture.

The first important thing to do to reach the intercultural communicative ability is to change our perspective. To enter in an intercultural perspective does not mean to leave our values but:

- Know other people;
- tolerate the differences at least until they enter the sphere of immorality which, according to our standards, we do not intend to accept;
- respect the differences that do not pose us moral problems but that refers only to other cultures;
- accept that some cultural models may be better than ours and, in this case,
- accept the fact that some cultural models of others may be better than ours and in this case.

According to these points, we claim that to train people to intercultural communication means to develop:

- people who consciously choose which communication and cultural models use in the various communication situations (accept, tolerate or reject);
- operators who know how to avoid involuntary conflicts due to cultural differences;
- protagonists of a world that replaces stereotypes with curiosity, respect and interest in other communicative solutions than their own (Balboni, 2007).

We have to change our way to know the existence values passing from the stereotype to a socio-type. The first one flattens the differences while the second analyzes their traits and studies their motivations.

When we approach a new language and new foreign culture, these consideration and requirements are extremely important. After having reached this level of awareness, we can observe methodologies and didactics techniques that teachers can apply with students.

4.1.1 Methodology and didactics techniques

Teaching and learning a foreign culture means to face something and someone different from us critically and constructively, as we claimed before. Therefore, it is necessary to know how to observe our own culture while observing that of other populations. The teacher role consists of driving and help students to become aware of this difference providing them with appropriate tools such as interpretation schemes, new parameters and conceptual structures. These tools and the many others like the intercultural map of communication (see chapter 2, 2.4.2) can help the learner to observe the differences between cultures. Using these tools students can become competent in intercultural communication and conscious of the possible models to use in a communicative situation.

Looking at textbooks, we usually find activities about culture, which present general aspects through several texts. It generally misses the comparison between foreign cultural aspects and aspects that regard our mother tongue language (L1). Regarding the English language, authors propose activities about the life in the UK, for example, young people at school, teenager's free time or traditions in England but they never compare English culture with the Italian one. This is not a wrong method but it reduces students' competence because, in this way, they cannot reach the deep goal of intercultural education, which could be reached through comparison between cultures.

Culture is the set of cultural models acted by a people to respond to nature's needs: to nourish themselves, protect themselves from hot and cold, to procreate, educate, live in a group, etc. Anthropologists and researchers have identified sophisticated models of observation of a culture, but in the didactic dimension, we can observe the model of analysis of culture proposed by Balboni. The model uses the sociolinguistic notion of a situational context. For each area some cultural models are indicated which can be observed to understand how culture works, to observe it and understand how others see us from the outside.

The situational domains are divided into a series of items that can be modified according to one's interests and those of the teacher in intercultural linguistic education (Balboni, 2007).

- Social relationships
 - relationship with a foreigner;
 - relationship between young people and adults;
 - love affairs;
 - friendship relationship;
 - method of repairing mistakes and apologizing;
 - etc.

- Social organization
 - the institutional system;
 - the juridical system;
 - the industry;
 - the agriculture;
 - public transports;
 - religion;
 - etc.

- Home and family
 - family roles;
 - parents-child relationship;
 - the autonomy of sons (age allowed of leaving home);
 - type of houses;
 - house cleaning;
 - etc.

- The city
 - city-country-countryside relationship;
 - structure of the city;
 - fun, sports, free time in the city;
 - city and school;
 - problems with drugs and alcohol;
 - etc.

- The school
 - private and public schools;
 - school levels;
 - relationship school-work;
 - tradition and innovation in the school;
 - role of families in the school;
 - the social prestige of the school and teachers;
 - etc.

- Mass-media
 - private and public media;
 - the autonomy of the media;
 - daily newspapers;
 - television: information and entertainment;
 - cinema;
 - etc.

Situational domains allow teachers to build activities with culture which are not only referred to stereotypes but they analyze several aspects belong to a culture. Teachers and students can observe these models, compare cultures and construct a model through which they can observe a foreign culture. As we said before, teachers have to work on the comparison. Thinking about what an Italian teenager can do in free time in the city, what kind of house they have, what are the prestige of their school is not sufficient. Students and teachers have to compare these models with the cultural English, Spanish or French models. Working and reflect on cultural models make students accept, respect and tolerate something different which it is not necessarily wrong.

Experts and researchers studied several techniques that teachers can use to face all these cultural elements (Balboni, 2013). Language teachers can build comparison and simulation activities, they can take advantages of media and new technologies to give the students the possibility to interview and meet someone belong to a different culture. Moreover, teachers can use some other instruments for the intercultural analysis:

- theatre: dramatization of linguistic possible situations helps student to trust themselves and other people;

- role taking, role-making and role-play: they allow students to exercise the dialogue and interaction ability;
- fairytales: they allow students to discover common myths and heroes;
- play together: it helps students to respect rules and roles, it promotes social relationships and develop motoric skills;
- music: it enables students to think on rhythmic elements that are something cultural, to meditate on language internationality;
- Internet: it comprehends a multiplicity of resources, it allows students to use many vehicular languages to consult documents, to do some activities with foreign young people.

According to researchers, there are many more topics teachers can face to analyze a foreign culture and compare cultures to develop intercultural competence with their students, for example:

- the notion of time;
- the notion of space;
- the notion of punctuality,
- taboos topics;
- dialects in a country;
- the notion of flexibility;
- etc.

All these topics can be managed through the didactics techniques explained above and teachers can project and build many more activities to stimulate their students and sometimes satisfy their needs and desires. We have to remind the most important things that are the educational goals which represent the guide of teacher's work, their direction, such as highlight the characteristics of the foreign country, stimulate interesting towards Italian culture and provide always elements and methods of cultural analysis (Balboni 2013).

4.2 Complexity in language education: towards new approaches

Piccardo Erica published an article in 2005 in which she reflects on the complexity of language and how we can face and teach this complexity and not reduce language only to linguistic notions. She paid her attention to the communicative approach if it is still valid and efficient or if we have to think and find a new approach for language education. In her opinion, it is necessary to ask ourselves if the communicative approach is communicative or if

it is a kind of coverage of the linguistic structures and therefore if today is communicative approach favours only a partial vision of the language.

Piccardo E. claimed, “the communicative approach shows its limits over time. Language is communication but it is not only communication. Language is also interacting, appropriating, inventing, learning, giving pleasure; language is one of the ways to create bonds. Therefore, language is interrelation and the essence of communication lies in interaction processes. The language finally becomes what mainly codes the complex systems in which human beings act. A contradiction characterizes the communicative approach. This is what this approach tends to give a perfect example of how language must be and how its structures should be used. However, according to the scholar, this takes away the freedom to be spontaneous and creative with language. According to this perspective, the communicative approach of these years does not work and it is important to ask how to change and how to look for a new paradigm for language education.

It would be more appropriate to think that complexity is something that is experienced inside, even linguistically, and that a possible solution is to live with complexity. Therefore, the complexity itself becomes a new possible paradigm for building a new approach for language learning. According to various studies, such as the Second Language Acquisition Theory of Krashen (SLAT, Krashen, ...), it is affirmed and well known that the stages of learning a language of a child are based on a series of attempts that are the result of continuous linguistic creativity and a continuous creation and hypothesis testing. These attempts and hypotheses correspond to the adult feedback, which is even more effective as it is broader and less coherent and linear.

According to Piccardo’s essay, our manuals have not yet approached the progression aspect; they have only multiplied linguistic/grammatical, pragmatic, sociolinguistic or discursive entries. Moreover, teachers are still trained in applying pre-established schemes and students are evaluated on tests that often do not leave much space for openness to creativity. In addition to the concept of progression, there is also the risk of hyper simplification or better hyperlinearization of linguistic structures. Generally, every ambivalence, every plurality of meaning, every semantic uncertainty is sacrificed, therefore the richness of the language is sacrificed. This wealth is sacrificed on three levels:

- by the author of the manual for a marketing reason;
- by the teacher for the organizational reasons, but also temporal and of the few resources available;
- by the student for the need to contain and reduce the amount of work.

On the other hand, it is important to know that discovering the polysemy of words that have always been believed to have only one meaning can also be experienced as a linguistic shock, comparable to the cultural shock of the process of acculturation. This shock involves a loss of reference points, in fact discovering that a structure can also be used for other feelings makes it live as a sort of loss effect. It is possible to reverse the perspective and change the direction of this approach. Teachers can start a journey of discovery with the students, which lead to a positive perspective within the complexity of a language (Piccardo, 2005).

All these ideas are already present in the European documents that open the way to new perspectives. These are the founding principals of the Common European Framework of Reference (CEFR, Council of Europe, 2002) which if they are considered in their entirety can make a change in language teaching. The first important idea is represented by the relevant position of the interaction in the process of acquiring a language. The co-construction of meaning is no longer theorized by the communication sciences but is fully integrated into teaching. Thanks to the document, linguistic interaction becomes the speaker's fifth ability, or rather the ability around which the others rotate. The second idea expressed by the CEFR is the action-oriented approach. It is not just about the ability to build meaning together, but it comprehends the action of working together using the language. This approach aims to the result of the action rather than at the acquired knowledge, the knowledge in its mere sense. It becomes important in linguistic education to analyze which strategies favour the co-construction of meaning, to make hypotheses and verify them, to give feedback to modify or confirm hypotheses, as a child does in learning his mother tongue. The role of the teachers consists of giving support, reference points that are not definitive and that leave space for linguistic creativity. We find the third idea in another document: the European language portfolio. It deals with the metacognitive attitude, that is, the ability to learn, the reflective attitude, the continuous development that every learner should develop. The feedback received from the linguistic hypotheses made helps the learner because the learning path is perceived with a researcher attitude.

European documents do not want to give any new recipe to create a new approach, but they want to be tools that invite us to work towards a new logic. They are documents that invite teachers to change their perspective, to analyze their learning process to change their teaching. A new kind of language education that favours openness, curiosity and the desire to go deep into the language in a lifelong learning process. In this new perspective, the teacher assumes the role of multiplier and becomes the guide to enrich student's knowledge.

This new logic of growing curiosity and the desire to go deep into the language translates into

the intercultural perspective theorized and carried out by various scholars that we have analyzed in previous chapters. The communicative approach must expand to the complexity, not only linguistic but to the complexity of the world and the culture that inhabit it.

4.3 The expert teacher

The expert teacher project is explained in a document published by Biancato Laura, Cramerotti Sofia and Ianes Dario in 2018. This project aims to be the common conceptual framework of reference for teachers. The project, promoted by Erikson, has as main purpose the development of competitions in teachers considered as educators, mediators and active agents of the change process which is placed not only in teaching but also in teamwork and school organization. The redaction of this framework is born after a deep study of the normative and the documents were already written before. The document, in addition to subsequently describing each standard with three or four indicators, also defines three essential transversal competencies:

- language skills: referring to all teachers, but also to teachers who wish to teach parts of their discipline using the language, and particularly to language teachers;
- digital skills, not as specialist content but as tools to enrich the quality of the learning environment;
- attention to inclusion and diversity, to be understood not as specific professionalism for students with special needs but as a professional attitude capable of modulating the intervention concerning the individual characteristics of each student.

The teachers are the figures who rise or reduce the quality of the school if we do not invest in the preparation of teachers; no process of improvement of the educational paths is possible. The awareness that the achievement of quality standards of excellence is directly proportional to continuous training is even more evident in the context of the knowledge society. In the teacher training process, the issue of professional identity is increasingly decisive about the acquisition of skills. The evolution of the teacher role requires new knowledge and skills closely related to raising the educational quality of the school. The quality of the teacher, therefore, develops through a series of dimensions:

- the mastery of the specific methodological and epistemological knowledge and content of the related programs;

- the mastery of the principles and methodologies of development of the training curriculum and the ability to govern it about the development of personalities and talents in the students;
- the mastery of a repertoire of teaching strategies and the ability to apply them under the reference curricular system;
- the capacity for reflection and self-criticism, taken as a distinctive feature of the teacher's cooperative work;
- the empathy, intended as the ability to listen and understand others by recognizing their dignity and talents;
- the management competence understood as the ability to take on roles and develop services, in the context of schoolwork.

The skills that make up the syllabus have been assembled according to the three macro-areas profession, didactics and organization, as reported in the schema above.

Macro-areas	Competnces
1. Profession	Skills related to the profession of the teacher, the profile of the teacher and continuous training.
2. Didactics	Skills related to content and teaching/learning processes. Didactics for skills and innovation in the school.
3. Organization	Skills related to school participation. Active participation in the organization and improvement of the school.

Figure 36: scheme taken and adapted form the Expert Teacher document (Biancato L. Cramerotti S. Ianes D., 2018)

Each macro-area is defined more concretely through the skills that make it up as we can see in the following tables. Through the declination of the competences, described and further specified by the indicator, the profile of the expert teacher takes shape and qualifies as a professional expert in teaching, assertive and authoritative, who consciously participates in the improvement of the school, and who throughout the course of his career tends to advance his skills.

Professional area	
Professional ethics	
Description	Recognize themselves consciously and responsibly in the teacher profession
Indicators	<ul style="list-style-type: none"> - I act respecting rights and duties, in relation to the normative, in particular the employment contract and the code of ethics; - I participate actively with regularity and punctuality to the professional community, school and networks, even virtual; - I evaluate with equity, consistency and impartiality the educational-didactic path of my students.
Manage relationships	
Description	Interact with all those involved in the school in order to create a positive and constructive environment
Indicators	<ul style="list-style-type: none"> - I try to be welcoming, empathetic and respectful but at the same time assertive with all the subjects of my work context; - I manage the conflict constructively, even in stressful situations, by researching, facilitating and negotiating solutions that respect the needs of everyone involved; - I collaborate in an active way both inside and outside the school context; - I manage relationships with parents in a logic of educational co-responsibility.
Training and innovation	
Description	Take care of continuous training, in a constant path of innovation
Indicators	<ul style="list-style-type: none"> - I positive to change, I welcome news by showing curiosity, availability and propensity to research; - I renew myself professionally, showing myself available to review my way of working in relation to social changes and scientific research in education; - I actively contribute to change by proposing innovative solutions for continuous and sustainable improvement and document my career path.
Problem solving	
Description	Addressing unexpected situations, designing and managing solutions
Indicators	<ul style="list-style-type: none"> - I promptly catch the signs that indicate the occurrence of a possible problem; - I react quickly and effectively in problematic situations, breaking down the problem into its main elements, in an objective and rational way; - I prospect new solutions, going beyond the established schemes; - I translate the solutions into concrete and effective actions I monitor their implementation.
Digital competences	
Description	Use ICT effectively and consciously, with a view to digital competence
Indicators	<ul style="list-style-type: none"> - I consciously use ICT for communication, data management, professional development, collaboration and updating. I search, select, evaluate, archive and organize digital resources. I create, adapt and share digital resources and content; - I use ICT within teaching practices and methodologies that can enhance its potential; - I use ICT for the individualization of educational paths, for the inclusion and maximum involvement of all students; - I prepare educational courses for media education and use ICT within the curriculum, with the aim of developing and supporting the digital competence of my students.
Use the English language as a professionalizing tool	
Description	Use the English language as a vehicle for teaching and professional training and as a

	tool for improving your language learning strategies
Indicators	<ul style="list-style-type: none"> - I try to understand and rework oral, written and multimedia contents related to the teaching profession; - I activate strategies to constantly improve my understanding of English in a professional context; - I use the English language effectively to develop my professionalism.

Figure 37: scheme adapted from the Expert Teacher document (Biancato L. Cramerotti S. Ianes D., 2018)

Didactics area	
Didactics planning	
Description	Have disciplinary and pedagogical knowledge and skills, to design and organize teaching/learning situations, paying attention to the expected skills, the relationship between multi/interdisciplinary content and teaching strategies
Indicators	<ul style="list-style-type: none"> - I plan long, medium and short term learning goals; - I project following the skills, referring to national indications, to the curriculum; - I structure the activities on the basis of an accurate analysis of the needs of the class and the context, also in an intercultural perspective and individual differences; - I select and design contents and activities useful to achieve the planned learning goals; I guarantee the alternation of different teaching methods starting from the didactic planning.
Enhance talent and guide students	
Description	Have knowledge and skills in the field of training orientation, internal and external relations to the school, tutoring for students
Indicators	<ul style="list-style-type: none"> - I pay attention to the attitudes and talents of each student. I know and facilitate self-knowledge through students' self-analysis of their talents; - I know and develop network connections with the socio-economic context, the activities and professions of the area in which my school operates; - I promote and accompany tutoring courses with guidance and targeted experiences in the world of work. I promote, create and accompany entrepreneurial educational activities, suitable for developing skills such as communicating in public, solving problems, designing innovating; - I also collaborate in the documentation of orientation and schoolwork alternation paths with the use of digital systems.
Organize educational resources	
Description	Know the educational resources and organize the setting
Indicators	<ul style="list-style-type: none"> - I research and critically select teaching resources; - I independently create educational resources in relation to the different teaching activities. I use educational resources appropriately in relation to students' training needs and different teaching activities; - I construct and flexibly adapt the learning environment for a specific activity, changing the setting and using technologies. I organize a learning environment that considers the tasks and skills of all the educational figures present in the classroom and makes them active resources.
Include	
Description	Promote and support an inclusive culture

Indicators	<ul style="list-style-type: none"> - I recognize and enhance the diversity of students; - I customize educational paths and curricula using effective, specific methods, strategies, methodological approaches, techniques and tools in an inclusive perspective; - I work effectively in situations of co-teaching and co-presence. I use forms of verification considering the differences of the students.
Manage class and groups	
Description	Conduct, communicate and manage educational activities
Indicators	<ul style="list-style-type: none"> - I promote a positive and motivating working atmosphere in the classroom and in groups through shared rules; - I manage the classroom and relations within the class and groups with confidence and assertiveness; - I encourage the sharing and co-construction of skills in the classroom. I use methodologies and teaching resources effectively and flexibly and provide constructive feedback.
Observe the students and evaluate their learning path	
Description	Possess theoretical knowledge, observation and evaluation techniques
Indicators	<ul style="list-style-type: none"> - I observe and systematically check students' skills and learning. I use adequate student observation tools; - I constantly evaluate the teaching/learning process. I actively contribute to formulating and sharing evaluation criteria. I activate formative evaluation practices and summative evaluation moments. I use self-evaluation and peer-evaluation tools.
Evaluate the effectiveness of educational interventions	
Description	Possess methodological skills to evaluate the effectiveness and quality of educational interventions with a view to continuous improvement
Indicators	<ul style="list-style-type: none"> - I monitor, document and reorient the learning process, I plan actions to improve educational interventions; - I use tools that give students the opportunity to express their point of view on didactic interventions; - I observe actions between colleagues in order to reflect together on the quality of the teaching interventions; - I document and disseminate effective practices in the school community.

Figure 38: scheme adapted from the Expert Teacher document (Biancato L. Cramerotti S. Ianes D., 2018)

Organization area	
Collaborate	
Description	Collaborate, share and manage conflicts
Indictors	<ul style="list-style-type: none"> - I act methodically and willingly to make team work effective and pursue the objectives of the PTOF and the PDM; - I relate in an open and respectful way, with an active listening attitude, enhancing other's ideas; - I face conflicts giving constructive feedback, looking for solutions that respect everyone's needs.
Plan and evaluate	

Description	Actively collaborate in data analysis, system evaluation, planning the improvement and training to pursue it
Indicators	<ul style="list-style-type: none"> - I participate in the drafting or review of school planning, evaluation and improvement documents; - I formulate concrete, strategically oriented, feasible, measurable ideas and solutions, defining implementation times and monitoring project progress; - I evaluate and possibly propose my professional skills in relation to the staff profiles envisaged by the PTO, I collaborate, accompany and support the internal training processes of the institute.
Manage and accompany	
Description	Monitor and accompany the institution's management and improvement processes; communicate, inform and inquire, participate in networks
Indicators	<ul style="list-style-type: none"> - I support and accompany the management and innovation processes of my school; - I relate and communicate in a precise, clear and effective way, internally and externally. I facilitate contacts and collaborations with local educational structures; - I participate in European initiatives and projects.

Figure 39: scheme adapted from the Expert Teacher document (Biancato L. Cramerotti S. Ianes D., 2018)

The Erickson Expert Teacher project intends to encourage the identification and training of all figures belonging to the school. These figures have to start from the self-assessment of specific skills, identifying the powerful points and the deficit areas, but also they have to stimulate the assumption of a new awareness and the possibilities offered by the school of autonomy, in terms of professional progression. The training proposals will aim to strengthen, for each of these four profiles, the skills useful for carrying out a specific function within the Institute.

CONCLUSIONS

In the pages of this thesis, we face and analyze a wide and delicate topic. As we saw, many authors and researchers have worked about the language-culture binominal.

All the theories emerged on this relationship during the years are taken from several perspectives but it appears one certain truth. Language and culture are two inseparable and indissoluble elements. We know that a language is the expression of a particular culture and only that language best expresses that culture.

Translate this complex concept in language education is not simple. Teaching foreign languages in school means to develop communicative competence, which is composed of many elements such as the linguistic and more important, the intercultural communicative competence.

Nowadays in the complex society, one of the main objectives of the school system is to keep connection with the university and research world. This cooperation allows teachers to improve their competence and researchers can have direct feedback from the school to improve and develop other possible changes in teaching and learning.

Teachers and researches are not the only figures belonging to the learning process. As we did in chapter three, teachers should enable students to express their point of view. Through the study, we notice that the learner's perspective is similar to one of the teachers in some particular aspects. It emerged that culture teaching is not mixed with the acquisition of linguistic competence during classes activities so it does not respect the main assumption about the language-culture binominal. Thanks to the survey, we confirm the need to add foreign language classes in the weekly school timetable. Change the traditional didactics into an active teaching and learning style requires more classes than the few foreign language lessons students have now. This kind of didactics will allow teachers to plan and create different activities in which the interaction ability and culture aspects are always present and protagonists. Developing culture aspects in language classes can change the traditional teaching and learning moving through an intercultural vision of the educational path in foreign languages. Teachers can lean on the didactics techniques and activities proposed by the studies done during the years without forgetting the student's opinion about the didactics intervention.

The Erikson Expert Teachers project guide us to develop and improve our competence according to lifelong logic. According to this document, teachers must monitor and control both the students learning process and their way of teaching. This confirms the important

practice to give students feedback about their learning but at the same time consider the feedback given by pupils.

Teachers and students are not the only figures that operate in and around the school. Create and increase multiple relationships allow teachers to have a multiple perspective vision about their teaching process. Teamwork and cooperation enable teachers and school to move towards a unique direction and they must go towards the intercultural approach. Having an intercultural view is the first step to develop with students the intercultural communicative competence. In this way, culture and linguistics aspects can be mixed and face together during classes. Use language as a tool to express a culture follows the initial assumption according to which a language is the best expression of one particular culture.

In a globalized and intercultural world, we cannot teach a foreign language as something disconnected to the culture and all the competencies, which allow us to have successful communication with people over the world.

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ATTACHMENTS

Teacher's questionnaire

1. Che lingua insegna?

Inglese

Francese

Spagnolo

Altro:

Più di una lingua, quali?

2. Quante sono le ore di lingua nell'orario settimanale in ogni classe?

2

3

4

Più di 4

3. Quali sono le attività più svolte? Quali abilità cerca di sviluppare maggiormente nei ragazzi?

Grammatica e lessico

Comprensione scritta

Comprensione orale

Produzione scritta

Produzione orale

4. Le attività di cultura e civiltà in quali di questi aspetti della lingua le inserisce?

Grammatica e lessico

Comprensione scritta

Comprensione orale

Produzione scritta

Produzione orale

5. Quali sono le attività specifiche che svolge maggiormente con ragazzi perché scoprano la cultura della lingua studiata?
- Slang e modi di dire
 - Testi e approfondimenti proposti dal libro
 - Utilizzo di materiale autentico (testi di canzoni, articoli di giornale, libri, poesie, ecc.)
 - Utilizzo di materiale attraverso le tecnologie (video, film, consultazione materiale, ricerche ecc.)
 - Attività con studenti stranieri
 - Attività di approfondimento su aspetti culturali
 - Attività interdisciplinari
 - Altro (indicare cosa):
6. Ritieni che il supporto fornito dai materiali didattici sia sufficiente per conoscere la cultura e sviluppare successivamente una competenza interculturale?
- Sì, i materiali didattici sono sufficientemente completi
 - Sì, i materiali sono completi, ma preferisco aggiungere qualcosa da altre fonti
 - No, non sono completi, è necessario e fondamentale aggiungere sempre altro materiale
7. In quale, delle sue classi, riesce a sviluppare maggiormente argomenti legati all'aspetto culturale?
- Classe prima
 - Classe seconda
 - Classe terza
8. Quanto tempo in classe dedica alla parte culturale dello studio della lingua?
- Non dedico tempo a queste attività
 - Meno di un'ora
 - 1 ora
 - 2 ore
 - 3 ore
 - Più di 3 ore

9. Quali sono le attività svolte al di fuori della scuola?

Attività con studenti di altre scuole del territorio

Attività interdisciplinari con insegnanti di altre scuole del territorio

Attività con studenti di scuole all'estero (es: scambi culturali)

Attività con studenti stranieri presenti nel territorio o nella scuola stessa

Attività con enti o associazioni del territorio

Attività attraverso enti o associazioni all'estero

Altro:

10. Quando svolge delle attività relative all'ambito culturale ottiene un feedback positivo da parte dei ragazzi?

Sì, sono molto interessati agli argomenti proposti

Sì, sono interessati agli argomenti aggiungendo anche propri interventi e proposte dimostrandosi non solo interessanti, ma anche appassionati e curiosi

Feedback neutro, non dimostrano interesse e nemmeno disinteresse, quasi fossero indifferenti

No, si dimostrano disinteressati alle attività proposte dall'insegnante e danno un feedback negativo

11. Quali sono secondo lei, le attività da fare, cambiare e i miglioramenti da attuare per creare di intraprendere un percorso di lingua e cultura e sviluppare così una competenza interculturale?

Student's questionnaire

1. Classe frequentata

1°

2°

3°

2. Et :

3. Lingue studiate

Inglese e francese

Inglese e spagnolo

Altre:

4. Quante sono le ore di lingua settimanali?

2

3

4

Pi  di 4

5. Facendo una media, durante l'anno, quali sono stati le parti di lingua affrontate maggiormente durante le lezioni? (Massimo 2 risposte)

Lessico e grammatica

Comprensione di testi scritti

Comprensione di testi orali (video, ascolto, testi di canzoni, ecc.)

Produzione testi scritti

Produzione testi orali (esposizioni in classe, interrogazioni ecc.)

6. Quante ore dedicate durante la settimana ad argomenti di cultura e civilt  del paese della lingua studiata?

Non facciamo mai cultura

Meno di un'ora

1 ora

Più di un'ora

2 ore

3 ore

Più di 3 ore

7. In quali attività, di quelle indicate sopra, sono inserite le attività di cultura?

Lessico e grammatica (slang della lingua, modi di dire, abbreviazioni ecc.)

Comprensione testi scritti

Comprensione testi orali (video, ascolto, canzoni, giornali ecc.)

Produzione testi scritti

Produzione testi orali (esposizione relative alla lingua e al paese studiato, avori in classe ecc.)

8. Siete mai stati in contatto con persone che parlano la lingua che studiate a scuola?

Sì

No

9. Se hai risposto sì, in quale occasione hai avuto modo di entrare in contatto con persone che parlano la lingua che studi?

Attraverso attività organizzate dalla scuola (Indica quali attività hai fatto)

Attraverso la mia famiglia (indica cosa hai fatto)

Attraverso amici (indica cosa hai fatto)

10. Ti piacerebbe fare più attività relative alla cultura del paese della lingua che studi o le attività che fate sono sufficienti per scoprire la cultura del paese e della lingua?

Mi piacerebbe fare molto di più

Mi piacerebbe fare di più

Le attività fatte sono sufficienti

Le attività fatte sono troppo, vorrei farne meno e affrontare altre cose

11. Cosa ti piacerebbe fare con la scuola per conoscere ancora di più la cultura e il paese delle lingue che state studiando?

Teacher's questionnaire

	1			2				3					4					5								6			7			8					
	a	b	c	a	b	c	d	a	b	c	d	e	a	b	c	d	e	a	b	c	d	e	f	g	h	a	b	c	a	b	c	a	b	c	d	e	f
QUEST. 1	1				1			1	1			1		1			1		1	1	1		1	1			1		1		1			1			
QUEST. 2			1	1				1	1	1	1	1		1	1		1	1		1	1		1			1								1			
QUEST. 3	1				1			1	1	1	1	1	1	1	1	1	1	1		1	1		1	1				1			1			1			
QUEST. 4			1	1					1	1		1		1	1				1				1	1			1				1			1 (al mese)			
QUEST. 5	1				1			1	1	1	1	1		1					1	1	1		1	1			1		1	1	1			1 (minimo)			
QUEST. 6		1		1				1						1					1	1	1		1					1			1			1			
		</																																			

CAMBIAMENTI E MIGLIORAMENTI

Aumentare le ore curricolari di LS, lavorare per laboratori/progetti teatrali

Confronti e contatti con persone madrelingua, inglese come lingua franca. Contatti per sviluppare la conoscenza di persone diverse.

Sarebbe necessario incrementare moltissimo la produzione/interazione orale, ma finché è necessario prepararli per una produzione scritta per l'esame di stato non si può evitare lo studio (anche mnemonico) della grammatica che inevitabilmente porta via tanto tempo a scapito dell'oralità.

Aumentare il numero di ore di lingua anche quelle di lettorato

Dare più spazio e dotare le scuole di tecnologie atte a potenziare l'apprendimento multicompetenziale delle lingue (parlato, ascolto) e ad un contatto autentico con la lingua e la cultura del paese

Student's questionnaire
First Year

	1			3			4				5					6							
	a	b	c	a	b	c	a	b	c	d	a	b	c	d	e	a	b	c	d	e	f	g	
QUEST. 1	1				1					1	1		1							1			
QUEST. 2	1				1					1	1	1											
QUEST. 3	1				1					1	1												
QUEST. 4	1				1					1													
QUEST. 5	1				1					1				1	1								
QUEST. 6	1				1					1					1								
QUEST. 7	1				1					1	1												
QUEST. 8	1				1					1													
QUEST. 9	1				1					1	1												1
QUEST. 10	1				1					1										1			
QUEST. 11	1				1					1													
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QUEST. 13	1				1					1										1			
QUEST. 14	1				1					1					1								
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QUEST. 18	1				1					1					1								
QUEST. 19	1				1					1				1						1			
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QUEST.109	1			1				1				1							
QUEST.110	1			1				1				1							
QUEST.111	1			1				1				1							

QUEST.112	1			1				1				1										
QUEST.113	1			1				1				1	1									
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QUEST.118	1			1				1				1		1								
QUEST.119	1			1				1														
QUEST.120	1			1				1														
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7					8		9				10			
a	b	c	d	e	a	b	a	b	c		a	b	c	d
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	1				1			1	1					1
1	1	1			1		1							

Rugbista che ha raccontato la sua storia
 Con la mia migliore amica, attività di memoria
 Con le lettrici

Con il giocatore di rugby
 Abbiamo parlato
 Lettorato inglese
 Lettorato inglese

Lettorato e rugbista, ristorante dei miei cugini
 Rugbista gallese
 Lettorato inglese

Lettorato inglese
 Viaggi in crociera durante l'estate

1				1			1		Lettrice di inglese e abbiamo amici stranieri	1			
	1	1		1			1	1	Sono andato a incontrare amici	1			
	1	1		1					Lettorato inglese		1		
1	1	1		1			1		Rugbista gallese			1	
1	1	1		1			1				1		
	1			1				1	Abbiamo parlato e giocato			1	
1				1					Lettorato inglese	1			
1		1		1			1		Lettorato, madrelingua inglese	1			
	1			1			1		Ho aiutato una turista in spagnolo	1			
	1	1		1				1	Rugbista gallese		1		
		1		1			1		In spagna con un mio amico dialogato in inglese			1	
1		1		1				1	con un bambino francese		1		
	1	1		1				1	Viaggi			1	
	1	1		1				1	Viaggio			1	
1	1	1		1			1		Lettorato inglese	1			
	1			1				1				1	
					1				Viaggi all'estero	1			
	1	1		1				1	Cugini di mia mamma matrimonio con spagnoli		1		
	1	1		1				1			1		
				1						1			
	1	1			1				Amici di mia mamma		1		
	1	1		1				1	Una vacanza in spagna	1			
	1	1		1				1	Amici francesi		1		
	1			1							1		
					1				Lettorato inglese		1		
	1			1			1		Amici in Inghilterra			1	
	1	1		1					Corsi ulteriori di lingua, incontro con una		1		
	1	1		1				1	ragazza inglese		1		
	1	1		1				1	Viaggi	1			

	1	1		1			1		Parlato con persone straniere in campeggio		1			
	1	1					1				1			
	1						1		Abbiamo parlato in inglese per chiedere informazioni		1			
	1	1					1				1			
	1	1						1			1			
		1					1				1			
	1	1						1	In vacanza			1		
1	1						1				1			
1							1		In classe		1			
	1							1					1	
		1					1		Lettorato inglese		1			
		1					1				1			
1							1	1	Lettorato inglese		1			
1								1			1			
	1						1					1		
1							1		Lettorato inglese		1			
		1					1		Mia zia e mia cugina sono inglesi		1			
1							1	1	Parlo inglese con mio padre e con quelli che giocano ai videogiochi			1		
		1					1	1	Lettorato inglese, parlo con gli zii		1			
	1						1		Ripasso con giochi			1		
1							1		Lessico in classe	1				
		1					1		Lettorato inglese		1			
1							1		Lettorato inglese			1		
1								1				1		
1							1		Lettorato inglese			1		
	1							1				1		
1							1		In classe		1			
	1	1					1		Viaggio in spagna e in Inghilterra		1			

	1				1					Viaggio a Londra		1			
1	1					1						1			
	1	1			1					Gita	1				
1	1				1			1		Amici di famiglia francesi e cugini inglesi			1		
1	1				1			1		In classe			1		
	1				1			1			1				
		1			1			1	1	In classe		1			
	1				1			1		Lettorato inglese			1		
1	1				1			1		Amica di famiglia straniera, ho telefonato con la		1			
	1				1				1	mamma		1			
	1	1			1				1	Zio di origine francese mi aiuta a parlare	1				
	1	1			1				1			1			
	1	1			1				1	Ho parlato con mia cugina che abita in America		1			
	1				1				1	Parenti in Francia			1		
	1				1					Ci siamo conosciuti in spiaggia			1		
	1	1			1			1		Lettorato inglese			1		
		1	1		1					Ho conosciuto una bambina francese			1		
1	1				1				1	Zii che parlano bene il francese			1		
1		1			1				1	Zii francesi			1		
48	74	58	7	14	110	10	56	44	18		28	54	34	3	

DOMANDA 11
Mi piacerebbe fare una gita in spagna a Barcellona e in Inghilterra Londra per conoscere meglio la loro cultura
Gita con la scuola
Fare delle gite per ascoltare il loro lessico/modo di parlare dal vivo
Andare in vacanza in Inghilterra o spagna o fare lo scambio culturale
Spagnolo-andare in spagna per parecchio tempo (1 mese), inglese-più ore con la lettrice
Visitare Barcellona
Viaggiare
Viaggi studio o far venire a scuola qualche ragazzo inglese o spagnolo
Fare gite nel paese in cui si parla la lingua, guardare più video riferiti all'argomento trattato perché io e altri in questi due modi impariamo meglio
Andare a Madrid e in Irlanda
Avere un ragazzo/a spagnolo per imparare cose nuove e parlare assieme
Fare un piccolo viaggio in Gran Bretagna o in Spagna. Fare più ore sulla cultura delle persone che parlano la lingua che studiamo
Andare in spagna
Qui a Scaltenigo c'è un ristorante che si chiama Paella ed è gestito da spagnoli. Mi piacerebbe andare con la mia classe per parlare e ordinare in spagnolo
Andare a Londra o Barcellona o altre città inglesi o spagnole
Una lettrice di spagnolo, laboratori sulle tradizioni del paese e film in lingua
Gite
Aggiungere qualche ora di inglese
Gita in spagna o Inghilterra. Parlare e confrontarsi con inglesi
Farei molti viaggi in giro per il mondo e aumenterei le ore di lezione di inglese e spagnolo
Vorrei fare dei power point o approfondimenti sulla lingua e sui modi di fare di quella cultura
Gita spagna o Londra
Mi piacerebbe avere una lettrice spagnola o avere un progetto che prevede una scambio di lettere o video chat con persone straniere
Avere in classe un nuovo alunno/a inglese o spagnolo che possa spiegarci meglio il suo territorio e la sua cultura
Fare un viaggio
Gite
Andare all'estero
Andare in spagna e in Inghilterra

Un piccolo viaggio
Viaggi all'estero
Organizzare uscite all'estero con la scuola
Gite
Scambio culturale con ragazzi inglesi
Fare un viaggio
Andare nei luoghi per studiare meglio
Viaggi e gite
Degli approfondimenti e un power point
Andare per un mese nel paese della lingua studiata per approfondirla, fare nuove amicizie e parlare molto di più in lingua
Andare nello stato in cui si parla la lingua studiata
Scambi culturali
Scambi culturali
Incontrare delle persone straniere per scoprire più cose
Andare nei paesi interessati e visitarli
Gita in Inghilterra
Gite o guardare film
Viaggio studio in Inghilterra e spagna
Vedere film e conosce e parlare con persone del luogo
Viaggi
Fare una gita di 2-3 giorni per conoscere e socializzare
Libro apposta per la cultura
Andare in spagna
Andare a Londra
Gite e film
Gita
Vorrei che venisse una persona madrelingua con qualche oggetto tipico
Attività culturali
GIOCARE A FORTNITE

Gita nei paesi delle lingue studiate
Fare attività lavorative
Laboratori
Fare un viaggio studio in estate nei paesi delle lingue studiate
Andare in gita in Inghilterra o spagna
Fare una gita per conoscere il paese
Viaggi studio
Fare dei viaggi in Inghilterra o spagna in modo da poter comunicare nella lingua locale e mangiare anche i cibi tradizionali
Viaggio in estate, studiare a gruppetti le cose delle città straniere
Gite e uscite, esperimenti, entrare in contatto con persone di lingua spagnola o inglese. Gita in Inghilterra, Londra
Andare in giro per i paesi in cui si parla la lingua studiata e conoscere la gente del posto
Spagnolo servirebbe 1 ora in più di lezione, inglese bellissimo ma impossibile fare una gita di una settimana in Inghilterra o spagna per approfondire e imparare meglio
Dedicare un po' di tempo solo alla cultura guardando video in cui si possono confrontare i vari paesi e le tradizioni o andare in gita
Fare delle uscite all'estero o fare attività e laboratori con persone che parlano altre lingue
Giochi che ci aiutino a parlare bene
Bisognerebbe proporre più gite anche più lontane come in spagna. O fare molti più lavori sulla cultura dei paesi
Fare una gita in spagna o a Londra
Far venire una persona spagnola o inglese in classe nostra una volta a settimana che ci insegnasse meglio le lingue già studiate
Riuscire a conoscere meglio la cultura del paese è interessante, sarebbe bello farlo di persona andando lì
Una gita in uno dei paesi delle lingue che stiamo studiando
Far venire anche la madrelingua spagnola, un viaggio in spagna
Viaggio in spagna, attività con i professori studiando meglio anche la geografia del paese, video
Gita
Dividere meglio il numero di ore in modo che ogni materia abbia lo stesso numero. Si può così studiare meglio e con più piacere
Viaggio in spagna o Inghilterra
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero

Viaggio all'estero
Viaggio all'estero
Laboratori o attività all'aperto
Guardare più video sui paesi delle lingue e fare più gite
Studiare molto di più
Gita in gran Bretagna
Viaggio all'estero
Gita
Gita
Viaggio all'estero
Viaggio all'estero
Gita
Viaggio all'estero, Francia
Laboratorio
Gita
Andare in Francia e Inghilterra
Andare in Francia e Inghilterra
Andare in Francia e Inghilterra
Vedere un film
Viaggio all'estero
Viaggio all'estero

QUEST. 148	1	1	1	1	1	1	1	1	1	1
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1	1	1			1					1	Viaggi			1	
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	1		1		1			1			Lettorato inglese		1		
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	1		1		1					1	Parenti all'estero, amici venezuelani		1		
	1				1				1				1		
	1				1				1		Indicazioni a turisti			1	
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1	1				1					1			Lettorato inglese		1		
		1			1						1				1		
1			1	1	1					1	1		Lettorato inglese		1		
	1				1					1			Teatro con la prof di inglese		1		
	1	1			1					1	1		Sono venuti in visita mia zia americana,		1		
	1				1					1	1		amici spagnoli	1			
	1	1			1					1		1			1		
	1				1						1		Le mia cugine vivono in spagna e parlo con		1		
	1				1					1			loro lo spagnolo		1		
	1			1	1					1			Lettorato inglese e sono stato in vacanza a		1		
		1			1					1			Londra			1	
1					1					1			Conversato in inglese con degli avversari		1		
1	1				1					1			stranieri nelle competizioni sportive			1	
1			1		1					1						1	
		1			1					1			Lettorato inglese, vacanze		1		
		1			1					1					1		
	1				1					1			Parenti in Inghilterra		1		
	1	1			1					1		1	Vacanza		1		
	1				1						1						
	1				1					1			Viaggio studio			1	
	1					1							Con un videogioco ho comunicato con		1		
	1				1					1			tedeschi e inglesi in inglese		1		
	1				1					1						1	
	1				1					1			Lettorato inglese			1	
	1				1					1			Lettorato inglese			1	
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1	1	1											Lettorato inglese		1		
						1							Lettorato inglese + teatro inglese	1			

1					1			1		Lettorato inglese, campo scuola a Dobbiaco			1
1	1				1			1		Lettorato inglese + teatro inglese, vacanza	1		
1	1	1		1	1			1		in spagna		1	
1					1		1			Lettorato inglese		1	
1					1		1			Lettorato inglese + teatro inglese, zio		1	
		1	1		1		1	1		spagnolo e cugini americani			1
		1			1				1	Amico spagnolo		1	
			1		1		1			Lettorato inglese		1	
			1		1			1		Lettorato inglese		1	
	1				1		1			Lettorato inglese + teatro inglese, amica		1	
				1	1		1			americana mi ha aiutato on le parole che		1	
1		1			1		1			non capivo		1	
1				1	1		1			Lettorato inglese + teatro inglese		1	
		1			1			1		Lettorato inglese		1	
	1				1		1			Lettorato inglese + teatro inglese		1	
1	1				1			1		Lettorato inglese + teatro inglese			1
	1				1			1		Lettorato inglese, amica di famiglia		1	
	1				1		1			americana		1	
	1					1				Lettorato inglese + teatro inglese		1	
1		1			1				1	Lettorato inglese	1		
	1					1				Lettorato inglese	1		
1						1				Amici inglesi e spagnoli		1	
				1	1			1		Lettorato inglese + spettacolo inglese,		1	
			1		1		1			amica di mia mamma è canadese	1		
1					1			1		Lettorato inglese + teatro inglese			1
1					1		1			Lettorato inglese + cugina lavora in America		1	
				1	1			1		Lettorato inglese + zia spesso lavora per	1		
1					1		1	1		progetti stranieri		1	
1					1		1	1		Lettorato inglese + teatro inglese + mamma			1
							1			ha amici inglesi, lei molto brava	1		

1					1		1			Lettorato inglese + teatro inglese		1		
1					1		1			Lettorato inglese		1		
1					1		1			Amici dall'Inghilterra			1	
1					1		1			Lettorato inglese		1		
	1				1		1			Lettorato inglese	1			
	1	1			1			1	1			1		
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		1			1				1	Lettorato inglese + stage di danza		1		
		1			1		1		1	insegnanti internazionali inglesi e francesi		1		
1			1		1			1		Lettorato inglese + matrimonio fratello	1			
1					1			1	1	invitati inglesi e francesi		1		
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1						1				Lettorato inglese		1		
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1		1			1			1	1	Lettorato inglese		1		
51	59	28	13	9	97	11	61	31	18				1	
											17	64	27	1

Ricerche e qualche viaggio organizzato in spagna o Inghilterra
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero o gita
Approfondire lo spagnolo, cultura e viaggio in spagna
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Gita in luoghi famosi
Viaggio all'estero per comunicare con altre persone straniere
Viaggio all'estero
Amici di penna con scuole straniere
Fare più lavori al computer
Viaggio all'estero
Viaggio all'estero
Fare dei giochi con le lingue
Gita
Viaggio all'estero
Viaggio studio
Viaggio all'estero + studio anche cinese
Mi piacerebbe avere anche la lettrice di spagnolo
Studiare di più le tradizioni, cibi e geografia del paese della lingua
Viaggio di istruzione per parlare la lingua e usare le nostre conoscenze, a scuola non mettiamo in pratica, studiamo e basta
Viaggio all'estero
Scambio culturale
Imparare e approfondire le culture di tutti i paesi che parlano inglese o spagnolo
Viaggio all'estero

Viaggi all'estero per sfruttare le lingue parlate
Lettrice di spagnolo
Viaggio all'estero
Viaggio all'estero
Gita magari all'estero
Viaggio all'estero
Approfondire certe cose e imparare e conoscere tradizioni e caratteristiche delle lingue studiate
Viaggio all'estero
Incontri con persone diversi o gite all'estero
Viaggio all'estero
Viaggio all'estero
Lettrice di spagnolo
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Più ore di spagnolo
Leggere più testi, più ore di lettorato magari più incentrato sulla cultura e non solo lingua
Vedere più video
Viaggio all'estero
Viaggio in spagna o inghilterra
Studiare i modi di dire e tradurre le canzoni
Viaggio all'estero
Viaggio all'estero
Fare degli spettacoli e dei laboratori per conoscere nuovi termini e divertirci nello stesso tempo, studiando e imparando
Aggiungere più ore di lingua e cultura
Viaggio all'estero
Stare più a contatto con le persone della lingua che si studia, viaggio all'estero
Guardare dei video di cultura e non solo il libro
Viaggio in spagna o Inghilterra

Viaggio all'estero
Guardare dei video dove le persone trasmettono la loro cultura
Gite
Film in lingua originale
Viaggio all'estero e guardare film in lingua
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Avere un amico di penna
Viaggio a Londra
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Dialogare con persone
Viaggio all'estero per vivere e toccare con mano la lingua e il paese, Francia
Viaggio all'estero
Organizzare e svolgere attività con insegnanti madrelingua, laboratori e teatro con madrelingua
Studiare anche altre lingue
Più ore di lezione , viaggio all'estero
Tante gite
Gita
Gita
Viaggio all'estero
Gita in Francia 1 settimana
Viaggio all'estero

Studiare il cibo e lo sport del paese

Viaggio all'estero

Viaggio all'estero

Scambio culturale

Third Year

QUEST. 229		1		1			1		1				1						
QUEST. 230		1		1			1		1							1			
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QUEST. 334		1		1			1					1	1				1	

	1					1				Vacanza	1				
1						1								1	
	1					1		1		Lettorato inglese		1			
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	1					1		1		Lettorato inglese		1			
1						1		1		Teatro con la prof di inglese		1			
	1		1			1		1		Sono venuti in visita mia zia americana, amici spagnoli	1				
	1						1					1			
	1		1			1		1		Le mia cugine vivono in spagna e parlo con loro lo spagnolo		1			
	1					1		1	1	Lettorato inglese e sono stato in vacanza a Londra		1			
	1						1			Conversato in inglese con degli avversari stranieri nelle competizioni sportive				1	
	1		1			1			1					1	
	1						1			Lettorato inglese, vacanze		1			
	1						1			Parenti in Inghilterra				1	
			1			1		1		Vacanza		1			
	1					1		1						1	
	1					1		1		Viaggio studio		1			
	1					1		1	1	Con un videogioco ho comunicato con		1			
	1					1		1				1			

1					1				1	tedeschi e inglesi in inglese			1	
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1					1				1	Lettorato inglese + teatro inglese	1			
	1	1			1				1	Lettorato inglese, campo scuola a Dobbiaco			1	
	1				1				1	Lettorato inglese + teatro inglese, vacanza	1			
1		1			1				1	in spagna			1	
	1				1				1	Lettorato inglese		1		
	1				1			1	1	Lettorato inglese + teatro inglese, zio		1		
	1				1				1	spagnolo e cugini americani			1	
	1				1				1	Amico spagnolo		1		
	1				1				1	Lettorato inglese		1		
	1				1				1	Lettorato inglese		1		
	1				1				1	Lettorato inglese + teatro inglese, amica		1		
			1		1				1	americana mi ha aiutato on le parole che		1		
	1	1			1				1	non capivo		1		
	1				1				1	Lettorato inglese + teatro inglese		1		
	1				1				1	Lettorato inglese		1		
				1	1				1	Lettorato inglese + teatro inglese		1		
	1				1				1	Lettorato inglese + teatro inglese			1	
	1	1		1	1				1	Lettorato inglese, amica di famiglia		1		
	1				1				1	americana		1		
1	1				1				1	Lettorato inglese + teatro inglese		1		
1					1				1	Lettorato inglese	1			
	1				1				1	Lettorato inglese	1			
	1				1				1	Amici inglesi e spagnoli		1		
	1				1			1	1	Lettorato inglese + spettacolo inglese,	1			

	1	1	1	1			1	1		amica di mia mamma è canadese			1			
	1						1	1		Lettorato inglese + teatro inglese		1				
	1						1			Lettorato inglese + cugina lavora in America	1					
	1						1			Lettorato inglese + zia spesso lavora per progetti stranieri		1				
		1					1		1	Lettorato inglese + teatro inglese + mamma ha amici inglesi, lei molto brava			1			
	1						1			Lettorato inglese + teatro inglese		1				
	1	1					1			Lettorato inglese			1			
	1							1		Amici dall'Inghilterra				1		
1	1						1			Lettorato inglese		1				
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	1						1		1	Lettorato inglese			1			
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	1						1		1	Vacanze			1			
	1						1							1		
	1						1			Lettorato inglese + stage di danza insegnanti internazionali inglesi e francesi		1				
	1						1		1	Lettorato inglese + matrimonio fratello invitati inglesi e francesi	1					
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16	82	14	9	9		93	16						17	64	27	1

Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Scambio culturale
Più attività
Conoscere altri ragazzi andando nei paesi del mondo con loro
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Andare a Londra
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Scambio culturale
Scambio culturale
Viaggio all'estero
Viaggio studio
Viaggio all'estero
Viaggio studio
Viaggio all'estero
Viaggio all'estero
Guardare e ascoltare più video, fare dei lavori di gruppo a scuola
Scambio culturale

Madrelingua di un altro paese che ci parlino del paese non solo grammatica
Più attività con la madrelingua
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Più ore con la madrelingua
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero e incontri con madrelingua
Viaggio all'estero
Viaggio all'estero
Gite
Gite
Gite
Viaggio all'estero
Viaggio all'estero
Gite
Viaggio all'estero per imparare la cultura e la pronuncia della lingua
Viaggio all'estero
Gite
Conoscere persone che parlano la lingua studiata e che ci raccontino le loro esperienze
Guardare video e studiare l'attualità
Gite e incontri
Viaggio studio
Andare in spagna come la gita che faremo in Inghilterra
Viaggio all'estero
Gita in Inghilterra

Corrispondenza scritta con un ragazzo/a spagnolo o inglese
Viaggio all'estero
Viaggio all'estero
Una giornata in cui si parla solo inglese e/o spagnolo
Attività teatrali, guardare film e filmati e conoscere più persone straniere
Lezioni in cui si parla solo inglese/spagnolo o invitando persone inglesi o spagnole
Gite o teatro
Vacanza studio + avere un amico di penna
Viaggio all'estero
Viaggio all'estero
Studiare le persone importanti del paese, tradizioni
Viaggio all'estero
Studiare non solo la capitale, ma tutto il territorio e le culture che ci sono all'interno del paese
Scambi interculturali
Scambi interculturali
Viaggio all'estero + film
Viaggio all'estero
Laboratori
Andare a vivere o lavorare all'estero
Vacanza studio, avere più ore con la lettrice
Incontri
Testi nuovi con argomenti che riguardano il modo di vivere e le festività dei paesi
Viaggio all'estero
Parlare con una persona madrelingua inglese
Più lezioni con la madrelingua
Più cultura
Più lezioni con la madrelingua e madre lingua per la seconda lingua
Più attività
Incontri con ragazzi stranieri + lettere in lingua e avere un amico di penna adolescente

Viaggio all'estero
Cartelloni riguardanti il territorio del paese
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero
Vacanza studio
Viaggio all'estero, + attività a scuola
Conoscere e stare in contatto con persone di quel paese e avere corrispondenze con loro (lettere o mail)
Gite
Viaggio all'estero
Viaggio all'estero
Viaggio all'estero

Reading keys

Viaggio all'estero
Incontri con persone + amico di penna
Laboratori e film
Più ore di lezione, madrelingua seconda lingua
Scambi culturali
Studio cultura, geografia e tradizioni
Altre attività