TRABAJO DE FIN DE GRADO

«Multiculturalism and interculturality in CLIL»

Autor: Mª Carmen Millán Salgueiro
Tutor: Francisco Rubio Cuenca

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Facultad de Filosofía y Letras
Universidad de Cádiz
Interculturality & Multiculturalism in CLIL | Carmen Millán Salgueiro

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ABSTRACT. The following project is focused on the study of how interculturality and multiculturalism are treated, more specifically in bilingual education programs, more specifically CLIL. The purpose of this work is to learn how different cultures are approached and learnt about through the use of a foreign language in the classroom – which is, in this case, English – as well as taking into account the manner in which different competences are reinforced and/or developed thanks to its use.

To carry out the study, first, we have based the work on a database consisting of the results from various surveys done to students of secondary education in Cádiz, as well as personal interviews directed at teachers. Secondly, activities belonging to proposals of lesson plans made by teachers included in the Junta de Andalucía have been taken as a source of analysis, by taking a look at the same school grades previously surveyed.

This study has allowed us to arrive to the conclusion that we initially expected, such as the matter of cultural identity in a bilingual classroom, interculturality, the relationship between the linguistic code and cultural one, and whether being bilingual automatically means to be bicultural.

Keywords: bilingual education, CLIL, interculturality, multiculturalism, British culture, cultural identity, competences.

RESUMEN. El presente trabajo se centra en el estudio del tratamiento de la interculturalidad y la multiculturalidad en la educación bilingue, más específicamente en el enfoque metodológico conocido como AICLE. El fin de este proyecto es conocer cómo se tratan y estudian las distintas culturas por medio del uso de una lengua extranjera en el aula (en este caso inglés), al igual que las competencias que fomentan y se desarrollan mediante su uso.

 Esto se ha llevado a cabo a través de, en primer lugar, un estudio basado en unas encuestas destinadas (y completadas) por alumnos de E.S.O., al igual que entrevistas personales dirigidas al cuerpo docente. En segundo lugar, se ha tomado como punto de análisis las actividades incluidas en las secuencias didácticas propuestas para el programa AICLE por la Junta de Andalucía para los mismos cursos de educación secundaria previamente encuestados.
Los resultados llevan a concluir cuestiones debatibles, como saber si ser bilingüe se puede equiparar con ser bicultural, el tratamiento de la interculturalidad, la relación lingüística y cultural, y la identidad cultural del individuo inscrito en AICLE.

**Palabras clave:** educación bilingüe, AICLE, interculturalidad, multiculturalidad, cultura británica, identidad cultural, competencias.
I. Introduction

Spain has been proven to be one of the countries with the least amount of knowledge regarding other languages in Europe, according to a study carried out by the European Commission. In it, it showed whether a citizen would be able to have a conversation in a foreign language (European Commission, 2012). Only 12% of the Spanish population claimed to be able to follow a piece of news heard on the radio, which is considerably significant. This could be caused, in part, by the position of the Spanish language, which ranks second in the world to contain the greatest number of native speakers (European Commission, 2006). However, it is widely known that English as a language has increased its role and relevance nowadays, establishing itself as the main language for international communication. Considered the ‘most useful’ language to learn (67% of Europeans, out of which 82% of Spaniards voted English as most practical), this has influenced the Spanish education system by introducing bilingual education programs all throughout Spain. (European Commission, 2006)

The increasing importance of intercultural relations has developed into the creation of bilingual programs such as CLIL, Content and Language Integrated Learning, where acquiring and studying a language is not as important as being able to communicate in it, thus building relevant communicative and social competences.

Teaching a second language in schools has been carried out for numerous decades, yet CLIL brings a new approach in language learning, by which an individual is to be exposed to a second language (in this case, English) and to learn to communicate in it through the study of subject content.

The aim of this project is to find how interculturality and multiculturalism are managed in implemented CLIL programs in Spain, how these are treated within the academic context of the use of a foreign language. This has been carried out through various means, including a data base built from numerous surveys given to students of secondary education, and the study of lesson plans suggested for the CLIL classroom.
II. Interculturality vs multiculturalism

Before developing the ideas in this project, it is best to have multiple definitions from which we can draw a clear idea of the term. This will help the reader understand the different ideas I will be referring to in the future. To start off, it is important not to confuse the term multiculturalism with interculturality.

*Multiculturalism* is defined by Rosado (1996) as a system of beliefs which preaches recognition, inclusion and tolerance of the different cultures in an empowering way. As a former professor of sociology in Germany, Heckmann (1993) regards it as:

“... tolerance toward others; as friendly and supportive behavior toward immigrants; as a liberal and democratic attitude which is based (among other things) on learning from the errors and fatal consequences of nationalism, chauvinism, and ethnic intolerance.”

He highlights the importance of this theory as a behavior or personal attitude towards others, categorized as immigrants. Multiculturalism, however, should not be strictly used to refer to ethnic minorities, as said by Rincón Verdera et al (2010):

“...la atención a la diversidad multicultural no debe relacionarse, única y exclusivamente, con minorías o culturas diferentes con el objeto de compensar sus deficiencias, aunque, evidentemente, estos aspectos deben incluirse necesariamente”¹ (Verdera, 2010: 10)

Lastly, we can look at a third definition by Sforza (2006):

“*Multiculturalism is a political strategy for managing interethnic relations, based on the value and respect of differences in customs, culture, religion or ethnicity. [...] At that time (1960s), problems of ‘difference’ started to emerge in western societies, further propelled by the rejection in the late sixties of traditional culture and consequences of decolonisation. The escalating phenomena of migration and globalisation put an end to the culture of the unique in favour of a real culture of differences.”* (Sforza, 2006)

Here she identifies multiculturalism as a basis for tolerance while celebrating the differences among cultures enriched by migration, or one whole culture full of small variations in it.

¹ Student multicultural diversity should not be associated, singularly and exclusively, with different minorities or cultures with the view of making up for their deficiencies, although it is evident that these aspects must be necessarily included.
Some of these definitions may be over twenty years old, but it only demonstrates how the term has remained universal and unchanged as to what it fundamentally means. What all these definitions have in common is that multiculturalism is a positive attitude towards varying cultures and religions in one environment, by which we include the Other or at least acknowledge the presence of their culture. This can either lead to two positions: seeing multiculturalism as an enriching exchange of diversity into a whole unit, or as a term to describe a dominating society where minorities are acknowledged, yet divided from the nation. These are clashing opinions, where one view sees multiculturalism as positive, whereas the other regards it as negative for the previously given reasons.

In the second place, there is another term which is yet to be clarified: interculturality. University professor Zimmermann (1997) gives a much more detailed definition of the term:

“Interculturalidad [...] tiene como objetivo en antropología, sociología y sociolingüística, analizar lo que pasa cuando se encuentran o enfrentan dos o más grupos étnicos y/o culturales. [...] se suelen destacar aquellos [...] procesos abiertamente discriminadores o de malentendidos interculturales, que se producen sin la voluntad de los interactuantes y que conducen a situaciones conflictivas. [...] Sin embargo, no hay que olvidar que en el mundo existen también encuentros interétnicos e interculturales que no son conflictivos, sino enriquecedores para ambas partes.”\(^2\) (Zimmerman, 1997: 117)

This one entry for the term focuses on the relations between several groups of either different cultures or ethnicities which may or may not be conflictive. On the other hand, The United Nations of Educational, Scientific and Cultural Organization, known as UNESCO, defines interculturality as the following:

“Interculturality is a dynamic concept and refers to evolving relations between cultural groups. It has been defined as “the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect.” Interculturality presupposes multiculturalism and results from ‘intercultural’ exchange and dialogue on the local, regional, national or international level.” (“UNESCO Guidelines on Intercultural Education”, n.d.)

In this case equality is put forward for its importance in these relations of individuals belonging to different cultural backgrounds. Daniel Coste et al (2009) discuss the following:

\(^2\) Interculturalism [...] has as its goal in anthropology, sociology and sociolinguistics to analyze what happens when two or more ethnic and/or cultural groups meet. [...] it is usual to highlight [...] processes which are clearly discriminatory and which lead to conflictive situations. [...] However, one must not forget that there are interethnic and intercultural encounters in the world which are not conflictive, but enriching for both parties.
“...the intercultural concept operates sometimes in the mode of "two" (relations between two cultures or existence of a mixed culture, or appearance of a stage in-between), and sometimes in the "more than two" mode (interception, interpenetration, interference or inter-construction and inter-definition of several cultures). It is stressed, however, that most usages of inter in the field of teaching and learning languages and cultures seem to refer to actors, learners and communicators and to the competence they possess or must acquire.” (Coste, 2009: 10)

Lastly, this definition is contrasted to the two previous ones by specifically narrowing down to interculturality in the academic environment. What Coste (2009) argues is this term, which is not limited to the relations among cultures, but talked of almost as a qualification.

Definitions are useful to gain new knowledge and perceptions, however, knowledge becomes practical when one employs it in the real world. Interculturality goes beyond its meaning because, in a given situation, it also builds intercultural competence. Barrett (2013) designates it as a combination of attitudes, skills and understanding which is highly beneficial for all human beings since it adds up to the creation of what he denotes as a ‘global citizen’.

An intercultural education is the tool which enables us to acquire a series of essential skills. These include learning to respect what we consider different to our own culture, and interacting with it, as well as establishing relationships based on the differing perspectives. Also, it allows us to shape our way of thinking about others, working towards tolerance and against discrimination and prejudice. It promotes coexistence and prevents conflict from taking place.

The European Commission (2011) published a catalog which encompasses these new acquired skills, also known as the ‘eight key competences’ (for lifelong learning).

The first competence is communicating in one’s mother tongue, which coincides with the traditional four language skills, which are: listening, speaking, reading and writing. Through these an individual is able to both express and interpret information, as well as interact linguistically in different cultural contexts to their own.

The second competence is being able to communicate in foreign languages, which allows the person to access a new level of communication where they will need to mediate and reach intercultural understanding. Certainly, the four skills must be taken into account because communication depends on the level of proficiency of the individual.
The third competence is a mathematical one, which includes science and technology in itself. Using it allows one to solve problems in our daily lives through the application of mathematical thinking. Another of the acquired competences is digital competence; this one implies using communication and information technology in a critical way.

This next competence is called ‘learning to learn’, mainly consisting of self-organization. This includes having the ability to learn by one’s self, and knowing the methods which are most efficient to acquire knowledge, whether it is individually or in groups.

The sixth competence focuses on the civic and social competences, which are linked to social welfare. This competence involves interpersonal and intercultural relationships, and an understanding of customs, behaviors and conduct. In addition to the previous notions, one’s knowledge of equality and civil rights should work towards an agreeable way of life.

Another relevant competence is having a sense of entrepreneurship. An individual can contribute to social activity by seizing opportunities where they will acquire new skills and knowledge – it is the ability to transform creative ideas into actions in the real world.

Last but not least, the ultimate key competence is cultural awareness and expression, by which individuals appreciate the creativity of others’ through all types of media or form.

A multicultural and plurilingual educational experience is an investment for the future because students will be well prepared to develop and integrate in a different environment on an international level. It also works by easing international mobility and relations. As the European Commission states:

“Key competences are essential in a knowledge society and guarantee more flexibility in the labour force, allowing it to adapt more quickly to constant changes in an increasingly interconnected world. [...] EU countries should try to ensure that initial education and training offer all young people the means to develop the key competences to a level that equips them for adult and working life, thus also providing a basis for future learning” (European Commission, 2011)

Interculturality forms a substantial, needed part of education because these attitudes are not innate, but must be learnt.
3.1. Bilingualism y bilingual education

There is an endless number of studies regarding the benefits of bilingualism. Baker and Jones (1998) have included, among many others, a wide listing including its cultural benefits. For instance, the opportunity to experience two cultures, and thus two worlds including new traditions, customs, and ways to experience life in it, as well as the economic advantages due to the greater employability and ‘versatility’ of a bilingual individual. Regarding mental processes, it has been proven that bilingual children show an earlier cognitive development, to be more sensitive in communication and to decelerate the appearance of dementia (BBC Mundo, 2010). In addition, Baker and Jones (1998) speculate that bilingualism entails a higher cognitive effort – despite this, studies (Boaz Keysar, 2012) show that bilinguals tend to be, in return, less biased towards making decisions.

“Thinking in a second language has recently been shown to not only open up the brain to new languages, it actually makes bilinguals more sensitive and accepting of other cultures and dramatically reduces inbuilt biases and liberates them from limited thinking.” ("The Advantages of Bilingual Education in Daycares”, 2014)

With the forthcoming rise of globalization and the historic events from this past century, English has indisputably settled itself as a lingua franca world-wide. Therefore, the number of bilingual speakers is only increasing more and more every year. As so, the bilingual programs are rapidly being established in Spanish public schools, most notably since the year 2000 and it is currently still growing – first it was installed in the bigger cities, mainly in the ESO module; and as time has gone by it has spread, and keeps on doing so all throughout Spain as well as being included in public schools’ primary education. In some cases, bilingual education programs are even extended to Bachillerato too. In the case of Andalusia, bilingual education was first implemented in 2010, which makes it a recently installed approach (Aunión, 2013).
III. CLIL and bilingual education

In order to continue talking about CLIL, it is sensible to first make an introduction to what this approach consists of.

**Content and Language Integrated Learning (CLIL)**, also known as dual-focused education, is an educational context where students are initiated to an additional language (apart from their mother tongue) which is to be included in their curriculum. It is equivalent in Spanish to AICLE, a term which is short for *Aprendizaje Integrado de Contenidos y Lenguas Extranjeras*. We can pursue CLIL, for instance, by simply exposing the enrolled student to another language a few hours every week.

The structure of CLIL is based on a curriculum made up of what has been referred to as ‘the four ‘C’s’ and the three ‘A’s’ (Coyle, 1999). These ‘C’s’ stand for: **Content**; **Culture**; **Communication** and **Cognition**, while the A’s stand for A’s: **Analyze** (Language of Learning), **Add** (Language for Learning), and **Apply** (Language through Learning). This is well represented by a graphic:

![Coyle, Hood, Marsh (2010)](image)

As we can observe in figure 1.0, culture forms part of the core between the four main aspects. In CLIL, culture is included as a means which allows us to discover the connection between language and cultural identity.
The idea of CLIL is that two languages coexist in an educational scenario. The second (learnt) language should be used as a tool to communicate rather than a goal of study, resulting in plurilingualism: learners being able to switch from one language to another (also known as code-switching). This is part of the reason why bilingual education programs are often so attractive – it is because it breaks down the barrier of traditional education since it is more demanding but also more stimulating.

4.1. Types of bilingualism

Clarifying what bilingualism consists of is a hard task because the term can be quite ambiguous. Dictionaries are known to give clear and straightforward definitions, but even this term has multiple entries:

“bilingual

Adjective | bi·lin·gual | /bɪˈliŋɡwəl/ also -gyə-wə

1: having or expressed in two languages

2: using or able to use two languages especially with equal fluency” (Merriam-Webster)

The second entry requires the person to speak both languages with equal fluency (although this fluency is not specified), while another common position is that of authors like Bloomfield (1994), who argue the individual’s fluency must be mastery, at a native level:

“In the extreme case of foreign-language learning the speaker becomes so proficient as to be indistinguishable from the native speakers round him [...] In cases where this perfect foreign-language learning is not accompanied by loss of the native language, it results in bilingualism, native-like control of two languages” (Bloomfield, 1994: 55-56)

Baetens Beardsmore stated in 1982 that there is a list of categories of bilingual people. These categories are known as ‘stages’. Pousada (2008) extended the list and included more types, which fall on a continuum depending on the level of fluency of an individual. There are 5 main stages:
Incipient bilingualism consists of a mental schema made by the speaker, in order to prepare themselves to understand a new language. The mother tongue is taken as the point of reference to acquire new languages.

A receptive bilingual is able to understand a significant portion of the second language, yet has trouble reproducing speech or writing. This stage is considered a transitional stage.

Functional bilingualism is being able to communicate and perform code-switching in both languages in almost any situation without difficulties. At this stage, the speaker may be influenced by their first language, thus it is common to find language interferences, making it easy to guess the speaker’s mother tongue.

Balanced bilingualism, or an ‘equilingual’ speaker is one who has achieved to master both their mother tongue and a second language to the level of a native speaker, therefore the individual has minimal traces of their first language while communicating in the second.

The last level is that of ambilinguals, whose existence has been questioned frequently, or has been referred to as ‘extremely rare’. This is also called ‘perfect bilingualism’, where the speaker can perform code-switching without hesitation in any semantic field and without traces of their mother tongue.

In CLIL we would identify the bilingual stage or type, to aspire to that of a functional bilingual individual, as stated in the ‘Guía Informativa para Centros de Enseñanza Bilingüe’:
“Está claro que el alumnado usa más con carácter general la L2 o primera lengua extranjera para las destrezas escritas y de comprensión oral. Sin embargo, para no caer en un bilingüismo receptivo, no se pueden olvidar el resto de destrezas (la expresión y la interacción oral).”

(Junta de Andalucía, 2013)

When this is applied in practice, as we will see further on in this project, all of the interviewed teachers agreed that students have the most difficulty in expressing themselves orally through the second language. Mistakes are always made, yet it is balanced as positive for them to participate despite the difficulties. Therefore we could conclude that students in CLIL are inside a continuum between receptive bilingualism and functional bilingualism as a goal.

Elvira Barrios Espinosa et al (n.d.) comment how linguist Charles A. Ferguson argues there are three kinds of bilingual education systems – type one would be ‘transactional’ bilingualism, type two consists of a system of maintenance of the second language and type three is just a matter of the second language enrichment.

Transactional bilingualism has as its main goal to integrate the student in society as fast as possible through the acquisition of the dominant language in a community. The speaker may, as a consequence, lose knowledge of their native tongue.

The second type consists of working towards the maintenance of a minority language. Thus, the academic body (in this case, a school) promotes the use of both languages on an equal level so that the student is both a bilingual speaker as well as a bicultural individual.

The third type is approximate to what one would find in CLIL as part of a bilingual education program of language enrichment:

“Se desea por medio de ella desarrollar una competencia aceptable del alumno en una segunda lengua, que no es la mayoritaria en su contexto; el resultado sería un hablante bilingüe en el

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3 It is clear that the student body uses more in general terms, L2 or their first foreign language for writing and speaking skills. However, in order to avoid being cemented in a receptive bilingualism, the rest of skills cannot be forgotten (oral interaction and expression). (our own translation)
The more time and academic subjects dedicated to the additional language, the more fully immersed the student will be in the program, and therefore in the second language. Perhaps it would be more appropriate to talk about levels rather than about types, as one’s knowledge of language is never a case of black and white, but something which is studied and then acquired gradually. Thus, the difference between the levels could be somewhat ambiguous. Furthermore, Ferguson (as quoted by Barrios Espinosa, n.d.) does not appear to take into account any possible factors that could affect a variation of the types - such as the education that the teachers received themselves in the first place, or the mental capability of the students considering their age (a knowledge age-appropriateness).

Going back to the ‘types’ of bilingual educational systems, we find that in the case of Andalusian schools, CLIL is usually installed in public education as what Ferguson likes to consider the third of the three levels, language enrichment.

"La enseñanza bilingüe que se ofrece en nuestros centros educativos es una inmersión lingüística parcial (parte del currículo) y temprana (comienza en Educación Infantil). Se fomenta la diversidad lingüística a través del método natural de “baño de lengua” basado en la comunicación, la interacción y la priorización del código oral (tanto en la primera como en la segunda lengua). [...] Este nuevo currículo plasmará las capacidades del alumnado en relación con la reflexión sobre las lenguas, la familiarización con las culturas y el uso de la comunicación para la adquisición de contenidos. Siempre hemos de recordar que no se trata de meras traducciones de textos o ejercicios, sino de un auténtico uso de la L2 en contextos significativos. "5 (Junta de Andalucía, 2013)

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4 The purpose is to develop [through bilingual ‘enriching’ education] an acceptable competence for the student in a second language which is not dominant in its context – the result would be a bilingual speaker in the weak sense of the word, that is, a speaker who is able to communicate in the second language, even if the difference between the competence in each language is evident.

5 The kind of bilingual education offered in our education centers is a language immersion which is partial (part of the curriculum) and early (starting at preschool). Language diversity is promoted through the natural method of acquisition based on communication, interaction and prioritization of the oral code (in the first language as much as the second). [...] This new curriculum will embody the capacities of the student body in relation to the reflection about language, the familiarization with other cultures and the use of communication to acquire new content.
In this case, an example of CLIL in one of the surveyed schools was third year of secondary education: a week average of 3.6 hours a day of bilingual subjects, adding up to a total of 18 hours out of 30 in a week, which forms 60% of the total curriculum. However, it is important to note that the subjects are not taught entirely in the second language, thus the daily exposure is notably reduced.

The literature regarding the matter seems quite extensive, but we knew that visiting some local schools in the province would help to have a database that would bring the project much closer to the real world. Also, despite the fact that CLIL is relatively modern, this would confirm the theories and state how far they are from possible outdated documents.

IV. Methodology

Over the course of 3 weeks, we surveyed approximately 160 students belonging to three secondary school grades, from two different schools which had an available AICLE program. The schools are both located in the province of Cádiz, but are individually from separate districts (San Fernando and Chiclana). The surveys were also administered in collaboration for a similar research by a fellow mate for her final project. The research consisted of a series of surveys to be filled out by the pupils, and interviews for some of the secondary school staff. The surveys were handed out exclusively to those who were receiving bilingual education at the moment of the questionnaire. We were most interested in the first and fourth grade of this academic stage because it would allow us to receive information about the beginnings and the conclusion of secondary school studies in the CLIL program. An additional year would allow us to extract further materials about the general development of the student. Next are included information about the surveyed and the interviewees:

5.1. Student profiles

Chiclana:

- 1st grade of secondary school (one class group): 31 students out of which 11 were male, and 20 female. Age range between 12 and 14.

must always remember that it is not about mere translations of texts or exercises, but a true use of the second language in significant texts.
3rd grade of secondary school (two class groups):
- Group ‘A’: 12 students out of which 6 were male, and 6 female. Age range between 14 and 15.
- Group ‘B’: 13 students out of which 6 were male, and 7 female. Age range between 14 and 15.

In this particular case, bilingual students were separated into different groups for all classes except for bilingual subjects, which is when they would gather together. This is the reason why both groups (1) include such a low number of bilingual students in each class and also (2) why they are merged into one and considered as an individual for the rest of this project.

4th grade of secondary school (one class group): 28 students out of which 13 were male, and 15 female. Age range between 15 and 17.

San Fernando:

1st grade of secondary school (one class group): 30 students out of which 23 are male and 7 are female. Age range between 12 and 14.

3rd grade of secondary school (one class groups): 25 students out of which 11 are male and 14 are female. Age range between 14 and 15.

4th grade of secondary school (one class group): 26 students out of which 5 were male, and 21 female. Age range between 15 and 16.

5.2. Teachers

- Chiclana: English, APEL (development of English skills), and music teachers.
- San Fernando: social studies and English teachers.

5.3. Survey overview

The first question in the survey was “How much British culture have you learnt?” including a series of boxes that could be ticked according to the amount it corresponded to. The following graphs make a good representation and an account of the answers that were given.
Here one can see the disparity of the levels not just from one class to the other but within the very class groups as well. The length of each bar represents the proportion of students by percentage who have chosen a certain answer. The first graph (Fig 2.0) shows how at the high school in Chiclana most students had the tendency to answer that they had an above average or very good knowledge of British culture, as the yellow *(more or less)* and blue *(a lot)* bars gather the most students, except for fourth grade where the answer *some* was the most voted. It would be natural to see a greater number of students gradually gather towards the higher grades, since a student who has progressed further in education is expected to know more because they have been exposed to bilingual education for a longer, accumulative amount of time.
In comparison to Chiclana we find similar results in San Fernando. While the first and third years are almost identical, a downwards shift takes place for the oldest students. As opposed to Chiclana, secondary education seniors do not feel they know as much as previous years.

One way or the other we can see that most of the students agreed that their knowledge of British culture and aspects was set in a middle range – most of them self-estimated to have a good, or above-average level.

Further on in the survey I proceeded to include a table with some basic notions of British culture. These notions were the following:

1. Yorkshire pudding
2. Fish and chips
3. Saint Patrick’s
4. Double decker
5. Cockney, Geordie
6. Elizabeth I
7. Elizabeth II
8. The Tower of London
9. April Fools’ Day
10. King’s cross
11. Shakespeare
12. Union Jack
13. Big Ben
14. Buckingham Palace
The students were asked to fill in an attached table cell with as much information as they were able to write about each aspect. The results were unfavorable – only 9.1% of students received a positive mark (i.e. a score over seven).

The criterion to fill the requirement for a valid answer was rather simple: answers such as ‘Shakespeare is a writer’ or ‘Elizabeth II is currently the Queen’ were counted as correct, whereas the obvious (despite its repetitiveness) such as ‘the Tower of London is a famous tower’ or ‘Fish and chips is food’ were marked as incorrect. For example, a recurring answer, ‘Elizabeth I was a queen’, was counted as incorrect because there are multiple characteristics which can be highlighted to distinguish her from the rest of dozens of past English monarchs, and in most cases the same answer was given for Elizabeth II (thus making no distinction). Those whose sole answer was a mere translation of the term were not counted as valid either.

Among the most remarkable answers I could find were that Shakespeare was a famous scientist, a musician, a singer, a doctor, or even a movie director; quite frequently that Elizabeth I was the mother of Elizabeth II, and that King’s Cross refers to the cross of a monarch.

It is also interesting to point out that, given the option, 35.3% of the students chose to voluntarily answer in English rather than in Spanish. This is also representative of the predisposition of the students to write in the second language. On the one hand, all teachers claimed that their students were very eager (and never held back) to use English as a means of interaction in the classroom. On the other hand, it has been reported that first graders from both schools often complained about switching from Spanish to English when having to study materials in the CLIL language. Nevertheless, the history teacher admits that once they start doing the exercises they enjoy it more than working in their mother tongue. This shift in attitude takes place due to the exercises themselves, which are considered to be more dynamic than traditional education. This includes videos, situational role-playing, listening to audios and interactive activities - as opposed to searching for the answer while reading a text on a book.

An example of this can be seen in many of the CLIL lesson plans suggested by the Junta de Andalucía. The following fragment can be found in a history subject lesson plan targeted for fourth year students of secondary education. The unit is about the Second Spanish Republic and the Civil War.
“Let’s listen to some information and answer the questions below. You are going to listen THREE TIMES.

PART 2. It is said that Guernica by Picasso is full of symbolism:

- Can you guess what the symbols are?
- Can you guess what each symbol represents?

You can use these:

I think that...
I would say that X represents...
It/X might be a symbol of...

Let’s listen to some information and check your guesses. [...] Then, you can check your answers by reading the same text that you have just heard. [...] Using this information, write a letter to a friend describing the painting.”

This is a clear example of an exercise which requires listening to an audio – this implies that the student will be checking for understanding in the CLIL language as well as learning about Spanish history. Thus, content is acquired through language strategies. Following is a sample of a different activity, which requires some role-playing on the student’s behalf:

“5. Role-play: A debate in the Constituent Cortes

Imagine you were born in Spain in 1900. You are taking part in the Constituent Cortes and are trying to help write a constitution. Write a mini-speech. From your point of view, what are the main problems Spain has to face? What are you scared of? What are your proposals? Note that there will be a character (maybe your teacher/assistant) who is always disagreeing with you. Be ready to answer his/her questions. You can be:

- A socialist
- A conservative republican
- An anarchist
- A priest
- A woman
- A nationalist
- A monarchist
- A landowner
Your mini-speech can be written in groups of 2 or three students. One of you can perform it for the class. Use your knowledge of the Spanish Second Republic and the problems that needed to be solved. Prepare the speech using this outline as a guide: [...] 

After that, the audience will ask you questions, disagree with you and criticize your views. This is an open debate! Don’t be shy! Interact bravely but don’t forget that you are just acting!”

This activity forces the student to be participative and active in class, as it is required for them to use the CLIL language to communicate among other students in order to prepare a speech in a group. The result is a ‘performance’ to be presented to the rest of the pupils, as well as a potential trigger to discuss and debate ideas. Again, the idea of CLIL is reinforced, as the second language is used as a tool for communication instead of a mere goal of study.

Previously, the students were asked to reply to: ‘How much British culture have you learnt?’ referring to the amount of knowledge they estimate they own regarding the matter. In order to quantify the test results, I measured knowledge according to the number of times in the different answers available: None at all would correspond to 0-1 correct answers, and so - Very little (2-3), Some (4-6), Average (7-8), A lot (10-12), and Exhaustively (13-14). Certainly, this quiz on culture is not to be taken as a final analysis, but can only be measured as illustrative. Following are a set of tables representing the students’ estimated knowledge and their actual results:
Pupils of a younger age received a similar or even better score than their 14, 15 and 16 year old schoolmates. This may be, in part, due to the separation of bilingual and non-bilingual students by entire group classes, unlike in the third and fourth grade of secondary education. In some cases, monolingual students proved to have better results than their bilingual classmates.

The English teacher for third and fourth years reported that mixing monolingual and bilingual students in the same class group was disadvantageous for the students themselves, as the difference in language level between them prevents them from learning faster. In other words, the group will be able to advance as fast as the student with the lowest level. Thus, students who have benefitted from being enrolled in CLIL in the past are not learning as much as they expected at this stage, as the level has been notably lowered. In addition, the English teacher argued that he did teach cultural aspects, as he supports the idea that culture “is a substantial part of learning a language”. The class is often brought presentations and other materials concerning British festivities (the examples mentioned were Saint Patrick’s Day or Halloween), yet he claimed that the issue was the students themselves, who were unaware of what they were being taught as forming part of British culture. I found this somewhat contradictory - perhaps the problem lies in an ineffective way to transmit culture or their lack of studying, since the purpose of CLIL is to teach new information without making it necessarily explicit. A frequent answer given as to what Saint Patrick’s was is a list of activities that the school organized on that day, such as “eating...
pancakes” or “celebrating a sack race”, yet many seemed not to be able to reflect their knowledge on what the festivity itself is about.

The English (APEL) teacher for first graders agreed that the profile of a student who signs up to a bilingual program is usually that of a highly motivated one. Students going into CLIL normally have a keen interest for other cultures and an eagerness to learn. The enrolled student success rate of adaptation was that of a 93% in her first grade bilingual class. She remarked that the first months are the most demanding ones, and those who were unable to adapt to the program had to endure its difficulties, as she claimed that it is the parents who usually pressure the child to stay in it. Their music teacher agreed that classes in the second language were indeed, much more dynamic when it comes to active participation and organizing activities, therefore the students are caught in a motivational and dynamic cycle which feeds their needs. In addition, the students’ personal interest in the British culture was recorded in the survey.

*On a scale from one to ten, how interesting is British culture to you?*

<table>
<thead>
<tr>
<th>CHICLANA</th>
<th>Uninterested students</th>
<th>Overall average rating</th>
<th>Interested student average</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st grade</td>
<td>4 of 30</td>
<td>7.5</td>
<td>8.5</td>
</tr>
<tr>
<td>3rd grade</td>
<td>6 of 25</td>
<td>5.8</td>
<td>7.7</td>
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<tr>
<td>4th grade</td>
<td>2 of 27</td>
<td>7.2</td>
<td>7.9</td>
</tr>
</tbody>
</table>

Table 1.0

I gathered the information in the table above. Each row represents a different school year, and in the first column are included the individuals who marked a score of four or lower in a scale going from numbers one to ten. On the second column is recorded the mean of the rating given from the total amount of students. The last column on the right includes another calculation of the mean, only in this case pupils marking number five or higher are counted.

Generally the table data shows a very small percentage of uninterested students per class group. There is a notable difference regarding first grade, where the motivation and curiosity is especially high. In third grade of secondary education, six students out of 25 scored to have no motivation towards the culture as all of them marked scores of three or lower number. In the
following school year, only two students out of 27 marked a negative result – again, all negative scores were extremely low -this time it was two or lower. Despite the lack of enthusiasm the overall rating is considerably high.

In third grade of secondary education we can observe how the overall interest rating is notably lower than that for the previous year students. This is the result of mixing bilingual and non-bilingual students in the same class; as so, the level of English has gone drastically down and those students who had more preparation have admitted to not learning as much English as they had initially expected. Wherever the students have a general greater level of knowledge of the bilingual language (in this case English), the group is more motivated as a whole. As the data shows on tables 2.0 and 2.1, the profile of a student who has signed up to CLIL matches with the motivation, interest and curiosity factors except for small number of students.

<table>
<thead>
<tr>
<th>SAN FERNANDO</th>
<th>Uninterested students</th>
<th>Overall average rating</th>
<th>Interested student average</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st grade</td>
<td>8 of 29</td>
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<tr>
<td>3rd grade</td>
<td>8 of 25</td>
<td>5.5</td>
<td>7.3</td>
</tr>
<tr>
<td>4th grade</td>
<td>5 of 24</td>
<td>6.3</td>
<td>7.5</td>
</tr>
</tbody>
</table>

Table 1.2

In comparison to the results from Chiclana, San Fernando shows a similar case: a small number of students showing little or no interest is found. The average interest rate increases considerably and maintains to be high.

The English teacher for third grade made an arbitrary poll out loud asking: “if you knew what you know now - would you choose to enroll in bilingual education again?” In this case seven students of 25 declared they would exit the program if they had the option, which coordinates with the results received in the individual surveys.

In nearly all cases there is a tendency to mark either side of the polar ends – a student shows to be either highly interested or not interested at all.
Fig. 3.1

Going back to the results on the quiz, the results obtained from San Fernando are gathered in the graphic above (figure 2.3). In the case of San Fernando we can observe similar results: a much higher percentage on the estimated score than the real result.

Thus, the vast majority of the surveyed candidates ticked their answer in boxes of a higher number than what they scored later on the test about notions of British culture. We could then conclude that most of the students feel overconfident in their knowledge regarding this matter.

In the survey was also included a question where the student had to rate, in a scale from one to ten, the amount of involvement in the British culture. It must be noted that an important distinction was made: the student could be exposed to the culture in an academic environment, or outside of it. For the first case, the average rating was a 3.6/10 of exposure to English culture, while at home, students claimed to have a 2.9/10 rating. The increase of culture is minimal, yet significant. Despite the improvement, the average maintains to be low. A test carried out at a European level by a set of linguists came to a similar conclusion:

“The Spanish pupils are the ones who practice the English language out of school with the lowest frequency when the practice refers to: to speaking in English with parents, siblings or friends; to watching television in English; to watching films in English in the cinema; to reading magazines, newspapers or books; to travelling abroad.” (Alabau et al 2002, 152)
However, some external factors must be considered in the final outcome. Regardless of the positive results on the aspects of culture quiz, it must be noted that most pupils agree that they did not receive their knowledge from being signed up in CLIL: they received the information elsewhere, whether the formation has originated from extracurricular classes, books, or the even the Internet.

*Rating on a scale from one to ten: (1 is disagree, 10 is completely agree)*

‘I have a good knowledge of British culture thanks to CLIL’

<table>
<thead>
<tr>
<th></th>
<th>Chiclana</th>
<th>San Fernando</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st year</td>
<td>6.1</td>
<td>4.9</td>
</tr>
<tr>
<td>3rd year</td>
<td>4.5</td>
<td>3.8</td>
</tr>
<tr>
<td>4th year</td>
<td>4.2</td>
<td>4.1</td>
</tr>
</tbody>
</table>

*Table 2.0*

On the table above (table 1.2) we can observe the overall result as to whether the student has been informed about British culture in their academic environment. This is independent of the amount they may or may not know regarding the previous subject. The overall outcome is a low rating, in five cases out of six to be lower than five which shows a pessimistic opinion on behalf of the student.

A recurring doubt of the parents who involve their children in CLIL programs is whether their children’s first language will be overthrown by the second (Marsh, 2005). However, given the results from the survey on British aspects and looking at the CLIL program applied to Andalusian schools, this is unlikely to happen. Baker and Jones (1998) comments the following:

“Bilingualism is a topic which must be treated on two levels at once – simultaneously as sociology and as psychology, just as learning a second language must be seen both as acquiring a culture and as embracing a new personal identity” (Baker and Jones, 1998: vi)

The majority of the students responded that as regards identity, they do not feel in any way British, most commonly stating personally that they lack sufficient knowledge of the language and culture in order to feel so.
Others commented that they would need to live in the country itself and its customs as a first-hand experience to be able to identify as English, since the survey points out there is a poor involvement (as previously seen) of the students in the British culture outside the academic environment. This proves that multiculturalism is not a threat or an attack to the sense of a Spanish nation or community in itself (*The Great Debate*, 2011), as the insertion of a second language will not compete with the presence of the first and thus overcome the prevalent culture of the community. This doubt which has turned into a fear for many could be considered as a new sense of racism, since the ideology is to maintain the culture pure or ‘untouched’ by any other influences - Pousada (2008), however, supports the authenticity of each separate language:

“Clearly, each individual language seems to represent the concerns or ideologies of the culture it encodes. [...] For this reason, people often fight to retain their languages. Their languages are their cultural property, identity, and ancestral heritage. They are their own special contributions to the fund of human knowledge and invention. When languages die (as they are doing at an alarming rate nowadays), those unique perspectives are lost.” (Pousada, 2008: 23-24)

In this case, multiculturalism and assimilation of different cultures would be detrimental to keeping of exclusive world perspectives and perceptions.

The following question in the survey regarded the student identity-wise. Once more, I will include a string of pie-charts which will ease the understanding of the data I collected. Its purpose is pictorial and representative.

**Chiclana. Do you feel identified with British culture?**

(*i.e. I feel I am as English as I am Spanish thanks to my CLIL education*)

![1st grade - Identity](Fig 4.0)

![3rd grade - Identity](Fig. 4.1)

![4th grade - Identity](Fig. 4.2)
As we can observe in the figures 4.0, 4.1, and 4.2, the most frequent answer as to the students’ personal cultural identity was Spanish.

The third question asked which culture was given the most importance in the class. The most common answer was: Spanish. I took into special account the answers of students who had a different nationality to Spanish, which was an incredibly small minority despite the fact that Chiclana has a high flow of German and English tourists and immigrants. The reason justifying the answer was that Spanish was given priority because, indeed, it is the one that belongs to the majority of the student body. On the contrary, a few of the students denied this dominance and agreed that all cultures have the same ‘importance’ in the classroom. In the case of fourth grade (San Fernando), the vast majority of students stated that there were (1) no more cultures besides their own, and (2) all cultures were given the same importance in the classroom. However, two students pointed out that they shared their class group with one (or more) Muslim students. This is representative of the acknowledgement of the different cultures within a classroom.

As Aparicio García (2009) comments, it is rare or almost impossible for there to be an equitable balance between two languages when the majority of the students is not just composed by one nationality, but additionally lives in a monolingual society:

“El bilingüismo equilibrado, situación en la que ambas lenguas se dominan por igual, es raro, ya que en una sociedad monolingüe las ocasiones de utilizar indiferentemente una u otra lenguaje, en todas las situaciones de la vida cotidiana, son prácticamente inexistentes” (Aparicio García, 2009: 2)

As David Marsh comments, English does not form part of the daily lives of the population – “...English is often remote from the real lives of young people” (Marsh, 2009). Therefore it makes bilingual education even more crucial, as it will provide the student with the knowledge to be able to work in a different environment to their own, which at the same time works towards intercultural competence. Regardless, it is surprising to see that quite a big number of students culturally identify themselves as English, or half-English.

San Fernando Do you feel identified with British culture?

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6 Balanced bilingualism or ‘equilinguals’, a situation where both languages are mastered on an equal level, is rare, as in a monolingual society there are few opportunities to use each language interchangeably, in all daily-life situations, therefore it is practically inexistent.
It is interesting to see how many first graders at this school identified with the British culture. Among the positive answers, here were some of the most common. It must be noted that all of the students’ answers have been originally transcribed from Spanish:

- “Yes, I feel English due to my bilingual education and my pronunciation.”
- “Yes, English has been present throughout all of my life and I find it easy.”
- “I feel as English as much as I feel Spanish because I understand a lot of it.”

On the opposite side of the coin are those individuals who rejected to adopt the culture as part of their personal cultural identity for a series of different reasons. Some of them have been listed below:

- “No because it is nothing like Spanish culture, which is what I am used to.”
- “I do not feel different prior to my bilingual education.”
- “No because I don’t know how to speak English well.”
- “I do not feel identified because I am Spanish, period.”
- “No, I think I should dedicate more time to studying English so I can speak it better and better every time.”

If one were to look at the reasons for a negative answer to the same question given by the oldest students from secondary education, one would notice how they are strikingly similar. In a similar way, fourth year pupils answered the following:

Do you feel identified with British culture?
If not, what would you need for it to happen?
“No because I think I don’t know enough about English culture. [I would need] to learn more.”
“No, because I don’t have a decent level of English”
“No – I like to know and learn English if it is work-related for the future, but I would not like to feel English.”
“No, because I haven’t learnt enough English yet”
“I don’t feel English because even though I study and practice the language, my traditions are Spanish”
“No, I think I need [to know] some more English.”

It must be also pointed out that among these answers what one can find in common is that they are all based on the amount of knowledge of the second language. The most common justification as to why one would not identify with the British culture is their lack of information whether it is about the culture itself or more notably, the lack of skills with the language. Baker and Jones (1998) argue that language should work as a tool in the process of participating in a new culture.

“To participate and become involved in the core of a culture requires a knowledge of the language of that culture. […] However, to be bilingual is not automatically to be bicultural. Bilingualism provides the potential for, but not the guarantee of biculturalism” (Baker and Jones, 1998: 7)

All of the interviewed teachers agreed that there was not enough exposure of the students to the English language in its native form. In fact, a language assistance arrives every fifteen days and interacts with the students one or two hours (depending on the high school), which is an average of half or one hour every week, considered to be too little by the faculty members.

While some students argued about their own national identity, many believed that one’s own cultural identity lies in their dominance of the second language, especially in one’s speaking and pronunciation skills. If one sounds like a native, they would definitely feel and thus identify as such.

V. Analysis of lesson plans

Next we proceeded to examine some of the CLIL didactic units from the Junta de Andalucía. The task was to look at some of the units available for secondary education (ESO) because that has been the main focus in the previous study done through polls and surveys. In the social studies tab, we can find eighteen whole units. These range from all four years of secondary education.
All of them state that the level of English corresponds to an A2 up to an A2.2 level in the Common European Framework of Reference for Languages (CEFR).

Despite the simplicity of the language - A2, which has been labelled as ‘basic’ or elementary level - we repeatedly came across multiple grammatical and spelling errors throughout many of the proposition of lesson plans written by teachers. Given that the CLIL program is accompanied by language assistants there should be a lack of these. As the Junta de Andalucía states, the language assistants must help collaborate in the creation of didactic materials with the corresponding teacher (Junta de Andalucía, 2014; 3).

Regardless of this, it is also interesting to point out that students aged twelve will be officially studying on the same language level difficulty as the students who are aged sixteen (and in some cases seventeen, alike in some of the age range included in the student profiles).

All of the overviewed CLIL lesson plans include a common structure: the goals and competences to be developed are explicitly noted at the beginning of the lesson, as well as the level required and the grammatical aspects that are to be covered. The main part of the document consists of activities – at first are listed some warm-up ideas for the lesson, and further on the exercises are included. Coming next are analysis of units where the differing types of activities are shown. Towards the end of the lesson plan, an evaluation method is always included.

1. First unit: “Ancient Egypt”

For the first grade of secondary school, I selected, arbitrarily, one unit from the social studies section – this one in particular was about ancient Egypt. The file is complete and includes a tab stating the basic competences which will be worked on through the unit:

Most of these competences coincide with the ones established by the European Commission as the ‘eight key competences for lifelong learning’ – such as communicating in a foreign language, civic and social competences as well as learning to learn. That concentrates a direct reference to the competences which are developed in bilingual education, among which is multiculturalism. Yet by taking a closer look at its contents we can see that it is full of exercises which include specific vocabulary and activities to practice the present simple and the past tense. As Barrett (2013) claims (underlined by myself):

“Developing attitudes of respect, curiosity and openness, as well as acquiring knowledge about other cultural orientations and affiliations, are best pursued through directly experiencing how people act, interact and communicate – from their perspective. Facilitators may well provide opportunities for learning through experience, which can be either ‘real’ or ‘imagined’; [...]”

(Barrett, 2013: 15)

He claims that multiculturalism is a skill which can be easily gained through experience. In this very unit there is an exercise where students are to imagine a situational experience: they are each given a role of an Egyptian social class, and have to put themselves in somebody else’s shoes:

“The class will be divided into eight groups: slaves, farmers, craftsman, scribes, soldiers, nobles, priests and viziers. In groups (3-4 people) imagine what life was like for each social group. Think about their occupations, social status, etc.”

The activity may not pursue British culture or its perspective in itself, but it does promote an interactive way of using the language: CLIL’s language as a tool of communication instead of as

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7 Linguistic competence (C1): Reading of the texts about ancient Egypt and creating simple writings. Competence in learning and interacting with the physical environment. (C2): Analysis and commentary of a map from ancient Egypt. Cultural and artistic competence. (C3): Analysis and commentary of various works of art. Social and civic competence. (C4): Development of social skills towards working in groups. Competence in managing information. (C5): Analysis of various sources which use verbal language and non-verbal language. Competence: learn to learn. (C6): Development of strategies to organize and include the acquired knowledge.
a goal of study. It also gives the student the opportunity to act a scenario which could not be experienced otherwise, while learning about Egyptian culture.

Further on, included in the same unit, we can find information about the traditions of Egyptians regarding death and the afterlife, as well as religion. While explicit content is not given out of the cultures being opposed, it is already through the introduction to new materials regarding different customs that the student is to compare (perhaps subconsciously) the differing cultural perspective. The important of death among Egyptians is noted as part of the evaluation included at the end of the lesson plan.

2. **Second unit: “Materiales textiles y plásticos”**

The second unit to be analyzed belongs to a different subject: technology, and a different year – this one covers third grade of secondary school. Alike the unit on ancient Egypt, it includes a preliminary tab stating the competences. The list is extensive, therefore it is better to summarize its concepts. The competences to be learnt are the linguistic, mathematical, and digital competence; as well as learning to learn. This unit covers content about textile and plastic materials. By looking at the activities, the first activity we can find is a listening forming part of a warm-up for the lesson:

"(Plastics) Let’s listen to a song! - ‘Barbie Girl’ by Aqua. 
Listen to the song and put these phrases in order […]"

This first warm up activity has as its goal to work on English skills (listening) as well as motivating the student. This is an example of the many of the teachers’ claims stating that CLIL activities are much more attractive to a pupil. The activity that comes after the listening in this short unit is a reading activity. In it, the student has to read a text. Here is a fragment:

"There are two kinds of plastic materials: synthetics and naturals. […]
Nowadays, we have a big problem with plastics and how it effects the environment. 
Everyday a lot of plastic objects are produced and a lot are thrown away
Recycle, Reduce, Reuse, these are the 3 “R” to help stop the destruction of the
The activity following the text is to identify the vocabulary found in the text and match it with the pictures (see: figure 5.0)

As regards the objectives, we can find that out of the eight key competences (European Commission, 2011), the civic and social competence is the one which is the closest or most related to interculturality. The unit states, in short, that its goal is to promote team work, the search for solutions, and to perform tasks with an attitude of respect, tolerance and cooperation.

The reading activity text covers what would be considered a social conduct, promoting the preservation and needed care-taking of the environment. These objectives are to be found as part of the skills that will be worked on, despite it not forming part of the final evaluation, which is focused more on the studied content itself.

3. **Third unit: “World War One”**

This last and third unit is aimed at students of fourth year of secondary education. As an extensive unit from the history subject, students are to study the First World War. Alike the units analyzed prior to this one, the basic studied competences are listed. In this case, they are the communication in a foreign language competence, the social and civic as well as the learning to learn competence.
Among the discursive models tab we can find:

- “Expresar acuerdo y desacuerdo sobre conflictos internacionales
- Tomar decisiones sobre conflictos
- Establecer condiciones para acuerdos entre rivales
- Discutir términos de un acuerdo político”

The unit starts out with some vocabulary activation before advancing to the texts. One of the suggested first activities requires the student to first, listen to the words (oral comprehension skill practice) as well as categorize and link these words through arrows in a diagram (see: figure 6.1).

![Diagram](image)

Already, the student must establish a connection between words, among which we can find ‘race’, and ‘colonies’, as a reference to multiculturalism. In the lesson plan we can also find reading comprehension activities where the colonialist relationship among different countries (in favor of Europe) is conspicuously shown.

“Before 1914, the nations of Europe were involved in a race to obtain overseas colonies all over the world, mainly in Africa. This did not help international relations in this period. Africa was the territory where the struggle took place. […]”
Similarly, group work exercises are included as well. Once again, in this activity the students are allowed to experience a different context in the form of role-play. There are numerous suggestions for this kind of activity, as we can read some samples below:

“GROUP WORK. THE RACE FOR AFRICA.

You are at an international Conference about colonisation in Africa before 1900. You must write a final agreement to share Africa.

   Student A: British Prime Minister.
   Student B: President of France.
   Student C: German Chancellor
   Student D: scribe and spokesperson”

“2. Look at the basic vocabulary from this session again. In groups of four, talk about international relations before WWI. Choose a spokesperson to share your view with other groups in the class. […]

In groups of four, you are going to make an agreement or defensive alliance. Each speaker takes the role of a country involved in WWI. You need to discuss common interests and needs and find the perfect ally.”

By means of these activities the student can take an active position in adapting a culture and perception different to their own, where the use of English will be an essential task.

To finish, it is important to note that the lesson plan also includes the importance of the history of British imperialism. This has been done through pictures, activities and texts:
This unit is an optimal model as to what a CLIL unit should encompass in terms of multiculturalism and mostly, interculturality. Through the second language and its dynamic ways, the pupils are presented subject content at the same time that they are called to interact in the foreign language by means of participation in groups and exercises alike the ones for language acquisition. Out of the three units, it is the first to include the intercultural competence in the evaluation section.

Overall, as we have seen in these three units, the amount of references which are directed at the topic of interculturality and multiculturalism in itself may not be abundant, or always directly explicit. As mentioned before, in most cases it the sought term falls into the category of civic and social competences, which the fact is already a sign as to what its relevance and weight is as part of the content of a lesson in CLIL.

Yet these units continue to be illustrative. According to the music teacher who taught at the high school in Chiclana, each teacher is different, and they have the freedom to apply their own personal approach to their lessons.

I. Main goals of CLIL

In order to analyze the attitude towards different cultures we should take into account two factors: first, their presence in the classroom, and second, how they are treated. Their treatment will be transmitted through the language itself; its presence in the classroom, and how it is used as a tool to achieve knowledge.

“La exposición a la L2 va en aumento y cada vez serán más las materias del currículo que se ofrecerán en la enseñanza bilingüe. El objetivo a conseguir es que el alumnado al término de 4º
In this case it is unknown whether the set goal is achieved, since as of today no language certification is given to the students after finalizing a certain academic stage (such as primary, or secondary education). In most cases, Bachillerato does not fall under bilingual education. A study done by the Madrid School Council calculated that in the Andalusian region there were approximately 350 bilingual schools for primary education, and about 340 for secondary education, out of which 90% of these schools taught English and Spanish bilingualism - yet there was no mention of further education under the program. Madrid, which is more experienced in this matter, is currently implementing CLIL in Bachillerato for the first time (Pérez de Pablos, 2014).

As regards the general goals which are stated by the Junta de Andalucía, it means to acquire three main aspects through CLIL. The first is linguistic, the second is cultural, and the third is about knowledge.

Concerning language: “...mejora de la competencia lingüística y plurilingüe a través de la reflexión sobre el funcionamiento de las lenguas, es decir, se potenciarán las capacidades metalingüísticas”9. (Junta de Andalucía, 2013). The first goal is, indeed, to improve the plurilingualism and linguistic skills of the enrolled students – this is only natural as students will need to use the language in order to communicate. Then, the second goal of CLIL regards culture:

“En cultura: contacto con otras culturas y realidades para despertar su interés, curiosidad o motivación, y enriquecer a su vez su competencia pluricultural. De tal forma que el alumnado esté preparado para

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8 The exposure to L2 increases and there will be more academic subjects offered in bilingual education every time. The goal to be achieved is that the student body reaches an A2 level once they finish 4º of ESO, and to reach a B1 level after Bachillerato is finalized.

9 An improvement of the plurilingual and linguistic competence by thinking of the proper functioning of languages, in other words, the metalinguistic abilities will be strengthened.
In the prior quote interculturality is promoted by establishing positive relations among individuals of differing cultures. By coming into contact with different realities as part of the subject content curriculum, the student is implicitly taught the differences among cultures, and along with (for instance) the role-playing, or listening activities as a mean, students get to experience how to solve conflicts in debates. Lastly, the third goal is knowledge-wise:

“En conocimiento: aumento de las capacidades generales de aprendizaje a través de la enseñanza y aprendizaje de idiomas. Se ha constatado que, generalmente, las personas bilingües presentan una flexibilidad cognitiva superior a las unilingües.” (Junta de Andalucía, 2013)

We have previously seen that bilingual education has its own cognitive advantages, so through these CLIL foments students to acquire more knowledge through the study of second, and even third languages.

“Nunca se insiste lo suficiente en la necesidad de coordinación entre los miembros del equipo docente del alumnado bilingüe ya que la experiencia demuestra las ventajas que reporta para todos esa coordinación.”

As regards the goals in CLIL specifically implemented in the high school in San Fernando (which is to be kept anonymous), it states the following:

“Desarrollar un currículo integrado plurilingüe e intercultural. [...] Potenciar las competencias básicas, prestando especial interés a la competencia comunicativa, tanto oral como escrita. / Formar al alumnado en valores que posibiliten el respeto entre diferentes culturas. / Integración de las nuevas tecnologías. / Capacitar al alumnado para usar con eficacia el inglés y el español, tanto en el mundo académico como su vida personal. / Preparar al alumnado para su desarrollo profesional en un contexto nacional e internacional. / Facilitar y promover el acceso de nuestros alumnos y alumnas a centros de enseñanza superior de España y, si lo desean, de Europa o Estados Unidos. / En definitiva, conseguir una educación de calidad, multicultural y plurilingüe, que prepare a nuestro alumnado para competir en una sociedad en la que comunicarse con otras personas en lenguas distintas a la propia es una necesidad.”

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10 In culture: contact with other cultures and realities to awaken their interest, curiosity or motivation, and enrich, at the same time, their plurilingual competence. This way, the student will be prepared to accept differences, establish constructive relationships with others and be able to solve conflicts in a non-violent way.

11 In knowledge: an increase of the general learning abilities through education and language learning. It has been noted that, generally, bilingual people present a superior cognitive flexibility than monolinguals.
Consequently we can observe how the purpose of the program that is sought after coincides with part of the listed eight key competences proposed by the European Commission in 2011, as well as some additional ones, which focus on the basis to prepare towards interculturality and multiculturalism.

1. Conclusion.

We have understood that CLIL is applied as a bilingual program of enrichment, where the enrolled individuals achieve a series of competences by means of working on activities which require the student to take part in active activities such as that of role-playing, resulting in the production of individuals which are found to be in a transition between receptive and, in more positive cases, functional bilingualism.

All this research had as its main purpose to answer some debatable questions about the role of English in a bilingual education program: CLIL, such as the one installed in Spain and more particularly in secondary schools in the province of Cádiz.

We tried to find out whether the students found themselves drenched in the culture of the second language used in CLIL. For the purpose we focused on British culture the answer was negative, as the students themselves have proven to possess little knowledge of British culture as shown on the survey about aspects of culture, as well as claiming there to be a low involvement with it, whether it is found in the academic environment or outside of it, noting that the latter takes place in a monolingual context.

Regarding multiculturalism, we have seen that in Spanish classrooms in the schools under analysis in Cádiz there is a lack of an abundant number of cultures. In a particular case (fourth grade of secondary education in San Fernando), 92% of the class denied there being any other cultures present within the classroom. A small minority, however, claimed that there were some followers of Islam religion. This situation was common to all the surveyed classes: while the majority of the number of students denied there being other cultures, a minority responded including their Muslim, German or French classmates. This is representative of the acknowledgement of the different cultures within a classroom. If CLIL promotes competence of intercultural coexistence, yet the pupils themselves are having difficulties acknowledging other
cultures, we can then conclude part of the program is not reaching its full potential, since the pupils are unable to make a link between the prepared materials and real life.

CLIL is proven to be more dynamic and flexible than traditional education. The input of the student is existent: the results received in the survey showed a considerably positive attitude towards having interest and curiosity, and even described as ‘eagerness’ by some of the interviewed teachers. There is no lack of motivation amongst students, which is a key factor in delivering as well as receiving a successful education.

In addition, we can conclude that for the most part, language works as a means for the cultural identification of an individual. The conclusion as to the question of cultural identity in the survey is a lack of evolution or solution to what the student considers their main obstacle (not enough knowledge of English) which keeps an individual from adopting a bilingual identity: having better knowledge of the language used in CLIL.

As previously mentioned, Baker et al (1998) state that a bilingual program does not create a bicultural individual, yet it reinforces the possibility of reaching another cultural identity, although it is not assured - this is reinforced even further if, as we have seen, the student body officially ranges to possess an approximate A2 level of English, which is considered basic or elementary by the CEFR, and a type of bilingualism which is considered to be ‘weak’ (Barrios Espinosa, n.d.).

Thus, a bilingual education program does not create a bicultural student. This is also reinforced by the need, stated by all surveyed teachers, of more exposure to the language by means of native language assistants.

It must be noted that two codes are somewhat connected: the linguistic and the cultural. While it is positive that knowing culture forms an essential part of learning a language, it is not strictly necessary to find a functional understanding of the second language. CLIL is an example: the survey results, lesson plan analysis and documents provided by the Junta de Andalucía allow us to conclude that the main goal to be achieved is a set of certain competences instead of a high proficiency level of English. For example, one of the goals of CLIL is to supply the students with the competence of learning to learn – thus, the pupils will be able to achieve an individual autonomy to study the language further in the future.
Concerning interculturality as a competence, this is achieved through CLIL by implementing dynamic activities such as working in groups. In them, the pupils will be introduced to new subject content at the same time as they will be engaged, as we have seen in lesson plans analysis, in activities that will require them to be participative in role-playing scenarios. Depending on the school subject and material available, interculturality and multiculturalism will be able to be operated on a smaller or greater scale. Looking at the survey results and regulation documents from the Junta de Andalucía, we should take into account that multiculturalism is worked on as a wide scope: CLIL does not merely teach students about British culture through the CLIL language, it travels beyond that as to teach civic and social relations on an international level, regardless of their culture.

Lastly, we have come to conclude that the study of interculturality is yet to be developed even further. It is important to mention that this project has reached certain conclusions yet they may be or may not be completely representative of the whole scope of the situation of interculturality and multiculturalism of CLIL in Spain. This is because the corpus for its study and analysis has been quite limited due to the nature of the project: its extension and time has been taken into account and thus produced on a smaller scale. It is possible, however, to continue working further on this particular topic as a future field of research.
Bibliography


ROSADO, C. Toward a Definition of Multiculturalism. *Rosado Consulting* 1996; (): 3-7


Appendix.

Questionnaire

Interculturalidad y multiculturalidad

1. ¿Cuánto sabes de cultura inglesa?

☐ Nada ☐ Muy poco ☐ Algo ☐ Más o menos ☐ Bastante ☐ Íntegramente

2. ¿Te sientes identificado con la cultura británica? i.e. Me siento inglés gracias a mi educación bilingüe / me siento tan inglés como español. Si no, ¿por qué no? o ¿qué crees que necesitarías para que sea así?

____________________________________________________________________________
____________________________________________________________________________

3. ¿Hay presentes varias culturas en tu clase? ¿Cuáles?

____________________________________________________________________________
____________________________________________________________________________

4. ¿Hay alguna a la que se le dé más importancia que a las demás? ¿Por qué razón?

____________________________________________________________________________
____________________________________________________________________________

5. ¿Organizáis intercambios culturales? Rodea Sí / No

Más información sobre excursiones, alumnos de intercambio, o asistentes nativos:
____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________

Page | 47
Por favor marca con una X si estás de acuerdo en una escala del 1 (en desacuerdo) al 10 (totalmente de acuerdo):

<table>
<thead>
<tr>
<th>Inglés en el aula bilingüe:</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Estoy conforme con la cantidad de inglés que damos en las asignaturas bilingües</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. La clase de inglés me ayuda a entender el contenido de otras asignaturas</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Empleo lo que aprendo en clase de inglés para comunicarme en otras asignaturas</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>4. (Para asignaturas bilingües) Siento que doy menos materia que los que la estudian en español debido al idioma</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

“La cultura británica…

5. La cultura británica me interesa

6. La cultura británica la conozco a fondo gracias a mi educación recibida en el colegio/instituto

7. La cultura británica forma parte de mi vida diaria en el colegio/instituto

8. La cultura británica forma parte de mi vida diaria fuera del ámbito escolar
Por último, escribe lo que sepas sobre los siguientes aspectos.
Puedes elegir responder en español o en inglés.

<table>
<thead>
<tr>
<th></th>
<th>What do you know about…?</th>
<th>What do you know about…?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yorkshire pudding</td>
<td>Tower of London</td>
<td></td>
</tr>
<tr>
<td>Fish n’ chips</td>
<td>April Fools’ day</td>
<td></td>
</tr>
<tr>
<td>Saint Patrick’s</td>
<td>King’s Cross</td>
<td></td>
</tr>
<tr>
<td>Double decker</td>
<td>Shakespeare</td>
<td></td>
</tr>
<tr>
<td>Cockney, Geordie</td>
<td>Union Jack</td>
<td></td>
</tr>
<tr>
<td>Elizabeth I</td>
<td>Big Ben</td>
<td></td>
</tr>
<tr>
<td>Elizabeth II</td>
<td>Buckingham Palace</td>
<td></td>
</tr>
</tbody>
</table>