



Universidad de Valladolid

FACULTAD DE EDUCACIÓN DE SORIA

Grado en Educación Infantil

TRABAJO FIN DE GRADO

**Bringing the culture of English-speaking
countries into the English classroom.**

A resource bank

Presentado por: M^a Cristina Lázaro Gómez

Tutelado por: Nuria Sanz González

Soria, 2017

ABSTRACT

In an increasingly global world where local cultures are being forgotten, teaching these cultures in education settings becomes valuable and convenient. In the English class, teachers should introduce cultural elements from countries where English is spoken, following the current education laws, as well as help children create the basis to develop Communicative Competence. The problem comes when teachers search for ready-to-use resources to teach that culture as there are not many compilations of them.

This dissertation pretends to be a practical cultural resource bank about games, festivities and tales from English-speaking countries over the five continents, including a proposal of activities. These resources can be used at Preschool stage to introduce the culture from those countries to our English class.

KEYWORDS: Culture, English-speaking countries, Communicative Competence, resource bank, resources, games, festivities, tales, proposal of activities.

RESUMEN

En un mundo cada vez más global en el que las culturas locales se están olvidando, la enseñanza de estas culturas en contextos educativos se vuelve valiosa y conveniente. En la clase de inglés, los profesores deben introducir elementos culturales provenientes de países de habla inglesa, siguiendo la normativa educativa actual, además de ayudar a los niños a asentar una base sobre la que desarrollar la competencia comunicativa. El problema aparece cuando los profesores buscan recursos para enseñar dicha cultura que estén listos para su uso ya que no hay muchas recopilaciones de ellos.

Esta disertación pretende ser un banco práctico de recursos culturales sobre juegos, festividades y cuentos de países de habla inglesa de los cinco continentes, incluyendo una propuesta de actividades. Estos recursos se pueden utilizar en Educación Infantil para introducir la cultura de dichos países en nuestra clase de inglés.

PALABRAS CLAVE: Cultura, países de habla inglesa, competencia comunicativa, banco de recursos, recursos, juegos, festividades, cuentos, propuesta de actividades.

CONTENTS

INTRODUCTION

| | |
|--|---|
| 1. Intention and methodology of the dissertation | 1 |
| 2. Motivation behind the study | 2 |

CHAPTER 1: THEORETICAL FRAMEWORK. THE CULTURE OF ENGLISH-SPEAKING COUNTRIES AND HOW TO BRING IT INTO THE ENGLISH CLASS

| | |
|---|----|
| 1. Culture of English-speaking countries | 3 |
| 1.1. What does the term “culture” involve?..... | 3 |
| 1.1.1. “Observable” and “non-observable” culture | 4 |
| 1.2. English-speaking countries | 5 |
| 1.2.1. Language and History heritage..... | 6 |
| 1.2.2. Cultural aspects | 8 |
| 2. Teaching culture in the English class | 13 |
| 2.1. English cultural aspects in the Spanish laws..... | 13 |
| 2.1.1. Aims, contents and competences about the target language culture | 14 |
| 2.2. What aspects of the target culture can be taught? | 15 |
| 2.3. How to teach the target culture | 15 |
| 2.3.1. Methodology | 15 |
| 2.3.2. Projects, activities and resources | 16 |

CHAPTER 2: RESOURCE BANK TO BRING THE TARGET CULTURE TO THE ENGLISH CLASS

| | |
|---|----|
| 1. Context of the classroom | 19 |
| 2. Topics | 20 |
| 3. Resources and proposal of activities | 21 |

| | |
|--|----|
| 3.1. Popular games | 21 |
| 3.1.1. British Isles origin..... | 21 |
| 3.1.2. North American origin..... | 22 |
| 3.1.3. Australian origin | 23 |
| 3.1.4. Asian origin | 23 |
| 3.1.5. African origin | 24 |
| 3.2. Festivities and celebrations | 25 |
| 3.2.1. British Isles origin..... | 25 |
| 3.2.2. North American origin..... | 26 |
| 3.2.3. Australian origin | 27 |
| 3.2.4. Asian origin | 29 |
| 3.2.5. African origin | 30 |
| 3.3. Tales from English-speaking countries | 31 |
| 3.3.1. British Isles setting | 31 |
| 3.3.2. North American setting | 33 |
| 3.3.3. Australian setting | 34 |
| 3.3.4. Asian setting | 36 |
| 3.3.5. African setting | 37 |
| 3.3.6. Around the world..... | 38 |

CONCLUSION

REFERENCES

| | |
|-----------------------|----|
| 1. Bibliography | 41 |
| 2. Webgraphy..... | 43 |

INTRODUCTION

*Your life as a teacher begins the day you realize
that you are always a learner. R. J. Meehan*

1. INTENTION AND METHODOLOGY OF THE DISSERTATION

This dissertation is the result of academic and professional years devoted to education. It shows the abilities acquired during the Infant education degree, which culminates with this dissertation; but it also encompasses the skills learnt among the Primary Education degree, the Master's degree on Secondary Education and by having worked as a teacher during two school-years.

The main aim of this dissertation is to create a resource bank to bring the culture of English-speaking countries to the English class in pre-primary level. Therefore, the main intention is to create a practical dissertation that can be put into practice into diverse settings.

Approaches to the target culture in class are usually limited to teach festivals and festivities of English-speaking countries; so it therefore forgets the so called “non-observable” culture. The theoretical framework lets us explore it, getting a clear idea of what involves the term “culture”. It also summarises the language and history heritage of the English-speaking countries as well as stating how this culture can be taught in pre-primary classrooms.

This framework guides to the creation of a resource bank with different materials and a proposal of activities, promoting the development of the four skills in English language (listening, speaking, reading and writing) as well as interaction. It is done by choosing some English-speaking countries and certain aspects of their culture, giving the possibility to adapt the proposal of activities to other English class settings.

Therefore, the methodology of this dissertation implied following different steps. First of all, the theoretical framework was set up which implied an exhaustive investigation, searching information in books, magazines and websites. In the second part of the dissertation, the documentary support was also diverse. The research was

carried out during my training period developed in a school which is a linguistic section, so I had the opportunity to ask to native-English teachers about real resources used in English speaking countries, although I also looked for some resources in books and online. Then, I listed and organised all of them into different categories in order to find them easily in the dissertation depending on our teaching aim. After that, I gradually described the resources and suggested practical uses of them.

2. MOTIVATION BEHIND THE STUDY

When teaching English we usually forget that we are not teaching a language isolated because it is irremediably linked to a culture, which is perceived in its words and expressions. Learning different aspects about culture in English-speaking countries is really interesting for English learners as they become aware of other cultures and broaden their minds.

Furthermore, we can affirm that the intention and motivation of this dissertation is to create a practical and useful work. There are many cultural resources on the Internet but not so many compilations of them. So this project aspires to be useful and effective in a classroom setting. Besides, having a resource bank is a great help when working as a teacher as the resources presented can be used at different moments in class and they can give us ideas to create new resources.

Finally, I would like to mention that the dissertation is written down in English as it is created for the English class. Therefore, although it implies an extra effort, it is the way of being consistent with the aim and topic of the work as well as with the English major in Preschool degree.

CHAPTER 1: THEORETICAL FRAMEWORK.

THE CULTURE OF ENGLISH-SPEAKING COUNTRIES AND HOW TO BRING IT INTO THE ENGLISH CLASS

1. CULTURE OF ENGLISH-SPEAKING COUNTRIES

1.1. What does the term “culture” involve?

Defining culture is a complex process as it involves many different aspects. We may understand culture as the way of life, especially the general customs and beliefs, of a particular group of people at a specific time. However, experts from different fields do not agree in a common definition for culture.

“Culture” term was first used by Tylor (1920: 1) defining it as a “complex whole which includes knowledge, belief, art, law, morals, custom and any other capabilities and habits acquired by a man as a member of society”. Although our idea of culture has not changed a lot, there were other authors who defined it. Following Trinovitch (quoted in Heidari, Ketabi and Zonoobi, 2014), culture is an all-inclusive system that includes people’s behaviour, determined biologically and technically, and their verbal and non-verbal ways to express behaviour. This also refers to socialization and it is useful for the human being to distinguish between linguistic and non-linguistic patterns that are accepted in a concrete society.

Finally, a clarifying definition given by Adaskou, Britten and Fashi (1990), divides culture into four different categories:

1. From an **aesthetic point of view**, Culture with capital “c” is a category in which the media, films, music and literature are included as they act as a source of information which reflects the culture of a country. This is understood as the formal culture.
2. Paying attention to the **sociological sense**, culture with lower case “c” includes family and home life, interpersonal relations, work, hobbies, education as well as customs and institutions; that is to say, the deep culture.

3. The **semantic orientation** presents culture as a conceptual system embodied in a language. This may condition perceptions and thought processes.
4. The **pragmatic or sociolinguistic** aspects embrace the way culture is represented in the rules of speaking, including diverse expectations in various communicative situations and sociolinguistic conventions in verbal and non-verbal exchanges.

1.1.1. “Observable” and “non-observable” culture

Although, as we know, there are many approaches to define culture, the **iceberg model**¹ is maybe the most known one as it is used by many authors to represent culture such as Hall (1976) or Weaver (2000). It states that a culture is like an iceberg because much of it is hidden, it is not usually noticed, and just a small part of culture is clearly observed. Therefore, above the surface we can see the “observable culture” comprising art, music, fashion, cooking or festivals. These aspects are generally known and it is easy to investigate and find information about them.

But beyond the surface there is the deep culture, the “non-observable” one, which contains traditions, norms, symbolic meaning, values or beliefs. It is not easily seen and mainly unknown. For instance, Britons, especially from the south, usually talk without raising their voice, using a low moderate tone whiles in eastern and southern cultures, such as in India, this is just the opposite.

Therefore, we can affirm that language is linked to culture as one is a part of the other. So, not only culture cannot be fully understood without language, but also a language could not be completely understood without its corresponding culture. They depend and complement each other as there are terms and expressions in the language that have a cultural background. So, when teaching a language, we are also teaching a culture, although it is non-consciously, as stated by Thanasoulas (quoted in Genc and Bada, 2005). One of our objectives when teaching a foreign language must be let our pupils empathise, on the sense of creating a picture of themselves through the eyes of people from other cultures, developing in this way a cross-cultural perspective.

¹ See appendix 1. The iceberg concept of culture by Weaver (2000)

1.2. English-speaking countries

According to Weber (1997) English is the world's most influential language and the most widespread language in all six continents. Weber corrects himself explaining that every language is the most influential one for the people who speak it. However, he takes into account different factors that make a language influential which are six: the number of speakers: native or home speakers; number of secondary speakers; number of population using the language; number of major fields using the language internationally; economic power of countries using the language; and socio-literacy prestige. English, followed after a large gap by French and Spanish, goes to the top position taking the most of those factors into account. It has been history the one which put English at the top as countries which belonged to the British Empire were forced to use English language, which is explained in the point 1.2.1. As regarding to the number of primary speakers, Chinese goes in the first place with more than 20.7% of the world population. English is second with 6.2%. However, English has become "the first truly world-wide lingua franca" (Weber 1997: 25) both regarding to the way it gets the linguistic barrier over (when people with different mother tongues want to talk) and to science and technology dissertations.

According to Weber (1997), more than 330 million of people speak English as their native or mother tongue, so let's focus on next question, where do they live?

English is the main language in some countries like United Kingdom (UK), Ireland, United States of America (USA), Australia and New Zealand. There are other countries where English is one of the official languages and they are spread over the five continents²:

- Africa such as in Ghana, Nigeria, Kenya, Namibia, Zimbabwe, Uganda, South Africa or Rwanda.
- Asia such as in India, Pakistan or Philippines.
- North America: Canada.
- Caribbean and South America: such as in Bahamas, Barbados, Dominica, Jamaica, Saint Lucia or Falkland Islands.

² See appendix 2. English-speaking countries around the world.

Furthermore, English is spoken in other countries where it has no official status but, as it is considered a lingua franca, it is learnt at an early age and it is considered an essential knowledge everyone should acquire. An amazing fact is that “there are now more non-native speakers of English than native speakers”, according to Ronowicz and Yallop (2007:13).

1.2.1. Language and history heritage

How has English become a global language? We will do a brief historical review as it has passed through several stages according to Ronowicz and Yallop (2007). On the **first one, between 1350 and 1600**, modern English was developed thanks to the influence of Germanic people who settled in Britain: the Anglo Saxons. By 1300, England had extended its territory to Wales and the battle against the Spanish Armada was won by the English navy in times of Henry VIII’s daughter, so the English became the most powerful sailors. Ireland was conquered in 1603 and Scotland was linked peacefully by the “union of crowns”. Therefore, until 1600, English remained in the British Isles.

On the **second stage, between 1600 and 1750**, British people started exploration and colonization and English was spoken by explorers, traders and settlers in overseas colonies. The East India Company appeared in 1600 with the aim of promoting commerce and establishment in India. After the rebellion of the Sepoys, who were the indigenous troops of the Company, the colony was completely dependent on the Crown and in 1876 it was given an “Empire” status with the Queen Victoria on its head.

Furthermore, on that second stage, British people, along with French and Portuguese people, sailed to the recent discovered continent by the Spanish: America. Britain established their first settlement in North America in 1607, although the most relevant English expedition was the one integrated by puritans, a religious group travelling from London and Plymouth, who established a colony called Virginia, which was the embryo of the future United States of America.

The **third stage** of English expansion became between **1750 and 1900**, with the development of English as the national language in the colonies. The colonies increased in size and formed governments. They also prospered, achieving economic success thanks to trade, agriculture and a starting industry; so indigenous people in those

colonies and immigrants had to learn English in order to find a job for the governing class.

In this moment of time, the so-called thirteen British colonies on the eastern coast of North America rose up against England. The colonists did not have an adequate parliamentary representation in London, so they denied paying the taxes imposed. This led to the Boston rebellion in 1773 in which the British were defeated and most of them escape to Canada. The colonists took their independence from Britain by signing a peace treaty in 1783 and a representative colonist group, formed up by Washington, the first president of the new republic, Franklin and Jefferson among others, signed in 1787 the first Constitution in the world and one of the most ancient ones into effect. Starting from this moment in History until nowadays, the USA has become a world's superpower and one of the largest and most populous countries in the world.

On this stage of colonial expansion, not only British people but also many European countries settled colonies around the world because of technological, economic, political and cultural reasons. Great Britain conquered Canada in America and other territories in the Caribbean Sea. In Africa, the British dominated the regions on the west coast, El Cabo colony, Egypt, part of Sudan, Ghana, Nigeria, Uganda and Kenya. India was considered the jewel of the Crown, although the UK had other colonies in Asia: Pakistan, Sri Lanka, Singapore and Malaya. Finally, in Oceania, the British conquered Australia, New Zealand and some archipelagos.

The **fourth stage, between 1900 and about 1950**, stands out as English was spread thanks to education. Especially in the colonies, learning English was offered in order to increase the number of local inhabitants speaking the language.

On the **last stage**, between the end of the Second World War (**1945**) **until today**, English was strengthened as a global language. Decolonisation took place and the Crown left some pending problems in different territories, such as in India, prompting religious and ethnic confrontations.

Most of African territories got its independence in 1960. Nevertheless, the idea of nation, introduced by the western world, was pragmatic as the countries that appeared after the decolonization had artificial borders, following the old colonisation divisions

and ignoring ethnic groups or ways of life. So after independence, the countries became unstable and poor.

Most of the big British colonies, where the majority of the population were white people, became dominions (Canada, South Africa, Australia and New Zealand). Most of these dominions, other territories that in the past belonged to the British Empire and all the current British Overseas Territories are nowadays part of the Commonwealth of Nations. With Queen Elizabeth II on its head, the Commonwealth is an organisation without legal duties between its 52 member states, all considered free and equal by the London Declaration in 1949. They are linked by language, history, culture and values. Its main aim is to help one another on different issues which go from trading aspects and promoting democracy, to protecting human rights or searching social and economic development.

1.2.2. Cultural aspects

As it has been explained before, the culture of a country includes religion, customs, traditions, languages, ceremonies, artistic expressions, values and ways of life among others. The two most influential English-speaking nations are the United Kingdom and the United States of America, so we will summarise both cultures.

When talking about the **United Kingdom of Great Britain and Northern Ireland (UK)**, the first thing that might come to our minds is the Union Jack. It is a flag which symbolises the union of the kingdoms in which the UK is divided: England, Wales, Scotland and Northern Ireland. We need to be careful with the terms we use to refer to certain aspects in the UK. Geographically talking, the British Isles include Northern Ireland as well as 5000 small islands. Furthermore, “English” and “British” are not synonyms as the first term refers to the country of England and the second one to the UK. This is an important aspect to take into account as people from Scotland, Wales or Northern Ireland might feel irritated if they are called “English”.

However, as a country, there is a national identity held by its population: 64.6 million inhabitants (2014 estimation). There has been a high and constant level of immigration from Commonwealth countries and Eastern European countries which has given the UK a multi-ethnic culture. All this ethnical variety can be observed when walking down any British street where we might see people with different skin, hair and

eye colours, who might be British people; Asian, African, Chinese or Arab immigrants; or second generations of immigrants who were born in the UK. So, not all British individuals are white as stereotypes and prejudices may indicate because people are mixed race along the UK.

All this has diverse consequences. English is not the only language spoken in the UK (along with Welsh and Gaelic) as second generation of immigrants also speak the language of their countries of origin (Hindi, Turkish, Arabic, Somali, etc.). These people also have their own beliefs, so not all the population is Christian as there are also Buddhist, Hindu, Jewish and Muslim people among others. Besides, there are many other cultures that are generating their own space in the British culture, an aspect that is clearly reflected in some of the festivals celebrated in the UK such as the Notting Hill Carnival with a Caribbean origin or Diwali and Holi Hindu festivals. They joint with more traditional British festivals as Bon Fire Night Day or May Day and Christian celebrations such as Christmas.

About invisible culture, we need to take into account that our perception of British people is the result of an interpretation done from our cultural point of view. British people are said to be reserved and it may be difficult for them to start and hold a small talk. When introducing to a British person, it is suitable to shake hands, it doesn't matter the genre, and when greeting, they are quite reserved so they give kisses and hugs only to relatives and friends. Eye contact might not be held when talking and a wide physical space should be maintained as touching a person may not be well seen. So, British might seem cold but they behave on this way because they think it is better not to demand attention and friendship from other people as they might prefer not to be disturbed. Furthermore, punctuality is generally appreciated in the UK as well as good manners and politeness, including saying often "please" and "thank you". They also use modals, such as "could" or "would" to be friendly and polite when requesting something. On the contrary, when they meet a stranger, they try to be welcoming avoiding being too much polite as it is usually linked to being distant or closed. However, it might seem intrusive to use a person's first name too soon. Depending on the part of the country, diverse "affectionate" names might be used to call a person "dear", "love" or "sweetie" with the aim of being friendly. On the phone, it is the caller's responsibility to say their name so the recipient does not asks who he is, the

recipient just answers saying “Hello”. All these aspects belong to British common shared values.

About gastronomy, fish and chips, sandwiches, pies, Yorkshire pudding and roast meat dishes are considered typically British. Of course, tea is the characteristic British drink and, although there are different types, many British people prefer it dark with a lot of milk. However, the increasing number of British people from diverse origins is changing these stereotypes. An example of this is that nowadays the most popular dish in the UK is chicken curry.

Nevertheless, gastronomy is not the only aspect that is changing. Generally speaking, British population is varying their norms and values, an aspect that can be seen in the families. The majority of them are not the past-century typical family headed by two parents. Nowadays, families include single-person households, unmarried couples or divorced parents, who might be different or same gender parents. Furthermore, couples are having children later than some years ago, around their thirties, and the family size is much smaller although, thanks to medicine, various generations from the same family can live in the same period of time. These different types of family live a stressful life as both parents usually work long hours while children go to diverse extra-curricular lessons. Depending on the city in the UK, families live in flats, especially in big cities, or in terrace or detached houses when they live in towns.

On their free time, children, as in other countries, love playing videogames, some sports, watching television and reading books. Focusing on literature, some of the most known authors of children’s books from the UK are J. M. Barrie, Beatrix Potter, Roald Dahl and Michael Morpurgo among many others.

Let’s describe now the culture in the **United States of America**. As regards to political and social aspects, the USA is formed up by 50 states and around 324 million inhabitants (2016 estimation), being the Atlantic Coast more populated. All this has as a result a diverse society which is ethnically varied. It is a fact that the USA is historically considered a land of immigrants, accepting many newcomers each year, who bring their cultures and traditions to the country. Immigrants, or American people from immigrant

families, come from Mexico, India, Philippines, China, Italy, Spain or Russia among others. That is why the USA is called a colourful mosaic, giving a positive picture of ethnic diversity. Unfortunately, there is still some discrimination and segregated neighbourhoods.

Inside the USA, as there are so many states, they are very different from one another in cultural aspects. That is why many Americans take pride of the region they come from. However, there are many stereotypes from these regions. People from the south are described as warm and considerate Americans; on the West Coast they are more casual and informal; and the East Coast might be considered more conservative and formal. Of course, there are many exceptions to these general considerations.

In all the states, English is the main language although various generations of immigrants speak the language from their countries of origin. There are also a great number of religions practised although the majority of the population is Christian Protestant.

So, people from different cultures live together in the land of opportunities. North America is called like that as it does not matter the family a person comes from or the school where that person studied; it is money which gives them a social status. That is because money is usually related to power and fame. So, when being skilled and throughout achievement people can move between different socio-economic status. Nevertheless the status people belong to, does not usually influence in the way face-to-face communication is held. Americans are usually informal in diverse situations, addressing to people they do not know very well by their first names. This can also be seen at schools as pupils call their teachers by their first names. In other situations, Americans usually let the person with a higher status decide the degree of formality of the conversation. When spending some time with a stranger in a bus stop, however different in status, they tend to start small talks or conversations. Therefore, Americans may start conversations naturally and quickly and exchanges are frequent.

About physical contact, they usually hug or handshake friends. However, there is not more physical contact when talking except direct eye contact, which is held as it symbolizes sincerity.

When talking on the phone, Americans either let the callers identify themselves or the recipients ask them. They are open and casual but there are certain topics that should be attempted cautiously: religion and money.

About American families, they are changing following a similar pattern as the one explained in the UK. They are able to live near big cities in detached houses in a large parcel of land because the USA is a huge country and the population density is not very high generally. This is completely different in cities where people usually live in flats in skyscrapers. Children stay at home or go out with adult supervision as hanging around in cities can be dangerous.

About gastronomy, fast food (including burgers and hot dogs), processed baked goods (such as donuts, waffles, pancakes or cookies), roast turkey, steaks or sugary drinks, all of them big size, might come to our mind when talking about North American food. However, cuisine from the USA includes dishes from other countries thanks to the diversity of Americans' origin.

American most known festivals are widely celebrated across the country, such as the Independence Day, President's Day, Thanksgiving Day or Halloween, but ethnic groups have a role in this cultural celebration as they bring their festivals to the USA such as the Chinese New Year or St. Patrick's Day. They are being included gradually to the American cultural background.

Therefore, the USA is a place of abundant cultural diversity and pluralism, this is why it is called a great melting pot. One of the most popular and internationally influential art form is the film industry of the USA along with its literature. Some of the most known children's writers from the USA are Eric Carle, Francesca Simon, Jeff Kinney or Andy Rash among many others.

All this fulfils a summarised perception of diverse topics in the culture in the UK and the USA although we need to take into account that they are generalizations and the aspects that might be true in some parts of the countries may differ from other territories inside the same country.

2. TEACHING CULTURE IN THE ENGLISH CLASS

Culture teaching forms part of **intercultural education**. In an increased globalised society, learning about different cultures in class is even more important than before. Toyoda (2016) assures that teachers have to prepare their pupils for exchanges with other people from diverse contexts, taking into account both visible and invisible issues. Foreign language teaching has an important role in intercultural education although it is not fully appreciated as it shows direct values, beliefs as well as other aspects of the target culture. Sociocultural awareness can be worked from simple activities to even using the cultural diversity among pupils we may have in class, so we as teacher have to be conscious of this feature and work on it suitably.

Furthermore, an ability that must be developed in the foreign language class is **Communicative Competence**. The concept was defined by Chomsky and Hymes (in Canale and Swain, 1980). Chomsky said that native speakers have a subconscious knowledge of the grammar rules of their own language that allows them to use sentences in that language. This is what he called Competence (the relationship between implicit knowledge and performance). But the author Hymes said that Chomsky's Competence was not enough to explain native speaker knowledge because they also know where, when and with whom they should use the utterances, that is to say the ability to use these forms appropriately in context. Therefore he went one step further and included the social aspect of language acquisition. This is the concept of Communicative Competence and it is linked to intercultural knowledge as people should not only know the language to be competent but also the context which includes cultural aspects. This competence can be divided into five components or sub-competences defined by Canale and Swain (1980): grammar competence, discourse competence, sociolinguistic competence and socio-cultural competence. The last one is related to transmitting cultural aspects on the background of the language.

It is important to take into account how socio-cultural competence is necessary as a means to acquire Communicative Competence.

2.1. English cultural aspects in the Spanish laws

The **Spanish curriculum** is defined by the *Organic Law 2/2006, 3rd May, for Education (LOE)* and the *Organic Law 8/2013, 9th December, for the Improvement in*

the Quality of Education (LOMCE). For Preschool stage, our reference must be the LOE as the LOMCE modifies some aspects of it but not the Preschool stage.

The current curriculum highlights the importance of foreign language learning as a means of communication, setting as a main aim to acquire a basic Communicative Competence in a foreign language, an aspect that should be worked from the early stages in schools.

2.1.1. Aims, contents and competences about the target language culture

The Communicative Competence is not the only item related to culture in the current laws. The LOE divides the aims and contents in Preschool in three blocks which are: I. Self-knowledge and personal autonomy, II. Knowledge of the environment and III. Languages: communication and representation.

The Decree 122/2007³ states for the Block II nine **objectives**. Two of them are:

8. To tolerate and respect personal, social and cultural differences, valuing them positively.
9. To take part in cultural manifestations linked to English-speaking countries.

Besides, some **contents** of this block are showing interest, curiosity and understanding towards the foreign language, its speakers, their culture as well as knowledge of the customs and identity signs associated to the English-speaking countries. Therefore, our assessment criteria should take into account pupils' ability to recognise some typical sociocultural characteristics of English-speaking countries.

Following the recommendation of the Common European Framework of Reference for Languages, there are competences related to culture that should be developed at school level. **Plurilingual and pluricultural competence** refers to "the ability to use languages for the purposes of communication and to take part in intercultural interaction, where a person, seen as a social agent has proficiency, of varying degrees, in several languages and experience of several cultures" (2011: 168). As we can read, knowing diverse cultures nowadays is an important aspect as worldwide interactions are held easily and tend to form part of our pupils' future.

³ Decree 122/2007, 27th December, by which the curriculum for Preschool is established in the Community of Castilla and Leon.

Therefore, our learners need to be prepared for those exchanges in which they need to know both language and culture.

All in all, teaching language involves teaching culture as our pupils are learning a language from a specific context that they should know. Besides, teaching the culture is included in the current laws in the aims, contents and competences we have just mentioned.

2.2. What aspects of the target culture can be taught?

Actually, all aspects of the target language can be taught, including festivals, music, films, sports, daily life, food, drink, courtesy formulas, social conventions, free time, education, holidays, housing, money or health. However, at a school level, some of them, such as the semantic orientation of culture, which includes ways of thinking, perceptions and thought processes (Adaskou, Britten and Fashi, 1990), are a bit difficult to teach as children do not fully understand them, even in their mother tongue.

Searching in the LOE, we can check that there are not specific cultural contents of English-speaking countries for Preschool; although, the ones included in the integrated curriculum can guide us when choosing what to teach. The contents that appear in the Order 5th April, 2000⁴ are the following:

- Popular games and traditions in English-speaking countries.
- Some aspects related to English-speaking children's daily life (including food, drink, sports, free time activities, etc.).
- Most relevant target customs together with festivals and celebrations.
- Tales, poems and riddles which are popular in these countries.
- Songs and dances from English-speaking folklore.

2.3. How to teach the target culture

2.3.1. Methodology

As we stated before, learning a foreign language is not only a grammar and lexical process but also a social and cultural one. Therefore, current methodologies give

⁴ Order 5th April, 2000 by which the integrated curriculum is approved in Preschool and Primary Education following the agreement between the Spanish Ministry of Education and the British Council in Spain.

an increasing importance to teaching culture as in the case of **Communicative Approach**. According to Harmer (2015), activities that follow this methodology must be interactive, with two or more people involved in communication; unpredictable, achieving pupils' motivation to learn thanks to the necessity and desire to communicate; the activities have to be authentic with a use of language similar to an English speaking person's use; finally, they have to be presented within a context which might be linguistic or situational. The context in which we present the activities should be related to the target culture as well as near to pupils' knowledge. So we can link some pupils' previous experiences and knowledge to the new contents we want them to acquire.

Therefore, when teaching culture, we have to teach the language skills, which are reading, writing, speaking and listening, in an integrated way without forgetting interaction from a learner-centred perspective. So, we can plan communicative activities in which pupils work on culture at the same time as they are learning vocabulary, they are listening to a storytelling or they roleplay some parts of it.

Furthermore, songs are a great resource to teach the language and its culture. They can be learnt through actions following the Total Physical Response method, developed by Asher, which helps to create a relaxed atmosphere where children feel comfortable (in Richards and Rodgers, 2014).

Needless to say that everything that fosters understating is welcomed, so the teacher can use some specific techniques such as realia, demonstrating and mimic; and some resources including flashcards, puppets, videos, crafts or books with pictures among many others.

Therefore, not only language but also its culture can be taught using the suggested methods and techniques.

2.3.2. Projects, activities and resources

How can we teach our pupils English cultural aspects? Doing a **project work** is one of the most interesting and common approaches when teaching the target culture. A project is a group of activities organised in different lessons with a final product or an outcome. This final task is the result of all the contents and abilities acquired among the lessons and it is what makes a project different from a didactic unit.

The outcome can be varied and goes from creating a craft, a display, a minibook or a wall poster for the class to organising a party or a play to show parents and pupils from other classes the knowledge acquired throughout the project.

Apart from a project, we can do several **activities** that may easily fit in our lesson plans and syllabuses. The main aim is again to foster cultural acquisition throughout fun and interesting tasks for pupils. Some of these tasks might be:

- Role plays to learn social conventions. It is a way to work on cultural-bound aspects that differ from our culture such as what to ask for in a restaurant, greetings, clothes, etc.
- Recipes of typical dishes from different English speaking countries such as a carrot cake from the UK, a south-African bobotie or a New Zealand's pavlova. Furthermore, the teacher can give the pupils real menus, show them a picture of different markets around the world, or even create multisensory activities in which pupils cook and taste the food.
- In order to teach vocabulary about different cultural items, there are different activities including singing a song and acting it out (following the method Total Physical Response), playing flashcard games such as Kim's game, playing some traditional games or reading about their rules.
- Watching episodes of television series, trailers or film clips set on the target countries, guiding them to focus on cultural aspects. For example, watching the clip "Chocolate Egg Hunt"⁵ from the Peppa Pig television series can let pupils discover what children do on Easter festivity in some English-speaking countries.
- Listening to traditional or modern music and even dance to bring that cultural background to the English class.
- Provide information about how children live daily, at school and what they do at their leisure time by showing books or websites with pictures.
- About leisure time, we can show children different games, from an intercultural perspective, that are played in English-speaking countries in order to broaden their minds and show them different ways to play with their classmates.

⁵ https://www.youtube.com/watch?v=IS_LQNCleio

A good idea to link all the cultural activities is asking the learners to make a **world passport** in which they write the countries they have learnt about and add the most relevant and interesting facts for them. The teacher, roleplaying an airport agent, can put a stamp on it once the information is reviewed. It is interesting also to have a big world map on the walls of the class and put a sticker in the country they are learning about.

The **English corner** of the class or the English class itself can also contribute to culture learning if we fill it with real objects, which may include the flags from different English-speaking countries, pounds, dollars, a can of a typical drink, monument miniatures, English books, toys, etc.

CHAPTER 2: RESOURCE BANK TO BRING THE TARGET CULTURE TO THE ENGLISH CLASS

1. CONTEXT OF THE CLASSROOM

Resources to bring the target culture to the English class are the heart of this dissertation. They are addressed to a four-year-old group of pupils of Preschool in “Los Doce Linajes” school. This school is located in Soria and it is an English linguistic section, thanks to the agreement between the Spanish Ministry of Education (MEC) and the British Council.

Focusing on the pupils’ traits, the 23 children are Spanish and three of them come from immigrant families with African roots. So, it would be a good idea to ask the families to come to the class and talk about their roots to the pupils.

About physical traits, growing variations are shown, pupils’ motor skills are more refined than three-year-olds’ ones and a range of physical abilities can be expected. However, pupils continue developing fine motor coordination. Most of them need help to zip up their coats or to tie their shoelaces, an aspect to take into account when asking them to do some crafts.

In relation to psychological traits and taking into account Piaget’s works about the children development stages (in McLeod, 2015); pupils who are four years old are at the preoperational stage. They are egocentric although they are learning self-discipline and they are acquiring more independence gradually. It is difficult for them to take points of view different from their own ones and their abstract capacity is very low. However, they are able to think symbolically and their reasoning is intuitive and subjective. Furthermore, they cannot sit down correctly and quietly in their chairs during a large amount of time.

Young learners are very good at English oral comprehension and acquiring vocabulary. According to Haynes (2005), they are in the pre-production stage in English

learning, so they can parrot many phrases although they are still unable to communicate entire sentences in the target language.

They pay even more attention to the teacher when she speaks English than when she speaks their mother tongue. This is the only way for them to follow the lesson. Furthermore, they are motivated and they love learning and using new vocabulary. However, some pupils with a lower level switch off during some moments, especially when they are tired, because of the great level of concentration required. This can be seen in some pupils, so it is necessary to check if they understand the activities and to catch their attention by calling their names or asking them to take part in some moments of the lesson.

All these characteristics give us the background to which this resource bank was created. However, it can be adapted to other backgrounds and other groups of pupils.

2. TOPICS

The resource bank is designed following the integrated curriculum indications about topics to be taught at the Preschool stage in linguistic sections, although they have been consolidated into the following categories:

1. Popular games (in which some traditional songs are taught)
2. Festivities and celebrations (including traditions in the target countries)
3. Tales set in English-speaking countries (in which we pay special attention to character's daily life which reflect customs in the target countries)

As the resources come from different English-speaking cultures, they are divided into five subgroups that run into the five inhabited continents: Europe (focussing on the British Isles), North America, Australia, Asia and Africa.

The main aim when using the resources is to make pupils learn about different countries where English is spoken and appreciate, tolerate and compare them with their own. However, this is not the only aim we follow, because we seek the aims and contents mentioned in the part 2.1.1. of the dissertation.

3. RESOURCES AND PROPOSAL OF ACTIVITIES

3.1. Popular games

When working on popular games, it is advisable to pre-teach some key words in order to make the explanation clear. It is also useful for the teacher to play a round so he makes sure all the pupils understand what the game consists in. After playing it, pupils can do some follow-up activities. For instance, in the game London Bridge is Falling Down, explained below, the teacher can pre-teach some vocabulary: bridge, fall down, lady, gold, silver and some fruit vocabulary. Then, pupils play the game and after that they do a worksheet where they have to write down the missing letters and match them with the corresponding picture⁶.

This is just an example of the many follow-up possibilities of the games which may imply tracing, colouring, matching or spelling among others, depending on what the teacher wants to work on with each game. Therefore, the game is a cultural content itself but it can be also used as a medium to teach the language items the teacher deems appropriate.

3.1.1. British Isles origin

London Bridge Is Falling Down⁷ is a game traditionally played by children throughout the United Kingdom and Ireland. In order to play it, two children stand up one in front of another, put their arms up and hold their partner's hands, simulating a bridge. They sing the song while the players pass: under the "bridge", behind a child simulating the bridge, under the bridge again and behind the other child simulating the bridge. So, they run doing a shape of the number 8. When the song is finished, the bridge goes down, so those two pupils put their arms down and "catch" one of the players. They asked him a question, they previously thought about, and depending on the answer he can continue playing or he is removed from the game. A sample of question might be "What do you want: apples or cherries?" the children simulating the bridge previously decided that, if pupils say "apples" they are removed. They play again until there are no more children left.

⁶ See appendix 3. London Bridge is Falling down Activities.

⁷ See appendix 4. London Bridge is Falling down Lyrics.

Another well-known singing game is **Ring-a-Ring o'Roses** is a really typical singing-game played by more than two players. One pupil sits down on the floor and the rest make a circle around that child. They start going round him singing a song⁸ and doing the corresponding actions at the end of each verse (fall down, kneel, bow and fall down). The last time they are on the floor, they have to be quick when they stand up as the child who stands up the last sits down in the centre of the circle while they rest play the game again.

The teacher should pre-teach key vocabulary, especially the one related to the actions. The method used is Total Physical Response as children are asked to respond physically to the commands that appeared in the song.

Other singing-games from English folklore can be found in the book: *Oranges and lemons. Singing and dancing games*. It presents the lyrics of the songs, a score with musical notes and an action or dance proposal. These songs can be sung at different moments in the lesson. They can be a warm-up, a transition between activities or they can be sung after or before the plenary.

3.1.2. North American origin

Duck, Duck, Goose is a well-known game, both in America and Australia. No materials are needed although the more players are in the game the funnier. All the players sit down in a circle. The “it” moves around the circle touching the players’ head saying “duck” each time he touches a head. When the “it” decides, instead of saying “duck” he says “goose” when he touches one of his partner’s head. That partner has to stand up and tries to catch the “it”. Meanwhile, the “it” runs around the circle trying to sit down in the place the partner was sit. If the “it” manages to do it, the partner becomes the new “it”. On the other hand, if the partner catches the “it”, the “it” starts the game again until he manages to sit down in the place of a partner.

Another game children love, and makes them practice some blending, is **Spud**. It consists in making the “it” hold a ball and count from 10 to 0 while the rest of the players run as fast as they can. When the countdown is finished, the players stop and the

⁸ See appendix 5. Ring-a-Ring o'Roses Lyrics.

“it” takes four long steps in the direction he wants at the same time as he blends the word “spud”: “s”, “p”, “u”, “d”, saying one letter in each step. Then, the “it” says the name of a partner, for instance Sophie, and throws the ball to her, trying to hit her. If the “it” manages to hit her, she puts an “s” on (it can be a medal, or she can write the “s” on her hand with felt-tips) and becomes the “it”. If the “it” does not hit her, the “it” puts the “s” on him and that girl becomes the “it”. The game finishes when the “d”, the last letter of the word “spud”, is “written down”.

3.1.3. Australian origin

Munghanging is an Australian game played by aborigines in the north of the country. Children who want to play to it are divided into two teams: “lizards” and “flies”. A square in the middle of the playing area has to be drawn. The “lizards” are the chasers who try to catch the “flies”, who start to run all over the area. When a “lizard” catches a “fly”, the “fly” goes to the square in the middle of the playing area. When all the “flies” are tagged, the teams reverse roles and play the game again.

Another game played by many Australian children is **Skippyroo Kangaroo**. To play to this circle game, around six children are needed as a minimum. Pupils sit down in a circle except one, who stands in the middle of the circle and is named “Skippyroo Kangaroo”. The “it” kneels on the floor, covering his head while the children in the circle sing a song⁹. Then, the teacher points to a child who has to touch “Skippyroo Kangaroo” and say “Guess who’s caught you just for fun”. When children are not able to say the whole sentence, they can replace it with “Who am I?”. The “it” tries to identify the voice and says the name of the child who has touched him. If the “it” guesses the name, they swap places and if not, the game continues until the “it” guesses the name of one of the children in the circle.

3.1.4. Asian origin

In the North of India and Pakistan children play to **Oonch Neech ka Papada** game which is a known game over the world. Its literal translation from Hindi to English is “Up and Down”. The child who is the “it” is asked by the rest of the children whether he chooses “up” or “down”. If he chooses “down”, he stays on the ground and tries to catch the rest of the children who are running in the space allowed for the game,

⁹ See appendix 6. Skippyroo Kangaroo Lyrics.

avoiding to being caught. The “it” is only able to catch the children who are on the area chosen (“down” in this case) and players cannot stand on the opposite area (“up” in this case) during a specific amount of time, so they have to move from one place to another continuously. The child who is caught becomes the new “it” and the game starts again.

Cheetal, cheetah is a game played in India in which players are divided into two groups, the cheetals (an Indian deer) and the cheetahs. The ground is divided into two squares. The members of each team line up at the front of their corresponding squares in a way that one cheetah stands opposite one cheetal. The “it” is out of the squares and says “cheetah”, for instance, so all the cheetahs run to the end of their square while the cheetals try to catch them. When one cheetah is caught, it becomes a cheetal. If they reach the end of their square, they cannot be caught. The game goes on until all the players are in one of the teams. As cheetah and cheetal are very similar terms, the “it” tries to trick the players to make the game funnier.

3.1.5. African origin

Pilolo is a game played in Ghana by children of all ages. There is one leader who hides sticks or stones (decorated so they are not mistaken to other stones or sticks) while the rest of the players are with their eyes closed. When all the sticks or stones are hidden, the leader says “Pilolo” which means “time to search for”. A timekeeper is in a place considered the “finish point”. This person controls time and children who find a stick or a stone have to go where the timekeeper is, so he draws a line on their hand. At the end of the game, the children with more lines drawn on their hands are the winners.

In Zimbabwe, children play to **Poison** which is a game in which a piece of cloth is needed. Children stand up in a circle while two players and a piece of cloth are inside the circle. One of the players tries to catch the piece of cloth and get out of the circle. The other player tries to catch him and the children in the circle try to impede that he escapes. If he manages to go out of the circle, he chooses another child from the circle to be a player and he stands on that place. The game starts again. If the person with the piece of cloth is caught by the other player, that player chooses a child in the circle as the new player and he goes to that free place.

3.2. Festivities and celebrations

3.2.1. British Isles origin

Festivities from the British Isles that can be worked on class are: St. Patrick's Day or Notting Hill festival.

St. Patrick's Day¹⁰ is an Irish festivity celebrated on 17th of March. The teacher might introduce the festivity creating a motivating environment in class. Therefore, the teacher puts some decorations with leprechauns, shamrocks, a pot of gold, etc. A shamrock is drawn on the 17th of May in the calendar to remind children that it is St. Patrick's Day and they should wear green because other way the leprechauns will pinch them. The teacher shows a map of Ireland, highlighting that many Irish features are green; and the Irish flag, focusing on the colours and the direction of the stripes. As in Ireland it rains a lot, when the sun goes out we can see a rainbow. After that, they sing the *Rainbow song*¹¹ pointing on a rainbow flashcard to the colours they have to sing in the song and then making an imaginary rainbow with their hands. This song can be also performed asking some pupils to take a colour paper and raise it when the colour appears in the song.

Then, the teacher could explain that leprechauns live under the rainbow and behind the shamrocks, using visual aids. After that, they sing the song *There was a little leprechaun* simulating children have a little leprechaun in their hands. This song can be sung using the melody from *Bingo Was His Name-O* folk song. After that, the teacher explains that the leprechaun has a treasure in his pot which can be taken by following the rainbow to the leprechaun's home or by catching a leprechaun, but he is too fast. They sang the last leprechaun song using the melody from *Mary Had A Little Lamb* folk song.

Another British festivity teachers can work on is **Notting Hill Carnival**. It perfectly reflects the multiculturalism in Great Britain as it has a Caribbean origin and it was first celebrated in London in 1966 in order to improve race relations. Nowadays, it

¹⁰ The activities suggested were planned by an English teacher of Doce Linajes School and they are included in this dissertation with her permission.

¹¹ All the songs mentioned appear in the appendix 7. St. Patrick's day Songs.

is considered part of British culture and it is celebrated on the last Sunday of August every year. People wear colourful costumes, play steel drums and show their floats.

The teacher can show it to the pupils by using a video where some floats can be seen. They listen to the music and watch the dances too. In order to give them a purpose to watching it, the teacher asks them to find a person dressed in a particular costume. Then, the teacher shows some other costumes people may wear on carnival by using some flashcards and learn vocabulary about what a costume might be made of (silk, cotton, feathers, hat, headband, wig, etc.). After that, pupils create their own crown. They colour some feathers on a cardboard sheet¹² while the teacher creates headbands with cardboards or felt sheets. When they finish colouring, they cut the feathers, they stick them at the front of their headbands and they can even make a parade.

3.2.2. North American origin

Halloween, Christmas, Valentine's Day or Easter are some of the most known North American festivals, although some of them are also celebrated in other parts of the world. In order to introduce them to pupils at Preschool, the teacher can use the webpage *Anglomaniacy*¹³, as there are different resources to teach these festivities to young pupils, along with many other topics about seasons, body, clothes, colours, animals, parts of the house, food, school, sport, town, toys, transport or weather.

Focusing on the festivities, each of them include a picture dictionary, a matching game, a spelling game, a picture test, a guessing game and a vocabulary quiz with words related to the festivity. The last two ones were created for older learners but the rest can be done individually by young pupils using a computer or a tablet. Nevertheless, it is necessary to introduce all these words in a context. So the teacher might use the flashcards from the site to explain the festivity in easy terms, even, doing it as a story-telling transforming the flashcards into puppets.

There are also printable sheets which include bingo cards, board games, read and match or missing letters among others. They can be used in class as games, so all the pupils play together and review the vocabulary.

¹² See appendix 8. Feathers for the Headband.

¹³ <http://www.anglomaniacy.pl>

In the site, we can also find some follow-up activities such as holiday crafts and rhymes, riddles and carols.

Another well-known North American festivity is **Thanksgiving Day**. In order to explain it to children, the teacher may say that people from England, the Pilgrims, sailed to North America. The teacher should show both countries on a map and move a craft boat from one country to the other, as pupils welcome visual elements which foster understanding. Native Americans helped the Pilgrims to grow crops and soon they became friends. In order to show their gratitude, Pilgrims invited Native Americans to the first Thanksgiving dinner.

Then, the teacher can introduce some of the typical food eaten on this festivity, including turkey, pumpkin, corn, celery or apples. The teacher can teach this vocabulary showing pupils real food. All this food appears in the “Thanksgiving song”¹⁴ which can be showed to the pupils in the digital board as it is a video-song. It is a motivating way to discover what Thanksgiving dinners are like. After listening to it, pupils can be divided into groups and do a roleplay being costumers and shop assistants. The costumers are the ones who want to prepare a Thanksgiving dinner so they go to the supermarket to buy some food. The teacher gives them a word or picture flashcard with the food they have to buy. Each shop assistant has a piece of food and costumers, one by one, ask for what they need, for instance “Can I have some corn, please?”. The shop assistant with the corn gives it to the customer and says “here you are”, so the costumer says “thank you”. Finally, they can sit together and taste some of the food.

3.2.3. Australian origin

One of the oldest Australian festivals is **Moomba festival**. It is celebrated in Melbourne on the long weekend of the Labour Day. The teacher can explain that it is a celebration of the diversity that can be found in the city, without forgetting their aborigine origin. So there are multicultural parades and costumes in a carnival as well as a funfair, a skate park, some water sports in the river, a Birdman rally, fireworks and live music.

¹⁴ See appendix 9. Thanksgiving Song.

As this festival is so diverse and full of different activities, the teachers can focus on the aspects they prefer. They may start by showing the first poster¹⁵ created for the festival and encourage children to describe what they see. So some vocabulary can be introduced such as boomerang, doll, carnival, hat, ribbons, etc.

They can focus on an aboriginal instrument still used in Australia: the boomerang. For the aborigines it had different functions as they use it to hunt, go fishing, dig or as a musical instrument among others. These uses can be explained to the children although the teacher also says that nowadays it is used as a toy. Pupils create in class their own boomerangs by cutting a boomerang shape on a brown card. Maybe the teacher has to do it if the pupils are not very skilled.

When decorating the boomerang, pupils can draw some Aboriginal symbols¹⁶ that can be introduced explaining their meaning. Finally, the teacher can give the pupils some advice to throw the boomerang and make it return to them.

Barunga Festival is another Australian festival celebrated in Barunga during the Queen's birthday long weekend. It consists in making non-indigenous locals and visitors discover Australian indigenous culture through live music, dances, sports, food, art expositions and cultural workshops, showing the enriching experience of community life.

In this case, the teacher can show pupils some photos of the festival¹⁷ and tell them that they are going to do an art workshop in class. The teacher shows some Australian aboriginal art works teaching some vocabulary such as dots (as dot painting is the main aboriginal painting technique), the animals that appear on the pictures or different shapes (circles, squares, zigzags, etc.). Then, the teacher organise the pupils into groups of three or four children and gives them a picture to colour¹⁸ with an animal that lives in Australia. They agree on the colours of the picture and using a cotton swab or even their own fingers, they colour it by dot painting. The result should be exposed in the corridors.

¹⁵ See appendix 10. Moomba Festival Poster.

¹⁶ See appendix 11. Aboriginal Symbols.

¹⁷ <http://barungafestival.com.au/about/>

¹⁸ See appendix 12. Pictures to colour.

3.2.4. Asian origin

Diwali is an Indian festival which is celebrated in October or November. The teacher shows on a map where India is and explains that Diwali is the festival of lights. People believe that Lakshmi, the goodness of wealth, comes on Diwali, so they open their windows and doors in their houses, but this is not enough to make the goodness enter. They have to light up lanterns and special oil lamps called diyas. The teacher can show a real diya so pupils can see it.

Then, pupils watch a video-song¹⁹ and they are asked to raise their hands each time they see a lantern. The second time they watch it, they have to raise their hands when they see a diya. The teacher may help them raising his hand too as the video goes on. At the end of the video, pupils can see a Rangoli pattern. The teacher asks pupils about its colours and if they like it. After that, they colour their own Rangolis on sheets²⁰ the teacher gives them. They do it with wax crayons and then the teacher passes some cotton over it so the result is similar to the one that appears in the video.

Holi is another Indian festival that can be introduced in class. It is celebrated in spring when people remember how “good” triumphed over “evil”, something that is represented with bonfires. Bonfires are also used to burn old rubbish in order to give people the chance to have new beginnings. In the streets there are festival processions and people dancing, but the most representative celebration of Holi is when people throw coloured water, paint or powder to each other.

The tradition of throwing colours can be introduced with the “Holi song”²¹ and then, the teacher can explain pupils that it comes from an old Hindu legend about the god Krishna, who became a dark-skinned boy. To explain the legend, the teacher can use foam puppets²². Krishna was desperate because he loved Radha, a fair-skinned girl, but he was jealous of her skin colour. His mother, Yashoda, was tired of seeing Krishna so desperate so she let him colour Radha’s face with coloured powder. Since, then, in Holi festival, people can throw coloured water or powder to all kind of people, it does

¹⁹ See appendix 13. Diwali Song.

²⁰ See appendix 14. Rangoli.

²¹ See appendix 15. Holi Song.

²² See appendix 16. Foam Puppets.

not matter their social status, their occupations or their age. So we can tell pupils that they can even throw coloured water to the teachers.

In order to play with colours and as a follow-up activity, the teacher can give the pupils a sheet²³ with Krishna's and Radha's faces. Pupils colour the faces with finger paint and draw a colour spot on Radha's face as it happens in the legend.

3.2.5. African origin

In Ghana, Ga people celebrate **Homowo** festival, also known as the hunger hooting festival between August and September. It remembers the ancestors who settle along the southern coast and experienced hunger until they were able to harvest some of the food they planted. Rain watered the crops and people finally had an abundant harvest. Furthermore, there were a lot of fish so they did not feel hungry anymore. Since then, Ghanaians have celebrated this abundance of food and the victory over hunger implicit in it. All this can be told to pupils by, first telling them where the country is, and then, using some visual aids to represent the story.

During Homowo people eat a special meal made with corn: *kpokpoi*. The teacher shows real corn to the pupils, and asks them where corn comes from. Then, they watch a time lapse video²⁴ about growing maize plants. After that, they do some corn skewers²⁵ so pupils can taste the main ingredient of *kpokpoi*. The teacher cuts the corn in circle shapes, each pupil takes a wooden skewer, asks "Can I have a piece of corn, please?", they put all the skewers together and finally they taste them.

In many English-speaking African countries, some ceremonies and festivals are celebrated with a common trait: masks. **African masquerades** involve dressing up covering the face with a mask and usually dancing. Masks are used in many ceremonies to represent ancestors' spirits, to initiate boys into adulthood, to achieve the union between humans and nature (if the masks have animal features), to re-establish a balance between "good" and "evil" forces or for religious purposes.

²³ See appendix 17. Radha and Krishna Sheet.

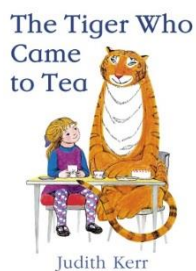
²⁴ <https://www.youtube.com/watch?v=B35qxXjC5yw>

²⁵ See appendix 18. Corn Skewers.

The teacher points to Africa on a map and shows different masks using flashcards or the digital board and make pupils identify some elements on them such as the parts of the face (eyes, mouth, nose, ears), the animal features (horns, fur) and the decorations on them (stripes, circles, dots, spirals, zigzag lines). Then, pupils are given a brown cardboard with the shape of a face²⁶. They use white painting to do some of the elements they have seen previously. When they finish, and the masks are dry, they can be exposed on a display in the corridors.

3.3. Tales from English-speaking countries

3.3.1. British Isles setting



The tiger who came to tea is a book which tells the story of a mum and a girl who were going to have tea until someone rang at the door. They wonder who was there (the milkman, the boy from the grocer or daddy) but they discovered it is a tiger. The tiger joined tea and drank and ate typical food (cupcakes, buns, cake, sandwiches, tea or milk). But the tiger was still hungry so he ate other food he found at home. When the tiger went away the mum and the daughter went to buy more food and a tin of tiger food in case the tiger came again but he did not.

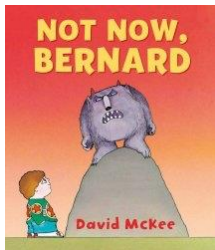
This book has many follow up possibilities as children can learn about typical English food, jobs, house and traditions among others. The teacher might prepare a tea party in class, showing pupils how to make tea and the items they need to do it. So, children smell tea bags, taste decaf tea when it is ready, take part in the process and say “I like tea” or “I don’t like tea”. When talking about the teapot, they can sing the song “I’m a little teapot”²⁷, using their body to mimic it. One of their arms is the handle, so they place their hand on their hips, and the other arm is the spout, so they fold it up in the air.

Another story set in the British Isles is *Not now Bernard* which clearly reflects our daily busy lives as adults. Bernard is a boy who tries to get his parents’ attention. Bernard tries to warn them that there is a monster but, as they do not pay attention to

²⁶ See appendix 19. African Masks.

²⁷ See appendix 20. I’m a Little Teapot Lyrics.

him, he goes to talk to the monster. The monster eats him up and Bernard's parents do



not realise it because the monster acts as Bernard and his parents continue not paying attention to him.

This book can be used to work on different cultural aspects. Pupils can say what their parents do when they are busy comparing it with the housework and leisure activities Bernard's parents do at home: nailing a picture, doing the washing up, watering the plants, painting the walls, reading the newspaper, eating dinner in front of the television. So they are comparing two different cultures that might be similar in some aspects. In order to remember Bernard's parents' activities, pupils can do a worksheet²⁸ in which they have to put in order some pictures from the book. Then, we can make pupils work on polite ways Bernard could have said to interrupt their parents and catch their attention. One of the pupils can act as Bernard's' father or mother saying "Not now Bernard!" while other child acts as Bernard saying "Excuse me, mum", "Can you help me, dad?" or "Listen to me, please".



A recently published British book is *Coming Home*. It is a lyrical story which tells the different difficulties a red robin has to overcome to go from the forest to its home. Throughout the pages, different natural landscapes can be seen but the most interesting part, in order to work on cultural aspects, is the last one as typical British houses are represented and it can be seen people doing typical winter activities such as snow fighting, building a snowman or gathering at home for dinner.

We can make pupils pay attention to those cultural aspects, but as a follow-up activity we can involve pupils in cooking what the robin eats when it arrives home: a mince pie. Before cooking it, the teacher tells the pupils the ingredients they need. They can be introduced showing flashcards. Then, pupils match the pictures to the words on a worksheet²⁹. After that, the teacher shows the ingredients and they use the worksheet to check if they have all. To make it funnier the teacher can hide some of the ingredients so pupils say: "There's no butter" or "there's no flour". If we are allowed to go to the school canteen, it would be the best place to cook real mince pies and make pupils take

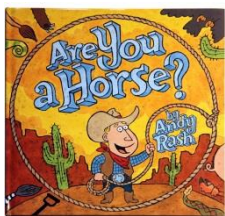
²⁸ See appendix 21. Not Now Bernard Worksheet.

²⁹ See appendix 22. Ingredients to Cook a Mince Pie.

part in the whole process. If not, they can do the dough, put it into patty tins and the teacher can bake it at home³⁰.

3.3.2. North American setting

Are You a Horse? is the tale of a cowboy, Roy, who receive a saddle for his

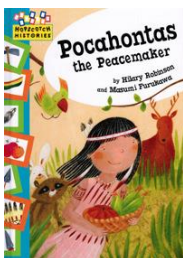


birthday. He had to find a horse but he did not know what a horse is. So he went to the red plateaus and some ranches to find a horse by asking the animals he met (a wagon, a cactus, a snake, a pig...) if they were horses. Finally, he met a horse and they became friends.

There are other cowboy similar books such as *The Gingerbread Cowboy*, *Let's Sing a Lullaby with the Brave Cowboy* or *Armadillo Rodeo* among many others.

The teacher makes pupils focus on cowboy's typical clothes: a bandana, a vest, boots and a hat. He can take those clothes to class and dress up a pupil as a cowboy. The teacher also explains the most typical cowboy activities such as riding horses, rounding up cows or competing in rodeos. But cowboys sometimes get in trouble so the sheriff tries to catch them by showing people a "wanted poster". Then, pupils do their own wanted posters³¹ in which there is a cowboy without a face. They stick their own ID photos on the worksheet so they look like cowboys. If the teacher is not allowed to use pupils' photos, he can ask pupils to draw their own faces on the cowboy's face.

Also set in North America, *Pocahontas the Peacemaker* tells the tale of a girl



who was named Pocahontas and lived helping the villagers with their jobs: making clay pots, building canoes and cooking fish and buffalo meat. However, strangers arrived in a ship to the village and Pocahontas tries to keep peace between the villagers and strangers.

With this book, Native American daily life can be appreciated by the pupils. We can make them focus on the tasks they did as well as on their clothes and their houses. As a follow-up activity, pupils can do a tepee using a template³². Although Pocahontas lived in another type of house, tepee is maybe the most representative Native American's housing. The teacher can give the pupils a blank template and ask them to

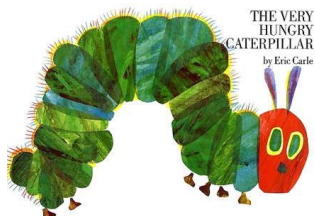
³⁰ BBCGoodFood recipe: <https://www.bbcgoodfood.com/recipes/2174/unbelievably-easy-mince-pies>

³¹ See appendix 23. Wanted Poster.

³² See appendix 24. Tepee Template.

draw typical Native American symbols, or use an already decorated template. They can decorate it with some sticks and feathers.

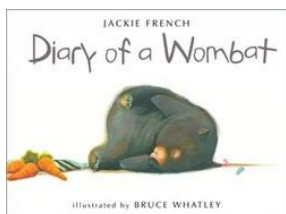
Eric Carl is famous for being a writer of children’s literature books. One of them is *The Very Hungry Caterpillar* which tells the story of a caterpillar who ate different kind of food, including apples, pears, plums, strawberries, oranges, a piece of chocolate cake, an ice-cream cone, a pickle, a slice of cheese, a slice of salami, a lollipop, a piece of cherry pie, a sausage, a cupcake and a slice of watermelon. The caterpillar made a cocoon and after some days it became a butterfly.



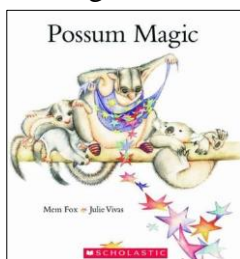
The food that appears in the book is usually eaten by North American children and probably our pupils will know most of them. So, they can do a worksheet in which they colour the food, punch the pictures and paste them in another worksheet³³ where there are two columns: “I like” and “I don’t like”. They stick the food on one column or another depending on their tastes. The teacher can even bring some of the food to class and let pupils taste it.

3.3.3. Australian setting

Diary of a Wombat tells the story of this sleepy animal which lived in the garden of an Australian family’s house. It loved carrots and enters to different parts of the house to look for them. The book has a structure of a diary so it shows the days of the week and the times of the day.



As a follow-up activity pupils can do a craft of an Australian house³⁴, which might be similar to their own house. They can label the different rooms in it and they can draw the Australian family in the different rooms and the Wombat in the garden looking for carrots, as in the book.



Another Australian book is *Possum Magic*. In it, Grandma Poss made her grandson, Hush, invisible. He had fun with all Australian animals as they could not see him. Although when Hush

³³ See appendix 25. The Very Hungry Caterpillar.

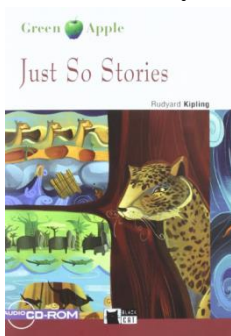
³⁴ See appendix 26. Australian House

wanted to become visible again, Grandma Poss said that they had to find a special food so they went around Australia looking for it. They ate some typical Australian dishes such as a vegemite sandwich, pavlova and lamington.

This book leads teachers to prepare some cultural follow-up activities related to Australian food. The easiest dish the own pupils can make is vegemite sandwiches as they only need to spread the vegemite, sold in jars, on the bread. But, if teachers want to go one step further, they can ask pupils to take part in some of the steps to cook a pavlova or a lamington.

However, they can also work on food without cooking, using flashcards³⁵. The teacher can show a pavlova flashcard without topping and teach some vocabulary related to the fruits which are usually on the pavlova: strawberries, blueberries, blackberries or raspberries. Then, ask some pupils to put only two toppings on the pavlova so they do it taking the fruit flashcards and naming them.

Finally, one of Rudyard Kipling's *Just So Stories* set in Australia is ***The Sing Song of Old Man Kangaroo***. It tells the story of a kangaroo which had short legs and tail. He asked the Big God Nqong to make him different so the God asked a dingo to chase the kangaroo. They started running until they arrived to a river without any bridge. The kangaroo used his legs to hop and his tail to get off the ground, so they became longer. Now the kangaroo was different and had strong legs so he continued hopping until he lost the dingo out of his sight.



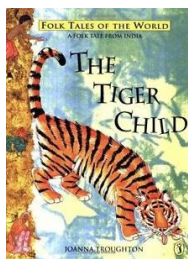
Pupils can reflect on some cultural aspects as the fact that Australian Aborigine people believed in the existence of powerful spirits. One of them appears in the book and helps the kangaroo be different. Then, they do a worksheet³⁶ in which there are different elements from the tale as well as from other Kipling's *Just So Stories*: *How the Camel Got His Hump* and *How the Leopard Got His Spots* set on different continents. Pupils have to circle and write the name of the characters that appear in the story. The teacher can help them writing their names on the blackboard.

³⁵ See appendix 27. Pavlova Flashcards

³⁶ See appendix 28. The Sing-Song of Old Man Kangaroo

3.3.4. Asian setting

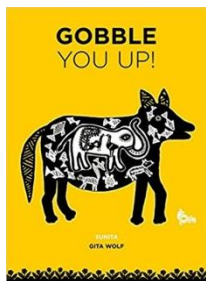
The Tiger Child is a folk Indian tale which tells the story of a baby tiger. It was



sent to a village to fetch some fire. When the baby tiger arrives there, it did not remember what it had to do. People in the village tried to make him remember offering the tiger milk, fish, a soft cushion, combing its fur. The tiger accepted everything but it could not still remember what the purpose of its mission was. At the end of the day, the tiger was so tired that it slept in the village. It was not a tiger any more, it became a cat.

This book is great to work on Asian cultural aspects as the teacher can make pupils reflect on the village, food, animals that appear in it and the differences between that village and their town. As a follow-up activity, the teacher can ask pupils to do a roleplay with masks³⁷. They start the roleplay when the tiger went to the village to search something it did not remember. The pupils who are people in the village ask “Is it ...?” reviewing the vocabulary learnt (some milk, some fish, a soft cushion, a comb) and the pupil playing the tiger roles says “No, it isn’t”.

Another Indian book is *Gobble you up!* which is based on a Rajasthani folktale



similar to the book *There Was an old Lady who Swallow a Fly*. A jackal is the main character of this story. It tricked some animals to finally eat them (some fish, a crane, a turtle, a squirrel, a cat, a peacock, and an elephant). When it went to the river to drink some water, its stomach finally burst. All the animals were free again.

The characters in the book are decorated with Rajasthani patterns, which come from western Indian native people. As a follow-up activity pupils colour the patterns of the animals that appear in the story³⁸. Once it is done, they create a minibook pasting the animals in the same order as they appear in the book.



Finally, *Arabian Nights* are a set of Middle Eastern and South Asian stories which include tales from the folklore of some countries where English is spoken. One of these stories is the *The Genie in the Bottle*, which describes how a fisherman was not able to catch any fish,

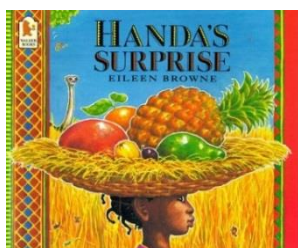
³⁷ See appendix 29. The Tiger Child’s Masks

³⁸ See appendix 30. Pictures for the Minibook.

although he found an old bottle. The bottle seemed empty but there was a genie inside who came out. It was a bad genie and wanted to eat the fisherman, but the fisherman was very clever and managed to make the genie enter in the bottle again.

As a follow-up activity, the teacher can make pupils focus on the clothes the fisherman wears and if they are similar to the ones they wear. Then, he tells the pupils that the genie was very naughty and he undressed the fisherman, leaving him in his underwear. The teacher encourages the pupils to dress the fisherman again choosing between clothes from different cultures. Pupils use a programme for the digital board, which can be Smart Notebook or just PowerPoint³⁹, to dress the fisherman up as in the book by clicking the clothes and dragging them to the different parts of his body.

3.3.5. African setting



Handa's Surprise tells the story of an African girl who took different fruits to her friend but throughout the path some animals ate them. The tale is chosen as many cultural aspects can be seen in it from English-speaking African countries. Some of them are children's clothes, common animals and fruit or the typical type of houses among others. In order to tell the tale, the teacher can use, apart from the book, visual resources which are foam fruits and animal puppets⁴⁰. When, telling the tale it is advisable to do it in an interactive way and checking understanding.

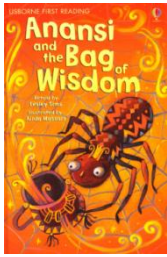
A follow-up activity might be doing a worksheet⁴¹ in which they have to colour the aspects they saw in the story. There is a building, a hut, a boy in winter clothes, a girl wearing a dress, a pineapple, a pear, a gazelle and a deer. The teacher makes the pupils reflect on the elements that belong to their near environment and the ones that appear in the book. They are doing a cultural comparison from an enriching and tolerating point of view.

A well-known African character is Anansi the spider. It appears in Manu West African and Caribbean folktales as a man, half-man or half-spider because it is a god.

³⁹ See appendix 31. The Fisherman's Clothes.

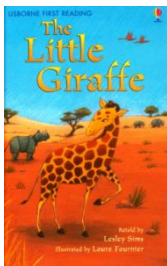
⁴⁰ See appendix 32. Handa's Surprise Puppets.

⁴¹ See appendix 33. Handa's Surprise Worksheet



Anansi and the Bag of Wisdom is a story in which Anansi receives a special present from a God: a bag with all the wisdom in the world. The God tells Anansi to share it, but he did not want so he tried to hide it. However, the bag fell down and all the wisdom was spread over the world so nowadays, everyone knows something but no one knows everything, as Anansi wanted.

As a follow-up activity, pupils can develop their attention skills doing a worksheet⁴² in which they have to spot six differences from pictures of the book. They will centre their attention on African animals as well as on some African patterns drawn on the spiders.

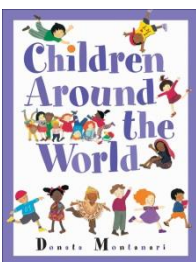


Lastly, another book set in African countries is *The Little Giraffe*. The book tells the story of the first giraffe in the world. It had a short neck and tried to find some food with its friend, Rhino. They went to a small village and told a wise man they were hungry. He prepared a magical drink which was drunk entirely by the giraffe. The giraffe grew taller and so it could reach the leaves in the trees. The Rhino got really angry as there was not drink left for him and it is still angry today.

While telling the tale, the teacher can make pupils focus on the dry landscapes and they can pay special attention to the wise man's hut and the elements that can be found inside: species, masks, rugs, clay vases with symbols, etc. After doing it, pupils may decorate their own clay vases⁴³ with their magical drinks inside them.

3.3.6. Around the world

Another great book to show different cultural aspects from English-speaking countries is *Children Around the World*. It shows Canadian, American, Tanzanian,



Indian, Philipppians or Australian children's daily life. The teacher can tell the pupils about each country on different lessons, showing them the continent where they are located. Then, he can give pupils some pictures and stick them on the corresponding continent⁴⁴. So the

⁴² See appendix 34. Anansi's Worksheet

⁴³ See appendix 35. The Little Giraffe's Worksheet

⁴⁴ See appendix 36. Sample of Pictures

CONCLUSION

Teaching cultures is an aspect that we, English teachers, usually set aside or push into the background when planning our English lessons. However, as we have seen in this dissertation it should be an essential aspect we need to introduce in the teaching-learning process.

While doing a literature review, the conclusion is that there are real books with compendiums of specific cultural elements, especially games and festivals, but there is not a general teaching resources bank ready to be put into practice. Furthermore, it can be highlighted that it was easier to find resources to work on western cultures rather than to work on African or Asian cultures for instance.

That is the reason why the topic of this dissertation was chosen and it can be said that in general terms its main aim has been achieved. However, for time and space constrains, the cultural items exposed are just some of the great amount of elements we can teach in our English classes. It is recommended not to use all of them in one school year but to work on them throughout the whole Preschool stage, adding other festivities, tales and games from diverse English-speaking countries.

About the opportunities and limitations of the dissertation, the proposal of activities has been done bearing in mind a specific context, although it can be extended to other contexts adapting the activities to the new pupils' traits, interests and needs.

It is time to create activities to work on all the cultures where English is spoken, not only on North-American and British culture as it has been traditionally done. Furthermore, it is also necessary to teach diverse aspects of the invisible culture to make them fully understand it. By doing this, we as teachers are not only following the current law recommendations but also enriching our pupils' points of view, making them becoming aware of other cultures and, most important of all, developing each child as a whole with values of respect, tolerance and equality.

REFERENCES

1. BIBLIOGRAPHY

- Adaskou, K., Britten, D., and Fashi, B.(1990). Design decisions on the cultural content of a secondary English course for Morocco. *ELT Journal* 44, 3-10.
- Bantula, J. and Mora, J.M. (2009). *Juegos multiculturales*. Barcelona: Paidotribo Publishing.
- Beck, I and King, K. (1998). *Oranges and Lemons. Singing and Dancing Games*. Oxford: Oxford University Press.
- Birdsall, M. (2007). *Festivals and Special Days in Britain*. London: Mary Glasgow magazines.
- Bradshaw, V. and Elliot, R., Eds. (2004). *British and American Festivities*. Canterbury: Black Cat Publishing.
- Browne, E. (1994). *Handa's Surprise*. Walker Books Ltd: London.
- Canale and Swain (1980). Theoretical Bases of Communicative Approaches to Second Language Teaching and Testing. *Applied Linguistics*, 1, 1-47.
- Carle, E. (1994). *The Very Hungry Caterpillar*. New York: Philomel Books.
- Decree 122/2007, 27th December, by which the curriculum for Preschool is established in the Community of Castilla and Leon,
- Dickins, R. (2009). *The Genie in the Bottle*. London: Usborne Publishing.
- European Parliament and of the Council of 18 December 2006 on key competences for lifelong learning (2006/962/EC)
- Fox, M. (1991). *Possum Magic*. Orlando: Voyager Books.
- Hall, E. T. (1976). *Beyond Culture*. New York: Doubleday
- Hall, E.T. (1990). *Understanding Cultural Differences, Germans, French and Americans*. Yarmouth: Intercultural Press.

- Harmer (2015). *The Practice of English Language Teaching* (5th ed.). London: Longman
- Kerr, J. (2006). *The Tiger Who Came to Tea*. London: HarperCollins Children's Books.
- Kipling, R. (2014). *Just So Stories*. London: Black Cat
- Littlewood (1981). *Communicative Language Teaching*. Cambridge: Cambridge University Press.
- McKee, D. (2012). *Not Now Bernard!* London: Andersen Press.
- Mizielinska, A. and Mizielinski, D. (2012). *Maps*. London: Big Picture Press.
- Montanari, D. (2001). *Children around the World*. Toronto: Kids Can Press.
- Morpurgo, M. (2016). *Coming Home*. Oxford: David Fickling Books.
- Order 5th April, 2000 by which the integrated curriculum is approved in Infant and Primary Education expected in the agreement between the Spanish Ministry of Education and the British Council in Spain
- Organic Law 2/2006, 3rd May, for Education (LOE)
- Organic Law 8/2013, 9th December, for the Improvement of Educational Quality, (LOMCE)
- Rash, A. (2009). *Are You a Horse?* New York: Arthur A. Levine Books.
- Richards and Rodgers (2014). *Approaches and Methods in Language Teaching* (3rd ed.). Cambridge: Cambridge University Press.
- Robinson, H. and Furukawa, M. (2008). *Pocahontas the Peacemaker*. London: Franklin Watts.
- Ronowicz, E. and Yallop, C. (2007). *English. One language, different cultures* (2nd Edition). London: Continuum.
- Sims, L. (2007). *The Little Giraffe*. London: Usborne Publishing.
- Sims, L. (2011). *Anansi and the Bag of Wisdom*. London: Usborne Publishing.

- Troughton, J. (1996). *The Tiger Child*. London: Puffin Books.
- Tylor, E. B. (1920). *Primitive Culture: Researches Into the Development of Mythology, Philosophy, Religion, Art, and Custom* (6th edition). London: John Murray.
Retrieved February 11, 2017 from:
<https://archive.org/stream/primitivculture01tylouoft#page/n9/mode/2up>
- Velazquez, C. (2006). *365 juegos de todo el mundo*. Barcelona: Oceano Publishing.
- Weaver, G. R. (2000). *Culture, Communication and Conflict: Readings in Intercultural Relations* (3rd edition). London: Pearson.
- Weber, G. (1997). Top Languages: The World's 10 Most Influential Languages. *Language Today*, 3, 12-18. Retrieved February 7, 2007 from
<http://french.server276.com/bulletin/articles/promote/advocacy/useful/toplanguages.pdf>
- Whatley, B. (2002). *Diary of a Wombat*. New York: Clarion Books.
- Wolf, G. (2013). *Gobble You Up!* Chennai: Tara Books.

2. WEBGRAPHY

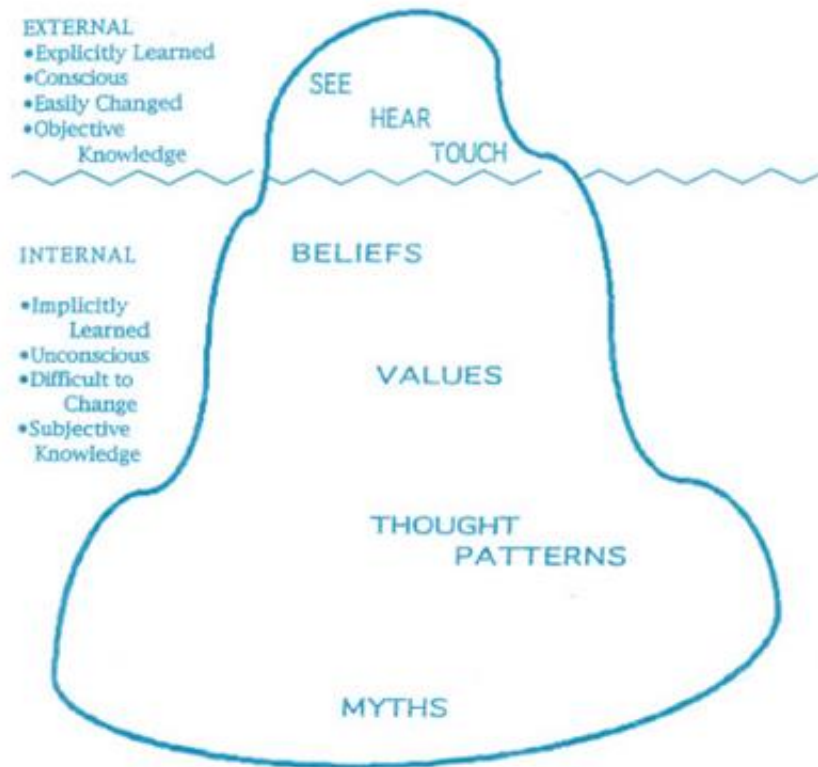
- Barunga Festival (2017). Retrieved June 10, 2017 from: <https://barungafestival.com.au/>
- Barrow, M. (2014). Project Britain. Retrieved April 24, 2017, from
<http://projectbritain.com/>
- Boomerang, ecos de Australia (1999). Retrieved June 10, 2017 from:
<https://www.unedbarbastro.es/exposicionesHistorial/1999/331/index.htm>
- Boran, G. (n.d.). Methods and approaches in language teaching in brief. Retrieved February 4, 2017, from
<http://w3.gazi.edu.tr/~gboran/Boran%20Yeni%20WebEnglish/eltmethods.htm>
- Council of Europe (2011). *Common European Framework of Reference for Languages: Learning, Teaching, Assessment*. Council of Europe. Retrieved February 11, 2017 from: http://www.coe.int/t/dg4/linguistic/source/framework_en.pdf

- Culture Crossing (2017). Retrieved April 24, 2017, from <http://guide.culturecrossing.net/index.php>
- Ford, D.; Moore, J. and Milner. R. (2004) Beyond culture blindness: A model of culture with implications for gifted education. *Roepers Review*, 27:2, 97-103. Retrieved February 4, 2017, from <http://www.tandfonline.com/doi/pdf/10.1080/02783190509554297?needAccess=true>
- Genc, B. and Bada, E. (2005). Culture in language learning and teaching. *The Reading Matrix*, 5, 73-84. Retrieved February 4, 2017, from <https://media.startalk.umd.edu/workshops/2009/SeattlePS/sites/default/files/files/CULTURE%20IN%20LANGUAGE%20LEARNING%20AND%20TEACHING.pdf>
- Haynes, J. (2005). Stages of Second Language Acquisition. Retrieved March 5, 2017 from: http://www.everythingsl.net/in-services/language_stages.php
- Heidari, A.; Ketabi, S. and Zonoobi, R. (2014). The Role of Culture Through the Eyes of Different Approaches to and Methods of Foreign Language Teaching. *Journal of Intercultural Communication*, 34, 1404-1634. Retrieved February 4, 2017, from <https://www.immi.se/intercultural/nr34/heidari.html>
- Institute of Race Relations (2017). Ethnicity and religion statistics. Retrieved April 24, 2017, from <http://www.irr.org.uk/research/statistics/ethnicity-and-religion/>
- Ipsos MORI (2009). Doubting Multiculturalism. Retrieved April 24, 2017, from <https://www.ipsos-mori.com/assets/pdfs/Multiculturalism-Briefing.pdf>
- King, K. (2017). Invisible culture. Retrieved April 24, 2017, from <http://invisibleculture.com/cultural-resources/>
- Leroux, M.C. (2015, March 11). Traditional Masks of West Africa [Blog post]. Retrieved June 10, 2017 from: <http://www.mariepastiche.com/2015/03/traditional-masks-of-west-africa-with.html>

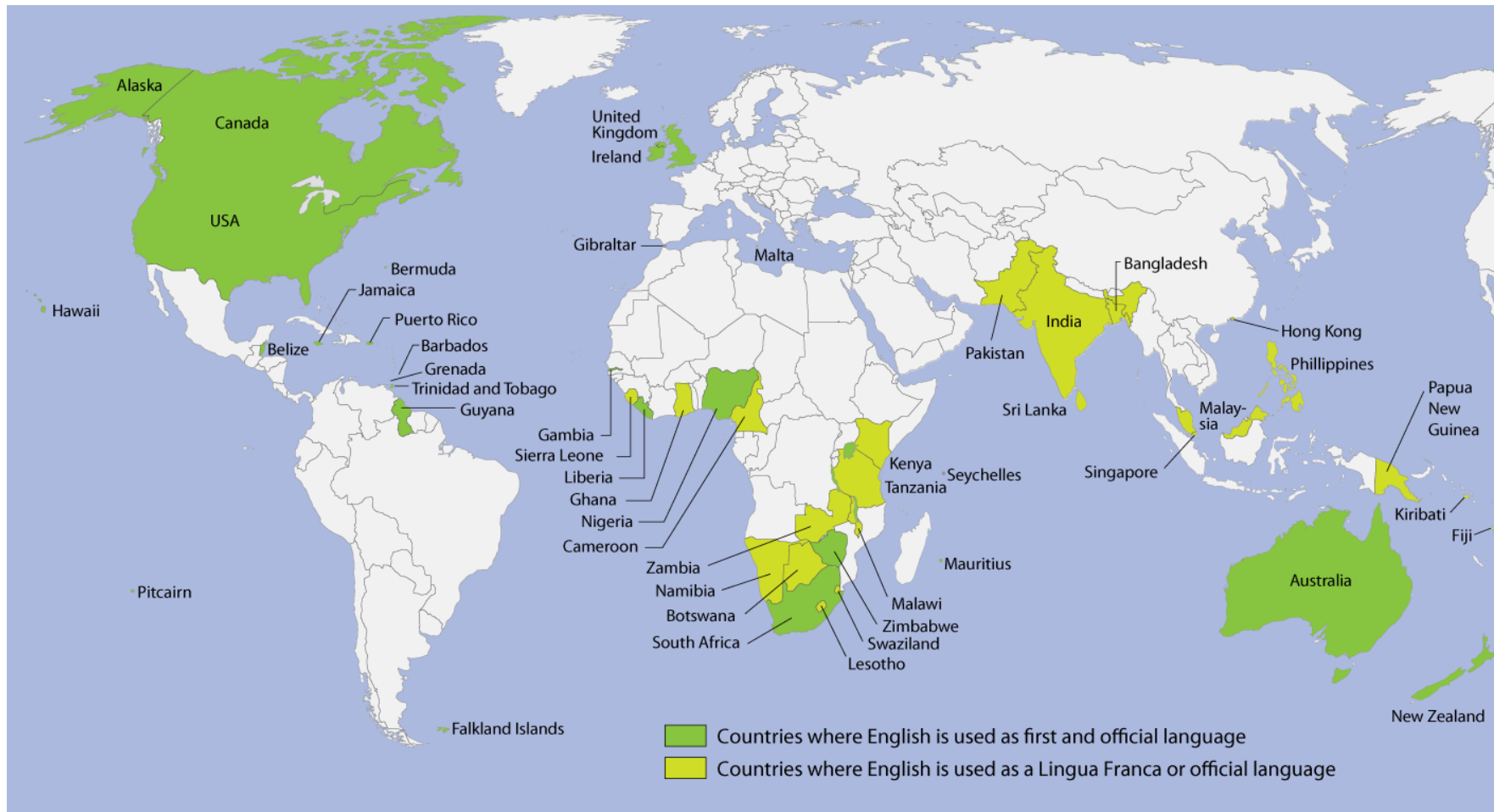
- McLeod, S. A. (2015). Jean Piaget. Retrieved March 5, from www.simplypsychology.org/piaget.html
- Neil Leveridge, A. (2008). The Relationship Between Language & Culture and the Implications for Language Teaching. Retrieved April 24, 2017, from <http://www.tefl.net/elt/articles/teacher-technique/language-culture/>
- Peck, D. (2016). Teaching Culture: Beyond Language. Retrieved February 4, 2017, from <http://teachersinstitute.yale.edu/curriculum/units/1984/3/84.03.06.x.html>
- Quartey-Papafio, A.B. (1919). The Ga Homowo Festival. *Journal of the African Society*, 19. Retrieved June 10, 2017 from: http://www.ghanaweb.com/GhanaHomePage/tribes/homowo_festival.php
- Reason, M. (2009) Moomba Festival in Museums Victoria Collections. Retrieved June 10, 2017 from: <https://collections.museumvictoria.com.au/articles/2871>
- Soh, Yoon-Hee (1997). Bringing culture into the English classroom. *English Teaching*, 52(3), 3-25. Retrieved February 4, 2017, from <http://journal.kate.or.kr/?p=1759>
- Teaching ideas (2015). Retrieved June 10, 2017 from: <http://www.teachingideas.co.uk/activity-types/book>
- Toyoda, E. (2016). Intercultural knowledge, awareness and skills observed in a foreign language classroom. *Intercultural Education*, 27, 505-516. Retrieved February 11, 2017 from: <http://www.tandfonline.com/doi/full/10.1080/14675986.2016.1256600>
- Williamson, J. (2013, March 11). The Wild West [Blog post]. Retrieved June 10, 2017 from: <http://mrswilliamsonskinders.blogspot.com.es/2013/03/the-wild-west.html>

APPENDICES

APPENDIX 1. THE ICEBERG CONCEPT OF CULTURE BY WEAVER (2000)



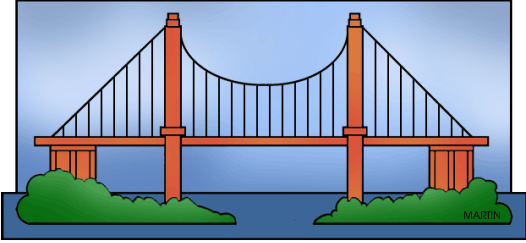
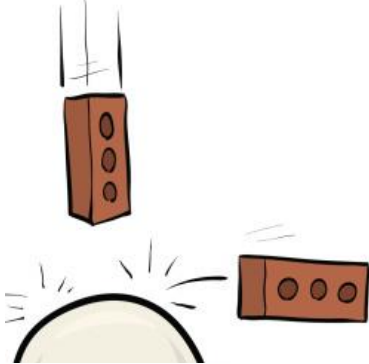






APPENDIX 2. ENGLISH- SPEAKING COUNTRIES AROUND THE WORLD



From: <http://www.popupenglish.es/anglo-speaking-worlds-or-world-englishes#prettyPhoto>

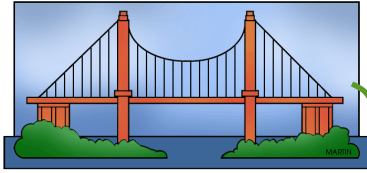
APPENDIX 3. LONDON BRIDGE IS FALLING DOWN ACTIVITIES

Flashcards to pre-teach vocabulary

| | |
|---|--|
|  |  |
|  |  |
|  |  |
|  |  |

Worksheet

LONDON BRIDGE IS FALLING DOWN



BRIDGE



__ADY

__OLD



__ILVER



APPENDIX 4. LONDON BRIDGE IS FALLING DOWN LYRICS

| | |
|--|---|
| <p><i>Chorus:</i></p> <p>London Bridge is falling down Falling down, falling down London Bridge is falling down My fair lady</p> | <p>Build it up with gold and silver Gold and silver, gold and silver Build it up with gold and silver My fair lady</p> <p><i>Chorus</i></p> |
|--|---|

From: <https://www.youtube.com/watch?v=uJ637HpzUFU>

APPENDIX 5. RING-A-RING O'ROSES LYRICS

This is so popular that it hardly needs an introduction. It can be played with the tiniest toddlers, who will probably be happy with the first verse over and over again! The extra verses add more interest for older children.

Make a ring, link hands and circle singing each verse together.

1



Ring a ring o'roses...

Bow as if to the king, on the word 'bow'

4



... atishoo, atishoo, we all bow down.

Bump down on to floor on the word 'down'.

2



... atishoo, atishoo, we all fall down.

5 Bump down again on the word 'down'. Stay down until last line of next verse.

Kneel down on the word 'kneel'.

3



... atishoo, atishoo, we all kneel down.

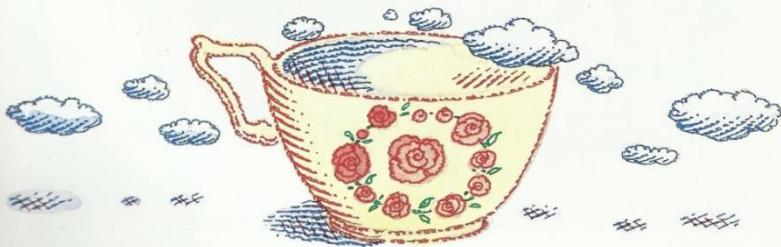
Turn on to all fours and pretend to be a cow chewing the cud. Leap up quickly on to feet and shout 'not me!'

6/7



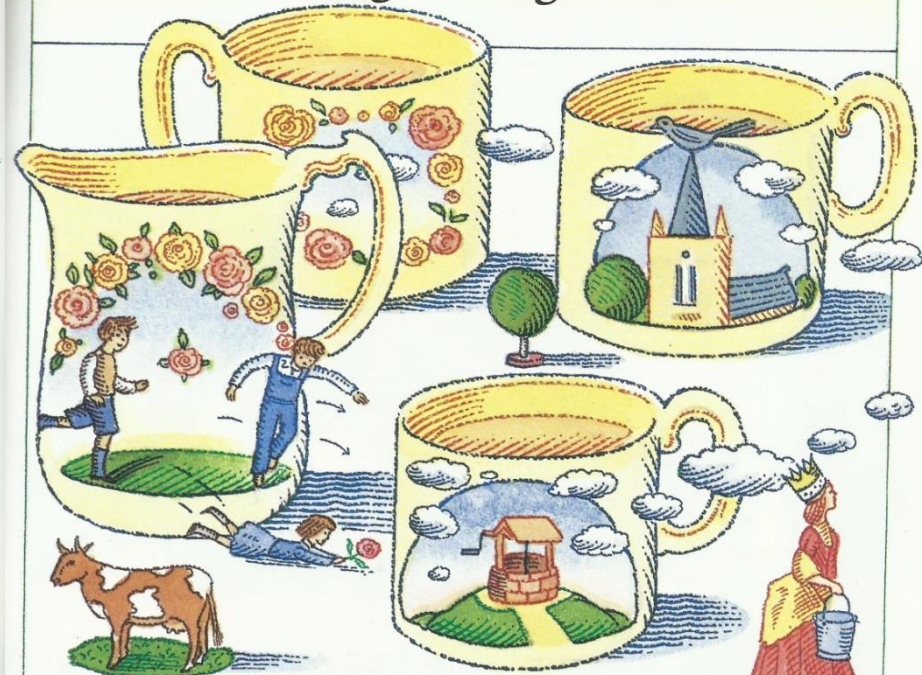
... atishoo, atishoo, who's up last? ... Not me!

Ring- a- ring o' ro- ses, A- pock- et full of po- sies, A
tish- oo! A- tish- oo! We all fall down.



Age: 2+
Number of children:
Any

Ring-a-ring o'roses



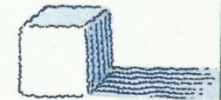
Ring-a-ring o'roses,
A pocket full of posies,
A-tishoo! A-tishoo!
We all fall down.

The bird is on the steeple,
High above the people,
A-tishoo! A-tishoo!
We all kneel down.

The king has sent his daughter,
To fetch a pail of water,
A-tishoo! A-tishoo!
We all bow down.

The wedding bells are ringing,
The children they are singing,
A-tishoo! A-tishoo!
We all fall down.

The cows are in the meadow,
Eating all the grass,
A-tishoo! A-tishoo!
Who's up last?
NOT ME!



APPENDIX 6. SKIPPYROO KANGAROO LYRICS

Kangaroo, Skippyroo,
Dozing in the midday sun,
Comes a hunter run, run, run,
"Guess who's caught you just for fun"

From: https://www.youtube.com/watch?v=3jMi_VCjeKg

APPENDIX 7. ST. PATRICK'S DAY SONGS

Rainbow song

Red and orange and yellow and green. Light blue and dark blue and purple.
I can see my rainbow, see my rainbow, see my rainbow too.
Listen with your eyes, listen with your eyes and sing everything you see.
You can see my rainbow, see my rainbow, see my rainbow too.

Leprechaun song

There was a little leprechaun,
he lived under the rainbow.
Shamrocks over here, shamrocks over
there, shamrocks everywhere.
He lived under the rainbow.

Pot of gold

I'm a little leprechaun, leprechaun,
leprechaun;
I'm a little leprechaun,
I've got a pot of gold.

APPENDIX 8. FEATHERS FOR THE HEADBAND



NOTTING HILL
CARNIVAL

APPENDIX 9. THANKSGIVING SONG

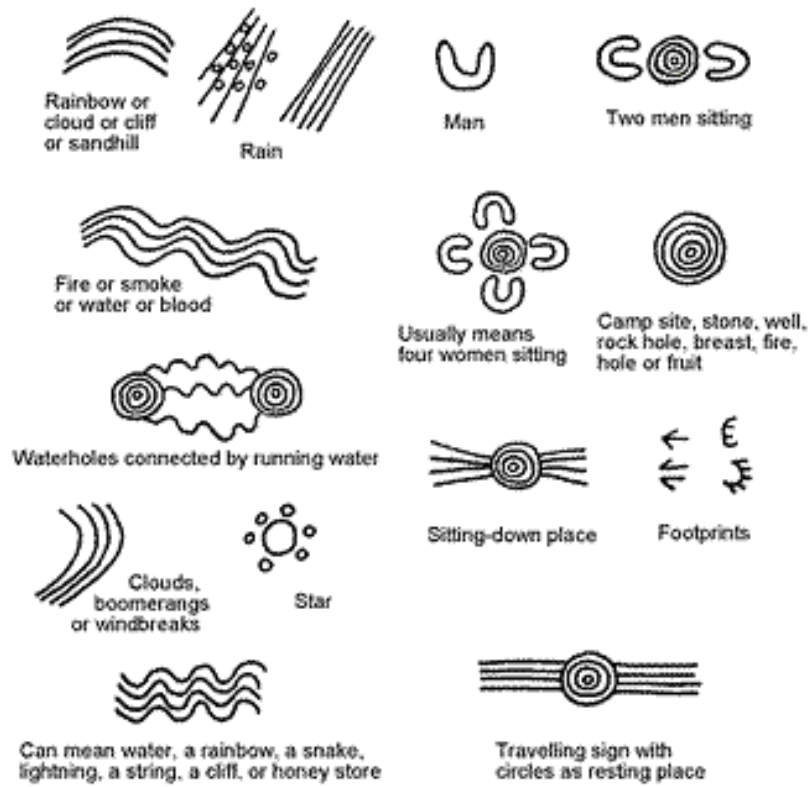
| | |
|---|---|
| <p>We all sit down and show we're glad, Each brother, sister, mom and dad. We give our thanks for fruits and meats, For vegetables and special treats.</p> <p>We thank the world for nature's joys, For sunny skies and friends and toys. We all sit down, our thanks to say, And celebrate Thanksgiving day.</p> | <p>Everybody, shout hooray! Let's make every day Thanksgiving day. Friends and family, school and fun, Let's all give thanks now, everyone. Thanks!</p> |
|---|---|

From: <https://www.youtube.com/watch?v=gI8H0u1TVN0>

APPENDIX 10. MOOMBA FESTIVAL POSTER

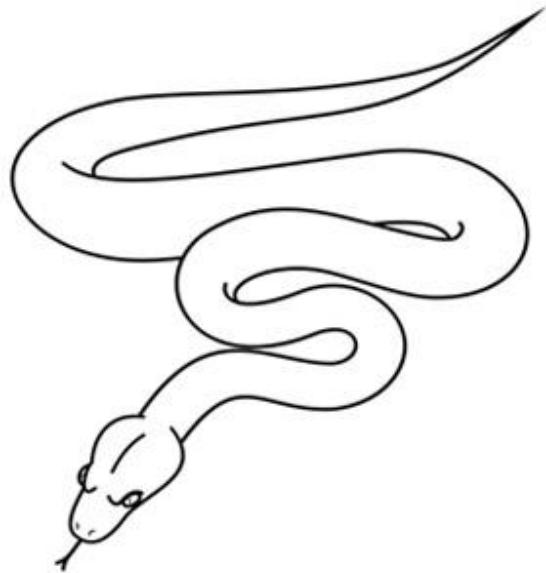
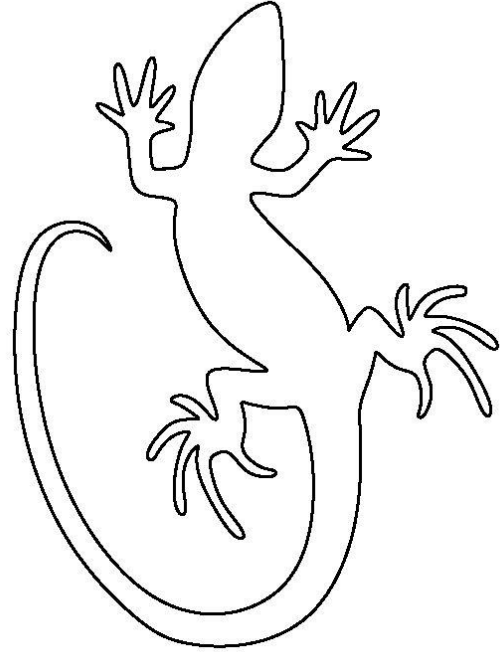
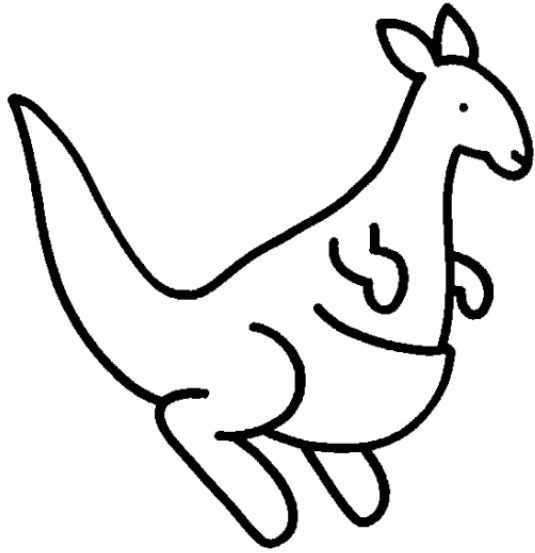


APPENDIX 11. ABORIGINAL SYMBOLS



From: <http://www.aboriginalartonline.com/culture/symbols.php>

APPENDIX 12. PICTURES TO COLOUR

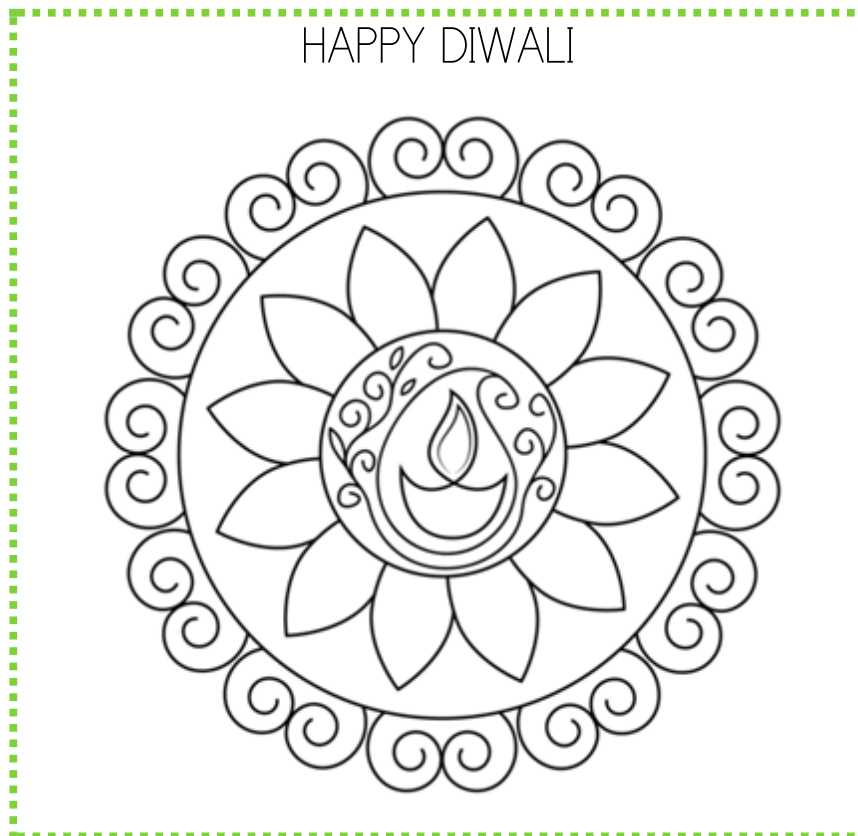


APPENDIX 13. DIWALI SONG

| | |
|---|--|
| <p>Light up, sparklers into de night; Brighten your home with rows of light; Watch the fireworks zoom and fly, They burst and colour the night sky. Sweets and puddings of all kinds, Smacking goodies all combined, There's lots of munch and lots to eat; It's the day of special treats.</p> <p><i>Chorus:</i></p> <p>It's Diwali, it's time to be happy. It's Diwali, it's as bright as can be. It's Diwali, it's time to be happy. It's such a beautiful sight to see.</p> | <p>It falls in the month of October, Or the month of November. It's a day to remember 'cause good knocks evil over. There's something we just need to know, 'cause Hindus believe it's true so; As far as a legend goes, Rama's return is what it follows.</p> <p>(Chorus)</p> |
|---|--|

From: <https://www.youtube.com/watch?v=CLXazdZPlcA>

APPENDIX 14. RANGOLI



APPENDIX 15. HOLI SONG

Run, run, run, away you run,

Here comes the colour from the water gun.

Dum, dum, dum, Holi has come

I like Holi, it is such fun!

From: <https://www.youtube.com/watch?v=F2o0xF-JD-w>

APPENDIX 16. FOAM PUPPETS



Yashoda, Krishna and Radha

APPENDIX 17. RADHA AND KRISHNA SHEET

HOLI FESTIVAL COMES FROM A LEGEND



RADHA



KRISHNA

APPENDIX 18. CORN SKEWERS



From: <https://es.pinterest.com/pin/77476056064914445/>

APPENDIX 19. AFRICAN MASKS



From: <https://hannahsartclub.wordpress.com/2014/06/24/african-masks-again-march-2014/>

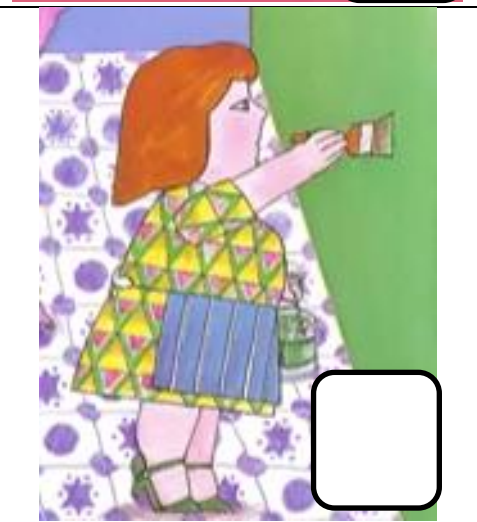
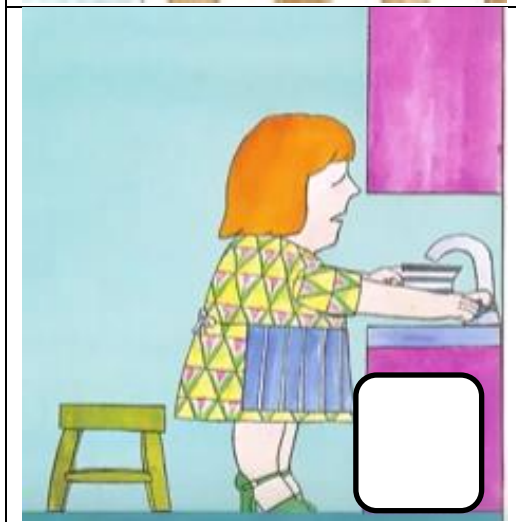
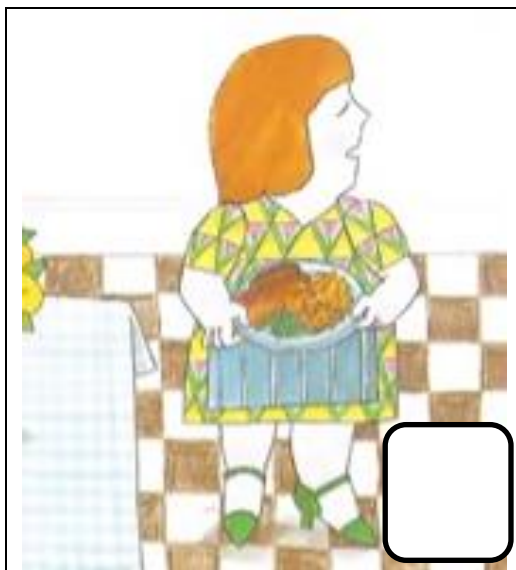
APPENDIX 20. I'M A LITTLE TEAPOT LYRICS

| | |
|---|--|
| I'm a little teapot Short and stout Here is my handle Here is my spout | When I get all steamed up I just shout Tip me over and pour me out |
|---|--|

From: <https://www.youtube.com/watch?v=B6en-O5yF0o>

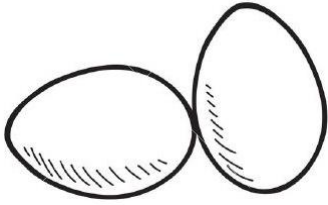
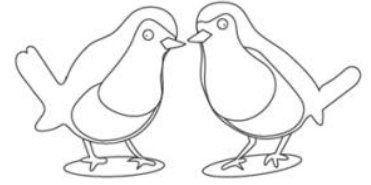
APPENDIX 21. NOT NOW BERNARD WORKSHEET

NOT NOW BERNARD



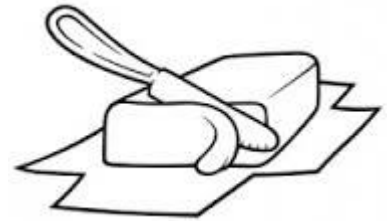
APPENDIX 22. INGREDIENTS TO COOK A MINCE PIE

INGREDIENTS TO COOK MINCE PIES



BUTTER

EGGS



SUGAR



MEAT



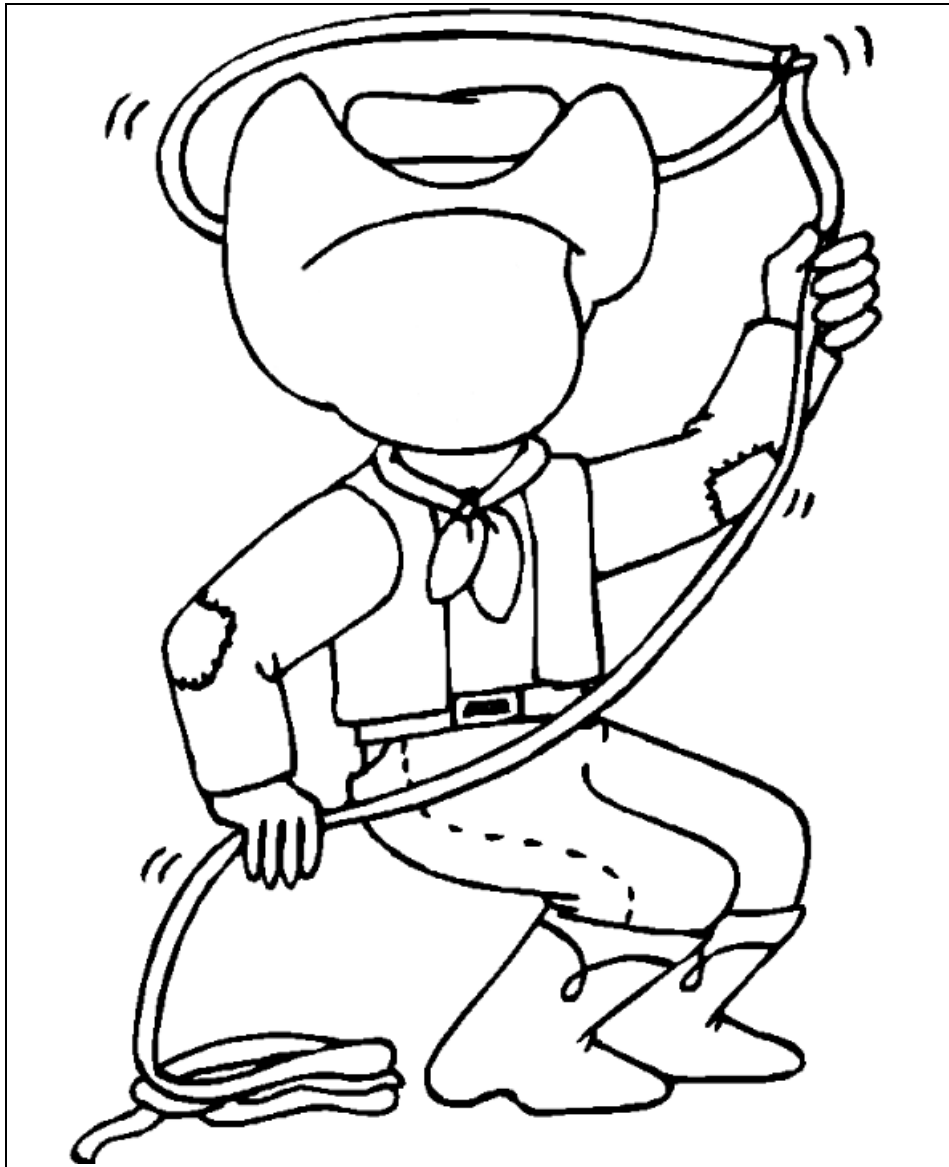
FLOUR

APPENDIX 23. WANTED POSTER

WANTED

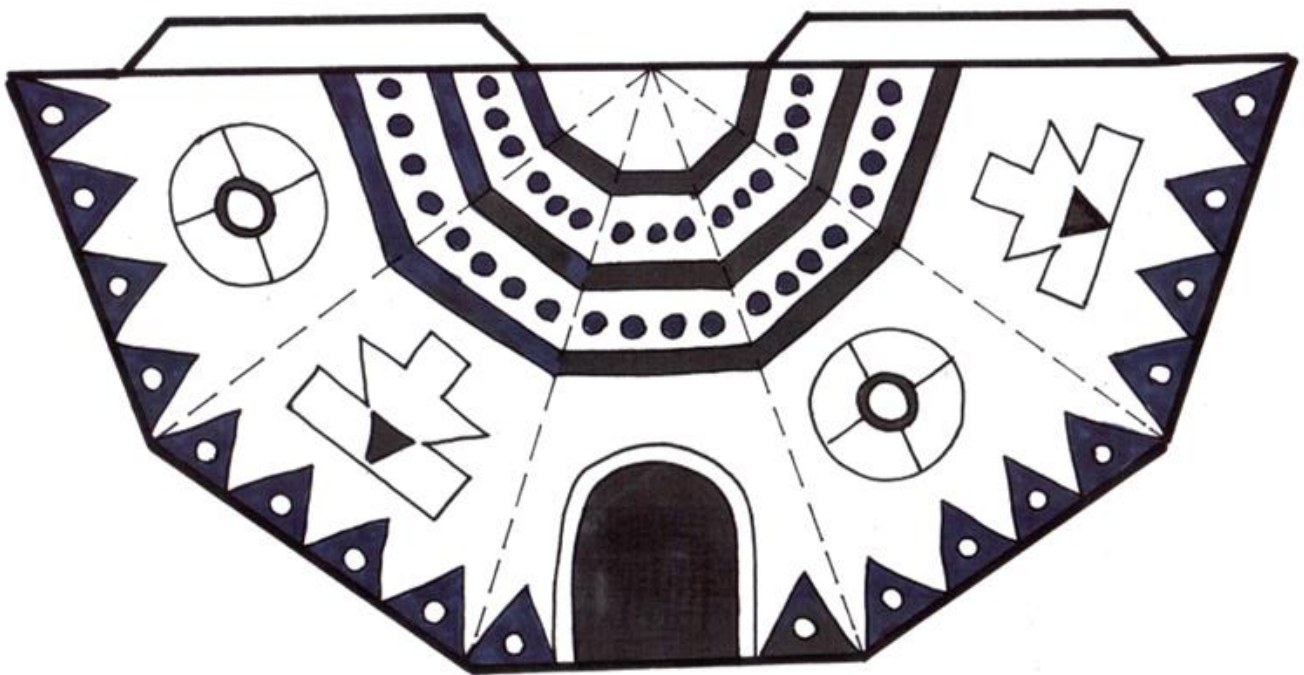
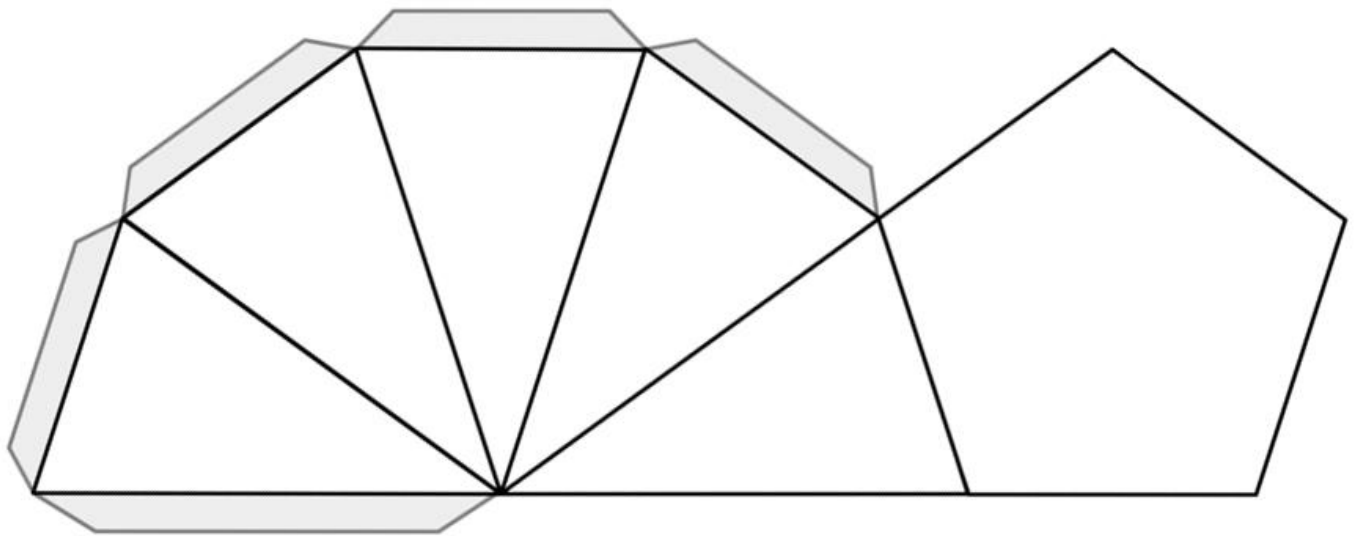
NAME: _____

AGE: _____



REWARD: \$ _____

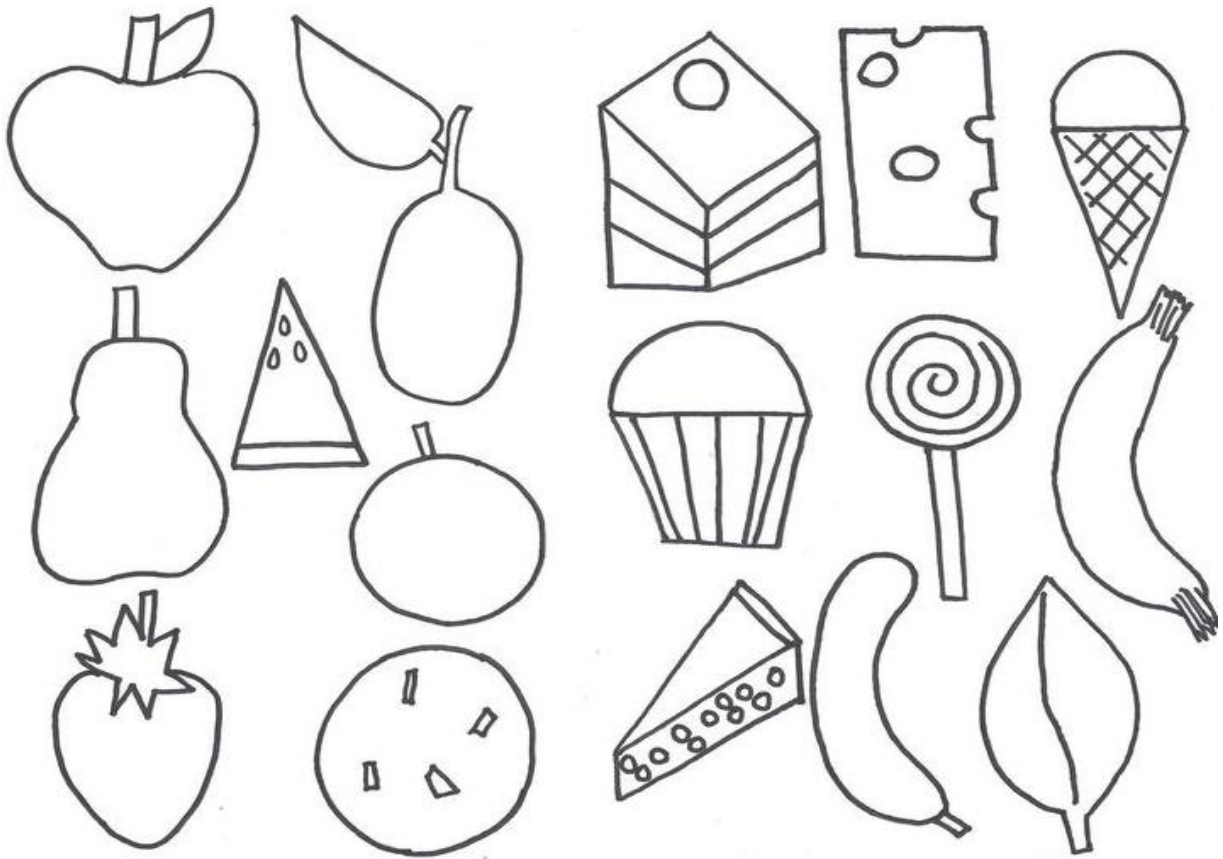
APPENDIX 24. TEPEE TEMPLATE



From: <http://www.theimaginationbox.com/>

APPENDIX 25. THE VERY HUNGRY CATERPILLAR

Food pictures



Worksheet

THE VERY HUNGRY CATERPILLAR

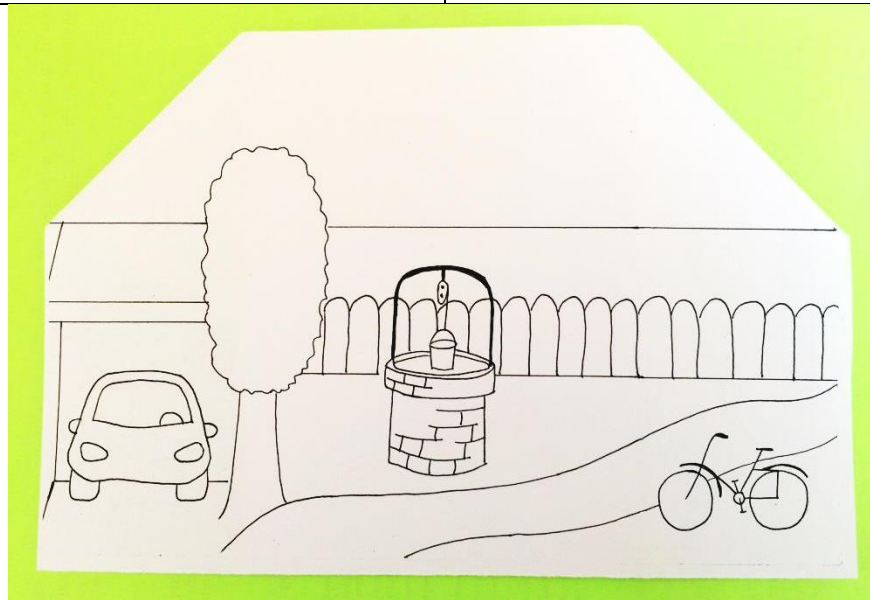
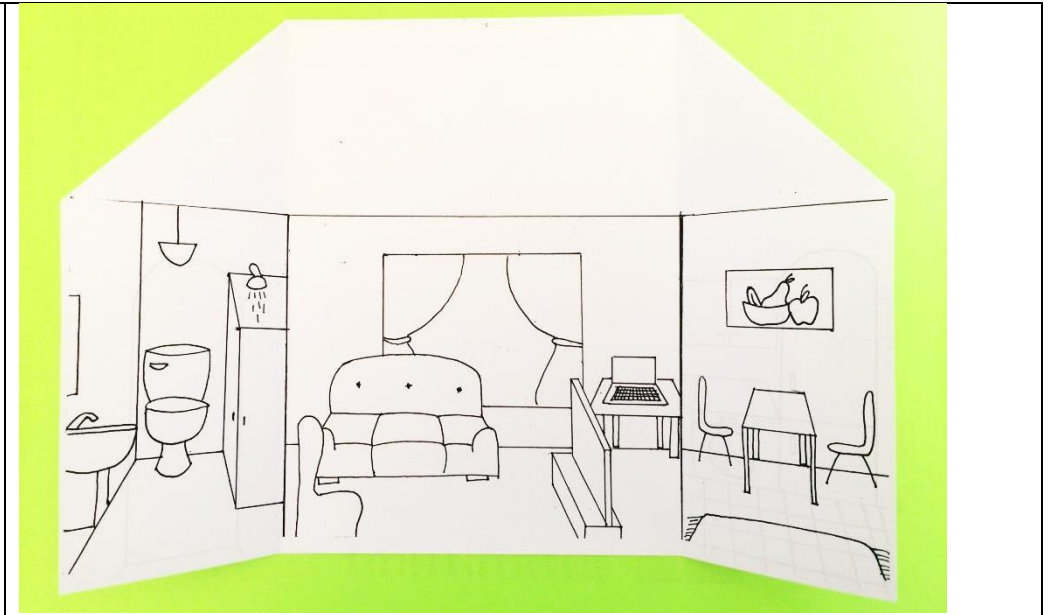
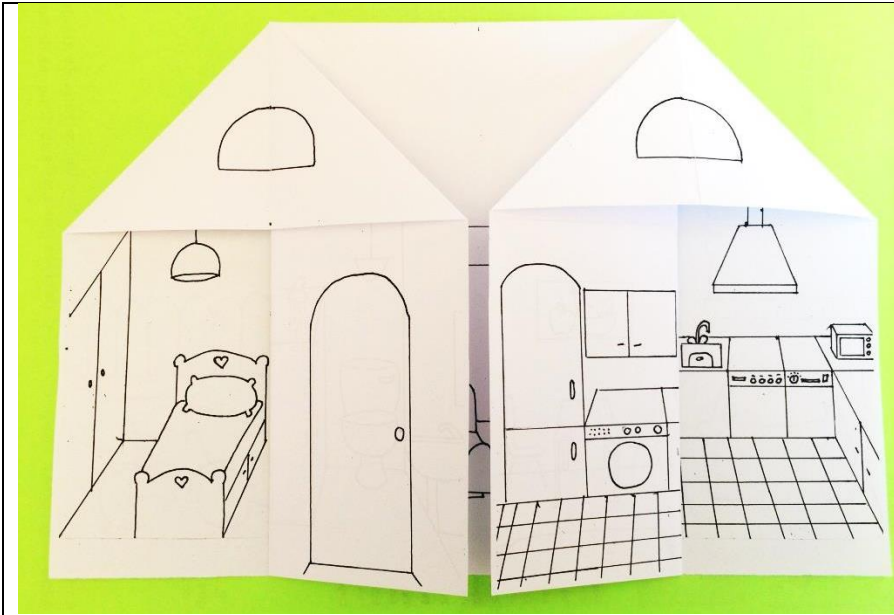
I LIKE

I DON'T LIKE

| | |
|--|--|
| | |
|--|--|

| |
|--|
| |
|--|

APPENDIX 26. AUSTRALIAN HOUSE

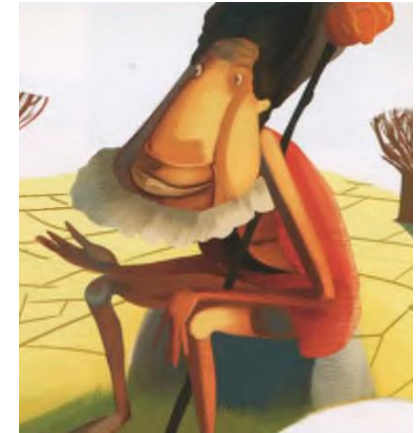


APPENDIX 27. PAVLOVA FLASHCARDS



APPENDIX 28. THE SING-SONG OF OLD MAN KANGAROO

THE SING-SONG OF OLD MAN KANGAROO



APPENDIX 29. THE TIGER CHILD'S MASKS



APPENDIX 30. PICTURES FOR THE MINIBOOK

GOBBLE YOU UP!



JACKAL

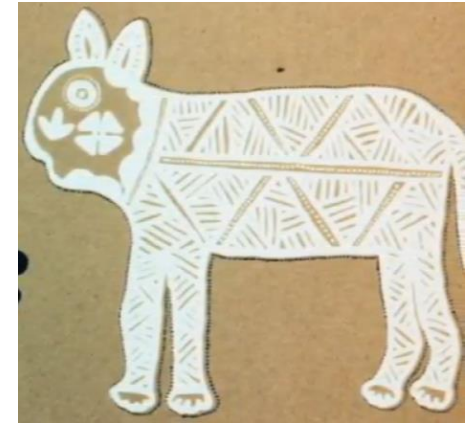
PEACOCK



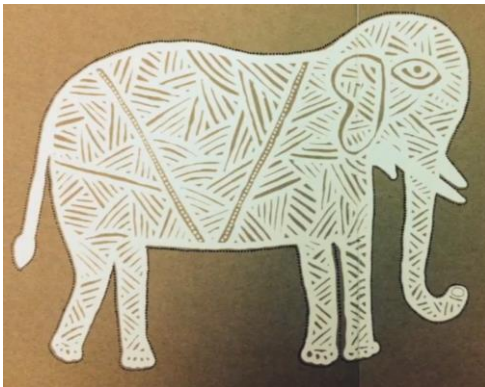
CRANE



CAT



ELEPHANT



TURTLE



FISH



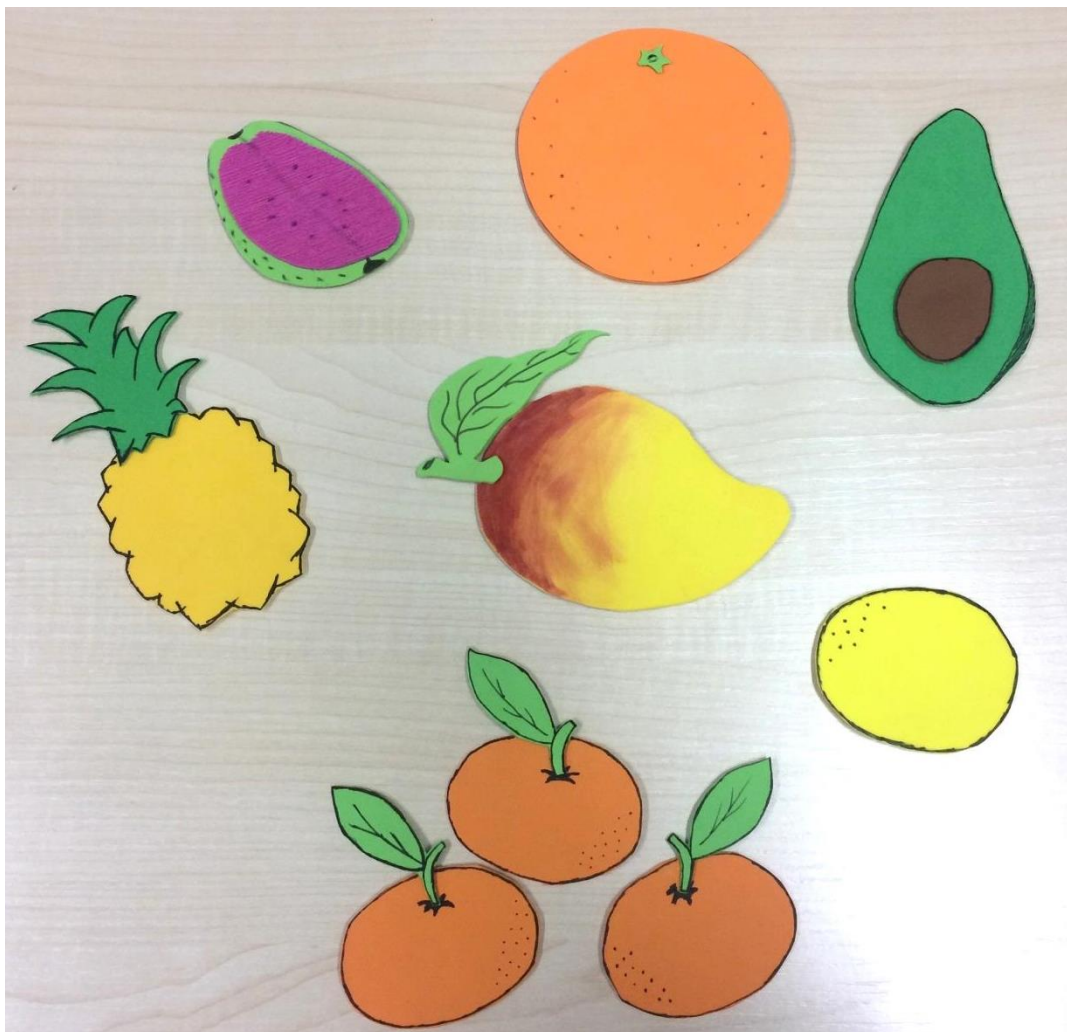
SQUIRREL



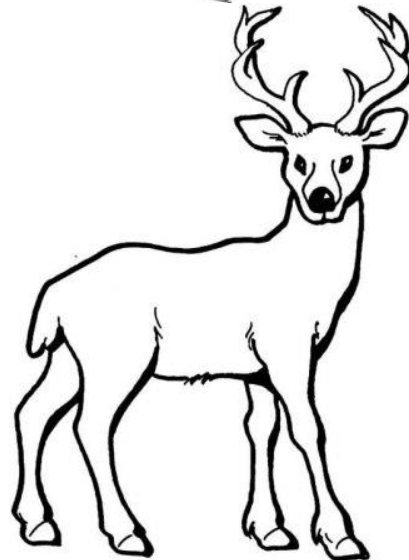
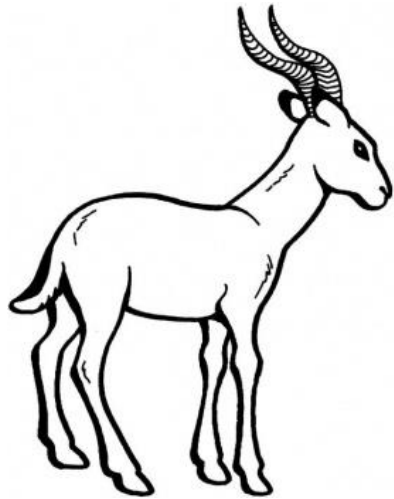
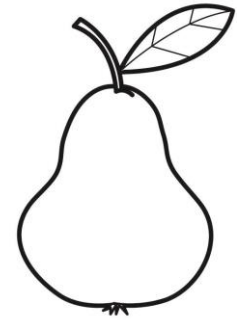
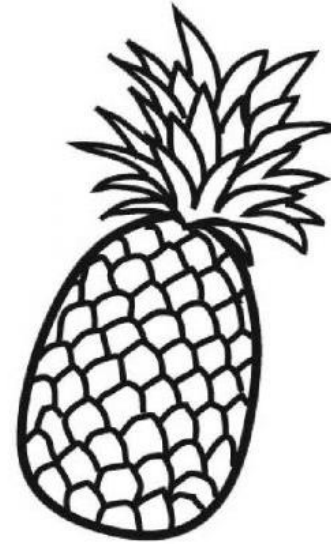
APPENDIX 31. THE FISHERMAN'S CLOTHES



APPENDIX 32. HANDA'S SURPRISE PUPPETS



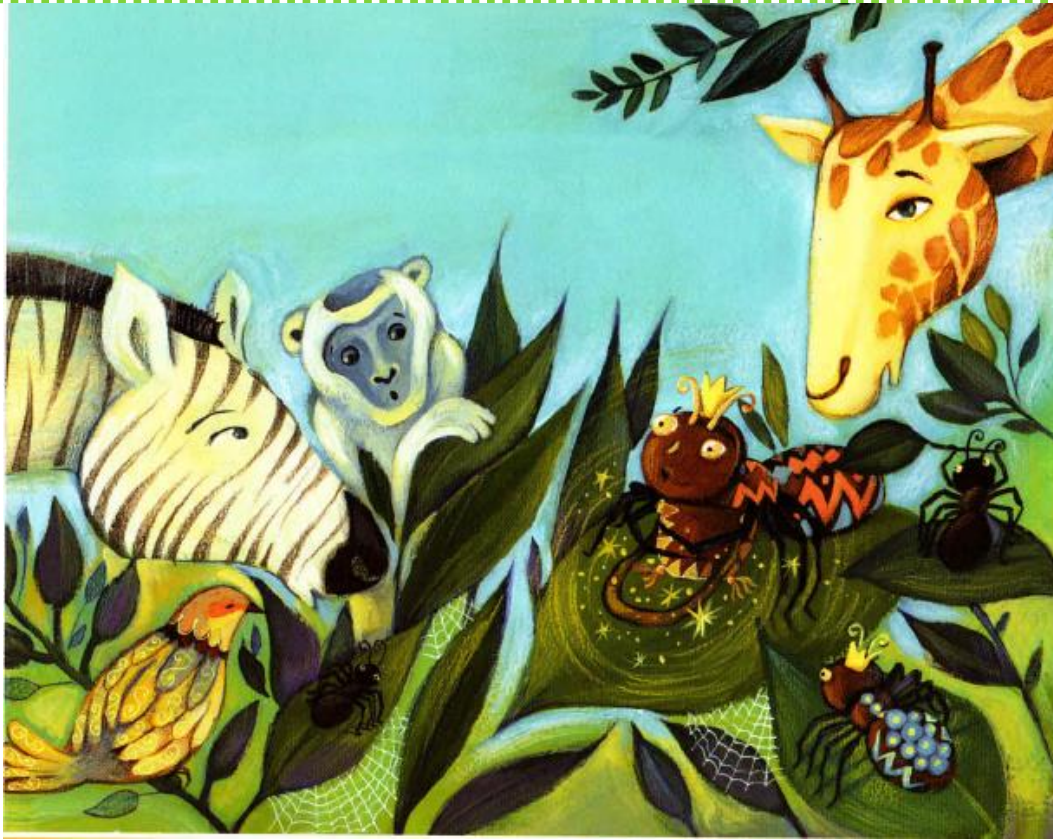
HANDA'S SURPRISE



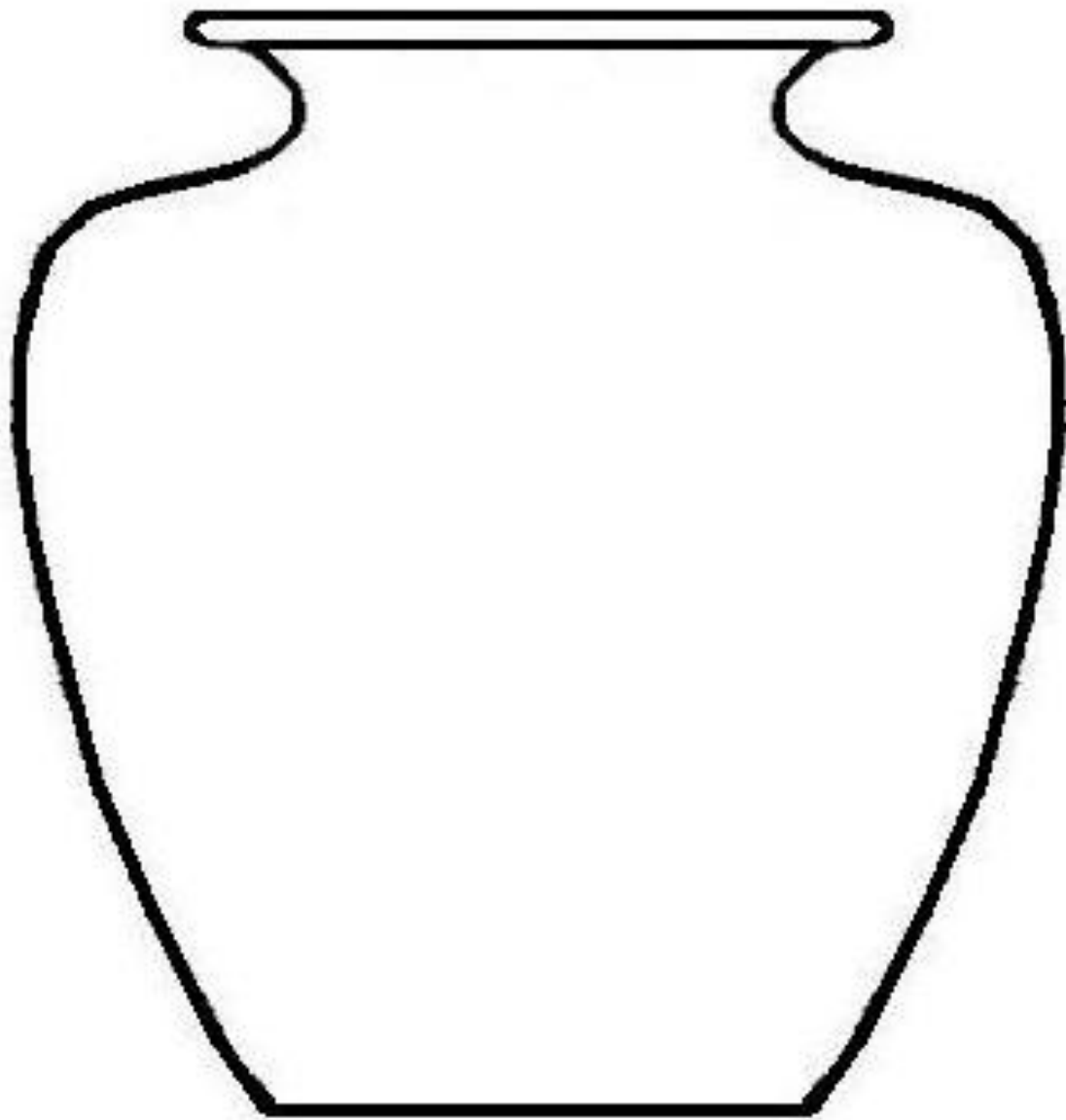
APPENDIX 34. ANANSI'S WORKSHEET

ANANSI AND THE BAG OF WISDOM

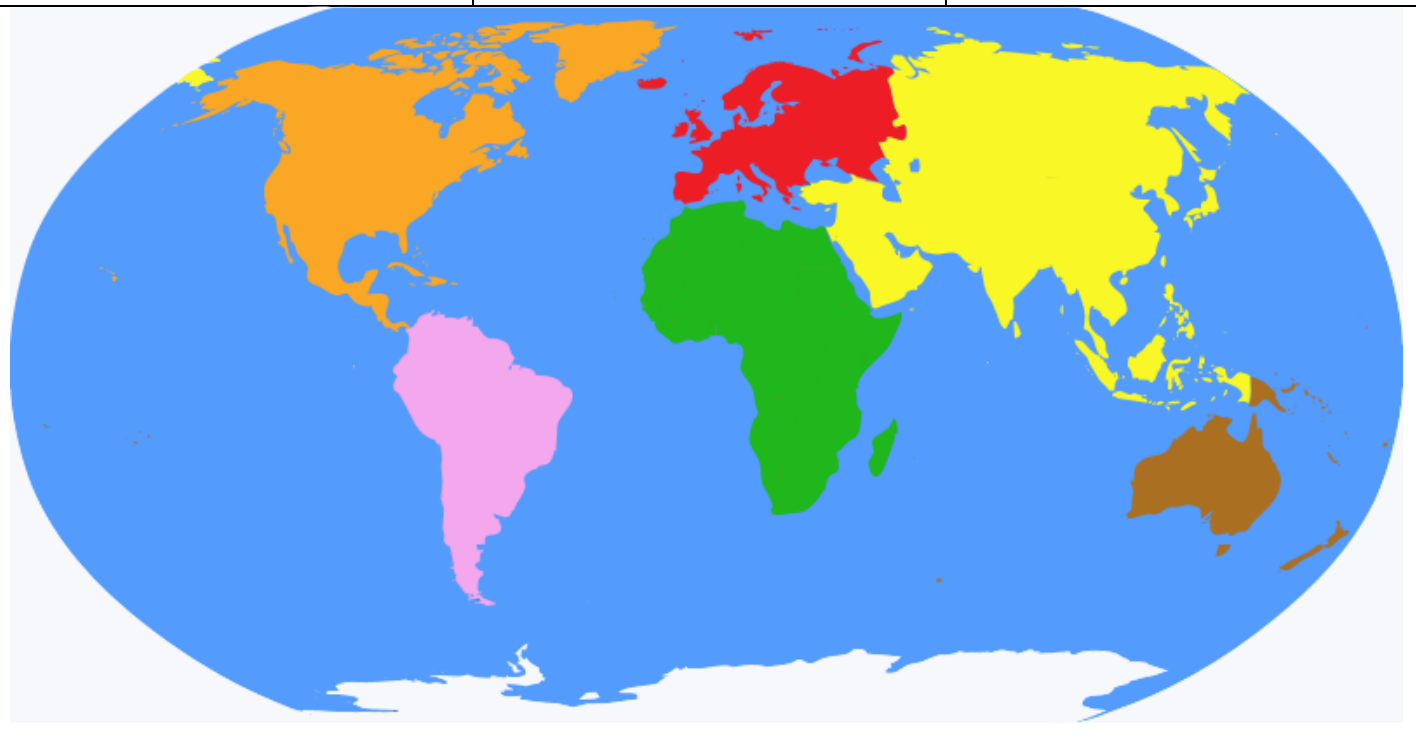
SPOT THE 6 DIFFERENCES



THE LITTLE GIRAFFE'S MAGIC DRINK



APPENDIX 36. SAMPLE OF PICTURES



APPENDIX 37. UNITED KINGDOM SHEET

UNITED KINGDOM

