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Native American culture in ELT

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Abstract

The thesis presents the reasons, effects, and benefits of applying Native American culture in ELT. The theoretical part introduces the term cultural and intercultural awareness that promotes the usage of different cultures in ELT for its wide range of benefits and utility in ELT. We aimed to prove these in the practical part by designing two lesson plans introducing Native American perspectives on different cultural and historical phenomena in ELT, *Thanksgiving* and *Unbreakable Code*. The Thanksgiving lesson plan was performed in five groups of learners in a Czech language agency. The research is based on the observation of learners' responses and reactions to the topic, investigation of the benefits and changes in learners' opinions and shapeshifting in cultural awareness. During the lessons, we could observe that the Native American perspective on the topic was met with curiosity, openness for discussion, and general interest. On the other hand, there was also increased criticism of English colonists. Furthermore, some introverted and linguistically weaker learners had difficulties processing the new load of vocabulary and were uncomfortable sharing their opinions. Native American culture raises learners' awareness of the topic, provides different perspectives on social issues, and helps persevere the existence of the unique aboriginal cultures, which are slowly disappearing.

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Introduction

In ELT, we have already encountered background studies of English-speaking countries such as Great Britain, the USA and Australia. Many English classes usually concentrate on portraying the history, customs, traditions, and holidays that represent the target language culture and facilitate the key elements of the language. My suggestion for ELT, on the other hand, is to incorporate the Native American culture.

You are probably asking: Why should one incorporate Native American culture in ELT? What would be the benefits? The thesis answers these questions not only because other people asked them to me but also because I have asked those questions myself. In my previous studies, I wrote my bachelor thesis about the Native Americans and how their nation has been in cultural, social, and lingual decline for decades. The conditions of Native American culture were in a devastating state. What is more, nobody really knows about this issue. As a student on the faculty of education, I study English focusing on primary and lower secondary education in the Czech Republic, and so I was curious whether I could effectively use my knowledge of Native American culture and spread awareness about their decline in ELT classes.

As a result of this idea, this diploma thesis investigates the outcomes of implementing Native American culture in ELT and to which extent it is beneficial. The theoretical part of the thesis concentrates mainly on the implementation of culture in ELT, its benefits and flaws, ways and methods, how teachers can apply culture, and potentially Native American culture, in ELT. Its focus is put on the history and development of culture teaching in ELT, demonstration of the main approaches and attitudes used in culture teaching, investigation of the fundamental benefits, and manifestation of why it is vital to incorporate culture in ELT.

The practical part examines the question: to what extent it is beneficial to implement Native American culture in ELT and whether we could raise learners' awareness about the issue of Native American cultural decline. For that, there are two designed lesson plans concentrating on Native American culture. One of them has been implemented in five groups of learners in a language agency in Olomouc. Based on the observative methodology, the research investigates learners' responses, cultural acceptance, and shapeshifting in their attitude towards Native American culture.

Sadly, the overall attitude towards the Native American culture, and all indigenous cultures worldwide, is rather passive. Society closes its eyes to the tragic events happening around

indigenous peoples. Just because they are different or small does not mean we should underestimate them and doubt their contributions to global history and culture. With this thesis, we want to prove its benefits. To prove how important their existence was, has been, and will be for humankind. Hopefully, by educating younger generations, people will start opening their eyes to the cultural richness and diversity that the Native Americans bring to the world's heritage. Without awareness about the Native American fate and other indigenous cultures globally, we are risking that they will soon be lost forever.

1. Determination of culture in ELT

This chapter focuses on the definition of culture and its application in ELT through the development of language teaching. It will illustrate the main turning points in shaping how we teach culture in ELT today and present the primary approaches and revolutionary ideas throughout the decades.

1.1 What is Culture?

Firstly, we need to determine the term culture. There are several different definitions by many different authors who describe the concept. Therefore, the beginning of this chapter will present a few definitions related to culture in ELT.

Some authors describe culture as the collection of human work consisting of art, knowledge, belief, and traditions, which humans shaped throughout its history. Moreover, some authors' definitions state that culture is also a guideline for human behaviour and communicative pattern rooted in social circles and families (Purba, 2011). In short, a culture is a way of life.

On the other hand, culture also has its linguistic meaning. Culture consists of all surrounding human appropriates, and for these, humanity created its terms and names. In other words, language is "a sign system for the communication of meaning" (Gray, 2010, p. 23). Gray suggests that the environment around us shapes the human culture and language, and, at the same time, humans shape the environment via its culture (Gray, 2010, p. 23).

Languages were created to describe the world surrounding humankind. However, each part of the world is different. Almost every part of the Earth has created its language, and therefore, no two languages can be similar since they were specifically designed to fit a different environment. It counts for the lexicon and the grammar, the forms of observations and perceptions of reality (Gray, 2010, p. 27).

Languages are also very flexible. They change as their cultures develop through new ideologies, movements, or beliefs. For instance, since the 1980s, the language started to cope with gender-neutral expressions and political correctness with the growing influence of feminism and other political movements (Nguyen, 2007).

With the influence of internationality and multinationalism or multiculturalism, it is even more difficult to pinpoint what culture really is. It is no longer possible to describe someone as

American, English or Czech since cultures are nowadays so diverse, affected by multicultural and international relationships and movements. The United States, for instance, is vastly culturally multifarious since it is a country constructed by immigrants and people of foreign heritage. Different parts of the States identify themselves differently and have different stereotypes connected to them, such as the West or East coast, the North and the South (Kramersch, 2018).

Apart from the determination of culture, culture can also have a different dimension in which they describe the world around us. According to Adascou (1988), culture can be divided into four dimensions: aesthetic, sociological, semantic, and pragmatic:

- ***Aesthetic dimension***: the information about the arts such as architecture, music, literature, film, and others;
- ***Sociological dimension***: information about the everyday life of native speakers, including family organisation, interpersonal relationships, customs or financial conditions;
- ***Semantic dimension***: information about semantic and linguistic units (words, sentences) and how they reflect the native speakers' everyday life regarding their perceptions and conceptualisations;
- ***Pragmatic/ sociocultural dimension***: information about the language code (norms of politeness, social conventions, which are essential for meaningful communication) (Gray, 2010, 35), (Ridhah, 2019).

The notion of culture varies in its definitions and categorisations. Therefore, the next chapter shows the development in the perception of culture throughout history.

1.2 Culture throughout history

Before considering the application of culture into language teaching, we need to define the time when the term “culture” was originally coined. However, this process might be a little difficult because, through centuries, the term culture has adapted many different meanings. Starting with the invention of the term, we need to go back to the time of ancient Rome, where it first had an agricultural connotation. At that time, the word culture described the ‘cultivation of land.’ It was not until the 18th century that the term culture took a different form, this time from the anthropological perspective. The term culture was newly adopted during the era of Enlightenment in Europe in the 19th century, and it stood for ‘cultivation of a mind.’ It was

defined as the shaping or building of mind and body (Gray, 2010, p. 22). Then, a century later, another definition for culture was developed. A German philosopher, Johann Gottfried Herder, is considered the father of the modern conception of culture. Often, his definition of culture is compared to cultural nationalism or cultural relativism; also, a synonymous word for his definition might be “civilisation” (Denby, 2005). Shortly, Herder defined culture as:

„PROCESS (=doing culture): as a complex of systems of meaning with which actors create their reality as meaningful; as a complex, constantly changing process of meaning production and as a level of negotiation of meaning within the framework of power and dominance relations.” (Herder, 2013)

Translated from:

“PROZESS («doing culture»): als Komplex von Sinnsystemen, mit denen sich Handelnde ihre Wirklichkeit als bedeutungsvoll erschaffen; als komplexer, sich ständig verändernder Prozess der Produktion von Bedeutungen und als Ebene der Aushandlung von Bedeutungen im Rahmen von Machtbeziehungen und Herrschaftsverhältnissen.“ (Herder, 2013)

With his new terminology, the concept of culture gained a new form and defined different groups of people with their unique perceptions of reality. Additionally, it characterized their different historical, anthropological, or lingual development determined by their culture. Herder is also praised for giving the word culture a plural form, *cultures*, by which he put emphasis on many different nationalistic approaches, perspectives, and individualities (Denby, 2005). Herder’s term refers to different ways of living, which also links to the “explicit association of specific cultures with specific languages” (Gray, 2010, p. 22)

This approach to culture was an inspiration for European linguists, one of which was Ferdinand de Saussure. In early the 20th century, Saussure was the first to introduce a theory that language is a system of signs representing signifier (pattern of sounds) and signified (concept) (Joseph, 2018). This theory refers to the direct link between the language and its culture.

In conclusion, the term *culture* was, is and always will be present in every language one tries to acquire. Therefore, the integration of culture in language learning is essential, even though it might be sometimes complicated to distinguish one culture from another. This issue of culture and interculturality will be discussed more in the following chapter.

2. Culture Teaching in ELT

2.1 Development of culture teaching in ELT

In early language teaching, the target language's culture was not on teachers' to-do lists at all. Instead, ELT lessons were purely constructed by teaching and transferring the linguistic codes and systems. The first method supporting this approach was the Grammar-translation Method, followed by the Direct Method (Richards, 1999, p. 3, p. 9).

Before the rise of cultural inclusion in ELT, English teaching was viewed mainly from a linguistic perspective. In other words, languages were perceived from a formal point of view, meaning that grammar and lexicon had the highest significance in ELT. The culture, as we know, started to be considered a part of ELT in the post-war era in Britain during the 1950s (Cardona, 2015). Affected by new ideologies and social movements and especially the growing emphasis on individuality, the culture started to attain meaning in language teaching and learning. However, it was not until the 1970s and the introduction of Communicative Language Teaching that culture started to be put more into consideration. The main change was based on the new definition of communicative competence by an English linguist, Dell Hymes (1972). Since then, more sociocultural emphasis has been considered in ELT (Gray, 2010, p. 29). Moreover, this new term in pragmatics and its branches has been further studied and developed, supporting the idea and benefits of bringing culture into ELT.

A decade later, in the 1980s, the sociocultural approach had an effect on deriving a more culturally deepened approach. Linguists and educators such as Michal Byram or Claire Kramsch were the first to claim that culture has a significant value in foreign language education:

'[Culture is] the opportunity for emancipation from the confines of learners' native habitat and culture, with the development of new perceptions and insights into foreign and native cultures alike.' (Byram, 1988, quoted from Gray, 2010, p. 30)

'[Culture is] the opportunity to reflect upon oneself and one's own culture from the archimedean standpoint of another language and culture, and the acquisition of new insight into self and native surrounds which are fundamental to the notion of education' (Byram, 1988, quoted from Gray, 2010, p. 30).

In other words, to achieve meaningful communication among speakers of different origins, the speakers or the learners of a foreign language then need to be able to perceive and respect

different cultures and nationalities and their own culture and identity. The main idea behind this approach is not to create an English speaker but an “intercultural speaker” (Byram, 2021, p. 60).

This intercultural approach is very broadly influenced by the method era of the 1960s and 1970s, where new methods and approaches for ELT were invented. Apart from the communicative approach and the new definition of communicative competence, the researchers and educators have developed the so-called *Humanistic Approach*, which involves the whole person and the whole individuality in the language learning process. These are the methods such as Community Language Teaching, Total Physical Response and Suggestopedia, which inspired the intercultural approach and the new idea of bringing one’s beliefs, traditions, and feelings into the language learning process (Richards, 1999, p. 83). This idea of intercultural awareness does not take into account only the target language culture or a “multi-culture” but also the learners’ own culture and identity. Both cultural and intercultural awareness will be more explained in chapters 2. 3. and 2. 4.

Cultural and intercultural approaches should not be suited only to learners but also to teachers. A teacher gets a role of a mediator between the local and the target culture. The teacher bridges the motivation for further learning by expressing his/ her attitude and knowledge about the target culture, his/her own experience and passion for the language and culture (Kramsch, 2012).

With the new era and the fall of the Soviet reign in Eastern Europe in the 1990s, the European continent was fully open to bringing new language teaching and learning opportunities. It has come to a global phenomenon of easy and fast international travel, transportation, and cooperation, providing multiple opportunities for business, studying, and tourism (Byram, 2021). However, these new opportunities also broaden new needs within the communities and the need for international and intercultural communication. It was taken into consideration by the Council of Europe, following Byram’s theory and creating a new dimension in the European Educational Framework (Gray, 2010, p. 30). The Council of Europe produced European Educational Frameworks, which require the European Union members to imply cultural and intercultural awareness into their national educational framework (Darn, 2006) (Council of Europe, 2006, p. 4).

Regarding the shape-shift of language, we are now moving in this chapter to the 21st century, where the influence of the Internet and social media has started to play a significant role in

language teaching and communication. Kramersch claims that the way students communicate now using communication technologies and media is different from face-to-face communication. She sees the main issue within the loss of connectedness and involvement with the other interlocutor. However, now she speaks about the loss of the real meaning of a dialogue which has transformed into a monologue-dialogue form, where the speakers are no longer interested in one another but rather in expressing themselves and their “posts” only (Kramersch, 2012, 5). According to Kramersch, the profound influence of technologies is reflected not only in the way the new generations in their oral engagement but also in their written assignments.

“But it’s true, especially in writing; the Internet fosters a certain kind of writing that you find reflected in the essays. Many essays are much more verbose, vague, and quickly written than they used to be. Students are not used to reading texts by paying attention to the wording. They get the gist and they’re satisfied with the gist, but when you pin them down on the choice of words, they find you picky. And yet, it’s that attention to details that gives you the tone, the style and the deeper meaning of the text.” (Kramersch, 2012)

To sum it up, culture shapes the way how speakers communicate. The messages and meanings are transmitted through the language. It is therefore essential to recognise the cultural aspects of languages. Furthermore, incorporating one’s own culture and identity is vital when acquiring a language and communicative competence. These were simple facts on how culture is present in language and how it unconsciously reflects its culture of origin. Further reasons why one should apply culture to language teaching are discussed more in the following chapter.

2.2 Reasons for teaching culture in ELT

The culture of English-speaking countries started to become part of ELT curricula a few decades ago. Since the beginning of the new century, the Council of Europe has even required the member states of the EU to implement cultural elements into foreign language teaching (Council of Europe, 2006, p. 4). In the Czech Republic, cultural elements have been implemented as a compulsory topic in gymnasiums (RVPG, 2007). However, the question is why. Why is culture included as a part of the school educational program, and does it bring any benefits?

When teaching language, learners will inevitably encounter something from the language culture. So why is it essential to teach the culture? What is the purpose of teaching, for example, about history, geography or festivals and holidays, such as Halloween or Thanksgiving?

The cultural theme first started to be implemented in ELT in the 1950s. In this decade, educators and linguists have realised the importance of including culture in English teaching programmes since culture is present in semantics, pragmatics, and many other branches of linguistics. More studies focusing on the efficiency of culture teaching in ELT were first conducted by Byram and Kramsch (Cardona, 2015).

“The nations must understand one another and quickly, and without the interposition of their governments, for the shrinkage of the globe is throwing them into one another’s arms.” E.M. Forster Notes on the English (1920), quoted from Byram, 2021, p. 7.

According to a study from 2011, there are three main reasons why one should teach culture in ELT; “language and culture are inseparable”, “language teaching is culture teaching”, and “incorporating cultural matters is the mastery of communicative competence” (Purba, 2011).

To start with the first point, “**Language and culture are inseparable**”. Language and culture are two phenomena that do not occur separately. Language is a medium in which we describe the world around us.

“Language is the reflection of a society with its all cultural values, norms and many other characteristics.” (Bada, 2000)

When searching for authentic materials to be used in ELT, we still unconsciously present the culture. Many authentic materials include new unknown terms to language learners present in the aimed foreign language. The learning materials naturally contain pieces of foreign cultural information reflecting real-life situations. Throughout these materials, learners are facing background information from a foreign country. To understand the subject entirely, it must come in hand with the demonstration of the cultural differences.

A Hungarian linguist and professor, Erdogan Bada, claims that teaching the language without the cultural context is possible. However, the learners would not be able to fully cope with complete information about the culture, which shapes the language forms and conversational strategies (Bada, 2000).

It is also vital to interpret how the native speakers of the language interact. Foreign language learners should be exposed to native speakers’ interaction forms and styles while theirs might be different. For instance, if we take English as the language spoken in western countries, the styles and discourse might differ from Eastern-Asian countries. Learners should be made aware

of any social differences that might not be appropriate in their culture, but these are acceptable in English.

Purba's second point is that **“the language teaching is culture teaching”**. Language is not only about the aimed lexical items and grammatical structures. More modern educational methods incorporate situational and functional approaches to language teaching, describing what, where and how to communicate.

Teaching only language items is impossible since each language unit reflects a cultural item. At every language level, there is some level of encoded sociocultural transmission and is always present in every learning material: coursebooks, reading materials, videos, pictures and more. There is no culture that would not reflect itself in its way of communication, teachers' skills, and teaching approaches. The EL teacher's role is to facilitate the interculturalism of that foreign language. In order to understand the language items, the culture encoded within must be understood as well; otherwise, the language would be only a strain of abstract symbols and sounds (Purba, 2011).

According to a study from 1998, students from the University of Çukurova who were confronted with cultural studies have made progress in their reading and speaking skills, which helped them understand social distances between foreign countries (Bada, 2000).

And lastly, we shall cover the final point of Purba's study: **“incorporating cultural matters is the mastery of communicative competence”** (Purba, 2011).

Incorporating cultural phenomena into the ELT enables a demonstration of cultural differences. This knowledge will then enable the learners to acquire communicative skills for complete and effective communication with different cultures (Havran, 2015).

Apart from achieving communicative competence and cultural overview, culture teaching provides opportunities for social and moral development. A methodologist and educator, Penny Ur, claims that incorporating culture and other relevant contents into the class apart from reading, speaking, listening, or writing exercises readdresses teachers as educators. Furthermore, these kinds of activities promote not only the development of communicative and linguistic skills but also support learners' moral and intellectual growth (Ur, 1996, p. 197).

Even though all the aforementioned points bring out all possible positives to incorporating culture into ELT curricula, there is no universal form or template on how to create such a syllabus. Syllabi and curricula should be suited to learners; however, every student has different

needs according to their nationality, age, or institution. In other words, a Czech learner of English would have different needs in comparison with an Arabic English learner (Byram, 2021). Therefore, regarding this issue, a new approach was derived that solves the problem. This is debated in the following lines.

2.3 Cultural awareness in ELT

In the last decades, the ELT spectrum has developed a new approach to foreign language acquisition: **cultural awareness**, the ability to be aware of the communicative behaviour among different cultures (Baker, 2012).

If the culture is not taught as a part of ELT, it might lead to interferential errors and mistakes. These interferences might then result in misunderstandings or problems with comprehension. Learners might tempt to utter and translate their thoughts word by word. However, it might not be understood by the native listener. In order to accomplish fluent and accurate communicative skills, cultural knowledge is therefore essential.

“Misinterpretations occur primarily when we lack awareness of our own behavioural rules and project them on others. In absence of better knowledge, we tend to make assumptions, instead of finding out what a behaviour means to the person involved.” (Cardona, 2015)

Even though cultural awareness in language teaching has been implemented just recently, culture has always been present in the language itself, and it would be impossible to extract one from the other (Baker, 2012).

In the late 20th century, a question was raised regarding cultural awareness. With cultural awareness, we focus primarily on the inner circle of English-speaking countries. However, some authors claim that English is not used only in these countries anymore but globally as the general transmission code for international communication (Seidlhofer, 2006). So, the question is, is the teaching culture about English countries needed? If we use English in communication with other non-English-speaking countries, is it then relevant to cover the culture in ELT? The next chapter offers the solution to this issue.

2.4 Intercultural awareness in ELT

In addition to cultural awareness, another term has been invented: **intercultural awareness**. The English language has now been used internationally in many different countries. It has become a new lingua franca, a facilitating language among different countries, not only the

English-speaking ones. The initiative for intercultural awareness derives from the fact that learners of English will interact with other countries rather than just English-speaking ones. It is also possible that the learners might not even have the chance to meet and interact with a native English speaker (Byram, 2021). There are thus arguments why one should consider intercultural instead of cultural awareness.

Firstly, cultural awareness is criticised for focusing purely on the inner English-speaking circle¹ of countries; the United Kingdom, United States, Canada, and Australia. Since English has spread over the world as a globally used language, the focus only on those countries is not sufficient. Therefore, a new theory of cultural awareness has been discussed, the so-called intercultural awareness. It is an approach that does not take into account only the culture of English-speaking countries, but it tries to include other parts of the world, other nationalities, and other cultures in ELT classes (Byram, 2021).

Lastly, there are certain countries and cultures where the representation of the inner English-speaking circle in ELT might have a negative effect. According to research conducted in 2011 and 2014, the culture teaching of English-speaking countries has not been positively expected in Islamic countries (Jabeen, 2011, Alfahaid, 2014)). Although cultural awareness improves communicative competencies to a certain level (Cardona, 2015), the amount of foreign cultural notions and alien cultural perspectives have a negative impact in countries of the Near East. On the contrary to the positive effects of including English culture in ELT, these countries, on the other hand, emphasize practising to a minimum even to complete avoidance of English background studies (Jabeen, 2011).

More negative effects and benefits of the intercultural approach are stated in the next subchapter.

2.4.1 The negative effect of incorporating culture into ELT and why should one consider the intercultural approach

Cultures have had various attitudes towards other cultures since the beginning of time. The target language always somehow reflects its origin culture, whether the teacher emphasises it or not. Nevertheless, countries share different relationships and background history towards one another, which also have a substantial effect on the perception of the other culture.

¹ countries where English is spoken as the first language for administrative and official purposes

Regardless of the positive outcomes of implying culture and cultural awareness in ELT, a few studies have proven the opposite effect.

As was previously discussed, English has become more of an international language used widely across continents. The English language thus does not represent only the inner circle of English-speaking countries anymore since it is used globally within other foreign countries.

Secondly, many teachers with multi-cultural or multi-ethnic classes tend to avoid cultural topics since, for some, they can be found sensitive or even offensive. In that case, some teachers imply a “zero-cultural” or culture-neutral environment in their classroom (Jabeen, 2011).

Another problem arose from applying purely English-speaking culture. There are countries and cultures that find the English culture too alien in comparison to their own culture. Background studies often include many unknown notions and foreign attitudes, which learners find overwhelming, especially in the Near East countries. Studies have shown that too much culture incorporated into ELT might be demotivating to the learners (Jabeen, 2011). Moreover, this incorporation also tends to lead to comparisons between the dominant target culture and local culture. The learners then often find themselves dissatisfied with their own local culture. As a result, learners might try to alienate themselves from their local culture in order to fit into the “better” one. In addition, some states find the incorporation of the target culture as western propaganda. This approach might lead to a countereffect resulting in lower motivation in learning the language or even aversion to the language and its culture (Jabeen, 2011).

To elaborate on that, studies recommend including their local cultures in ELT and putting lower emphasis on English-speaking cultures (Jabbed, 2011; Baohe, 2011; Kramersch, 2003). In research from 2011, Jabeen recommends intergrading elements of the local culture, creating a sort of “local English”.

“Instead of avoiding cultural shocks by introducing learners to the target language culture as Ilter and Guzeller (2005) propose, Argungu suggests that the elements of Islamic culture should be incorporated in language teaching.” (Jabeen, 2011)

The study conducted in Pakistan has concluded that the English culture content in ELT has negative responses from the learners. The main reasons have been found in the governmental and educational institutions, which do not put emphasis on including cultural approach in ELT classrooms, as well as in the financial status of the learners plays a significant role in the attitude towards the target language culture (Jabeen, 2011).

In addition, another study by Alfehaid (2014) argues that materials and coursebooks issued by western countries often include contents that might be offensive or might show prohibited imagery in Muslim countries. Moreover, the teaching approaches may be unsuitable for the nature of Muslim teachers.

“Western-produced textbooks remain ethnocentric and give little consideration to the sociocultural context in which they may be used.” (Pennycook, 1994, p. 177 cited in Alfehaid, 2014)

However, most studies generally show that culture teaching in ELT has positive effects and is accepted positively by the learners (Bada, 2000; Baohe, 2011; Kramersch, 2003). European countries of Far Eastern countries do not encounter such antipathies with the target language culture. However, this negative attitude towards languages caused by its culture is also apparent in European Union. For instance, in the Czech Republic, many learners have an aversion to the German language having a prejudice toward the target German culture [nedele007, 2008]. This negative approach is thus reflected in the rejection of language learning. For that reason, this thesis recommends an intercultural approach towards ELT instead to avoid possible antipathies and rather create a multi-cultural zone reflecting other cultures as well.

2.4.2 The English-speaking model according to the intercultural approach

Recent subjects of linguistics have been discussing different types of “Englishes”. According to Braj Kachru (1992), there are three circles of different English types or levels: the **inner circle**, the **outer circle**, and the **expanding circle** (Kachru, 1992, p. 356).

The **inner circle** represents countries where English is spoken as the first language, the USA, UK, Canada, Australia, and New Zealand. The **outer circle** includes countries of the post-colonial era, where English is used as a second language and developed its own variety, for example, in Bangladesh, Ghana, India, Pakistan, Singapore, and others. And lastly, the **expanding circle** refers to those countries where English is acquired as a foreign language. This circle represents the rest of the world, where English is taught in schools but is not used officially (Kachru, 1992, p. 356).

“However, this cross-cultural functional range of Englishes is very rarely used to demonstrate the internalization of the language: its acculturation in contexts that have resulted in new contours of the language and literature, in linguistic innovations, in literary creativity, and in the expansion of the cultural identities of the language. The implications of the internationalization of English have yet to be reflected

in the curricula of teacher training programs, in the methodology of teaching, in understanding the sociolinguistic profile of the language, and in cross-cultural awareness.” (Kachru, 1992, p. 355)

The question is: which English should be taught as the model in ELT? Should teachers teach according to native speaker models? In case the teachers are non-native English speakers, how is then done? And how can a learner acquire the language skills as a native speaker, and is it even possible?

An English professor, Michael Byram, suggests that acquiring a foreign language and the acquisition of a second language ²are, in many cases, very similar, or at least should be alike (Byram, 2021). In other words, second language learners acquire the language skill through real-life situations simply because they need to. There is a whole learner’s identity involved with all sorts of feelings and identity issues (Kramersch, 2012). Second language learning is also used on an everyday basis, whereas foreign language learning is situated mainly inside the classroom, and therefore, it is assumed that they lack this specific urgent need and involvement of their individuality.

In addition to that, in the educational and linguistic sphere, there is still an argument about whether learners should use a native speaker as their language model or not. Both Byram and Kramersch have rejected the idea of a native speaker as a model for language learning.

‘can start using the foreign language not merely as imperfect native speakers, but as speakers in their own right’ (Kramersch, 1993).

Byram criticises the native-speaker model for two main reasons; For an ELT learner, it is impossible to learn the language like the native speaker because he does not have the same circumstances to the level of perfection as a native speaker. And secondly, if the achievement of this level of perfection were somehow possible, it would then result in the diversion from its mother culture and mother language. Provided it did happen, the learner would achieve a sort of linguistic “schizophrenia” (Byram, 2021, p. 46).

To add up, Kramersch also rejects the idea that a learner of a dominant language, in our case English, should learn how to get into the native speaker sphere into a dominant space. On the contrary, a native speaker should also adapt to a conversation with a non-native speaker and “de-centre” from his advantage position. Instead, interlocutors should search for a so-called

² a language that one has to learn while living in a foreign country as their second language

“third place” where both speakers, the native and non-native, divert from the dominant and minority space (Kramersch, 2003).

The idea behind intercultural awareness rejects situations where the interlocutors represent different cultures. Instead, intercultural awareness substitutes this reality by communication between two individuals. Many countries are nowadays multi-cultural, containing populations from around the world (Kramersch, 2018).

Claire Kramersch advocates the essentiality of culture in language teaching, explaining why speakers misunderstand one another. Intercultural awareness is fundamental. Not only do the cultures have different notions and concepts of their own, but also the way they perceive global terms and concepts differently. (Kramersch, 2018, 0:28:50).

“The notion of the idea that we don’t necessarily understand one another, or we very often misunderstand one another not because we do not the vocabulary the code but because we live in different time scales and because we experience things subjectively and historically in different way.” (Kramersch, 2018, 0:10:28)

These are the main reasons why ELT teachers should approach their classes in an intercultural way in order to persevere the learner’s original and individual culture and open more doors for communication with foreigners apart from just native speakers. Intercultural awareness puts emphasis on widening the inner circle of the English-speaking world into a global universal variety (Baker, 2012).

2.5 Summary

In conclusion, there are strong advantages to implementing culture teaching in ELT: improving communicative and receptive skills, awakening cultural awareness, and the overall efficiency increase in language acquirement. Incorporation of the cultural background of the target language strongly depends on the international relationships, governmental approach toward cultural awareness and the overall openness to cultural approach. Therefore, regarding these adverse outcomes, it is more appropriate to implement intercultural awareness in the ELT classrooms since it does not reflect only the target language culture but also other cultures and nationalities, which might be found closer and more acceptable to learners.

3. HOW TO TEACH CULTURE AND CULTURAL AWARENESS IN ELT CLASSROOM

As we have discussed the importance and benefits of incorporating culture in ELT classrooms, it is time to introduce some possible ways how to teach it. This chapter thus illustrates a few ways how the culture can be applied to the schooling program, as well as introduces a few methods commonly used for culture teaching in practice, namely the CLIL method and the Project method.

3.1 General application of culture in ELT

Apart from factual or skills-based syllabuses, teachers can apply content outside the lined-up design and introduce other relevant content. Different contents in ELT classrooms, apart from the linguistic sphere, always depend on the objectives and needs of the learners. For example, classes and courses focusing on commerce or business relations would have different aims than classes in public education. By these additional contents, we do not necessarily mean another load of facts yet a notion uncovering a message (Ur, 1996, p. 199).

Culture is a vast and abstract topic that has many applicable definitions (see Chapter 1, Culture in ELT). According to Adascou (1988), there are three dimensions that anchor the culture application in the ELT lesson. Adascou proposes aesthetic, sociological, semantic and pragmatic dimensions (see Chapter 1, Culture in ELT), which can be practically applied in ELT according to the choice of topics and contents of the lesson.

A methodologist and author, Penny Ur, claims that when it comes to bringing other contents into an ELT classroom, a teacher should act in accordance with the following steps: relevance to the subject matter, inquiry of the learners, an appropriate application that suits the syllabus, and the local curriculum requirements (Ur, 1996, p. 197).

There are multiple types of content that can be incorporated into ELT:

a) Other subject studies

This is one of the most popular branches of culture incorporation. Many schools include subjects such as geography, history, or the political system of the target country in their educational programs for foreign language teaching. It aims to tell the stories and the backgrounds of the target culture and represent its significance.

b) Home culture

Apart from the target language culture, teachers also include the local culture in ELT. As above, the same subjects can be covered: geography, history, or the political system of the local country. Learners identify themselves with the home culture since it is close to them, and they have a major knowledge of its cultural concepts. Therefore, their input into learning might be greater.

c) Target language culture

Apart from related study areas of the target language country, the ELT unit can also be based on the customs, traditions, or related cultural events of the target culture.

d) Literature of the target language culture

The ELT unit can refer to literary works by authors representing the target culture. In addition, literature can also be utilised to practice reading comprehension or improve learners' writing skills based on different genres; novels, short stories, poetry, and others.

e) General knowledge

This area does not refer to the target or any other single country or culture. Instead, it relates to subjects mentioned above from a global spectrum, for instance, the world literature and authors, scientific facts or global philosophical theories.

f) Global political or social issues

ELT lessons can also focus on some recent social dilemmas which deserve to be discussed with learners. Moreover, learners will be given a chance to express their own opinions regarding the issue. Perhaps, they can even come up with their own solutions to the problems, discuss the leading causes and effects, or even suggest preventive cautions.

g) Learners' initiative – personal topics and contents

Bringing learners' own ideas and interests to the class enhances their motivation for further learning. Some teaching methods even emphasise incorporating learners' own topics and suggestions as to the core of the lesson (The Community Language Learning).

(Ur, 1996, p. 198)

Nevertheless, every teacher should be cautious when choosing an additional topic for the ELT class. Furthermore, a teacher should be aware of his own beliefs and attitudes and should not act against them. And last but not least, a teacher should pay attention to any possible sensitive

topics which would put a certain group of learners into a disadvantaged position or cause them discomfort (Ur, 1996, p. 198).

In addition to foreign culture incorporation, Ur argues that when we teach culture, it does not only need to refer to the target language culture or any other. The local culture can also play a significant role in ELT. Bringing home culture and familiarities enhances motivation and interest for further learning. Additionally, Kramersch claims that it is necessary to include the whole learner's personality in language learning and enable the most effective possible learning experience. The more extensive the emotional experience, the more effective the language learning can take place (Kramersch, 2012).

These were some of the examples of how culture can be implemented in ELT, from literature and study subjects to learners' interests and their own learning initiatives. The following chapters will present concrete teaching methods that are specifically utilized for culture interpretation in ELT.

3.2 Methods

Through decades, many educators, linguists, and teachers have suggested various teaching methods, from task-based, topic-based, and text-based to the more experimental ones such as the Suggestopedia or Community Language Teaching. A teacher should choose a method or combine features of different ones to achieve the lesson's objectives, meet the learners' needs, and, last but not least, fit the teacher's teaching style. This chapter will define and describe a few methods and advocate their application in ELT as a tool for incorporating cultural and intercultural awareness.

3.2.1 CLIL

One of the most frequent and most suitable methods for incorporating cultural and intercultural awareness is **Content and Language Integrated Learning (CLIL)**. However, before we proceed to a deeper explanation of the CLIL method, we first need to define the historical background and how it has developed through the decades.

The CLIL method takes several features as the base of Communicative Language Teaching. Communicative Language Teaching (CLT) was developed in the late 20th century during the boom in new language teaching techniques and experimental educational methods. At that time, methods were based on behavioural and structural approaches, which were mainly focused on forming habits and fostering patterns and structures of the language. However, there was no

focus on developing communicational and interactional skills (Çelik, 2014, p. 185). Regarding this issue, a new term in linguistics has been coined, the so-called **communicative competence**.

Linguists such as Chomsky or Hymes had defined linguistic competence during the second half of the 20th century. However, communicative competence remained in the field of linguistics and did not take into account the socio-cultural issues that have a remarkable effect on the development of communicative competence. Culture had an essential role in issuing and proving communicative competence. The notion of culture was brought up in the pedagogical and ELT spheres just a few decades ago. Its primary purpose of culture incorporation was to demonstrate how essential it is for obtaining communicative competence.

An English linguist, Noam Chomsky, focused on defining two separate terms: “viewed as a classic distinction between competence (the monolingual speaker-listener’s knowledge of language) and performance (the actual use of language in real situations)” (Djigunovič, 2007). Chomsky is also called the inventor of the **linguistic competence**

On the contrary, another linguist, Dell Hymes, suggested a different view on the term linguistic competence and coined the so-called **communicative competence**:

“communicative competence not only as an inherent grammatical competence but also as the ability to use grammatical competence in a variety of communicative situations, thus bringing the sociolinguistic perspective into Chomsky’s linguistic view of competence” (Djigunovič, 2007)

Now, as we have covered the bases of the communicative approach and communicative competence, we can go back to the main subject of this chapter, the CLIL method. This method is derived from a similar approach, the Content-Based-Method, which is defined as the “meaningful integration of content into language learning” (Çelik, 2014, p. 203). It focuses on teaching academic subjects in the target language, such as history, literature, and geography. The main focus is put on teaching the content rather than teaching the language. A foreign language functions as a medium for teaching the content. The method is based on the principles of the communicative approach. Therefore, its main aim is to develop communicative competence through exposure to a non-language subject.

“In sum, CBI aims to achieve communicative competence through the learning of academic subject matter (Stryker & Leaver, 1997).” (Çelik, 2014, p. 203)

The CLIL method had real success and political support leading to its extension throughout the broad pedagogical spectrum. There is much policy involved in the incorporation of CLIL into

educational programmes. The CLIL method has been emphasised by the Council of Europe for its cultural integration into foreign language teaching. It has defined CLIL as a milestone for achieving a multilingual population in Europe (Dalton-Puffer, 2008). The principles of this approach are based on the European Commission's White Paper on 'Teaching and Learning Towards the Learning Society.' (Darn, 2015). The European Commission was inspired by the revolutionary movements from the 1990s, particularly the theories of intercultural approach by Michael Byram. Based on his design, the European Commission implanted the ideas into the European Educational Framework.

The CLIL method is based on intercultural approaches from the 1990s. As was stated in the previous chapter (see Chapter Intercultural Awareness in ELT), this method does not focus on lexis and accuracy but rather on chunks of communication and fluency (Darn, 2015). In fact, the cultural approach and awareness are some of the main principles of the CLIL method. As it is stated by Coyle, the CLIL organisation has four principles (also called 4C): Content, Communication, Cognition, and Culture (Darn, 2015). By adapting to new perspectives on different cultural views, the learners will have the opportunity to adopt different roles in language learning and adjust themselves to the practices of social discourse (Çelik, 2014, p. 208). As Kramsch claims, English has gained a different role. It is not a language of one particular culture but an adapted form for interlanguage (Kramsch, 2013).

According to CLIL Compendium (2002), there are several main aims for which the CLIL is designed: development of intercultural and international communicative skills, improvement of overall language competence, and providing content from different perspectives (Dalton-Puffer, 2008).

The CLIL based method, like any other, has a typical structure and steps in which the lesson is realized. In the majority, the CLIL based method operates with authentic materials and authentic texts. The stages are:

- **Text processing**

Together with reading and understanding the text, learners can be provided with illustrations and linguistic and diagrammatical markers to help them identify a message.

- **Knowledge identification and organisation,**

With the studied organisation of the text, learners can then proceed to identify the main thought and core of the content, time, setting, people and other relevant information.

- **Language identification**

The following stage focuses on categorising the central function of the used language. In order to be able to reproduce the content, it is essential to highlight relevant parts and expressions in the text with the help of the teacher.

- **Tasks for students**

And lastly, regarding the aimed style and skill, the tasks shall be designed to achieve the objectives. (Darn, 2015).

In conclusion, the CLIL method is one of the most widespread teaching methods in Western countries. Moreover, for its intercultural approach, many English coursebooks include some CLIL-based materials, which aim to spread cultural and intercultural awareness and thus stimulate the development of communicative competence.

3.2.2 Project Method

Another method incorporating different subjects into ELT is the Project Method. The project method is a cross-curriculum lesson organisation that connects intersubjectivity with the problem-solving method. It is characteristic for its result product of various forms – a poster, a product, a solution to a problem, et cetera (Zormanová, 2012). The method was influenced by American educators and psychologists such as John Dewey or William Kilpatrick, who had put emphasis on practical, real-life orientation in the classroom (Rauscher, 2014).

According to Herbert Gudjon (1986), a project method has several typical features: real-life orientation, orientation on the learner's interests, independent procedure and responsibility, practice-oriented, the process of planning the project, multiple intelligences (= incorporation of all senses), social learning, and interdisciplinarity (Rauscher, 2014).

In the Project Method, the learners do not have the role of a lesson participant yet a role of an explorer (Castañeda, 2014). The method develops learners' problem-solving competence, communicative competence as well as competence for management and organisation (Zormanová, 2012).

In the ELT classroom, the Project Method solves the problem of low motivation in learning. Language learning is a long-run journey and requires sufficient ambition, perseverance, and patience, which very often can be unattainable. According to Castñeda (2014), the project method is a well-designed way to improve and build learners' motivation in ELT since it

enhances learners' own strategies for learning, organisation, and independence. And lastly, the Project Method can also be a device for building relationships in a class (Castañeda, 2014).

In conclusion, the method is frequently used as a tool for introducing different topics, subjects, or other issues in the classroom. By providing self-study materials and tasks, learners acquire targeted knowledge and information independently and create their own conclusions and personal opinions. Culture is one of the topics that can be interpreted in ELT lessons using this method.

3.2.3 Other methods

Apart from the above-mentioned Project Method and CLIL method, there are many others that could work well in ELT culture teaching depending on the teaching style of a teacher, lesson objectives or learners' interests.

In culture teaching, it is fundamental to awaken learners' interest, for 'interest is the best teacher' (Baohe, 2011). Motivation for learning grows with the higher interest and with the rising curiosity of learners; therefore, it is essential to bring something interesting into the lesson, such as stories, fables, or legends. Previously mentioned methods, the CLIL and Project Method, have derived from the communicative approach, which emphasises the usage of authentic materials and tasks relevant to real life. Authentic materials can be texts (books, newspapers, short articles), videos, pictures, or other available resources. Reading exercises are one of the most frequently used tasks for students for acquiring new information. Reading exercises in the form of stories raise the motivation and interest in a particular topic. Authors named the usage of texts in ELT the **Text Method** (Baohe, 2011).

Videos are another very useful resource to introduce and portray a cultural phenomenon. Short sketches, documentaries or YouTube videos depict the reality of the phenomenon and deliver a clearer message. Visual input is nowadays critical since it attracts learners' attention more than long texts or audio records (Lansford, 2014).

Using the Internet to search for authentic materials is a big help when preparing a culture-focused lesson. Thanks to the Internet, authentic materials such as articles, pictures, stories, or videos are more accessible, providing many different varieties of sources. Every teacher can find something that suits their teaching style or the nature of the class. In addition, the learners can use the Internet themselves in the lesson. Learners might attain the role of 'researchers' or 'explorers'. Instead of providing the learners with the materials with chosen cultural

information, learners can search for them themselves using the web. For example, some might find different information and can complement one another (Baohe, 2011). These kinds of activities are also used in the so-called **Silent Method**, where a teacher stands in the background while the learners are working on the research and exploration. The teacher's role is not to intervene (Çelik, 2014).

Apart from using authentic materials for culture-teaching, some authors even suggest the **Grammar-Translation Method**, even though it is highly criticised by many authorities (Richards, 1999). However, translation is a natural and, in some cases, inevitable part of language learning. Regarding culture, there are several words that appear only in certain cultures (culture-bound words) (Baohe, 2011). The translation is also sometimes very demanding, almost impossible. Therefore, teachers can use this opportunity to create fun activities that would make learners come up with creative and unique translations of the culture-bound words, for instance.

In summary, there are more methods that can be used for culture teaching in ELT. The main purpose of this chapter was to illustrate a few as an inspiration for prospective teachers. Moreover, these discussed methods will be practically illustrated in the practical part of the thesis used for teaching about Native American culture.

4. NATIVE AMERICAN CULTURE IN ELT

We have already covered a lot of topics in this thesis: the meaning of culture and its benefits in its application in ELT classes, as well as different methods and approaches for practical illustration. In this chapter, we will investigate ways and reasons for teaching and learning Native American culture in an ELT classroom. But firstly, before we can discuss the benefits of teaching Native American culture in the Czech Republic and Europe in general, we will look at already existing ways from its country of origin, the USA. This chapter illustrates ways and issues in which the Native American culture is presented in the US and perhaps finds possible ways how the Native American culture could be used in Europe.

4.1 How the Native American culture is taught in the US

Before introducing Native American culture in central Europe, it is a good start to look into America itself, where it is taught, to get some particular examples and inspiration.

One might think that Native American culture is taught to a broader extent in the USA compared to other continents. Unfortunately, though, not to such an extent as one would think. The Native American culture is not taught as deeply as it is considered. Even though the Native American culture plays a significant role in US history, its representation in American curricula is considerably brief. The representation of indigenous culture might differ from state to state. In 2015, the research found out that nearly 87% of American schools do not include any information about Native American history since 1900 in their curricula (Janzer, 2019). In addition, according to this report, in 27 states K-12³, schools do not have Native American culture in their schools' programs at all (Shear, 2015). Another study from 2009 states: "a traditional version of history that identifies American Indians as victims and marginalizes them by failing to identify key individuals or examples of societal contributions" (Shear, 2015). Additionally, the history is presented from a Euro-American perspective and lacks Indigenous experiences from the Amerindian point of view (Anderson, 2012).

There is a lot of history behind these issues, which is interwoven in the whole US presence. In the following paragraphs, we would like to illustrate a brief historical background and key points of US Native American relations.

³ an abbreviation used for primary and secondary levels of education in the USA

Native Americans were undergoing a lot of suppression and degradation for more than 100 years. Governmental discriminatory practices in the education of Native Americans, the long-lasting pursuit to assimilate the Natives into socially acceptable form, and the elimination of Native American culture and language brought many identity issues as well as educational questions.

It all goes back to 1876 when the US government established the so-called Indian Act. The act stated that the US government had complete control of the Native American's practice of education, health care and economy (Henderson, 2018). The destiny of Native Americans appeared to be in the hands of their government. The main reason for issuing this act was to mould the Native Americans into "a good Christian citizen" (Brown, Peers, 2006). By this document, a long and devastating era came in for the Natives. Since then, the Native Americans lost a lot of their original territory as they were under total governmental control.

Regarding their culture and language, the governmental interference had even more severe consequences. Native American children were forced to attend the so-called residential schools, where they were supposed to study and learn how to succeed and fit into the US society. To make things worse, even though this newly established system seemed like a generous idea, the main purpose of residential schools, however, was purely to erase Native American practices at an early age and convert them into Christian beliefs and euro-centric customs (Miller, 2020). In addition to that, the Indian Act also had the right to eliminate the status of an *Indian* from the Native American people. This act resulted in decreasing the number of Native Americans and so removing land and territories from the Natives' ownership (Silverman, 2019). In other words, the US government could manipulate, change, prohibit or enforce any rights as they pleased. These practices continued until the late 20th century (Miller, 2020).

Another issue is connected to the devastating practices of the Indian Act. There is a misconception that all Native Americans speak perfectly English. However, the opposite is the reality. They do speak some level of English; however, they did not acquire that academic level of language proficiency (Villegas, 2020). Many of the Indigenous students are registered as English learners. Consequently, in some US states, there is a high concentration of Native American English learners attending local language agencies. For instance, the state of Montana has over 80 per cent rate of Native American English learners in their education facilities (Villegas, 2020). Even though the number of Native American learners is very high, it is not reflected in the state educational framework.

These days, there are 574 federally recognized and 66 state recognized Indigenous tribes all around the American continent, all of which are endowed with unique culture, traditions,

customs as well as language, and which recognition among the wide society is very low, almost zero (Villegas, 2020).

Nevertheless, the Indigenous culture is not the only overlooked minority culture. According to Journell's studies from 2009, the findings show that the history presented in K-12 classes is in the majority from the Euro-central point of view. Although some minorities are depicted as the victims of Euro-American oppression in the school programs, they miss mentioning their contributions to American culture and society (Shear, 2015).

“A Eurocentric narrative causes fissures in society, lacking complexity and excluding alternative voices from the official story of the United States.” (Shear, 2015)

Yet, the Native American culture has started to be recognized among the broad US public in the last decades. In 2003, fourteen US states established the so-called Indigenous People's Day, added to the already existing Columbus Day, taking place in November, as the opportunity to celebrate and commemorate all Native American, Alaskan and other indigenous cultures and appreciate their existence (Villegas, 2020).

Coming to a brighter side, as a follow-up on the shocking discovery, the Smithsonian National Museum of the American Indian initiated to carry out a proposal on how to improve national curricula by adding more facts about Native American history and culture, the so-called *Native Knowledge 360 Degrees* (NK360°) (Diamond, 2018). They intend to introduce the Native American culture more from the Indigenous People's perspective and correct any misconceptions in today's National curriculum. The initiators of this movement have carried out a few samples of lesson plans which could broaden current taught topics such as Thanksgiving or treaties, et cetera (Diamond, 2018).

In conclusion, the initial thought of having the inspiration in how to teach Native American culture in European countries from the United States has then failed. As the Native American contribution is not taken into deep consideration in the US, there must be some possible ways that could be applied in European Union. And thus, some ideas on what and how to teach Native American culture in ELT will be more discussed in the next chapter.

4.2 Why teach Native American Culture in ELT

This chapter presents the main reasons for applying the indigenous culture to ELT, namely the Native American culture. The paper will discuss the benefits of this application, namely the preservation of indigenous cultures, promotion of communicative competence, and development of intercultural awareness.

Firstly, let us answer the question: **Why use Native American culture in ESL in the first place?**

In the following lines, we would like to clarify why even consider the application of Native American culture into ELT and answer questions that we had been asked while writing this thesis: Why teach Native American culture? How did Native Americans contribute to English? What benefits would the application of Native American culture have? What is the purpose of applying the Native American culture in Europe and central Europe? Before the thesis answers these questions, some background of Native American culture, its story, and its consequences need to be highlighted first.

The story and development of Native American culture are very interesting and raise the question of nationalism and multicultural coexistence. Native American culture has been challenged for centuries and pushed to assimilate into European-based American society. In order to fit in, Native American people have given up on some of their traditions and customs, which resulted in the fall of their traditions into oblivion.

In the North and South American continent, there still exist some indigenous populations that are an inevitable part of the whole continental culture and history. However, their representations in their curricula have significant deficiencies. Recent studies have shown that the EFL curricula contain primarily background studies of the United States and the United Kingdom (Barfield, 2009). Although Barfield claims that indigenous cultures are receiving more attention these days. There is a pursuit to incorporate their culture into curricula in the United States, Australia or New Zealand (Barfield, 2009). In his article, Barfield defines why the history and culture of indigenous people should be included in EFL programmes.

Firstly, there are many languages of indigenous people all around the globe from which many disappear each year together with their original cultures. The main idea behind the inclusion of indigenous cultures into ELT curricula is to prevent any further disappearance of indigenous languages and cultures.

“When a language becomes extinct, a part of the cultural patrimony of humanity is lost” (Shrestha, 2016, quoted from Barfield & Uzarski 2009, p.2)

Unfortunately, the global Americanized approach oppresses the smaller nationalities and pushes them to assimilate into the leading national sphere. Moreover, this approach causes a steady and slow disappearance of many aboriginal cultures (Barfield, 2009).

“Of the estimated 7,000 languages spoken in the world today, linguists say, nearly half are in danger of extinction and likely disappear in this century. In fact, one falls out of use about every two weeks.”

(Wilford 2007, quoted from Barfield, 2009)

For instance, Latin and South America are one of the most linguistically diverse continents in the world. There are many indigenous people in countries such as Venezuela, Mexico and Columbia (Barfield, 2009). However, their roots are not associated with the local ELT curricula. As it was discussed previously, the ELT culture should include not only the culture of English-speaking countries, such as the US or UK but also at least some fragment from the local culture. This little additive enhances learners’ interest and motivation. Moreover, it brings something known and familiar into the classroom, promotes positive attitudes towards their own culture and develops positive self-esteem and confidence (Shrestha, 2016; Kramsch, 2018). In countries of South America, it is recommended to bring indigenous cultural artefacts into the classroom, such as music, traditional costumes and dresses, food, et cetera (Barfield, 2009).

Barfield suggests getting inspiration from different tribes and indigenous cultures from all around the world, not only from the American continent. For instance, Barfield proposes using activities based on Tibetan, Bantu (Mozambique), or Maori (New Zealand) culture (Barfield, 2009).

As mentioned above, the indigenous representatives are still present in the national community. However, they do not get adequate attention in the schooling system. Native American culture is an inevitable part of the US culture and history. The early relationships with Native Americans and European settlers shaped the continent geographically, philosophically, and politically. Native American influence is present in early American literary titles, first political treaties, English and international vocabulary, and the overall shaping and growth of the United States we know today. The Native Americans are present there until this day; nevertheless, they do not get the same attention as the rest of the English-speaking world.

In conclusion, incorporating Native American culture would be beneficial for awaking awareness of different unique cultures that still exist around the globe, promoting intercultural

awareness, and the actual preservation of these cultures. The more people recognize different cultures; the fewer cultures will fall into oblivion.

4.3 Reasons for teaching Native American culture in ELT in Europe

The previous chapter focused more on applying Native American culture globally. Now, however, it is time to seek possible reasons and benefits that this application would bring to the European continent.

The American culture was already very popular in Europe. In the second half of the 20th century, the concept of the wild west, cowboys, frontier, and Indians was trendy at that time. Movie producers in Germany, Italy, and France filmed many “western” genre productions through the decades (Farry, 2014)⁴. The Native American culture was also very broadly discussed in the literature. For example, Karl May, a German author, was making a living by writing about the wild west, which he had never visited himself. There are also many biographies of Europeans living within Native American tribes. Regardless of the topic’s popularity, it is not the main interest of this chapter.

In connection to the chapter about intercultural awareness, it is essential to recognize different cultures in the schooling system regarding the requirements of the European Educational Framework. According to the European Key Competences Framework (2018), there are eight key competencies that the members of the EU should incorporate into their national curricula:

- 1) Literacy competence;
- 2) Multilingual competence;
- 3) Mathematical competence and competence in science, technology and engineering;
- 4) Digital competence;
- 5) Personal, social and learning to learn competence;
- 6) Civic competence;
- 7) Entrepreneurship competence;

⁴ These productions were often nicknamed *sauerkraft western* or *spaghetti western*.

8) Cultural awareness and expression competence (The Reference Framework, 2018).

Cultural awareness is not of the required competencies for educational frameworks. The authors of the Reference Framework support the implantation in the following words:

“Competence in cultural awareness and expression involves having an understanding of, and respect for, how ideas and meaning are creatively expressed and communicated in different cultures and through a range of arts and other cultural forms. It involves being engaged in understanding, developing and expressing one’s own ideas and sense of place or role in society in a variety of ways and contexts.” (The Reference Framework, 2018).

Moreover, the project *National Standard for Foreign Language Learning* (1999) advocates using different perspectives and encourages to integrate different cultures in foreign language teaching: “the philosophical perspectives, the behavioural practices, and the products-both tangible and intangible-of the society.” (NSFLEP, 1999 quoted from Frank 2013, p.3)

Furthermore, Frank (2013) presents a three-point model that designs how to integrate cultural awareness into FLT:

- “(a) Perspectives (what members of a culture think, feel and value);
- (b) Practices (how members communicate and interact with one another);
- (c) Products (technology, music, art, food, literature, etc.; the things members of a group create, share, and transmit to the next generation)” (Frank, 2013)

When incorporated in classes, this model answers questions about the cultural differences, differences in behaviours and traditions, how different cultures live, et cetera. This approach helps learners understand their own culture as well as be conscious of others (Frank, 2013).

A few culture-based projects have been conducted for ELT classes in European countries, such as Germany, Norway, or Spain, promoting specifically the Native American culture, and they have been met with success. One of the projects was carried out in 2013 in Rostock, Germany, with the eight-graders. The project supported the incorporation of Native American topic by stating the following objectives: *to develop the interest in different places in the English-speaking world, get an introduction to foreign cultural circles of the world, develop the understanding of different values and norms, and get the opportunity to reflect in their own environment and realize their role in the community and society.* According to the pedagogical analysis provided by the teachers, the project was successful. The analysis reports that the learners were interested in the cultural life of the Native American people and were shocked by

the suffering the Natives had to endure. They were able to empathize with the Natives and, in general, were very open to the topic (Gantner, 2013).

Another culture-based project outlined in Norway additionally promotes a call not only for the development of multicultural awareness but also for multilingual support:

“Bring linguistic diversity into the English classroom, not only to support and validate the children’s own languages and identities, but to join the ongoing multilingual turn in language education predicated on viewing multilingualism as a resource, with language knowledge serving as a basis for learning further languages and as a link to openness to others.” (Nayr Ibrahim and Marina Prilutskaya)

The inclusion of the topic also brings another opportunity for the development of communicative competence. Learners should be able to utter, receive, and understand information regardless of the complexity of the chosen topic.

In conclusion, the topic of multiculturalism is broadly extended in the European Union regardless of the political situation. Intercultural incorporation aims to develop learners’ ability to respect, accept, and tolerate cultures of different origins and acknowledge foreign values and customs.

5. PRACTICAL PART

For the practical part of the thesis, it was decided to carry out a sample of **lesson plans** which would include the topic of Native American Indians in an English lesson. According to the theoretical part of the thesis, the intercultural and cultural approach involved in ELT has been proven to bring many positive effects into the classroom and the overall linguistic development of English learners.

Since the intercultural approach focuses on countries outside the English-speaking circle, we have decided to bring to the light one culture which also represents the cultural approach: the Native American culture. Native American culture combines elements of cultural awareness as a representative of an English-speaking country, and, at the same time, it is considered as an independently existing non-English-speaking nation, which in this case, represents an intercultural approach. Intercultural awareness incorporation promotes building up respect, tolerance and acceptance of other nationalities and cultures as well as their foreign customs and values (Byram, 2021).

Regarding linguistic and cognitive outcomes, based on CLIL and Project method used in the lesson plans, it is expected that learners should be able to share their opinions in an oral or written way and thus improve their communicative skills.

The practical part is divided into sub-chapters, each focusing on a different lesson plan design concentrating on the Native American culture. Aims, methodology and estimations are more discussed below.

5.1.1 Aim

The main aim of the designed lessons plans is to introduce an alternative to English language teaching. It is a paradox that the learners are taught so much about the American continent; however, they do not have any knowledge about its origin or its aboriginal people. It was only in the last few decades when Native cultures worldwide started to be appreciated and brought up from the shadows (see chapter 4. 1). Despite the recent indigenous revival, students have no idea about possible catastrophic outcomes when several small cultures are being oppressed and eliminated from their own continent.

Aside from that, we next aim to introduce fun and engaging lessons that would present activities across-curriculum and offer additional teaching material for ELT teachers who would like to

incorporate Native American culture into their classrooms and perhaps bring something new and entertaining. Objectives of all lesson plans will be interpreted by Bloom's taxonomy illustrating cognitive, affective social, and sensory learning domains.

The theoretical basis for the practical part is the implementation of cultural and intercultural awareness into ELT. Based on the theoretical part of the thesis, the intercultural approach shall support multi-cultural sensitivity towards other nationalities and deepen the understanding and appreciation of the Native American culture, which should comprehend the affective domain of Bloom's taxonomy.

As a part of the research, we will answer the following research questions:

- *To what extent is it beneficial to apply Native American culture in ELT?*
- *To what extent is it beneficial to apply Native American culture in ELT in the Czech educational system?*
- *What affective social competencies does the incorporation of Native American culture promote?*
- *What are the effects of teaching about the Native American culture?*
- *To what extent do the lesson plans raise awareness about Native American representation in society?*
- *How do the lesson plans change learners' opinions?*

5.1.2 Methodology

For the practical part, we have decided to create two **lesson plans** that would introduce the Native American culture combined with other subjects such as history or art crafts to English learners.

The thesis presents the following titles of lesson plans: *Thanksgiving*, *The Unbreakable code*, *the Navajo code-talkers*.

The ***Thanksgiving*** lesson plan will be analysed on the basis of the **observation method**, which will investigate learners' reactions and responses to the content. Additionally, there will be a **qualitative analysis of learners' writing assignments**, where we will break down learners' thoughts and analyse to what extent the lesson organisation raises awareness and how it shapes learners' opinions.

The lesson plan *Unbreakable Code* was not realized in a classroom; therefore, there is be conducted a **SWOT** analysis of the lesson design.

Regarding the methods and approaches used in the lesson plans, each design focuses on a different method and approach according to the chosen topic, the season in which it could be used, or the cross-curricular subject.

5.1.3 Estimated outcomes

After following all the steps from the designed lesson plans, we anticipate achieving learners' newly acquired knowledge about the Native American culture, especially the Native Americans' point of view and their representation in society. There is an expectation that the lesson plans will open a space for discussion, enlarge the learners' intercultural awareness, and practice communicative competence. Moreover, we predict the development of learners' affective domain of learning, and thus, enhanced sympathy, empathy, tolerance, and acceptance of the indigenous Native American culture. Possibly, we can take a step further in spreading awareness among the general public about the issue of misinterpreting and underestimating Native American culture and contribute to the preservation and protection of this culture.

6. THANKSGIVING

The first lesson plan presented for the practical part of the thesis is about Thanksgiving. This chapter portrays the main reasons for introducing Thanksgiving as the media for Native American culture teaching, the historical background of the holiday, and lastly, the practical realization and presentation of the lesson plan focusing on Native Americans concerning Thanksgiving.

6.1.1 Why teach about Thanksgiving

Thanksgiving is unarguably one of the most important national holidays in America. According to surveys, Thanksgiving is celebrated more widely than Easter or Independence Day, having its place right after Christmas (Statista Research Department, 2021). It is an important part of American history and the occasion to celebrate family and friendship and commemorate the bond between the Native Americans and European settlers. Moreover, it is an appropriate opportunity to present the Native American identity, their interpretation of this holiday and how they live now. Different attitudes towards the holiday, Whites' and Native Americans' ones, build an interesting contrast and thus facilitate a way to incorporate intercultural awareness in the ELT.

6.1.2 The origin of Thanksgiving

Firstly, the thesis needs to illustrate Thanksgiving before proceeding to the practical realization in the research part. Therefore, this sub-chapter portrays the practices and looks of the holiday and its historical background. It aims to help the readers and potential teachers to get the image of what the holiday represents, what it means to the native speakers celebrating it, and what it means to the Native Americans, who are the targeted group for this thesis. The topic of Native American people plays a significant role in the birth of this holiday; however, the actual history might not always be presented correctly. Therefore, this chapter will illustrate the main characteristics of the holiday, the primary turning points in establishing this significant holiday and pinpoint the turning points.

Thanksgiving is one of the most important state holidays in North America. It is a time in a year when the families gather at the dining table and have a big feast consisting of a roasted turkey, mashed potatoes, cranberries, corn, beans, and a pumpkin pie. The holiday commemorates the ancestors of the United States of America, the first settlers and the notion of being grateful for good health, shelter, family, and plenty of food. However, this favourite holiday has a history

that is not demonstrated in schools and whose presentation creates myths and illusions about the true roots of the holiday.

"The way we imagine the first Thanksgiving is actually a myth sprinkled with some truth. Yes, there were settlers that we call Pilgrims today. Yes, the Native Americans were there. But actually, the arrival of the Native Americans was sort of a surprise." stated a historian Libby O'Connell in a documentary from 2019 (Documentary Films Plus, 2019, 9:39)

The story of Thanksgiving starts in 1620 when the voyage of new English settlers, later called Pilgrims, landed on the American continent to start a new life without the English religious persecutions⁵. However, as they had arrived in November 1620, they had no time to prepare for the upcoming winter, which later caused many losses of lives due to starvation or illness (History.com Editors, 2021).

To make things better, a member of the Pawtuxed tribe, Squanto⁶, approached them, speaking fluently English; and offering his succory. Squanto, together with the Native American tribe Wampanoag taught the Pilgrims how to grow crops on the sandy soil and fish. It is believed that without the assistance of the Native American tribe, the Pilgrims would not be able to survive the next winter season nor preserve the colony they were trying to establish (Documentary Films Plus, 2019). Moreover, Squanto helped the Pilgrims establish an alliance with the local Wampanoag tribe as a sign of peace (History.com Editors, 2021). The following year in Autumn 1621, after their first harvest, the Pilgrims decided to organize a big celebration and a feast⁷, inviting the local members of the Wampanoag tribe to express their thanks and

⁵ It is worth mentioning that the Pilgrims were not the first settlers in the New World. The local Native American tribes and the White newcomers had been trading goods and materials for over 100 hundred years before the arrival of the Pilgrims in 1620. (Uncivil history, 2018, 0:35).

⁶ Squanto is a very interesting figure in the whole Thanksgiving story. The reason he could speak English so well was due to his kidnapping and enslavement by previous British conquerors. Except for making a trade with the Natives, the British also prospered from selling the locals as slaves (Uncivil history, 2018, 0:35). For a few years, Squanto had been enslaved in Britain, working for an English family where he was able to learn fluent English (History.com Editors, 2021).

⁷ There are no preserved original documents that would prove that the first Thanksgiving feast ever involved Turkey, cranberries, or pumpkin at the table (Documentary Films Plus, 2019; History.com Editors, 2021). It is assumed that the feast included some poultry.

gratefulness for their health and fruity harvest. There are some authors, on the other hand, who claim that the part with Native Americans being present at the celebration is just a myth (Documentary Films Plus, 2019, 15:45).

"This was a rather disorderly affair, but it sealed a treaty between the two groups that lasted until King Philip's War (1675–76), in which hundreds of colonists and thousands of Native Americans lost their lives." (Silverman, 2021)

Thanksgiving was officially issued by President Abraham Lincoln in 1863. However, American professor David J Silverman claims that it was intended to divert the attention from the cold-blooded war regarding the slavery issues, cold war, and White-Indian conflicts. Instead, they intended to divert the attention to honouring the brave forefathers during the American state's birth and glorifying the American heritage (Silverman, 2019).

"Depicting the Pilgrims as the epitome of colonial America also served to minimize the country's long-standing history of racial oppression at the time when Jim Crow was working to return blacks in the South to as close a state of slavery as possible, and racial segregation was becoming the norm nearly everywhere else. Focusing on the Pilgrims' noble religious and democratic principles, instead of on the shameful Indian wars and systems of slavery more typical of the colonies, enable whites to think of the so-called black and Indian problems as southern and western expectations to an otherwise inspiring national heritage." (Silverman, 2019)

In conclusion, the time of Thanksgiving was the only period when the Natives and the newcomers lived in harmony and peace. The other times, these two parties were constantly at war, with the Whites coming, slaughtering the Native population, stealing the Native premises, pushing the Natives to assimilate and accustom to the euro-centric and Cristian beliefs.

"In their view, the traditional narrative paints a deceptively sunny portrait of relations between the Pilgrims and the Wampanoag people, masking the long and bloody history of conflict between Native Americans and European settlers that resulted in the deaths of tens of thousands." (History. com Editors, 2021).

The practical part will introduce a similar story presented in short to the learners. The aims are for learners to appreciate the international cooperation and friendship, make them aware of the importance and significance of small nations such as the Native Americans, and arouse the knowledge about the hidden Thanksgiving history representing the story from a different point of view.

6.1.3 How Thanksgiving is taught and celebrated in ELT

The form of Thanksgiving we know today has been re-shaped many times through the centuries. Now, the holiday commemorates the bond between the first English colonists and the Native Americans and aims at giving gratitude for family, friendship, good health, and other qualities. However, the first celebrations did not commemorate nor mention the Native American involvement in the holiday's origin. Instead, the first Thanksgiving celebrations were mainly devoted to religious prayers and the lionization of the first American settlers, the Pilgrims (Silverman, 2019).

"devoted his time to the study of history, knowing that a better understanding of the past was critical to reforming the present." (Silverman, 2019)

"declaring fast days or prayers to mark some special mercy or judgment from God."; "The so-called Thanksgiving, as a 1621 gathering of English colonists and Wampanoags has come to be known, was not the root of this holiday." (Silverman, 2019)

In many ELT classes, children usually learn about the friendship between the Pilgrims and the Native Americans, which later ends with a happy feast. However, the reality and history behind this holiday are much darker (see above chapter 'The origin of Thanksgiving') and lack the representation of the reality. The representation of the holiday is very often romanticized and targets mainly the description of the holiday, its customs, and traditions. The commemorated history covers just the fragments from the actual event. Nowadays, Thanksgiving ELT classes do mention the Native American depiction, but they are deprived of the Native American perspective. It is again a representation and portrayal of the historical event from the euro-centric American point of view.

As is mentioned in the fourth chapter of the thesis (see chapter 4.1 How the Native American culture is taught in the US), there are already movements and pursuits to reform the representation of Native Americans, their history and culture. As a result, there has been a cultural revival among different Native American tribes, and they have started to get their voice within the American society and within global recognition.

6.1.4 Main Objectives

Thanksgiving is one of America's most important national holidays; therefore, it is vital to introduce it to the children in an ELT classroom. Furthermore, the history of Thanksgiving reflects the first relationships between the white newcomers and the aboriginal Native

Americans. Hence, this topic is suitable not only to represent the culture of the USA but also to discuss the Native American one.

After finishing this class, learners will be able to narrate the background story of Thanksgiving, evaluate the position of Native Americans in Thanksgiving history, and create a module of a turkey illustrating five things they are thankful for. Hence, the lesson plans are reckoned to fulfil the main objectives: *After the lesson, the learners will*

- *acquire the basic vocabulary connected to Thanksgiving,*
- *develop their awareness of the issue of Native American identity in the US,*
- *share their thoughts sympathizing with the tragic story of the Native Americans,*
- *and realize the devastating practices that the superior nations applied against smaller minor cultures.*

6.1.5 Methodology

The lesson plan is based on the **CLIL method**. The lesson plan introduces a different perspective on the content and develops meaningful discussion with learners by incorporating authentic materials. The lesson plan is not grammatically or lexically oriented, instead focuses on the content and a message.

The data of the outcomes will be collected by an **observation** of the class and monitoring their responses and reactions to the content. Lastly, **qualitative analysing** students' essays will investigate the results and an achieved shape-shift in learners' newly acquired knowledge and perspective on the subject.

6.1.6 Estimated outcomes

With older learners, eleven years and older, a little knowledge of Thanksgiving is predicted, at least the recognition of the term Thanksgiving. The learners are expected to fully acquire new vocabulary connected to the topic with ease.

Regarding the approach of intercultural awareness, there is a hope that the contrast between how Thanksgiving is portrayed in schools and how the Native Americans perceive the festival will awaken the curiosity and interest in its background and the empathy and understanding for The Native American culture.

As similar projects had been conducted using the topic of Native Americans and being met with success, the same success is anticipated with this lesson plan. Hopefully, the learners will find the topic interesting and will be open to discussion and share their opinions.

6.1.7 Materials

The lesson plan requires the following materials in order to achieve the aforementioned objectives:

- **Video 1**

Kids Academy. *Thanksgiving Story for Kids, The First Thanksgiving Cartoon for Children*. Kids Academy . Youtube. com. 3:23, 23 Nov, 2019. https://www.youtube.com/watch?v=VvzMp5WUjls&ab_channel=KidsAcademy

- It is a short, animated video portraying the basic story of Thanksgiving. The story is slowly narrated in simplified language so that the learners can understand it. The video is meant for small children. The narrator tells the story in a calming and slow voice. Furthermore, the video is colourful and visually appealing to the young learners.

- **Video 2**

Zebtoonz Productions. *The story of Thanksgiving*. Worshiphousekids. com. Youtube.com. 3:10. 12 Nov, 2012. Available at: https://www.youtube.com/watch?v=faUYJ9fMiGg&ab_channel=Zebtoonz

- This video is narrated by *Plymouth the Rock*, symbolising the notorious place where, according to the stories, the first Pilgrims might have landed. It is another animated video staging the story of the first Pilgrims and the origin of Thanksgiving celebrations. It is narrated in a simple and funny way.

- **Video 3**

Cut. *One-word associations, Native Americans on Thanksgiving Cut. Thanksgiving / Native Americans / One Word / Cut*. Cut. com. Available on Youtube. com. 2:21. 24 Nov, 2015 https://www.youtube.com/watch?v=jGc34FeFqH0&ab_channel=Cut

- In this video, Native Americans are asked to say one word that they associate with the term Thanksgiving. It shows very negative responses to the holiday, mentioning words such as *lies, horror, sadness, and atrocity*. It is a great source on how to present the Native American perspective of the holiday.

- **Power-point presentation (see the attachment)**

6.1.8 Lesson plan instructions

The following pages present samples for multiple levels of English learners. There are **three groups**: *little turkeys*, *middle turkeys*, and *big turkeys*. A slightly different lesson plan is designed to fit the learners' particular level of English and age for each group. All lesson plans work with authentic materials and one practical activity. As the lesson plan is based on the CLIL method, the purpose is to make it as communicative as possible; therefore, the lesson is also oriented on speaking activities such as discussions, Q&A, and opinion-sharing.

- **LITTLE TURKEYS**

Level	Beginners
Age	7-10 yr
Time needed	60 min

This lesson plan focuses on a group of learners from the **age of 7-10 yr**. The lesson plan's objectives are: *At the end of the lesson, learners will be able to:*

- | |
|---|
| <ul style="list-style-type: none"> – <i>understand and reproduce basic vocabulary relevant to the topic of Thanksgiving,</i> – <i>retell the story of Thanksgiving using simple sentence construction</i> – <i>acquire new knowledge of an important American state holiday, Thanksgiving</i> – <i>carry out a paper product illustrating what they are grateful for.</i> |
|---|

The lesson starts with a basic introduction of English-speaking countries to make learners aware of where English is spoken. The aim is to introduce America and its holiday; therefore, it is vital to brainstorm what learners know about English-speaking countries and America. This can be achieved by stating the following questions:

Where do people speak English? Show it on a map? Yes, and there is America.

After that, a teacher should tell the learners that an important American holiday is coming, Thanksgiving. Afterwards, a teacher shall determine whether the learners have ever heard about it, seen it in a movie, series or elsewhere. The expectation here is that the learners of this age do not know much about it.

*A very special and important American holiday is coming. Has anybody heard about 'Thanksgiving'? Do you know it? Have you ever seen it in a movie, cartoon or a TV show?*⁸

After the short brainstorming, the lesson can proceed to the **presentation part**. Learners shall be shown a short, animated video ⁹illustrating a short introduction of Thanksgiving and its origins. Since the learners are still at the beginner level and their lexicon is not wide enough to fully cope with the text, it is essential to stop the video sometimes and clarify some parts. After watching the video, a teacher can ask the learners what they had understood and ask them to retell the story, possibly even in their mother tongue.

After the presentation part, it is time to proceed to **practice the new vocabulary**. Using a **PowerPoint presentation** (see attachments, Figures 1-6), learners will acquire (that means to remember, repeat, produce) at least six new pieces of vocabulary:

a Native American/ Indian, a turkey, a pumpkin, a pumpkin pie, cranberries, and corn

To add up, learners will also have the opportunity to practice short sentences using present simple and have got constructions they should be able to construct. The sentence practice will be based purely on repetition, play with rhythm and memorization. However, the vocabulary has the priority here.

The fore-last part will be practical. There are two options for the **practical part**:

- 1) Learners will be asked to draw how they would want to have their own Thanksgiving dinner.
- 2) Learners will create a Thanksgiving turkey. This activity is often realized in many classes all around the world.

For option 2), learners will need:

- a sheet of paper,

⁸ Note for teachers: Teachers can adjust the English level as needed. One can also use the mother tongue in this young group.

⁹ Video 1: Kids Academy. *Thanksgiving Story for Kids, The First Thanksgiving Cartoon for Children*. Kids Academy . Youtube. com. 3:23, 23 Nov, 2019.
https://www.youtube.com/watch?v=VvzMp5WUjls&ab_channel=KidsAcademy

- scissors,
- glue,
- coloured pencils or markers,
- a pencil.

How to make the Thanksgiving turkey

The instructions on how to create a **Thanksgiving turkey** are simple. Learners put their hands on a sheet of paper and outline their shapes. After, they will cut them out. In the meantime, a teacher shall distribute a shape of the turkey's body. Learners shall write on each finger of the hand silhouette one thing that they are thankful for. After, they can decorate their hand. In the end, learners glue the hands on the turkey's body to create its wing tail. For the visual image, see the attachment Figure 8.

At the end of the lesson, the teacher carries out the **summary** of the lesson. A teacher should ask what the learners remember and what they learned. Also, a teacher should ask what the learners think about the holiday, whether they like it or not, and whether they would like to celebrate it in the Czech Republic.

The expectation here is that the learners might like the idea of Thanksgiving, but overall, they would not be very interested in discussing it any further. The main aim is to make them aware of the holiday and present new fun activities.

- **MIDDLE TURKEYS**

Level	Elementary/ Pre-Intermediate
Age	11-14 yr.
Time needed	60 min

Now we can proceed to the older group of learners aimed at **age 11 to 14 for lower secondary schooling**. The objectives are following: *At the end of the lesson, learners will be able to:*

- *be aware of the Native American perception of the Thanksgiving holiday*
- *accept Native American point of view on the topic*
- *retell the story of Thanksgiving using the inspiration from the video*
- *craft a turkey module expressing what they are thankful for*

The **introduction part** will be the same as in the lesson plan for little turkeys. That means asking where English is spoken. Here, we can also work with a map. To give a direct reference to the topic of Native Americans, we could start asking questions such as:

*Where is English spoken? How did the people get to America? Who was there first?
How is it possible that so many countries all around the globe speak the same language?*

Then, a teacher can ask them what significant American holiday is coming. In this section, it is possible that the learners will already know about Thanksgiving. For example, the following question could be:

Have you ever heard about it? What do you know about it? Have you ever seen it in a movie or series?

Afterwards, in the **presentation part**, learners will be introduced to the origins of Thanksgiving, done by a short, animated **video**¹⁰. This time, the English level is much higher in this group, but the learners should be able to understand the message. After watching the video, the class should go through the basic vocabulary and check whether the learners understood the message, then retell, and summarize the story.

Coming to the **practice part**, learners will try to evoke some vocabulary from the video and describe Thanksgiving celebrations and dinner using the PowerPoint presentation (see attachments, Figures 1-6). Another section of questions can be used to find out learners' feelings about the topic:

How do you feel about this holiday? What vibe does it evoke? Would you like to celebrate it here in the Czech Republic?

The practice and presentation parts are both very exhausting, and hence the lesson can proceed to the **creative part**, crafting the **Thanksgiving turkey** (see the instructions above). Learners should not have any difficulties creating the module. At the same time, they will have the opportunity to express their gratitude.

¹⁰**Video 2:** Zebtoon Productions. *The story of Thanksgiving*. Worshiphousekids. com. Youtube.com. 3:10. 12 Nov, 2012. Available at: https://www.youtube.com/watch?v=faUYJ9fMiGg&ab_channel=ZebtoonZ

The last part of the teaching unit will focus more on the issue of Native Americans. In the last part, learners will be shown another **video**¹¹ illustrating Thanksgiving from a different point of view, the Native American one. During the presentation of the video, a teacher should write down a few keywords from the video on a board so that the learners are able to catch up with the most relevant vocabulary and understand the key message from the video. To promote a discussion afterwards, we could ask the following questions:

How do you feel now? What did they mean? How do white people represent the holiday, and how do the Native Americans? What is the main difference? Why?

Learners will be asked to summarize their thoughts and share their ideas. Teachers can follow up on the discussion in the next lesson if there is not enough time. Lastly, learners will be assigned to write a short **essay** about Thanksgiving and their opinions about it.

- **BIG TURKEYS**

Level	Intermediate
Age	15+ yr
Time needed	60 min

The last template of the Thanksgiving lesson plan is aimed at the **learners' group from 15+ years old**. At this point, the learners are expected to have some knowledge of Thanksgiving already, that it at least exists and relates to the North American culture.

The aims of this lesson are: *At the end of the lesson, learners will be able to:*

- *describe the customs and history of Thanksgiving*
- *become aware of the Native American perception of the Thanksgiving holiday*
- *accept Native American point of view on the topic*
- *write an essay expressing their feeling about Thanksgiving and the Native Americans' perceptions of the topic*

¹¹ **Video 3** Cut. *One-word associations, Native Americans on Thanksgiving* Cut. *Thanksgiving / Native Americans / One Word / Cut.* Cut. com. Available on Youtube. com. 2:21. 24 Nov, 2015 https://www.youtube.com/watch?v=jGc34FeFqH0&ab_channel=Cut

The lesson plan starts as the previous ones, determining where English is spoken leading the class to America.

*Where is English spoken? How did the people get to America? Who was there first?
How is it possible that so many countries all around the globe speak the same language?*

It is expected that the learners of this age shall be better informed about the topic and have a broader knowledge of its customs and its historical background. Therefore, we estimate that the discussion at the beginning of the lesson would be longer than with younger learners. Nevertheless, there must still be some **introduction** to Thanksgiving and its origin using a video¹².

After watching the video, students will be requested to summarize the story and write down the key vocabulary from the video. It is supposed to be the practice part where the learners will retell the story and, afterwards, describe the typical features of the Thanksgiving holiday. A teacher then presents a few pictures of Thanksgiving celebrations and the typical Thanksgiving dinner.

The lesson will be almost coming to an end, so the teacher should ask for some reviews from the students:

How do you feel about this holiday? What vibe does it evoke? Would you like to celebrate it here in the Czech Republic?

After collecting a few shared ideas from the learners, the last **video**¹³ should be shown to the learners. During the presentation of the video, a teacher should write down a few keywords from the video on a board so that the learners are able to catch up with the most relevant vocabulary and understand the key message from the video. When the video ends, it is followed by another set of questions:

¹² **Video 2:** Zebtoon Productions. *The story of Thanksgiving*. Worshiphousekids. com. Youtube.com. 3:10. 12 Nov, 2012. Available at: https://www.youtube.com/watch?v=faUYJ9fMiGg&ab_channel=Zebtoon

¹³ **Video 3** Cut. *One-word associations, Native Americans on Thanksgiving Cut. Thanksgiving / Native Americans / One Word / Cut.* Cut. com. Available on Youtube. com. 2:21. 24 Nov, 2015 https://www.youtube.com/watch?v=jGc34FeFqH0&ab_channel=Cut

How do you feel now? What did they mean? How do white people represent the holiday, and how do the Native Americans? What is the main difference? Why?

We can give the learners time for a discussion and share some ideas. In the end, they will be requested to write a short **essay**, a minimum of 150 words, about their thoughts on Thanksgiving and its origins. This particular lesson plan is focused more on the discussion with the learners. It is more up to them to illustrate the Thanksgiving; the teacher's intervention should be minimal.

6.1.9 Realization of the lesson plans

We had the opportunity to conduct those three designed lesson plans in a Czech language agency, Unistudies, in Olomouc, with groups of children from ages 9 to 15. The lessons were carried out from 22nd November to 25th November 2021, during the week of Thanksgiving celebrations, so the topic was relevant at that time. There were five groups in total, each followed one of the three lesson designs:

Group	School, Grade	Age	Gender	Number of pupils	Used lesson plan
1	Elementary school, 3 rd grade	9-10	girls	5	Little Turkeys
2	Lower secondary, 8 th grade	14	girls	2	Middle Turkeys
3	Lower secondary, Gymnasium, 9 th grade	15	girls	2	Big Turkeys
4	Lower secondary, 6 th grade	11-12	boys	4	Middle Turkeys
5	Lower secondary, 7 th grade	13-14	girls	3	Middle Turkeys
The total number of learners:				16	

All lessons, except group 1), have been realized in the classroom. Group 1) was realized online. All lesson plans were conducted within 60 minutes, so a standard 45-minute lesson (RVP ZV) could be realized within two teaching units.

6.1.10 Result interpretations – observations, analysis of written assignments

Finally, after collecting the data from the observations of the groups, here are presented the main facts from the realized lessons with the groups of learners. The following paragraphs introduce the process of the lesson, the learners' reception of the subject and their response to the issue.

In all five groups, the observation method was performed. Each group is reported individually. We concentrated on observing learners' responses to the topic, their change in opinions, feelings and emotions, and whether there was progress in enhanced awareness of the Native American issue.

Regarding the written assignments, only Groups 3) and 4) carried them out. The analysis is included in the reports.

Group 1) Elementary school, 3rd grade, Age: 9-10

- A. Place: online lesson through Skype, each student was present in her bedroom
- B. Time: 22/11 2021, Monday afternoon, 3:00-4:00 p.m.
- C. Present people: 5 + teacher

Group determination: This group consists of five girls attending an English course in the language agency every week for a 60-minute lesson. Lessons are always realized online; therefore, the variety of activities is limited. Learners are very participative, active, dutiful and obedient. They can be very consistent and persistent with assigned tasks and enjoy games and artistic activities. Regardless of their age, they can concentrate their attention for a longer time. Thus, they do not critically need high variability of activities during the lesson.

Report of the lesson: Following the lesson plan for *little turkeys*, this class was rather vocabulary-oriented, considering learners' age. In this age group, teaching about the history, origins and background of the Native American culture was irrelevant. Therefore, the lesson plan was designed to work with colourful video with a slow and straightforward narrative and visual support using a power-point presentation and lots of pictures.

Surprisingly, they had little knowledge about Thanksgiving. They heard the word Thanksgiving, but they did not know anything about it, which was expected regarding the group's age. In addition, they also did not know anything about the Native Americans or

Indians. They slightly knew about their existence in the world, but that was all their knowledge. Therefore, there was no point in making a lengthy presentation about the long history and the role of Natives.

Since the class was realized online, the lesson plan thus focused on the practical-artistic part. Learners were supposed to draw or illustrate their image of Thanksgiving in their notebooks. The learners tried to follow the whole story and retold it relatively well using simple sentence constructions. They could also recall all new vocabulary with ease.

Conclusion: There was not much interest in the topic since it is not familiar with Czech cultural customs. They seemed neutral, almost uninterested or unbiased. On the other hand, it was another way to present some culture in the lesson, an opportunity to learn a few new pieces of vocabulary associated with food, and the possibility to revise simple sentence constructions while retelling the story. The extent of awareness about the Native American culture was minimal here. Only the introduction of Thanksgiving was overwhelming. In the end, they were able to remember and retell the story of Thanksgiving and name the basic vocabulary connected to Thanksgiving.

Group 2) Lower secondary, 8th Grade; Age: 14

- A. Time: 23/11/2021, Tuesday afternoon, 3:15-4:45 p.m.
- B. Place: a classroom in the language agency
- C. Present people: 2 + teacher

Group determination: This class consists of two teenage girls, friends, and classmates from school. They attend the course as a tutoring lesson for school. Their performance is often weaker; they confuse different tenses, recall vocabulary hard, and get easily tired and thus also distracted. On the other hand, they are immensely active, positive, smiling and participative. They are not very interested in English since their attendance is obligated by their parents. All girls are duteous; however, they lack motivation for learning and would rather spend their free time outside the class, which is understandable and natural considering their age. Often, they want to change the subject and are often too “lazy” to pursue producing longer speeches.

Report of the lesson: The teaching unit followed the lesson plan guidelines for *Middle turkeys*. We observed that learners were not very keen on the topic of Thanksgiving. The topic enhances much new vocabulary. Even though the video in the presentation part is meant for small children, it was still demanding regarding understanding. This group is considerably weaker;

their linguistic competencies did not cope efficiently with the English level in the video. After the receptive and quite tiring part of presenting new vocabulary, we moved on to the creative activity, creating the turkey wings using the hand silhouettes. They particularly enjoyed this part even though it was that simple. Additionally, it was an opportunity to express what they were grateful for, engaging the main feeling of Thanksgiving.

After that, we presented the final video. We made some pauses to translate a few words from the video since its level of English is quite advanced. The learners were confused and hooked on the discussion. They did not understand why the Native Americans used words such as *lies*, *sadness*, *horror*, and *massacre*. It impressed us how interested they became. Even though the topic of Thanksgiving was perceived rather as ‘boring’, the turning point with presenting the Native American perspective on holiday was met with fascination, inquisitiveness, and general interest. They wanted to know more and find reasons why the people in the video said what they said. However, when they were requested to produce a short essay about their opinions, they refused and did not want to discuss the topic any further.

Conclusion: Since the Thanksgiving holiday is not related to any Czech festival and does not possess any relatable issues, in general, the responses to that were neutral. The learners did not despise the topic, neither they find it engaging. On the other hand, the Native American perspective portrayed, in the end, was met with success. Learners were interested, intrigued, keen on discussing the topic, curious, and inquisitive. Nevertheless, the topic, in general, was overwhelming for their level. There was too much information and new vocabulary at once. The presentation and practice part exhausted them to the level that they did not want to discuss further.

Group 3) Lower secondary, 9th grade, Age: 15

- A. Time: 23/11/2021, Tuesday late afternoon, 5:00-6:00 p.m.
- B. Place: a classroom in the language agency
- C. Present people: 2 + teacher

Group determination: This group consists of two girls, all attending gymnasium in Olomouc. For them, this course is a non-compulsory after-school activity. They are skilled, advanced, organized, dutiful, responsible, and highly motivated for learning. They are keen on discussions, complete all tasks responsibly, and have a regard for a challenge and further learning. In classes, they cooperate well in a friendly and outgoing way.

Report of the lesson: In this group, the learners already knew about Thanksgiving, only the basics though, such as the turkey, Thanksgiving dinner, pumpkin pie and a few more. It was more on the video to show further and more complex information. Learners already had some background knowledge about settling in America. The level of learners' English is relatively intermediate in this group, so they did not have problems understanding the narrative in the video.

After all the activities, I asked the learners how they felt about the holiday, and they responded in a positive way. They were interested and fond of learning new information. The idea of Thanksgiving, giving thanks, and its origin was met with positive feelings, an opportunity for expressing gratefulness, and a family reunion. Nevertheless, same as Group 2), they did not feel engaged with the festival. They liked the overall idea of Thanksgiving, but it is purely an American holiday. It does not have anything similar to any Czech festivals that the students are familiar with.

On the other hand, after the other video with Native Americans, the positive mood in the class decreased significantly, and silence followed. They reacted to it and tried to explain the reasons for the Natives' responses in the video. The main ideas raised were: "Natives feel sad because in the past they were pushed to change their traditions and take things from the colonizers".

Essay analysis: Later, they were asked to write an essay about Thanksgiving. Overall, the learners sympathized with the Native Americans and were touched by the tragic history. On the other hand, in their essays, they depicted the White newcomers as cruel killers and vicious colonizers.

"The pilgrims came to America and they wanted this area. So, what did they have to do? What did they do? They had to colonize the Native Americans or some of them killed, they took their territory(area) and put them in some really small places for Native Americans" (stated in learner's essay)

They could put themselves into the Native Americans' shoes and see the holiday with their eyes.

"A lot of Native Americans (which are still alive) don't celebrate this because when they recall the history, what they lost (I mean area), how many of their relatives died, they are only sad or full of anger." stated another learner in her essay.

Conclusion: In sum, the learners were open to discussion and emphasized the Native Americans' side of the Thanksgiving story. With the lesson plan, we have achieved enhanced

awareness about the issue of Native American representation in the holiday portrayal. After revealing the reality, they were shocked and interested in the topic. They were able to perceive and identify the difference in the portrayal of Thanksgiving from the American and Native American points of view.

Group 4) Lower secondary, 6th grade, Age: 11-12

- A. Time: 25/11/2021, Thursday afternoon, 2:00-3:00 p.m.
- B. Place: a classroom in the language agency
- C. Present people: 4 + teacher

Group determination: Next group is comprised of four boys. They are classmates and friends from school. For them, the course is mandatory from the side of their parents. However, we try to enjoy the classes as much as possible. Since they know each other very well, the classes are fun, engaging, entertaining and enjoyable in the majority. I am of the mind that we have built a symbiotic relationship, and together we create a positive and entertaining atmosphere in our classes. In general, the boys are very communicative, participative, active and motivated for learning. Regarding their language skills, this group is quite advanced for their age. They do not hesitate to speak and make mistakes.

Report of the lesson: The teaching unit followed guidelines for *Middle Turkeys* lesson design. They already had some knowledge about Thanksgiving, which was quite surprising. Also, they knew the basic vocabulary connected to the Thanksgiving dinner, such as turkey, potatoes, cranberries, pumpkin, and more. During the presentation part of the first video, they did not struggle to understand the message. After that, they were able to reproduce and retell the story with ease. The practical part was also met with engagement. They were fond of the idea of making a Thanksgiving turkey. They tried to decorate their modules neatly and thoroughly (see the attachment).

Nevertheless, the overall interest for Thanksgiving was not that high. Since it is not connected to any Czech festivals or holidays, they did not attach to the holiday and its background story. Same as in previous groups, learners said that the idea of Thanksgiving and expressing gratitude is nice, but they would not celebrate it because it is non-familiar and not theirs.

However, their interest grew after watching the last video. Learners became very quickly hooked upon the topic and were keen on discussing it on the spot. We observed shocked responses to the last video; we perceived reactions of horror, confusion, and inquisitiveness.

Same as the previous groups, they did not understand why the Native used words such as *lies*, *horror*, *brutal*, *sadness*, and *massacre*. They mainly reacted to one quote in the video:

“There was a massacre. Puritans came and slaughtered them. They don’t want to eat with the savage. They slaughtered millions of us.” (Cut, 2015, 1:30)

Essay analysis: At the end of the lesson, learners were asked to write a short essay about their feelings and opinion about Thanksgiving. They did not hesitate at all and were keen on writing immediately. They wanted to share their opinions and thoughts.

In their essays, they emphasized the cruelty of the Whites against the Natives. They depicted the settlers as killing monsters and Native Americans as a poor oppressed community. The expected outcome and revelation went in a different direction than expected.

“But second year, they friending with Indians, and when Winter is starting, they have got a big dinner together and I think the English betray Indians and just kill the Indians. I think it’s because they don’t want to share with Indians.”¹⁴ stated a boy in his short essay.

Conclusion: The overall activity, good level of English of the group and their interest in various topics contributed to the success of the lesson. In this group, we can say we have achieved the aims of the lesson outline. They became aware of the issue with Native Americans; what is more, they were interested to learn more about them. We could spot the empathy for the Native Americans. On the other hand, there was also increased criticism of the early English colonists. The lesson plan was flawed in the representation of the colonists and unintentionally portrayed them very negatively.

Group 5) Lower secondary, 7th grade, Age: 13-14

- A. Time: 25/11/2021, Thursday afternoon, the day of Thanksgiving, 3:15-4:15 p.m.
- B. Place: a classroom in the language agency
- C. Present people: 3 + teacher

Group determination: In this class, we have got three girls, each attending a different lower secondary school in Olomouc. This group is generally a little weak, although it is very a hard-working and thorough class. Overall, it is harder to start a discussion in this group. They do not go beyond the requested limit; they do only what they are assigned. Speaking activities are

¹⁴ There are a few mistakes that we left uncorrected to keep the authenticity of the learner’s thoughts.

problematic, even when they can speak only about themselves. They are also not very keen on sharing their opinions. They are often shy and hesitant to produce the language.

Regarding their language skills, there are some shortcomings. Often, they understand the theory and grammatical rules behind different language phenomena, but the practical part is complicated for them. They often confuse different tenses, have problems identifying them correctly, struggle to recall vocabulary, and find it challenging to produce a longer speech. However, they are positively settled during the lessons. We usually go at our own pace, and learners are not pushed to step out of their comfort zones to a great extent.

Report of the lesson: As easy as it could have been, the video made some problems with understanding the narrative. The video had to be stopped occasionally, and a few parts had to be translated so that the learners could understand the meaning. Without the translation, they struggled to retell the story themselves. On the other hand, the turkey crafting activity was quite successful. They were keen on decorating and colouring the turkeys. It was also a gratifying opportunity to express gratitude for different things and engage a little with the idea of Thanksgiving.

Unfortunately, the last video was played very late, almost at the end of our lesson. We hoped for at least some comprehension, at least single words; nevertheless, the video was too difficult for the learners. To add up, they were not very open to discussion and were very unsure of what they should answer and think. To sum up, as the group is, in general, a little withdrawn, it was harder to start up a meaningful and fruitful conversation regarding the topic. Moreover, the topic consists of much new vocabulary and requires a lot of active speaking, which the learners found difficult.

Conclusion: The lesson aims were harder to achieve with this group. The lesson is oriented on new vocabulary presented in an authentic video. Learners had difficulties understanding the story. On the other hand, the practical and creative part of the lesson plan was found enjoyable. The aspect of expressing what they are thankful for was met with favourable, interested, and engaged responses. The last part, however, with the Native American perspective of the holiday, did not have the estimated effect at all. They did not understand the main message. They thought that the words *massacre* and *brutal* had positive connotations, such as *cool*,

terrific, and *wicked*¹⁵. They did not express any opinion and were not very interested in discussion. In my opinion, the load of new vocabulary and many activities were tiring for the learners and also too advanced and challenging for their level.

6.1.11 Summary

The theoretical part of the thesis advocates the incorporation of cultural and intercultural awareness in ELT classrooms for the following reasons: the approaches promote the progression of communicative competence, involve learners' whole identity and individuality in the learning process, divert from the native-speaker dominant sphere, create neutral, de-centred communication space, and raise awareness of intercultural differences (see chapters 2). Frank (2013) states that according to NSFLEP, cultural awareness should present different perspectives, products and practices in order to foster the development of intercultural communicative skills and raise awareness of one's own culture as well as the foreign ones (see chapter 3). After following the theory, we have discovered that this incorporation is significantly fruitful; however, it requires a more advanced English level of the learners. Although the language content might have been challenging to the learners, the intercultural approach raised interest and emotionality during the lessons. With emotions, learners involve their whole identity in the learning process, thus promoting motivation for further learning. In the following lines, we want to generalise the results that we observed during the lessons.

The lesson plan promotes the practice both of receptive and productive skills. Groups had to try to comprehend two videos introducing basic information about the topic, craft a paper figure expressing what they are thankful for, and become aware of the other perspectives on history and its representation.

The holiday **introduction** in the presentation part had relatively neutral or uninterested responses from the learners. For some, the presentation part contained too much new and unknown vocabulary, which weaker learners found overwhelming and loaded, contrary to the learners from the gymnasium.

The **practical-artistic** part had the opposite effect. Learners had the opportunity to think about what they were thankful for and design their own turkey models. This method is directly

¹⁵ In the Czech environment, the words *brutal* and *massacre* are often used with a positive connotation. In the Czech Republic, when someone says "to je masakr" (EN: "That is a massacre"), it relates to the emotionally affecting event (Novotný, 2004), which could be translated as *terrific*, *horrible*, or *shocking*.

connected to the original idea for celebrating Thanksgiving and gives the learners better insight into the holiday.

The **last part** of the lesson plan, the Native American Thanksgiving Associations, has been met with more vivid reactions. This new perspective on Thanksgiving was found attractive, engaging, promoted critical thinking, and opened a topic for discussion. Same as in a similar project in Germany (Gartner, 2013), the learners were shocked by the tragic fate of the Native American people. On the other hand, introverted learners struggled to express their opinions about the issue. Additionally, the video is relatively advanced and contains complex and advanced vocabulary. Weaker learners found it difficult to understand the topic; some even misinterpreted the key message.

In general, the lesson plans were relatively successful. The majority was very intrigued by the Native Americans' *One-word association* video. Even though it is not a culturally related topic to the Czech culture, the learners were generally open to discussion and willing to do all activities. The overall interest for Thanksgiving is not as high as it is, for example, with Christmas, Easter, or Halloween; however, bringing a different perspective on the holiday raises the interest and motivation.

Finally, we would like to state a few further recommendations to improve the lesson according to the experience. Firstly, it is advisable to conduct the lesson plan with a somewhat more advanced group of learners. Groups that usually have problems comprehending the tasks might find the lesson plan and the topic too challenging. Another option is to pre-teach the vocabulary in advance with the weaker groups. Furthermore, the topic might not be suitable for all groups. For example, in the discussion part, one introverted group generally is not keen on discussions and opinion-sharing. Therefore, the lesson plan is not suitable for withdrawn and introverted classes, which have problems expressing themselves in general.

Nevertheless, the topic was found enjoyable and hopefully eye-opening to the Thanksgiving issue. One aim was achieved in all groups – to spread awareness about the Native American portrayal in Thanksgiving representation. As a result, four out of five classes became aware of the issue and sympathised with the Natives and their story. With this lesson, we can say that we have made it one step further in protecting and preserving this significant and unique nation.

7. THE UNBREAKABLE CODE

This next lesson plan of the thesis aims to illustrate the story of the notorious Navajo tribe and their aboriginal language that was used to encrypt military messages, orders and commands of American soldiers during WW2 in the Pacific Ocean with the Japanese. The lesson's main objective is to represent American history and mainly the Native American culture from a different perspective using the intercultural awareness approach. The goal here is not only to present another load of facts to the learners but to give the learners insight into the significant contributions of such a small nation. The central tendency here is to look at history from another point of view, appreciate the immense contribution of a small nation, and have first-hand experience with the story of code-talkers.

This chapter shall illustrate a design of the lesson plan focusing on Native Americans, particularly the Navajo tribe, and their contributions in WW2. In order to introduce the topic and its context, the chapter includes a survey of the historical background, mentions concrete methods, approaches and objectives of the lesson plan, and lastly, presents the final design and instructions of the lesson plan.

7.1.1 Historical background of the Navajo code-talkers

The adventurous story of twenty-nine brave Navajo tribe members goes back to the breakout of WW2, particularly to the war on the Pacific Ocean between the USA and Japan. Uppermost, communication was one of the most fundamental elements on the battlefield. Applying a series of codes and cyphers, the army used to encode secret messages and send them to the headquarters and back to the front. Encoding was crucial. Providing the enemy was listening to the radio waves, stole the written commands or was spying, the codes and cyphers would ensure that the enemy would not understand the message and would not be able to foresee the next moves of the other side (Britannica, T. Editors of Encyclopaedia, 2020).

Similar military codes had been used even earlier. During the WW1, the United States had already been using Native American languages for the design of their secret messages, for example, the languages of the Cherokee tribe, Choctaw, and others. However, at the outset of WW2, the Japanese enemy already recognized some of the American history and their practices with Native American languages from WW1. The US army tried to apply some of their old codes from the WW1, but the Japanese easily decrypted the orders and were always one step further. Therefore, the US had to invent a different form to encrypt their messages. Luckily,

one of the US officers, Philip Johnson, proposed the Navajo tribe language as the core for a new code (Paul, 1998, p. 9). After the initial uncertainty and doubts about the usage of the Native American language, the head officers agreed to give it a chance. At last, in 1942, twenty-nine brave Navajo tribal men were recruited to the secret national program to design a new code for in-war communication (Paul, 1998).

Nevertheless, the background history regarding the Navajos has little ironic roots. In the early 20th century, the Navajo tribe was dealing with many struggles caused by previous actions which were taken against them. It is little known what practices had been operated against the Native American people. Regarding the culture and identity of the Natives, they were in furthermore devastated conditions. Due to the establishment of compulsory attendance in the so-called missionary or residential schools, young Navajos and other Native American tribes were taught the Christian ways of life and euro-centric customs. Being separated from their families and other tribe members, they could not learn their aboriginal Native American rituals or beliefs and instead were forced to study the mainstream Americanised conventions (Paul, 1998, p. 3).

One of the former code-talker told a story about his identity issues: "And so, I'll go back to my elders and tell them what that school taught me in the Christianity way. See, there are two cultures I got caught in. Which one do I choose?" (Colburn, 2020, 0:19:00)

Along with that, the Navajo children were prohibited from using their Native Navajo language in those schools. It was allowed to speak English only, which was difficult for the Navajos since they had no knowledge of it. It is ironic that after these incidents, the government needed them just for their language.

"When I came to school, they told me you cannot speak Navajo in classroom. You have to speak English." told one of the former code-talkers for a documentary film (Colburn, 2020, 0:18:00)

"When I went to school, they told not to speak my own language, and when I did speak my own language, they used to punish me. Thirteen years later, they ask me to use my language, and I asked that question; "You told me to forget it; how come you want it?" And then, that's the time they start saying please. We need you. We need you for your language." (Colburn, 2020, 0:25:06)

Back to WW2, the group of recruited Navajos were called the Code-Talkers. On the front, the Native American soldiers informed other sides of the US army about the situations on the battlefield using telephone or radio communication (Britannica, T. Editors of Encyclopaedia. 2020). Throughout the whole World War, the cypher language had never been decoded. The

victory of the US was based on communication within the sides of the armed forces. By the time the war ended, the armed forces had recruited 450 Navajos to the marine corps; approximately two-thirds of them had been trained for code-talking. Nevertheless, despite the invaluable Native American contribution and sacrifice, the deeds of the Navajo tribe members were not acknowledged or praised for a long time afterwards (Britannica, T. Editors of Encyclopaedia, 2020).

The US army did not stop its military action after the capitalization of Japan. After the end of WW2, the US military troops transferred from the Pacific warzone into another military conflict in Korea, later in Vietnam, and later elsewhere. Since nobody managed to decrypt the secret Navajo language code, the US military decided to keep using the Navajo Code-Talkers in other conflicts as a tool for in-force communication. Only after the end of the Cold War in the 1990s, the code-talkers exploits were finally presented to the general public. In 2001, the US Congress finally acknowledged the contributions of Navajo code-talkers and other Native American recruits and issued the so-called Code Talkers Recognition Act. Congress then awarded the Native American veterans Congressional Gold Medals (Britannica, T. Editors of Encyclopaedia. 2020).

Based on the long-lasting and tense relationship between the US government and the Native American society, one question has been raised: Why did the Native Americans recruit into the military service?

Even though the Natives had not had any reason to help the American government, especially after the controversies with residential schools, Native American removals of their territories, and countless violations of common treaties from the governmental side (see page 33, chapter 4. 1), it would have been understandable if the Natives would refuse to join the army. Nevertheless, the Natives did not join in to help the American government, yet to protect their land and territory. Supposing the American army lost, it would be possible that the enemy would eventually attack the US area, meaning the Native American reservations as well.¹⁶

What is the conclusion, and why could one discuss the topic in ELT classrooms? Although the Navajos' level of contribution and sacrifice put into the military conflicts was invaluable, the

¹⁶ It is worth mentioning that they also got encouraged to get enlisted in the army after the bombing of Pearl Harbour, the direct conflict within the US borders.

level of acknowledgement, general knowledge and awareness are relatively low. Combining global topics with the ones related to Native Americans is a considerable tool for illustrating the nature of the Native Americans.

7.1.2 Main objectives

According to the points from the previous chapter, the Native American contribution to the global spectrum is inevitably significant. The following lines present the main objectives and learners' skill development that will be covered during the proposed lesson design. The main objectives of the lesson plan are designed in accordance with Bloom's taxonomy model covering the cognitive, affective social, and sensory levels.

After the end of the lesson, students will be able to:

- *retell a story about the Navajo code-talkers*
- *describe the contribution of Native Americans in the WW2,*
- *appreciate the Native American contribution in WW2,*
- *become aware of Native American contributions in WW2*
- *work efficiently on the given task*
- *cooperate willingly in groups while fulfilling the tasks.*
- *solve a cypher according to notes from Navajo Code-talkers,*
- *create their own message using the cypher.*

The lesson plan is primarily aimed at learners from the age group **13-15 years** (in the Czech educational system, from **7th-9th** grade for lower secondary schools and lower Gymnasiums).

Cyphers and codes are very often a part of national testing and comparing systems assessing learners' mental and logical capacities in their whole intelligence spectrum, such as the OECD test for schools or PISA Assessment Frameworks. Similar tasks are usually part of National assessments programs to test and compare learners' abilities from different schools or institutions. The lesson could be suitable both for younger or older groups regarding their English level and mental capacities.

7.1.3 Methodology

The lesson plan is realized on the basis of the **Project Method** and the **CLIL method** (see Chapter 3.2.1). By providing historical and cultural subject materials, the learners are supposed to acquire new vocabulary and information about the target culture. Additionally, the lesson

plan also refers to the **Multiple Intelligences method** taking into consideration logical intelligence apart from the linguistic one. This will be achieved by using the encoded message.

Regarding the intercultural approach, the lesson plan shall provide both cultural and intercultural aspects. It focuses on the target culture, the American one, and partially also on the other non-target culture, the Native American one. The American society contains countless representatives of other nationalities and cultures, such as Asian-American, Hispanic, Jewish, African American and others. Based on the intercultural approach, we now live in a world where different cultures mix and interact with one another.

The lesson works with the **Text Method** meaning the learners need to read the text and work with information from it. Furthermore, the lesson is also **task-based**, aiming the learners to decipher a message. Moreover, the class is divided into groups where the learners are forced to interact, cooperate and together find a solution to a task.

The lesson plan was not implemented in any lesson yet; therefore, there could not have been any data collected. Thus, the lesson outline will be broken down using the **SWOT analysis** method (see chapter 7.1.8).

7.1.4 Expected outcomes

The expectations are based on the fulfilment of the lesson's objectives (see above). Learners in the lesson plan shall fulfil all the tasks with no bigger demand; however, at least some challenge is anticipated.

Regarding the intercultural approach, the learners shall realize the important part of other cultures, here specifically the Native American culture, and its invaluable contributions to the historical resolutions, society, cultural development, cultural enrichment, and last but not least, the learners will realize that the American culture does not constitute from White and Afro-American ethnics only, but also of the Native American one, which is very often overlooked and underappreciated.

7.1.5 Materials

The lesson plan requires the following materials:

- **Video:** WOO, John. “*Windtalkers (6/10) Movie CLIP – Call in the Code (2002) HD*”, [online] TM & © MGM (2002), 2:40 06.02.2014 Available at Movieclips, Youtube.com. https://www.youtube.com/watch?v=zQHbhtpJ3M&ab_channel=Movieclips

- **Movie:** *Windtalkers*. WOO, John. USA. 2002.
- the text about Navajo code-talkers (attachment 2),
- the code (see below, p. 72),
- the key to the code (see below, p. 72)
- the Navajo Animal Dictionary (attachment 1),
- a list with the alphabet (Figure 8).

The **text about the Navajo code-talkers** should be simple for the learners in order to comprehend the basic background knowledge about the tribe's war contributions. Instead of downloading an already existing simplified text, a new one shall be designed for this thesis (see the attachment). The text is written in past simple only, using simple vocabulary, additionally including translations or definitions of more complex vocabulary, which could be unknown to learners.

See all the materials in the attachment section (chapter 10.2).

7.1.6 Lesson plan instructions

Level	Pre-Intermediate/ Intermediate
Age	13 + yr
Time needed	90 min

First, in the **introduction part**, it is essential to pre-discuss some contents and vocabulary before introducing the central core of the lesson plan. Since the lesson plan's focus is concentrated on the period of WWII, it is thus vital to interview the learners and refresh their past knowledge about the topic. The lesson can be initiated by the following questions:

"You all know about the WW2. Do you know which continents helped us to win the war? USA? Yes! How did they help? Do you think that US government involved the Indians as well? If so, how? Do you have any ideas?"

After the Q&A sections, learners will be divided into **groups**¹⁷. When divided and seated, a text about Navajo code talkers will be distributed to the learners. Utilizing the **Text Method**, learners will read the text and work with the questions in groups. The text will be later discussed with the class and is followed by another set of questions for the learners:

*How was the text? Was it too hard for you to understand it? What do you think about it?*¹⁸

At this point, the learners know the story, and it is time to put them into the Navajo shoes. After sharing some of the learners' opinions and feelings, it will be time to get to the **practical**, more challenging part. To enhance the feeling of realness and motivation, a teacher can depict a situation by some type of story to interest the learners before they start completing the task. For instance, the story could go like this:

Kids, I have very bad news for you. There is a bomb in the school. We have received an encrypted message from a mysterious sender saying how the bomb can be deactivated and destroyed. But nobody knows how to solve the puzzle. We have tried with other teachers and the headmaster in the office to figure it out, but we had no clue how. That's why we would like to ask YOU if you could help us decrypt this message. Would you, please, help us with it?

The depiction of the situation does not have to be dramatic. This kind of performance requires some acting skills. The more playful the message is, the higher motivation and sense of realness it will arouse. However, this depends on teachers' skills and the general nature of the class. Some classes might find such dramatization awkward.

The groups will receive another text, this time an encrypted one (see The encrypted message below). To that, they will also get a little vocabulary list, *The Basic Navajo Dictionary of Animals and Natural Elements* (see the attachment). Then, with the text of the background information about the code talkers and the dictionary, learners will pursue to decode the rest of the message.

¹⁷ Teachers should divide the class themselves and not leave it up to the learners. One should mix the learners so the groups are all approximately at the same level and with mixed abilities.

¹⁸ A teacher can use questions like these to monitor learners' comprehension of the text and their transitional impressions of the topic.

From the text they had learned, they should know that the Navajo used terms of nature to substitute letters in the alphabet, some of which are also mentioned in the text. The dictionary should help them to figure out the rest of the letter codes and decode the message.

It is essential to keep the message relatively short; it is not advisable to design an extensive message. If the message was too long and time-consuming, the learners might then lose their motivation and start to get bored.

The original Navajo cypher used three different coding options for every letter. Since a lot of English words contain double letters, it would have been easier to identify the code. Therefore, the Navajo created three coding options for each letter in the alphabet. In addition, for certain frequent words, they have used different code methods instead of spelling. And hence there will be a simplified version of the code and a code-key (see the attachment, Figure 9) designed to make it suitable for the learners as well as for the teachers applying the lesson outline.

The encrypted message

Klizzie |Ne-ahs-jsh | Than-zie | Ne-ahs-jsh | Than-zie | Lin | Dzeh | Ne-ahs-jsh | Ma-e | Ma-e |
 Tkin | Moasi | Dzeh | Ne-ahs-jsh | Ma-e | Na-as-tso-si | Gah |¹⁹ | Than-zie | Ne-ahs-jsh | Be |
 Dzeh | Wol-la-chee | Moasi | Than-zie | Tkin | A-keh-di-glini | Wol-la-chee | Than-zie | Dzeh |
Than-zie | | Lin | Dzeh | Shush | Ne-ahs-jsh | Ne-as-tso-si | Shush ||

Key: *Go to the office of Mr ... (place for a name) to deactivate the bomb*

Than-zie | Lin | Dzeh | Moasi | Na-ahs-jsh | Be | Dzeh | Than-zie | Ne-ahs-jsh | Be | Dzeh |
Wol-la-chee | Moasi | Than-zie | Tkin | A-keh-di-glini | Wol-la-chee | Than-zie | Dzeh | Than-
zie | Lin | Dzeh | Shush | Ne-ahs-jsh | Na-as-tso-si | Shush | Tkin | Dibeh | Than-zie | Lin |

¹⁹ In this spot, teachers can encode their or any other teacher's name into the encrypted message using the alphabet as a key. For example, the name Cahová would be: Moasi | Wol-la-chee | Lin | Ne-ahs-jsh | A-keh-di-glini | Wol-la-chee ||

Dzeh | Dibeh | Than-zie | Wol-la-chee | Gah | Than-zie | Tkin | Neh-chee | Klizzie | Tsah-as-
zih | Dzeh | Wol-la-chee | Gah | Ne-ahs-jsh | Ma-e | Gloe-ih | Gloe-ih | Tkin | Tkin ||

Key: *The code to deactivate the bomb is the starting year of WWII.*

There will be two short cyphers. Learners will work in groups to enhance the speed and compete with others, or they could cooperate as a whole class to decode the cypher together. The groups can separate the tasks among their members so that nobody gets left out or hang around in boredom.

Teachers can change the final message (see the underlined part in the encrypted text) any way they would like. The final message does not have to be to “deactivate the bomb”, but perhaps “get a reward”, “save a teacher”, “rescue Mrs Cahová”, and so on. Therefore, here are other designed, coded messages. Prospective teachers, who would like to implement the lesson plan in their classroom, can choose which message will be the most suitable for them.

- **deactivate the bomb:**

Be | Dzeh | Wol-la-chee | Moasi | Than-zie | Tkin | A-keh-di-glini | Wol-la-chee | Than-zie | Dzeh | Than-zie | Lin | Dzeh | Shush | Ne-ahs-jsh | Na-as-tso-si | Shush

- **deactivate the homework:**

Be | Dzeh | Wol-la-chee | Moasi | Than-zie | Tkin | A-keh-di-glini | Wol-la-chee | Than-zie | Dzeh | Than-zie | Lin | Dzeh | Lin | Ne-ahs-jsh | Na-as-tso-si | Dzeh | Gloe-ih | Ne-ahs-jsh | Gah | Klizzie-yazzie

- **get a reward:**

Klizzie | Dzeh | Than-zie | Wol-la-chee | Gah | Dzeh | Gloe-ih | Wol-la-chee | Gah | Be ||

- **get a treasure:**

Klizzie | Dzeh | Than-zie | Wol-la-chee | Than-zie | Gah | Dzeh | Wol-la-chee | Dibeh | No-da-ih | Gah | Dzeh ||

- **save a teacher:**

Dibeh | Wol-la-chee | A-keh-di-glini | Dzeh | Wol-la-chee | Than-zie | Dzeh | Wol-la-chee | Moasi | Lin | Dzeh | Gah ||

Even though the code had originally been transmitted only orally, for the purposes of the lesson, the code will be presented in the written form for the learners to have visual support. Supposing the learners were requested to utter the code orally, there is a chance that the learners might feel

uncomfortable, ashamed, or embarrassed, and the lesson would not fulfil the main objectives properly.

The learners should be able to decode the message within twenty minutes. A teacher should not interfere in any way. He or she ought to let the groups work independently; occasionally, he or she could assist. Possibly, groups could cooperate and help one another²⁰.

After the learners finish their tasks and deliver the message to the office, the lesson can proceed to the next stage, discussion and evaluation of their work. Each group should choose a speaker who would evaluate their work in the group and assess the overall activity and its meaningfulness. A teacher can encourage the discussion with one of these questions:

How was it to work on deciphering a code? Did you enjoy it? From 1 to 10, how would you rate your overall work?

At this point, the learners have become aware of the Navajo code-talkers history, they have tried to work with a cypher themselves, but they still have not got the chance to debate the real contribution of the Navajo and the secrets behind it. Hence a teacher can follow up the class with the following statement and question:

What do you think about the Navajo code? Do you know how the soldiers get medals for their military service? Do you think they got one, and if yes, when?

According to the Britannica Encyclopaedia, the Navajo code-talkers received their honours just in 2001 (Britannica, T. Editors of Encyclopaedia, 2020). Learners can be let to lead a discussion and debate about it.

Finally, if there is some remaining time, the class can watch a short extract from the film *Windtalkers* from 2002 about the Navajo code-talkers. Finally, after the long practical decrypting and debate, they could relax and enjoy the projection. And after that, the class can be dismissed.

²⁰ What to do if there are groups still solving the code, but some have already finished? In that case, a teacher could assign them to write a reply to the sender and encrypt it as well. At this point, they will not only decrypt but also have the option to encrypt a message themselves to enhance the experience.

7.1.7 SWOT analysis

Since the Unbreakable Code lesson plan has not been realized in any lesson yet, we decided to carry out a SWOT analysis of the lesson design. A SWOT analysis examines the lesson design's strengths, weaknesses, opportunities, and threats.

Strengths	Weaknesses
<ul style="list-style-type: none"> • a good balance between receptive and active tasks • significant historical event, WWII • meaningful Native American contribution recognized broadly around the globe • presents an activity for logical intelligence • authenticity and semi-authenticity 	<ul style="list-style-type: none"> • need to prepare the lesson in advance • demanding many materials • need for acting skills of a teacher • learners need to have at least the A2 level of English to fully cope with the language level • requires a lot of time • requires logical thinking
Opportunities	Threats
<ul style="list-style-type: none"> • promotes different perspectives on history • opportunity for team and group work • presents an opportunity for problem-solving by learning with experience • work with a movie • celebrates the aboriginal culture and its contribution • broadens learners' general knowledge of the WW2 • broadens learners' awareness of Native Americans' contributions to WW2 • promotes the practice of learners' reading skills 	<ul style="list-style-type: none"> • learners might not be able to figure out the code, OR they might solve it too quickly • learners might not want to cooperate together • discussion activities might be too challenging for introverted learners • speaking parts might be too challenging for weaker learners of lower levels of English • some groups might work faster than the other

7.1.8 Summary

In this lesson plan, we have focused on introducing a segment from the global historical event, WWII, combined with the Native American culture, which played a critical role in the war's final outcome. As far as the theory goes, there are authors who promote integrating global culture in ELT. For instance, Ur (1996) suggests incorporating different subjects into ELT. Furthermore, the lesson plan combines other methods mentioned in the theoretical part; the Project method, the Silent method or the Text method. Taking the role of explorers or researchers, learners acquire deeper motivation, and thus it activates active learning processes (Çelik, 2014). The lesson design also enhances cultural and intercultural awareness, bringing a foreign culture, in this case, the Native American one, into classrooms. As was already mentioned, including culture and multi-culture raises awareness of different topics, presents a different perspective of various concepts and fosters sympathy and tolerance for distinct cultures (Cardona, 2015; Kramersch, 2018). Moreover, by bringing Native American stories to English classes, we are taking a step further toward preserving and appreciating indigenous cultures and their contributions to the world (Barfield, 2009).

The lesson plan was not realized in a real class; therefore, we cannot introduce any observational data or analysis. However, the lesson plan would be suitable in classes where the learners lack linguistic intelligence instead predominates a logical one. Additionally, it is another unique way to teach the target language or content, evolve a meaningful discussion, remind basic global knowledge about WWII, and demonstrate the significant contribution of Native Americans to the world's history. Learners would enhance all **four skills**; reading in the text method, writing and decoding in the practical part, speaking in the debating part, and listening at the film projection. The lesson design is challenging and demanding and would require thorough preparation of materials and lesson organisation in advance. According to the SWOT analysis, there are a few weaknesses and risks which could occur during the lesson. However, when the lesson is conducted right with regard to the analysis, it can be fruitful, interesting and engaging for the learners.

7.2 Result interpretation of the practical part

In previous chapters, we have introduced two lesson plan designs, which illustrate the Native American contributions in the global spectrum and present different perspectives on discussed

events. We have collected data from both of the lesson plans to answer the following research questions, which we have stated at the beginning of the research. At this point, we will answer each of them considering the data collected.

- *To what extent is it beneficial to apply Native American culture in ELT?*
- *To what extent is it beneficial to apply Native American culture in ELT in the Czech educational system?*
- *What affective social competencies does the incorporation of Native American culture promote?*
- *What are the effects of teaching about the Native American culture?*
- *To what extent do the lesson plans raise awareness about Native American representation in society?*
- *How do the lesson plans change learners' opinions?*

a) To what extent is it beneficial to apply Native American culture in ELT?

The first question is whether there actually are any benefits. And the answer is yes. The aim was to prove the benefits of the intercultural approach in ELT. The Native American culture combines aspects of cultural and intercultural approaches; the sub-culture of an English-speaking country, the USA, and the intercultural perspective of a small aboriginal nation, the Native Americans. Including Native American culture broadens learners' awareness, both cultural and intercultural. It makes them perceive reality from different perspectives, enhancing their empathy and sympathy for other cultures. At the same, if we spread the awareness of the aboriginal nations, we prevent their gradual disappearance and preserve the unique cultural and linguistic aspects of human history.

Interestingly, despite the loss or future loss of an indigenous language, the “roots” of that indigenous culture can be preserved through the learning of another language, such as English; just as the proper physical elements (sun, water, nutrients) allow prairie grasses to regrow, linguistic and cultural elements can be revived and reborn as well. (Barfield, 2009)

On the contrary, the theory states that culture incorporation enhances communicative and linguistic competence (Cardona, 2015). However, we have discovered that culture incorporation requires learners of a higher English level. Somewhat weaker learners of a lower English level struggled with the extensive English input and encountered too many unfamiliar and unknown lexical items.

b) To what extent is it beneficial to introduce Native American culture into the Czech educational system?

The inclusion of cultural and intercultural aspects is recommended in the European Educational Framework (Council of Europe, 2006). According to a study conducted in Pakistan in 2011 (Jabeen, 2011), there were found several adverse effects of incorporating cultural aspects of English-speaking countries. Apart from broadening the awareness of other nationalities, it can **enhance learners' interest in their own culture**. In the world of globalization and Americanized influence, some nations lose interest in their own heritage and make comparisons with their and the "better" country, as stated in Jabeen's study (2011). In our opinion, celebrating other smaller countries apart from the superior ones enhances the feeling of national pride and a sense of patriotism.

Studies show that the number of aboriginal populations is decreasing, and subsequently, their aboriginal traditions and unique customs shade away into oblivion (Journell, 2009). In order to preserve these cultures, it is up to every one of us to make a change. Spreading awareness of this culture and educating younger generations is the key to widening the knowledge. According to the conducted observation in the practical part of this thesis, learners became aware of the issue and emphasized Native Americans. The more these issues are brought to light, the greater impact they can bring to Native American preservation. Barfield claims that a tool of how one can spread awareness of Native American issues is through English learning (Barfield, 2009).

c) What affective social competencies does the incorporation of Native American culture promote?

There is no doubt that the support of the affective social competencies is promoted by incorporating intercultural awareness. Spreading awareness is not about bringing new grammatical or lexical items into the classroom but initiating multicultural tolerance, respect and openness to different perceptions of reality (Kramsch, 2012; The Reference Framework, 2018). During the observation of a class in the practical part, we could spot growing interest, sympathy, empathy, obtaining other perspectives on specific phenomena, growing awareness of the issue, curiosity for finding causes of the issue, promoting discussion, and growing interest for further investigation of the topic.

d) What are the effects of teaching about the Native American culture?

According to the observations and qualitative analysis of documents, the effects are various, both positive and negative.

The observations of the learners' responses and reactions to the topic of Thanksgiving found that the learners were not particularly interested in the holiday. However, the Native American perception of the holiday, illustrated by the short video, was found intriguing, shocking, and fascinating; learners were interested in other points of view of the holiday. Their history is something not particularly known or spread among the general public. During the lesson, learners were open to discussion, shared their ideas, and sympathized with the nation and their story. This result proves discussed theory, which states that bringing culture into ELT helps learners understand the differences between various cultures and thus raises consciousness and acceptance of different cultures (Frank, 2013). Similar positive results have been met with similar projects around Europe (Gartner, 2013).

On the contrary, a negative response was also observed. In the learners' essays, we could spot a particular hatred and criticism of the English colonists. The causes might have been in the way the teacher represented the issue. In the essays, learners shared that the English colonist just slaughtered and killed the innocent peaceful Native Americans. Learners often portrayed the English colonists as killers and traitors. With the enhanced sympathy for one culture, there was also increased disapproval of the other.

e) To what extent do the lesson plans raise awareness about Native Americans in society?

From the performed lessons, we have observed that there was a significant rise in awareness. Learners had no knowledge about the issues connected to the tragic fates of Native American people. From zero knowledge, they became aware of the tragic story of Thanksgiving and its today's representation in classes. The lesson showed them a Native American perspective on the Thanksgiving of which learners became fully aware. What is more, they sympathized with Native Americans and criticised their present representations.

f) How do the lesson plans change learners' opinions?

Thanksgiving was accepted relatively neutrally. Since learners in the Czech Republic are not attached to the holiday, their interest was insignificant, perhaps low. However, after presenting the Native American point of view on the issue, the learners quickly started to increase their engagement. There was a change from passive or slightly positive acceptance to increased

criticism and empathy. The new perspective of the holiday presented via the eyes of the Native Americans enlarged the overall engrossment and curiosity. It proves how significant it is to present a different perspective to culture-teaching. Moreover, more points of view on a particular topic enhance learners' motivation for further scrutiny.

8. Conclusion

The thesis investigated the theory of culture implementation in ELT, introduced the development of culture teaching in ELT, researched its benefits and introduced possible ways to incorporate this theory into practice.

As far as the theory goes, the thesis introduced two approaches to culture in ELT, cultural awareness and intercultural awareness. In the theoretical part, we have learned that while cultural awareness focuses primarily on the culture of English-speaking countries, intercultural awareness introduces other cultures apart from English-speaking ones. Studies quoted in the theoretical part proved there are several benefits of both cultural and intercultural awareness, such as the development of communicative skills and deeper understanding of lexical items and grammatical phenomena, and thus proposed its incorporation in ELT. **Cultural awareness** portrays linguistic and cultural aspects of the target language and reflects the behavioural patterns, language structures and lexical items that the English native speakers implement in their speech. On the other hand, **intercultural awareness** introduces varieties of English speakers, different cultures and environments, promotes intercultural communication, and creates the so-called “third place” for communication, where we no longer pursue imitating speech patterns of English native speakers. Instead, we perceive different cultures in the language and enprint our local culture into the ways we communicate. And lastly, we have investigated the representation of Native American culture in ELT. There are reasons why one should implement this culture in ELT:

Firstly, even though Native American culture plays a significant role in American society, their representation, as it is stated in the research, is considerably insufficient. We do not talk now about the Native American nation only, but also about the other still existing indigenous cultures spread all around the world, which are a part of society, but their representation is minimal or even absent. The Eurocentric and Americanized perspectives and lifestyles predominate in the world’s educational systems, and we completely ignore the fact that there are other cultures living with us.

Secondly, when the Native Americans are illustrated, it often comes with misconceptions. Often, the Natives are represented from others’ points of view; however, it lacks the perspectives of the Natives themselves. Therefore, the Native American culture is often misinterpreted and underestimated.

And lastly, we are facing a risk of the disappearance of the Native American culture. Each year, aboriginal cultures and their languages disappear from the global surface. All indigenous cultures worldwide decrease in the numbers of their members, lose their territory and face the vanishing of their aboriginal languages. The cultural and lingual diversity in the world has been in a decline as we diminish the number of its ancient languages and cultures.

In conclusion, if we consider these facts seriously, we can make a change in the world. The practical part tried to apply steps on how to achieve this.

Following the theory, the practical part presented two lesson plans, *Thanksgiving* and *The Unbreakable Navajo Code*, incorporating the Native American culture. The *Thanksgiving* lesson plan was implemented in English language agency classrooms with learners aged 9 to 15 years. Based on the observation method, we investigated learners' reactions and responses to the Native American perception of the holiday and analysed to what extent it was beneficial. The research showed that learners became aware of the previously unknown topic. They quickly found sympathy and empathy for the culture and perceived the issue through the Native American eyes. They learnt that history could be very often misinterpreted or romanticized.

On the contrary, where the social affective learning domain prevailed, the cognitive aspect had its shortcomings. Some learners find the contact with authentic materials and foreign topics difficult to undertake. The implementation of cultural items and exposure to authentic language is a challenging process, which not all learners might be able to cope with.

The practical part then presented the next lesson plan, *the Unbreakable Code* of the Navajo tribe, which aims to widen learners' knowledge about WWII and make the learners aware of the significant contributions of the aboriginal Native American people. On the basis of learning by experience, the learners have the opportunity to fit into Navajo shoes and try to decode varieties of encrypted messages. For this lesson, we conducted a SWOT analysis showing several beneficial opportunities, but also a great deal of risks that could be encountered during the lesson.

Some might say that mentioning Native American culture in ELT would have no value in connection to learners' linguistic practice. Nevertheless, ELT is not only about the lexicon and grammatical phenomena. ELT is so much more. According to the mentioned studies in the theoretical part, teaching purely linguistic items is not sufficient anymore. One has to incorporate cultural phenomena in order to introduce the perspectives of the culture, its heritage and its contributions to the world. The culture shaped the language into the way we know it

today and will keep changing it and adjusting it to fit in with the changing environment. But why teach Native American culture? How did it contribute to the shaping of the language? Moreover, how did it contribute to historical and cultural development?

English is not about teaching the target culture anymore because it has gained a status of a global international language used throughout the whole globe as a lingua franca. According to the intercultural awareness approach promoted by linguists Byram and Kramersch, English is not spoken only in English-speaking countries and with English Native speakers. Growing international cooperation within continents uses English as the medium for international communication. If we use English with representatives of other countries apart from the English-speaking ones, the knowledge of English culture is not sufficient anymore. Supporting intercultural awareness promotes making learners aware of other cultures, advancing tolerance and respect for foreign customs, awakening different perspectives on social issues, and supporting the growing ability to communicate internationally within different cultures and countries. The Native American culture is one example of how we can illustrate one foreign culture in teaching.

Native American culture combines aspects of both cultural and intercultural awareness. Native Americans are an inevitable part of the American culture and, at the same, represent their own foreign culture. Additionally, Native American culture represents one of the last aboriginal indigenous cultures that still exist but keep on disappearing. In order to preserve aboriginal cultures, customs, knowledge, and cultural heritage, we need to spread awareness about these cultures, protect their existence and prevent the further disappearance of these vulnerable cultures. The education of younger generations is one of the primary principles for protecting aboriginal cultures. Spreading awareness not only enhances the chance for preserving small nations but also changes the misconceptions about the Native Americans and breaks their underestimation.

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10. Attachments

List of figures

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Figure 2 Thanksgiving presentation - Slide 2

Figure 3 Thanksgiving presentation - Slide 3

Figure 4 Thanksgiving presentation - Slide 4

Figure 5 Thanksgiving presentation - Slide 5.

Figure 6 Thanksgiving presentation - Slide 6

Figure 7 Thanksgiving turkey from one group of learners

Figure 8 Navajo alphabet

List of attachments

- Attachment 1: The Navajo Dictionary
- Attachment 2: The Navajo code-talkers – text for learners



Figure 1 Thanksgiving presentation - Slide 1

Who is it about?

English man & English woman = Pilgrims



Native American/ Indian



Figure 2 Thanksgiving presentation - Slide 2

HISTORY



Figure 3 Thanksgiving presentation - Slide 3

The Thanksgiving dinner

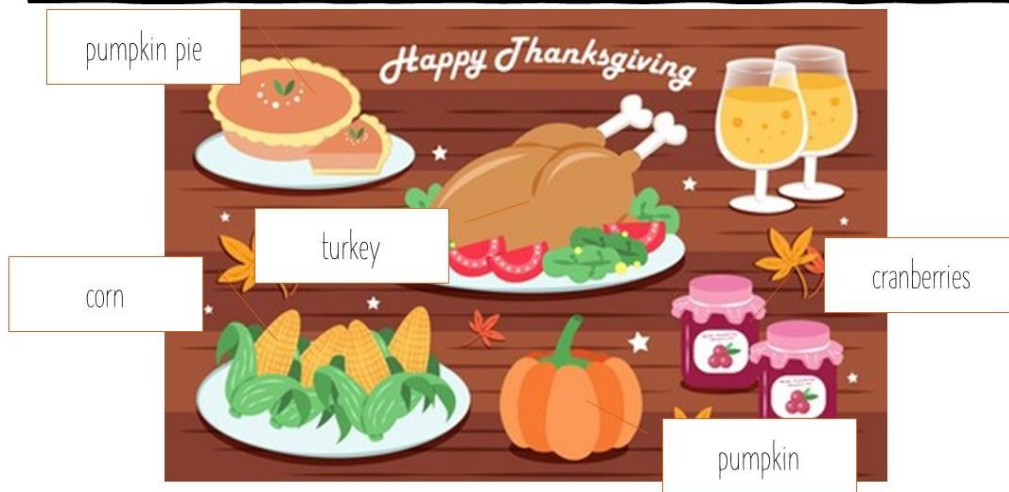


Figure 4 Thanksgiving presentation - Slide 4; shapes with vocabulary are animated to appear one by one

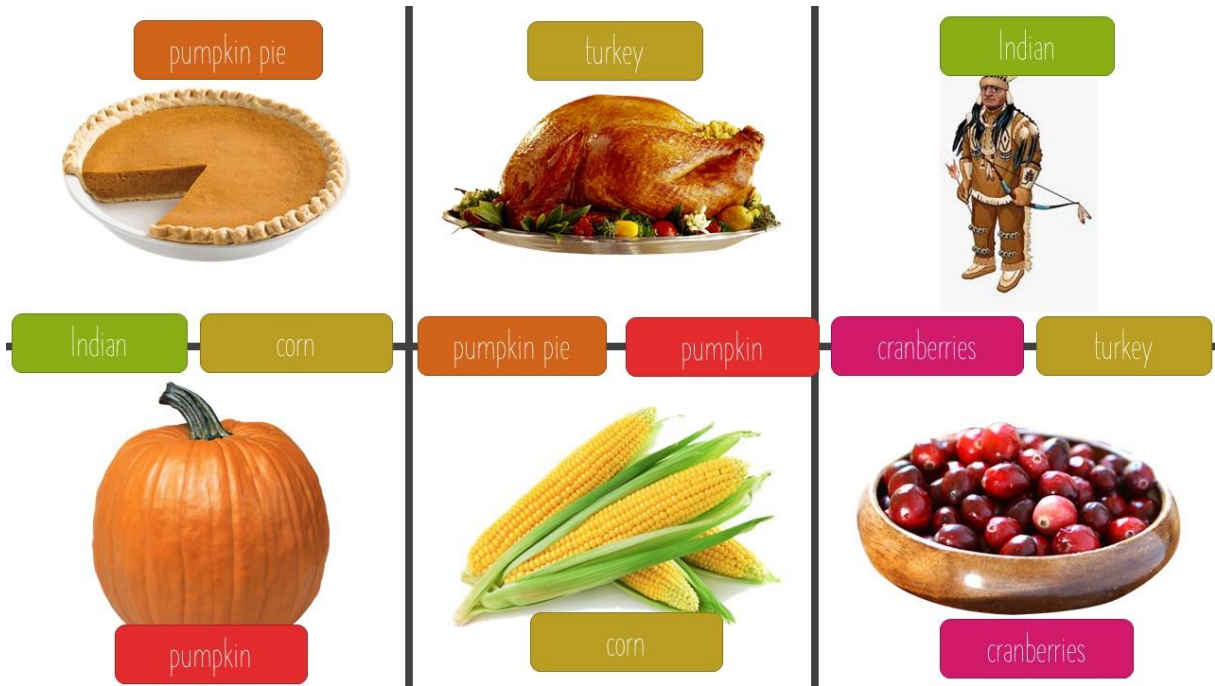


Figure 5 Thanksgiving presentation - Slide 5, It is an interactive slide. Learners match the words with pictures. The shapes with vocabulary are animated to appear at the right picture after clicking.



Figure 6 Thanksgiving presentation - Slide 6



Figure 7 Thanksgiving turkey from one group of learners

Alphabet

A	(Wol-la-chee)	Ant
B	(Shush)	Bear
C	(Moasi)	Cat
D	(Be)	Deer
E	(Dzeh)	Elk
F	(Ma-e)	Fox
G	(Klizzie)	Goat
H	(Lin)	Horse
I	(Tkin)	Ice
J	(Tkele-cho-gi)	Jackass
K	(Klizzie-yazzie)	Kid
L	(Dibeh-yazzie)	Lamb
M	(Na-as-tso-si)	Mouse
N	(Nesh-chee)	Nut
O	(Ne-ahs-jsh)	Owl
P	(Bi-sodih)	Pig
Q	(Ca-yeilth)	Quiver
R	(Gah)	Rabbit
S	(Dibeh)	Sheep
T	(Than-zie)	Turkey
U	(No-da-ih)	Ute
V	(A-keh-di-glini)	Victor
W	(Gloe-ih)	Weasel
X	(Al-an-as-dzoh)	Cross
Y	(Tsah-as-zih)	Yucca
Z	(Besh-do-gliz)	Zinc

Figure 8 Navajo alphabet

Attachment 1: The Navajo Dictionary

**The Basic Navajo Dictionary of Animals and Natural
Elements**

2022

Navajo-English Dictionary

Navajo term	English term
A-keh-di-glini	Victor
Al-an-as-dzoh	Cross
Atsah	Eagle
A-ye-shi	Eggs
Be	Deer
Besh-do-gliz	Zinc
Besh-lo	Iron fish
Bi-sodih	Pig
Ca-lo	Shark
Ca-yeilth	Quiver
Coh	Fire
Da-he-tih-hi	Hummingbird
Dibeh	Sheep
Dibeh-yazzie	Lamb
Dzeh	Elk
Ga-gih	Crow
Gah	Rabbit
Gini	Hawk
Gloe-ih	Weasel
Has-clish-nih	Mud
Cha	Beaver
Chal	Frog
Jay-sho	Buzzard
Klizzie	Goat
Klizzie-yazzie	Kid
Lin	Horse
Lo-tso	Whale
Ma-e	Fox
Moasi	Cat
Na-ahs-jsh	Owl
Na-as-tso-si	Mouse
Nesh-chee	Nut
Nil-chi	wind
Ni-ma-si	Potatoes
No-da-ih	Ute
Shush	Bear
Than-zie	Turkey

Tkele-cho-gi	Jackass
Tkin	Ice
Tsah-as-zih	Yucca
Tsah-chill	Plant
Tse-e	Mosquito
Tses-nah	Bee
Wol-la-chee	Ant
Yo-ih	Beads

English-Navajo Dictionary

English term	Navajo term
Ant	Wol-la-chee
Beads	Yo-ih
Bear	Shush
Beaver	Cha
Bee	Tses-nah
Buzzard	Jay-sho
Cat	Moasi
Cross	Al-an-as-dzoh
Crow	Ga-gih
Deer	Be
Eagle	Atsah
Eggs	A-ye-shi
Elk	Dzeh
Fire	Coh
Fox	Ma-e
Frog	Chal
Goat	Klizzie
Hawk	Gini
Horse	Lin
Hummingbird	Da-he-tih-hi
Ice	Tkin
Iron fish	Besh-lo
Jackass	Tkele-cho-gi
Kid	Klizzie-yazzie
Lamb	Dibeh-yazzie
Mosquito	Tse-e
Mouse	Na-as-tso-si
Mud	Has-clish-nih
Nut	Nesh-chee
Owl	Na-ahs-jsh
Pig	Bi-sodih
Plant	Tsah-chill
Potatoes	Ni-ma-si
Quiver	Ca-yeilth
Rabbit	Gah
Shark	Ca-lo
Sheep	Dibeh
Turkey	Than-zie
Ute	No-da-ih
Victor	A-keh-di-glini
Weasel	Gloe-ih
Whale	Lo-tso
wind	Nil-chi

Yucca	Tsah-as-zih
Zinc	Besh-do-gliz

Attachment 2: The Navajo code-talkers – text for learners

THE NAVAJO CODE-TALKERS

Codes and cyphers are a very important part of every war. Armies used cyphers to encrypt military orders and instructions so that the enemy did not know what they were planning. Some codes were also used during WWI and WWII. This is a story about one code that was never decoded in history.

After the end of armed conflicts in Europe, WWII did not finish yet. The conflict continued in the Pacific Ocean between the USA and Japan. The American army used old cyphers and codes from WWI to code messages between the generals and the soldiers in the front. But the Japanese had already learned a lot about the old American cyphers, and they always knew about America's next steps. Because of that, the USA decided to design a new cypher. One military officer, Philip Johnston, suggested that he could ask a Native American tribe to help them create a new cypher for the war.

“Colonel, what would you think of a device that would assure you of complete secrecy when you send or receive messages on the battlefield?” The officer responded, “In all the history of warfare, that has never been done. No code, no cipher is completely secure from enemy interception.” (Paul, 1998)

So, he asked the Navajo Indian tribe in New Mexico. However, the Navajo tribe had a bad experience with the US government. The Government had previously taken a lot of territory from them. Also, the government forbade the Native Americans to speak their native mother language, and they were forced to use English only. But in the end, the Navajo tribe agreed to help.

“We did not do to serve to country no, we did it to protect our land (the Navajo land).”

Finally, twenty-nine brave Navajo tribesmen went to a military training and started to design their new crypto language. While they were working on the project, they found a little problem. Many military terms and words were unknown to the Navajo - they did not have any words for terms, such as *a plane, bomber, or destroyer*. So, in the end, they decided to use words of things that were similar. For example, for the word *plane*, they used the word *bird*; for the *bomber*, they used *buzzard*; or for a *destroyer*, they used *beaver*. Also, because the Navajo language did not have a written form, they had to create their own alphabet. They decided to use words to substitute letters; for example, an *ant* was for A (*Wol-la-chee* in Navajo), a *bear* was for B (*Shush* in Navajo) etc.

After two weeks, they showed their code system to the generals, and they were very happy with it. The code was very successful. No enemy had ever decoded the Navajo code-talkers' secret messages during the war. Some people even say that it would not be possible to win the war in the Pacific without this secret code and its code-talkers.

Answer these questions:

What did the US government ask the Navajo tribe to do?

What did the US government do to the Navajo tribe before the war?

Why did they create a new alphabet?

With whom was the USA in war?

Resumé

Diplomová práce je zaměřená na způsoby, jak kultura severoamerických indiánů může být aplikována ve výuce anglického jazyka. Zároveň udává důvody a demonstruje návody pro implementaci stylem, který by dokázal zlepšit různé jazykové či afektivní schopnosti žáků. Cílem je zároveň zjistit, do jaké míry je tato implementace přínosná. Teoretická část se zaměřuje na prosazení kulturního a multikulturního povědomí ve výuce anglického jazyka, které dokazují aplikovatelnost kultury Amerických indiánů. Hlavním cílem bylo představit tuto problematiku z jejich perspektivy, a tím přispět rozšiřování povědomí o této kultuře, které mohou přispět jejímu zachování a předejít jejímu vymizení. Praktická část obsahuje dva návrhy plánů výuky, *Thanksgiving* and *Unbreakable Code*, zaměřených na ilustraci indiánské kultury. Hodina o *Thanksgiving* byla realizována ve výuce s pěti skupinami žáků v jazykové agentuře. Výzkum byl proveden na základě pozorování žáků a následnému provedení kvalitativní analýzy písemných prací žáků. Z těchto metod můžeme vyvodit, že téma mělo u žáků úspěch. Na problematiku z pohledu amerických indiánů žáci reagovali se zvědavostí, o téma jevíli hluboký zájem, a byli otevřeni diskusi. Zároveň jsme vyzorovali i negativní postoje a kritiku vůči anglickým kolonizátorům. Avšak, plány výuky měly i své nedostatky. V teoretické části se také dovídáme, že kultura ve výuce přispívá rozvoji komunikativních dovedností. Avšak v rámci pozorování jsme zjistili, že tato inkorporace vyžaduje vyšší jazykovou úroveň žáků. Mnoho žáků mělo problémy s porozuměním autentických materiálů. Zároveň, nová slovní zásoba, kterou prezentace nové kultury představuje, byla pro mnohé příliš obtížná. Druhý plán výuky, *the Unbreakable Code*, nebyl s žáky realizován, tudíž byla provedena SWOT analýza, která vytyčila přínosy tohoto projektu, a zároveň stanovila možná rizika a nedostatky.

Annotation

Jméno a příjmení:	Tereza Cahová
Katedra:	Ústav cizích jazyků
Vedoucí práce:	Mgr. Jiří Flajšar, Ph.D.
Rok obhajoby:	2022

Název práce:	Kultura severoamerických indiánů ve výuce anglického jazyka
Název v angličtině:	Native American culture in ELT
Anotace práce:	Práce se zabývá využitím kultury a kulturních aspektů ve výuce anglického jazyka. Zejména se pak zaměřuje na rozšiřování kulturního a multikulturního povědomí a demonstruje jejich přínos ve výuce anglického jazyka. Hlavním tématem práce je pak využití kultury původních Američanů v hodinách anglického jazyka, kterému se věnuje praktická část práce, kde jsou k tématu navrženy dva výukové plány.
Klíčová slova:	kultura ve výuce anglického jazyka, kulturní povědomí, multikulturní povědomí, původní Američané, Děkuvzdání, kmen Navajo,
Anotace v angličtině:	The thesis deals with the use of culture and cultural aspects in ELT. In particular, it focuses on spreading cultural and intercultural awareness and demonstrates their positive effects in ELT. The main objective of the thesis is the usage of Native American culture in ELT, to which the practical part of the work is devoted. There are two lesson plans proposed for the topic.
Klíčová slova v angličtině:	culture in ELT, cultural awareness, intercultural awareness, Native Americans, Thanksgiving, Navajo tribe
Přílohy vázané v práci:	
Rozsah práce:	82 stran
Jazyk práce:	Aj