

## **Implementing Citizenship Education and Intercultural Competence through Stories**

**Carla Isabel Batista Rodrigues Inácio**

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*Dedicated*

*To my parents, my sister and all my past, present and future students, my  
constant source of inspiration.*

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# **IMPLEMENTING CITIZENSHIP EDUCATION AND INTERCULTURAL COMPETENCE THROUGH STORIES**

**CARLA ISABEL BATISTA RODRIGUES INÁCIO**

## **ABSTRACT**

**KEYWORDS:** storytelling, primary level, citizenship education, moral values, intercultural competence, differences.

This research project explored how storytelling contributed to implementing citizenship education and intercultural competence at primary level. Educating children to become clear-thinking and enlightened citizens, as well as to achieve successful interaction with elements of different cultures was the aim of this research. This research project investigated the use of storytelling, using folktales from two distant countries. One of them was Indonesia, a predominantly Islamic country located in the southern hemisphere, and the other Russia, a predominantly Orthodox country located on the European and Asian continents. These stories exposed students to different countries, traditional clothing, landscapes and physical characteristics, but also to customs, rituals and practices of their inhabitants. They were clear facilitators to promote the curiosity of students, to help them notice the differences by contrasting their own reality with the ones of the target cultures. It can be stated that these folktales were valid contributions to raise students' intercultural awareness. The stories also allowed young learners to be exposed to actions related to moral values, which might be otherwise hard to explain to children. Students connected with the characters of the stories and students' feelings and emotions helped them learn such concepts, as well as rousing in them emotional and critical engagement. The effectiveness of storytelling was confirmed given that students emerged with new insights and they helped define and introduce concepts to students, as well. Using storytelling was meaningful to make children aware of the positions of others and to engage them as active citizens.

# **EDUCAÇÃO PARA A CIDADANIA E COMPETÊNCIA INTERCULTURAL ATRAVÉS DE HISTÓRIAS**

**CARLA ISABEL BATISTA RODRIGUES INÁCIO**

## **RESUMO**

Palavras-chave: contar histórias, ensino básico, educação para a cidadania, valores morais, competência intercultural, diferenças.

Este projeto de pesquisa analisou como a atividade de contar histórias contribuiu para implementar a educação para a cidadania e a competência intercultural ao nível do ensino básico. Educar as crianças para que se tornem cidadãos iluminados e livres pensadores e também para que consigam interações bem sucedidas com elementos de culturas diferentes, foi o objetivo desta pesquisa. Este projeto de pesquisa investigou a atividade de contar histórias, usando contos populares de dois países distantes. Um deles, um país predominantemente islâmico, localizado no hemisfério sul, a Indonésia e o outro, um país predominantemente ortodoxo localizado nos continentes europeu e asiático, a Rússia. Estas histórias permitiram expor os alunos a países diferentes, aos seus trajes tradicionais, às suas paisagens e às suas características físicas, mas também aos costumes, rituais e práticas dos seus habitantes. As histórias foram evidentes facilitadores na promoção da curiosidade dos alunos, a ajudá-los a constatar as diferenças contrastando a sua própria realidade com as das culturas-alvo. Pode-se evidenciar que estes contos populares foram contribuições válidas para aumentar a consciencialização intercultural dos alunos. As histórias também permitiram que estes jovens alunos fossem expostos a processos ligados a valores morais, cujos conceitos de outra forma seriam difíceis de explicar. Os alunos identificaram-se com os personagens das histórias e os seus sentimentos e emoções ajudaram-nos a aprender tais conceitos, estimulando de igual modo o seu engajamento crítico e emocional. A eficácia da atividade de contar histórias ficou comprovada pois estas ajudaram a definir e introduzir conceitos e os alunos com uma maior clarividência. A atividade de contar histórias foi um ato significativo para a sensibilização das crianças sobre a postura dos outros e para torná-los cidadãos ativos.

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## INTRODUCTION

In the past years of my teaching experience, when interacting with my students, I started to realise that the violence found in the games children play and TV shows they watch was communicating misleading messages. It was my belief that these misleading and confused messages could affect children negatively and lead to situations where they would not know how to act appropriately in society and have incorrect attitudes.

This reflection brought to my mind that I, as a teacher, should make an attempt to change that. Following this line of thought I realised that I should also make an effort to change the intolerant attitudes seen nowadays towards individuals of other cultural groups too. At that point, I started researching online the topics I could explore. Helped by the online resources of UNESCO I came across intercultural competence and citizenship education.

How is intercultural competence defined? UNESCO (2013) defines intercultural competence as “abilities to adeptly navigate complex environments marked by a growing diversity of peoples, cultures and lifestyles, in other terms, abilities to perform ... effectively and appropriately when interacting with others who are linguistically and culturally different from oneself” (2013, p. 5). UNESCO intends that all individuals may have the ability to act tolerantly and respectfully when dealing with culturally distant others.

Stories like *Ali Baba and the Forty Thieves*, that was a story I heard when I was a child, can transport us to distant lands and introduce us to traditional clothing, landscapes and physical appearance of their inhabitants, but also to customs, rituals and practices. As a child, this particular story interested me because it showed me an Arab world I knew nothing of.

As for citizenship education UNESCO (2010) defines it as “educating children ... to become clear-thinking and enlightened citizens who participate in decisions concerning society” (What is meant by citizenship education? section, para. 1). This means educating children to become open-minded individuals able to make their own responsible choices of society.

If stories are a good means to make students aware of the intercultural world they live in, why not use them also to convey moral values? Looking back on my childhood I am convinced that the stories I was told and read influenced the values,

morals and ethics transmitted to me as a child. Traditional stories like *The Three Little Pigs* expose the listener to the importance of strong foundations and hard work to be successful. The significant strong moral message conveyed in this narrative is definitely a part of any individual's character building. In another children's story, *The Great, Big, Enormous Turnip*, there is a strong moral message in it, too. This moral message highlights the importance of team effort to meet success.

As Ellis and Brewster (2014) state, stories as well as developing language skills, hold the power to help students discover culture and values. Attempting to promote citizenship education and intercultural competence through stories, while teaching the language, I decided to use the folktales *Too-too-moo and the Giant* and *The Twelve Months* in my research. I chose these particular stories, as these are traditional stories from Indonesia and Russia, which convey values that are culturally common in different cultures.

Regarding citizenship education, choosing what's right, even in difficult situations, and politeness and gratefulness were the moral values investigated. Concerning the topic of intercultural education, this research project explored students' realities as well as other cultures. Regarding the Indonesian story *Too-too-moo and the Giant*, the aim was to explore cultural differences in food, whereas concerning the Russian story *The Twelve Months* the focus was on the different writing systems of Russian, Indonesian and English languages.

In the literature review of this report, in Chapter I, the topics addressed are implementing citizenship education, storytelling and citizenship education for children, promoting intercultural competence and the intercultural message in stories. The context of this study, the methodology and the stages of the research project are explored in Chapter II. The topics mentioned above were important to understand the role of stories to promote intercultural awareness and to transmit values, morals and ethics to young learners. As a result, the research questions to answer were "Are folktales an effective way to learn moral values and raise intercultural awareness? Is exploring abstract concepts, like moral values, through stories effective? Do stories help raise intercultural awareness? How do children's stories contribute to both?"

## **CHAPTER I: LITERATURE REVIEW**

Stories are a powerful means to learn English, (Ellis & Brewster, 2014) since storytelling is a natural and effective way to introduce young learners to spoken English in a consistent manner. These help develop language, stimulate children's imagination, are attractive and engage with the reader. According to these authors, storybooks are very rich concerning content and illustrations and because of that they allow teachers to cater for all intelligences. They grant teachers the chance to plan a variety of activities that can make the learning experiences meaningful to students. Bland (2015) also states the important role of stories in the learning process when she says "of old, storytellers were our teachers, we learn from stories in complex ways and we can pass learning as teacher-storytellers" (p. 183).

To Ellis and Brewster (2014) storytelling is the act of telling a story to those who are willing to listen to it. It can be done by reading aloud from a book or simply telling it without a book. However, it is important that the storyteller keeps the audience's interest and attention. Likewise, a "story-based approach" (Ellis & Brewster, 2014, p. 5) is an appealing teaching method that uses storytelling. Consequently, Bland (2015) advocates that when acquiring another language stories play a significant role.

Given that stories stimulate children's imagination, are an appealing teaching tool and can convey important messages, are they adequate for promoting intercultural awareness and citizenship education? Ellis and Brewster (2014), state that storytelling can be a vital mechanism to transfer all sorts of knowledge and that, as Aguiar (2015) emphasised, stories always convey a message, morals or values. The focal point of this review is to decide whether stories are a good tool or not to promote intercultural and citizenship values in young learner's education. Therefore, this literature review is organised into sections relating to implementing citizenship education, storytelling and citizenship education for children. Promoting intercultural competence and the intercultural message in stories are also addressed.

### **I. 1. Implementing Citizenship Education**

In Harecker's (2012) article, she claims that democratic societies demand individuals have skills "to deal with conflicting values and to take independent decisions" (1. Teaching for Value Clarity section, para. 1). Society demands individuals have the critical faculties and competences to judge, supported by moral principles.

Consequently, it is essential to take an interest in encouraging these necessary skills and to make an effort and convey the values that shape our society.

Additionally, Harecker (2012) says that it is in school that young people are first confronted with the fact that they belong to a larger society as well as to mankind. Taking this into account, she adds that “school should give as many children as possible the best general education which will enable them to deal with a complex society and to form their own definite opinions about political, economic, legal and scientific facts” (1. Teaching for Value Clarity section, para. 4). The author also claims that the development of the individual’s values should be taken as seriously as the syllabus by schools. UNESCO (2010) claim as well that “since sustainable development of human beings and the world they live in is linked to the quality of education, the time has come to regard citizenship education as a vital part of any education system and any teaching programme” (Conclusion section, para. 4). UNESCO also emphasises that citizenship education could provide citizens with the ability to understand issues like world peace as well as others such as economic, environmental and cultural problems of our world.

## **I. 2. Storytelling and Citizenship Education for Children**

Ellis and Brewster specify many children’s ELT coursebooks now include “a strong story element” (2014, p. 6) and highlight that this approach can take students into cross-curricular areas, like values and citizenship education and even, address universal themes, such as rights, responsibilities, democracy and harmony. So, according to Ellis and Brewster (2014), stories help the teaching of citizenship education, easing the development of attitudes and values. This approach allows children to think about important issues, work with ideas and feelings to promote their empathy (Mourão, 2009).

On the subject of citizenship education for children, the work of two authors is of particular interest. Aguiar (2015) reflected on the use of storytelling to approach values education, while, Phillips (2010; 2012) addressed social justice issues through storytelling. Aguiar (2015) speculates how it is possible for teachers to work on abstract concepts such as moral values, without the help of stories. She concludes that since stories portray situations children can relate to, they should be used. She also advocates that values education should always be a part of school curricula and that teachers should choose stories suitable for students’ needs and interests. The author emphasises, as well, that values are meaningful to students and that storytelling makes it clear.

Phillips (2010) advocates that children's citizenship is a concept that has only just begun to be emphasised in citizenship literature. She believes that storytelling can rouse in them emotional and critical engagement. This author also states that storytelling fosters sympathetic imagination, because when the listeners connect with the characters of the stories, understandings of compassion and a new insight will emerge. Therefore, she argues that storytelling aims to make students aware of others' positions to engage them as active citizens. In this way, according to Phillips (2012), children's engagement with stories and storytelling grants them the possibility to understand concepts that are beyond their understanding.

### **I. 3. Promoting Intercultural Competence**

According to UNESCO (2013), the diversity of individuals living closer to each other and their cultural differences requires the fostering of certain competences and capacities to promote social harmony. Deciphering "other cultures in fair and meaningful ways is predicated not only on an open and pluralistic spirit but also on self-cultural awareness" (p. 4).

Schools are vital to foster such skills and abilities. Additionally, UNESCO (2013) refers to a new kind of literacy, cultural literacy, which is essential as a tool to rise above "the clash of ignorances" (p. 5) and a way to avoid "phenomena of confinement or ghettoization" (p. 6). In order to interact successfully with individuals of different cultures, certain skills must be taught to create "intercultural communicative competence" (pp. 26-27) as well as "learning to live together" (p. 27).

Byram and Masuhara (2013) also acknowledge that another kind of competence is needed besides linguistic competence, when learning a language. These authors recognize that theorists are aware of the fact that language and culture are linked. Also, they remind us of the intercultural competence that foreign language teaching is meant to develop. When seeing ourselves as others see us, turning strange into familiar and familiar into strange and reflecting critically, students can at the same time focus on themselves and others as well as the relationships between both.

Driscoll and Simpson (2015), on intercultural understanding in primary schools, focus on the value of developing intercultural understanding bearing in mind economic and social factors, which are essential for preparing the future of young learners. Therefore, schools play a crucial role preparing future adults, who benefit from an early

start at studying dynamics of culture. This early start enables children to develop positive and respectful attitudes towards diverse cultural differences. This positive attitude is seen as a way “to minimize the potential for offense or miscommunication” (p.170).

These authors’ (Driscoll & Simpson, 2015) view on primary schools as a place to promote intercultural understanding, was based on Byram’s model of the five *savoirs*. Primary schools should then “cultivate attitudes of openness and curiosity (*savoir être*)”, reinforce “knowledge of their own culture through contrast (*savoirs*)” and instruct students to acquire skills that allow them to discover and interact with someone from another culture, “knowing how to elicit information (*savoir apprendre*)” (p. 172) about other cultures.

#### **I. 4. The Intercultural Message in Stories**

Quoting Ellis and Brewster (2014) we can say that a careful selection of stories exposes students not only to a variety of English as it is spoken around the world, but also to other cultures, helping them discover different environments. Likewise, authors and illustrators of storybooks show children those environments and supply the teacher with opportunities to introduce culturally diverse information, thereby encouraging intercultural understanding and allowing “cross-cultural comparison” (Mourão, 2009, p. 19). In addition, Bland (2015) stresses that young learners should be allowed to profit from the pictures in storybooks and since today classrooms have become more multicultural, storytelling should include global stories. That is why Ellis and Brewster (2014) consider stories help to teach intercultural matters, easing the development of intercultural awareness.

Concerning intercultural competence, the work of Logioio (2010) is of particular relevance to this topic. Logioio analysed the impact of storytelling on raising intercultural awareness in young learners and reached the conclusion that students were more aware of cultural facts when these were associated to stories. She also concludes that this is a way to awaken learners’ curiosity and a facilitator to promote activities that developed their intercultural awareness.

Sharing the same line of thought, Andenoro, Popa, Bletscher and Albert (2012) state that narratives raise challenging questions and that these can be explored from multiple points of view. “Narratives can transport narrators and their audiences to more

authentic feelings, beliefs, and actions and, ultimately, to a more authentic sense of life” (p. 105), adding that people’s self-awareness is developed by a close connection to being aware of others, more precisely, people and things.

## **CHAPTER II: THE ACTION RESEARCH**

### **II. 1. Context**

My practicum at one of the primary schools of the Adelaide Cabette School Cluster, Escola Básica D. Dinis, was with a mixed level of twelve third year and six fourth year students. These students’ ages went from seven to twelve years old. This class had one hour lessons on Tuesdays and Thursdays mornings and the coursebooks adopted were *Start! Inglês 3.º Ano* (Silva, Costa & Leslie, 2015), for third year students, and *Let’s Rock! 4 – Inglês 4.º Ano* (Abreu & Esteves, 2016), for fourth year students. One of the third year students was a complete beginner as he had not attended the non-compulsory lessons offered in schools in previous years, the *Atividades de Enriquecimento Curricular* [Curricular Enrichment Activities].

The *Metas Curriculares de Inglês – 1.º Ciclo* (*English Curricular Goals – 1<sup>st</sup> Cycle*) (Cravo, Bravo & Duarte, 2014), released by the Ministry of Education and Science, refer to seven domains of learning the language. These are Intercultural Domain, Lexis and Grammar, Listening, Spoken Interaction, Spoken Production, Reading and Writing. Concerning the Intercultural Domain, this document establishes that content should be grouped into thematic units, planning the lessons around a central theme, to allow teachers to focus on communication. Identifying festivities around the world is related to this domain, focusing on students’ knowledge of themselves as well as of others. On the other hand, citizenship education is not mentioned.

### **II. 2. Methodology**

Foreign language teachers may find the need to do research to offer students better opportunities to learn the target language more effectively. Therefore, action research is a very resourceful method to explore the language teaching as it “can be a very valuable way to extend our teaching skills and gain more understanding of ourselves as teachers, our classrooms and our students” (Burns, 2009, p. 1). Burns also states that critical, insightful and methodological research in approaching the study of the teaching environment is necessary, and by environment Burns refers to the teacher’s

role, skills, actions and students' response to it. This is without a doubt an effective way to investigate and explore areas in need of improvement.

Throughout this research, the intention was to answer the research questions,

- Are folktales an effective way to learn moral values and raise intercultural awareness?
- Is exploring abstract concepts, like moral values, through stories effective?
- Do stories help raise intercultural awareness?
- How do children's stories contribute to both?

For that reason, I found the writing of a teaching journal, applying questionnaires, open class interviews and student self-assessment the most appropriate methods for undertaking the task. A summary of the research instruments used can be seen in Appendix A.

### **II. 2.1. Teaching journal**

To collect the data needed for the research, I wrote a teaching journal containing notes on the outcomes and my reflections on storytelling lessons and follow-up activities. Every lesson I took notes of students' comments and my insight on these. After all the data were recorded, the information started to be processed and analysed qualitatively. The records were organized and interpreted to find key patterns and figure out the answers to the puzzle questions, to confirm or contradict the effectiveness of using stories in learning moral values and raising intercultural awareness.

### **II. 2.2. Questionnaires**

I used closed and open questions on six questionnaires. The first of the questionnaires was about students' reading habits (Appendix B). There students had to answer if they liked or not to read or listen to stories, if anyone read or told them stories and which stories they liked to read or listen to. Other questionnaires regarded moral values in the stories told in class (Appendices F and G). In these, students had to say if they liked the stories or not, what they would do if they were in the characters' places and write new endings for the stories. The other questionnaires were about their knowledge of the target cultures, such as eating habits and location of their countries of origin (Appendices D, E and H). The data collected were analysed quantitatively and the information obtained was displayed in graphs, presenting figures and percentages to

make the results clear. As for the open questions, information on students' reading habits were analysed quantitatively and the citizenship education questionnaires qualitatively. The analysis used subjective judgement and was based on information that was not quantified. The aim was to investigate the potential of storytelling to raise citizenship and intercultural awareness.

Pinter (2006) suggests that questionnaires are "better suited for quick factual surveys" (p.148). Furthermore, she adds that if there are open questions the process could be time-consuming and demanding. However, it is my belief that it is important to allow students to answer without restraints. Otherwise, the restraints you may impose on them might prevent you from getting more truthful replies.

### **II. 2.3. Open class interviews**

I also conducted open class interviews (Appendix C), where questions were asked and the answers were given by students, in open class. The answers were recorded on a grid. These were about students' past reading experiences in the classroom and of students' knowledge of stories portraying other cultures. I attempted to discover students' knowledge of Indonesian breakfasts too. Furthermore, there was another open class interview, with four groups of four students, with reference to the location of Russia and moral values on both stories. The aim of these interviews was to augment my knowledge of the students' reading, cultural and civic realities. The data collected through these enquiries were also analysed quantitatively, displayed in percentages and numbers of students. As in the questionnaires, this analysis was done and the information was displayed in graphs.

### **II. 2.4. Student self-assessment worksheet**

Students were asked to carry out a self-assessment worksheet about their intercultural experience. They were asked to go through the stories they heard and reflect on their intercultural experience in these stories. Children had to assess their intercultural experience and choose if they felt they learned a little, some or a lot. This worksheet was conducted after both stories were told and questionnaires carried out. The data were analysed quantitatively and the information is presented as numbers of students.

## II. 2.5. Teaching materials used in the research

After the stories, props and materials were created. The first folktale *Too-too-moo and the Giant* (Appendix J), an Indonesian story, was told in two separate lessons. It was simply told, without reading it from a book. It is important to state that real life images of a Javanese mask and traditional Javanese garments were used to tell the story. Men, women and children wearing traditional Indonesian costumes, a traditional house from the Island of Java and Indonesian landscapes and settings were used to give students an idea about the Indonesian reality.

Next, related to this narrative there was a lesson on the location of Indonesia and Indonesian eating habits, mainly breakfasts. Portuguese eating habits, mainly breakfasts, were also introduced. Students were expected to contrast Indonesian location and breakfasts to Portuguese location and breakfasts (Appendix K). This attempted to promote openness and curiosity in students' minds and to make them aware of other people and other things. Introducing different realities as well as the Portuguese reality, allowed them to turn the strange into familiar and vice versa. This lesson intended to introduce the location of Portugal and breakfasts eaten there.

Subsequently, students had to do a Show and tell project (Appendix L) related to the topic of breakfasts. This project intended to contrast students' reality and the ones presented in class. Students' projects were analysed quantitatively. This analysis was based on the information in each of the children's works and the answer choices were converted into numerical values. It aimed to explore if this helped raise intercultural awareness in class.

The second folktale *The Twelve Months* (Appendix M), a Russian story, on the contrary was read aloud in only one lesson. The pictures used represented the Russian culture, as far as settings and characters. The characters were all Matryoshka dolls and images of the traditional Russian house, the *izba*, and landscapes were used as well.

Afterwards, there was a lesson on the location and on the script of the country. To allow contrast two other alphabets were introduced, the English and Indonesian. This helped students discover the difference between alphabets of the target cultures (Appendix N). Students' names were then written using the Russian alphabet. Using online help, I wrote students names with the mentioned script. Then, students did a project to display (Appendix O) the way people wish each other Merry Christmas

around the world. Students had to copy Christmas wishes in twenty five different languages. Among many languages, Indonesian and Russian Christmas wishes were copied by students to paper baubles, stars and bells. This copying procedure aided students to realise the difference between alphabets and scripts.

### **II. 2.6. Letters of consent**

The cycles of intervention related to both stories, only began after obtaining consent to carry out the research. Consent was collected from students (Appendix R), the School Cluster's Headmaster (Appendix P) and students' parents (Appendix Q).

## **II. 3. Results**

The purpose of this research project was to understand whether stories were efficient or effective ways to raise intercultural awareness and implement citizenship education in young learners' education.

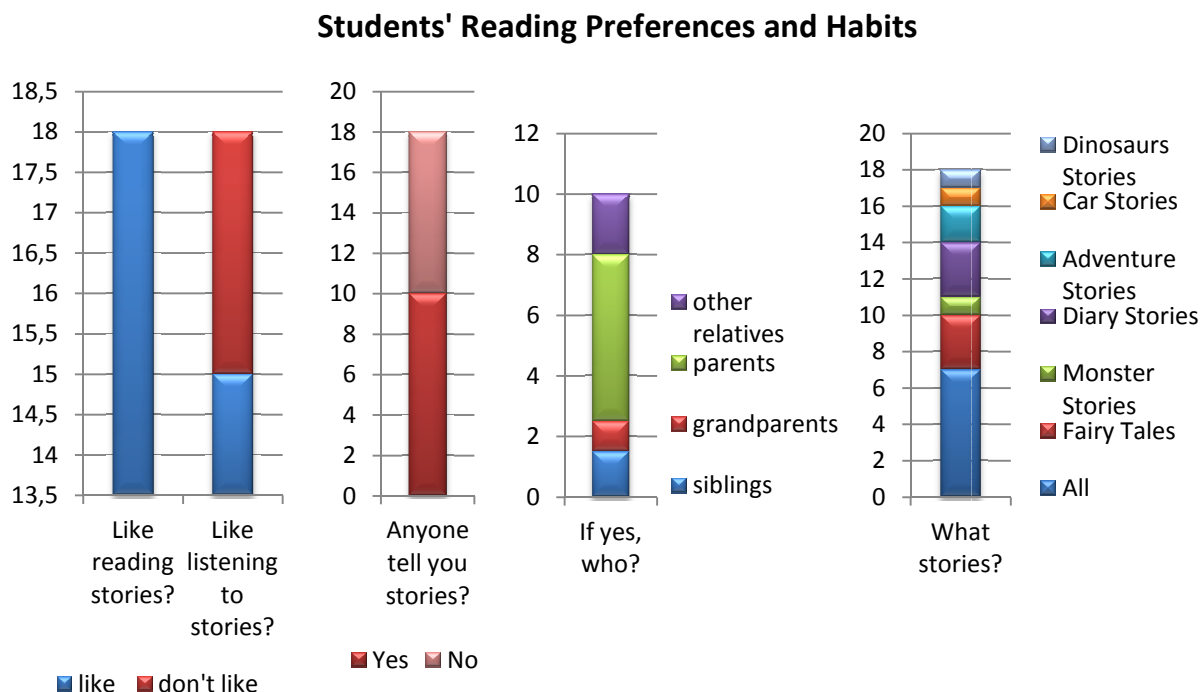
- Are folktales an effective way to learn moral values and raise intercultural awareness?
- Is exploring abstract concepts, like moral values, through stories effective?
- Do stories help raise intercultural awareness?
- How do children's stories contribute to both?

Questionnaires, open class interviews, teaching journal notes, student self-assessment worksheet and other teaching materials of this research were used to answer these questions.

### **II. 3.1. Questionnaire and open class interviews on reading preferences and habits**

During the pre-storytelling stages, a questionnaire (Appendix B) that intended to discover students' reading habits and preferences was carried out. As shown in Figure 1, results confirmed that students liked reading stories and that fifteen out of eighteen liked listening to them. Given that they liked stories, students were asked if anyone read them stories. Results show that ten from a total of eighteen answered yes to the question. Of those ten students, about half mentioned their parents as the storytellers. It was also understood that grandparents, siblings and other relatives, like uncles or aunts, played a role in this storytelling habit. The last point in the questionnaire was an open question on students' reading preferences. As shown below, seven out of eighteen students liked

all types of stories and had no particular preference. The remaining eleven participants divided their preferences into fairy tales, dairy stories and stories about monsters, adventure, cars and dinosaurs.



#### Questions in the Questionnaire (Appendix B)

Figure 1 – Students’ reading preferences and habits expressed as numbers of students.

Again, before telling the story, the first open class interview (Appendix C) on students’ past reading experiences in the English Language classroom was conducted. Results revealed, as seen in Figure 2, that most students did not read or listen to stories in classes. In fact, even the two participants who answered they did, couldn’t remember which stories. To find more answers, the interview was directed to the stories children read or listened to at home, and discovered that, although none of the children read stories about cultures different from their own; they believed stories taught them values, morals and ethics.

Later, after telling the Indonesian story, a second open class interview (Appendix C) was conducted with seventeen participants about stories portraying other countries, students had read or been told. It intended to find out if students had been in touch with different stories from other countries. Only two of the students said they knew stories of other countries but did not remember which, although, one of them remembered it was a North American story, as seen below in Figure 2. In fact, results

showed that students had not been exposed to stories that represented other cultures or that were from other countries. Therefore, it was relevant that students' lack of exposure to other realities needed to be altered, in order to start promoting intercultural awareness.

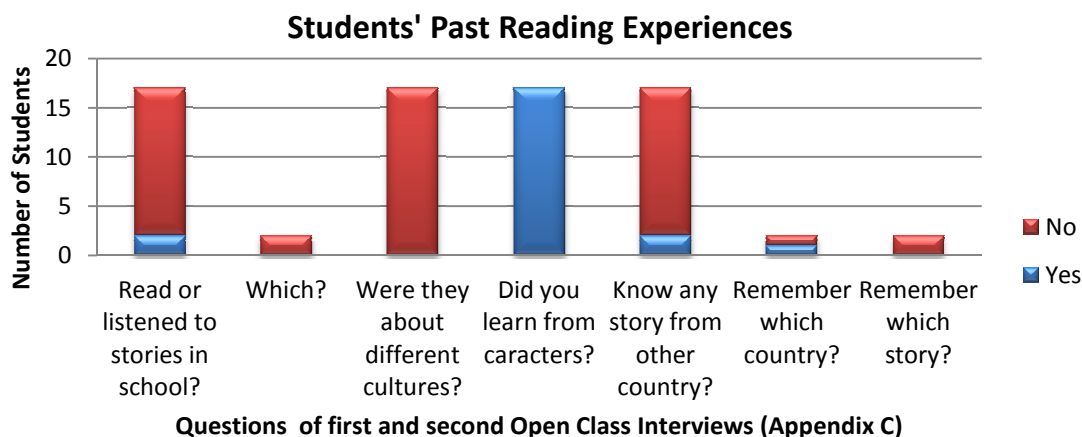


Figure 2 – Students' past reading experiences expressed as numbers of students.

The fact that in the last open class interview of the research project (Appendix C), fifteen out of seventeen participants indicated that they felt happy when listening to any story, shows that children enjoy listening to stories. Results showed that stories are valuable tools to explore many areas, because children felt happy when listening to them. Since the aim of this research project was to promote intercultural competence and teach citizenship education through stories, the fact that they feel happy when listening to stories can confirm that stories are valuable to both areas.

### How do you feel when you listen to any story?

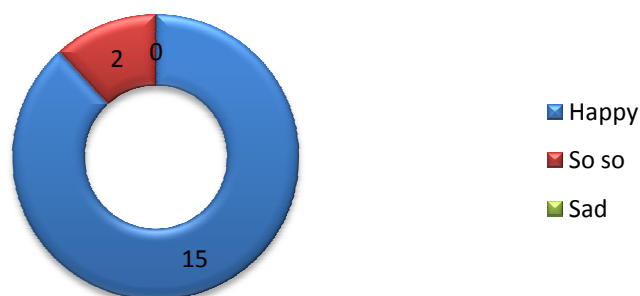


Figure 3 – Students' feelings towards stories expressed as numbers of students.

### II. 3.2. Indonesian folktale *Too-too-moo and the Giant*

The telling of the first folktale *Too-too-moo and the Giant* (Appendix J), an Indonesian story, was done in two lessons. This story portrayed a little of the Indonesian reality, since it was a traditional story and real life Javanese images were used.

### **II. 3.2.1. Teaching journal notes on traditional clothing**

The teaching journal containing notes, outcomes and reflections of storytelling lessons and activities intended to reveal students' reactions regarding cultural differences. Concerning the Indonesian folktale, the students made comments about the Giant's Javanese mask and the traditional Javanese garments of the characters. Children focused on the mask and "Student L said the Giant's mask is very cool" (Teaching journal, October 20, 2016) and then they noticed the Giant instead of wearing trousers, was wearing some sort of long skirt "He is not wearing trousers! He is wearing a skirt!" (Teaching journal, October 20, 2016). Regarding the main character, the female students noticed her attire and noted that "Too-too-moo is looking very pretty" (Teaching journal, October 20, 2016).

### **II. 3.2.2. Questionnaires on the location of Indonesia**

After telling the first folktale, before the geography and culture lesson, the first questionnaire (Appendix D) about students' knowledge of Indonesia, the country of origin of this folktale, was conducted. Concerning Indonesia, 71% of the participants did not know which continent it was on, as shown in Figure 4.

Another questionnaire (Appendix E), the second conducted about students' knowledge of Indonesia, demonstrated that after introducing culture and geography, 53% of the participants revealed they knew the continent where the country was located. When compared to the previous 29% it is noticeable that students' knowledge on the matter increased.

### **II. 3.2.3. Research on Indonesian eating habits gathered through teaching journal notes, open class interview and questionnaire**

During the storytelling lesson, children dealt with traditional Indonesian food. The teaching journal notes on the students' reactions to Indonesian food showed that they found porridge unpleasant, due to their exclamations. Quoting from the teaching journal, this is clear "Ugh... Ewww... It is disgusting" (Teaching journal, October 20, 2016). However, the same cannot be said about the other food item, rice. Therefore, it can be stated that students' attitudes to unknown others were symptomatic of the fact that they were not used to being exposed to different realities. That lack of exposure might have been responsible for students' negative reactions. Nevertheless, they were asked to bear in mind that such a reaction was not an appropriate one. Students were

also asked to take into consideration the fact that Indonesian children might have a negative response to some foodstuffs of our culture. The young learners were invited to accept the eating habits of others as different, not as something bad.

As stories could be a way to awaken students' curiosity and a vehicle to carry out activities that increase intercultural awareness, the third open class interview (Appendix C) was conducted. So after telling the story but before the lesson on location and eating habits, the interview conducted focused on the Indonesian breakfasts, porridge and rice, presented in the story, as shown in Figure 4. Results showed that 76% of students had learned during the telling of the story that an Indonesian breakfast was composed of porridge, the breakfast served to the Giant, although nobody considered rice, the breakfast eaten by the main character and her mother.

### Location and Breakfasts of Indonesia

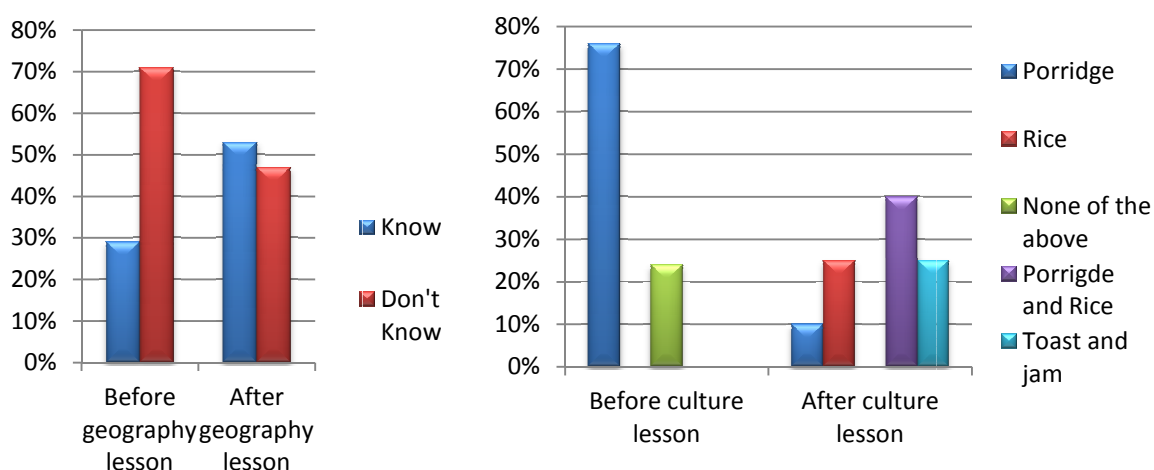


Figure 4 – Geographic location and breakfasts in Indonesia expressed as percentages.

Results of the questionnaire on geographic location and eating habits (Appendix E), conducted after the geography and culture lesson, revealed that now 40% correctly stated that the Indonesian breakfast consisted of rice and porridge. 25% of the students stated that it consisted only of rice and 10% only of porridge. This contrasts to results presented above where students were not aware of the fact that rice was also part of the Indonesian breakfast and shows that students were now more aware of certain features of Indonesian culture. These results showed students were more aware of Indonesian culture after the culture lesson, given that merely 25% of students chose toast and jam as an Indonesian breakfast. This questionnaire and this interview concluded the first part of the research of students' knowledge of the target culture of the first story.

### II. 3.2.4. Questionnaire on location and eating habits of Portugal

After the lesson on geography and breakfasts of Indonesia and Portugal, a questionnaire (Appendix E) was conducted to determine what students actually had learned about Portugal and their own culture. As can be seen in Figure 5, most students knew that the country was located in Europe.

Regarding Portuguese breakfasts, 49% and 42% of the students associated milk and coffee with toast or coffee and custard tarts to the Portuguese breakfast, as taught before to students in the culture and geography lesson.

**Geographic Location and Breakfasts in Portugal**

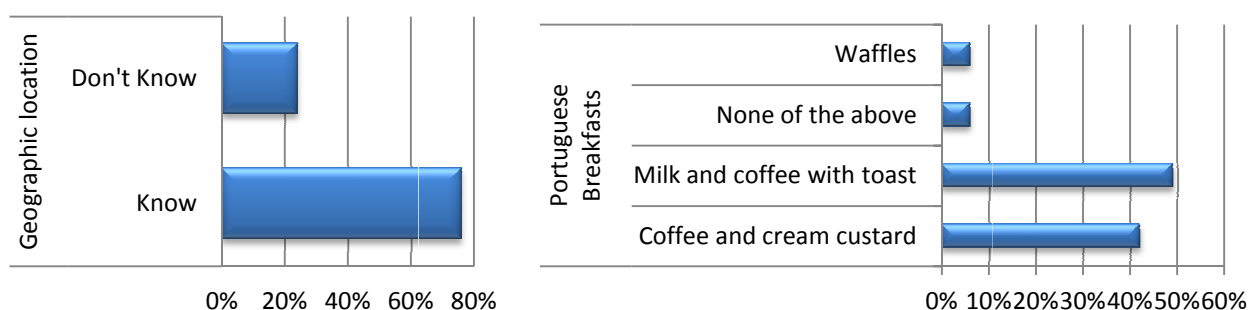


Figure 5 – Geographic location and breakfasts in Portugal expressed as percentages.

Attempting to raise intercultural awareness, the students did a Show and Tell project (Appendix L) about their favourite breakfasts around the world. This project demonstrated that the food combinations chosen were quite varied, as seen in Table 1. Croissant, pancakes, fried eggs and many other items were a part of their favourite traditional breakfast. Milk and toast however were the most popular with nine and six votes each. Students' replies proved that their reality was multicultural, since their projects were filled with items traditionally related to other cultural realities. They associated the traditional Portuguese breakfasts to food from diverse countries, as shown in their choices. These choices reflected the multicultural nature of this class. Some students were from different cultural backgrounds, as students' families were from African, South American or South Asian countries. It was a significant step to involve students in a project that exposed each others' cultures to the whole group. These young learners dealt with the differences in each of the presented realities and therefore intercultural awareness was promoted.

Table 1 – Students’ interpretation of Portuguese breakfasts expressed as numbers of answers.

<i>Show and Tell Project - Students' interpretation of Portuguese breakfasts</i>											
Food items	Milk	coffee	croissant	bread	toast	juices	cream custard	pancakes	fried egg	cereal	cakes
Numbers of answers	9	4	1	3	6	3	2	1	1	2	1

### II. 3.2.5. Citizenship Education in the Indonesian folktale gathered through questionnaire and open class interview

The participants were asked, after telling the Indonesian story, what they would do if they were in the characters’ places in a questionnaire (Appendix F). The results obtained, as shown in Figure 6, indicated that more than half of the students thought that being dutiful and obeying parents was important. Being dutiful was expressed in the obligation to make porridge for the Giant and obedience to parents was shown by being aware that they should not eat the porridge, while Mum was at the market. Results showed also that in matters of self-defence more than half of the students preferred to solve their issues by force.

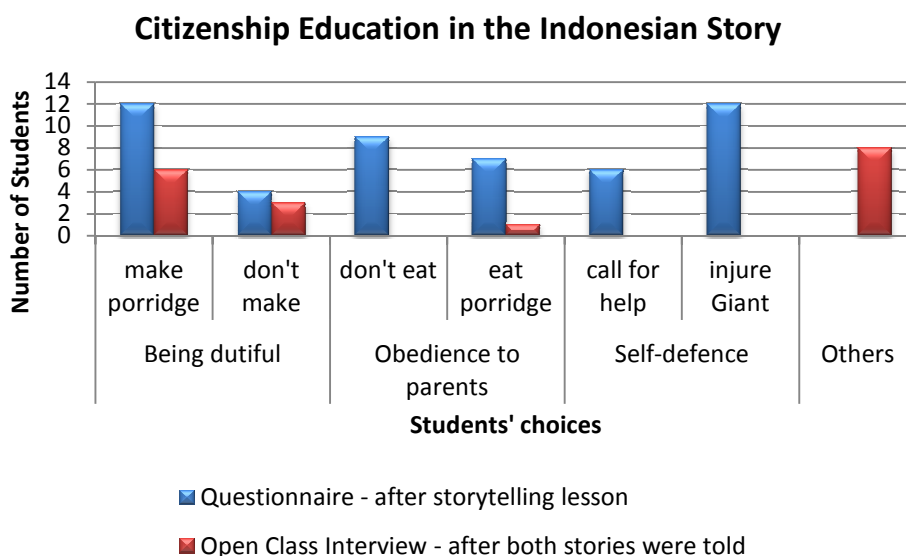


Figure 6 – Research on Citizenship Education in the Indonesian story, gathered through questionnaire and open class interview, expressed as numbers of students.

Too-too-moo, when attacked by the Giant, could choose to call for help or injure him. Students were aware of the fact that she chose a violent option, but that was not the best one. This made young learners aware of the options they had. They could ask someone to help them instead of attacking the Giant. Nevertheless, most of the students answered they would solve the matter in a violent way, like the story’s main character. I

explained to students that violence should never be the answer and that the appropriate response should be a non-violent one. Violence will never end if you respond to a violent act with another violent act.

On the contrary, in the open question of this questionnaire, which invited the children to change the end of story, most children chose a happy ending, where the characters lived happily ever after. The answers were categorized and the moral values observed were sharing, friendship, being dutiful, good manners and self-defence. The ideas that friendship and sharing could solve everything were the most explored by students. Concerning, friendship and sharing the children wrote “Too-too-moo gave porridge to the Giant and became friends” (student M), “By the time Too-too-moo was going to stuck the Giant’s arm she realized that she would not be able to hurt someone and made him promise that if he took her out she and Mum would offer him a bowl a porridge all the days but he could not end the whole meal” (student N) and “Too-too-moo and Mum talked with the Giant and made a promise if he had a bowl of porridge every day he will let them in peace to live all happy and have food for everyone” (student M). Although, it is noticeable that the students’ parents helped them write in English, it is important to see that students found friendship and sharing ways to solve the problem. In spite of the previous data showing that most had chosen violence towards the Giant, these results for a new ending contradict it. Results showed that the storytelling helped students learn that defending yourself could be a non-violent action. I believe that the differences between the choices made by the students might have been the result of having the power to change the story, which would not lead the characters to life-threatening experiences.

As a final note, the last open class interview (Appendix C), after telling the story, asked students again what they would do if they were the characters. I was intending to see if the values they chose in the previous questionnaire were still the ones they would choose, three weeks later. I expected to find out if a few weeks had any effect on their choices. The results obtained indicated that, out of the moral values in this story, students selected being dutiful, i.e., making porridge, as the one that was most relevant to them, as seen below (Figure 6). Although, students’ choices revealed some differences, they still selected being dutiful as the most relevant. Six out of seventeen students chose being dutiful, expressed as Mum’s obligation to make the

porridge for the Giant. The other students chose different options, such as friendship and sharing.

### **II. 3.3. Russian folktale *The Twelve Months***

The second folktale *The Twelve Months* (Appendix M) was read aloud in one lesson. In this story all the characters were Matryoshka dolls and the pictures used represented the Russian culture.

#### **II. 3.3.1. Teaching journal notes on traditional symbols**

In my teaching journal I recorded students' comments related to intercultural awareness and this second story. It included comments on the images used to tell the story (Appendix M), such as "the students made very little comments about the images used in the storytelling" (Teaching journal, November 29, 2016). Although the pictures used represented the Russian culture, students did not have much to say about them. Nevertheless, they looked delighted looking at the pictures of the Matryoshka dolls and noticed the traditional Russian house, as shown in "Most students were delighted with the images and the props" and "students commented that the house was made out of logs and that it looked like a cabin" (Teaching journal, November 29, 2016).

#### **II. 3.3.2. Citizenship Education in the Russian folktale gathered through questionnaire and open class interview**

After the Russian storytelling lesson, the participants were asked what they would do if they were in the character's places, in a questionnaire (Appendix G). The results obtained indicated that most students when confronted with injustice would try to find help. The injustice was expressed in the unfair situation of having to go out alone at night, in very cold weather, to find food. As this obligation could be life threatening, students found this action unjust and decided that getting help to solve their problem was the best solution. Although, the main character of the Russian story showed the importance of being dutiful and obeying her stepmother, i.e. her parent, choosing to do the right thing even in a complicated situation, students still associated her obligation to injustice. Results also showed that students thought it was important to be polite and well mannered, as seen in Figure 7. Politeness and good manners were represented in their choices of greeting the Twelve Months and thanking the Poor Orphan Girl for the food she brought home. Given that the Poor Orphan Girl was rewarded by the Twelve

Months for being polite and showing good manners, students learned, through the story, to value politeness.

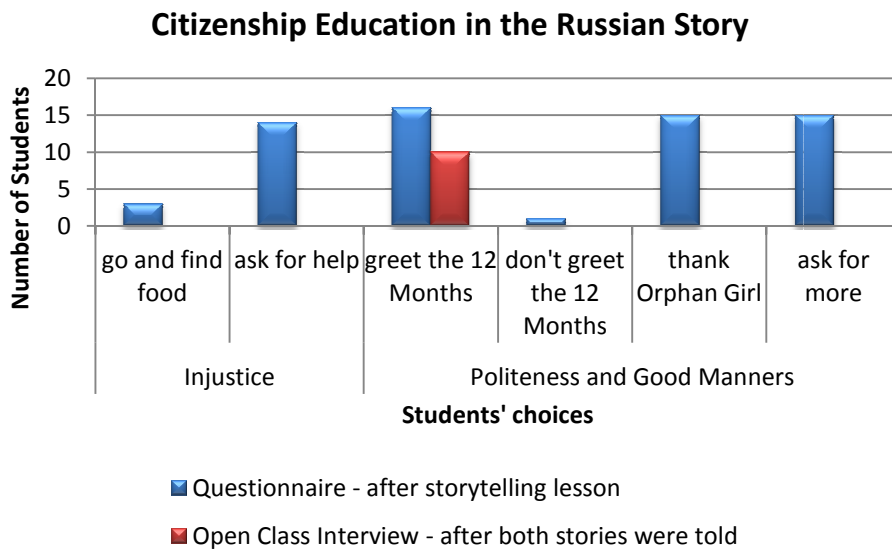


Figure 7 – Research on Citizenship Education in the Russian story, gathered through questionnaire and open class interview, expressed as numbers of students.

This questionnaire also contained an open question that asked the children to change the end of story. In the original story, the Stepsister did not greet the Twelve Months and did not say thank you and she suffered the consequences of this rude behaviour. In the students’ alternative endings they suggested that the stepsister should apologise for being rude and this again showed that from the story they learned the importance of good manners. We could state that politeness and good manners were children’s main focus, as seen in the children’s words quoted. “I would go back and apologise” wrote Student N, “Afterwards the Twelve Months told the stepsister to come in and on that day she apologised. From that day on the Stepsister started having manners and they lived happy ever after,” wrote Student B and “I would go back to greet them and say thank you.” wrote Student M. The moral values in students’ answers were categorized as politeness and good manners, being dutiful and friendship, but the vast majority of the students focused on politeness and good manners in their new ends. The possibility to work on abstract concepts like moral values with young learners was the aim of this simple task. Students had to use their critical faculties and competences, to make decisions based on their moral principles and they chose politeness and good manners.

Next, the results of the last open class interview (Appendix C), after the storytelling, conducted two weeks after the questionnaire, showed that once more being polite was important to students. Ten out of seventeen students, more than half, chose to greet the Twelve Months demonstrating politeness towards others, as shown in Figure 7.

### II. 3.3.3. Research on the location of Russia gathered through questionnaire and open class interview

After telling the Russian story, the questionnaire (Appendix H) about students' knowledge of the country of origin of this folktale was conducted. In relation to Russia, 53% of students showed they knew what continents the country was on, as shown in Figure 8. However, 59% of the total of participants could not identify correctly at least one of its neighbouring countries.

The last open class interview (Appendix C) about students' knowledge of the country of origin of the Russian folktale, demonstrated that after the culture and geography lesson, 76% of the students showed they knew what continents the country was on. When compared to the results above we can see that students' knowledge increased. The same can be said of Russia's neighbouring countries. Previously 59% of the participants could not identify correctly at least one of its neighbouring countries. This contrasts with only two participants that could not identify any of Russia's neighbouring countries, 12% of the total, as shown below.

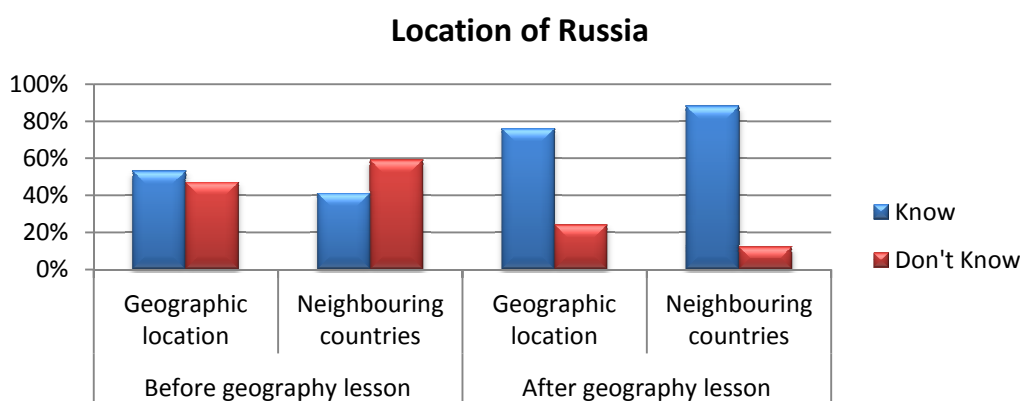


Figure 8 – Answers on geographic location of Russia expressed as percentages.

### II. 3.3.4. Teaching journal notes on alphabets

Listening to and trying to repeat the alphabets of Russia and Indonesia definitely interested students (Appendix N). The comparison made between these two and the

English and Portuguese alphabets was interesting. It was possible to realize their noticing of differences between them. Students noted the Russian alphabet had more letters than the others and most were said in a different way. “The *h* sounds like our *n*” and “*c* sounds like our *s*” (Teaching journal, November 29, 2016). The Indonesian alphabet used the same letters as the English and Portuguese but sounded different. Students perceived that a lot of the letters were said differently “*f, l, m, n* and *s* sound like the Portuguese and English letters”, “*a, e, r* and *u* sound like the Portuguese letters” and “*q* is said like in the English alphabet” (Teaching journal, November 29, 2016).

Nevertheless, the highlight of this activity was when students saw their names written in the Russian alphabet. As expected the children were excited and kept on showing each other the letters that were unknown to them, uttering “Look how Russians write my name” (Teaching journal, November 29, 2016). They kept talking to each other as noted “students were making a lot of noise, talking to each other and showing one another the strips of paper” (Teaching journal, November 29, 2016). One of the students, Student D made comments about the letter *n* in his name “the *n* in his name looked like an *h* and how funny he found that” (Teaching journal, November 29, 2016). Most of the students were surprised at the possibility of writing with a script so different from theirs.

This excitement had a follow-up in the Christmas wishes worldwide project (Appendix O). “Student R wrote Merry Christmas in Japanese and noted that though it was difficult she managed to do it and it was fun” (Teaching journal, December 15, 2016), and the same can be said about the student who had the task to write Merry Christmas in Greek. Merry Christmas in Hawaiian was written by Student K, and “He noted that it was a fun way to say it. *Mele kalikimaka* sounded very different from English and Portuguese” (Teaching journal, December 15, 2016). The conclusion that can be drawn is that writing in a different language and sometimes with a different alphabet is an experience that exposes children to the reality of other cultures.

#### **II. 3.4. Student self-assessment of intercultural matters in the folktales**

After the Indonesian and Russian folktales were told and after introducing geography and culture of both stories, students completed a student self-assessment worksheet (Appendix I) to reflect on their intercultural experience at home. Although students had previous knowledge on intercultural matters, they were introduced to cultural realities of countries such as Indonesia and Russia, in the classroom. Their

previous knowledge as well as the new topics learned was considered to complete this self-assessment. Children assessed their intercultural experience choosing if they learned a little, some or a lot.

### Intercultural Students' Self-Assessment

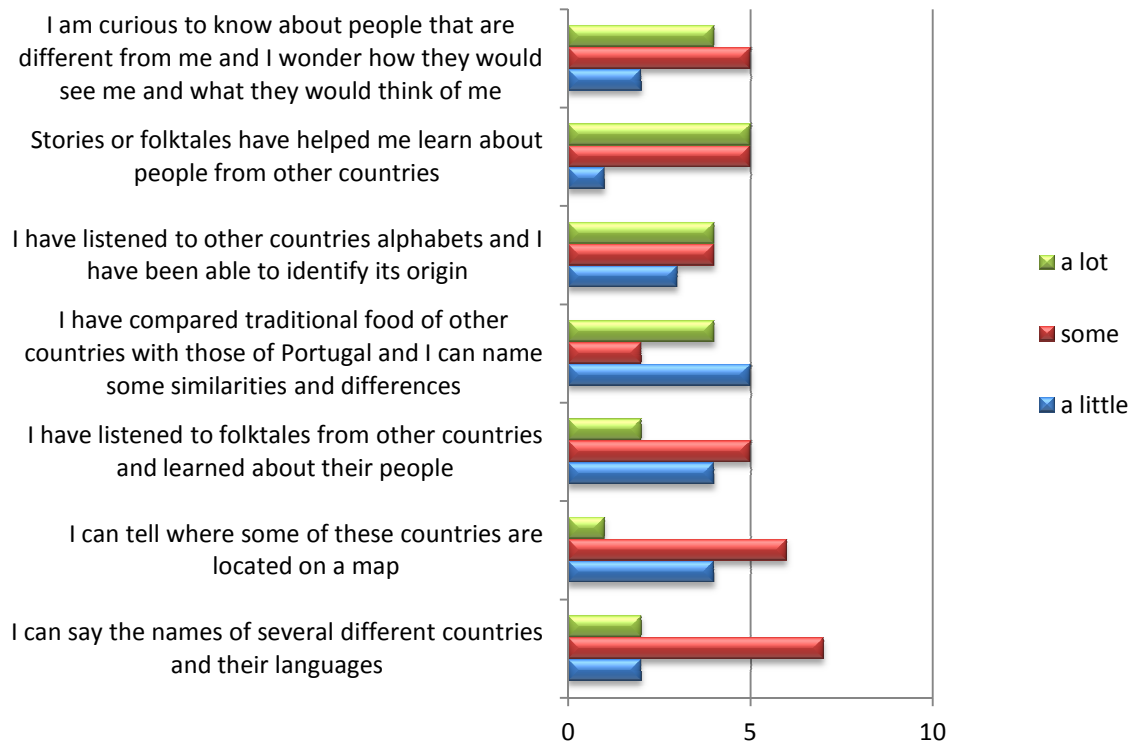


Figure 9 – Intercultural self-assessment worksheet results expressed as numbers of students.

As can be seen in Figure 9, seven out of eleven students could say some names of countries and their languages. Regarding the location of countries, six out of eleven participants stated that they could identify some on a map. Four out of eleven students said they learned a little about people in the countries they could identify, whereas five considered they learned more. Concerning traditional food, five out of eleven said they contrasted a little the Portuguese to the Indonesian food. Four out of eleven students said they listened to some alphabets and identified them, whereas another four students said they listened to a lot of alphabets and identified them. Though all students learned three alphabets, English, Indonesian and Russian, some felt they learned a lot while others felt they did not. The meaning of a lot, some and a little was different from student to student. Probably, students that were eager to learn more felt they did not learn much, while others felt they learned as much as necessary. Regarding the sixth

statement, five out of eleven students considered that the folktales helped them learn something about people from other countries, whereas another five students considered they learned a lot. Finally, four out of eleven confirmed that they had a lot of curiosity about other people and how they see us, while five said they had some curiosity. These results revealed that most students had become more culturally aware after telling the stories.

However, when students were expected to name things they found interesting in the two cultures studied in classes, they were unable to answer. That might have happened because lessons were subject to time constraints and therefore, there was not enough time to set up activities and tasks in class to enable students to answer. I believe students lacked information to accomplish the task successfully.

### **II. 3.5. Conclusion of results section**

In conclusion, results showed that the children liked stories and that these make young learners feel happy. Parents play an important role regarding storytelling and this group showed a broadened taste for all types of stories. Results showed that children's strong appetite for stories make them a valid vehicle to raise awareness of cross-curricular areas such as citizenship education, as they believe stories teach them values, morals and ethics. Although children had not been exposed to stories of other countries, i.e., other cultures, they felt that they learned from stories. These could be the trigger to introduce students to foreign cultures and contribute positively to promote intercultural competence in the classroom.

Results revealed that the curiosity of students was promoted (*savoir être*) and the class was directed to contrast their culture to the target culture and notice the differences (*savoirs*). The Indonesian folktale, *Too-too-moo and the Giant*, helped expose students to another country, to different traditional clothing and to different eating habits. Through the introduction of Indonesian breakfasts and through the lesson on Indonesian location students reinforced the knowledge of their own culture through contrast. When comparing these foreign eating habits with their own, students found the porridge unpleasant, revealing their lack of exposure to other realities. Students were then encouraged to accept the different eating habits of others and bear in mind that others might be tempted to find the same of their own eating habits. Through this, it was stated the importance of accepting the otherness. Concerning the Russian folktale, *The Twelve Months*, students were engaged to learn the location of the country and this was a way

to start intercultural learning in class. They also reinforced their knowledge of their own culture when contrasting their reality to other realities. Students found differences in the alphabets learned and in the Christmas messages and unfamiliar scripts they copied. Students compared alphabets and were exposed to different writing realities. It was this comparison between cultures that helped raise students' intercultural awareness, and showed that children's stories can act as promoters or facilitators of developing such important skills.

These stories portrayed situations children could relate to. They allowed children to be exposed to actions related to moral values, whose concepts might be otherwise hard to explain. They eased the task of defining and introducing these concepts to students. Students were asked to make choices as if they were the characters in the stories and the feelings and emotions in the stories helped them learn concepts, such as being dutiful, obedience to parents, self-defence, injustice, politeness and good manners. Storytelling was also meaningful to make young learners aware of others' points of view, to engage them as active citizens, as in the example of the new endings they wrote for the stories. Therefore, storytelling made the citizenship learning meaningful and created emotional and critical engagement whenever they related to the characters in the stories. The effectiveness of children's stories was confirmed, because students were able to discover such concepts through the activities done.

#### **II. 4. Discussion and conclusion**

The intention of this research was to answer the questions

- Are folktales an effective way to learn moral values and raise intercultural awareness?
- Is exploring abstract concepts, like moral values, through stories effective?
- Do stories help raise intercultural awareness?
- How do children's stories contribute to both?

The use of storytelling to raise intercultural awareness provided these students with a secure environment to learn about foreign cultures. While learning, they entered the fantasy world stories offer and explored their own culture and contrasted it to that of others. Their sympathy towards the characters, Too-too-moo, her Mum, the Giant, the Poor Orphan Girl, her Stepmother, her Stepsister and the Twelve Months, created the opportunity to explore and reflect on the values, morals and ethics these folktales

conveyed. Through stories students developed their own system of values, reflecting and expressing their views on the actions portrayed.

The results confirmed that the participants liked reading and listening to stories, that more than half have someone who read or told them stories and that about half of those are their parents. Children's enthusiasm for listening to stories made them happy, so, stories were a safe ground to explore Citizenship Education and Intercultural Competence in the classroom.

Although students did not listen to or read stories in the English class and did not read stories of other countries or cultures, they believed stories taught them moral values. For this reason, teachers should explore stories in class, as a way to expose them to moral values, whose concepts might be complicated to explain without stories. Since students related to the characters that facilitated the discovery of concepts, the effectiveness of children's stories can be confirmed.

The different alphabets were significant to students, because of the differences they noticed. The experience of writing in different languages and with different scripts made the participants aware of the others' diversity. The students' introduction to the location of Indonesia and Russia was complemented with Indonesian eating habits and with the location of Portugal, as well as its eating habits. Though the images used were quite stereotyped, students were able to identify the differences between cultures. Nevertheless, students revealed that their favourite Portuguese breakfast was a multicultural meal, as it contained many food items imported from other countries (like pancakes, cereal, croissants, fried eggs, etc.).

The data collected through the analysis of the intercultural self-assessment worksheet showed that what students noticed most was the similarities and differences between eating habits, alphabets and people. Areas such as the location of other countries, their languages and their people are therefore areas which should be further explored in the young learner classroom as these were not as relevant for students as the previous ones.

Students were confronted with moral values throughout the characters' actions, proving that children can learn concepts of Citizenship Education when they relate to the situations in the narratives. The different endings students chose for the stories showed their decisions were related to friendship and politeness. Their positive attitudes

towards the characters' new actions, revealed their learning of the stories' moral values. Although the time to explore these concepts in a more thorough way was insufficient, the stories allowed the teacher to introduce morals, rules and ethics in the classroom.

Last but not least, this experience with stories enabled students to explore the differences and similarities they were exposed to and allowed them to make their own interpretations. Storytelling allowed children to learn about other realities and this could help trigger the open-mindedness they need for the future. Without doubt all that has been stated proves that folktales can be an effective way to learn moral values and raise intercultural awareness, when used to explore these concepts.

This research project should be understood as the starting point for new research in the areas involved. Others stories could be used to explore important concepts to create a more tolerant world. In the same way, storytelling could be a means to discover other cultural habits to develop students' interest and open their horizons. This could provide young learners with knowledge about this world we live in. It might be interesting to continue researching the value of stories to develop even more thematic areas.

Given that coursebooks have stories and some even contain a literacy pack, research to improve them should be carried out. Improving the quality of activities linked to stories could be an interesting area to research in the future. The coursebooks are closely connected with teaching and therefore connected with teachers. This connection should be a driving force to set up such a research. As teachers and citizens it is our responsibility to develop the intercultural dimension and implement citizenship practices with young learners, so why not do it with what is in our reach, telling stories in our classes.

Throughout this project I gained a new understanding of my teaching skills and of myself as a teacher. I learned that although students enjoy listening to stories, the activities linked to them must be meaningful. Otherwise, these will not be effective to achieve the goals. I realised that telling a story was a very interesting and resourceful tool to learn moral values and raise intercultural awareness. However, I felt I needed to improve my skills to keep the students interested and attentive. I did not use any storybook, and therefore I realised that with appropriate appealing images I could successfully tell a story. The storybooks are very important to tell stories and I was able to tell the stories without them, but I felt the students were expecting a book, not just

images displayed on the board. I felt as well the need of a story corner in the classroom, since students would have been more involved in the storytelling. I understood that young learners in general like stories, so, I felt that this research was very important and that through stories my students and I became more aware that learning is what is more important in the classroom.

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## APPENDIX A – STAGES OF THE PROJECT AND RESEARCH TOOLS

Stages	Tool	Aiming to discover students’...
Pre-storytelling	Questionnaire (B)	... reading habits and preferences.
	Open Class Interview (C)	... past readings experiences in class.
First part	Telling an Indonesian Folktale – <i>Too-too-moo and the Giant</i> (J).	
Final part	Telling an Indonesian Folktale – <i>Too-too-moo and the Giant</i> (J).	
Post-Indonesian Storytelling	Open Class Interview (C)	... knowledge of stories from other countries.
	Questionnaire (D)	... knowledge of the location of Indonesia.
	Open Class Interview (C)	... awareness of traditional Indonesian breakfasts presented in the story.
Geography and Culture lesson – Indonesian folktale	<ul style="list-style-type: none"> <li>• Countries location and their traditional breakfasts served to tourists (L) – Indonesia and Portugal.</li> </ul>	
Post-Geography and Culture lesson – Indonesian folktale	Questionnaire (E)	... learning progress regarding their knowledge of the location of Indonesia as well as certain food habits. ... awareness of location of Portugal and this country’s traditional breakfasts.
	Show and tell project (M) <i>Homework</i>	... preferences regarding breakfasts around the world.
	Questionnaire (F) <i>Homework</i>	... input regarding characters’ behaviour, in order to relate it to citizenship education.
Whole story	Telling a Russian Folktale – <i>The Twelve Months</i> (N).	
Post-Russian Storytelling	Questionnaire (G)	... input regarding characters’ behaviour, in order to relate it to citizenship education.
	Questionnaire (H)	... knowledge of the location of Russia.
Geography And Culture Lesson – Russian folktale	<ul style="list-style-type: none"> <li>• Country’s location and its alphabet contrasting it with the Latin alphabet (P).</li> <li>• Strips of paper with their name written using the Russian alphabet (Q).</li> </ul>	
Post-Geography and Culture lesson – Russian folktale	Student self-assessment (I) <i>Homework</i>	... reflection on their intercultural experience.
	Open Class Interview (C)	... learning progress regarding their knowledge of the location of Russia. ... learning progress regarding both folktales characters’ behaviour, relating it to citizenship education.
Second Culture lesson – Russian folktale	<ul style="list-style-type: none"> <li>• Listening to different ways of saying <i>Merry Christmas</i> worldwide.</li> <li>• Different ways of writing and alphabets around the world.</li> <li>• Strips of paper with <i>Merry Christmas</i> written in diverse languages (R) to be copied to the paper baubles, stars, bells to hang on a Christmas Tree.</li> <li>• Christmas Tree (R) with the message written in different languages (Portuguese, English, Indonesian and Russian languages, among others).</li> </ul>	







## APPENDIX B – STUDENTS’ READING HABITS

Name \_\_\_\_\_ Date \_\_\_\_/\_\_\_\_/\_\_\_\_

---

### QUESTIONNAIRE – Reading Habits (Hábitos de Leitura)

→ Colour the one you choose (Pinta a tua escolha):

		I like (Eu gosto)	I don't like (Eu não gosto)
	Reading stories (De ler histórias)		
	Listening to stories (De ouvir histórias)		

→ Does anyone in your family tell you stories? If yes, who? (Alguém na tua família te conta histórias? Se sim, quem?)

\_\_\_\_\_

→ What stories do you like to read or listen to? (Que histórias gostas de ler ou ouvir?)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

## APPENDIX C – OPEN CLASS INTERVIEWS



### First Open Class Interview – students’ past readings in the classroom

1. Have you read or listened to stories in your previous years in school?
2. Can you remember which?
3. Did they take you to different places, different cultures?
4. Did you learn how /what to do with the characters?

### Second Open Class Interview – stories portraying other cultures

1. Do you know any story from another country?
2. Can you remember which country?
3. Can you remember the name of the story? If yes, which one.

### Third Open Class Interview – traditional Indonesian breakfasts

- What do Indonesians have for Breakfast?

Porridge

Rice

Cereals

Milk

### Fourth Open Class Interview – location of Russia and Citizenship Education

1. How do you feel when you listen to any story?

Happy 😊

So so 😐

Sad ☹️

2. Do you feel you have learned something from the stories?

Yes 👍

No 👎

Which moral values?

3. Do you think Too-too-moo did the right thing?

Yes 👍

No 👎

4. What would you do if you were Too-too-moo?

5. Do you think the Twelve Months gave a proper punishment to the Stepsister?

Yes 👍

No 👎

6. What would you do if you were the Stepsister?

7. In which Continents is Russia located?

Africa and Asia

Asia and Europe

8. What are Russia’s neighbouring Countries?

Brazil

China

## APPENDIX D – LOCATION OF INDONESIA

Name \_\_\_\_\_ Date \_\_\_\_/\_\_\_\_/\_\_\_\_

---

### QUESTIONNAIRE – Other Countries (Outros Países)

## Indonesia

→ Tick () the one you choose (Coloca um certo () na tua escolha):

#### Where's Indonesia? (Onde fica a Indonésia?)

<b>Continent</b> (Continente):	Europe (Europa) <input type="checkbox"/>	Asia (Ásia) <input type="checkbox"/>	Oceania (Oceânia) <input type="checkbox"/>	Africa (África) <input type="checkbox"/>
<b>Countries nearby</b> (Países vizinhos):	Italy (Itália) <input type="checkbox"/>	Australia (Austrália) <input type="checkbox"/>	Mexico (México) <input type="checkbox"/>	Phillipines (Filipinas) <input type="checkbox"/>



## APPENDIX E – GEOGRAPHIC LOCATION AND EATING HABITS

Name \_\_\_\_\_ Date \_\_\_\_/\_\_\_\_/\_\_\_\_

### What do I know about... (O que é que eu sei sobre...)

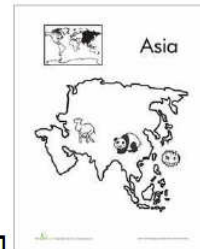
Tick  the correct options and Cross  the wrong ones. (Coloca um  nas opções corretas e um  nas erradas.)








### Indonesia






Name \_\_\_\_\_ Date \_\_\_\_/\_\_\_\_/\_\_\_\_

### What do I know about... (O que é que eu sei sobre...)

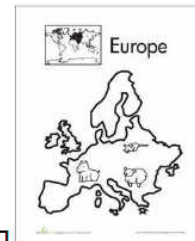
Tick  the correct options and Cross  the wrong ones. (Coloca um certo  nas opções corretas e um  nas erradas.)

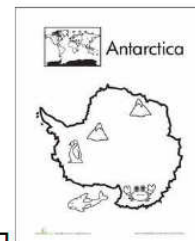







### Portugal






## APPENDIX F – CITIZENSHIP EDUCATION (INDONESIAN STORY)

Name \_\_\_\_\_ Date \_\_\_\_/\_\_\_\_/\_\_\_\_

### QUESTIONNAIRE – Citizenship Education (Educação para a Cidadania)

***Do the right thing even when it's difficult! (Faz o que está certo mesmo que seja difícil)***

→ Colour the one you choose (Pinta a tua escolha):

 <p><b>“Too-too-moo and the Giant”</b></p> <p>Do you like the story? (Gostas da história?)</p>	Yes, I do. (Gosto.)	No, I don't. (Não gosto.)
	☺	☹

→ Think about *Too-too-moo's* story and choose what would you do. (Pensa na história da *Too-too-moo* e escolhe o que farias.)

What would I do? (O que eu faria?)	
I would... (Eu...)	<p>The <i>Giant</i> ate the porridge <i>Mum</i> made every morning. (O <i>Giant</i> comia a papa que a <i>Mum</i> fazia todas as manhãs.)</p> <p><input type="checkbox"/>... make the porridge. (... faria a papa.)      <input type="checkbox"/>... not make the porridge. (... não faria a papa.)</p>
	<p><i>Too-too-moo</i> disobeyed her <i>Mum</i> and ate the porridge. (A <i>Too-too-moo</i> desobedeceu à sua <i>Mum</i> e comeu a papa.)</p> <p><input type="checkbox"/>... eat the porridge. (... iria comer a papa.)      <input type="checkbox"/>... not eat the porridge. (... não iria comer a papa.)</p>
	<p><i>Too-too-moo</i> stuck her hairpin into the <i>Giant's</i> arm. (A <i>Too-too-moo</i> furou o braço do <i>Giant</i> com o seu gancho do cabelo.)</p> <p><input type="checkbox"/>... call for help. (... pedir ajuda.)      <input type="checkbox"/>... injure him. (... iria magoá-lo.)</p>

→ If you could choose another end to this story, how would it be? (Se pudesses escolher outro fim para esta história, qual seria?)



Write here your new ending. (Escreve aqui o teu novo final.)

.....  
 .....




## APPENDIX G – CITIZENSHIP EDUCATION (RUSSIAN STORY)

Name \_\_\_\_\_ Date \_\_\_\_/\_\_\_\_/\_\_\_\_

### QUESTIONNAIRE – Citizenship Education (Educação para a Cidadania)

***Always be polite and grateful! (Deves ser sempre educado e agradecer!)***

→ Colour the one you choose (Pinta a tua escolha):

	<p><b><i>“The Twelve Months”</i></b></p>	<p>Yes, I do. (Gosto.)</p>	<p>No, I don't. (Não gosto.)</p>
	<p>Do you like the story? (Gostas da história?)</p>		

→ Think about the *Poor Orphan Girl* from *The Twelve Months* story and choose what would you do. (Pensa na *Poor Orphan Girl* da história *The Twelve Months* e escolhe o que farias.)

What would I do? (O que eu faria?)	
I would... (Eu...)	<p>It's was snowy and cold outside. (Estava a nevar e estava frio lá fora.)</p> <p><input type="checkbox"/>... go and find some food. (... iria procurar comida.)      <input type="checkbox"/>... ask someone to help me. (... pedir a alguém para me ajudar.)</p>
	<p>The <i>Poor Orphan Girl</i> greeted the <i>Twelve Months</i>. (A <i>Poor Orphan Girl</i> cumprimentou os <i>Twelve Months</i>.)</p> <p><input type="checkbox"/>... greet them. (... iria cumprimentá- los.)      <input type="checkbox"/>... not greet them. (... não iria cumprimenta-los.)</p>
	<p>The <i>Stepmother</i> and <i>Stepsister</i> did not thank the <i>Poor Orphan Girl</i> for the food basket. (A <i>Stepmother</i> e a <i>Stepsister</i> não agradeceram à <i>Poor Orphan Girl</i> pela cesta com comida.)</p> <p><input type="checkbox"/>... say “Thank you!” (... iria dizer “Obrigada!”.)      <input type="checkbox"/>... ask for more. (... pedir mais.)</p>

→ If you could choose another end to this story, how would it be? (Se pudesses escolher outro fim para esta história, qual seria?)



Write here your new ending. (Escreve aqui o teu novo final.)

.....  
 .....

## APPENDIX H – LOCATION OF RUSSIA

Name \_\_\_\_\_ Date \_\_\_\_/\_\_\_\_/\_\_\_\_

---

### QUESTIONNAIRE – Other Countries (Outros Países)

## Russia

→ Tick () the one you choose (Coloca um certo () na tua escolha):

#### Where's Russia? (Onde fica a Rússia?)

<b>Continents</b> (Continentes):	Europe and Asia (Europa e Ásia) <input type="checkbox"/>	Oceania and Asia (Oceânia e Ásia) <input type="checkbox"/>	Africa and Asia (África e Ásia) <input type="checkbox"/>	
<b>Countries nearby</b> (Países vizinhos):	Finland (Finlândia) <input type="checkbox"/>	Brazil (Brasil) <input type="checkbox"/>	China (China) <input type="checkbox"/>	India (Índia) <input type="checkbox"/>



## APPENDIX I – STUDENT SELF-ASSESSMENT ON INTERCULTURAL MATTERS

Name \_\_\_\_\_ Date \_\_\_\_ / \_\_\_\_ / \_\_\_\_



### *SELF-ASSESSMENT*



Colour the glasses of water if... (Pinta os copos de água se...)	... a little (... um pouco)	... some (... alguma coisa)	... a lot (... muito)
I can say the names of several different countries and their languages... (Eu sei dizer os nomes de vários países e as suas Línguas...)			
I can tell where some of these countries are located on a map... (Eu sei localizar alguns desses países num mapa...)			
I have listened to folktales from other countries and learned about their people... (Eu ouvi contar lendas de outros países e aprendi sobre as suas gentes...)			
I have compared traditional food of other countries with those of Portugal and I can name some similarities and differences... (Eu comparei comida tradicional de outros países com a de Portugal e consigo nomear semelhanças e diferenças...)			
I have listened to other countries alphabets and I have been able to identify its origin... (Eu ouvi os alfabetos de outros países e fui capaz de identificar a sua origem...)			
Stories or folktales have helped me learn about people from other countries... (As histórias ou lendas ajudaram-me a aprender coisas sobre os povos de outros países...)			

I am curious to know about people that are different from me and I wonder how they would see me and what they would think of me...

(Eu estou curioso/a para aprender sobre povos que são diferentes de mim e pergunto-me como me veriam e o que pensariam de mim...)



I can name two things that I've learned or found curious about the Indonesian culture through the folktale "Too-too-moo and the Giant"...

(Eu consigo escolher duas coisas que aprendi ou achei interessante sobre a cultura Indonésia através da lenda "Too-too-moo and the Giant"...)   
\_\_\_\_\_.

I can name two things that I've learned or found curious about the Russian culture through the folktale "The Twelve Months"...

(Eu consigo escolher duas coisas que aprendi ou achei interessante sobre a cultura Russa através da lenda "The Twelve Months"...)   
\_\_\_\_\_.

## APPENDIX J – INDONESIAN FOLKTALE



### Too-too-moo and the Giant

#### An Indonesian Folktale



Once upon a time on the island of Java there was a little girl named Too-too-moo. She lived with her Mum in a little house in the forest.

Each morning, when she woke up she fastened her hair in a knot with her long hairpin. Mum cooked a small bowl of plain rice and shared it with her for breakfast. She also cooked a huge bowl of porridge, but not even the tiniest bit of porridge was for Too-too-moo and her Mum. It was all for a terrible Giant that came every day.

“Can I have some porridge Mum? I’ m hungry!” asked Too-too-moo.

Mum answered, “No, Too-too-moo. I make porridge for the giant every morning. He gets angry if there is no porridge!”

As soon as her Mum left for the market, she heard the giant’s footsteps. BOOM! BOOM! BOOM!

Too-too-moo placed the bowl of porridge outside on the doorstep.

The Giant stamped up to the house and asked, “Where is my PORRIDGE?”

“In the bowl!” said Too-too-moo trembling.

“Yum. Yum!” said the Giant as he swallowed the porridge in one big gulp. He threw down the bowl and stamped back to the forest.

This happened every day and there was never enough for them, they were starving.

On the fourth morning, Too-too-moo got up, fastened her hair with her long hairpin and helped Mum. Then Mum cooked the porridge for the Giant and left for the market and warned her “Look after the porridge. Give it to the giant when he comes!”

Too-too-moo answered “OK” but the sweet smell of the porridge filled the little house, she was so hungry, she couldn’t stand it. “I’m so hungry! Let me taste the porridge.” she muttered.

She ate one spoonful and thought “Mmm... I want a little bit more!” She was too hungry to stop.

Then she heard the Giant’s footsteps. BOOM! BOOM! BOOM!

“Where’s my PORRIDGE?” asked the Giant.

“Here it is. In the bowl!” answered Too-too-moo trembling.

“This bowl is not full! Grrr...” roared the Giant.

He threw it down and called, “Too-too-moo, where are you?”

Too-too-moo did not answer.

With one blow of his fist the giant knocked down the door. He reached in his long arm and felt all around to find Too-too-moo. “Come here, I’m hungry!”

Too-too-moo cried and shook with fear. Then she remembered her long hairpin. Quickly she pulled it from her hair and with both hands and all her strength; she stuck it into the Giant’s arm. She stuck the Giant again and again.

“OW... OOOW!” howled the Giant. The roaring Giant raced through the woods, mad with pain.

From that time on, Too-too-moo and her Mum had porridge for breakfast every single day. “Now we can eat porridge every day!” announced her Mum.

“Yes. The Giant is far away!” said Too-too-moo. There was no more Giant to bother them.



**APPENDIX K – INDONESIAN AND PORTUGUESE BREAKFASTS**



**Bubur Ayam**

An Indonesian chicken **Porridge**



**Nasi Uduk**

The main component is white **Rice**



**Portuguese Breakfast**

Coffee and cream custard



**Portuguese Breakfast**

Milk and coffee with toast



# Breakfasts Around the World

Hello! I'm .....

(Name)

Today I'm going to talk about my favourite breakfast...

My favourite is the

- Portuguese breakfast.
- Indonesian breakfast.
- ..... breakfast.

## APPENDIX M – RUSSIAN FOLKTALE



### *The Twelve Months* *A Russian Folktale*



Once upon a time, there was a Poor Orphan Girl who lived with her Stepmother and Stepsister.

One day in Winter, the Stepmother yelled “Listen, go and find some food.”

“**What time is it?**” asked the Poor Orphan Girl.

“**It’s half past seven?**” answered the Stepmother.

“But, **what’s the weather like today?**” asked the Girl.

“**It’s snowy.**” answered the Stepsister cruelly.

“**It’s cold** outside!” said the Poor Orphan Girl weeping.

Her Stepmother and her Stepsister pushed her outside and shut the door upon her.

The weeping Girl made her way to the mountain, across the deep snow. Long she walked up and down and lost herself in the wood.

“**I’m hungry and cold.** Where can I find food?” she spoke.

All of a sudden, she saw a light in the distance, and climbed toward it till she reached the top of the mountain. There burned a large fire, surrounded by twelve strangers. They were the **Twelve Months of the Year**.

At first she was afraid, but after a while her courage returned, and drawing near, she said “Hello!”

**January** raised her head and answered “Hello! Come here. It’s warm by the fire.”

“**We are December, January and February.** Do you like **Winter?**” asked **January**.

“Oh yes, I do! I love snow!” replied the Girl.

Next, **March** said: “**We are March, April and May.** Do you like **Spring?**”

“Oh yes, I do! I love flowers! I love baby birds!” said the Poor Orphan Girl.

After that, **June** said “**We are June, July and August.** Do you like **Summer?**”

“Oh yes, I do! I love the sun! I love fresh fruit!” said she.

Then, **September** said “**We are September, October and November.** Do you like **Autumn?**”

“Oh yes, I do! I love the autumn leaves! I love the colours of the autumn!” said she, drawing near.

“Take this, my child!” said **September** handing out a food basket to her.

“Thank you!” said she thanking the Months, as she ran happily home.

Later in the house, the Stepsister and the Stepmother where so surprised they said “What?”

“Look what I’ve got!” said the Girl.

They did not even thank her for the trouble she had taken.

The Stepmother, hoping to get more food turned to her own child and said “Now, you go and get some food!”

“**What time is it?**” asked the Stepsister.

“**It’s nine o’clock.**” answered the Poor Orphan Girl. “It’s late.” she added.

Later, in the forest the Stepsister lost herself and wandered up and down. After a while she saw a light above her, and, following it, she reached the mountain-top.

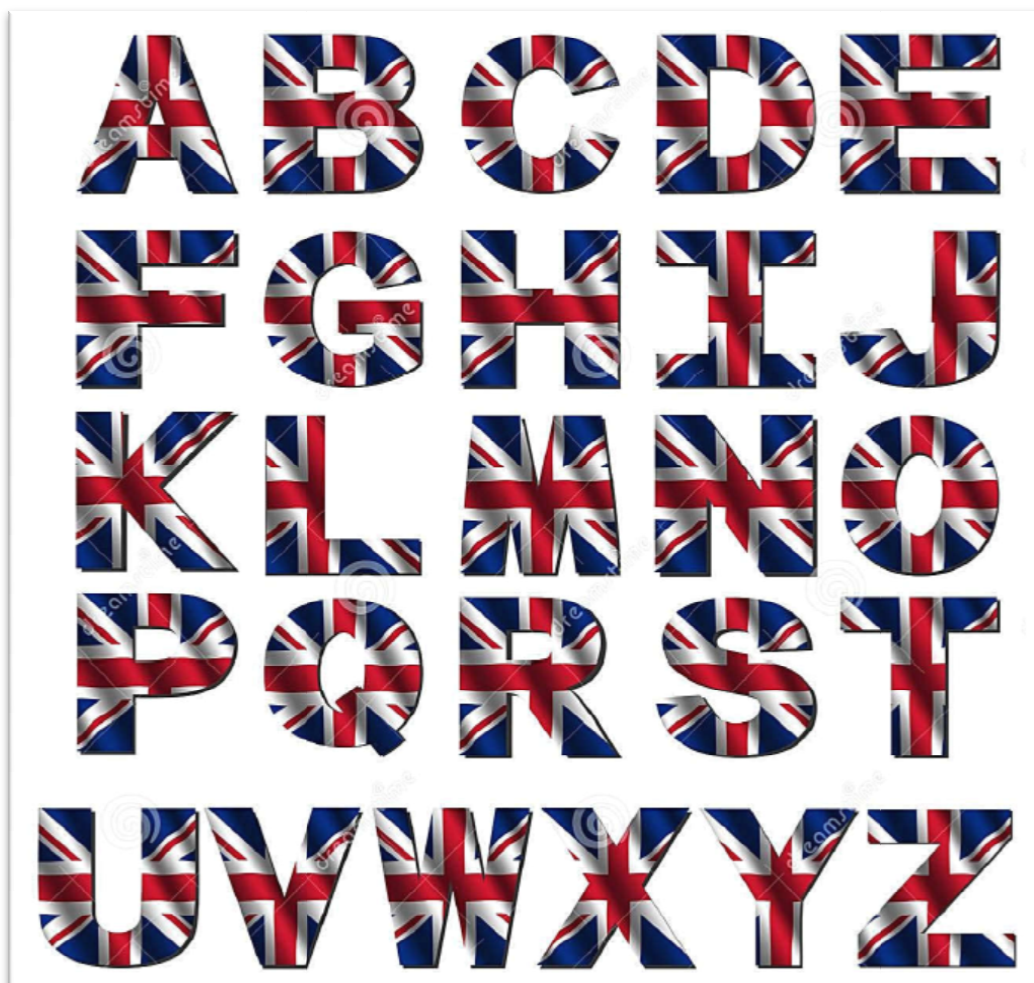
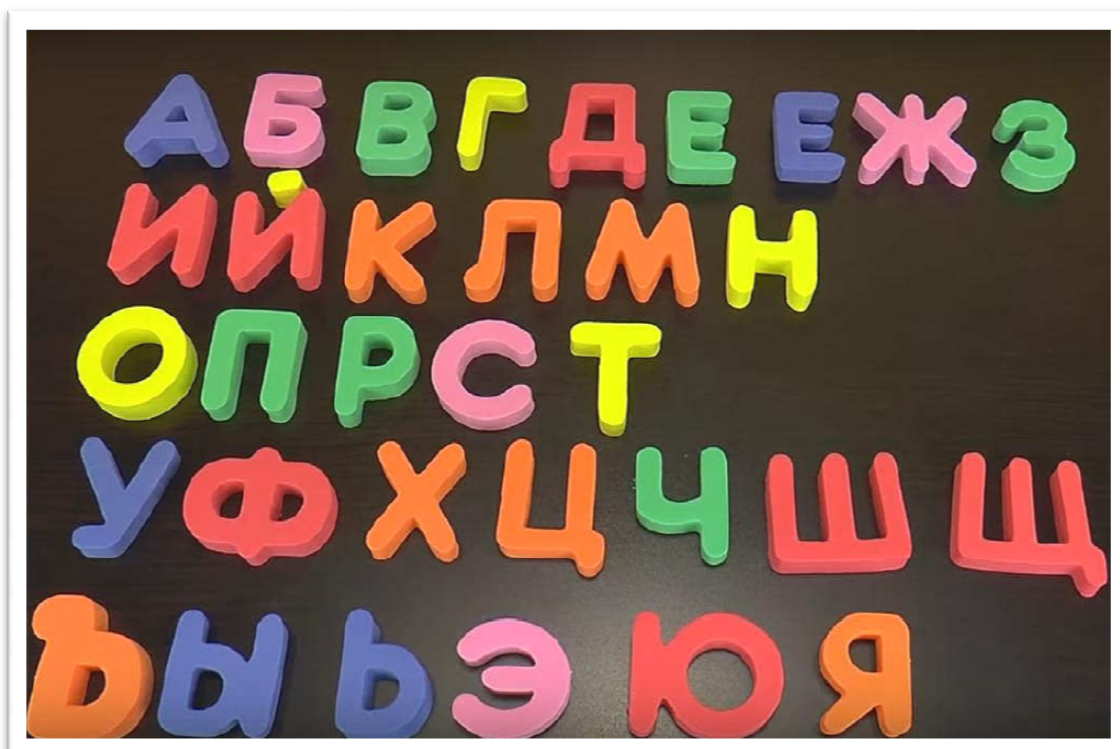
Again, there was a fire and the Twelve Months. At first she was frightened and hesitated. Then she came nearer and warmed her hands. She did not ask permission, nor did she speak one polite word. The Twelve Months introduced themselves and made her the same questions they made before.

“I hate **Winter**, **Spring** and **Summer**. I hate **Autumn**, too! Now give me some food!” she replied, turning her back on the fire, and carrying the basket they handed her, she went home.

At home, the orphan Girl’s Stepmother wondered angrily, looking at the basket full of stones and sticks, “What? What’s that?”



APPENDIX N – RUSSIAN VS. LATIN ALPHABET FLASHCARDS



APPENDIX O – MERRY CHRISTMAS MESSAGES AROUND THE WORLD  
PROJECT



## APPENDIX P – HEADMASTER’S LETTER OF CONSENT

### Pedido de autorização à Direção do Agrupamento de Escolas Adelaide Cabette -Odivelas

Exmo. Sr. Diretor Rui Manuel Almeida,

O meu nome é Carla Isabel Batista Rodrigues Inácio e é com muito gosto que irei estar com os alunos da turma C dos 3.º e 4.º anos da Escola Básica 1.º Ciclo / Jardim de Infância D. Dinis a estagiar (Prática de Ensino Supervisionada II) durante o 1º período deste ano letivo.

Estou a fazer um Mestrado em Ensino de Inglês no 1º Ciclo na Faculdade de Ciências Sociais e Humanas na Universidade Nova de Lisboa, e este implica que durante o estágio faça um pequeno projeto de investigação. Este projeto fará parte do meu relatório final, e intitula-se *Implementing citizenship education and intercultural competence through stories* (Promover a educação para a cidadania e a competência intercultural através de histórias).

Venho, por este meio, solicitar a vossa autorização para incluir os alunos da turma C dos 3.º e 4.º anos da Escola Básica 1.º Ciclo / Jardim de Infância D. Dinis neste meu projeto que vai decorrer entre setembro e dezembro de 2016 durante o meu estágio.

Depois de pedir autorização aos alunos e encarregados de educação da referida turma para os incluir no meu estudo, a recolha de dados será efetuada mediante questionários sobre os hábitos de leitura deles, a sua abordagem aos valores expressos nas histórias lidas, o seu conhecimento de outras culturas, suas reações, comentários e opiniões sobre as mesmas e, ainda, autoavaliação e reflexão sobre a experiência intercultural deles. A qualquer momento os alunos podem escolher não participar. As informações obtidas serão referidas no meu relatório final de mestrado e eventualmente em artigos académicos e conferências.

**A instituição, todos os seus funcionários e as crianças permanecerão anónimas em qualquer circunstância. Nunca serão tiradas fotografias nem obtidas imagens, quer da instituição quer das crianças, contudo, o mesmo não se irá aplicar aos trabalhos dos alunos, que permanecerão no anonimato.**

Se tiver questões a colocar agradeço que me contacte através de mensagem para o email: [cibr.inacio@gmail.com](mailto:cibr.inacio@gmail.com).

Agradeço que autorize a participação dos alunos da turma identificada no meu estudo. Pelo que peço que me entregue esta autorização assinada, se possível até 4 de outubro do corrente.

Odivelas, 27 de setembro de 2016  
Carla Isabel Batista Rodrigues Inácio

Prof.ª Doutora Carolyn Leslie  
Orientadora de Estágio  
FCSH, Universidade Nova Lisboa



Eu, \_\_\_\_\_

Diretor do Agrupamento de Escolas Adelaide Cabette – Odivelas, declaro que fui informado(a) dos objetivos do projeto intitulado *Implementing citizenship education and intercultural competence through stories* (Promover a educação para a cidadania e a competência intercultural através de histórias) e autorizo os alunos da turma C dos 3.º e 4.º anos da Escola Básica 1.º Ciclo / Jardim de Infância D. Dinis a participar no estudo.

Data: \_\_\_\_\_

Assinatura: \_\_\_\_\_

## APPENDIX Q – PARENTS’ LETTER OF CONSENT

### Pedido de autorização aos Encarregados de Educação

Caros pais e encarregados de educação,

O meu nome é Carla Isabel Batista Rodrigues Inácio e é com muito gosto que irei estar com o seu educando a estagiar durante o 1.º período deste ano letivo.

Estou a fazer um Mestrado em Ensino de Inglês no 1.º Ciclo na Faculdade de Ciências Sociais e Humanas na Universidade Nova de Lisboa, e este implica que durante o estágio faça um pequeno projeto de investigação. Este projeto fará parte do meu relatório final, e intitula-se *Implementing citizenship education and intercultural competence through stories* (Promover a educação para a cidadania e a competência intercultural através de histórias).

Venho, por este meio, solicitar a vossa autorização para incluir o seu educando neste meu projeto que vai decorrer entre setembro e dezembro de 2016 durante o meu estágio.

Depois de pedir autorização ao seu educando para o incluir no meu estudo, a recolha de dados será efetuada mediante questionários sobre os hábitos de leitura dele, a sua abordagem aos valores expressos nas histórias lidas, o seu conhecimento de outras culturas, suas reações, comentários e opiniões sobre as mesmas e, ainda, autoavaliação e reflexão sobre a experiência intercultural dele. A qualquer momento o seu educando pode escolher não participar. As informações obtidas serão referidas no meu relatório final de mestrado e eventualmente em artigos académicos e conferências.

**A instituição, todos os seus funcionários e as crianças permanecerão anónimas em qualquer circunstância. Nunca serão tiradas fotografias nem obtidas imagens, quer da instituição quer das crianças, contudo, o mesmo não se irá aplicar aos trabalhos dos alunos, que permanecerão no anonimato.**

Se tiver questões a colocar agradeço que me contacte através da caderneta do aluno ou através de mensagem para o email: [cibr.inacio@gmail.com](mailto:cibr.inacio@gmail.com).

Agradeço que autorize a participação do seu educando no meu estudo. Pelo que peço que entregue esta autorização assinada até ao dia 4 de outubro do corrente.

Odivelas, 27 de setembro de 2016  
Carla Isabel Batista Rodrigues Inácio

Prof.ª Doutora Carolyn Leslie  
Orientadora de Estágio  
FCSH, Universidade Nova Lisboa



Eu, \_\_\_\_\_  
encarregado de educação de \_\_\_\_\_

declaro que fui informado(a) dos objetivos do projeto intitulado *Implementing citizenship education and intercultural competence through stories* (Promover a educação para a cidadania e a competência intercultural através de histórias) e autorizo o meu educando a participar no estudo.

Data: \_\_\_\_\_

Assinatura: \_\_\_\_\_

## APPENDIX R – STUDENTS’ LETTER OF CONSENT



Olá 🙋,

O meu nome é Carla Inácio e vou estar contigo entre setembro e dezembro ⌚, durante o 1.º período deste ano letivo, a fazer o meu estágio.

Vou fazer um projeto de investigação sobre a forma como as histórias nos ajudam a aprender os valores que nos fazem falta na nossa vida, mas, também, a forma como nos ajudam a encontrar culturas diferentes das nossas. Vamos descobrir como essas pessoas de diferentes culturas atuam e que as suas formas de vida não são melhores nem piores que as nossas, são apenas diferentes. Logo, como estou a fazer um Mestrado, este projeto que é muito especial ☆ irá fazer parte do meu relatório final.

Gostaria muito ♥ que fizesses parte deste projeto especial e por essa razão adoraria poder contar com a tua ajuda!

Estás pronto para uma viagem ao mundo 🌐 das histórias infantis? Vou querer saber o que é que gostas de ler, o que aprendes nas viagens onde as histórias te levam e o que é que ficas a pensar do que elas te contam e dos mundos diferentes do teu que por lá encontras. Tudo o que descobirmos juntos 🗨️ vai ficar escrito no meu relatório final 📄.

Então perguntas tu, como é que eu vou ficar a saber tudo isto? Ora, juntos vamos fazer questionários 📄, emitir opiniões 🗨️ e comentários. Vamos também refletir e fazer auto-avaliações sobre as tuas experiências com pessoas de outras culturas.

Vai ser uma aventura! Junta-te a mim neste projeto. Mas... Se não quiseres continuar 🙋 podes desistir a qualquer momento. E se quiseres voltar 🙋 serás muito bem-vindo ✨.

Obrigada por me ajudares.



Eu, \_\_\_\_\_  
aluno da turma da turma C dos 3.º e 4.º anos da Escola Básica D. Dinis já sei quais são os objetivos do projeto *Implementing citizenship education and intercultural competence through stories* (Promover a educação para a cidadania e a competência intercultural através de histórias) e vou colorir o...

Aceito participar no projeto de investigação da minha *teacher*



Não aceito participar no projeto de investigação da minha *teacher*



Data: \_\_\_\_\_