

Enhancing Urban Culture Awareness and Anti-racism Values in the EFL Classroom

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Abstract

Black Lives Matter (BLM), a civil movement that originated in the United States of America in the year 2013 to condemn racism and police brutality against African American people, has recently sparked more interest around the world. The teaching of English as a Foreign Language (EFL) has moved from solely linguistic and grammatical approaches towards a more inclusive cultural and social experience (Peterson & Coltrane 2003). The EFL classroom reality should focus not only on the linguistic aspects of the target language, but also foster learners' critical thinking, cultural awareness and societal core values. This article introduces the basis for a theoretical and pedagogical proposal around the topic of anti-racism urban protests in the USA, the UK and other places around the globe. The cities have a dual role in this context; on the one hand, as performers of ideal nucleus of freedom of speech, liberation and justice; and on the other hand, as places that allow and even promote violence and feelings of anger and frustration to be released, which may result in the destruction of urban elements, such as furniture and memorials. The ultimate goal of this proposal is to design a didactic unit to be later on implemented in the EFL classroom as part of the course curriculum of English Bachelor's Degree subjects. Integrating urban cultural awareness in the EFL classroom could be applied to any educational level, as it is a meaningful way of developing critical intercultural competence in the EFL learners and grasping the current urban realities around the globe.

Keywords: *urban protests; anti-racism; Black Lives Matter (BLM); cultural awareness; EFL classroom; critical thinking; foreign language skills.*

Introduction

Black Lives Matter (BLM), a civil movement that originated in the United States of America in the year 2013 to condemn racism and police brutality against African American people, has recently sparked more interest around the world. After the violent death of George Floyd in the hands of a white police officer on 25 May 2020 in the city of Minneapolis (USA), a renewed and more vigorous wave of demonstrators took to the streets in several places across the USA, soon reaching major cities around the globe. While most of these demonstrations were peaceful, some ended up in riots, looting and vandalism. In June 2020, in one of these anti-racism demonstrations in Bristol (England), the bronze statue of Edward Colston, a 17th century British slave trader, was toppled down and threw into the harbour as a symbolic way of highlighting the injustice of slavery and the long-lasting effects of institutionalised forms of racism. Learning a foreign language entails the understanding of the target language as well as its cultural practices. Bringing current and debateable topics to the EFL classroom to foster, for instance, respect, inclusion and tolerance towards the 'Other', in addition to enhancing learners' critical skills and foreign language skills, should be considered. The current article aims to introduce the basis for a theoretical and pedagogical proposal around the topic of anti-racism urban protests in the USA, the UK and other places around the globe. The ultimate goal of this proposal is to design a didactic unit to be later on implemented in the EFL classroom and be part of the course curriculum of English Bachelor's Degree subjects, such as Analysis of English Texts, English Language, Teaching English Oral and Listening Skills, Teaching English Reading and Writing Skills, English Literature and Culture, among others. Integrating urban cultural awareness in the EFL classroom could be applied to any educational level, as it is a meaningful way of developing critical intercultural competence in the EFL learners and grasping the current urban realities around the globe.

Historical Background: Black Lives Matter

Black Lives Matter is a social movement that started in 2013 as a diffuse social network to protest at persistent incidents of racial violence against black people in the U.S., especially visible by episodes of police brutality. The movement advocates for the use of civil disobedience tactics and aims for broader changes in policies related to black people lives and status. Born in the era of internet social media, with live-communicated and widely spread actions, it has established itself as the new model for the civil rights movement, a continuation of a cornerstone actor of the American social history of the last century. The origin of the movement can be traced back to the shooting, in 2013, of an innocent African-American young individual, Trayvon Martin, by a neighbourhood watch volunteer in Florida called George Zimmerman, and the subsequent trial that followed in July of the same year. The verdict of 'not guilty' sparked an immediate reaction upon the realization that, in spite of decades of social struggle and progress, black people in the United States of America could not still feel safe from brutality, racism, discrimination and white supremacy. For the first time, though, the reaction was channelled through the new possibilities the now widely accessible networks offered. Activist and writer Alicia Garza, in her "Love Letter to Black Folks" wrote: "We don't deserve to be killed with impunity. We need to love ourselves and fight for a world where Black lives matter" (Day 2015). Online supporters quickly started to tag their adhesion messages with the 'Black Lives Matter' (BLM) phrase and began disclosing their own personal experiences in relation to police aggression.

In 2014, another unarmed young man from Missouri, Michael Brown, was shot dead by a police officer, Darren Wilson (Lowery 2017). This time violent and massive protests broke up almost immediately. Under the *blacklivesmatter* motto, people from different cities across the country gathered in Ferguson in a protest campaign. Darren Wilson was not indicted by Brown's death, and the protests expanded, by the chanting of 'Black lives matter'. The phrase gained popularity as, by then former Secretary of State Hillary Clinton, used it in a speech at a

human rights event and started to appear often in television programs and series. Within two years, the expression became widely popular and its powerful message was being repeated hundreds of times daily.

In June 2015, nine African Americans attending a Methodist church in Charleston, South Carolina, were killed by a white supremacist, Dylan Roof, that was charged with hate crime and murder, and sentenced to death. Roof had published a manifesto with supremacist ideas strongly associated with the display of the Confederate flag—a flag used by the Southern States in the American Civil War (1861-65) which has become an offensive and racist symbol. The activist Bree Newsome, in one of the demonstrations that followed, removed the Confederate flag from its flagpole at the statehouse in the capital city, Columbia. The action was made known under the hashtag *#blacklivesmatter* and the official removal of the flag was voted by the state senate shortly after. The dimension of the Ferguson protests and others to follow would mark the appearance of a new generation of black activists, heirs of those that conducted the civil rights movements in the 1950s and 1960s under the leadership of Martin Luther King. In the post-civil rights America of the 1970-1990 period, the newly achieved political and social safeguards provided opportunities for African Americans to focus on gaining political and economic strength instead of taking activism to the streets.

Nowadays, given that the deep fissures in the American society still persist, in the form of institutional racism and brutality against unprivileged classes, even when a black president was elected in 2008, the movement reactivated as a response to the frustration from the unkept promises. The challenges are similar, but what makes this new civil rights movement different is the fact that it is highly decentralized and fast-reacting, and lacks any leader in the traditional sense, much in common with most other contemporary social movements. Gradually, the discursive structures around BLM evolved to consciously incorporate women, lesbian, bisexual, transgender and other identities, and minority groups. Between the years 2015 and 2020, Black Lives

Matter demonstrated against the deaths of numerous African Americans by police action and the movement message started to be endorsed by celebrities and well-known organizations. The pattern of regular incidents and protests was boosted to a higher intensity level by the killing of George Floyd by Minneapolis police officers in May 2020, whose actual death was widely circulated by video. Protests took place massively, and were considered a full American uprising against discrimination, state brutality and authoritarianism, at a scale not seen from the assassination of Martin Luther King in 1968 (Altman 2020).

Although diffuse, the movement is powered by the dynamics and mobilisation potential of social media, transcending political borders and distances, as well as time and logistical constraints. Protests are fuelled by social networks, fed by arguments, images and discourses that are rapidly shared globally. This global trend can quickly crystalize locally, aimed to address relevant targets in the vicinity, such as statues or memorials, often with no immediate relationship. It is the consciousness of a common struggle, made possible only by the fast and easy distribution of images and messages where the recipients can display their own experiences and share their grievances. Thus, world protests in 2020 that started as a support to the events in the U.S., quickly turned to attacks on local symbolic elements of authority, such as monuments and statues with possible conflictive or mixed interpretations. In the UK, for instance, protests were initially in support of those against George Floyd's assassination but when spread from London to Bristol, the statue of Edward Colston (1636-1721), a wealthy merchant, member of parliament, philanthropist but also a slave trader, was taken as a target, toppled and thrown into the city's harbour (Bracelli 2020). In London, the statue of Winston Churchill had to be protected, as was that of Cecil Rhodes in Oxford, and that of king Leopold II in Brussels. Authorities had to hastily consider the protection, removal or reappraisal of the meaning of statues of many historical figures, in the UK, the U.S. and elsewhere. Understandably, attacks onto symbolic elements of the perceived institutional racism that impregnates the institutions were directed, in the US, mostly against

Confederate and pro-segregation personalities, but the scope of the protest grew wider when statues of Christopher Columbus and Junipero Serra, the Franciscan priest who helped to establish the Spanish missions in California, were also torn down or beheaded (Grovier 2020). With these iconoclastic episodes, protesters aimed, in this way, to a total revisionist interpretation of the history of the last centuries, and energetically countered the established celebratory memory of most historical figures, in denouncement of complicity, fake societal values or guilty ignorance.

Literature Review

The teaching of English as a Foreign Language (EFL) has moved from solely linguistic and grammatical approaches towards a more inclusive cultural and social experience. This means that language is not only part of how we define culture, but it also reflects culture (Peterson & Coltrane 2003). The aspects related to culture go beyond the lessons about customs and traditions, folk songs, or costumes from the area the language is spoken. Thus, the EFL classroom reality should focus not only on the linguistic aspects of the target language, but also foster learners' critical thinking, cultural awareness, and societal core values. Learning a foreign language entails the understanding of the target language as well as its cultural practices. Thus, bringing current hot topics to the EFL classroom to foster, for instance, respect, inclusion, and tolerance towards the 'Other', in addition to enhancing learners' critical skills and foreign language skills, should be considered. Therefore, this article aims to introduce the basis for a theoretical and pedagogical proposal around the topic of anti-racism urban protests in the USA, the UK and other places around the globe.

Foreign language teachers have a vital role in this aspect, as they should bring such topics into discussion in the classroom and they should become "mediators between cultures" (Álvarez Valencia & Bonilla Medina 2009: 153), fostering students' critical approach to culture. Students should take a critical position which would entail not

only judging the target culture, but also analysing and understanding their own culture in relation to the foreign culture studied. Foreign language learners need to be aware of the appropriate ways to address people, express gratitude, make requests, agree or disagree with someone; in other words, they should be familiar with the reality of the target language and be conscious that appropriate patterns in their own speech community may be perceived as inappropriate in the target language speech community (Peterson & Coltrane 2003). Language needs to be associated with other culturally appropriate behaviours in order for communication to be successful. Foreign language teachers tend to teach culture implicitly, taking for granted that culture is already linked to the linguistic forms that students are learning. However, learners need to be made aware of the cultural features of a foreign language, thus teachers should make those cultural traits explicit in class discussions and activities while teaching the linguistic forms.

The process of culture learning is rather complex and personal, as foreign language learners need to undergo an inner journey of feeling, interpreting, perceiving and being in contact with new forms of cultural behaviours, mentalities, and ways of thinking. As Brown suggests “culture learning is a process of creating shared meaning between the cultural representatives” (2000: 182). It is a process that is deeply linked to the experiences and that lasts over years during the entire process of language learning, influencing one’s feelings, ways of acting and thinking. Second language learning involves the acquisition of a second identity and that comes with the process of becoming oriented to a new culture, or what is also known as acculturation. While the acquisition of a first culture is called enculturation, the acquisition of a second or additional culture is termed acculturation (Damen 1987 cited in Hoang-Thu 2010). On the one hand, enculturation is set to build a sense of cultural and social identity, deeply rooted values and beliefs that trigger patterned ways of living and ethnocentrism, while acculturation implies disconnection from the ethos of the first culture and learning new ways of facing a newly patterned reality, different than your own. Brown states that the process of acculturation may

produce a culture shock when language is brought into picture, as the person's self-identity, systems of thinking, feelings and ways of communicating can be shaken by contact with another culture (2000: 183). Learners react differently to the exposure to a new foreign language and culture and their feelings may vary from mild irritation to psychological panic and crisis or even to anxiety of losing the familiar signs and symbols of their own culture. This could be the case of foreign language learners who refuse to emulate the foreign language accent and intonation, as a consequence of their internal struggle to give up to their own cultural and linguistic identity. As Kramer (1994) points out, foreign language learning is a 'hermeneutic process' that brings learners' own cultural identity face-to-face with the contracting influences of a foreign language and culture.

In the EFL classrooms, both cultural and cross-cultural awareness play an essential role in raising students' interest in the cultural differences between two foreign languages. Cultural awareness refers to becoming aware of members of another cultural group, including their expectations, their perspectives and values (Cortazzi & Jin 1999 cited in Hoang-Thu 2010) while cross-cultural awareness deals with the aspect of discovering and understanding one's culturally conditioned behaviour and thinking (Damen, 1987 cited in (Hoang-Thu 2010). As such, two or more people coming from various cultural background could create together a culture of mutual meanings. Kuang (2007) identifies 4 levels of cultural awareness. The first level refers to how people believe their way of doing things is the only way and they ignore the impact of cultural differences. The second level deals with people who are aware of other cultures, but they still believe their way is the best one, so they tend to ignore the cultural differences. At the third level, people are aware of both their way of doing things and the others' ways of doing things, but they choose the best approach according to the situation. Finally, the fourth level deals with people from different cultural backgrounds who come together to share common grounds and to create new rules that would meet the needs of

a particular situation (76). Thus, people who experience the four levels of cultural awareness proposed by the abovementioned author move from the stage of 'cultural ignorance' to 'cultural competence' (Hoang-Thu 2010: 8).

Hence, EFL teachers should allude to cultural and cross-cultural awareness in the English foreign language classroom by addressing a deep cultural understanding of the topics raised and develop functional patterns of communication at a personal level with individuals from other cultural backgrounds. Bringing upfront topics of anti-racist urban protests, such as the movement Black Lives Matter, would promote the cross-cultural awareness in relation to the dual role of the cities as ideal spaces to advocate for freedom of speech, liberation, and justice. EFL teachers should also look for the appropriate strategies and materials to enhance cultural features in the EFL classroom. In what follows, various strategies and techniques to develop learners' cultural awareness will be discussed.

Strategies and Materials to Enhance Cultural Features in the Classroom

Cultural tasks and activities should be carefully planned and organized around some well-defined objective(s) and integrated into lesson plans and didactic units to enrich the teaching content and curriculum. Thus, some useful ideas and strategies to present culture in the EFL classroom are presented below.

Authentic Materials

Several authors have advocated the importance of using authentic materials to enhance cultural features in the EFL classroom (Dai 2011; Kuang 2007; Peterson & Coltrane 2003). Using authentic sources from the native community gives learners the chance to engage with an authentic cultural experience. Materials such as films, news broadcasts, television shows, websites, magazines, travel brochures, could be adapted to suit the needs and proficiency of the target learners. After watching, listening to, or reading an authentic source, the teacher could engage the students in meaningful discussions about the cultural

norms represented in the authentic materials and how they could relate these patterns to their own cultural values.. The class discussions could vary from nonverbal behaviours, such as gestures, eye contact, societal roles, to direct ways of behaving, such as acts of violence, protests, deconstruction vs. construction of identity in urban spaces as could be the case proposed in the current article. Students could also take the discussion to a further level and delve into similarities to their native culture and sociocultural problems and determine the type of strategies they would employ for effective communication in the target language. Brown (2010) also proposes the use of English-Speaking Foreign Films (ESFF) to provide students with purposeful sources of native dialogues and authentic cultural contexts. The rich potential of visuals and audio-visual materials would expose learners to a variety of learning experiences associated with the culture of the target language. Linguistic and cultural features such as natural types of discourse(s), accents and dialects, slang and colloquialism, body and gesticulatory language, cultural customs and traditions would be direct sources to learning the target culture and language. In the same vein, Peterson & Coltrane (2003) advocate for the use of film and television segments as well, in order to give students the opportunity to witness behaviours that are not obvious in texts. They perceive films as one of the most “current and comprehensive way to encapsulate the look, feel, and rhythm of a culture.” Similarly, Larrea-Espinar & Raigón-Rodríguez (2019) propose the use of sitcoms as rich cultural products that can be used as pedagogical resources in the EFL classroom to enhance cultural learning. They propose some examples of episodes and cultural topics that can be used to foster the cultural dimension in foreign language learning contexts. One of the sitcoms and topics the two authors propose are of high relevance for the aim of this paper, given that it deals with the social and political movement “Black Lives Matter”. They propose the use of an episode from *Black-ish* (a sitcom that focuses on the everyday life of an upper-middle-class African-American family), “Hope”, which deals with an incident of police brutality against

African-Americans, its subsequent court decisions and reactions as part of the political movement “Black Lives Matter.” This is a very good example of how sitcoms nowadays are not restricted to a simplistic euphemistic view of reality (43). Visuals are also believed to play a key role as resources for both language and cultural learning. Kiss & Weninger (2017) carried out a research project that aimed to investigate how the cultural background of language learners influences their meaning-making processes. The findings revealed that learners do not identify an image with only one concept or meaning, but rather they create a multitude of interpretations that are based on their personal experiences and memberships in certain cultural and social groups. The results of their study confirm the idea that meanings are not locked into the materials, but they are rather created through an interaction between the materials, the learners, and the teachers (193-194).

Role plays and Culture Capsules

Peterson & Coltrane (2003) are among the authors that support the use of role plays and culture capsules in the EFL classroom. Role plays are meaningful ways of portraying a situation in a specific context, so we can take advantage of the versatility of this type of activity to bring into question cultural differences and miscommunication situations role-played by the students themselves. Various students could take the role of a group of people who act, communicate and behave inappropriately in a given situation. The rest of the class could observe the role play and try to identify the reasons for that miscommunication and come up with feasible solutions. Similarly, the use of culture capsules in the classroom is a resourceful technique that could raise students’ interest, motivate them, and enhance cultural learning. Learners could be presented with objects or images that originate from the target culture. This could be the starting point of a cultural and linguistic investigation that could lead to several follow-up activities, such as written essays, reports, oral presentations, posters, vlogs, blogs, etc. Doing research-based learning is an effective methodology that makes students understand the cultural events,

problems or phenomena better and they may also develop interests and theories about them (Dai 2011: 1033).

Positive Classroom Interactions

Classroom interaction is a core element in the teaching-learning environment and taking a positive approach to how learners engage and interact in the classroom may drastically affect their perception of the learning process. Dai (2011) states that a social perspective of second language development and instruction may contribute to having a positive effect on the nature and quality of language learning (1034). This could trigger autonomous learning motivation and could create diversity in the learning atmosphere. In order for classroom interaction to provide a positive cultural learning environment, it should foster a wide diversity of opinions, references, values, many different experiences and cultural backgrounds. Therefore, diversity is the key to present a manifold perspective on the issues discussed. The activities and the materials should portray different aspects of the culture; in other words, teachers should depict distinctive and contrasting viewpoints to their students. In the same line, Cullen & Sato (2000) promote the introduction of deliberate contrasts within a culture in order for the classroom interaction to become a positive mutual learning environment with rich contrasting beliefs and ideas. This type of strategy is highly suitable for the topic of discussion chosen in this paper set to be used in an EFL classroom, as the issues around anti-racism and urban protests can lead to various perspectives and viewpoints from students' side. The role of the teachers will be to present the cities as urban hubs that enclose moral values such as justice, freedom of speech, liberation, but also acts of anger, violence and frustration as a response to the current racist events worldwide.

Pedagogical proposal

In this section, we will provide a detailed pedagogical proposal that can be applied to a variety of English language courses at pre and post university level. Our target learners are undergraduates studying

an English Bachelor's Degree at the Faculty of Arts, but this pedagogical proposal can be easily adapted to other English degrees or even other English classes at secondary or high school level. Our didactic proposal will be built around the topic of Black Lives Matter movement in the UK, more specifically in the city of Bristol, as one of the urban nucleus of anti-racism movement in Europe. We gathered visual and audio-visual materials to be used in the classroom and we will focus on a rather student-centred class, engaging learners in whole-class and peer discussions and debates about the issues posed. The didactic materials planned to be used in the classroom are all authentic sources of information taken either from the media (e.g. BBC newspaper) and from social networks, such as Twitter or YouTube. Thus, with this pedagogical proposal we aim to follow the recommended strategies and materials in the literature review to enhance cultural features in the EFL classroom, such as the use of authentic materials, i.e. real photos, news articles from press, real videos of the events; and methodological strategies, such as positive classroom interactions through active engagement in class debates and discussion, together with a follow-up activity to reinforce the elements presented and discussed throughout the BLM teaching unit. The structure of the BLM didactic unit is as follows:

Warm-up

We would start with a whole-class brainstorming discussion, showing a photo with the city of Bristol and we would ask students if they know the city and if they are familiar with any events that took place recently in this city. After that, we would show the map of Bristol and continue displaying a photo with the statue of Edward Colston, asking additional questions about this statue. We would continue showing the picture of the statue being destroyed and thrown into the river by the protestants. We would further inquire into the cultural aspects related to what this statue represents, and we would introduce the Black Lives Matter movement to the students by showing the photo of Edward Colston statue replaced in Bristol with the sculpture of a Black Lives Matter protester. Additionally, we would explore the

cultural features linked to this anti-racism movement and the role of the city as a place of expressing one's views through violent acts against statues seen as symbolical proofs of historical and cultural values. (See the photos in Appendix 1)

Activity about the symbolic (de)construction of identity values

In this activity, we would employ an audio-visual tool in order to present the event that took place in Bristol. We would watch a BBC piece of news titled "Slave trader's statue toppled in Bristol as thousands join anti-racism protests" from 7 June 2020 that specifically talks about the 17th century slave trader's Edwards Colston's statue being toppled in Bristol as thousands join anti-racism protests across Britain as a response to George Floyd's murder by the USA police and the follow-up movement Black Lives Matter. The pre-watching, while-watching and post-watching activities could be built around the main anti-racism topic and its implications. Accordingly, in the post video discussion, the instructors could introduce the theoretical and historical background of the movement and several activities could be developed to foster peer interaction, to raise cultural awareness and even to develop vocabulary skills in relation to the topic. Depending on the proficiency level of the target students, they could either engage in role-play activities, as news reporters, protestants, or advocates of the cause, or even in class debates.

Reading comprehension

A reinforcement activity in order to foster reading comprehension skills would be a newspaper article about further details related to the topic. As such, an article titled "Hundreds join march to protest against systematic racism in the UK", published in the British newspaper *The Guardian* on 30 August 2020, could be used as a didactic material in order to broaden learners' knowledge and view concerning the worldwide anti-racism protest. In the article proposed, students would read about the hundreds of people that join march to protest systemic racism in the UK and how demonstrators take to streets of London for the first Million People March. Apart from reading

comprehension questions concerning the content of the article, the text could also be analysed stylistically, in terms of register and style used by the newspaper author and further analysis between American and British English in terms of vocabulary used and style to portray the BLM movement could be introduced in the class discussion.

Follow-up activity

As a follow-up activity, the instructors could ask learners to write a brief report (approx. 200-250 words) about a similar example of 'the' BLM movement around the world and the riots that took place in urban environments. In this way, students would deepen and build up on their linguistic and cultural knowledge. As a scaffolding strategy, we could provide our students with an example of a report, so they would have a model to relate to when preparing their research task. Additionally, we would give them guidelines concerning the aspects they need to look into when analysing the BLM protest, such as: What happened? Where did it happen? What was the motivation behind it? What were the economic, cultural and social consequences of such an event on the population? How was that city and that country portrayed in the media? What solutions could be found to prevent these types of events in the future?

Conclusions

The current paper aimed to introduce the basis for a theoretical and pedagogical proposal around the topic of anti-racism urban protests in the USA, the UK and other places around the globe, focusing on the Black Lives Matter events that took place in Bristol. The city was chosen as the perfect place of anti-racism manifestations in the form of violent acts against the injustice long-lasting effects of institutionalised forms of racism. With the recent death of George Floyd in the hands of a white police officer in Minneapolis, USA, a vigorous wave of protestants took to the streets in several places across 'the' USA, soon reaching major cities around the globe, such as London, Barcelona, Madrid, Paris, Brussels, Dublin, Rome, and many others. Material about the movement that spread worldwide could be easily implemented in

the EFL classroom as part of the course curriculum of any English Bachelor's Degrees or even at secondary and high school level. Integrating urban cultural awareness and a current topic in the EFL classroom is a meaningful way of developing learners' critical intercultural competence and making them aware of the current urban realities around the globe. Thus, the present article provided a historical background of the BLM movement, together with a review of the studies that advocated for the integration of cultural aspects in the EFL classroom and proposed meaningful strategies and tools to enhance cultural awareness. The outcome was the design of a pedagogical proposal that was built around the topic of BLM movement in the UK, with the city of Bristol as the urban trigger of anti-racism movements in the UK. The didactic proposal made use of authentic materials, taken from authentic sources of information and employing a variety of tools, from visuals in the form of pictures of the events, to audio-visuals in the form of videos with the BLM piece of news, and to written sources of information taken from real British newspapers. The teaching unit proposed is aimed to be implemented in the forthcoming semester with university students doing a Bachelor's Degree in English Studies. Further data collection and analysis of the impact of this topic and its implementation in the classroom will be reported in a follow-up research paper.

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Selected publications:

- (2020): Hà, T.A. and Bellot, A.R., "Assessing storytelling as a tool for improving reading comprehension in the EFL primary classroom", in *English Teaching: Practice & Critique*, Vol. 19 No. 2, pp. 169-196. <https://doi.org/10.1108/ETPC-11-2018-0096>
- (2018): Bellot, A.R., "The Faces of the Enemy: the Representation of the 'Other' in the Media Discourse of the Falklands War Anniversary" in *The Journal of War & Culture Studies*, Volume 11: 1, pp. 79-97. <https://www.tandfonline.com/doi/full/10.1080/17526272.2017.1298703>

Appendix 1-The photos used for the warm-up

1. The city of Bristol (adapted from <https://www.bristolpost.co.uk/news/business/bristol-named-happiest-city-britain-2460068>)
2. Map of Bristol (adapted from <https://www.pinterest.es/pin/142285669450892277/>)
3. The statue before being destroyed (adapted from https://www.tripadvisor.co.uk/Attraction_Review-g186220-d19445578-Reviews-Statue_of_Edward_Colston-Bristol_England.html)
4. The Edward Colston statue while it was thrown into the river (adapted from <https://apnews.com/article/e129a1e9bf9b1825a29e224e4fb46f44>)
5. The replacement of Edward Colston statue with the statue of the Black Lives Matter protester (adapted from <https://www.messengernewspapers.co.uk/news/18584192.edward-colston-statue-replaced-bristol-sculpture-black-lives-matter-protester/>)

