The Relationship between Authenticity and Motivation in Content and Language Integrated Learning

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Eidesstattliche Erklärung

Ich erkläre hiermit eidesstattlich, die vorliegende Arbeit selbst und ohne fremde Hilfe, nur unter Verwendung der angeführten Literatur verfasst zu haben.

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1. Introduction

There has been growing interest in Content and Language Integrated Learning (CLIL) in recent years and CLIL has been identified as an approach to Foreign Language Teaching of high priority by the European Commission, because “it can provide effective opportunities for pupils to use their new language skills now, rather than learn them now for use later”. (European Commission 2004: 19). The success of CLIL is attributable to its potential to create natural situations for language acquisition and thereby increase students’ motivation.

One of the fundamental reasons why infants become proficient in their mother tongue in such a short time is because they have opportunities, which allow for natural language acquisition. Acquiring a language is defined as a process through which language structures and rules are picked up subconsciously. CLIL provides opportunities in which learners can use the target language naturally, because there is a clear dual focus on content and language. This dualism leads to an “authenticity of purpose”, since texts and materials are not merely implemented into lessons for their linguistic potential, but also for the concepts, meanings and ideas they represent (Coyle et al. 2010: 5). Thus, learning activities in CLIL are designed for students “to learn to ‘think’ in the language, not just learn about the language itself as the major learning focus” (Marsh 2000: 8). The following analogy further explains this essential aspect of CLIL methodology:

Imagine learning to play a musical instrument such as a piano without being able to touch the keyboard. Consider learning football without the opportunity to kick a ball yourself. To learn how to master a musical instrument, or a football, requires that we gain both knowledge and skill simultaneously.

(Marsh 2000: 6)

In this sense, CLIL uses content as an instrument to allow for authentic language production in the target language. Other approaches to foreign language teaching cannot achieve this degree of authenticity, since their methodology focuses solely on aspects of language. In fact, from my own experience as a student, I often felt English lessons concentrated purely on encouraging students to speak, however, without providing sufficient topics, meanings or ideas to discuss. I found myself in numerous speaking activities about topics I was not even remotely interested in or simply knew too little about to lead a proper discussion. Furthermore, lessons are often
based upon topics students are already familiar with, because time restrictions do not allow the integration of new, more complex content. Thus, topics such as travelling, leisure, sports or health often find their way into the English classroom, whereas other more controversial or cognitively challenging subject matters are not considered. This is also evidenced in the range of topics of numerous ELT coursebooks. CLIL, on the other hand, integrates language and the great reservoir of concepts and ideas from content equally and thus creates authentic situations for foreign language acquisition.

Authenticity is an essential aspect of CLIL, and various experts “claim that it affords a different and fundamentally more authentic type of authenticity than communicative language teaching” (Pinner 2016: 214). Authenticity is a complex and vital factor of language teaching and is not simply established through the implementation of a text from the target culture. Therefore, the first part of this diploma thesis focuses on the concept of authenticity and aims to illustrate how it relates not only to the source of a text, but also to learning tasks and the learners themselves. Furthermore, it is hypothesized that authenticity directly influences student motivation. Thus, it is demonstrated how current socio-dynamic approaches to motivation are strongly linked to authenticity as both concepts focus on students’ identities. In addition to that, the CLIL approach is thoroughly discussed as it can potentially increase authenticity in second language learning situations.

The second practical part provides lesson plans for CLIL units with a specific focus on authenticity. Therefore, the lessons are not solely planned in accordance with the CLIL methodology, but also reflect principles for the usage of authentic materials and authentic task design.
2. Authenticity

This chapter aims to present the concept of authenticity from a philosophical perspective and outlines how these considerations connect with second language acquisition. In general, philosophical theories on authenticity discuss our authentic selves and how difficult it is in some situations to be true to our authentic selves:

Society often puts us in situations where we cannot be authentic or true to ourselves, for one reason or the other. We know what we are doing is not being true to ourselves, and yet in order to conform to social conventions we must be inauthentic. It feels bad and it can even create tensions later on.

(Pinner 2016: 27-28)

There are numerous situations in which we dissemble our authentic selves. For example, if a man and a woman are on their first date. During their conversation, the man might say that he can cook well or that he is extremely successful in order to impress the woman. On the other hand, the woman might pretend to be interested in football so that the man thinks they share common interests. Admittedly, these examples are quite stereotypical, nevertheless, I think they illustrate well enough what is meant by the term ‘authentic self’ and in which situations we might not be true to ourselves. This issue leads to the concept of multiple selves, which suggests that we adopt different versions of ourselves, “depending on context and who we are with” (Pinner 2016: 28). Jean-Jacques Rousseau, who strongly influenced the modern view of authenticity, argued in “The Social Contract” (1762) that “[m]an is born free and everywhere he is in chains”. In other words, “authenticity is derived from the natural self, whereas inauthenticity is a result of external influences” (Yacobi 2012: 28). To summarize, we often change our identities depending on the social context. However, this does not necessarily mean that we are not authentic to ourselves. For example, within one day a man might represent himself as a teacher, a husband, a father and a friend. He might behave differently in each situation, as appropriate to its specific social context. Therefore, identity is a multidimensional phenomenon which consists of various selves that altogether form a greater whole. This is echoed by Jean-Paul Sartre’s argument “that there is no such thing as a permanent, stable essence of the Self” (Pinner 2016: 34).
An essential aspect of human identity is language. Language is not only an integral part of one’s identity, but it is also the transmitter that is used to “convey this identity to other people” (Williams and Burden 1997: 115). Therefore, learning a foreign language cannot be reduced to various learning skills, systems of rules or grammar. Learning a foreign language “involves an alteration in self-image, the adoption of new social and cultural behaviours and ways of being, and therefore has a significant impact on the social nature of the learner” (Williams and Burden 1997: 115). Here Williams and Burden describe the authentic self in relation to foreign language acquisition. Although, they may not use the expression directly, it is indicated that teachers ought to enable learners “to find how to express their authentic self through another language” (Pinner 2016: 37). Consequently, acquiring a foreign language may result in the creation of a L2 identity, which is distinct from a student’s L1 identity (cf. Block 2007). On account of this finding, it is not surprising that “existentialist versions of authenticity feature richly as an underlying theme in much of the important work on second language acquisition, especially works dealing with identity, social context and affective factors” (Pinner 2016: 31). The following chapter is dedicated to a thorough analysis of how authenticity is defined in relation to foreign language learning, and provides an insightful examination of the concept.

2.1. Authenticity in Language Teaching

The concept of authenticity is frequently discussed in relation to language learning, particularly in the context of second language acquisition. In fact, the idea to use authentic materials in the language classroom might be as old as the desire for learning another language (cf. Mishan 2005). Authenticity usually describes “either the learning materials used for input, the tasks employed by the teacher or the actual language produced by a speaker” (Pinner 2016: 90). One basic definition, which is still relevant today, describes authentic language as something that was originally produced for a real purpose. Thus, the most significant characteristic of such an authentic text or sample utterance includes that it was neither changed nor modified to support language instruction. Golomb (1995: 5) explains that this definition of authenticity “presupposes the existence of a genuine and original product, to be contrasted with potential forgeries”. For example, if you buy an expensive watch or an article of clothing from a specific brand, you may receive a kind of certificate that proves the authenticity of the product. Copies of such products, which are often much cheaper, resemble the original products and are
considered inauthentic. Now, although this definition of authenticity can be easily applied to objects, Golomb (1995: 5) indicates why it is not applicable to humans: “But is it wise to adopt a model from art and apply it to human life and human selves? Who is the legitimate prototype, the paradigm of authenticity?” Authenticity in language teaching is frequently referred to “as a methodologically sound component of learning materials” and it is described how it can positively affect student motivation and increase the value of the content to be learned (Pinner 2016: 91). However, even though authenticity seems to be highly relevant to language teaching, it remains quite elusive as a concept. According to Pinner (2010: 95), there has not been a lot of research that investigates the nature of authenticity. In fact, authenticity is frequently discussed in relation with other important aspects of language teaching, but not as an independent concept. Additionally, prevalent definitions of authenticity are not tenable and misleading. Thus, the following chapter analyses the various definitions of authenticity and attempts to conceptualize the term of authenticity.

2.1.1. Authenticity in the Context of Language Teaching

Some teachers assume that they can achieve the purposes of communicative teaching simply by having an authentic text, or engaging them [the students] in authentic discourse. They seem unaware that authentic materials can appear ‘unauthentic’ to learners, just as unauthentic materials can appear ‘authentic’. In practice, the extent to which materials appear authentic to learners seems to depend very much on how they are presented to them.

(Lee 1995: 323)

Authenticity in the context of language teaching purposes has obviously become kind of paradoxical: teachers and textbook writers implement authentic content into school lessons, despite of the fact that the classic definition binds authenticity to the real world and not the classroom (cf. Pinner 2016: 96). First of all, according to the Dictionary of Language Teaching and Applied Linguistics, authentic materials are defined as “not originally developed for pedagogical purposes” (Richards and Schmidt 2013: 43). This implies that authentic materials originate from a source in the ‘real world’ and were not produced in order to be taught in schools, such as newspaper articles, magazines or advertisements. According to Pinner (2016: 96), this is the most dominant and accepted definition of authenticity. In addition to that, Harmer (2008: 273) describes authenticity as real language which is produced by native speakers or
competent speakers. It is language students can encounter in the real world by interacting with native speakers. Furthermore, the language is spoken fluently and is not modified.

Generally, this classic definition of authenticity addresses the language produced by its native speakers. It is evident that this classic approach to authenticity includes “an embedded culturism and implied (or possibly even explicit) mention of the native speaker” (Pinner 2016: 98). Thus, authentic English language is primarily associated with native speakers and their culture. Indeed, various teachers and experts consider L2 varieties of English as non-standard or irrelevant. As a result, Pinner (2016: 98) points out that “if people hold the view that ‘standard’ English is the best model, it follows that such people would also view authentic English as being the product of native speakers too”. This is still the dominant perception, despite the fact that L2 models of English have long been acknowledged as valid and English has been described as an international language. Pinner (2016: 98-99) states that, although all versions of English are equal, it seems as if specific varieties are more equal than others. This statement suggests that various alternative forms of English are recognized, but there still exists a kind of prototype or ideal form of the language which derives from its native speakers. In summary, the key message of this classic definition is that authenticity evolves from the L1 realm. However, in the following pages I will demonstrate why this view of authenticity is problematic and obsolete.

First of all, I want to return to Harmer’s definition of authenticity we discussed previously. He only dedicates a few lines to the concept of authenticity in his book, nevertheless, it seems as though he is not fully satisfied with his brief description of the term:

It is worth pointing out that deciding what is or is not authentic is not easy. A stage play written for native speakers is a playwright’s representation of spontaneous speech rather than the real thing, so it is, in a sense, both authentic and inauthentic. A father talking to his baby daughter may be employing ‘baby talk’ – rough-tuning the language so that it is comprehensible – but there is nothing inauthentic about it. The language which students are exposed to has just as strong a claim to authenticity as the play or the parent, provided that it is not altered in such a way as to make it unrecognizable in style and construction from the language which competent speakers encounter in many walks of life.

(Harmer 2008: 274)

The examples he discusses in this concise section already indicate that the classic definition is insufficient to capture the complexity of authenticity. In other words, it is not enough to simply
differentiate between authentic language of native speakers and inauthentic language produced by non-native speakers. In his article, “Authentic materials and authenticity in foreign language learning” (2007), Alex Gilmore identifies eight interrelated definitions of authenticity which have gradually emerged from the research literature:

1. the language produced by native speakers for native speakers in a particular language community;
2. the language produced by a real speaker/writer for a real audience, conveying a real message;
3. the qualities bestowed on a text by the receiver, in that it is not seen as something inherent in a text itself, but is imparted on it by the reader/listener;
4. the interaction between students and teachers which is a ‘personal process of engagement’;
5. the types of task chosen;
6. the social situation of the classroom;
7. authenticity as it relates to assessment and the target language use domain;
8. culture, and the ability to behave or think like a target language group in order to be recognized and validated by them.

(Adapted from Gilmore 2007: 98)

As already mentioned, the first definition, which is still widely accepted nowadays, explicitly states that authenticity belongs to the realm of native speakers. Thus, authentic language and materials can only be produced by them. As a consequence, the primary source for authentic materials for teachers was to implement a newspaper from the target culture into their lessons. However, “newspapers force us to question the concept which for a long time was the bedrock of authenticity; the idea of the target language culture” (Pinner 2016: 102). The presumption that authenticity exclusively derives from native speakers suggests that teachers can simply extract language material from this culture and apply it to the language classroom without any deficits of authenticity. This cultural aspect is highly controversial today. Recent developments have established English as an international language. Consequently, there is a huge international community of people that use English as their second language on a daily basis. As a result, Pinner (2016: 102) strongly advocates that “the cultural foundation for the definition
of authenticity has proved to be unstable now, because we no longer, or indeed never did, reside in a world where culture is clear-cut.” Indeed, in modern times of globalization it is hard to draw precise boundaries between cultures. Moreover, cultures tend to become more and more homogenous in various respects as they continually influence each other (cf. Pavlenko 2002: 280). Therefore, it seems obvious that developments such as ELF, Global Englishes and the continuing growth of L2 speakers have crucially influenced the classic concept of authenticity.

Now, since we demonstrated that it is problematic to explain the concept of authenticity “on assumptions about the nature of culture” we need to focus on an alternative contemporary definition (Pinner 2016: 103). As already illustrated previously, Morrow (1977: 13) defines authenticity as “real language produced by a real speaker or writer for a real audience and designed to convey a real message.” Here Morrow uses the word ‘real’ to describe language that was not specifically made up or fabricated for teaching (cf. Mishan 2005: 12). According to Pinner (2016: 103), this theory is untenable due to the elusive character of the word ‘real’. Additionally, Morrow’s definition is highly problematic in relation to the language classroom, since it implies that authenticity is bound to ‘reality’. Thus, language samples that are transferred from the outside ‘real’ world into the classroom cannot be regarded as authentic, because they are isolated from the ‘real’ world.

Under this view, it seems as though it is impossible to integrate any degree of authenticity into the classroom. Furthermore, it leads to the fundamental debate whether the classroom can actually be considered as ‘reality’. The classroom and its context are often described as something artificial or inauthentic. In other words, the classroom does not reflect reality, consequently, the language that students produce is not authentic either. However, Mishan (2005: 30) claims that the situation in a classroom is equally authentic as that of a post office or bank. Moreover, Widdowson (2001: 8) explains:

There is a widespread assumption that the classroom is of its nature an unreal place […] but there seems no good reason why the classroom cannot be a place of created context, like a theatre, where the community of learners live and move and have their being in imagined worlds, purposeful and real for them.

In this short extract, Widdowson indicates that authenticity is not necessarily established through the materials used in the classroom, but rather depends on the social context. Therefore, he differentiates between genuine materials and authenticity. Genuineness is a characteristic of
a text, whereas authenticity describes the relationship between the reader and the text material (cf. Widdowson 1978: 80). For example, teachers can present their students English newspaper articles or other extracts, which are undoubtedly genuine instances of the English language. However, authenticity can only be achieved if students respond appropriately to the text. Thus, students have to find the extracts interesting and relevant or as Widdowson (1978: 80) puts it: “We read what is relevant to our affairs or what appeals to our interest; and what is remote from our particular world we do not bother to read at all.”

Another insightful definition is provided by Tomlinson and Masuhara (2010: 400), who suggest that authentic materials are “designed not to transmit declarative knowledge about the target language but rather to provide an experience of the language in use”. Declarative knowledge is usually described as factual information. Thus, authenticity dwindles away by “breaking down language into compartmentalized rules” and by isolating language from its original context (Pinner 2016: 110). This clearly places authenticity within a sociocultural context in which, in the Vygotskian (1964) sense, language is considered as a ‘tool’ and used to achieve some other function. In other words, an authentic approach to second language learning prioritizes actual language use and not the description of linguistic grammar rules and structures:

Grammar drills and repetitive explanations of the rules for forming correct sentences in the target language are not authentic, whereas discussions about environmental issues or exchanges of other information such as personal beliefs and opinions are authentic.

(Pinner 2016: 112)

This view on authenticity also highlights the importance of content. Language can only be used as a tool if something other than language itself is the dominant target of discussions. For example, if you read a book, you are predominantly interested in the plot or content of the book and not the language. Therefore, we choose what we read according to our topical interest and receive language more or less implicitly. Nevertheless, language is a fundamental aspect of the book or text we read, as it is always used to convey meaning and accordingly content. As a result, authentic language use clearly depends on some form of content which situates authenticity within a content-based or CLIL (Content and Language Integrated Learning) approach to foreign language learning (cf. Pinner 2013: 151).
To summarize, this chapter aimed to establish a definition of authenticity in the context of language teaching by presenting various approaches to this concept. However, it seems as though authenticity is too complex and cannot be defined through one simple explanation. Instead, it requires a synthesis of different aspects that ultimately result in a set of criteria for authenticity. Mishan (2005: 32) synthesized the various positions and arguments on authenticity in the following list of criteria:

Authenticity is a factor of the:
1. Provenance and authorship of the text.
2. Original communicative and socio-cultural purpose of the text.
3. Original context (e.g. its source, socio-cultural context) of the text.
4. Learning activity engendered by the text.
5. Learner’s perceptions of and attitudes to, the text and the activity pertaining to it.

This list supports the idea that there are three underlying domains of authenticity in language learning, namely the text or the material, the task and the language in use, as illustrated in the figure below:

Figure 1: Underlying domains of authenticity

(Adapted from Pinner 2013: 151)
These three domains are highly interdependent and overlapping. Thus, for example, if a teacher integrates authentic material into the lesson, but fails to connect it with meaningful and engaging tasks the authenticity is lost. Additionally, the third domain of authenticity is the language in use, which refers to the appropriate response of the language users. “It is thus a factor of the activity or task the user-learner undertakes, and of his/her perception and conviction of the task” (Mishan 2005: 32). Now, since we have established a working set of criteria for authenticity, we shall turn to the pedagogical arguments for using authentic texts and how to design authentic tasks in the following chapter.

2.2. Designing Authenticity

With a working set of criteria of authenticity in place and a distinction of the three different domains that authenticity addresses in language learning, the purpose of this chapter is now to analyze how authenticity can be integrated into the language classroom.

The first section of this chapter investigates the pedagogical arguments for the implementation of authentic texts in foreign language learning situations. According to Mishan (cf. 2005: 58), there are three dominant arguments in favor of authentic texts, namely culture, currency and challenge. In addition to an analysis of these three concepts, comparisons are drawn to materials traditionally used for language learning. The next section concentrates on task authenticity and attempts to establish various criteria that contribute to task authenticity, since tasks constitute an essential part of authenticity, as analyzed in the previous chapters. The last part of this chapter presents a continuum for authenticity, developed by Richard Pinner (2016). This continuum can be used to evaluate classroom material and interactions, by demonstrating to which degree they connect with the aforementioned aspects of authenticity.
2.2.1. The Benefits of Authentic Texts

2.2.1.1. Culture

The most convincing argument in favor of using authentic texts in language learning situations is that such texts represent the cultures within which they were originally produced; “even the humblest material artefact which is the product and the symbol of a particular civilisation, is an emissary of the culture out of which it comes” (T.S. Eliot 1948: 92). Language and culture are indivisible and part of a symbiotic whole.

The concept of culture is highly elusive and complex, nevertheless, it is generally described to consist of two basic facets. The first one is the anthropological aspect which incorporates the total body of traditions within a society that is transmitted from generation to generation. This aspect includes norms, values and standards by which people act. In addition to that, the second aspect is described as the intellectual refinement and the achievements in arts of a society. This refers to literature, art and music produced by a society (cf. Murphy 1986: 14).

The two aspects are, naturally, interdependent: “The intellectual ‘products’ of a society affect but at the same time reflect the behaviours and values of its people and the frameworks within which they function” (Mishan 2005: 59). Language, then, is the underlying element common to both aspects of culture. Therefore, authentic texts can be regarded as treasure chests in order to discover the target culture and to expose students to films, television programs, newspaper articles and literature to enable them to infer common values and attitudes (cf. Mishan 2005: 60-61).

However, as already discussed in the previous chapter, English has become an international language and Crystal (1997: 11) already predicted in 1997 that there will be more second language than first language speakers of English within 10 years. Furthermore, various former English colonies, which have long gained their independence, retained English as their first language and merged their own culture with traces of the colonial culture. Thus, it is not surprising that the English culture is greatly fragmented and divided into several major and minor cultures and subcultures. Consequently, as the world market for English keeps growing, the connection between English and its original British culture becomes gradually insubstantial.
This raises the question how such contrasting English cultures can be adequately represented through centrally-produced teaching materials such as ELT coursebooks (Mishan 2005: 63-65).

The genre of ELT coursebooks has to deal with two fundamental problems related to culture. The first one refers to the English language culture represented, whereas the second problem regards the culture/s of the students who use the books. ELT coursebooks have faced numerous accusations of being too Anglo-centric and representing predominantly Western and Anglo-Saxon values and educational attitudes. This has drastically changed over the past two decades, as coursebook writers acknowledged the need to deal with English as a world language. As a result, various coursebooks nowadays contain international stories and topics. However, materials in coursebooks that are supposed to raise cultural awareness frequently take the form of tedious texts or quizzes and only highlight cultural differences. In fact, this material, which is often associated with teenage magazines, entails the risk to trivialize the subject matter (cf. Mishan 2005: 65-66). In conclusion, although it can be argued that the requirement for cross-cultural awareness is recognized by publishers, “the commercial demand for cross-cultural acceptability takes priority and has a neutralizing effect on the material designed on this issue” (Mishan 2005: 66).

The second cultural problem of ELT coursebooks concerns the culture of the learners. According to Mishan (cf. 2005: 66-67), products for an international market are frequently optimized to be suitable for specific cultural markets. For example, Volvo’s advertisements emphasize the cars’ safety to UK audiences, whereas in France it is more represented as a status symbol and in Germany advertisements highlight the performance of the car (cf. Goddard 1998: 80). Such differences can also be found in the pedagogical cultures of learners as “learning is a culturally-conditioned behavior” (Nelson 1995: 29). Aspects such as teacher-learner relationships, classroom practices or learning styles greatly vary between different cultures. Consequently, foreign learning models that largely ignore the native learning culture can potentially inhibit or even prohibit learning. Regardless of this, it seems as though ELT coursebooks neglect such cultural differences in learning as the materials are primarily designed to correspond with the Western pedagogical ethos, i.e. the communicative approach to language teaching. While this approach might certainly be suitable for learners in Europe or North-America, its practices are alien particularly to Eastern cultures. Learners from Japan, China or South Korea are used to teacher-centered traditions, where information is usually transferred from the teacher or the textbook to the student, but never from student to student. Therefore,
since the communicative approach concentrates on activities that promote student interaction, its principles often contradict Eastern educational cultures (cf. Mishan 2005: 67-68).

In addition to this lack of consideration towards pedagogical cultures, it is also evident that ELT coursebooks do not sufficiently recognize individual learners and learning styles. Tomlinson et al. (2001: 86-87), for example, analyzed eight EFL books and noted that these largely concentrate on the analytic type of learner – that is, learners who prefer learning for details, rule-learning and analysis. According to Mishan (2005: 68), this is “evidenced by the insistence on spelling out rules, in the ubiquitous ‘grammar focus’ sections in ELT books”. Other types of learners, such as ‘open’ or ‘experiential’ learners who tend to pick up information without the use of rules and in a rather unstructured way, are not addressed by the materials. Furthermore, the needs of kinaesthetic learners, whose learning is characterized by involving movement and activity, are rarely integrated in language learning books for adults (cf. Mishan 2005: 68).

The essential argument for texts and materials for language learning purposes is then to be appropriate for learners, which implies “that account should be taken of both the native culture of the language learners (and this includes pedagogy), and of the English language culture most relevant to them” (Mishan 2005: 68). Thus, instead of connecting the English language with one dominant culture, authentic English texts should be used that are linked to the local culture of learners.

2.2.1.2. Currency

A further advantage of using authentic texts for language learning is defined through the concept of currency, which refers to ‘up-to-date-ness’ and topicality and leads to increased relevance and interest to the learner. Currency relates not only to the subject matter, but also to language.

Firstly, the content of ELT coursebooks is often restricted and excludes a variety of controversial topics due to “the breadth of its markets and the constrictions of its (print-based) medium” (Mishan 2005: 69). Thus, topics such as sex, drugs, war, violence or alcohol are deliberately omitted. However, numerous writers point out that exactly these controversial
issues can potentially be the most engaging and interesting ones for learners (cf. Rinvolueri 1999: 14, Thornbury 1999: 15-16 and Bell and Gower 1998: 123, 128). Therefore, by using authentic texts teachers can integrate more controversial topics into lessons in order to stimulate the interests of learner groups.

Secondly, the concept of currency also applies to language. Language is constantly changing, particularly, in the last few decades as technologies of communication have greatly influenced the language we produce. For example, Crystal (2001: 241) describes the Internet as “an area of huge potential enrichment for individual languages.” Language teachers have to respond to these rapid changes in language and expose students to modern language trends. However, the ELT coursebook cannot adequately function as a source for new changes within the language, “because the print medium in which it appears effectively ‘fossilises’ the language as at time of publishing” (Mishan 2005: 70-71), whereas the Internet provides a huge quantity of current authentic texts that disseminate new varieties of language use and continuously generate neologisms. Thus, in order to implement modern and colloquial language into the lessons, teachers are required to use the Internet, television or radio as a source for material and language. Otherwise students are “in the rather ironic situation of getting most of their input on the authentic spoken language outside the classroom” (Rinvolueri 1999: 13).

This section emphasized the implementation of authentic text and material due to its currency and content. Furthermore, it demonstrated the disadvantages of using ELT coursebooks compared to authentic texts. This leads to the problem of the syllabus. Basically, coursebooks represent a language syllabus that is grammar-driven and functions as a kind of check-list for teachers for the various grammatical rules they have to cover during their lessons. As a result, the texts used in the units incorporate and illustrate the use of the given grammatical/functional features; texts may be authentic, semi-authentic or purpose written. The approach inherent in the use of the grammar syllabus remains the classic PPP – Presentation, Production, Practice – and as such it is teacher- (or coursebook)-centred.

(Mishan 2005: 73)

Consequently, to fully develop the potential of authentic texts, a different approach is needed, one that is text-driven with texts at its basis from which language features can be derived. Thus, students are not confronted with exact formula of various grammatical features, but rather
learners are provided with some form of input of the target language from which they can infer linguistic properties and formulate hypotheses. These hypotheses can then be reassessed and clarified by consulting the teacher or grammar reference books (cf. Ellis 1997: 160). The text-driven syllabus largely depends on the discoveries of the learners and emerges from the texts studied. This allows more individuality during the learning process and resembles a more naturalistic approach to language learning as argued below:

Of the scores of detailed studies of naturalistic and classroom language learning reported over the past 30 years, none suggest, for example, that presentation of discrete points of grammar one at a time […] bears any resemblance except an accidental one to either the order or the manner in which naturalistic or classroom acquirers learn those items.

(Long and Robinson 1998: 16)

2.2.1.3. Challenge

This section argues that a core feature of authentic texts, namely difficulty, which is often perceived as a barrier to language learning, is essentially an advantage as it creates challenge. The concept of challenge is most famously represented in Krashen’s formula i+1 (Krashen 1981) which indicates that input is still comprehensible to the learner if it is slightly above his current proficiency level. Furthermore, challenge is frequently associated to lead to higher levels of student motivation. Consequently, learning materials that “pose a reasonable challenge to the students - neither too difficult nor too easy” can potentially be highly motivating for students (Ellis 1994: 516). Coping with challenges in itself is highly motivating as it increases self-confidence, therefore, “when students realise they can successfully deal with and understand authentic texts, confidence in their own TL abilities soars” (LeLoup and Pontiero 1995).

Challenge in regard of the degree of comprehensibility, however, is not only a factor of the complexity of language, but also of the subject matter. In other words, the difficulty of a text is defined through the language it uses and the content or topic it discusses. This fact is often neglected by ELT coursebooks, in which prepared texts are predominantly chosen to meet learners’ proficiency levels, but not their interests. This becomes evident from the monotonous range of topics in such books and “there is, after all, a limit to the interest that can be milked
out of the describing of personal details, favourite things, daily routines, jobs, eating habits, tourism and the like” (Mishan 2005: 75).

In addition to that, challenge also depends on the tasks students are supposed to fulfill. Mishan (2005: 75) explains that “the task ‘mediates’ between the learner and the text” and thus constitutes a fundamental element in using authentic texts in language learning. Texts do not necessarily need to be simplified in order to be accessible to learners, but it is the activity or the task involved that has to be adjusted (cf. Mishan 2005: 75-76). On this account, the following chapter is dedicated to the concept of tasks and aims to establish a set of parameters for task authenticity.

2.2.2. A Framework for Task Authenticity

As thoroughly discussed in the previous chapters, authenticity is not only established by there being an authentic text, but also greatly depends on students’ response and thus, authentic tasks are essential to integrate authenticity into the language classroom. However, the question remains what constitutes an authentic task. Therefore, this chapter presents a set of criteria which can be used as a guideline for assessing task authenticity.

First of all, in order to develop different criteria for task authenticity, let us start at Nunan’s (1989: 40-45) basic distinction between ‘real-world’ tasks and ‘pedagogic’ tasks. According to Nunan (1989: 40), real-world tasks “require learners to approximate, in class, the sorts of behavior required of them in the world beyond the classroom”. On the other hand, pedagogic tasks are unlikely to be performed outside the classroom and are primarily designed to practice specific skills (cf. Nunan 1989: 40). A real-world task, for example, would be when students read a newspaper and then write a letter to the editor, whereas the corresponding pedagogic task would be to answer comprehension questions on the article (cf. Mishan 2005: 84).

Nunan (cf. 1989: 41) points out that task authenticity depends largely on the individual student and his or her personal interests, needs and motivations. Consequently, you cannot simply draw a line between these two types of tasks as “tasks may be more or less ‘real’ to different learners and thus induce greater or lesser involvement” (Mishan 2005: 85). For example, writing a letter
to the editor may be highly authentic to students who find the topic of the text interesting or feel the need to criticize the text. On the other hand, if students are absolutely not inspired by the text, they are unlikely to respond to it in any authentic way. In this sense, task authenticity is primarily a factor of task authentication and as a result “lies less in the hands of the person who devises the task, than in those of the learner who performs it” (Mishan 2005: 85). Nevertheless, although task authenticity seems to depend predominantly on the individual learner, it is still possible to identify a few guidelines that can be used as a checklist when conceiving and designing tasks:

In order for tasks to be authentic, they should be designed to

1. Reflect the original communicative purpose of the text on which they are based.
2. Be appropriate to the text on which they are based on.
3. Elicit response to/engagement with the text on which they are based.
4. Approximate real-life tasks.
5. Activate learners’ existing knowledge of the target language and culture.
6. Involve purposeful communication between learners.

(Mishan 2005: 89)

The first guideline highlights the importance of a task to reflect the original communicative purpose of the text. As Widdowson (1979: 166) puts it, “authenticity […] is a function of the interaction between the reader/hearer and the text which incorporates the intentions of the writer/speaker”. In the pedagogical context, this means that “the meaning that we ask students to extract should be related to the meanings the intended reader is expected to derive from the text – i.e. the writer’s intention” (McGrath. 2002: 110). Thus, if a newspaper article is clearly written to provoke, the following task should allow students to respond to this provocation: e.g., students might write a letter to the editor to comment on the article or they might complain about the article (cf. Mishan 2005: 94).

However, to identify the communicative purpose of a text, we first of all need to know what is exactly meant by the term. Communicative purpose is basically defined as “what we do through language” (Wilkins 1976: 41) and essentially refers to the things or purposes people want to achieve through speech. Furthermore, the genre of a text is “primarily characterized by the
communicative purpose(s) it is intended to fulfill” (Bhatia 1993: 13). Texts can possess multiple communicative purposes, for example, the most obvious communicative purpose of a news broadcast might be to be informative, nevertheless, there might be also elements of persuasion, probably to influence public opinion (cf. Swales 1990: 47). However, Mishan (cf. 2005: 90) notes that, although communicative purpose is a prominent concept in the literature on genre analysis, discourse analysis, linguistic analysis and language pedagogy, there is no generally accepted set of communicative purposes used for developing materials. Consequently, to close this gap, Mishan investigated the various fields of literature mentioned above and elaborated the following table:

Table 1: Description of communicative purposes:

<table>
<thead>
<tr>
<th>Nomenclature</th>
<th>Communicative purpose of text is to</th>
<th>Basic communicative function</th>
</tr>
</thead>
<tbody>
<tr>
<td>Informative</td>
<td>transmit information</td>
<td>Transactional</td>
</tr>
<tr>
<td>Persuasive</td>
<td>persuade (re. purchase, opinion, action, etc.)</td>
<td>Transactional</td>
</tr>
<tr>
<td>Soliciting</td>
<td>interact or transact (business or personal)</td>
<td>Transactional</td>
</tr>
<tr>
<td>Instructional</td>
<td>give instruction for implementing a process</td>
<td>Transactional</td>
</tr>
<tr>
<td>Provocative</td>
<td>provoke emotive / intellectual / kinaesthetic reaction</td>
<td>Interactional</td>
</tr>
<tr>
<td>Interactive</td>
<td>interact or transact (business or personal)</td>
<td>Interactional</td>
</tr>
<tr>
<td>Engaging</td>
<td>engage imagination / emotions (including humour)</td>
<td>Reactional</td>
</tr>
</tbody>
</table>

(Adapted from Mishan 2005: 93)

Mishan (2005: 93) notes that this set of seven communicative purposes is not intended to represent an exhaustive classification, but rather to function as a helpful tool for task design. It allows teachers to assign an accurate communicative purpose or several communicative purposes to texts used in the classroom and then to design corresponding tasks.
The next two guidelines focus on the factor of task appropriacy. This aspect basically involves two perspectives, one that is primarily concerned with the text itself and the other one that deals with the interaction between the learner and the text. The first perspective analyses the medium, discourse type and communicative purpose of the text, and requires the task designer to “envisage a way of handling it that reflects its treatment by native speakers” (Mishan 2005: 94). This includes being aware of how native speakers might approach the text – “they might skim it, scan it word-for-word or simply refer back to it for guidance” (Mishan 2005: 94-95).

Furthermore, and this leads to the second domain of appropriacy, teachers should consider the relationship or attitude of the reader/listener to the text. For example, a poem might instil respect or emotion, whereas an amusing or moving newspaper article might produce a temporary emotive response (cf. Mishan 2005: 95). These considerations form the basis from which an appropriate task can be designed.

The fourth guideline emphasizes that authentic tasks ought to resemble real-life tasks. Tasks that approximate real-life tasks may be analyzed by using a continuum. At one end of the continuum tasks are situated that “replicate commonplace native speaker activities”, such as answering the telephone or replying to an e-mail (Mishan 2005: 95). The other end of the continuum includes “more specialised tasks” (Mishan 2005: 95). These belong to a certain professional context, such as advertising or journalism, and “involve analysis of linguistic, visual or audio aspects of a text” (Mishan 2005: 95). Additionally, in the middle of this continuum are “tasks that externalize what, for the native speaker, are (generally) internal experiences” (Mishan 2005: 95). For example, if students watch a news broadcast, they might take notes on basic information to each reported event. By doing this, they consciously gather the information and thus externalize what a native speaker might do subconsciously and internally when watching the news. This deconstruction of processes from native speakers enables the task designer to generate numerous learning tasks (cf. Mishan 2005: 95-96).

In addition to that, the next guideline suggests to exploit learner’s existing knowledge of the target language. This requires the teacher, who is designing the task, to consider various aspects of language and culture the students have already been exposed to before. The new text or task might include recurring linguistic or cultural aspects, which can function as launching points for the respective activities. For example, a text/task can be linked to grammar structures that students have been made familiar with recently. Thus, if students have just learned the concept of the past tense, an analysis of how and why the past tense is used in the new text can be an
appropriate starting point. Furthermore, the new text/task might involve various cultural reference points, which, however, can greatly vary between individual students. Students’ knowledge of the target culture can comprise rather obvious things, such as currency, cuisine, daily and leisure habits, but they might also be aware of social structures, values and other cultural indicators (cf. Mishan 2005: 96). According to Mishan (2005: 96), learning tasks should ideally be custom-designed for specific learner groups and take up leaners’ existing knowledge, but also confront them with numerous new concepts about the target language and culture.

Finally, authentic tasks need to promote purposeful communication between learners. This concept naturally became paramount during the implementation of the Communicative Language Teaching Approach. There are numerous prominent activities that are supposed to enhance communication between learners, such as information share, information-pooling and jig-saw listening (see activities described in Littlewood 1981: 22-36, Johnson 1979: 201, Brumfit and Johnson 1979: 207-211).

Although it can be agreed on that these traditional activities are vital for meaningful communication, they need to be critically reevaluated for our concept of task authenticity. “This means keeping in mind the other factors regulating task authenticity, especially adherence to original communicative purpose, appropriacy and realism” (Mishan 2005: 97). Assessed in this light, many communicative activities, while involving purposeful communication, fail to represent other essential factors of task authenticity. For example, asking students to listen to an audio piece and then to rearrange a jumbled printed text might include purposeful communication between students to be able to fulfill the task. However, the activity does not take account of the communicative purpose of the audio material or the potential response of students to the material and furthermore, it does not resemble a real-life task (cf. Mishan 2005: 97).
2.2.3. The Authenticity Continuum

This section highlights the idea to view authenticity as a continuum that involves all essential aspects in relation to authenticity discussed in the previous chapters. This continuum can be used “to evaluate the appropriateness of learning materials selected for language teaching classes” (Pinner 2016: 148).

The continuum, developed and described by Richard Pinner (cf. 2016: 151-154), consists of social and contextual axes. The horizontal axis illustrates the social dimension of authenticity. At the one end of this axis is the learner or individual, with his/her needs, linguistic ability and personal motivation to learn, and on the other end of the axis is the target language use community. This could be a community within an L1 country, but it could also be an international community in which English is used for communication. Additionally, the vertical axis of the continuum represents the context of language. The two contexts that are probably most significant to language learning are on the one side the classroom and on the other side the use domain. The term use domain is originally a criterion for the usefulness and authenticity of language assessments and defined by Bachman and Palmer (1996) as the “situation or context in which the test taker will be using the language outside of the test itself.” Pinner (2016: 152) applies this concept to his authenticity continuum and expands its meaning to “communicative interactions where the foreign language is used beyond instructional settings.” The different components of the continuum may overlap, which is why they are illustrated as dynamic circulating arrows in the diagram:
This diagram can be used to select or adapt material for the classroom, because “it invites both the teacher and the learner to question their relationship to the content being used and how it will relate to them and their personal learning aims” (Pinner 2016: 156). In other words, the diagram helps to evaluate how classroom material or social interaction in the classroom relate to the various areas of authenticity.
3. The Conceptual Link between Authenticity and Motivation

In the first chapter the concept of authenticity was analyzed from a philosophical perspective and it was demonstrated how theories of the self and identity relate to it. The next step assumed that language is a core feature of one’s identity and the prime vehicle to convey our multiple selves which ultimately characterizes authenticity as an essential aspect of second language acquisition. Furthermore, the discussion of authenticity in relation to second language acquisition convincingly demonstrated the necessity to include not only the text and the task, but also the individual learner and his relationship to the presented input. This also echoes the philosophical perspective, which highlights the importance of learners’ identities – their personal needs, interests and traits. Recent theories on L2 motivation have adopted the concept of identity and the self, which proves that there exists a strong connection between authenticity and motivation. This conceptual link relies primarily on the idea that language is above all a way to express the authentic self or as Ushioda (2011: 203-204) explains:

[Language is a medium of self-expression and a means of communication, constructing and negotiating who we are and how we relate to the world around us – that is, of giving ourselves voice and identity. A foreign language is not simply something to add to our repertoire of skills, but a personalized tool that enables us to expand and express our identity or sense of self in new and interesting ways and with new kind of people; to participate in a more diverse range of contexts and communities and so broaden our experiences and horizons; and to access and share new and alternative sources of information, entertainment or material that we need, value or enjoy.

How these concepts influence motivation is illustrated in two particularly insightful views on motivation: the person-in-context relational view of motivation (Ushioda 2009) and the L2 Motivational Self System (Dörnyei 2005, 2009). These two approaches belong to the most current socio-dynamic perspective on motivation and will be presented later in this chapter. However, due to its complexity and to establish a holistic view, first a brief overview of the concept of motivation is provided, presenting developments and advances from both the psychological and the L2 perspective.
3.1. Understanding Motivation

Motivation is one of the most important aspects of our lives, it determines whether we are successful in any learning situation or not. There are numerous lectures about motivation and how to be successful at school, at work or how to succeed in life in general. The concept of motivation is omnipresent, you can find it in the educational area, the business world and in sports. Motivational speakers are hired by companies to hold speeches in order to inspire their audience and psychologists are specifically trained to motivate professional athletes. The list goes on and on. Motivation has frequently been described as one of the most important aspects in learning. Thus, it is not surprising that numerous theories examine motivational characteristics in the classroom. In fact, the question how to motivate students might be as old as the concept of school itself. However, although everyone might be familiar with the term of motivation, it is hard to find a generally accepted definition for it. Moreover, it is even harder to define conditions under which motivation will inevitably take place. For example, if a teacher describes one of his students as especially motivated, we all immediately assume that he/she is a good, hard-working and attentive student. Nevertheless, we and also the teacher and the parents can only assume why he/she is so motivated in school, but we do not know any clear motives for his/her behavior. Therefore, “motivation is, without question, the most complex and challenging issue facing teachers today” (Scheidecker and Freeman 1999: 116).

In general, motivation is a “way of referring to the antecedents (i.e. the causes and origins) of action” (Dörnyei 2001: 6). As already discussed previously, it is simple to observe if, for example, a student is motivated, however, it is far more difficult to find the reasons for or the origins of this motivation. Hence, motivational psychology is primarily concerned with what triggers motivation. The following section is dedicated to a thorough analysis of the concept of motivation from a psychological perspective.

Human behavior consists of two dimensions, namely direction and magnitude. Motivation refers to both of these, as it is not only responsible for “the choice of a particular action”, but also for “the effort expended on it and the persistence with it” (Dörnyei 2001: 7). In other words, “motivation explains why people decide to do something, how hard they are going to pursue it and how long they are willing to sustain the activity” (Dörnyei 2001: 7). Consequently, all motivation theories attempt to answer these three fundamental questions.
Since human behavior is extremely complex and the motives for motivation are hugely diverse, there is no comprehensive theory. In fact, our view of motivation has constantly changed throughout the past century and various schools of psychology have influenced the concept. Initial theories on motivation, such as Sigmund Freud’s, identified basic human instincts and drives as being determinant for our actions (cf. Dörnyei 2001: 7). Furthermore, the movement of behaviorism and its conditional theories were greatly influential for motivational research. In the 1960s, humanistic psychologists such as Carl Rogers and Abraham Maslow revolutionized the concept of motivation. Both argued that the central force for human motivation is “the self-actualising tendency, that is the desire to achieve personal growth and to develop fully the capacities and talents we have inherited” (Dörnyei 2001: 8). In addition to that, Maslow (1970) categorizes five classes of needs in hierarchical order:

Figure 3: Hierarchy of Needs

(Adapted from McLeod 2007)

Physiological needs and safety needs are at the bottom of this hierarchy and are considered basic needs, which have to be satisfied before “we can strive for the deeper happiness and fulfilment that comes from satisfying our higher level needs” (Dörnyei 2001: 8). The current
dominant view in psychology, however, is represented by yet another theorem on motivation, the cognitive approach. This theory concentrates “on how the individual’s conscious attitudes, thoughts, beliefs, and interpretation of events influence their behavior” (Dörnyei 2001: 8). Thus, mental processes determine one’s actions. Dörnyei (2001: 8) further explains:

In this view, the individual is a purposeful, goal-directed actor, who is in a constant mental balancing act to coordinate a range of personal desires and goals in the light of his/her perceived possibilities, that is his/her perceived competence and environmental support.

3.2. Contemporary Motivation Theories

The cognitive view of motivation includes numerous sub-theories. This great diversity on motivation theories results from the variety of motives which influence human behavior. For example, imagine a young woman sitting on a park bench. Suddenly she stands up and starts running. There are numerous motives for this action:

- She enjoys jogging.
- She has made a resolution that she will do some jogging every afternoon to improve her health.
- She would desperately like to lose some weight.
- Rupert appears jogging along the path and she wants to join him.
- Her athletics coach has just told her to get up and keep running.
- She is acting in a well-paid TV commercial advertising running shoes and the break is over.
- A black dog appears unexpectedly and starts chasing her.
- It has just started to rain.
- She realizes that she has to fetch something from home quickly.

(Dörnyei 2001: 9)

This list is not even complete. There could be far more reasons why the woman abruptly started running. Such a list of reasons or motives could be created for every single action of a person. On this account, contemporary theories on motivation attempt to reduce this multitude of
different motives to a few essential key variables which determine human actions (cf. Dörnyei 2001: 9). The following table illustrates a summary of the most influential contemporary theories on motivation:
Table 2: Contemporary motivation theories in psychology

<table>
<thead>
<tr>
<th>Theories:</th>
<th>Main Motivational Components:</th>
<th>Main Motivational Tenets and Principles:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expectancy-value theories</td>
<td>Expectancy of success; the value attached to success on task</td>
<td>Motivation to perform various tasks is the product of two key factors the individual’s expectancy of success in a given task and the value the individual attaches to success on that task. The greater the perceived likelihood of success and the greater the incentive value of the goal, the higher the degree of the individual’s positive motivation.</td>
</tr>
<tr>
<td>Achievement motivation theory</td>
<td>Expectancy of success; incentive values; need for achievement; fear of failure</td>
<td>Achievement motivation is determined by conflicting approach and avoidance tendencies. The positive influences are the expectancy (or perceived probability) of success, the incentive value of successful task fulfilment and need for achievement. The negative influences involve fear of failure, the incentive to avoid failure and the probability of failure.</td>
</tr>
<tr>
<td>Self-efficacy theory</td>
<td>Perceived self-efficacy</td>
<td>Self-efficacy refers to people’s judgement of their capabilities to carry out certain specific tasks, and, accordingly, their sense of efficacy will determine their choice of the activities attempted, the amount of effort exerted and the persistence displayed.</td>
</tr>
<tr>
<td>Attribution theory</td>
<td>Attributions about past successes and failures</td>
<td>The individual’s explanations (or ‘causal attributions’) of why past successes and failures have occurred have consequences on the person’s motivation to initiate future action. In school contexts ability and effort have been identified as the most dominant perceived causes, and it has been shown that past failure that is ascribed by the learner to low ability hinders future achievement behavior more than failure that is ascribed to insufficient effort.</td>
</tr>
<tr>
<td>Theory</td>
<td>Definition</td>
<td>Description</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-----------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Self-worth theory</strong></td>
<td>Perceived self-worth</td>
<td>People are highly motivated to behave in ways that enhance their sense of personal value and worth. When these perceptions are threatened, they struggle desperately to protect them, which results in a number of unique patterns of face-saving behaviours in school settings.</td>
</tr>
<tr>
<td><strong>Goal setting theory</strong></td>
<td>Goal properties: specificity, difficulty and commitment</td>
<td>Human action is caused by purpose, and for action to take place, goals have to be set and pursued by choice. Goals that are both specific and difficult (within reason) lead to highest performance provided the individual shows goal commitment.</td>
</tr>
<tr>
<td><strong>Goal orientation theory</strong></td>
<td>Mastery goals and performance goals</td>
<td>Mastery goals (focusing on learning the content) are superior to performance goals (focusing on demonstrating ability and getting good grades) in that they are associated with a preference for challenging work, an intrinsic interest in learning activities, and positive attitudes towards learning.</td>
</tr>
<tr>
<td><strong>Self-determination theory</strong></td>
<td>Intrinsic motivation and extrinsic motivation</td>
<td>Intrinsic motivation concerns behavior performed for its own sake in order to experience pleasure and satisfaction such as the joy of doing a particular activity or satisfying one’s curiosity. Extrinsic motivation involves performing a behavior as a means to an end, that is, to receive some extrinsic reward (e.g. good grades) or to avoid punishment. Human motives can be placed on a continuum between self-determined (intrinsic) and controlled (extrinsic) forms of motivation.</td>
</tr>
<tr>
<td><strong>Social motivation theory</strong></td>
<td>Environmental influences</td>
<td>A great deal of human motivation stems from the sociocultural context rather than from the individual.</td>
</tr>
<tr>
<td><strong>Theory of planned behavior</strong></td>
<td>Attitudes; subjective norms; perceived behavioural control</td>
<td>Attitudes exert a directive influence on behavior, because someone’s attitude towards a target influences the overall pattern of the person’s responses to the target. Their impact is modified by the person’s subjective norms (perceived social pressures) and perceived behavioural control (perceived ease or difficulty of performing the behavior).</td>
</tr>
</tbody>
</table>

(Adapted from Dörnyei 2001: 10-11)
Every theory illustrated in this list seems highly convincing and addresses specific motives for our behavior. However, each theory is based on one perspective of motivation and largely ignores other hypotheses. This creates a rather fragmented picture of the concept of motivation. Particularly, teachers and instructors are overwhelmed by this diversity of theories and find it difficult to identify the most fundamental aspects of motivation for their purposes. Dörnyei (2001: 13) explains that classrooms are “intricate microcosms”, where students spend a considerable part of their lives. Consequently, a classroom is not only the place to learn and acquire new academic skills, but also a place to socialize and to meet friends. On this account, theories on motivation that focus only on one theoretical perspective are not suitable to explain the complex structures of motivation in a classroom.

3.3. Motivation in Second Language Acquisition

Having considered theories on motivation from the psychological perspective, we now shift into the field of Second or Foreign Language Acquisition. As already indicated previously, language learning motivation requires a more comprehensive approach, since the classroom involves a great diversity of complex motivational aspects. Therefore, it is not surprising that “the study of L2 motivation has evolved as a rich and largely independent research field, originating in a concern to address the unique social, psychological, behavioural and cultural complexities that acquiring a new communication code entails” (Dörnyei and Ushioda 2013: 61). In general, the development of motivational theories on Foreign Language Learning can be divided into three distinct phases:

2. The cognitive-situated period (during the 1990s) – characterised by work drawing on cognitive theories in educational psychology.
3. The process-oriented period (the turn of the century) – characterised by an interest in motivational change.

(Adapted from Dörnyei and Ushioda 2013: 61-62)
Each of these phases attempted to reflect mainstream psychological perspectives on motivation that were most prominent at the time, while simultaneously focusing on aspects specific to language learning. Recently, current views on motivation give reason to believe that the concept of motivation is evolving into yet another phase – the socio-dynamic period (cf. Dörnyei and Ushioda 2013: 96). The following section analyzes factors for this change and briefly outlines the key assumptions of this new phase.

3.4. The Socio-Dynamic Period

The socio dynamic period is considered the most current phase in L2 motivation research. This approach essentially focuses “on constant change and the learner’s interaction” (Guerrero 2015: 100). There has been a significant move from traditional linear approaches to motivation towards relational perspectives that “take account of evolving organic interactions between individual and contextual processes” (Dörnyei and Ushioda 2013: 103). In other words, socio-dynamic theories describe learners as unique individuals with different characteristics, which can potentially influence their motivation to acquire a second language. In addition to that, motivation is regarded a dynamic process which implies the constant change of learners’ interests and feelings (cf. Guerrero 2015: 100). Below, two socio-dynamic approaches to L2 motivation are presented, which incorporate these new perspectives and significantly differ from other earlier theories in this field.

3.4.1. The L2 Motivational Self System

An illuminating approach to L2 motivation that incorporates theories of the self was proposed by Dörnyei in 2005. It particularly draws on the idea of possible selves, proposed by Markus and Nurius (1986), that describes a future state of the self. Thus, possible selves contain a person’s ideas and wishes “of what they might become, what they would like to become, and what they are afraid of becoming” (Dörnyei and Ushioda 2013: 109). This finding revolutionized the concept of the self, as other theories had considered the self only in its present state influenced by past experiences, whereas, “the notion of possible selves concerns how
people conceptualize their as-yet unrealized potential, and as such, it also draws on hopes, wishes and fantasies” (Dörnyei and Ushioda 2013: 109).

According to Higgins (1987, 1998), one type of the possible self is strongly connected to academic achievement, namely the *ideal self* of a learner. This part of the self represents all characteristics or attributes a person wishes to possess. The *ideal self* is complemented by another notion of the self – the *ought self*. This part of the self refers to attributes a person thinks he or she needs to possess. These attributes do not necessarily correspond to a person’s ideal vision of himself/herself, but rather to what other people expect from an individual. For example, speaking a foreign language might be part of a learner’s ideal self, whereas, being good at math might be something other people expect him/her to be. In addition to that, Higgins (1987, 1998) explains in his *self-discrepancy theory* that a person wants to minimize discrepancies between the actual, present self and the ideal/ought self. Thus, motivation might emerge from a desire to correspond to future visions of the self.

Dörnyei (2005) adopted the principles of the ideal and ought self and integrated them into his L2 motivational approach. To successfully implement the two notions of the self in relation to foreign language acquisition, his theory covers another component that takes account of the students’ learning experience as illustrated below:

The L2 Motivational Self System:

1. *Ideal L2 Self*, which is the L2 specific facet of one’s ‘ideal self’. If the person we would like to become speaks an L2, the ‘ideal L2 self’ is a powerful motivator to learn the L2 because of the desire to reduce the discrepancy between our actual and ideal selves. Traditional integrative and internalized motives would typically belong to this component.
2. *Ought-to L2 Self*, which concerns the attributes that one believes one ought to possess to meet expectations and to *avoid* possible negative outcomes. This dimension corresponds to Higgins’’s ought self and thus involves the more extrinsic (i.e. less internalized) types of instrumental motives.
3. **L2 Learning Experience**, which concerns situated, ‘executive’ motives related to the immediate learning environment and experience (e.g. the impact of the teacher, the curriculum, the peer group or the experience of success).

(Adapted from Dörnyei and Ushioda 2013: 115-116)

3.4.2. A Person-In-Context Relational View

According to Ushioda (2009), linear approaches to motivation are problematic since their predominant goal is to deduce general variables to predict various kinds of motivation. However, a small number of variables cannot represent the complexity of motivation and a high number of variables “makes any linear model unwieldy and difficult to test empirically, and considerably weakens its explanatory power” (Dörnyei and Ushioda 2013: 104). On the other hand, a relational view focuses on “the evolving network or dynamic system of relations among relevant features, phenomena and processes – relations which are complex, unpredictable, non-linear and always unique, since every person and context are unique.” (Dörnyei and Ushioda 2013: 106).

To overcome the deficits of linear approaches to L2 motivation, Ushioda (2009) has presented “a person-in-context relational view of motivation” that takes account of the individuality of real learners. Basically, this means to consider the multiple identities of learners that may influence the motivational process. As already previously stated in the chapter on authenticity, a person might develop a L2 identity, however, this is only one aspect of one’s self. Other identities such as “being a mother, a doctor, a graduate student, an immigrant, a football fan, a seasoned traveller, a wine expert, and so on” may also contribute temporarily to the person’s motivation (Dörnyei and Ushioda 2013: 106). In short, L2 motivation theories have to consider learners as real people, including their contextual background and various identities or as Ushioda (2009: 220) substantiates:

I mean a focus on real persons, rather than on learners as theoretical abstractions; a focus on the agency of the individual person as a thinking, feeling human being, with an identity, a personality, a unique history and background, a person with goals, motives and intentions; a focus on the interaction between this self-reflective intentional agent, and the fluid and complex system of social relations, activities,
experiences and multiple micro- and macro-contexts in which the person is embedded, moves and is inherently part of. My argument is that we need to take a relational (rather than linear) view of these multiple contextual elements, and view motivation as an organic process that emerges through this complex system of interrelations.

(Ushioda 2009: 220)

4. Authenticity of Purpose in Content and Language Integrated Learning

To recapitulate, the main goal of the previous chapter was to demonstrate the need to address the personal identities of learners in second language learning situations and to illustrate the strong link between authenticity and motivation, as both concepts relate to the individuality of learners. The aim of the present chapter now is to present an approach to second language learning that allows an authentic acquisition of the target language. Therefore, the methodology of Content and Language Integrated Learning (CLIL) is thoroughly analyzed as it is hypothesized to function as a “vehicle for authentic language exposure and production in English as a Foreign Language contexts” (Pinner 2013: 138).

Basically, the dual nature of CLIL, which emphasizes a balance in the consideration of content and target language, can lead to what Coyle et al. (2010: 5) describe as “authenticity of purpose”. The notion of authenticity of purpose refers to the idea to consider the original communicative purpose of a text, this also includes its content. In other words, a text should, first and foremost, be discussed for the content it presents and not the language it uses. For example, if a teacher implements a text on global warming into one of his lessons, subsequent discussions or tasks ought to mediate the topic/content of the material to the students. The language relevant to students emerges naturally by dealing with the subject matter. This constitutes one of the basic principles of CLIL and consequently, as Pinner (2013: 140) explains:

CLIL is about teaching something else through the target language as a medium of instruction. Thus, in Vygotskyian (1978) terms, language is being used as a ‘tool’ through which other aims and objectives are achieved and knowledge is socially structured.
Furthermore, other conventional EFL methodologies are criticized by Coyle et al (2010: 11) in this regard, because they cannot “achieve appropriate levels of authenticity in the classroom”. The main deficit of these other approaches to Second Language Learning is that when an authentic text is integrated into the learning process and even when students find its content relevant, the text is only used for aspects of language learning, while the subject matter is largely ignored (cf. Coyle et al. 2010: 11). How a CLIL approach manages to synthesize content and language and thereby increases authenticity in foreign language learning, is presented in the following sections.

4.1. CLIL – A Definition

The concept of Content and Language Integrated Learning (CLIL) emerged in the early 1990s. This approach essentially focuses on learning content through a foreign or second language, thus, teaching not only the content, but also the language. Although the term of CLIL is merely 20 years old, education in an additional language can be traced far back into the past. In fact, whenever individuals from different language groups live together, some of them are educated in a language other than their mother tongue. When the Roman Empire expanded and subsequently absorbed Greek territory, language and culture, children in Rome were educated in Greek. Naturally, this procedure has been replicated numerous times throughout the history and is nowadays particularly interesting due to the increasing globalization in the 21st century (cf. Coyle et al. 2010: 2). Modern means of mobility and the constant interconnection of people led to a continuing growth of multicultural societies, thus English has developed as a lingua franca and the “driving forces of economic and social convergence” have significantly influenced the necessity to learn an additional language (Coyle et al. 2010: 2). Therefore, the recent interest in CLIL and its frequent use in schools around the world is directly linked to modern changes in society and economy. Numerous schools and institutions recognize the importance of CLIL for foreign language learning and the European Commission (2004: 19) affirms that it is identified as a significant area in the Action plan for Language Learning and Linguistic Diversity.

Content and Language Integrated Learning is considered a dual-focused approach to education, in which the target language is used in order to learn and teach both content and language (cf. Coyle et al. 2010: 1). Thus, a CLIL approach does not solely concentrate on content or language,
but combines both aspects during the learning process. Although the emphasis might be greater on one or the other at a specific time, content and language are predominantly interwoven during the learning process (cf. Coyle et al. 2010: 1). CLIL has the potential to combine any content subject with a foreign language (cf. Maljers 2007: 8). Marsh (2000: 6) explains that CLIL provides opportunities for learners to use a foreign language authentically, since they primarily focus on the content to be learned and the language learning becomes more and more implicit. Therefore, the CLIL approach is content-driven and this aspect not only extends the experience of learning a language, but also differentiates CLIL from other already existing language-teaching approaches (cf. Coyle et al. 2010:1).

4.2. Related Approaches to Foreign Language Teaching

The following section analyses similarities and differences between CLIL and other traditional approaches to foreign language teaching, such as communicative language teaching and task-based teaching.

The communicative language approach highlights the importance of “activities that involve real communication” (Richards, Rodgers 2001: 161). According to this theory, language learning is largely dependent on the production of meaningful language. In order to achieve real communication between students in the classroom, language has to be used in meaningful tasks. Thus, the central idea of communicative language learning is to provide situations in which students can actively communicate to develop communicative skills (cf. Richards, Rodgers 2001: 161-165).

The following approach, namely task-based language teaching, is to some extent connected to communicative language teaching as both emphasize the benefits of real communication and meaningful tasks. The task-based approach to language learning is based on the central idea to differentiate between two types of tasks. The first type of tasks is classified as real-life tasks that resemble situations students might face in real life. The second type of tasks serves a pedagogical purpose (cf. Richards, Rodgers 2001: 224).

CLIL shares various characteristics of these more traditional approaches to foreign language teaching, however, what differentiates CLIL from other approaches is that “language is neither
the designated subject nor the content of the interaction, but the medium through which other content is transported” (Dalton-Puffer 2007: 3). While content in traditional language classrooms is widely associated with a focus on metalinguistic knowledge or a limited amount of information on the target culture, CLIL utilizes content to encourage ‘real communication’. Thus, concepts, topics and meanings from other content-driven subjects, such as geography, history or biology, become the objects of discussions. This concentration on subject matter allows students the natural use of the target language. In this sense, as Dalton-Puffer (2007: 3) concludes,

CLIL is the ultimate dream of Communicative Language Teaching … and Task Based Learning … rolled into one: there is no need to design individual tasks in order to foster goal-directed linguistic activity with a focus on meaning above form, since CLIL itself is one huge task which ensures the use of the foreign language for ‘authentic communication’.

4.3. Underlying Principles of Foreign Language Learning

CLIL incorporates numerous underlying aspects of important theories on foreign language learning. Thus, in order to fully understand the effectiveness and success of CLIL, it is necessary to obtain an overview of these theories and to analyze how they are implemented into the CLIL methodology.

4.3.1. Krashen’s Monitor Model

Krashen’s theory consists of five hypotheses, of which each has a significant impact on language acquisition (cf. Mitchell, Myles 1998: 35).

1. The Acquisition-Learning Hypothesis
2. The Monitor Hypothesis
3. The Natural Order Hypothesis
4. The Input Hypothesis
5. The Affective Filter Hypothesis

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The Input Hypothesis and the Affective Filter Hypothesis are particularly important with regard to CLIL methodology. Firstly, the Input Hypothesis assumes that students have to be confronted with comprehensible input to realize successful language acquisition (cf. Mitchell, Myles 1998: 38). According to Krashen, the input must exceed students’ language competence, in order to be challenging. Otherwise, learners will not reach a higher level of competence. However, if the input is too demanding for students, language acquisition cannot take place (cf. Mitchell, Myles 1998: 38). Hence, it is essential for teachers to adjust learning materials and content appropriately to the needs and abilities of the students. Furthermore, input has to be “perceived as meaningful and relevant by the learner” (Dalton-Puffer 2002: 7). According to Krashen, language acquisition will automatically follow if these conditions are fulfilled.

Secondly, the Affective Filter Hypothesis examines how students’ emotions towards language learning influence the outcome. Thus, the affective filter “determines how receptive to comprehensible input a learner is going to be” (Mitchell, Myles 1998: 38). For example, if a student has positive emotions towards language learning itself, he/she will be more open to the input and acquisition is more likely to happen. However, negative emotions can potentially interfere with the process of learning and consequently prevent successful language acquisition (cf. Krashen 1985: 31).

4.3.2. Long’s Interaction Hypothesis

Long’s hypothesis suggests, similarly to Krashen’s input hypothesis, that comprehensible input plays an important role in language learning. In addition, the theory describes that the input becomes more effective for language acquisition if students have to negotiate for meaning. This negotiation for meaning manifests itself through conversational adjustments, such as models, recasts, expansions or reformulations, when interlocutors attempt to overcome a breakdown in their conversation (cf. Dalton-Puffer 2002: 8). The use of such communicative strategies promotes the learner’s abilities concerning various language structures. To summarize, Long believes that the negotiation of meaning or modified interaction can potentially make input even more comprehensible and thus enhance language acquisition.
4.3.3. Swain’s Comprehensible Output Hypothesis

According to Swain (cf. Dalton-Puffer 2002: 8), students have to be confronted not only with comprehensible input, but also require opportunities to produce meaningful output. Thus, Dalton Puffer (2002: 8) argues that “language production in the context of social interaction enables learners to try out their linguistic knowledge”, which increases languages learning. This active production of language from students can potentially lead to gaps in their linguistic knowledge of the foreign language, when students realize such gaps they are subsequently able to modify their output and learn something new about the language (cf. Swain, Lapkin 1995: 371). Swain identifies three primary functions of output as illustrated below:

1. Noticing function: The learner notices a gap between what he wants to express and what he is actually able to say, so he realizes what he does not know or only knows partially.
2. Hypothesis-testing function: When learners form sentences they always refer to a certain linguistic hypothesis, for example, rules of grammar. Hence, by talking they can test their hypothesis and receive immediate feedback from an interlocutor.
3. Metalinguistic function: The language output helps learners to control and internalize linguistic knowledge.

(cf. Swain, Lapkin 1995: 372-373)

This point of view is greatly maintained in CLIL situations, as students are constantly motivated and encouraged to use the target language.

4.3.4. Implicit and Explicit Learning

Implicit Learning is defined as an informal process of learning without guidance. Learners are not aware of what they learn and it happens incidentally (cf. Rauto 2008: 23). The materials for Implicit Learning in schools are primarily authentic and not modified, which suggests that texts and other sources for learning were not originally designed for educational purposes (cf. Rauto 2008: 23). On the other hand, Explicit Learning describes a guided and intended process of
learning that usually takes place in the classroom and for which specific learning material was created (cf. Rauto 2008: 23). CLIL focuses predominantly on aspects of implicit language learning since language is obtained through content.

4.4. The Theoretical Concept of CLIL

Numerous teachers have already realized that CLIL constitutes far more than simply “teaching non-language subject matter in an additional language in the same way as the mother tongue” (Marsh et al. 1999: 17). CLIL ought not to be understood as merely translating content of the mother tongue into a second foreign language, but it rather focuses on “the potential of integrating content and language“ (Coyle et al. 2010: 27). Therefore, this section analyses the synergy between content and language and what can be achieved through integrative learning (cf. Coyle et al. 2010: 28).

4.4.1. The Learning of Content

First of all, it is necessary to discuss the content of learning in CLIL. Content is extremely flexible in CLIL, as it does not merely consist of curricula from traditional subject matter disciplines such as biology, history or geography (cf. Coyle et al. 2010: 27-28). Even though curricular subjects such as these might be appropriate in various CLIL projects, the content of CLIL primarily depends on the context of the learning institution. Contextual variables are, for example, “teacher availability, language support, age of learners or the social demands of the learning environment” (Coyle et al. 2010: 28).

Thus, the content of CLIL always has to be appropriate for the learners and also the teacher. The sources of content could not be more diverse. The content might derive directly from elements of a statutory curriculum or from a project that combines various aspects of the curriculum (cf. Coyle et al. 2010: 28). Furthermore, “content in a CLIL setting could also be thematic, cross-curricular, interdisciplinary or have a focus on citizenship” (Coyle et al. 2010: 28). In short, CLIL provides various opportunities within and beyond the curriculum to engage and motivate students and consequently, “enrich learning, skill acquisition and development”
Nevertheless, the fundamental question concerning content in CLIL is not about which type of content should be learned, but what is meant by the term of content learning. On this account, we need to investigate the ‘how’ and not the ‘what’ in content learning (cf. Coyle et al. 2010: 28). First, we need to consider some general aspects about content learning and how “effective learning is realized” (cf. Coyle et al. 2010: 28). One of the most dominant models for learning in Western societies is the so called ‘banking model’ (cf. Freire 1972). This approach is based on the transmission of knowledge between the expert and the learner. Thus, the expert, namely the teacher, conveys “information and skills into the memory bank” of the learner (Coyle et al. 2010: 28). Furthermore, social constructivist approaches offer alternatives which primarily focus on “the centrality of student experience and the importance of encouraging active student learning rather than a passive reception of knowledge” (Cummins 2005: 108). Social constructivist approaches are usually described as student-led learning and highlight interaction and mediation. Additionally, Coyle et al. (2010: 29) indicate:

This kind of scenario requires social interaction between learners and teachers and scaffolded (that is, supported) learning by someone or something more ‘expert’ – that might be the teacher, other learners or resources. When learners are able to accommodate cognitive challenge – that is, to deal with new knowledge – they are likely to be engaged in interacting with ‘expert’ others and peers to develop their individual thinking.

To summarize, students need to be cognitively engaged to further increase their own thinking skills. Therefore, teachers need to create learning opportunities that are appropriately challenging for students. Vygotsky (1978) exactly described this kind of learning and coined the term of “zone of proximal development”. His theory defines a kind of learning which is constantly challenging, however, still within reach of one’s own individual abilities “on condition that appropriate support, scaffolding and guidance are provided” (Coyle et al. 2010: 29). Evidence showed that, if students are cognitively engaged and intellectually challenged, achievement levels increase considerably. As a result, students are more likely to “transform information and ideas, to solve problems, to gain understanding and to discover new meaning” (Coyle et al. 2010: 29). This shift to higher-order thinking skills, that go beyond basic knowledge skills or the general goals of curricula, is essential for students. Not only do learners
need a constantly growing and shifting base of knowledge, but they also need to develop the skills in order to apply their knowledge. Thus, learners need to construct a framework of skills such as problem solving, higher-order thinking and creative thinking to “interpret meaning and understanding” (Coyle et al. 2010: 30). Bloom’s Taxonomy convincingly represents this framework of skills that students ought to acquire through effective pedagogies and that “resonates with conceptualizing content learning in the CLIL setting” (Coyle et al. 2010: 30). Anderson and Kratwohl (2001) added a ‘Knowledge Dimension’ to Bloom’s taxonomy that lists various types of knowledge, the updated version is illustrated below.

Table 3: Bloom’s taxonomy, revised by Anderson and Krathwohl

<table>
<thead>
<tr>
<th>The Cognitive Process Dimension</th>
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<tr>
<td><strong>Lower-order processing</strong></td>
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### The Knowledge Dimension

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<tr>
<td>- Terminology</td>
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<td>- Specific details and elements</td>
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<td><strong>Conceptual knowledge</strong></td>
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<tr>
<td>Relationships amongst pieces of a larger structure that make them part of the whole, e.g.</td>
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<tr>
<td>- Knowledge of classifications and categories</td>
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<td>- Knowledge of principles and generalizations</td>
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<td>- Knowledge of theories, models and structures</td>
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<td><strong>Procedural knowledge</strong></td>
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<td>How to do something, e.g.</td>
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<td>- Knowledge of subject-specific skills and algorithms</td>
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<td>- Knowledge of subject techniques and methods</td>
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<td>- Knowledge of criteria for determining when to use appropriate procedures</td>
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<td><strong>Metacognitive knowledge</strong></td>
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<td>Knowledge of thinking in general and individual thinking in particular, e.g.</td>
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<td>- Strategic knowledge</td>
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<td>- Knowledge about cognitive tasks</td>
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<td>- Self-knowledge</td>
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(Adapted from Anderson and Krathwohl 2001: 67-68)

### 4.4.2. Language Learning and Language Use

As previously discussed, CLIL uses a number of fundamental aspects of various approaches to language learning, however, traditional theories are usually one-sided, focusing either on meaning or on form. Furthermore, most approaches to foreign language learning do not take content learning into account. Therefore, Mohan and van Naerssen (1997) published a new set of assumptions to form a basis of pedagogical thinking “relating to contexts where language is used as a medium of learning as opposed to the object of learning” (Coyle et al. 2010: 33-34):

1. Language is a matter of meaning as well as of form.
2. Discourse does not just express meaning. Discourse creates meaning.
3. Language development continues throughout our lives, particularly our educational lives.
4. As we acquire new areas of knowledge, we acquire new areas of language and meaning.

(Mohan and van Naerssen 1997: 2)

The systematic progression of students “in both their content learning and their language learning and using” is essential to CLIL settings (Coyle et al. 2010: 35). Accordingly, students have to use language to learn and they need to learn to use language, both factors are equally important. Yet there is often a discrepancy in CLIL settings between “cognitive functioning and linguistic competence” (Coyle et al. 2010: 35). In other words, the cognitive level of many CLIL learners is usually in advance of “the linguistic level of the vehicular CLIL language” (Coyle et al. 2010: 35). This puts CLIL in the following pedagogical dilemma:

If a young learner needs to use the past tense in the CLIL language to describe an experiment in science, and if the past tense has not been learned in a formal grammar class, then the CLIL class will need to provide access to the appropriate use of the tense in that context.

(Coyle et al. 2010: 35)

This means that the grammatical progression in CLIL settings frequently varies from that of more traditional language learning situations. As a consequence, CLIL requires an alternative approach to language use. In this regard, Snow, Met and Genesee (1989: 205) usefully differentiate between “content obligatory language and content-compatible language” in order to allow teachers to identify specific language and content objectives. In this theory, the content obligatory language is described as the language that is necessary to learn the content, whereas content-compatible language sustains the lesson’s content and the linguistic cultural objectives of the curriculum (cf. Snow et al. 1989: 205).

Additionally, teachers have to highlight the interconnection between content objectives and language objectives in order to enable strategic planning. The Language Triptych, as illustrated below, illustrates this relation and was specifically “constructed to take account of the need to integrate cognitively demanding content with language learning and using” (Coyle et al. 2010: 36).
The Language Triptych supports language using by analyzing the vehicular language of CLIL from three interdependent perspectives: language of learning, language for learning and language through learning.

Firstly, language of learning is defined as language learners require to approach underlying concepts and skills of the subject theme or topic. Recently, there has been an increasing interest in genre analysis. Research on this topic reveals the necessity to acquire language that is specific to subject and thematic content. According to Coyle et al. (2010: 37), this means for teachers to move “linguistic progression from a dependency on grammatical levels of difficulty towards functional and notional levels of difficulty demanded by the content.” For example, if a learner needs to use the past tense of the vehicular language in a science class, then this can be achieved
by an appropriate selection of texts which use a variety of past tense words and phrases. This offers students an authentic approach to the language as opposed to having them learn lists of verbs conjugated in the past tense. Additionally, the verbs also reflect on the actual content of the lessons (cf. Coyle et al. 2010: 37).

Secondly, language for learning is the kind of language learners need to be able to operate in a foreign language environment (cf. Coyle et al. 2010: 37). The environment, namely the classroom and its components such as the teacher and other students, can be considered as the primary resource for knowledge. Thus, in order to receive new knowledge and to perform tasks effectively, students need to develop “a repertoire of speech acts which relate to the content, such as describing, evaluating and drawing conclusions” (Coyle et al. 2010: 37). Furthermore, learners need to be supported “in developing skills such as those required for pair work, cooperative group work, asking questions, debating, chatting, enquiring, thinking, memorizing and so on” (Coyle et al. 2010: 37). All these skills assist students to absorb knowledge and are essential since “unless learners are able to understand and use language which enables them to learn, to support each other and to be supported, quality learning will not take place” (Coyle et al. 2010: 37).

Thirdly, language through learning results from the active involvement of language and thinking in CLIL settings. This active involvement manifests itself through a high level of talk and interaction between students and teachers. As previously discussed, discourse creates meaning and new areas of knowledge require new areas of language and meaning (cf. Mohan and van Naerssen 1997: 2). Consequently, new language emerges through discourse and learning and “needs to be captured, recycled and developed strategically by teachers and learners” (Coyle et al. 2010: 37). This aspect of language is generated rather spontaneously from individual learners and it cannot always be predicted in advance (cf. Coyle et al. 2010: 38).
4.4.3. The 4Cs Framework

The 4Cs framework integrates content, communication, cognition and culture. It is primarily useful for teachers during lesson planning. According to Coyle (1999: 59), the four elements can positively influence classroom actions, if they are successfully linked to each other during the planning process. This symbiosis between the four Cs allows effective learning in CLIL settings through

- progression in knowledge, skills and understanding of the content;
- engagement in associated cognitive processing;
- interaction in the communicative context;
- development of appropriate language knowledge and skills;
- the acquisition of a deepening intercultural awareness, which is in turn brought about by the positioning of self and ‘otherness’.

(Coyle et al. 2010: 41)

Figure 5: The 4Cs Framework

(Adapted from Coyle et al. 2010: 41)
The 4 Cs Framework suggests that CLIL is concerned with “learning to use language appropriately whilst using language to learn effectively” (Coyle et al. 2010: 42). This viewpoint is predicated on various vital assumptions. Firstly, content is not only used to acquire knowledge and skills, but also triggers the creation of knowledge and understanding and the development of skills (cf. Coyle et al. 2010: 42). Secondly, content is strongly connected to cognitive processes such as learning and thinking and has to be “analysed for its linguistic demands”, so that learners can individually interpret content (Coyle et al. 2010: 42). Thirdly, language that is “related to the learning context, to learning through that language, to reconstructing content, and to related cognitive processes” has to be transparent and accessible for learners (Coyle et al. 2010: 42). Finally, social interactions between students or the students and the teachers are essential for effective learning (cf. Coyle et al. 2010: 42). Lastly, intercultural awareness plays an important role in CLIL settings, as Brown (1980: 138) explains:

Cultural patterns, customs, and ways of life are expressed in language: culture specific world views are reflected in language … [L]anguage and culture interact so that world views among cultures differ, and that language used to express that world view may be relative and specific to that view.
5. Transforming Theory into Practice

The following pages illustrate a collection of CLIL unit plans and individual lesson plans. The contents derive from the fields of psychology and philosophy and the units cover topics that are in line with the proposed learning goals from the Austrian curriculum for the school subject ‘Psychologie und Philosophie’ (cf. Bundesministerium für Bildung [AT] 2004). The lessons are designed for students of the 7th and 8th form at an Austrian secondary school (Gymnasium). The students are between 16 and 18 years old and English is their first foreign language. The students have studied English at school for several years and their language levels are between B1 and B2, according to the CEFR (Common European Framework of Reference for Languages).

The overall goal of this section is to complement well-established principles for CLIL lesson planning with aspects for designing authenticity, which can ultimately lead to natural second language acquisition and increase learners’ engagement and motivation.

The format of the unit plans is adapted from Coyle et al. (2010: 80) and provides a fundamental consideration of the aims, teaching objectives and learning outcomes. The teaching objectives follow the 4Cs framework (cf. Coyle et al. 2010: 41) and are divided into content, cognition, culture and communication. In addition to that, Bloom’s Taxonomy (cf. Anderson and Kratwohl 2001: 67-68) is used to define various cognitive processes that are stimulated during the lessons. Finally, the communication of learners is analysed according to the language triptych (cf. Coyle et al. 2010: 36) and categorized into language of learning, language for learning and language through learning.

The lesson plans outline the precise content, time management and task procedures of the lessons. Additionally, brief comments on tasks and procedures are presented to allow a better understanding. If necessary, detailed task descriptions, step by step explanations, worksheets and handouts are attached to complete the lesson plans. The tasks presented during the lessons are designed according to Mishan’s guidelines for task authenticity (2005: 89). Furthermore, texts and materials used for the lessons are collected in the appendix and derive from English newspapers or scientific magazines to increase the authenticity of the teaching sequences.
After the lesson plans follows an evaluation how the different aspects of authenticity are addressed during the unit. A descriptor in form of a question analyses each of the four aspects of authenticity as identified by Richard Pinner’s authenticity continuum (cf. Pinner 2016: 154). Furthermore, a graphic adaptation of the continuum (cf. Pinner 2016: 174) visually illustrates the extent to which the four aspects are successfully integrated during the units.

5.1. CLIL Unit: Social Influence and Conformity

Table 4: Unit Plan – Social Influence and Conformity

<table>
<thead>
<tr>
<th>Aims</th>
<th>Criteria for assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td>- To introduce the concept of Conformity and its aspects.</td>
<td>Teacher, peer- and self-assessment processes to assess if learners:</td>
</tr>
<tr>
<td>- To make learners aware of how others influence oneself.</td>
<td>- understand why/when people tend to conform with others</td>
</tr>
<tr>
<td>- To make students familiar with basic experiment setups in psychology.</td>
<td>- know basic experimental setups in psychology</td>
</tr>
<tr>
<td>- To create situations for authentic language production in the target language</td>
<td>- can give examples of situations in which conformity occurs</td>
</tr>
<tr>
<td></td>
<td>- are able to analyse their own behavior (youth trends)</td>
</tr>
<tr>
<td></td>
<td>- can use content specific vocabulary in discussions</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Teaching Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Content</strong></td>
</tr>
<tr>
<td>- Introduction of the topic</td>
</tr>
<tr>
<td>- Social influence and conformity</td>
</tr>
<tr>
<td>- Why people tend to conform</td>
</tr>
<tr>
<td>- Individuality vs. Conformity</td>
</tr>
<tr>
<td><strong>Cognition</strong></td>
</tr>
<tr>
<td>- Provide opportunities for learners to understand key concepts of conformity.</td>
</tr>
<tr>
<td>- Enable learners to identify problems and dangers of conformity.</td>
</tr>
<tr>
<td>- Encourage learners to analyse popular youth trends.</td>
</tr>
<tr>
<td>- Prompt learners to question human behavior and to critically reflect on their own habits.</td>
</tr>
<tr>
<td><strong>Culture</strong></td>
</tr>
<tr>
<td>----------------</td>
</tr>
</tbody>
</table>
| - Identify group dynamics in different age groups  
| - Compare various youth trends of different countries |

<table>
<thead>
<tr>
<th><strong>Communication</strong></th>
</tr>
</thead>
</table>
| Language of Learning:  
| - Key vocabulary: conformity, social influence, test person, social experiment, group dynamics, peer pressure … etc.  
| - Language of hypothesizing: when/why do people tend to conform?  
| - Language of defining: define concepts such as conformity, social pressure, youth trends  
| - Strategies for reading and understanding a text |

| **Language for Learning:**  
| - Follow teacher instructions: During the experiment in class, it is essential that students follow the instructions and understand what they are supposed to do.  
| - For discussions: asking questions, clarifying content, confirming ideas  
| - Group work: explaining, organising, analysing and presenting content and ideas. |

| **Language through Learning:**  
| - New language structures may emerge during discussions, group work, written assignment: Students may need to ask peers/teacher for help, improvise language and negotiate meaning or consult a dictionary |

<table>
<thead>
<tr>
<th><strong>Learning Outcomes</strong></th>
</tr>
</thead>
</table>
| By the end of the unit learners will be able to:  
| - define the concept of conformity in their own words  
| - describe basic elements of psychological experiments  
| - identify situations in which conformity occurs  
| - reflect on their own behaviour |

(Adapted from Coyle et al. 2010: 80)
## 5.1.1. Lesson Plan 1

### Table 5: Lesson 1

<table>
<thead>
<tr>
<th>Time</th>
<th>Content</th>
<th>Methodology</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>15 min.</td>
<td>Imitation of Asch conformity experiment (see 5.1.1.1. Experiment in Class)</td>
<td>Psychological Experiment in class</td>
<td>The experiment provides a practical approach to the topic and allows students to participate actively.</td>
</tr>
<tr>
<td>10 min.</td>
<td>Analysis/Reflection of the conducted experiment:</td>
<td>Discussion</td>
<td>The discussion should answer students’ questions and introduce the topic of ‘Conformity’ to the class.</td>
</tr>
<tr>
<td></td>
<td>- Do you know this experiment?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- What happened?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Why did the test person behave like this?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 min.</td>
<td>YouTube video: “Asch Conformity Experiment” (Eqivideos 2007)</td>
<td>Short video clip</td>
<td>To ensure all students know the experimental setup and understand the concept of conformity.</td>
</tr>
<tr>
<td>20 min.</td>
<td>Cubing Exercise: Students work in pairs and choose three out of six tasks they want to fulfill. (see 5.1.1.2. Cubing Exercise)</td>
<td>Pair work</td>
<td>Students can choose tasks they find the most interesting.</td>
</tr>
</tbody>
</table>
5.1.1.1. Experiment in Class

Step 1: The teacher selects one student and gives him a reason to leave the classroom. The teacher may ask the student to get a book from the library or he may tell him that another teacher needs to speak with him.

Step 2: As soon as the student left the classroom, the teacher tells the remaining students that they are going to conduct a psychological experiment. Four students need to play the role of confederates, who give wrong answers on purpose during the experiment. In addition to that, the other students need to remain silent and to observe the experiment.

Step 3: When the student returns to the classroom the teacher asks him to join the four students, who give wrong answers on purpose, in the front row of the classroom.

Step 4: Explain to the students that it is an experiment about the perception of the length of lines. They are going to see seven different pictures, as illustrated below, and always have to answer which of the comparison lines matches the test line.

Figure 6: Asch conformity experiment

Step 5: The four confederate students give correct answers to the first two pictures, however, they will all give wrong answer for the rest of the pictures. If the experiment is successful, the test person eventually chooses the same wrong answers as the other students, even though he believes it is the wrong answer.
5.1.1.2. Cubing Exercise

The teacher asks students to work in pairs. Each group receives a foldable cube with six different tasks. The students can decide on their own which tasks they want to complete, however, they must choose at least three out of the six tasks. Students can also roll the cube and do the task that comes up, if they cannot agree upon a task.

Figure 7: Cubing activity

<table>
<thead>
<tr>
<th>Discuss the following question: How does social conformity influence you in everyday life situations?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Try to list strategies how to resist social conformity.</td>
</tr>
<tr>
<td>Explain why the test person in the experiment from Ash eventually gave the same answers as the other persons.</td>
</tr>
<tr>
<td>Try to define the term “Social Conformity” in your own words.</td>
</tr>
<tr>
<td>Try to find examples when it is better for people to conform with others and explain why.</td>
</tr>
<tr>
<td>Try to find examples when people should not conform why others and explain why.</td>
</tr>
</tbody>
</table>
5.1.2. Lesson Plan 2

Table 6: Lesson 2

<table>
<thead>
<tr>
<th>Time</th>
<th>Content</th>
<th>Methodology</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 min.</td>
<td>Starting exercise: What can you remember from last lesson?</td>
<td>Collecting Information / Mindmap</td>
<td>To recapitulate the content from the previous lesson.</td>
</tr>
<tr>
<td>10 min.</td>
<td>Reading task: Article: “Conformity Starts Young” (Stetka 2015)</td>
<td></td>
<td>The text is used as input for the following tasks.</td>
</tr>
<tr>
<td></td>
<td>(see Appendix 10.1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25 min.</td>
<td>Post reading task: Conformity and youth trends - smoking - drinking - clothing (beauty)</td>
<td>Group work / Presentation</td>
<td>Students are encouraged to discuss conformity in relation to popular youth trends in groups and then present their findings to the class.</td>
</tr>
<tr>
<td></td>
<td>(see 5.1.2.1. Post Reading Task)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 min.</td>
<td>Written Assignment – Title: Individuality vs. Conformity</td>
<td></td>
<td>The teacher briefly explains the topic of the assignment.</td>
</tr>
</tbody>
</table>

5.1.2.1. Post Reading Task

The teacher asks students to form groups of 4-5, depending on the size of the class. The students should discuss how conformity and social pressure lead to controversial youth trends, such as drinking and smoking. Each group receives a poster on which they can collect their ideas from the discussion. After the discussion, each group selects a speaker,
who presents the outcome of the discussion to the rest of the class. The teacher can provide the following questions to the groups, if students find it hard to maintain a discussion:

- What are popular youth trends among you and your friends?
- Has peer pressure already affected you in some way?
- Did you ever feel the need to conform with others in order to be accepted by a group of peers?

5.1.3. Evaluation of Unit 1

Learning Context: Do the lessons allow students to acquire new learning aims in relation to content and language?

The primary aim of the lessons is to familiarize students with the concept of conformity and social influence. The learners imitate a psychological experiment and analyse its results, which is supposed to illustrate how easily people feel the need to conform with others. Furthermore, students reflect how others influence themselves, by comparing popular youth trends. Learners acquire key vocabulary used in the field of social psychology and engage in several speaking activities, in which they can express their opinions and share their thoughts.

Use Domain: Are the learning outcomes relevant to students in real-life situations?

Students are encouraged to describe how conformity influences themselves in everyday life situations. In addition to that, social group dynamics constitute an essential aspect of human life, thus, students will certainly be confronted with the content of the lessons in the future.

Individual: Do the lessons take account of the personal needs and interests of students?

The cubing activity in the first lesson of the unit provides students with various tasks from which they can choose the tasks they find most interesting. Furthermore, learners
are encouraged to discuss popular youth trends among themselves and their friends, which is directly linked to their personal interests.

Community: How do the lessons address the target language community?

The article used in the second lesson of the unit was originally published in an American magazine which undoubtedly establishes a connection to the target language community, however, most parts of the unit are specifically designed to address individual learners. For example, students could have discussed popular youth trends in the United Kingdom or the United States, but I rather wanted them to reflect on youth trends within their own community.

Figure 8: Evaluation – Social Influence and Conformity

(Adapted from Pinner 2016: 174)
5.2. CLIL Unit: Mental Disorders

Table 7: Unit Plan – Mental Disorders

<table>
<thead>
<tr>
<th>Aims</th>
</tr>
</thead>
<tbody>
<tr>
<td>- To present different forms of mental disorders to students</td>
</tr>
<tr>
<td>- To introduce learners to concepts of mental health and abnormal behavior</td>
</tr>
<tr>
<td>- To discuss symptoms of depression and bipolar disorders</td>
</tr>
<tr>
<td>- To present key features of eating disorders</td>
</tr>
<tr>
<td>- To encourage students to analyse mental disorders in communicative situations</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Criteria for assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher, peer- and self-assessment processes to assess if learners:</td>
</tr>
<tr>
<td>- can differentiate between mental health and abnormal behavior</td>
</tr>
<tr>
<td>- are able to list different forms of mental disorders</td>
</tr>
<tr>
<td>- know symptoms of depression and bipolar disorder</td>
</tr>
<tr>
<td>- are aware of various eating disorders</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Teaching Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Content</td>
</tr>
<tr>
<td>- Mental disorders</td>
</tr>
<tr>
<td>- Criteria for mental health</td>
</tr>
<tr>
<td>- Criteria for abnormal behavior</td>
</tr>
<tr>
<td>- Depression and Bipolar disorders</td>
</tr>
<tr>
<td>- Eating disorders</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Cognition</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Provide opportunities for learners to understand various symptoms of mental disorders</td>
</tr>
<tr>
<td>- Encourage learners to differentiate between having depression and feeling depressed</td>
</tr>
<tr>
<td>- Enable students to analyse the media’s influence on eating disorders</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Mental disorders in modern society</td>
</tr>
<tr>
<td>- Eating disorders and the role of the media</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Communication</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language of Learning:</td>
</tr>
<tr>
<td>- Key vocabulary: depression, symptoms, eating disorder, bipolar disorder, mental health, abnormal behavior, psychosis, neurosis, anxiety disorders … etc.</td>
</tr>
</tbody>
</table>
- To obtain information from video clips: Students are asked to extract important information from a YouTube video.
- To take notes during teacher presentations
- Strategies for reading and understanding a text

Language for Learning:
- Language of explaining: to explain criteria for mental health and abnormality
- For discussions: responding to questions, sharing personal experiences, formulating arguments
- For group discussion: asking and answering questions using evidence, hypothesizing (the media’s influence on eating disorders), concluding

Language through Learning:
- New language from videos or during teacher presentations: Students may encounter new words or phrases, which they identify as important.

### Learning Outcomes

By the end of the unit learners will be able to:
- to explain criteria for mental health and abnormal behavior
- describe different forms of mental disorders
- list symptoms of depression
- differentiate between anorexia nervosa, bulimia nervosa and binge eating disorder

(Adapted from Coyle et al. 2010: 80)

### 5.2.1. Lesson Plan 3

Table 8: Lesson 3

<table>
<thead>
<tr>
<th>Time</th>
<th>Content</th>
<th>Methodology</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 min.</td>
<td>YouTube video: “Psychological Disorders: Crash Course Psychology #28”</td>
<td>Short video clip</td>
<td>The video is used to introduce the topic of psychological disorders.</td>
</tr>
<tr>
<td></td>
<td>(CrashCourse 2014)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>Activity</td>
<td>Description</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>---------------------------------------------------------------------------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>5 min.</td>
<td>Follow-up discussion:</td>
<td>Students are asked to take notes and to summarize the content of the video.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Ask students about the content of the video</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Ask if students have any questions or need clarification</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15 min.</td>
<td>Defining mental health and abnormal behavior:</td>
<td>To ensure students paid attention during the video and took notes.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Seven Criteria of Abnormality (cf. Seligman and Rosenhan 1989)</td>
<td>(see 5.2.1.1. Mental Health and Abnormal Behavior)</td>
<td></td>
</tr>
<tr>
<td>20 min.</td>
<td>Mental disorders:</td>
<td>Students receive a handout illustrating two tables. During the discussion students are asked to add explanations for each criterion.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Psychosis</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Neurosis</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Affective disorders</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Anxiety disorders</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Eating disorders</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lecture / PowerPoint Presentation</td>
<td>The teacher introduces students to different forms of mental disorders and outlines several examples. Students are asked to take notes during the lecture.</td>
<td></td>
</tr>
</tbody>
</table>
5.2.1.1. Mental Health and Abnormal Behavior

Table 9: Worksheet – Mental Health and Abnormality

**Task description**: Try to explain the following criteria for Mental Health and Abnormality in your own words.

### Criteria of Mental Health

- **Positive self attitude:**
- **Self actualization:**
- **Personal autonomy:**
- **Accurate perception of reality:**
- **Adapting to the environment:**
- **Resistance to stress:**

### Criteria of Abnormality

- **Suffering:**
- **Maladaptiveness:**
- **Irrationality:**
- **Unpredictability:**
- **Unconventionality:**
- **Violation of moral and ideal standards:**
- **Observer discomfort:**
### 5.2.2. Lesson Plan 4

#### Table 10: Lesson 4

<table>
<thead>
<tr>
<th>Time</th>
<th>Content</th>
<th>Methodology</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 min.</td>
<td>Repetition of previous lesson:</td>
<td>Assessment</td>
<td>To assess if students can define mental health and abnormal behavior, name different mental disorders and use key vocabulary appropriately.</td>
</tr>
<tr>
<td></td>
<td>- Mental health</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Abnormal behavior</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Mental disorders</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20 min</td>
<td>Reading task:</td>
<td>Pair work</td>
<td>Students work in pairs. Each student summarizes one text and explains the content to the partner. Then students analyse differences between depression and bipolar disorders.</td>
</tr>
<tr>
<td></td>
<td>Articles:</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>“What is Depression?” (Parekh 2017)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(see Appendix 10.2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>“What are Bipolar Disorders?” (Parekh 2017)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(see Appendix 10.2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 min.</td>
<td>YouTube video:</td>
<td>Video clip</td>
<td>The short video clip summarizes depression and functions as input for the following discussion.</td>
</tr>
<tr>
<td>15 min.</td>
<td>Topics for discussion:</td>
<td>Discussion</td>
<td>Before finishing the topic, students can ask and debate remaining questions during this discussion.</td>
</tr>
<tr>
<td></td>
<td>- The difference between having depression and feeling depressed</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- What causes depression?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Symptoms of depression</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Own experience with depression</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### 5.2.3. Lesson Plan 5

#### Table 11: Lesson 5

<table>
<thead>
<tr>
<th>Time</th>
<th>Content</th>
<th>Methodology</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 min.</td>
<td>Introduction to the topic:</td>
<td>Discussion</td>
<td>The teacher opens the lesson with a discussion to find out what students already know about eating disorders.</td>
</tr>
<tr>
<td></td>
<td>- What is an eating disorder?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Do you know different types of eating disorders?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Do you know someone who suffers from an eating disorder?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Discussion</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The teacher opens the lesson with a discussion to find out what students already know about eating disorders.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Reading task:</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Article: “It’s a deadly fallacy that eating disorders are a teenage illness” (Ayton 2017)</td>
<td>Lecture / PowerPoint Presentation</td>
<td>The article raises awareness of the severe danger of eating disorders.</td>
</tr>
<tr>
<td></td>
<td>(see Appendix 10.3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Types of eating disorders:</td>
<td>Lecture / PowerPoint Presentation</td>
<td>After students read the text, the teacher briefly outlines different types of eating disorders and their symptoms.</td>
</tr>
<tr>
<td></td>
<td>- Anorexia nervosa</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Binge eating disorder</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Bulimia nervosa</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Group discussion:</td>
<td>Discussion</td>
<td>Students are divided into small groups and are asked to discuss the impact of the media on eating disorders.</td>
</tr>
<tr>
<td></td>
<td>The influence of the media on body image and eating disorders.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5.2.4. Evaluation of Unit 2

Learning Context: Do the lessons allow students to acquire new learning aims in relation to content and language?

Learners are confronted with a high quantity of information concerning mental disorders. The lessons do not only focus on conveying lists of symptoms of different mental disorders, but are also designed to encourage students to reflect on criteria for mental health and to analyse mental disorders in relation to society. Furthermore, learners are able to acquire key vocabulary from the field of psychology and to engage in discussions.

Use Domain: Are the learning outcomes relevant to students in real-life situations?

Mental disorders are frequently diagnosed with young teenagers. In fact, numerous young adults may face difficult situations at some point of their lives, thus, it is essential to be able to differentiate between feeling depressed and having depression. In addition to that, it is essential to raise awareness of the severity of mental disorders.

Individual: Do the lessons take account of the personal needs and interests of students?

The lessons provide opportunities in which the learners can share their own experiences with mental disorders and describe situations in which they may have felt depressed.

Community: How do the lessons address the target language community?

During the unit students are asked to analyse the media’s influence on body image and eating disorders and study texts from the target language community.
Figure 9: Evaluation – Mental Disorders

(Adapted from Pinner 2016: 174)
5.3. CLIL Unit: Epistemology – Plato’s Cave

Table 12: Unit Plan – Plato’s Cave

<table>
<thead>
<tr>
<th><strong>Aims</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>- To introduce students to different areas of epistemology</td>
</tr>
<tr>
<td>- To present Plato’s allegory of the cave</td>
</tr>
<tr>
<td>- To explain how the allegory of the cave relates to modern society</td>
</tr>
<tr>
<td>- To encourage students to reflect on philosophical ideas</td>
</tr>
</tbody>
</table>

**Criteria for assessment**

Teacher, peer and self-assessment processes to assess if learners:

- can interpret Plato’s cave
- understand basic concepts of epistemology
- are able to reflect on the sources and scope of knowledge
- can discuss abstract concepts of philosophy in the target language

**Teaching Objectives**

**Content**

- What is epistemology?
- Plato’s allegory of the cave
- Knowledge, perception and experience

**Cognition**

- Provide opportunities for learners to discuss and to analyse Plato’s cave.
- Enable learners to interpret a philosophical text on their own.
- Encourage learners to transfer key concepts of Plato’s cave to different contexts.

**Culture**

- Analysis of how Plato’s allegory of the cave relates to modern society
- Identify aspects of Plato’s philosophy in the media

**Communication**

Language of Learning:

- Key vocabulary: epistemology, allegory, reality, symbolism, cave, prisoner, experience … etc.
- Strategies for reading and understanding a philosophical text (Note: Reading an excerpt from Plato’s ‘The Republic’ may be challenging for students due to the complex and abstract ideas presented)
- Language of describing and explaining: Learners are asked to describe Plato’s cave and explain its concepts.
- Effective use of conditional tenses to construct hypothetical sentences

Language for Learning:
- Group work: Language of interpreting (e.g. Students are asked to interpret the cave, the shadows and the prisoners in the allegory of the cave)
- For Discussions: formulating arguments, reflecting on philosophical concepts, constructing thoughts

Language through Learning:
- New language structures and phrases to express abstract ideas: Students may need the teacher’s help to express complex thoughts and ideas.

<table>
<thead>
<tr>
<th>Learning Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>By the end of the unit learners will be able to:</td>
</tr>
<tr>
<td>- to draft Plato’s allegory of the cave</td>
</tr>
<tr>
<td>- demonstrate understanding of Plato’s cave</td>
</tr>
<tr>
<td>- discuss how Plato’s concepts are still relevant in modern society</td>
</tr>
</tbody>
</table>

(Adapted from Coyle et al. 2010: 80)
## 5.3.1. Lesson Plan 6

### Table 13: Lesson 6

<table>
<thead>
<tr>
<th>Time</th>
<th>Content</th>
<th>Methodology</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 min.</td>
<td>Introduction:</td>
<td>Lecture</td>
<td>The teacher introduces students to the content.</td>
</tr>
<tr>
<td></td>
<td>- Epistemology</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Plato</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- The Allegory of the Cave</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20 min.</td>
<td>Reading task: Excerpt from Plato’s “Republic” (Grube and Reeve 1997: 1132-1137)</td>
<td></td>
<td>To present Plato’s Allegory of the Cave</td>
</tr>
<tr>
<td></td>
<td>(see Appendix 10.4)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 min.</td>
<td>Post reading task:</td>
<td>Pair work</td>
<td>Students are asked to draw the cave as described in the text and to interpret Plato’s famous allegory.</td>
</tr>
<tr>
<td></td>
<td>- drawing Plato’s cave</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- interpreting the allegory</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15 min.</td>
<td>Discussion of Plato’s cave in modern society:</td>
<td>Discussion Lecture / PowerPoint Presentation</td>
<td>The teacher summarizes Plato’s Cave and answers emerging questions from students. Then the concepts are discussed in relation to modern society. Students receive a worksheet which should motivate them to talk.</td>
</tr>
<tr>
<td></td>
<td>- worldview (religion)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- media</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- politics</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- social media</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(see 5.3.1.1. Discussion – Plato’s Cave)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5.3.1.1. Discussion – Plato’s Cave

Table 14: Worksheet – Plato’s Cave

WORKSHEET

The Allegory of the Cave and its Relevance to Modern Society

The prisoners in Plato’s cave derive their entire experiences from shadows that are reflected on a wall. For the prisoners, who have been held captive for their whole lives, these shadows construct reality.

Is this allegory still relevant in modern society? Do we live in a cave and only perceive shadows of reality from the media, politics and religion?

Consider the following questions:

- Do religious worldviews reflect reality?

- Do news broadcasts and newspapers articles convey an objective view on current events in the world?

- Do you rely on news/information from social media platforms?

- Is our personal worldview influenced by politics and/or religion?
5.3.2. Lesson Plan 7

Table 15: Lesson 7

<table>
<thead>
<tr>
<th>Time</th>
<th>Content</th>
<th>Methodology</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 min.</td>
<td>Short revision of Plato’s Allegory of the Cave</td>
<td>Lecture</td>
<td>The teacher briefly outlines the findings of the last session.</td>
</tr>
<tr>
<td>25 min.</td>
<td>Selected sequences of the movie “The Matrix” (1999)</td>
<td>Movie</td>
<td>Due to the limited time, the teacher selects the most important scenes of the film that illustrate how Plato’s allegory of the cave is adapted in the movie.</td>
</tr>
<tr>
<td></td>
<td>While watching the scenes, students are asked to find parallels between the movie and Plato’s allegory of the cave and gather ideas for the following discussion.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20 min.</td>
<td>Fish bowl:</td>
<td>Discussion</td>
<td>The teacher may prepare several questions in order to maintain the discussion of the students.</td>
</tr>
<tr>
<td></td>
<td>- Discussion of how Plato’s Allegory of the cave relates to the movie.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(see 5.3.2.1. Fish Bowl)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

5.3.2.1. Fish Bowl

- The students form a circle and the teacher places four chairs in the middle.
- Four students are selected to take a seat and to start the discussion, while the other students remain standing and observe the debate.
- After a student made an argument or responded to a question or statement, he/she stands up and another student, who wants to join the discussion, occupies the vacant seat.
- It is essential to point out to the students that they can only participate in the discussion if they are sitting in one of the four chairs.
- Each student should make at least one argument during the activity.

The teacher may need to add the following questions and ideas to maintain the focus and flow of the discussion:

- What are the major similarities between the movie and Plato’s allegory?
- In which ‘cave’ are people imprisoned in the movie?
- In the movie, Neo is asked to choose between two pills, which one would you take and how does this relate to Plato’s cave?
- Could we be living in ‘the Matrix’ right now?
- Do all the ‘prisoners’ want to break free?

5.3.3. Evaluation of Unit 3

Learning Context: Do the lessons allow students to acquire new learning aims in relation to content and language?

Learners are introduced to the topic of epistemology, by analysing and interpreting Plato’s cave. In addition to that, students are encouraged to critically reflect on the scope of knowledge and how Plato’s allegory applies to modern forms of the media. Learners are confronted with a highly complex philosophical text from which they can retrieve fundamental language structures. Moreover, during speaking activities students are able to practice interpreting abstract concepts and to further develop their argument skills in the target language.

Use Domain: Are the learning outcomes relevant to students in real-life situations?

Students are encouraged to question various sources of information, such as news broadcasts and newspaper articles, in terms of objectivity. This may be essential to resist fake news or propaganda especially on the media.
Individual: Do the lessons take account of the personal needs and interests of students?

The lessons attempt to link Plato’s cave to issues in modern society to which students can relate to. Students are encouraged to identify examples from their own experiences and add them to discussions.

Community: How do the lessons address the target language community?

The discussion of the role of the media as a source of information is certainly relevant to all parts of the world. For example, during the presidential election in 2016 in the United States there has been a major concern about the effects of fake news, propagated by social media.

Figure 10: Evaluation – Plato’s Cave

(Adapted from Pinner 2016: 174)
5.4. CLIL Unit: Animal Ethics

Table 16: Unit Plan – Animal Ethics

<table>
<thead>
<tr>
<th>Aims</th>
</tr>
</thead>
<tbody>
<tr>
<td>- To introduce the topic of animal ethics</td>
</tr>
<tr>
<td>- To make students aware of animal rights</td>
</tr>
<tr>
<td>- To encourage students to reflect on their own position towards animals and eating meat</td>
</tr>
<tr>
<td>- To develop further students arguing skills</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Criteria for assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher, peer- and self-assessment processes to assess if learners:</td>
</tr>
<tr>
<td>- understand controversial questions concerning animal ethics</td>
</tr>
<tr>
<td>- can approach animal rights from different perspectives</td>
</tr>
<tr>
<td>- are able to lead an objective discussion</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Teaching Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Content</td>
</tr>
<tr>
<td>- Introduction to animal ethics and animal rights</td>
</tr>
<tr>
<td>- Animal welfare in different cultures</td>
</tr>
<tr>
<td>- Eating meat vs. vegetarianism</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Cognition</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Students are encouraged to identify and to summarize arguments for/against eating meat.</td>
</tr>
<tr>
<td>- Learners are motivated to critically judge opposing positions and to form their own opinions</td>
</tr>
<tr>
<td>- Provide opportunities for learners to compare cultural differences</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Analyse how animals are treated in modern society.</td>
</tr>
<tr>
<td>- Identify cultural differences in animal welfare.</td>
</tr>
<tr>
<td>- Reflect on the role of animals in different cultures (pets vs. farm animals).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Communication</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language of Learning:</td>
</tr>
<tr>
<td>- Key vocabulary: animal rights, ethics, animal welfare, vegetarianism, veganism … etc.</td>
</tr>
<tr>
<td>- Language to express personal opinions: e.g. In my opinion, my impression is that, my own feeling on the subject is that… etc.</td>
</tr>
<tr>
<td>- Strategies for reading and understanding a text</td>
</tr>
</tbody>
</table>
Strategies and skills to do research on the internet in groups

Language for Learning:
- Group work: summarizing and categorizing content, agreeing and disagreeing with peers
- Debate: language to build arguments, responding to an argument,
- Writing an opinion essay

Language through Learning:
- Language during debates: Learners may adopt new words and phrases from peers during their debates

<table>
<thead>
<tr>
<th>Learning Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>By the end of the unit learners will be able to:</td>
</tr>
<tr>
<td>- reflect on animal ethics and animal rights</td>
</tr>
<tr>
<td>- describe the role of animal in different cultures</td>
</tr>
<tr>
<td>- participate in a debate</td>
</tr>
<tr>
<td>- argue with consideration and objectivity</td>
</tr>
</tbody>
</table>

(Adapted from Coyle et al. 2010: 80)

5.4.1. Lesson Plan 8

Table 17: Lesson 8

<table>
<thead>
<tr>
<th>Time</th>
<th>Content</th>
<th>Methodology</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 min.</td>
<td>Flashlight activity:</td>
<td>Warm-up activity</td>
<td>The activity should encourage students to</td>
</tr>
<tr>
<td></td>
<td>- Introduction to the topic</td>
<td></td>
<td>participate and introduce them to the</td>
</tr>
<tr>
<td></td>
<td>(see 5.4.1.1. Flashlight Activity)</td>
<td></td>
<td>topic of the lesson.</td>
</tr>
<tr>
<td>15 min.</td>
<td>Collecting ideas:</td>
<td>Discussion</td>
<td>Students should reflect on the topic</td>
</tr>
<tr>
<td></td>
<td>- Why do we eat some animals</td>
<td>Evaluation</td>
<td>and share their thoughts.</td>
</tr>
<tr>
<td></td>
<td>and not others?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(see 5.4.1.2. Collecting Ideas)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
While reading task:
Students are asked to highlight arguments for and against eating meat and slaughtering animals for food.

Article:
“Is there a moral case for eating meat?” (Johnson 2015)
(see Appendix 10.5)

Post reading task:
Students summarize and categorize highlighted arguments from the text.

Pair work
To allow a solid analysis of the article.

Homework assignment:
- Opinion essay:

Learners should reflect on the article and express their attitudes towards eating meat.

5.4.1.1. Flashlight Activity

- Students are asked to form a circle and throw a ball from one to the other.
- The student who throws the ball asks the student who catches the ball one of the following questions or formulates a question concerning animal ethics/rights on his own.
  - Do you think animals have emotions?
  - Can animals think?
  - What do you think about people who wear fur coats?
  - What differentiates humans from animals?
- The student who catches the ball has to answer in complete sentences and state his opinion.
- The activity ends when each student made at least one statement.

5.4.1.2. Collecting Ideas

- The teacher hands out two or three pieces of paper to each student.
- The students should reflect on the question: Why do we eat some animals and not others?
- Then students write down their thoughts and ideas in note form on their pieces of paper and stick them onto the black board.
- The ideas are then categorized into groups and discussed by the teacher and learners.

5.4.2. Lesson Plan 9

Table 18: Lesson 9

<table>
<thead>
<tr>
<th>Time</th>
<th>Content</th>
<th>Methodology</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 min.</td>
<td>Classroom debates:</td>
<td>Debate</td>
<td>The teacher briefly explains to the students what they are going to do.</td>
</tr>
<tr>
<td></td>
<td>- Meat or Vegetarian</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 min.</td>
<td>Divide students into three groups:</td>
<td></td>
<td>There should be the same number of students in the opposing debate teams.</td>
</tr>
<tr>
<td></td>
<td>- meat eaters</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- vegetarians and vegans</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- jury</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20 min.</td>
<td>Preparation:</td>
<td>Group work</td>
<td>Students may use the internet to research different arguments in favor of their position.</td>
</tr>
<tr>
<td></td>
<td>Ask the two debate teams to find arguments for/against eating meat and to write them down.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Tell the jury that they have to agree upon a set of objective criteria to judge the debates.

15 min. Procedure of the debates:
One debater of each of the two opposing sides and one jury member sit down at a table.

The jury member asks one of the two students to present his/her first argument for or against eating meat. Then the other debater can respond with a counter argument or present one of his/her own arguments. This process is repeated until the teacher ends the student debates.

The teacher should wander through the classroom and attempt to listen to as many debates as possible.

5 min. Feedback:
Each jury member gives feedback to the both debaters he observed.

Jury members may comment on the students’ fluency or content of their arguments.

---

### 5.4.3. Lesson Plan 10

#### Table 19: Lesson 10

<table>
<thead>
<tr>
<th>Time</th>
<th>Content</th>
<th>Methodology</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 min.</td>
<td>Discuss the following quote: “The greatness of a nation can be judged by the way its animals are treated” – Mahatma Gandhi</td>
<td>Warm-up activity</td>
<td>This quote is used to open the lesson and to encourage</td>
</tr>
<tr>
<td>Duration</td>
<td>Activity</td>
<td>Description</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>--------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>15 min.</td>
<td>Reading task:</td>
<td>The text introduces students to animal rights and provides the basis for the following task.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Article: “animal rights” (Wise 2015)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(see Appendix 10.6)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15 min.</td>
<td>Post reading task:</td>
<td>Students need access to computers for this task.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Animals across Cultures</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Students are asked to work in pairs and research on the internet how different cultures treat animals.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Each pair of students should summarize and list their findings on a sheet</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 min.</td>
<td>Collection of findings and discussion:</td>
<td>This tool can be found on the website: <a href="https://answergarden.ch">https://answergarden.ch</a></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Brainstorming technique</td>
<td>Each student receives a printed version of the mind map at the end of the lesson.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The teacher creates a new mind map with the tool “AnswerGarden” on the internet and students can add their research findings.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The individual points and examples are then discussed in class.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5.4.4. Evaluation of Unit 4

Learning Context: Do the lessons allow students to acquire new learning aims in relation to content and language?

The unit does not aim to present various philosophical perspectives on animal ethics and animal rights, but encourages students to critically reflect on the role of animals in their personal lives and in different cultures. Thus, lessons concentrate on learners’ language skills to debate a specific topic and to develop arguments in favor of their opinions.

Use Domain: Are the learning outcomes relevant to students in real-life situations?

The learners practice two skills that are extremely relevant in numerous real-life situations, namely forming an opinion and discussing topics objectively.

Individual: Do the lessons take account of the personal needs and interests of students?

The unit is specifically designed to encourage students to share their own opinions on animal rights and eating meat. In addition to that, they are able to express their own personal interests during a debate.

Community: How do the lessons address the target language community?

Although, students are asked to examine cultural differences in animal treatment, the lesson does not specifically address the target language community.
Figure 11: Evaluation – Animal Ethics

(Adapted from Pinner 2016: 174)
6. Conclusion

In this thesis, I have tried to examine the concept of authenticity from different perspectives and to highlight the importance of authenticity in foreign language teaching. Although, the concept itself remains quite elusive due to its complex nature, three particularly convincing arguments demonstrated the importance to consider authenticity in relation to the language classroom. Firstly, authentic materials establish a connection with the target language community and, if integrated appropriately, present a positive challenge for learners to acquire the target language naturally. Secondly, authenticity includes the learners themselves and their personal interests and needs, which constitutes an essential aspect for student motivation in second language teaching. This is also decisively echoed in the most influential contemporary theories on motivation in second language acquisition (cf. Dörnyei 2005 and Ushioda 2009). Thirdly, to achieve high levels of authenticity language, in Vygotskian (1978) terms, ought to be considered as a ‘tool’ for communication. This idea is realized in CLIL as the approach emphasizes the use of a foreign language to acquire new content.

In the practical part, I created several lesson plans for the school subject “Psychologie und Philosophie” to demonstrate how underlying principles for authenticity can be combined with didactic CLIL methods. The first step was to generate a CLIL unit plan for each of the topics that takes account of the overall learning goals and objectives. For this first procedure, I primarily relied on the guidelines Coyle et al. (cf. 2010: 48-72) put forward in their book. As a second step, I tried to find authentic materials, such as articles from newspapers or scientific magazines, that are appropriate for the lessons. This process proved to be rather difficult and took a lot of research time, as only a small proportion of texts that can be found on the internet seemed to be suitable for the lessons. However, once I had found a suitable text for a lesson, I did not find it difficult to create appropriate post reading tasks. In addition to the authentic texts, I supplemented the lessons with video materials from the internet to provide learners also with a visual form of input. As a final step, I wanted to evaluate how and if the different aspects of authenticity are integrated during the lessons. For this, I used Pinner’s (2016: 174) modified authenticity continuum and briefly reflected on each of the aspects.

To summarize, I think CLIL constitutes an excellent approach to foreign language teaching that creates authentic opportunities for learners to acquire the target language naturally. Research
(cf. Lasagabaster 2008) has shown that CLIL programs increase learners’ motivation and that CLIL students often outperform their colleagues. The lesson plans illustrated in this thesis demonstrate a way how to combine CLIL didactics with principles for authenticity, which can potentially further increase learners’ motivation and learning progress.
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Conformity Starts Young

Toddlers will hide their knowledge of a solution around untrained peers

By Bret Stetka on March 1, 2015

Nobody likes a show-off. So someone with a singular skill will often hide that fact to fit in with a group. A recent study reported for the first time that this behavior begins as early as two years old.

In the study, led by a team at the Max Planck Institute for Evolutionary Anthropology in Leipzig, Germany, and published in Psychological Science, two-year-old children, chimpanzees and orangutans dropped a ball into a box divided into three sections, one of which consistently resulted in a reward (chocolate for the children; a peanut for the apes). After the participants figured out how to get the...
treat on the first try, they watched as untrained peers did the same activity but without any reward. Then the roles were flipped, and the participants took another turn while being watched by the others. More than half the time the children mimicked their novice peers and dropped the ball into the sections that did not produce chocolate. The apes, on the other hand, stuck to their prizewinning behaviors. The children did not simply forget the right answer—if no one watched them, they were far less likely to abandon the winning choice.

The results suggest that the human desire to conform is inborn or at least develops at a very young age. This urge to conform probably evolved to be stronger than that of our ape cousins because group harmony was extremely important in growing hominin communities dependent on the exchange of cultural information, according to the authors. “We all like others who are similar to us,” explains psychologist and lead author Daniel Haun. Conforming boosts these feelings of sameness.

Of course, conformity is not always the best choice, nor is it always the norm—plenty of people prefer to lead, not follow. Yet in the absence of all other information about a group, “following the majority is usually a very good first choice,” Haun says.

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10.2. Materials lesson 4

What Is Depression?

http://psychiatry.org/patients-families/depression/what-is-depression

Depression

Depression (major depressive disorder) is a common and serious medical illness that negatively affects how you feel, the way you think and how you act. Fortunately, it is also treatable. Depression causes feelings of sadness and/or a loss of interest in activities once enjoyed. It can lead to a variety of emotional and physical problems and can decrease a person’s ability to function at work and at home.

Depression symptoms can vary from mild to severe and can include:

- Feeling sad or having a depressed mood
- Loss of interest or pleasure in activities once enjoyed
- Changes in appetite — weight loss or gain unrelated to dieting
- Trouble sleeping or sleeping too much
- Loss of energy or increased fatigue
- Increase in purposeless physical activity (e.g., hand-wringing or pacing) or slowed movements and speech (actions observable by others)
- Feeling worthless or guilty
- Difficulty thinking, concentrating or making decisions
- Thoughts of death or suicide

Symptoms must last at least two weeks for a diagnosis of depression.

Also, medical conditions (e.g., thyroid problems, a brain tumor or vitamin deficiency) can mimic symptoms of depression so it is important to rule out general medical causes.

Depression affects an estimated one in 15 adults (6.7%) in any given year. And one in six people (16.6%) will experience depression at some time in their life. Depression can strike at any time, but on average, first appears during the late teens to mid-20s. Women are more likely than men to experience depression. Some studies show that one-third of women will experience a major depressive episode in their lifetime.

Depression is different from Sadness or Grief/Bereavement

The death of a loved one, loss of a job or the ending of a relationship are difficult experiences for a person to endure. It is normal for feelings of sadness or grief to develop in response to such situations. Those experiencing loss often might describe themselves as being “depressed.”

But being sad is not the same as having depression. The grieving process is natural and unique to each individual and shares some of the same features of depression. Both grief and depression may involve intense sadness and withdrawal from usual activities. They are also different in important ways:

- In grief, painful feelings come in waves, often intermixed with positive memories of the deceased. In major depression, mood and/or interest (pleasure) are decreased for most of two weeks.
- In grief, self-esteem is usually maintained. In major depression, feelings of worthlessness and self-loathing are common.

(Taken from Parekh 2017a)
• For some people, the death of a loved one can bring on major depression. Losing a job or being a victim of a physical assault or a major disaster can lead to depression for some people. When grief and depression co-exist, the grief is more severe and lasts longer than grief without depression. Despite some overlap between grief and depression, they are different. Distinguishing between them can help people get the help, support or treatment they need.

Risk Factors for Depression

Depression can affect anyone—even a person who appears to live in relatively ideal circumstances.

Several factors can play a role in depression:

• **Biochemistry**: Differences in certain chemicals in the brain may contribute to symptoms of depression.

• **Genetics**: Depression can run in families. For example, if one identical twin has depression, the other has a 70 percent chance of having the illness sometime in life.

• **Personality**: People with low self-esteem, who are easily overwhelmed by stress, or who are generally pessimistic appear to be more likely to experience depression.

• **Environmental factors**: Continuous exposure to violence, neglect, abuse or poverty may make some people more vulnerable to depression.

How Is Depression Treated?

Depression is among the most treatable of mental disorders. Between 80 percent and 90 percent of people with depression eventually respond well to treatment. Almost all patients gain some relief from their symptoms.

Before a diagnosis or treatment, a health professional should conduct a thorough diagnostic evaluation, including an interview and possibly a physical examination. In some cases, a blood test might be done to make sure the depression is not due to a medical condition like a thyroid problem. The evaluation is to identify specific symptoms, medical and family history, cultural factors and environmental factors to arrive at a diagnosis and plan a course of action.

**Medication**: Brain chemistry may contribute to an individual’s depression and may factor into their treatment. For this reason, antidepressants might be prescribed to help modify one’s brain chemistry. These medications are not sedatives, “uppers” or tranquilizers. They are not habit-forming. Generally antidepressant medications have no stimulating effect on people not experiencing depression.

Antidepressants may produce some improvement within the first week or two of use. Full benefits may not be seen for two to three months. If a patient feels little or no improvement after several weeks, his or her psychiatrist can alter the dose of the medication or add or substitute another antidepressant. In some situations other psychotropic medications may be helpful. It is important to let your doctor know if a medication does not work or if you experience side effects.

Psychiatrists usually recommend that patients continue to take medication for six or more months after symptoms have improved. Longer-term maintenance treatment may be suggested to decrease the risk of future episodes for certain people at high risk.

**Psychotherapy**: Psychotherapy, or “talk therapy,” is sometimes used alone for treatment of mild depression; for moderate to severe depression, psychotherapy is often used in along with antidepressant medications. Cognitive behavioral therapy (CBT) has been found to be effective in treating depression. CBT is a form of therapy focused on the present and problem solving. CBT helps a person to recognize distorted thinking and then change behaviors and thinking.
Psychotherapy may involve only the individual, but it can include others. For example, family or couples therapy can help address issues within these close relationships. Group therapy involves people with similar illnesses.

Depending on the severity of the depression, treatment can take a few weeks or much longer. In many cases, significant improvement can be made in 10 to 15 sessions.

Electroconvulsive Therapy (ECT) is a medical treatment most commonly used for patients with severe major depression or bipolar disorder who have not responded to other treatments. It involves a brief electrical stimulation of the brain while the patient is under anesthesia. A patient typically receives ECT two to three times a week for a total of six to 12 treatments. ECT has been used since the 1940s, and many years of research have led to major improvements. It is usually managed by a team of trained medical professionals including a psychiatrist, an anesthesiologist and a nurse or physician assistant.

Self-help and Coping

There are a number of things people can do to help reduce the symptoms of depression. For many people, regular exercise helps create positive feeling and improve mood. Getting enough quality sleep on a regular basis, eating a healthy diet and avoiding alcohol (a depressant) can also help reduce symptoms of depression.

Depression is a real illness and help is available. With proper diagnosis and treatment, the vast majority of people with depression will overcome it. If you are experiencing symptoms of depression, a first step is to see your family physician or psychiatrist. Talk about your concerns and request a thorough evaluation. This is a start to addressing mental health needs.

References

- National Institute of Mental Health. (Data from 2013 National Survey on Drug Use and Health.)

Physician Review By:

Ranna Parekh, M.D., M.P.H.
January 2017
What Are Bipolar Disorders?

www.psychiatry.org/patients-families/bipolar-disorders/what-are-bipolar-disorders

Bipolar Disorders

Bipolar disorders are brain disorders that cause changes in a person’s mood, energy and ability to function. Bipolar disorder is a category that includes three different conditions — bipolar I, bipolar II and cyclothymic disorder.

People with bipolar disorders have extreme and intense emotional states that occur at distinct times, called mood episodes. These mood episodes are categorized as manic, hypomanic or depressive. People with bipolar disorders generally have periods of normal mood as well. Bipolar disorders can be treated, and people with these illnesses can lead full and productive lives.

Bipolar I Disorder

Symptoms of Bipolar I Disorder
Bipolar I disorder can cause dramatic mood swings. During a manic episode, people with bipolar I disorder may feel high and on top of the world, or uncomfortably irritable and “revved up.” During a depressive episode they may feel sad and hopeless. There are often periods of normal moods in between these episodes. Bipolar I disorder is diagnosed when a person has a manic episode.

Manic Episode

A manic episode is a period of at least one week when a person is very high spirited or irritable in an extreme way most of the day for most days, has more energy than usual and experiences at least three of the following, showing a change in behavior:

- Exaggerated self-esteem or grandiosity
- Less need for sleep
- Talking more than usual, talking loudly and quickly
- Easily distracted
- Doing many activities at once, scheduling more events in a day than can be accomplished
- Increased risky behavior (e.g., reckless driving, spending sprees)
- Uncontrollable racing thoughts or quickly changing ideas or topics

The changes are significant and clear to friends and family. Symptoms are severe enough to cause dysfunction and problems with work, family or social activities and responsibilities. Symptoms of a manic episode may require a person to get hospital care to stay safe. The average age for a first manic episode is 18, but it can start anytime from early childhood to later adulthood.

Hypomanic Episode

A hypomanic episode is similar to a manic episode (above) but the symptoms are less severe and need only last four days in a row. Hypomanic symptoms do not lead to the major problems that mania often causes and the person is still able to function.

Major Depressive Episode

A major depressive episode is a period of two weeks in which a person has at least five of the following (including
one of the first two):

- Intense sadness or despair; feeling helpless, hopeless or worthless
- Loss of interest in activities once enjoyed
- Feeling worthless or guilty
- Sleep problems — sleeping too little or too much
- Feeling restless or agitated (e.g., pacing or hand-wringing), or slowed speech or movements
- Changes in appetite (increase or decrease)
- Loss of energy, fatigue
- Difficulty concentrating, remembering making decisions
- Frequent thoughts of death or suicide

Bipolar disorder can disrupt a person’s life and relationships with others, particularly with spouses and family members, and cause difficulty in working or going to school. People with bipolar I often have other mental disorders such as attention-deficit/hyperactivity disorder (ADHD), an anxiety disorder or substance use disorder. The risk of suicide is significantly higher among people with bipolar disorder than among the general population.

**Risk Factors**

Bipolar disorder can run in families. In fact, 80-90 percent of individuals with bipolar disorder have a relative with either depression or bipolar disorder. However, environmental factors can also contribute to bipolar disorder — extreme stress, sleep disruption and drugs and alcohol may trigger episodes in vulnerable patients.

**Treatment and Management**

Bipolar disorder is very treatable. Medication alone or a combination of talk therapy (psychotherapy) and medication are often used to manage the disorder over time. Each person is different and each treatment is individualized. Different people respond to treatment in different ways. People with bipolar disorder may need to try different medications and therapy before finding what works for them.

Medications known as “mood stabilizers” are the most commonly prescribed type of medication for bipolar disorder. Anticonvulsant medications are also sometimes used. In psychotherapy, the individual can work with a psychiatrist or other mental health professional to work out problems, better understand the illness and rebuild relationships. A psychiatrist is also able to prescribe medications as part of a treatment plan. Because bipolar disorder is a recurrent illness, meaning that it can come back, ongoing preventive treatment is recommended. In most cases, bipolar disorder is much better controlled if treatment is continuous.

In some cases, when medication and psychotherapy have not helped, a treatment known as electroconvulsive therapy (ECT) may be used. ECT uses a brief electrical current applied to the scalp while the patient is under anesthesia. The procedure takes about 10-15 minutes and patients typically receive ECT two to three times a week for a total of six to 12 treatments.

Since bipolar disorder can cause serious disruptions and create an intensely stressful family situation, family members may also benefit from professional resources, particularly mental health advocacy and support groups. From these sources, families can learn strategies to help them cope, to be an active part of the treatment and to gain support for themselves.

**Bipolar II Disorder**

Bipolar II disorder involves a person having at least one major depressive episode and at least one hypomanic
episode (see above). People return to usual function between episodes. People with bipolar II often first seek treatment because of depressive symptoms, which can be severe.

People with bipolar II often have other co-occurring mental illnesses such as an anxiety disorder or substance use disorder.

**Treatment**

Treatments for bipolar II are similar to those for bipolar I — medication and psychotherapy. Medications most commonly used are mood stabilizers and antidepressants, depending on the specific symptoms. If depression symptoms are severe and medication is not working, ECT (see above) may be used. Each person is different and each treatment is individualized.

**Cyclothymic Disorder**

Cyclothymic disorder is a milder form of bipolar disorder involving many mood swings, with hypomania and depressive symptoms that occur often and fairly constantly. People with cyclothymia experience emotional ups and downs, but with less severe symptoms than bipolar I or II.

Cyclothymic disorder symptoms include the following:

- For at least two years, many periods of hypomanic and depressive symptoms (see above), but the symptoms do not meet the criteria for hypomanic or depressive episode.
- During the two-year period, the symptoms (mood swings) have lasted for at least half the time and have never stopped for more than two months.

**Treatment**

Treatment for cyclothymic disorder can involve medication and talk therapy. For many people, talk therapy can help with the stresses of ongoing high and low moods. People with cyclothymia may start and stop treatment over time.

**Physician Review By:**

Ranna Parekh, M.D., M.P.H.

January 2017
It's a deadly fallacy that eating disorders are a teenage illness


Agnes Ayton
Healthcare Network
Views from the NHS frontline

Most patients with an eating disorder are adults. The lack of specialist services could prove fatal.

Sophie* developed an eating disorder when she was 11 years old. With the help of child eating disorder services, she got better and by the age of 16 had achieved a stable weight. But her A-levels proved tough and she relapsed. This time, she had to face the challenge of navigating adult eating disorder services as a vulnerable teenager. When she was finally referred to me nearly eight months after her relapse, she was 18 years old with a BMI of nine.

I worked as a consultant psychiatrist in child eating disorders before moving to adult services in Oxford. When the government announced in the Five Year Forward View a £30m investment for eating disorders in child and adolescent mental health services (Camhs) each year until 2021, I was delighted. We know early intervention offers the best chance of recovery and it’s great to see that 66 new specialist services have been set up across the country.

The problem is, anorexia nervosa is a serious mental illness – not a phase of adolescence.

As someone who’s worked with both child and adult services, the problem is clear to me. People who only work with children have this sort of fantasy that everyone will recover by the time they’re an adult if we spot their illness early enough. I used to share colleagues’ optimism that early intervention would aid recovery. But when you see young people on an inpatient unit whose facial muscles are visible through the skin, young people who are so malnourished their skin is blue, you realise it isn’t that simple.

The mean age to develop an eating disorder is 15, but the mean length of illness is approximately six to eight years. Better Camhs doesn’t equal fewer patients going into adult services. The success rate for treatment is only 50%, and like Sophie, a lot of patients sadly go through a long period of improvement before relapse.

In Camhs, most child psychiatrists and paediatricians have had some eating disorders training. Adults know they have a responsibility for the health and wellbeing of children so, generally, children are admitted before a life-threatening deterioration. When you’re 17 you can access Camhs services that are benefiting from investment. At 18 you can’t.

The majority of patients with an eating disorder are adults. Many are fearful of seeking help, and when they do decide to see their GP they are often turned away. Even when they are referred to specialist services, they face long waits – 16 months’ wait is routine in Oxford and across the country.

When adults finally access services, they encounter problems there, too. In some adult eating disorder services there are no consultant psychiatrists specialising in eating disorders. Adults suffering from severe anorexia or bulimia nervosa need a multidisciplinary approach because they will have other physical or psychiatric conditions such as dangerous vitamin and electrolyte deficiencies, or depression and anxiety.

Other healthcare professionals do not have sufficient training to recognise and manage these conditions safely. Adult patients are a lot sicker than young people: our mean age of patients is 29 years and by this time they have 15 years’ history of illness. Adult services also have the highest number of referrals: in Oxford, the number of Camhs...
referrals per year is about 100 patients. For adults it’s 300 – and that doesn’t account for the additional unmet need where suffering adults aren’t getting help.

In Sophie’s case, when I tried to admit her to hospital there was no designated person in the hospital to deal with eating disorder admissions. The hospital did not have the equipment or know-how to manage her condition. She spent five months in an intensive care unit with multiple organ failure. In Camhs, there is an identified person to call and ask about admissions. But for young adults like Sophie, there just isn’t a clear pathway for those desperately needing help.

According to the Five Year Forward View, there will be a new pathway for adult eating disorder services in 2018-19 to properly guide patients through the system. It’s hard to be optimistic about this in context of wider NHS cuts and the increasing numbers of adults seeking treatment – in Oxford, over the last five years there has been a 50% increase in referrals.

Seeing eating disorders as a teenage illness neglects a huge swathe of suffering people. It is worrying that in some areas of the country services are expected to reduce referrals from Camhs to adult services. There are no quick fixes for eating disorders. The majority of patients require 20-40 sessions of psychological treatment. For 20-30% of patients, the illness will span their entire life.

Incredibly, Sophie survived. Others aren’t so lucky. Eating disorders have the highest rate of mortality among psychiatric disorders yet these deaths are entirely preventable. There must be specialist services for all ages – not just Camhs.

*Not her real name

Dr Agnes Ayton is vice chair of the eating disorders faculty at the Royal College of Psychiatrists

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Then also understand that, by the other subsection of the intelligible, I mean that which reason itself grasps by the power of dialectic. It does not consider these hypotheses as first principles but truly as hypotheses—but as stepping stones to take off from, enabling it to reach the unhypothetical first principle of everything. Having grasped this principle, it reverses itself and, keeping hold of what follows from it, comes down to a conclusion without making use of anything visible at all, but only of forms themselves, moving on from forms to forms, and ending in forms.

I understand, if not yet adequately (for in my opinion you’re speaking of an enormous task), that you want to distinguish the intelligible part of that which is, the part studied by the science of dialectic, as clearer than the part studied by the so-called sciences, for which their hypotheses are first principles. And although those who study the objects of these sciences are forced to do so by means of thought rather than sense perception, still, because they do not go back to a genuine first principle, but proceed from hypotheses, you don’t think that they understand them, even though, given such a principle, they are intelligible. And you seem to me to call the state of the geometers thought but not understanding, thought being intermediate between opinion and understanding.

Your exposition is most adequate. Thus there are four such conditions in the soul, corresponding to the four subsections of our line: Understanding for the highest, thought for the second, belief for the third, and imaging for the last. Arrange them in a ratio, and consider that each shares in clarity to the degree that the subsection it is set over shares in truth.

I understand, agree, and arrange them as you say.

Book VII

Next, I said, compare the effect of education and of the lack of it on our nature to an experience like this: Imagine human beings living in an underground, cavelike dwelling, with an entrance a long way up, which is both open to the light and as wide as the cave itself. They’ve been there since childhood, fixed in the same place, with their necks and legs fettered, able to see only in front of them, because their bonds prevent them from turning their heads around. Light is provided by a fire burning far above and behind them. Also behind them, but on higher ground, there is a path stretching between them and the fire. Imagine that along this path a low wall has been built, like the screen in front of puppeteers above which they show their puppets.

I’m imagining it.

Then also imagine that there are people along the wall, carrying all kinds of artifacts that project above it—statues of people and other animals, made out of stone, wood, and every material. And, as you’d expect, some of the carriers are talking, and some are silent.

It’s a strange image you’re describing, and strange prisoners.
They’re like us. Do you suppose, first of all, that these prisoners see anything of themselves and one another besides the shadows that the fire casts on the wall in front of them?

How could they, if they have to keep their heads motionless throughout life?

What about the things being carried along the wall? Isn’t the same true of them?

Of course. And if they could talk to one another, don’t you think they’d suppose that the names they used applied to the things they see passing before them?

They’d have to. And what if their prison also had an echo from the wall facing them? Don’t you think they’d believe that the shadows passing in front of them were talking whenever one of the carriers passing along the wall was doing so?

I certainly do. Then the prisoners would in every way believe that the truth is nothing other than the shadows of those artifacts. They must surely believe that.

Consider, then, what being released from their bonds and cured of their ignorance would naturally be like, if something like this came to pass. When one of them was freed and suddenly compelled to stand up, turn his head, walk, and look up toward the light, he’d be pained and dazzled and unable to see the things whose shadows he’d seen before. What do you think he’d say, if we told him that what he’d seen before was inconsequential, but that now—because he is a bit closer to the things that are and is turned towards things that are more—he sees more correctly? Or, to put it another way, if we pointed to each of the things passing by, asked him what each of them is, and compelled him to answer, don’t you think he’d be at a loss and that he’d believe that the things he saw earlier were truer than the ones he was now being shown?

Much truer.

And if someone compelled him to look at the light itself, wouldn’t his eyes hurt, and wouldn’t he turn around and flee towards the things he’s able to see, believing that they’re really clearer than the ones he’s being shown?

He would.

And if someone dragged him away from there by force, up the rough, steep path, and didn’t let him go until he had dragged him into the sunlight, wouldn’t he be pained and irritated at being treated that way? And when he came into the light, with the sun filling his eyes, wouldn’t he be unable to see a single one of the things now said to be true?

1. Reading perienta autous nomizein onomazein in b5.
2. Reading tota tis on eti plassei, in c5.
He would be unable to see them, at least at first.

I suppose, then, that he'd need time to get adjusted before he could see things in the world above. At first, he'd see shadows most easily, then images of men and other things in water, then the things themselves. Of these, he'd be able to study the things in the sky and the sky itself more easily at night, looking at the light of the stars and the moon, than during the day, looking at the sun and the light of the sun.

Of course.

Finally, I suppose, he'd be able to see the sun, not images of it in water or some alien place, but the sun itself, in its own place, and be able to study it.

Necessarily so.

And at this point he would infer and conclude that the sun provides the seasons and the years, governs everything in the visible world, and is in some way the cause of all the things that he used to see.

It's clear that would be his next step.

What about when he reminds himself of his first dwelling place, his fellow prisoners, and what passed for wisdom there? Don't you think that he'd count himself happy for the change and pity the others?

Certainly.

And if there had been any honors, praises, or prizes among them for the one who was sharpest at identifying the shadows as they passed by and who best remembered which usually came earlier, which later, and which simultaneously, and who could thus best divine the future, do you think that our man would desire these rewards or envy those among the prisoners who were honored and held power? Instead, wouldn't he feel, with Homer, that he'd much prefer to "work the earth as a serf to another, one without possessions," and go through any sufferings, rather than share their opinions and live as they do?

I suppose he would rather suffer anything than live like that.

Consider this too. If this man went down into the cave again and sat down in his same seat, wouldn't his eyes—coming suddenly out of the sun like that—be filled with darkness?

They certainly would.

And before his eyes had recovered—and the adjustment would not be quick—while his vision was still dim, if he had to compete again with the perpetual prisoners in recognizing the shadows, wouldn't he invite ridicule? Wouldn't it be said of him that he'd returned from his upward journey with his eyesight ruined and that it isn't worthwhile even to try to travel upward? And, as for anyone who tried to free them and lead them upward, if they could somehow get their hands on him, wouldn't they kill him?

They certainly would.

3. *Odyssey* xi.469–90.
This whole image, Glauccon, must be fitted together with what we said before. The visible realm should be likened to the prison dwelling, and the light of the fire inside it to the power of the sun. And if you interpret the upward journey and the study of things above as the upward journey of the soul to the intelligible realm, you’ll grasp what I hope to convey, since that is what you wanted to hear about. Whether it’s true or not, only the god knows. But this is how I see it: In the knowable realm, the form of the good is the last thing to be seen, and it is reached only with difficulty. Once one has seen it, however, one must conclude that it is the cause of all that is correct and beautiful in anything, that it produces both light and its source in the visible realm, and that in the intelligible realm it controls and provides truth and understanding, so that anyone who is to act sensibly in private or public must see it.

I have the same thought, at least as far as I’m able.

Come, then, share with me this thought also: It isn’t surprising that the ones who get to this point are unwilling to occupy themselves with human affairs and that their souls are always pressing upwards, eager to spend their time above, for, after all, this is surely what we’d expect, if indeed things fit the image I described before.

It is.

What about what happens when someone turns from divine study to the evils of human life? Do you think it’s surprising, since his sight is still dim, and he hasn’t yet become accustomed to the darkness around him, that he behaves awkwardly and appears completely ridiculous if he’s compelled, either in the courts or elsewhere, to contend about the shadows of justice or the statues of which they are the shadows and to dispute about the way these things are understood by people who have never seen justice itself?

That’s not surprising at all.

No, it isn’t. But anyone with any understanding would remember that the eyes may be confused in two ways and from two causes, namely, when they’ve come from the light into the darkness and when they’ve come from the darkness into the light. Realizing that the same applies to the soul, when someone sees a soul disturbed and unable to see something, he won’t laugh mindlessly, but he’ll take into consideration whether it has come from a brighter life and is dazzled through not having yet become accustomed to the dark or whether it has come from greater ignorance into greater light and is dazzled by the increased brilliance. Then he’ll declare the first soul happy in its experience and life, and he’ll pity the latter—but even if he chose to make fun of it, at least he’d be less ridiculous than if he laughed at a soul that has come from the light above.

What you say is very reasonable.

If that’s true, then here’s what we must think about these matters: Education isn’t what some people declare it to be, namely, putting knowledge into souls that lack it, like putting sight into blind eyes. They do say that.
But our present discussion, on the other hand, shows that the power to learn is present in everyone’s soul and that the instrument with which each learns is like an eye that cannot be turned around from darkness to light without turning the whole body. This instrument cannot be turned around from that which is coming into being without turning the whole soul until it is able to study that which is and the brightest thing that is, namely, the one we call the good. Isn’t that right?

Yes.

Then education is the craft concerned with doing this very thing, this turning around, and with how the soul can most easily and effectively be made to do it. It isn’t the craft of putting sight into the soul. Education takes for granted that sight is there but that it isn’t turned the right way or looking where it ought to look, and it tries to redirect it appropriately.

So it seems.

Now, it looks as though the other so-called virtues of the soul are akin to those of the body, for they really aren’t there beforehand but are added later by habit and practice. However, the virtue of reason seems to belong above all to something more divine, which never loses its power but is either useful and beneficial or useless and harmful, depending on the way it is turned. Or have you never noticed this about people who are said to be vicious but clever, how keen the vision of their little souls is and how sharply it distinguishes the things it is turned towards? This shows that its sight isn’t inferior but rather is forced to serve evil ends, so that the sharper it sees, the more evil it accomplishes.

Absolutely.

However, if a nature of this sort had been hammered at from childhood and freed from the bonds of kinship with becoming, which have been fastened to it by feasting, greed, and other such pleasures and which, like leaden weights, pull its vision downwards—if, being rid of these, it turned to look at true things, then I say that the same soul of the same person would see these most sharply, just as it now does the things it is presently turned towards.

Probably so.

And what about the uneducated who have no experience of truth? Isn’t it likely—indeed, doesn’t it follow necessarily from what was said before—that they will never adequately govern a city? But neither would those who’ve been allowed to spend their whole lives being educated. The former would fail because they don’t have a single goal at which all their actions, public and private, inevitably aim; the latter would fail because they’d refuse to act, thinking that they had settled while still alive in the faraway Isles of the Blessed.

That’s true.

It is our task as founders, then, to compel the best natures to reach the study we said before is the most important, namely, to make the ascent and see the good. But when they’ve made it and looked sufficiently, we mustn’t allow them to do what they’re allowed to do today.
Republic VII

What’s that?

To stay there and refuse to go down again to the prisoners in the cave and share their labors and honors, whether they are of less worth or of greater.

Then are we to do them an injustice by making them live a worse life when they could live a better one?

You are forgetting again that it isn’t the law’s concern to make any one class in the city outstandingly happy but to contrive to spread happiness throughout the city by bringing the citizens into harmony with each other through persuasion or compulsion and by making them share with each other the benefits that each class can confer on the community.1 The law produces such people in the city, not in order to allow them to turn in whatever direction they want, but to make use of them to bind the city together.

That’s true, I had forgotten.

Observe, then, Glaucow, that we won’t be doing an injustice to those who’ve become philosophers in our city and that what we’ll say to them, when we compel them to guard and care for the others, will be just. We’ll say: “When people like you come to be in other cities, they’re justified in not sharing in their city’s labors, for they’ve grown there spontaneously, against the will of the constitution. And what grows of its own accord and owes no debt for its upbringing has justice on its side when it isn’t keen to pay anyone for that upbringing, but we’ve made you kings in our city and leaders of the swarm, as it were, both for yourselves and for the rest of the city. You’re better and more completely educated than the others and are better able to share in both types of life. Therefore each of you in turn must go down to live in the common dwelling place of the others and grow accustomed to seeing in the dark. When you are used to it, you’ll see vastly better than the people there. And because you’ve seen the truth about fine, just, and good things, you’ll know each image for what it is and also that of which it is the image. Thus, for you and for us, the city will be governed, not like the majority of cities nowadays, by people who fight over shadows and struggle against one another in order to rule—as if that were a great good—but by people who are awake rather than dreaming, for the truth is surely this: A city whose prospective rulers are least eager to rule must of necessity be most free from civil war, whereas a city with the opposite kind of rulers is governed in the opposite way.”

Absolutely.

Then do you think that those we’ve nurtured will disobey us and refuse to share the labors of the city, each in turn, while living the greater part of their time with one another in the pure realm?

It isn’t possible, for we’ll be giving just orders to just people. Each of them will certainly go to rule as to something compulsory, however, which is exactly the opposite of what’s done by those who now rule in each city.

4. See 420b–421c, 462a–466c.
10.5. Materials lesson 8

(Taken from Johnson 2015)

Is there a moral case for meat?

grist.org/food/is-there-a-moral-case-for-meat/

By Nathanael Johnson

Where are the philosophers arguing that eating meat is moral?

When I started researching this piece, I’d already read a lot of arguments against meat, but I hadn’t seen a serious philosophical defense of carnivores. So I started asking around. I asked academics, meat industry representatives, and farmers: Who was the philosophical counterweight to Peter Singer?

In 1975, Singer wrote Animal Liberation, which launched the modern animal rights movement with its argument that causing animal suffering is immoral. There are plenty of other arguments against eating animals besides Singer’s, going back to the ancient Greeks and Hindus. There are even arguments that Christianity contains a mandate for vegetarianism. Matthew Scully’s Dominion argues against animal suffering; Scully rejects Singer’s utilitarian assertion that humans and animals are equal but says that, since God gave people “dominion over the fish of the sea and the fowl of the air, and over the cattle, and over all the earth,” so we have a responsibility to care for them and show them mercy.

The arguments against eating animals are pretty convincing. But surely, I thought, there were also intellectuals making convincing counterarguments. Right? Wrong. Not really.

There is the Cartesian idea that animals are unfeeling machines, incapable of suffering — but I just wasn’t buying that. It’s clear that animals have an aversive response to pain, and careful, well-respected scientists are saying that animals are probably capable of feeling and consciousness. Once we admit even the possibility that animals are sentient, the ethical game is on: It doesn’t matter that an animal is just an animal; if you’re against suffering and you agree animals can feel pain, it’s pretty hard to justify eating them. (Of course, the further you get from humans the
harder it is to judge — plants may be sentient in a totally alien way! Singer says we can stop caring somewhere between a shrimp and oyster.)

My enquiries didn't turn up any sophisticated defenses of meat. Certainly there are a few people here and there making arguments around the edges, but nothing that looked to me like a serious challenge to Singer. In fact, the lack of philosophical work to justify meat eating is so extreme that people kept referring me not to scholarly publications, but to an essay contest that the New York Times held back in 2012. Ariel Kaminer organized that contest after noticing the same gaping hole in the philosophical literature that I'd stumbled upon. Vegetarians have claimed the ethical high ground with book after book and, Kaminer wrote:

In response, those who love meat had surprisingly little to say. They say, of course, that, well, they love meat or that meat is deeply ingrained in our habit or culture or cuisine or that it's nutritious or that it's just part of the natural order ... But few have tried to answer the fundamental ethical issue: Whether it is right to eat animals in the first place, at least when human survival is not at stake.

The winner of that contest, Jay Boat, didn't take it much farther than that, basically arguing that “meat is just part of the natural order,” because animals are an integral part of the food web. That's a start, but I'd want a lot more than a 600-word essay to flesh out the idea and respond to the obvious criticisms — since almost all the animals we eat are far removed from natural food webs, it's still basically a prescription for veganism. Plus, where do you draw the line on what's natural?

I found several beginnings of arguments like this — no real philosophical shelter for a meat eater, but a few foundational observations that you might build something upon if you carefully thought through all the implications.

Animal welfare expert Temple Grandin offered one potential plank for building a defense of meat eating. “We've gotta give animals a life worth living,” she told me. Later in the interview, she reminded me that most farm animals wouldn't have a life at all if no one ate meat. Combine these points and you could argue that it's better to have a life worth living than no life at all — even if it ends with slaughter and consumption.

When I bounced this argument off the ethicist Paul Thompson, he said, “That may be a defensible position, but a philosopher should also be prepared to apply it to humans.”

Right. It's hard to limit the “a life worth living is better than no life at all” argument to farm animals. Using the same argument we might raise children for the purpose of producing organs: As long as they were well cared for, ignorant of their fate, and painlessly slaughtered, you could say they had a life worth living. The clone gets a (short) life, a dying girl gets a new heart, everyone wins! It's rationally consistent, but certainly doesn't feel right to me.

Perhaps some brilliant philosopher will develop these points, but, since I am not one of those, I was left with the conclusion that the vegans were right. Oddly, however, that didn't make me think twice about laying sliced turkey on my sandwich the next day. I was convinced on a rational level, but not in an embodied, visceral way.

“Animal Liberation is one of those rare books that demand that you either defend the way you live or change it,” Michael Pollan once wrote. I know what he means — when I first read it, I felt blobbered and stupefied by the horrors of animal suffering that Singer paraded before me. Nevertheless, despite my inability to muster a defense for my meat eating, I didn't change my way of life. Pollan didn't, either: His piece is set up as a stunt — he's reading Animal Liberation while eating rib-eye in a steakhouse. And, though Pollan finds himself agreeing with Singer, he has no problem finishing his steak.

I tend to think of rational argument as a powerful force, certainly more powerful than the trivial pleasure of eating meat. But it turns out that's backwards: Rational morality tugs at us with the slenderest of threads, while meat pulls
with the thick-twined chords of culture, tradition, pleasure, the flow of the crowd, and physical yearning — and it pulls at us three times a day. Thousands, convinced by Singer and the like, become vegetarians for moral reasons. And then most of those thousands start eating meat again. Vaclav Smil notes: “Prevalence of all forms of ‘Vegetarianism’ is no higher than 2–4 percent in any Western society and that long-term (at least a decade) or life-long adherence to solely plant-based diets is less than 1 percent.” As the psychologist Hal Herzog told Grist's Katie Herzog in this podcast, "It's the single biggest failure of the animal rights movement."

How do we deal with this? Some people just shrug and say, “Whatever, animals are different, it’s OK to kill them.” I can’t quite bring myself to do that, because I value rational consistency. And yet, I don’t feel immoral when I eat meat — I actually feel pretty good.

Whenever you have lots of people agreeing in principle to a goal that is impossible for most to achieve in practice, you have something resembling religion. Religions are all about setting standards that most people will never live up to. And Thompson thinks they have something to teach us on this issue.

Thompson's solution is to treat vegetarianism as the way religious traditions treat virtues. Christians strive to love their neighbors, but they don't say that people who fail to reach Jesus-level self-sacrifice are immoral. Buddhists strive for detachment, but they don't flagellate themselves when they fail to achieve it.

Thompson suggests that we should strive to do better by animals, but that doesn't mean we should condemn ourselves for eating meat. There are lots of cases like this, he told me. “Some people are going to take these issues up in a way that other people would find really difficult,” Thompson said. “For instance, we all respect Mother Theresa for taking on amazing burdens, but we don’t say that you are evil for not doing it.”

This makes sense to me. Louis OK can make a pretty solid argument that people who have enough money to buy a nice car (or to spend time reading long essays about meat philosophy) should be donating 80 percent of their income to the poor.

And yet most of us don’t give up our luxuries. By Thompson's reasoning, that doesn’t make us immoral. In fact, he says, it’s just wrong to condemn people who eat meat. When people rise out of extreme poverty, that is, when they start earning $26.00 a day, they almost invariably spend that newfound money on animal protein: milk, meat, or eggs. Now, you might roll your eyes and say that of course the desperate should be excused from the moral obligation — but wait. As Thompson writes in his book, From Field to Fork: Food Ethics for Everyone:

[This response misses my point. Excuses apply in extenuating circumstances, but the logic of excuses implies that the action itself is still morally wrong. A poor person might be excused for stealing a loaf of bread. Theft might be excused when a poor person’s situation takes a turn for the worse, but in the case at hand, their situation has taken a turn toward the better. Under modestly improved circumstances, the extremely poor add a little meat, milk, or eggs into their diet. My claim is that there is something curious with a moral system that reclassifies legally and traditionally sanctioned conduct of people at the utter margins of society as something that needs to be excused.]

Is it morally wrong for a hungry child in India to eat an egg? This isn’t just a thought experiment — it’s a real controversy. It’s not enough to wave it off by saying it’s easy to provide vegan alternatives, because those alternatives just don’t exist for many people. Often, the cheapest high-quality protein available to the poor comes from animals. Thompson’s point is that allowing people to access that protein should be moral, not just an excusable lapse.

If we accept Thompson’s formulation (and I’m inclined to), it lets us stop wringing our hands over our hypocrisy and strive to improve conditions for animals. That’s what Temple Grandin does. She didn’t have much patience for my
philosophical questions. Instead, she is focused on the realistic changes that will give animals better lives. And as I talked to her, she served up surprise after surprise. Many of the elements in confined animal feeding operations (CAFOs) that people find most abhorrent, she said, may be fine from the animal’s perspective. For instance, consider egg-laying hens: What’s better for them — an open barn or stacked cages? Small battery cages, with several hens packed inside each, are bad news, according to Grandin, but enriched cages are a really good alternative.

“There are objective ways to measure a hen’s motivation to get something she wants — like a private nest box,” Grandin told me. “How long is she willing to not eat to get it, or how heavy a door will she push to get it? How many times will she push a switch to get it? A private nest box is something she wants, because in the wild she has an instinct to hide in the bushes so that a fox doesn’t get [her eggs]. Give her some pieces of plastic to hang down that she can hide behind. Give her a little piece of astroturf to lay [her eggs] on. Give her a perch, and a piece of plastic to scratch on, and at least enough cage height so she can walk normally. I’m gonna call that apartment living for chickens. Do they need natural elements? Being outside? Science can’t answer that. I mean, there are people in New York that hardly go outside.”

I pressed her: Can’t you use those same objective measurement techniques to see how badly the hens want to go outside and scratch for bugs?

“Well you can,” Grandin said, “and the motivation is pretty weak compared to something like the nest box, which is hardwired. Take dust bathing. For a hen dust bathing is nice to do, but it’s kind of like, yes, it’s nice to have a fancy hotel room, but the Econolodge will do too.”

And in fact, the free-range system that I would instinctively choose for chickens may be worse than an enriched cage — because the birds get sick and injured a lot more. And laying hens, unlike meat chickens, are pretty nasty about setting up pecking orders. As Thompson observes in his book, “This is well and good in the flocks of 10 to 20 birds, as might be observed among wild jungle fowl, and it is probably tolerable in a flock of 40 to 60 birds that might have been seen on a typical farmstead in 1900 … But a cage-free/ free-range commercial egg barn will have between 150,000 to 500,000 hens occupying the same space. If you are a hen at the bottom end of the pecking order in an environment like that, you are going to get pecked. A lot.”

Even small farms with pastured hens that produce $9-a-dozen eggs often have hundreds of birds, which means the most submissive hens are going to get beat up. I certainly prefer Joel Salatin’s 400-bird Eggmobile on lush grass, because to my human eyes it’s beautiful — and chicken cages look horrible. But I have real doubt as to what’s better from the chicken’s perspective.

There are a lot of counterintuitive things like this when it comes to animal farming (here’s our Q&A in full). So I asked Grandin how we should feel about animal agriculture in the United States as it’s currently practiced: Do these animals really have a life worth living?

It varies greatly, she said, but some CAFOs really are good. “I think cattle done right have a decent life,” she said. I couldn’t get her to give a simple thumbs up or down to chicken or pork CAFOs.

Talking to Grandin didn’t make me want to go stock up on corn-fed beef, but it did significantly soften my (negative) feelings about industrial animal production. And talking to Thompson made me realize that I was willing to compromise the needs of animals for the needs of humans if they came into direct conflict. In that way I’m a speciesist — I have an unshakeable favoritism for humans. Perhaps it’s irrational, but I really want that little girl in India to get her egg, even if it means hens suffer, even if there’s a good vegan alternative for a slightly higher cost.

Perhaps there’s a philosophical argument to be made in defense of killing animals, but no one has spelled that out in a way that I found convincing. Does this mean that we should join the vegans?

I think the answer is yes, but in a very limited way — in the same way that we all should take vows of poverty and
stop thinking impure thoughts. Ending deaths and suffering is a worthy moral goal for those of us who have the wealth to make choices. But saying that it’s wrong and immoral to eat meat is just too absolutist. I mean, even the Dalai Lama, who says vegetarianism is preferable, eats meat twice a week.

The binary, good-or-evil view of meat is pragmatically counterproductive — the black and white strategy hasn’t gotten many people to become vegan. Instead, let’s focus on giving farm animals a life worth living.
10.6. Materials lesson 10

(Taken from Wise 2015)

Animal rights

www.britannica.com/topic/animal-rights

Animal rights, moral or legal entitlements attributed to nonhuman animals, usually because of the complexity of their cognitive, emotional, and social lives or their capacity to experience physical or emotional pain or pleasure. Historically, different views of the scope of animal rights have reflected philosophical and legal developments, scientific conceptions of animal and human nature, and religious and ethical conceptions of the proper relationship between animals and human beings.

Philosophical background

The proper treatment of animals is a very old question in the West. Ancient Greek and Roman philosophers debated the place of animals in human morality. The Pythagoreans (6th–4th century BCE) and the Neoplatonists (3rd–8th century CE) urged respect for animals' interests, primarily because they believed in the transmigration of souls between human and animal bodies. In his biological writings, Aristotle (384–322 BCE) repeatedly suggested that animals lived for their own sake, but his claim in the Politics that nature made all animals for the sake of humans was unfortunately destined to become his most influential statement on the subject.

Aristotle, and later the Stoics, believed the world was populated by an infinity of beings arranged hierarchically according to their complexity and perfection, from the barely living to the merely sentient, the rational, and the wholly spiritual. In this Great Chain of Being, as it came to be known, all forms of life were represented as existing for the sake of those forms higher in the chain. Among corporeal beings, humans, by dint of their rationality, occupied the highest position. The Great Chain of Being became one of the most persistent and powerful, if utterly erroneous, ways of conceiving the universe, dominating scientific, philosophical, and religious thinking until the middle of the 19th century.

The Stoics, insisting on the irrationality of all nonhuman animals, regarded them as slaves and accordingly treated them as contemptible and beneath notice. Aggressively advocated by St. Augustine (354–430), these Stoic ideas became embedded in Christian theology. They were absorbed wholesale into Roman law—as reflected in the treatises and codifications of Galus (fl. 130–180) and Justinian (483–565)—taken up by the legal glossators of Europe in the 11th century, and eventually pressed into English (and, much later, American) common law.

Meanwhile, arguments that urged respect for the interests of animals nearly disappeared, and animal welfare remained a relative backwater of philosophical inquiry and legal regulation until the final decades of the 20th century.

Animals and the law

In the 3rd or 4th century CE, the Roman jurist Hermogenianus wrote, "Hominum causa omne jus constitutum" ("All law was established for men's sake"). Repeating the phrase, P.A. Fitzgerald's 1966 treatise Salmund on Jurisprudence declared, "The law is made for men and allows no fellowship or bonds of obligation between them and the lower animals." The most important consequence of this view is that animals have long been categorized as "legal things," not as "legal persons." Whereas legal persons have rights of their own, legal things do not. They exist in the law solely as the objects of the rights of legal persons—e.g., as things over which legal persons may exercise property rights. This status, however, often affords animals the indirect protection of laws intended to preserve social morality or the rights of animal owners, such as criminal antispecies statutes or civil statutes that permit owners to obtain compensation for damages inflicted on their animals. Indeed, this sort of law presently defines the field of "animal law," which is much broader than animal rights because it encompassed all law that addresses the interests of nonhuman animals—or, more commonly, the interests of the people who own them.

A legal thing can become a legal person; this happened whenever human slaves were freed. The former legal thing
then possesses his own legal rights and remedies. Parallels have frequently been drawn between the legal status of animals and that of human slaves. “The truly striking fact about slavery,” the American historian David Brion Davis has written, is the

antiquity and almost universal acceptance of the concept of the slave as a human being who is legally owned, used, sold, or otherwise disposed of as if he or she were a domestic animal. This parallel persisted in the similarity of naming slaves, branding them, and even pricing them according to their equivalent in cows, camels, pigs, and chickens.

The American jurist Roscoe Pound wrote that in ancient Rome a slave “was a thing, and as such, like animals could be the object of rights of property,” and the British historian of Roman law Barry Nicholas has pointed out that in Rome “the slave was a thing...he himself had no rights: he was merely an object of rights, like an animal.”

In the late 18th and early 19th centuries, humanitarian reformers in Britain and the United States campaigned on behalf of the weak and defenseless, protesting against child labour, debtor’s prisons, abusive punishment in public schools, and, inevitably, the cruel treatment of animals. In 1807 the most renowned abolitionist of the period, William Wilberforce, supported a bill to abolish bulk- and beastfailing, which was defeated in the House of Commons. In 1809 Baron Erskine, former lord chancellor of England, who had long been troubled by cruelty to animals, introduced a bill to prohibit cruelty to all domestic animals. Erskine declared that the bill was intended to “consecrate, perhaps, in all nations, and in all ages, that just and eternal principle which binds the whole living world in one harmonious chain, under the dominion of enlightened man, the lord and governor of all.” Although the bill passed the House of Lords, it failed in the House of Commons. Then, in 1821, a bill “to prevent cruel and improper treatment of Cattle” was introduced in the House of Commons, sponsored by Wilberforce and Thomas Fowell Buxton and championed by Irish member of Parliament Richard Martin. The version enacted in 1822, known as Martin’s Act, made it a crime to treat a handful of domesticated animals—cattle, oxen, horses, and sheep—cruelly or to inflict unnecessary suffering upon them. However, it did not protect the general welfare of even these animals, much less give them legal rights, and the worst punishment available for any breach was a modest fine. Similar statutes were enacted in all the states of the United States, where there now exists a patchwork of antiquity and animal-welfare laws. Most states today make at least some abuses of animals a felony. Laws such as the federal Animal Welfare Act (1966), for example, regulate what humans may do to animals in agriculture, biomedical research, entertainment, and other areas. But neither Martin’s Act nor many subsequent animal-protection statutes altered the traditional legal status of animals as legal things.

This situation changed in 2008, when the Spanish national parliament adopted resolutions urging the government to grant orangutans, chimpanzees, and gorillas some statutory rights previously afforded only to humans. The resolutions also called for banning the use of apes in performances, harmful research, and trading as well as in other practices that involve profiting from the animals. Although zoos would still be allowed to hold apes, they would be required to provide them with “optimal” living conditions.

The modern animal rights movement

The fundamental principle of the modern animal rights movement is that many nonhuman animals have basic interests that deserve recognition, consideration, and protection. In the view of animal rights advocates, these basic interests give the animals that have them both moral and legal rights.

It has been said that the modern animal rights movement is the first social reform movement initiated by philosophers. The Australian philosopher Peter Singer and the American philosopher Tom Regan deserve special mention, not just because their work has been influential but because they represent two major currents of philosophical thought regarding the moral rights of animals. Singer, whose book Animal Liberation (1975) is
considered one of the movement's foundational documents, argues that the interests of humans and the interests of animals should be given equal consideration. A utilitarian, Singer holds that actions are morally right to the extent that they maximize pleasure or minimize pain; the key consideration is whether an animal is sentient and can therefore suffer pain or experience pleasure. This point was emphasized by the founder of modern utilitarianism, Jeremy Bentham, who wrote of animals, "The question is not, Can they reason? or, Can they talk? but, Can they suffer?" Given that animals can suffer, Singer argues that humans have a moral obligation to minimize or avoid causing such suffering, just as they have an obligation to minimize or avoid causing the suffering of other humans. Regan, who is not a utilitarian, argues that at least some animals have basic moral rights because they possess the same advanced cognitive abilities that justify the attribution of basic moral rights to humans. By virtue of these abilities, these animals have not just instrumental but inherent value. In Regan's words, they are "the subject of a life."

Regan, Singer, and other philosophical proponents of animal rights have encountered resistance. Some religious authors argue that animals are not as deserving of moral consideration as humans are because only humans possess an immortal soul. Others claim, as did the Stoics, that because animals are irrational, humans have no duties toward them. Still others locate the morally relevant difference between humans and animals in the ability to talk, the possession of free will, or membership in a moral community (a community whose members are capable of acting morally or immorally). The problem with these counterarguments is that, with the exception of the theological argument—which cannot be demonstrated—none differentiates all humans from all animals.

While philosophers catalyzed the modern animal rights movement, they were soon joined by physicians, writers, scientists, academics, lawyers, theologians, psychologists, nurses, veterinarians, and other professionals who worked within their own fields to promote animal rights. Many professional organizations were established to educate colleagues and the general public regarding the exploitation of animals.

At the beginning of the 21st century, lawsuits in the interests of nonhuman animals, sometimes with nonhuman animals named as plaintiffs, became common. Given the key positions that lawyers hold in the creation of public policy and the protection of rights, their increasing interest in animal rights and animal-protection issues was significant. Dozens of law schools in Europe, the United States, and elsewhere offered courses in animal law and animal rights; the Animal Legal Defense Fund had created an even greater number of law-student chapters in the United States; and at least three legal journals—Animal Law, Journal of Animal Law, and Journal of Animal Law and Ethics—had been established. Legal scholars were devising and evaluating theories by which nonhuman animals would possess basic legal rights, often for the same reasons as humans do and on the basis of the same legal principles and values. These arguments were powerfully assisted by increasingly sophisticated scientific investigations into the cognitive, emotional, and social capacities of animals and by advances in genetics, neuroscience, physiology, linguistics, psychology, evolution, and ethology, many of which have demonstrated that humans and animals share a broad range of behaviors, capacities, and genetic material.

Meanwhile, the increasingly systemic and brutal abuses of animals in modern society—by the billions on factory farms and by the tens of millions in biomedical-research laboratories—spawned thousands of animal rights groups. Some consisted of a mere handful of people interested in local, and more traditional, animal-protection issues, such as animal shelters that care for stray dogs and cats. Others became large national and international organizations, such as PETA (People for the Ethical Treatment of Animals) and the Humane Society of the United States, which in the early 21st century had millions of members and a multimillion-dollar annual budget. In all their manifestations, animal rights groups began to inundate legislatures with demands for regulation and reform.

Slaves, human and nonhuman, may be indirectly protected through laws intended to protect others. But they remain invisible to civil law, for they have no rights to protect directly until their legal personhood is recognized. This recognition can occur in a variety of ways. British slavery was abolished by judicial decision in the 18th century, and slavery in the British colonies was ended by statute early in the 19th century. By constitutional amendment, the United States ended slavery three decades later. Legal personhood for some animals may be obtained through any
of these routes.

In 2013 the Nonhuman Rights Project (NhRP) filed petitions in three trial courts in the state of New York demanding that common law writ of habeas corpus be issued on behalf of four captive chimpanzees—Tommy, Kiko, Hercules, and Leo. The petitions implicitly asked that the courts recognize that chimpanzees are legal persons who possess the fundamental legal right to bodily liberty. After all three petitions were denied, the cases moved to the New York state appellate courts, where two of the petitions (on behalf of Tommy and Kiko) were rejected on differing grounds and the third (on behalf of Hercules and Leo) was thrown out for lack of the right to appeal. The NhRP then indicated its intention to appeal Tommy’s and Kiko’s cases to New York’s highest court, the Court of Appeals, and to refile Hercules and Leo’s petition in another jurisdiction. Meanwhile, the organization prepared to file additional lawsuits on behalf of other chimpanzees and elephants.

Steven M. Wise