Integrating the CLIL approach: Literature and Wikis in the Greek EFL Classroom as a Means of Promoting Intercultural Awareness

Εισάγοντας τη μέθοδο CLIL: Η χρήση της λογοτεχνίας και των wiki στην ελληνική ξενόγλωσση τάξη ως μέσο προώθησης της διαπολιτισμικής επίγνωσης

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This paper presents the outcomes of a CLIL project carried out in the 3rd grade of a Junior Greek State High School. The purpose of this experimental project was to investigate the impact of the integration of literature and wikis in the EFL classroom on the learners' intercultural awareness. The findings disclosed the learners' attitudes on issues of cultural conflict, empathy and tolerance. Overall, the findings defined the effect of the literary text on the learners' intercultural awareness and the significance of integrating intercultural material while combining face-to-face with online instruction in the Greek EFL classroom was reflected. Throughout the project, the English language was used as a medium in the teaching and learning of this subject-specific content, and the results of this educational process demonstrated the benefits of applying the CLIL approach in the Greek EFL classroom.

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Η εργασία αυτή παρουσιάζει τα αποτελέσματα μιας εφαρμογής της μεθόδου CLIL που διεξήχθη στην τρίτη τάξη ενός ελληνικού δημόσιου Γυμνασίου στο πλαίσιο της διδασκαλίας της Αγγλικής γλώσσας. Σκοπός αυτής της πειραματικής εφαρμογής ήταν να διερευνηθεί η επίδραση της λογοτεχνίας και των wikis στην διαπολιτισμική συνείδηση των μαθητών.Τα ευρήματα αναδεικνύουν τις απόψεις των μαθητών πάνω σε ζητήματα πολιτισμικής αντιπαράθεσης, ενσυναίσθησης και ανεκτικότητας. Συνολικά, τα αποτελέσματα κατέδειξαν την επίδραση του λογοτεχνικού κειμένου στην διαπολιτισμική συνείδηση των μαθητών και κατέδειξαν την σπουδαιότητα της ενσωμάτωσης διαπολιτισμικού υλικού συνδυαστικά με παραδοσιακή και διαδικτυακή διδασκαλία. Κατά τη διάρκεια της πειραματικής εφαρμογής, η Αγγλική γλώσσα χρησιμοποιήθηκε ως μέσο στη διδασκαλία και εκμάθηση αυτού του γνωστικού αντικειμένου, και τα αποτελέσματα αυτής της εκπαιδευτικής διαδικασίας κατέδειξαν τα οφέλη της εφαρμογής του CLIL στην ξενόγλωσση τάξη των Αγγλικών στο Ελληνικό Δημόσιο σχολείο.

Key words: Intercultural awareness, CLIL, literary text, blended learning, wikis.

1. Introduction

In the national Cross-Thematic Curriculum Framework[i] for the teaching of foreign languages in Greek schools, the issues of intercultural awareness, empathy and acceptance of diversity are encompassed in the following piece: *"one aim of the teaching of foreign languages in schools is to show learners how to respect and accept the diversity of others through the awareness of their linguistic and cultural diversity, as well as cultivate their multi-cultural consciousness so as to develop their intercultural communicative competence".* (Pedagogical Institute).

Therefore, selecting Forster's "A Passage to India" stood to reason due to its intercultural theme, which revolves around the coexistence of Indian and British in the colonial India of the 1920s. The second component is a Web 2.0 tool; its members can quickly edit it, monitor each occurring change and reverse it (Leuf & Cunningham, 2001). The cultural and intercultural aspects enriched the classroom environment and facilitated Content and Language Integrated Learning. Both quantitative and qualitative methods were used. The research took place through a pre-project questionnaire (quantitative) aiming at identifying the learners' predispositions concerning the related issues, followed by the learners' weekly journals (qualitative). Finally, the qualitative method was completed by their interviews.

2. CLIL: a brief outline

CLIL is an acronym referring to the content and language integrated learning approach, that is "any teaching of a non-language subject through the medium of a second or foreign language" (Pavesi et al., 2001, p.77) and in this teaching "both language and subject have a joint role" (Marsh, 2002, p. 58).The Euroclic[ii] adopted this umbrella term in the mid-1990s, which was an important move towards distinguishing CLIL from a variety of related approaches, such as bilingual education, immersion or CBI (Content-based instruction), by defining it as "an umbrella term referring to instructional approaches that make a dual, though not necessarily equal, commitment to language and content-learning objectives" (Stoller, 2008, p.59).

Apparently, CLIL may share certain characteristics with the previously mentioned teaching approaches but what differs is that it "operates along the continuum of the foreign language and the non-language content without specifying the importance of one over another" (Coyle, 2006, p.2). Although CLIL initially developed in Europe, it has become a global trend. The spread of CLIL in Europe is not only triggered by the official European language policy but also by parents and employers; this demand "is not so much directed at multilingualism per se but at the international lingua franca, English" (Del Puerto, 2011, p.10). At the same time, in 2006 the European Parliament and the Council of Europe defined the eight key competences for lifelong learning which involve: communication in the mother tongue, communication in foreign languages, mathematical competence and basic competences in science and technology, digital competence, learning to learn, social and civic competences,

sense of initiative and entrepreneurship and finally cultural awareness and expression. All the above competences are reflected in the CLIL framework.

According to Coyle, CLIL relies on the 4Cs-Framework, a theoretical and methodological foundation based on which CLIL lessons and material are planned. Four principles underlie it: content, cognition, communication and culture (Coyle, 2006).Coyle proposes the three functions of language: language of learning, language for learning and language through learning; in this way, "she represents an example of how an L2 can be used for the construction of knowledge in CLIL classrooms" (Nikula et al., 2013, p. 87). *Content* does not simply refer to the input that the learners receive in class but mainly it focuses on the development of their own knowledge and skills through scaffolding learning. *Cognition* refers to the high order thinking skills that learners should be enabled to develop during a CLIL lesson; instead of going through the less complex stages of *remembering* or *understanding,* they will mostly focus on *synthesizing*, *evaluating* or *creating* (Zwiers, 2004).Supportive of this, is what Blakemore and Frith (2005) claim referring to brain functions and learning: "learning language and subject matter at the same time has important consequences for learning in general in the sense that the brain is fundamentally altered" (ibid, in Craen et al., 2007, p.71).

The third principle is *communication;* language is important to be learnt in relation to the learning context. Learners should be motivated to use their own resources, to stretch their linguistic abilities to the fullest, to reflect on the output they produce and invent ways of adapting towards improving comprehensibility, appropriateness and accuracy (Swain, 1993). Authentic communication will take place when there are some gaps (information, reasoning, opinion etc.) which the learners will be assigned to fill in. Finally, the fourth component is *culture* and specifically the relationship among cultures and languages; "culture and intercultural understanding lie at the core of the conceptual framework, offering the key to deeper learning and promoting social cohesion"(Coyle et al., 2009, p.12).

3. The intercultural dimension: a key concept of CLIL

Among the major CLIL goals, preparation for internationalization and developing intercultural communication skills are prevalent (Dalton-Puffer, 2007). These issues are reflected in Eurydice[iii], where offering students better job opportunities in the global labour market and conveying to them values of tolerance and respect towards other cultures constitute essential elements of the CLIL approach (Lasagabaster, 2011). Content-based learning is undoubtedly contextualized, culturally-loaded language work which supports a better understanding of the foreign linguistic and cultural codes (Sudhoff, 2010).The learners experience the integration and fusion of various cultural influences which help them become plurilingual and develop interculturality. Intercultural learning is an integral part of CLIL, as it focuses on "reconstructing, shifting between and coordinating one's own and foreign cultural perspectives on the basis of content subject topics" (Sudhoff, 2010, p.35).

Intercultural awareness, empathy and acceptance of diversity are encompassed in most national curricula. Due to the increase in international interaction, the issues of globalization, intercultural awareness and competence have been a major interest of the educational world. Undoubtedly, "the modification of monocultural awareness" (Byram, 1989, p.137) in EFL reflects the notions that cultures do not exist in isolation. A prerequisite to acquiring 'intercultural awareness' and hopefully competence is to master 'intercultural

sensitivity' (Bhawuk & Brislin,1992) that is to be sensitive and respectful to cultural differences.

4. Promoting intercultural awareness through literature in the EFL classroom.

Literature supports the learner in improving his critical thinking skills and cultural awareness, together with stimulating empathy by allowing him to delve into the characters' minds (Carter, 2007; Narančić-Kovać & Kaltenbacher, 2006). Lazar (1993) admits that literature can help arouse our students' imagination, develop their critical abilities and increase their emotional awareness. West (1994) considers literature valuable in helping learners grow intellectually, acquire a certain aesthetic appreciation and understanding of people's past and present experiences.

When students are provided with interesting texts which trigger them to generate output and negotiate meaning, literature can contribute efficiently to their language acquisition (Krashen,1985). The multiplicity of meaning can promote the exchange of feelings and opinions, something which transforms language learning into a process of response (Lazar, 1993). Carter and Long (1991) discuss how literature creates a sense of involvement to the students by strengthening their affective and emotional domains. Ghosn (2002) views literature as *an agent of change* which helps learners develop emotionally through the fostering of their interpersonal and intercultural attitudes.

Reading about others, learners relate to them (*interpersonal sensitivity*), thus gaining *empathy,* one important affective factor either in ESL or EFL context. Gardner (1993) emphasizes that language is not grammar specific, but it is influenced by additional variables which, among others, include the affective factor of empathy. *Empathy* has its origin in the Greek word *empathius*, meaning understanding others by entering their world. *Empathy* is considered to be "the process of reaching beyond the self and understanding and feeling what another person is understanding or feeling" through language which "is a primary means of empathizing" (Brown,1994, p.143). In this sense, literature contributes to the development of social sensitivity, effecting constructive change of attitude (behavioural flexibility). Fleming insists it is essential that foreign language education includes literature and intercultural education, which should be taught by teachers who have been trained in *identity*, *human rights* and *citizenship education* (Fleming, 2006).

Through intercultural reflection we progress towards an understanding of the otherness (*cognitive flexibility*) adding that "both self-awareness and an element of foreignness are necessary conditions in reading and in intercultural encounters: to know what an Other is feeling, the reader will need to search more deeply into his/her skin" (Matos 2011, p.7).The classroom "constitutes a safe space in terms of intercultural and literary experience: it remains confined to the actors/learners in the classroom implying no immediate consequences whatsoever in the *real world* outside" (Matos, 2011, p.7). To this direction, Pulverness (2004) strongly recommends the use of material which relate to more than one English-speaking culture, in order to avoid focusing only on British or American culture.

A Passage to India was written during Forster's second visit there; the title was borrowed from a Walt Whitman's poem written in 1871. The book was published in 1923," a time when important political movements were brewing, alliances between the segments of Indian populations emerging and collapsing, notions of loyalty, independence, equality, race,

religion, nationhood, sovereignty and the like were hotly being debated" (Jafri, 2007, p.3)."It is concerned with matter that may generate confusion, susceptibility and distinct prejudice and set two individuals, even two races face to face in relation to belligerence, intolerance and prejudice" (Hossain, 2012, p.305).
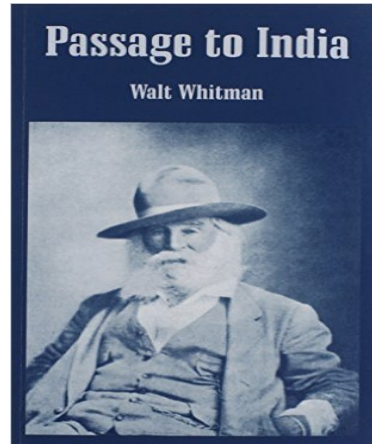

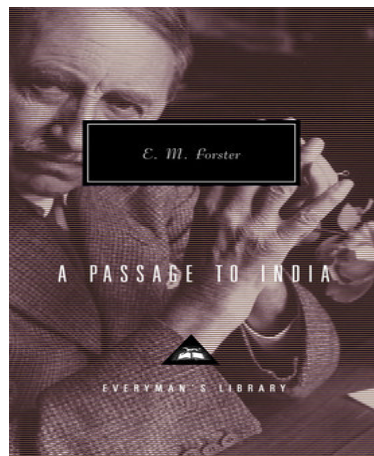*Image 1: Walt Whitman (1819-1892), the great American poet wrote "A passage to India" in 1870.*

Image 2: E.M Forster (1879-1970), the great British novelist wrote "A passage to India" in 1924.

The issues of prejudice and racism permeate Forster's novel as the characters from different cultural backgrounds are forced to intermix. Studying the misunderstandings and cultural differences (hospitality, social properties and the role of religion) will help our learners acquire intercultural awareness. In other words, "confronting prejudice indirectly by examining a piece of literature is often easier than having students reflect on their present day prejudices" (Dietrich & Ralph, 1995, p.3).

5. Using a wiki as an online class platform

The wiki was our online platform which facilitated blended and collaborative learning. In-class activities, such as discussions and listening practices were introduced through it;

learners used it at home to develop their reading and writing skills. Apart from the book (uploaded in pdf form), the wiki was enriched with videos on intercultural learning, the film based on the book (a 1984 drama film written and directed by David Lean), the audiobook, Forster's biography, film photographs and some of Forster's famous quotes. Quinlisk (2003, p.35) highlights the effectiveness of incorporating media asserting that "multiliteracies have many implications, one being that students learn to read and understand the dynamic interplay among their own identities and the texts, images, and cultural stories of mass media". The film truly offered the audiovisual stimuli required so that learners grasp the ideas that govern the literary text.

A wiki improves computer skills, actively engaging students in reading, writing and editing their own material. Wang and Turner (2004, p.2) indicate that "wiki collaboration systems encourage student-centered learning environments, because they encourage students to be co-creators of course content". According to Osguthorpe and Graham (2003), blended learning is instrumental in the EFL classroom because not only does it offer pedagogical richness and easier access to knowledge but also because it facilitates social interaction and ease of revision, as well as it promotes personal agency and cost effectiveness. Correspondingly, through the wiki the learners work towards the:

i.   development in foreign language competence,
ii. development in the content area,
iii. development of positive attitudes concerning both the foreign language and content area,
iv. development of strategic competence in both the language and content,
v.   development of intercultural awareness and promotion of intercultural education (Massler, 2010).

6. Research design

6.1. Sample

The sample consisted of fifteen students (ten girls and five boys) of the 3rd grade of a Junior High School. The students' level was approximately B2 (C.E.F) and they all belonged to the expanding circle of the three concentric circles (Kachru, 1985, in Quirk & Widdowson, 1985) (Figure 1).
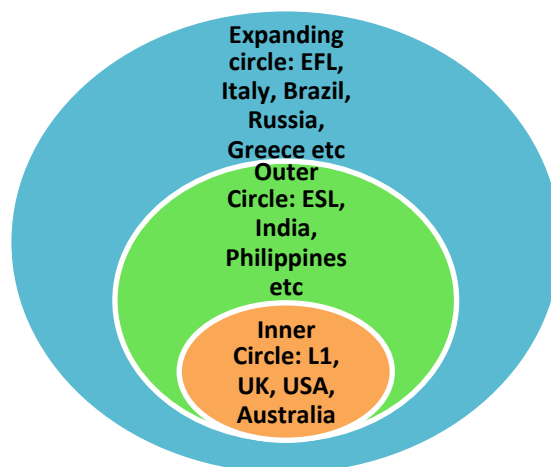

Figure 1: Kachru's three concentric circles.

6.2. The project

6.2.1. Preparatory stage

The project evolved in four stages:

STAGE 1
PROJECT PREPARATION

STAGE 2
PRE-PROJECT QUESTIONNAIRE

STAGE 3
PROJECT

STAGE 4
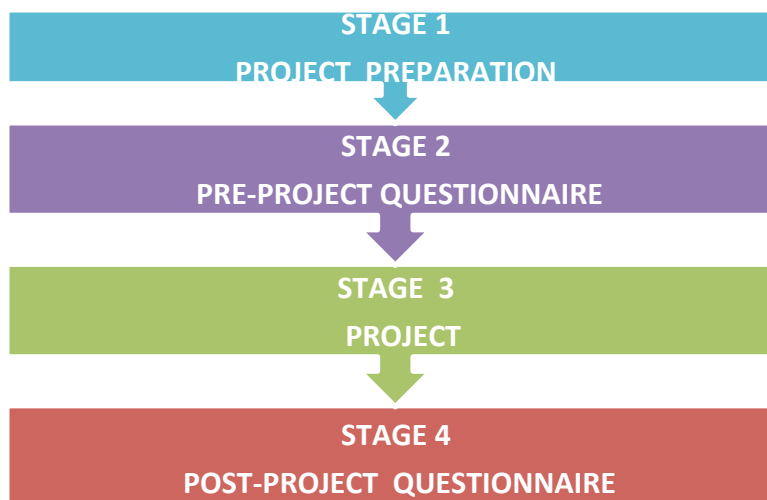**POST-PROJECT QUESTIONNAIRE**

Figure 2: Case study process.

Initially, three preparatory forty-five-minute sessions took place, which means that, since students of the 3rd grade attend English lessons twice a week, the preparatory stage lasted approximately two weeks. During this stage, students performed tasks through face-to-face instruction. They were divided into three groups and culture-themed mind maps were collaboratively created on the whiteboard; they contemplated on the positive and negative aspects of their own culture and explored key terms such as *empathy* and *diversity*. Later, they reflected on the differences between one's own culture and that of the target language; students reflected on cultural elements and stereotypes. Finally, they became acquainted with the wiki, where they found a short text and three videos on intercultural awareness in the homepage.

6.2.2. The pre-project questionnaire

Next, a pre-project questionnaire consisting of twenty-seven close-ended questions was distributed to investigate the participants' preconceptions concerning literature, intercultural awareness and the use of computers in the EFL classroom.

6.2.3. The project

The literary text was presented via the wiki. For the following weeks, the learners were engaged in both face-to-face and online activities. The film was divided into five parts and the relevant questions demanded the use of certain video viewing techniques such as *freeze frame*, *silent viewing, behaviour study etc.* (Stempleski & Tomalin, 1990, p.10-29). After each

session, the learners were assigned an essay for homework which they could upload on the wiki (journals).

6.2.4. Post-project questionnaires / Interviews

Each learner was offered thirteen open-ended questions. Some of them inquired whether the students discovered any intercultural elements, whether they were able to associate people's behaviour and attitudes with their cultural backgrounds and whether the text helped them realize their own behaviour in cases of cultural conflict. Also, they were asked whether the wiki has motivated them and facilitated communication and cooperation. Finally, the students were asked whether the integration of literature and computers has made them more willing to participate in similar future learning projects.

7. Presentation and interpretation of results

7.1. The pre-project questionnaire

The learners' answers clearly revealed that many had never before dealt with prejudice, stereotypes and cultural differences (see Graph 1).
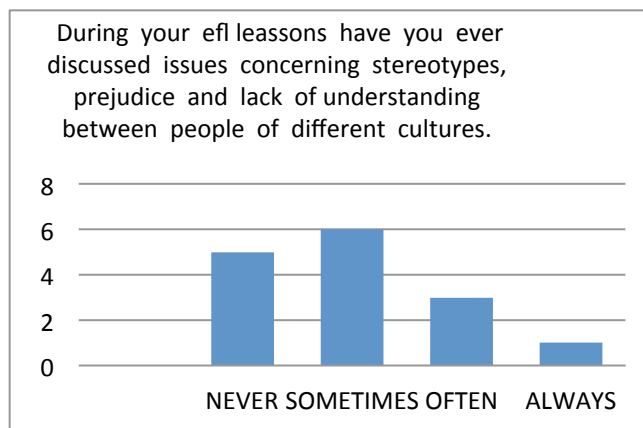

Graph 1: The learners' prior experience in the EFL class.

Additionally, when learners were asked to reflect upon their own ability to evaluate critically the elements of their own home culture and other cultures as well, almost half of them (47%) seemed unable to identify this ability.

Furthermore, it is obvious that more than 2/3 of our sample (87%) had never used literary texts before. At this point, it is important to note that more than half of the learners (60%) trust that the literary texts can support their EFL learning.

Similarly, 87% appears convinced that a literary text is a source of a multitude of cultural information (Graph 2).
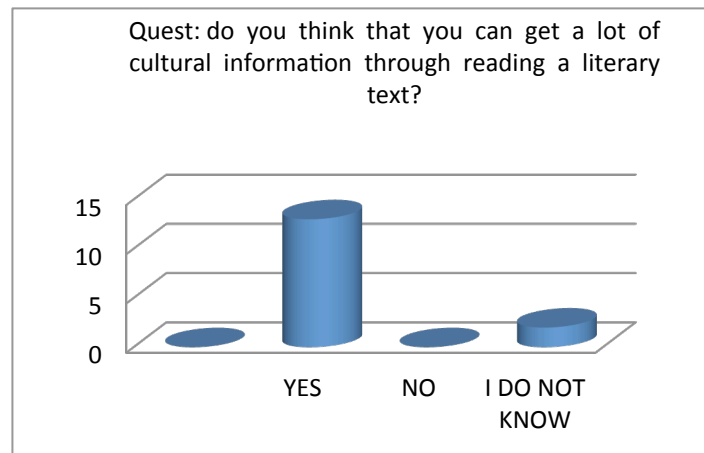
Graph 2: The learners' attitude towards literary texts

The last part of the pre-project questionnaire focuses on the integration of the wiki. More than half of them admitted that they had never used computers in class before (Graph 3). In addition, 46% had never cooperated with their classmates online (Graph 4).
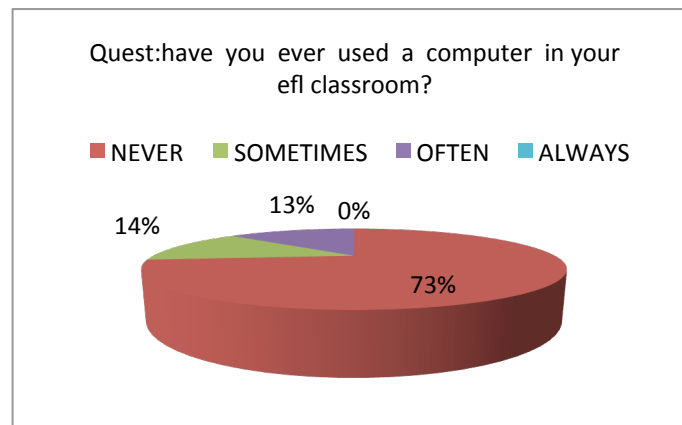
Graph 3: The learners' experience of using computers in the EFL class.
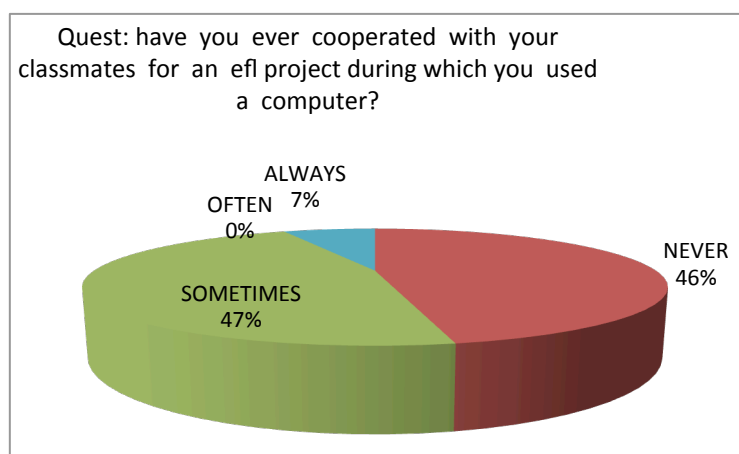
Graph 4: The learners' experience of blended learning EFL projects.

Finally, it is amazing that the vast majority of our students (80%) had a positive predisposition towards the implementation of a project that combines face-to-face with online instruction.

7.2. Reviewing the learners' journals.

In the first week, the initial question introduced the key issue of *prejudice.* S3 commented that: *" prejudice is depicted through the isolation of native people"*. The Indians' social and emotional isolation, identified by the learners, derives from the constant rejection by the British. Rejection, confusion and isolation compose the three core experiences of *cultural homelessness* (Vivero & Jenkins, 1999) that the Indians experience, despite the fact that they are the majority and they live in their home country. S4 agreed by stating that: *"the English looked down on local people and behaved towards them as if they were slaves* and *it is obvious that Englishmen have a big self-esteem".*

The second week focused on *conflict* which becomes evident through a perceived divergence of interest between the two sides and a constant struggle over values and claims (Avruch, 1998). S4 linked the perceived idea of *conflict* with *racism* and she continued by saying: "*I understand that by the way Englishmen treat Indian ones, they despise them and they behave to them like they are slaves.* S6 recognized that *unfortunately even nowadays there are racial incidents; we like to tell that we live in the 21century and that we are educated and cultivated but on the contrary we are not mature enough so as to set apart our differences and try to live in harmony".*
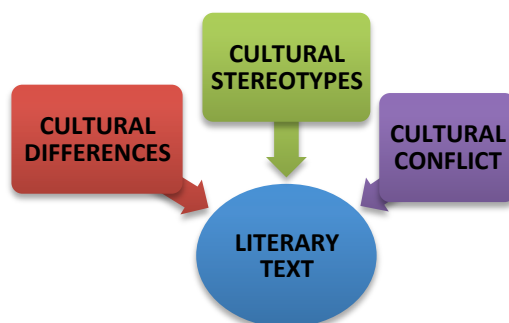

Figure 3: Major cultural components of "A Passage to India".

As the third week proceeded, the question rotated around the central character, the Indian Dr. Aziz, who we might say is an interesting, though unconventional example of *acculturation.*Although he represents the host culture, he desires contact with the British occasionally neglecting his native culture (*assimilation*), unsuccessfully strives for *integration* and finally after the trial resists acculturation (*separation*) and consciously chooses not to identify with the British culture (*marginalization*). S10 depicted Aziz's ambivalent behaviour by stating: "*Aziz has two faces: one looks back towards the India of the past, the other turns towards the West civilization which the English represent".* Also, S6 cleverly observed that: *"Dr. Aziz is a very polite doctor that shows the utmost respect to the English people; although he is a doctor and has a social status, he is always scared, stressed and bashful".* At this point, the learner became aware of the conflict between the social status that a doctor is considered to have in a society and the actual low social position that Dr. Aziz has due to his cultural background.

In the fourth week, the students focused on the prevailing phrase uttered during Aziz's trial that: "*darker races are attracted to the fairer but not vice versa*". They investigated whether Forster's characters have displayed *social cognition* and *cognitive flexibility* (Martin & Rubin, 1995) that is to say whether they are willing to be flexible and open to new ideas or simply adapt the predominant social beliefs.

In Aziz's trial, this predominant racist belief collapsed when Adela decided to become cognitively flexible and reveal the truth about the incident in the Marabar caves despite the social outrage that would follow. S7 commented that: "*this difference in skin colour has made some people think that fair races are superior, cleverer and they should be treated with more respect; this is what we call racism*". S2 believes that*:" nowadays there isn't so much discrimination and people do not believe that their skin colour is important or determines who is a criminal or not*".
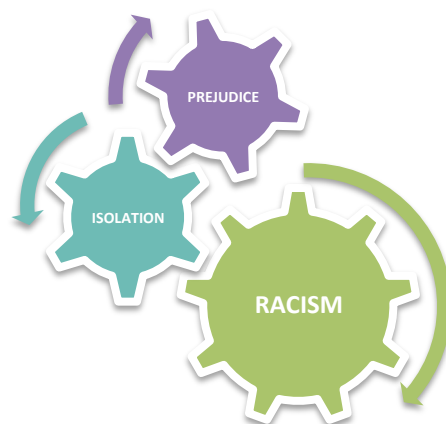

Figure 4: Major themes in "A Passage to India".

Finally, during the fifth week, the focus remained on Dr. Aziz and the impact of the false accusation and the trial on him. S6 realized that: "*this dreadful experience changed him a lot as a person. He became more dynamic and he was no longer servile. He also started wearing his traditional clothes and not suits*". The issue of *culturally sensitive empathy* (Chung & Bemak, 2002) arises again as the learners witness the changes in the relationship between Dr. Aziz and Mr. Fielding. S10 observed that "*as Aziz and Fielding reunite they come to recognize that as an Englishman and an Indian in British India, they cannot stay friends. They seem both changed as people and more reserved. This is the result of the conflict the two cultures had. The change in Aziz's behaviour is the reason that changed everything between the two friends and the two cultures that they represent the British and the Indian*". This pessimistic ending is the way Forster uses to portray social and spiritual alienation, leaving his readers with an elusive feeling of melancholy.

7.3. The Interview Findings

The post-project questionnaire consisted of thirteen open-ended questions which aimed at investigating the impact of the project on the learners.

7.3.1. The impact of literature on the learners' intercultural awareness.

Firstly, all the participants reacted positively stating that the differences between the two cultures were discernible, therefore recognizing the *cultural distance* which leads them to

cultural friction (Shenkar, Luo & Yeheskel, 2008).S5 stated that: "*the British were very distinct in a crowd full of Indian people not only because of their different skin colour but also because of the way they dress and their behaviour*". S11 admitted that: "*the different characters of the novel were presented with details that have to do with their everyday life (clothes, food, habits, customs) and this helped me see the cultural elements*". S11 pointed: "*the text was very detailed as well as the film which gave me the images to think about. These two cultures are very different, their customs and traditions are not the same and I could see that in the book*".

Also, S10 ingeniously commented that: "*the British were arrogant and selfish because they feel like the leaders of the world and the representatives of the British Empire. The Indians were more humble and shy people, something that comes from their religion and culture*". This English arrogance, as well as their conservative attitude relating to social behaviour (sexual relationships, marriage etc.) which is oddly combined with a lack of spirituality, impressed the learners. On the other hand, they viewed the Indians as servile and insecure, sad remnants of a fallen civilization, who, contrary to the English, lead a life defined by their religious beliefs (prohibition of certain food types, ceremonial traditions etc.) in which mysticism plays an important role.

These cultural stereotypes were easily recognized by the learners throughout this project. In the interviews, students commented that: "*the Indians are a bit insecure but the British are strong-minded*" (S6)*, "the English are more educated and restricted*" (S7) *, "the British seem strict and demanding*" (S8), "*the Indians are poor, dirty and uneducated, the British are rich, well-dressed and educated*" (S12). Perceiving and evaluating cultural stereotypes helps learners attain cultural awareness; witnessing these stereotypes interact and collide, they manage to break them and construct their intercultural awareness (Carano & Berson, 2007). As learners reflected upon their own behaviour in cases of cultural conflict and considered the impact that the literary text had on them, five students replied negatively, while the other ten students admitted that it influenced their attitude immensely. Additionally, the students who gave a negative reply commented that they were not triggered by the studying of this literary text to rethink their behaviour in similar situations, stressing the fact that they have never been judgmental and prejudiced towards people of different colour or different cultural background. Concerning the rest of them who replied positively, some disclosed that the project made them reconsider their behaviour, they felt the need to reinstate their position towards such situations because in the past they had been narrow-minded and biased towards people of different race and culture.

Moving on, triggered by the unjust accusation of the Indian Dr. Aziz by the English Adela Quested, the learners contemplated on the issues of open-mindedness and tolerance. S13 noted that: "*it is sad to see all these negative feelings and hatred between people of a different race and skin colour. What is important is a person's character, not his colour and country*". S3 regarded the situation from a different point of view, saying that: "*in some cases dark-skinned people have actually committed a crime but they try to deceive people by saying that they have been wrongly accused because of their race and cultural background*".
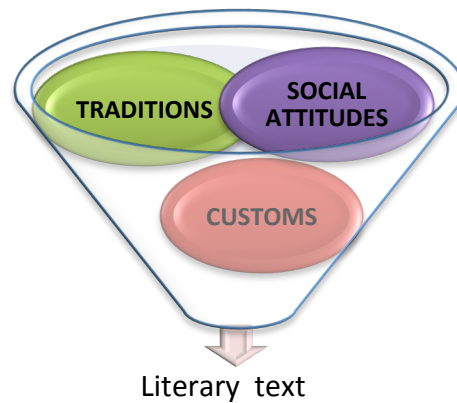
Figure 5: Cultural elements depicted in the literary text.

Finally, three students insisted that this project did not change their views and attitudes in any way. S6 mentioned: "*my attitude towards people of a different culture is positive so I do not think that this process changed me as a person but it had a positive influence on me and it made me think that I am right to behave like that".* The rest of the students answered positively, eloquently explaining the effect that this whole procedure had on them. S11 admitted that: "*although 'A passage to India' talks about the past, it was very interesting to see that the same things happen in our days; personally, this project helped me think things over, consider my own attitude towards people of different race and culture and try to improve it".* Generally, the key words used by most of the learners in their answers were *acceptance, communication, understanding, togetherness*, words that have a positive connotation and revolve around the central idea of *empathy,* a prerequisite for the promotion of intercultural awareness.

7.3.2. The impact of the wiki platform on the learners.

The received reactions here were mixed, in the sense that almost all students answered positively as far as the integration of the wiki into their lesson was concerned especially during the in-class sessions, but seemed a bit wavering as to how often their communication and cooperation with their schoolmates should have been beyond school hours. This can be easily explained through the fact that many students faced practical problems during the project, such as lack of internet connection at home, issues that will be more explicitly outlined in the last chapter of this dissertation. S5 characteristically explained: "*the wiki was great although at times we did not have time in class to work on it. At home I often had problems with my connection in the Internet".*

In addition, answering question 11, learners evaluated the wiki for its structure and the guidance it offered to them throughout the project. Here, the learners reacted positively; S10 characterized it very *practical,* S14 admitted: "*we found all we needed uploaded in the wiki and it was very convenient",* S1 mentioned that "*the wiki was organized well by the teacher and I understood what I had to do in every step".*
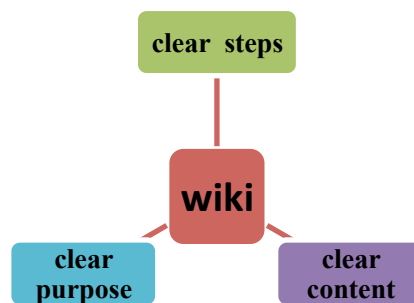
Figure 6: Major characteristics of the wiki.

Moving on, the learners commented on the way the wiki contributed to the improvement of their language skills. S7 noted that: "*it was great because we did not worry so much about making mistakes, we wrote about our ideas and we felt free to express ourselves*" and S13 admitted that: "*this way of writing was very interesting. We could see each other's work and compare it……..you do not feel scared to write things, you feel free to express yourself*". Also, S1 commented: "*I feel it was interesting to write and read about issues different from the letters or essays we usually do*" and S2 clearly explained: "*what was good about the wiki was that I did not get stressed about improving my language skills. I enjoyed writing my comments and I think that I learnt a lot of things*".

Lastly, learners replied very enthusiastically stating that they would like to engage in similar school projects in the future. S9 mentioned*: "I would like to do projects like that with technology and other things, like films, songs, poems, etc. This makes the lesson very interesting".* Remarkably, S11 stated: "*I would also like to have more hours for the project so we could do more things at school".*

8. Implications and suggestions

Implications of using literature and the wiki in the EFL classroom

An occurring problem when using authentic material in class concerns the difficulties it may cause to learners due to the complexity of its lexical items and structures. Of course, the CLIL approach contributed positively because through this method the students renounced all feelings of linguistic inferiority; the literary text was never viewed from a linguistic point of view. On the contrary, the focus remained on the content and of course the integrated media helped immensely towards this direction. A more serious implication relates to the use of the wiki. The barriers which inhibited the practice of this computer-assisted project concerned the availability of computer hardware, since the computers available at the school lab could not suffice all students, so they often had to share one computer and take turns in using it. Also, the quality of the Internet connection was often poor, both at school and at the students' homes, and this was time-consuming and a serious deterrent for the completion of the study. Here, it should be noted that new technologies, especially in public schools where the financial aid is limited, are considered add-on expenses.

Suggestions for further research

Further research could be conducted in State Schools throughout the country at a larger scale. This would help us understand the effect of this method on the learners' attitudes, both in Primary and Secondary education. For this purpose, some changes in the school syllabi could be implemented so that the CLIL approach via literary texts and computer-mediated instruction could be included on a regular basis. This research could be piloted in some sample classes for an extended period so that we get more measurable results that would lead us to more concrete assumptions as to whether this form of learning could be included more systematically in the EFL class of the Greek State School.

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