CONCEPTUALIZING INTERCULTURALITY AS A FORECAST FOR MUTUAL RECOGNITION, LEARNING AND REFLECTING IN THE EFL CLASSROOM.

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ABSTRACT

Essentially, each person has a personality and an identity that makes him and her different from others; those foundations could be shaped by nature and nurture: since each person is shaped by the background and the surroundings, people’s vision is modeled by the cultures they experience. In this case study, we discuss how students become aware of those cultural mixtures resulting as Interculturality from a reflective perspective guided by language tasks; promoting classrooms and schools as settings of dialogue, respect and appreciation of diversity. In our research, we applied field notes complemented with audio recordings, student’s journals and artifacts to analyze students’ reflections towards Interculturality; the findings revealed that even when students were aware of cultural differences, they were able to conceive culture and Interculturality as something appreciable in every context even theirs which is developed along interaction. Besides, dialogue and respect became key Intercultural tools to make the most of diversity, self and others recognition to favor intercultural exchanges even inside local contexts; since languages make communication part of learning about the world we live in. These intercultural experiences allowed students to express themselves along social aspects that end up as culture; its construction varies from person to person promoting the dialogue and the research as experiences of learning.
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CHAPTER 1

Introduction

From the perspective of educational and intercultural policies about English learning and teaching in Colombia, dialogue has been acknowledged as a means to reach mutual acceptance and understanding among people as well as to deepen insight on the similarities and differences among individuals. However, even when it is recognized as a useful tool in language learning processes, it is still perceived as a students’ mechanical outcome turned into a competence linked to language use. Thus, this study attempted to describe what is 10th graders’ participation in ELT tasks revealed about their intercultural awareness. Additionally, it intended to address a sociocultural vision of language by gathering information on students’ conceptions towards Interculturality in the classroom and expanding the concept of culture beyond practices, traditions and general aspects. All this while pointing to a reflective and situated analysis of such perceptions and concepts.

Authors like Kubota (2004) claimed that understanding the variety, diversity, and cultural differences and similarities happens to be important since it fosters a constructive and analytic perspective on the matter. A perspective that allows people to elude stereotypes, avoid misjudgments and stop considering a language or a culture more important than other. Consequently, it can be said that English should not be pigeonholed as a structural and linguistic compendium. On the contrary, it should better be considered the role that culture takes when learning languages, as well as it turns necessary to go beyond distinctive aspects and meaningless inclusion of diversity in the classroom, which sometimes is reduced to describe holidays, places or landmarks –that characterize the host community of a specific
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targeted language. Furthermore, it can be said that with the implementation of this project we were able to understand Interculturality as a reflection towards cultural relationships that allow the recognition of the people around and their culture-related characteristics. And is under this light that cultural awareness adopts a more introspective and critical vision of language and culture.

In these regards, Kramsch (1993) states that language learning entails a process of sharing worldviews with the members of the target culture, along with aspects of their culture. This way not only knowing cultural facts but reflecting and developing interpersonal and multifaceted attitudes towards that enriching experience, leading to the generation of mediators amongst cultures: owns and others. This means, by using a language to communicate, students and teachers can learn from each other and the environment around them. Likewise, they might be able to involve in social and interactive situations outside the classroom. This perspective is a breakpoint on the language paradigm which allowed us to consider Interculturality to advocate interaction and participation in cultural exchanging processes. Additionally, it is a more critical and analytical perspective that seeks for comprehension, positive attitudes, stances and practices as educational objectives. Therefore, this perspective should not be enclosed as a set of skills closely related to the development of an Intercultural Competence. Nevertheless, we highlighted it as the ability to actively participate in communicative cultural contexts while boosting an awareness of cultures: through authentic interaction and language use.

This inquiry emerged from our pedagogical experience and theoretical reviews conducted in the field of culture, which revealed that language has been limited to its linguistic nature: not developing communication goals in the classroom context and regarding the involved cultural elements as to pertaining only to British or American cultures. Due to this
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issue, Eaton (2010) stated that today's EFL classroom should no longer be focused on grammar, memorization, and empty purposeless learning, but it should be reconsidered as the perfect space to learn to use language and cultural knowledge as a means to connect with others around. This while simultaneously demonstrating the need for an intercultural and communicative convergence that foremost values and interaction to share and learn from our peers.

This qualitative case study involved tenth graders from a school in Bogotá (Col.) who responded towards Intercultural classwork by means of sharing their impressions about diversity, culture and classmates’ experiences throughout an academic semester: construing and reflecting upon Interculturality. These activities confronted students’ realities with their previous knowledge and perceptions towards recognition of diversity among people. Thus, among peers acknowledging their classmates and families as part of a culture that needs to be discovered, we used activities, tasks and authentic materials that complemented the textbook managed by the school.

This study became an initial step to understand Interculturality as a bridge between language and culture. It also considered diversity as a positive attitude to promote at schools and at universities; not only because of internationalization and globalization needs, but for social and personal development through communication. On this flank, for instance, we encountered a discussion about the importance and the purpose of including culture in language learning and teaching curriculum and in the situations that take place at school. Along with this project we led a theoretical dissertation that supports the unit of analysis and its bond with language learning. The development of this case study comprised: its methodology, instruments, the description of the pedagogical intervention and depiction of our findings, conclusions and implications.
To build a theoretical basis for this research inquiry, we analyzed institutional documents that have guided English language teaching in our country. This owing to the fact that these educational policies are adapted by schools in the country (as the one chosen for the study), and also, they are widely considered when creating the materials that teachers may use in their classes to follow and achieve national standards. However, these pre-established strategies and standards sometimes do not consider a humanistic focus to language teaching and, seemingly, limit teachers to merely work on developing linguistic competences within the context of formal teaching/learning processes.

Even though, Learning Basic Rights and Standards per Competences conceive English as a common language; allowing international society to have access to the globalized world (by means of a process understood as “Intercultural Communication”) and to respond to technological and scientific advances as internationalization. The concept refers to the relationship among cultures and the study/learning of cultural aspects without outstanding a country or a language for its geographical, political, technological or economic developments (Walsh, 2005). In fact, developing mastery in a foreign language is not just an opportunity for self-improvement, but also it can be regarded as a factor leading to the expansion of a more technical or commercial vision of the language. Moreover, it entails a continuous reflection and analysis of ourselves and others.

The MEN (Ministerio de Educación Nacional <<National Department of Education>>) piloted an outline denominated as Colombia Bilingüe <<Bilingual Colombia>> which endeavored to further
communicative competence among Colombian students through the inclusion of a sociolinguistic and intercultural component in the curricular scheme. However, they seemed to be limiting their foundations in the selection of cultural aspects to show; this way not allowing enough space for real discussion or interaction. The Department of Education aims at the identification, analysis, respect and adaptation of cultural aspects to foreign language education but they do not contemplate the reflection and keep considering it as an isolated joint of aspects no related to students’ reality.

In order to reach a significant achievement of language proficiency goals, the MEN designed a series of textbooks that make up for the development of intercultural and language skills called “English Please!” which sustains the language learning process of Colombian high school students from 9th to 11th grade. These books relate formal language content, like grammar, to student-appealing topics such as: teenage culture, diversity and lifestyle pluralism. Notwithstanding, intercultural learning is reduced to manifestations of cultural features from foreign English-speaking countries or aspects that do not embrace culture as an evidently everywhere-present feature. Even when the contents on the book series may seem as a resource for raising cultural awareness, it just informs the learner about characteristics of a specific targeted cultural group. Another interest of the books is to develop the ability of interacting with others, becoming sensitive, and going beyond stereotypes; which is not supported with the proposed activities. Coping with the necessity for a grammatical instruction, they put aside students’ voices or thoughts about the input, which is a set of topics that seem to be neither connected nor familiar to students.

Through the understanding of the MEN’s goals and the Learning Basic Rights for the English subject, we can infer that learning a second language is seen as the level of acquired
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proficiency or the ability to communicate and understand students have. Nonetheless, in fact, it may also be conceived as the capacity to become conscious of the diversity and realities around. This concern is manifested in our inquiry, the textbook intends the formation of bilingual citizens who are able to value and understand culture without including the reflection and discussion about what they observed and read on it. But we acknowledge that awareness is not gained through pictures, readings or speaking exercises focused on grammar and memorization. Therefore, bearing such idea in mind, authors like Rose (2004) agreed that language proficiency goes hand in hand with the understanding of culture because it shapes the language and enriches it. In addition, it permits the relations among cultures and languages to embrace intercultural awareness.

According to this outlook, we agree that awareness does not mean to be informed about some aspects of culture but rather to be able to recognize them through observation, comparison, negotiation, messages interpretation, legitimation and acceptance of different perspectives (Kourova & Mondianos, 2013). To exemplify this postulate, we observed a group of eleven tenth graders, in a public school in Bogotá, where teachers worked under the current educational policies. We applied a questionnaire (See Appendix No. 1) based on cultural encounters to get to know about students’ experiences with different people and places or specifically, how they relate to culture: their vision of English regarding culture and Interculturality. The questions planned for the Needs Assessment were developed in three sections; the first stage was about recognition activities for conjoining knowledge about language contexts, the second section were statements to collect students’ experiences using the language, and the third one was for gathering participants’ perceptions of it.
Throughout these different stages, we noticed that students can easily identify English speaking countries, and they are also conscious of English being a language spoken all over the world. Additionally, they identified the most common English-speaking countries, mentioning China, Brazil, England and Australia, but they never mentioned Colombia as a country that speaks it too. Some of them have used the language to communicate with foreigners at school or on the internet; some others have knowledge of different places in which English is spoken by extension of their families and friends. Besides, most of them are exposed to cultural encounters through internet and media. We found that students seem curious about understanding how things work in different countries: customs, traditions, tourism, lifestyles, and language usage itself, etc. English is a determiner in current societies since it acts as tool for communication when people get to travel, being able to get in contact with the diversity around them. However, local culture should still be recognized, both by schools and by governmental entities, as a resource to get students to interact, share, understand and accept their own differences to conceive a mutual understanding and embrace a more humanistic view of communication.

The answers students provided, showed that in the occasions they got to interact with foreigners they felt interested about knowing about the country they lived in and the language they spoke. Some other of the inquired students recalled the way countries are recognized around the world: their representative landscapes and the most notorious cultural elements they portray, etc. Thus, these perspectives allowed us to go beyond reducing culture to manifestations, sometimes stereotypical. Instead, we could focus students on exploring culture in different ways, apparently, they are attracted to discover culture by themselves and through their life experiences and they identify American culture as the most attractive and mentioned. Inferring based on the previous answers, students’ interaction with cultures has been superficial and reduced to cultural
aspects, manifestations and representations; which is just one way to look at culture. It is evident that the lack of interaction and reflection does not allow students to perceive themselves and others as equals. Hence, they are interested on learning about culture but focused on the foreign one, leaving aside and behind their own culture and the possible interactions that could take place between it and the surrounding cultures, not only overseas.

Then, we turned interested on de-emphasizing the functional perspective about Interculturality and moving forward to a more reflective and critical one –this observed through students’ thoughts and the development of an Intercultural awareness in virtue of dialogue in the classroom. After conducting a Needs Assessment, the following research question was stated: What does 10th graders’ participation in ELT tasks reveal about their awareness on Interculturality? and the objective guiding the study was: to characterize what 10th graders participation in ELT tasks reveal about their awareness on interculturality.
Justification

The relevance of the study is based on the need for understanding Interculturality among communities that share the same language from a more reflexive and critical view. This to recover a humanistic vision of language learning instead of being conceived as an aim for internationalization or technological and economical advances or as a learning objective known determined as a competence.

Our reasons to think about Interculturality as the toehold for this study started from going beyond a limited and structured learning to a holistic one; a kind of learning in which experiences can be integrated and shared through practice dialogue and reflection. Walsh (2005) has advocated Intercultural Education as a political and epistemological project that seeks for equal relationships among people, communities, knowledge and cultural practices. We identify ourselves with her prompt about not only recognizing, discovering and tolerating the other or remarking a difference, but actively creating an interchange; which allows the consolidation of spaces to encounter knowledge, senses and different practices. Besides, along the research we intended to decentralize English language as an educational goal but as a social means, bearing in mind that culture is not reduced to aspects and practices, but it is observable in the classrooms because each student represents a culture in itself.

Due to language curriculum focus on linguistic components; Lafayette (1988) pointed that most effort is directed to the grammatical and lexical aspects of language without acknowledging culture as a key component because of lack of resources, contextualization and instruction. For that reason, culture’s role is enclosed, and we identified it as a skill or as the practical component of
languages. When students are immersed in social encounters every day, the intercultural perspective arises from particularities and divergent identities (Alvarado et al., 2017) and it should foster English as an instrument of dialogue among people and cultures to promote values of comprehension: not to fulfill specific situations that make people competent. Furthermore, we emphasized on students’ intercultural awareness as a tool for the mutual understanding of people. Language helps to discover diversity, familiarize with it and clarify assumptions or stereotypes (not only with English-speaking cultures) although this can open a dialogue among classmates and evidence culture inside the classroom. For example, Tomlinson (cited in Tomlinson & Masuhara, 2004) claims that intercultural awareness involves equality, understanding, respect, tolerance and empathy among different cultures. For this project, respect and dialogue come first because they are the basis of living together and are the foundations of understanding each other—it that is to say recognizing ourselves as equals.

Our intention is to consider language as a means to communicate and learn from others; from the perspective of Interculturality, this premise may fit in different contexts as a way to understand the world while being at the school because it might become a cross-curricular subject manifested in real life, strongly related to culture that may be familiar, attractive and questioned in the classroom. When linking language and culture, Interculturality places students in different settings allowing them to comprehend what is around. For us, it is a strategy that empowers students to learn by themselves and to be inquisitive about their world; given that it considers research, observation, interaction, questioning, reflection, analysis, and other dynamics where learning is focused on students and it does not depend on materials or teachers who at the end, become engaged as guiders and learners as well.
CHAPTER II

Literature Review

In this theoretical framework, we discuss our main construct which is Interculturality. To start we are going to explore how it is possible to come up with this concept from Vygotsky (1978), Van Lier (1991) and Long’s (1983) perspective. Therefore, we describe how sociocultural theory addresses the importance of the context, how it has been discussed and the link between culture and language. Then, we discuss the development of an Intercultural awareness from a reflective and critical perspective in order to clarify the aim of the study based on authors such as: Walsh (2005;2009), Trujillo (2002), Morató (2002), Eberhard (2008) and Melgarejo (2013). Finally, we describe the implications of Interculturality in language learning and teaching and how the educational process could be complemented considering a more humanistic perspective.

Recalling to reflection and analysis of cultural relationships, supported by research studies on the topic to compare and contrast with ours.

The growth of Interculturality

Considering the relationship between context and interaction, dialogue becomes a tool of recognition and acceptance and it is part of learning. When Vygotsky (1978) assured learning is a joint of shared human experiences inside a specific context, the interaction with other contexts seems to create and transform experiences into concepts and knowledge because of the role of society or context on personal development (what we may interpret as Culture). The interaction with other contexts can create and transform experiences into concepts and knowledge. To Vygotsky, Interculturality might be an emerging phenomenon after the relationship among communities that provide insights for people inside them: learning from experience. We
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contemplate the relationship between the individual and his/her living context because it is the place where the interactions occur, and the individuals have to create certain tools to communicate and share thoughts -like speech and writing. The link between individuals fosters knowledge related to their realities, their culture, and the others around. Therefore, a sociocultural perspective according to Vygotsky (1978) is the adoption of a critical role towards the social context of people. Sanderson (2010) claimed that this view describes people’s actions and thoughts as a result of their contact with culture and society. It applies to every sector of our daily lives.

Considering that our way of communicating and relating with people is guided by this sociocultural perspective, authors as Van Lier (1991) and Long (1983) acknowledge that it can contribute to adequate the classroom environment, to improve teaching and learning, and it can create more learning opportunities since interaction, participation, and negotiation -which are key for SLA and SLL- given that they can promote comprehension input and language acquisition. Hence, this perspective focuses on the development of language learning situated in context and how this contextualization of learning can contribute in the social and cognitive dimensions as well.

Furthermore, to situate learning and to give context a name, it is necessary to discuss the connection of culture and language to make its learning process more significant and meaningful for students, along with supporting understanding and promoting dialogue and interaction in the classroom. Brown (2007) acknowledges that Culture embraces the ideas, customs, skills, arts and tools that characterize a specific group of people or period of time. While Sowden (2007) describes it as a body of social, artistic, and intellectual traditions of a social or ethnic group comprised in a specific period of time. In the same way, Schwartz (1992, as cited in Avruch,
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1998), establishes that “Culture consists of the derivatives of experience, organized, learned or created by the individuals of a population, including those images or encodements and their interpretations (meanings) transmitted from past generations, from contemporaries, or formed by individuals themselves.” (p. 17). Under this light, it can be said Culture is a complex system that varies according to the population, but it does not define individuals completely just attributes them some principles based on the collective experience that may vary on people. Besides, culture can be characterized as being shared using language throughout generations; they are co-existent. Just as Arcila (2007) understands it as attitudes and insights that people foster after facing different contexts and situations, providing a not enclosed perspective of culture.

Within the theoretical route of culture, the relationship with language and learning/teaching is shown. Authors like Wei (2005) claim that language is a reflection upon culture and shares it at the same time. For Brown (1994) language and culture are linked and inseparable. Now, on the learning and teaching field Gao (2006) presents the interdependence of language learning and cultural learning because of the cyclic process between them. It happens to be necessary to follow Kramsch’s (1993) thought about culture and awareness as the fifth skill in addition to listening, speaking, reading and writing. This owing not only to it is a language for globalization (Tomalin, 2008) but because it is a language that might join communities to understand each other. This prompt seeks to adapt the language and learn from it through understanding values, diversity and qualities from other cultures (accept difference and be tolerant) simultaneously aiming to boast reflection. The author also argues that language teaching should consider the following components: Cultural Knowledge, Cultural Behavior, and Cultural Skills. In other words, the development of intercultural sensitivity and awareness, with
English language as the means of interaction, propel an analytical and critical perspective as important for comprehension of cultures.

Nevertheless, the ability of communicating in a targeted language requires knowledge on observing, explaining and acting properly in accordance with the culture associated to the language, since it enriches the learning experience (Omaggio & Hadley, 1986). Besides, it is important to lead learners towards an effective communication (linguistic and cultural) but without leaving behind the reflection on those cultural encounters or becoming a passive observer. However, culture can be a motivator for learning; likewise, it can promote values of respect and positive attitudes in learners, as Lado (1964) assures. Seemingly, learners can also get better insights about their own culture as well as they can learn from others when they participate and give opinions about culture. To summarize the role of culture in language learning, Cortazzi & Jin's (1999) describes it as:

"...Culture can be seen as the framework of assumptions, ideas and beliefs that are used to interpret other people's actions, words and patterns of thinking. This framework is necessarily subjective and is commonly taken for granted. However, it is crucial that foreign language learners should become aware of different cultural frameworks, both their own and those of others; otherwise they will use their own cultural system to interpret target language messages whose intended meaning may well be predicated on quite different cultural assumptions". (p. 197)

This perspective allows decentralizing the reduction of culture just to manifestations and aspects that are called general knowledge and provides and expanded vision of its implications when communicating in a foreign language and at the same time, within a foreign culture. Also, stands out the importance of local culture to be shared and complemented during this interaction.

A number of key issues arise from how to aboard Interculturality, for example, Walsh
(2009) proposes three positions to address it: the first one talks about relations and contact amongst cultures (people, practices, knowledge, values and traditions). The second position tackles the functional standpoint in which diversity and differences are recognized as standardized aims and do not face social issues. The last postulate is based on critical points of view that are still under construction that seek for transformation. Furthermore, we settle on some aspects from each of the perspectives, because the consolidation of Interculturality is based on the inevitable relationships among cultures and current societies and how the language, communication and dialogue create opportunities for feedback, analysis and recognition. This study advocates for the reflection towards these encounters to avoid the functional vision of one only culture that identifies a community and its behavior. For example, Trujillo (2002) appeals that Interculturality is used to describe the interaction and participation in society, he claims that:

“Interculturality, then, is the educational objective related to culture and communication and it is defined as the active participation in communication helped by critical awareness and analysis and motivated by the appreciation of diversity as the foundation of society.” (p.109)

This means that Interculturality is the relation that exists between culture and communication, because it allows the speakers and interlocutors to participate actively in communication, but also it permits to be critically aware and analytical towards diversity. As a result, it is the basis of reality and enriches us as individuals and members of it; when we become reflective on what happens to us and how it affects the way we live together. But when we begin to share it is necessary to perceive, recognize and understand the ones around, and here is when intercultural awareness gets involved, because through Interculturality we discover, wonder and recognize the other as a being to be appreciated (Eberhard, 2008)
It is often said that Interculturality covers some stages according to Morató (2012): meeting, awareness, adaptation, acceptance and dialogue. Within these processes, the relationships face several difficulties that might result into an integration of knowledge and adaptations to contexts and situations. At school, Interculturality happens to be a process where students appreciate cultural diversity and face spaces of social encounters through dialogue and exchange; to move towards an inclusive coexistence that aims to integrate conflicts positively and empower individuals and groups (Olivencia & Peñaleva, 2007).

From a reflective and critical perspective, Interculturality entails those complex relationships, negotiations and cultural exchanges that look for an equal linkage among communities, knowledges and practices. It is not just about recognizing, discovering or tolerating others and their differences; it is about an active impulse for exchanging processes that allow the construction of spaces for encountering among those people, knowledge and practices (Walsh, 2005). These intercultural settings have been seen in local research inquiry about Interculturality and culture in the classroom: for example, Alvarez & Bonilla (2009) at Universidad de la Salle, carried out a case study where they described and reflected upon a collaborative and dialogical experience carried out among teachers of the Languages Program that helped them to improve their language teaching contexts and prompted the construction of a theoretical basis to enhance intercultural awareness. It also opened the way for the development of critical intercultural competence in foreign language learners by demonstrating the changing teachers’ role. They become mediators in the exchange of cultures when they are open to dialogue and to face new viewpoints. This study might create new dynamics for interaction and discussion in the classroom and make Interculturality the core of language teaching and learning. This way allowing us as researchers to support our investigation with interaction and dialogue as enriching components of teaching and intercultural awareness development.
When two people are talking, they are not only sharing and receiving information; they are recognizing each other with respect for their ethnic values. For Saltos and Vasquez (2007) it is a right that every person has despite his/her origin, culture, language, traditions, beliefs, etc., because it gives the essence of what he/she is. With this in mind, it becomes a space for self-reflection and for boosting self-esteem when we value ourselves and establish respect over all the relationships. Thus, the core of our research responds about Interculturality, given the intention of providing classroom situations where students can become aware, as a first stage, to understand, recognize and comprehend their and others’ surroundings; considering their own culture equal as foreign ones. The goal is not to be competent or sensitized; instead is to consolidate values based on respect that allow us to see oneself through the eyes of others.

**Becoming Intercultural Aware**

To deal with Interculturality regarding with awareness when a person is exposed to a different culture we paid attention to the concept of Intercultural Awareness which was described by Cortazzi and Jin (1999) as the appreciation of members from another group of people, including their behavior, perspectives, values and customs. Even, these particularities can or cannot be adopted by all the members of a group because they could have different perceptions and interpretation of them. However, Walsh (2009) problematizes this perspective in which Interculturality is accepted just as a discourse where people know that respect, tolerance and recognition are important but, there is no change on social realities. Given that people, individually, are in charge of improving their communities and contribute to their development; Melgarejo (2013) acknowledges that Interculturality is an epistemic process that allows us to question ourselves
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about the way we think, what we think, and how we act regarding others -this makes us aware of our relationships.

Moreover, Tomlinson (cited in Tomlinson and Mashura, 2004) claims that cultural awareness consists on the enlargement of inner sense of equality, understanding of one’s and others’ culture, and an interest about how they connect and differ. But Knutson (2006) acknowledges that to develop cultural awareness in students, they need to recognize their cultural identity in respect to other cultures. Similarly, Tomalin & Stemplieski (1993) suggest that pupils can be taught to be members of a cultural group by addressing behaviors, beliefs, perspectives and values, but the teacher has the role to support the process of understanding the actions and perceptions of a different group of people that speaks the same language they want to speak. This is still a reductionist view of both language and culture, because learning about others is not just to apprehend actions but rather a reflection about themselves and others; since it is not a taught knowledge but self-learned -through experience, dialogue and interaction among people despite their language.

On the one hand, as suggested by Tomlinson and Masuhara (2004), cultural awareness is built by the perceptions of our own and other people’s culture which could be internal (in our minds), dynamic (constantly added and changed), variable (modified by experience), multidimensional (represented through mental pictures, connections and affective associations), and interactive (connections and information). Besides, Tomlinson (2001) assures that this process involves an ‘inner sense’ of equality, understanding, and a positive interest on commonalities and differences; considering this, such awareness can promote values, empathy, sensitivity. Likewise, the exposure to a foreign language can facilitate the language use and contribute to its acquisition
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conditions. This means, that this process has a reflective implication since it is about observing, analyzing, accepting and integrating diversity into culture.

On the other hand, the Common European Framework for Languages (2001) addresses the term intercultural awareness which is the result of knowledge, conscience, and understanding processes dealing with the own and target language culture. Additionally, it entails awareness of the context, social diversity, and how it is perceived for the world. It is also the recognition of diversity of both contexts and its objective is to consider the perceptions that we have from others, as Kramsch (2013) acknowledged: “Learning about a foreign culture without being aware of one’s own discursive practices can lead to an ahistorical or anachronistic understanding of others and to an essentialized and, hence, limited understanding of the Self” (p.69)

However, being culturally aware is being exposed to diversity and it implicitly evokes reflection and questioning about what people cope with. And those emerging perceptions become critical not only on foreign context but inside the own one. Awareness is not a systematic process regarding to a target language culture, this because it embraces owns one. As stated by Bennett (2004) people should go further than ethnocentrism and appreciate other cultures to promote positive attitudes during the encounters. Authors like Hanvey (1979) portray the path along intercultural awareness, he describes four levels of awareness which are summarized as: 1) A superficial perception of cultural aspects; 2) Realization of remarkable cultural traits that are contrastable with owns culture; 3) Interpretation, furthering, and understanding; and finally, 4) Identification with culture as a member of it. Although it is never mentioned there is also the need for the reflection towards intercultural encounters and going beyond recognizing culture outside our context. Besides, Zhu (2011) recognizes intercultural
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Interculturality as mutual recognition

Interculturality and English Language Learning

Interculturality goes hand in hand with education and foreign language teaching/learning given its field of application to social contexts - involving interaction and communication itself. This social dynamic allows students and teachers to discover the world around them but with a humanistic sense of respect, tolerance, and understanding for what is different. Also, it shows a connection among cultures and an enrichment of cultural experiences even inside the classroom. In this flank, it is important to note that students can learn about culture (own and other’s) through an L2 without detaching from their mother tongue’s entailed culture. Authors like Byram, Gribkova, and Starkey (2002) discuss a more elaborated concept named ‘Intercultural Dimension’ referring to the cultural shock or encounter when two different cultures are in touch. They acknowledge that this dimension concerns specifically about the perception and recognition of others as individuals with capacities and qualities to share. Besides, in this proposed concept of dimension there is an underlain extreme value for respect and equality to understand and interact with someone who is different. These situations can
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easily be faced in the classroom. On the same line, researchers like Irimia (2012) describe the intercultural dimension as necessary in the language teaching field because learners need to be aware of the diverse identities that may encounter in their interlocutors. But as educators it is necessary to establish some aims to develop it, such as: finding a balance between linguistic and intercultural competence, preparing them to interact with people from other cultures, encouraging them to understand and accept them as individuals with different beliefs, values and behaviors; and the most important one, recognizing the importance of this interaction as an enriching experience for their lives.

Despite authors’ argument about recognition, they portray an idealized Interculturality inside a dimension where stereotypes do not exist because there is an intercultural speaker-­mediator. Our interpretation of Interculturality is based on considering stereotypes as a first encounter with diversity since a person’s identity makes him or her unique among others. Stereotypes should not be avoided but broken apart as we share and learn from a person. Interculturality is not a competence or a set of aims that need to be accomplished; it rather is an experience that students live on an everyday basis. This since at school students learn to reflect upon their relationships with others, not necessarily foreigners or English speakers, but with their classmates and teachers as well.

Furthermore, the existence of an Intercultural Language Learning has been addressed as an educational concept by authors like Liddicoat (2003) who defines it as a cooperative exercise that engages students with an understanding of languages as well as cultures apart from their current ones. Through an interculturally-­oriented dialogue, people can find commonalities to negotiate, share points of view, mediate, and accept differences. When learners become engaged in an intercultural language learning process they also become reflective towards these linguistic
and cultural aspects and seemingly become able to comprehend how and why diverse languages and cultures coexist around, even inside their community.

Situating the stages of Intercultural language learning, it was found that several studies have applied this intercultural approach to improve language learning. For example, Göebel & Helmke (2010) examined the teaching of intercultural topics in the context of English as a foreign language (EFL) with students from 9th grade and 460 teachers. Their study revealed the impact of teachers’ intercultural experience on the quality of their intercultural instruction. Furthermore, the results indicated that precise external directives for lessons can help teachers put intercultural topics into practice - it means that the use of materials and sources support the classes and the tasks become more significant. Their students had the opportunity to share with people from other countries in their immersion and with their intervention, they could perceive Interculturality through audiovisual material that gave them a closer perspective of diversity and through the tasks it became more familiar and real within their context.

Correspondingly, Popescu & Dan Iordachescu (2015) decided to identify the means through which intercultural education elements may become a cross curricular subject with students from different university programs. Inside this pedagogical experiment, it was evident the lack of cultural knowledge and of culture-teaching strategies. Nevertheless, the participants were interested on learning about cultural diversity, although there might have existed some inter-ethnic resistance. After the study, they managed to understand several intercultural aspects pertaining to both cultures at the same time as language improvement, and teachers felt encouraged to teach English from an intercultural standpoint. Compared to our study, from students’ curiosity, prior knowledge, and assumptions/perceptions created by media, we can include an intercultural sense to diversity that is to allow them to discover and keep questioning about it. This is
important since Interculturality is not only a compendium of cultural knowledge but how to have a critical perspective and adapt to difference.

Besides, Castañeda (2012) who concerned about how adolescents made sense of the culture-based materials implemented in the English lessons and about describing their perceptions about foreign cultures, demonstrated that students read about the foreign culture reflecting upon their own reality by using their previous knowledge, making connections between foreign and home issues learned from media, using home culture standards to assess their own reality, acknowledging foreign culture development, and reshaping their beliefs about the foreign culture. The study shows a close relation with the current one because by relating own and other’s reality, students create perceptions and thoughts that lead them to question, acknowledge and reconsider their perceptions about people. Besides, when students are exposed to different points of view and perceptions, they may be able to comprehend that their reality is unique just as others’ and can contribute positively to society. When students are able to recognize themselves and others as well, they are able to solve conflicts and understand that Interculturality exists everywhere.

Also, there are Dema & Moller (2012) who piloted an approach for teaching culture and language through a 3p model (Products, Practices, Perspectives) combined with an inquiry-based teaching approach utilizing technology. A model designed to promote motivation and engagement, help to overcome past issues of stereotyping and lack of intercultural awareness by using authentic data to understand foreign culture products, practices and perspectives, and to take advantage of technology without any kind of restriction. This encourages teachers and students to take advantage of different sources of information and to be curious when complimenting/engaging with lesson plans. Therefore, this paper guided us to understand the
role of authentic data and material and how it may have an impact in the participants’ interventions during the activities. Also, it does not match only with ideas about the type of materials we used, but also it showed us how the 3Ps fit when fostering Interculturality in an EFL classroom. Last but not least, this research and ours, along the process, seem to be a space for participants to enroll themselves into this means of recognizing and accepting at each other; thus, avoiding stereotyping and bringing up ideas about the use of technology in cultural context.

In Colombian research, Hincapie & Rubio (2016) developed a strategy to raise intercultural awareness based on speaking tasks for children in an elementary school in Pereira (COL). The researchers recognized that the development of activities, lesson planning, and material creation/adaptation are key factors in the fostering of awareness and sensitivity. Simultaneously, this strategy disjoins prejudices and stereotypes, it promotes sharing opinions and perceptions, it looks for the consolidation of values like respect, and it attempts to give importance to the dialogue for knowing and recognizing others not only by differences. Through this project, we could see how the Interculturality may be presented, discussed and how to reflect upon it. This inquiry like ours, focuses not only in the way students perceive and analyze cultures, but also presents means of absorbing, looking over and being aware of everything inside a culture. Finally, these authors focus on how an EFL teacher can create a place for cultural sensitization and sharing during the class just as our inquiry.

Similarly, in Bogotá in this case, Quiñones (2017) dealt with an artistic and pedagogical implementation for fourth-grade elementary school students to promote aspects of intercultural awareness when working with Colombian folk dances. This action research showed that when the activities are a guide for students, these become active participants by searching for information, interacting in L1 and L2, memorizing vocabulary, pronunciation, grammar
structures, dance routines, and elements of dance. In the same line, when they learnt about Colombian folk dances they could identify the regions and break stereotypes. Also, it helped to recognize each other, to accept differences from one another, to socialize and interact respecting each other’s point of view. Besides, using verbal and nonverbal actions promoted learning facts and internalizing of information that was expressed in L1 and L2; after practicing and focusing on their activities they also enhanced speaking and listening skills. Consequently, along this inquiry, we could agree with this author that the tasks and activities should lead to comprehension, understanding and appreciation of diversity without leaving behind the heritage and the home culture. The importance of communication among equals is the basis of the process no matter how it is carried out (using both the mother tongue and target language).

On a different setting, Kusumaningputri & Widodo (2017) carried out a project with the use of digital photograph-mediated intercultural tasks to promote students' critical intercultural awareness. These exercises enhanced their sensitivity by portraying cultural realities in online digital resources. This study suggests that using both intercultural tasks and digital photographs as culturally-laden learning resources has the potential to promote students' critical intercultural awareness in English language classrooms because it permits reflection and critical thinking. Our study also tries to make culture a real experience and perceive it as much as possible with all the available resources; because when students face cultural realities they might identify with their own one and reshape their perceptions towards positive attitudes of respect, equity and equality. Consequently, through tasks in which students can research, use their previous knowledge to come up with ideas that comprehend diversity, there is where intercultural dialogue takes place to exchange conceptions and reactions with respect.
To conclude this theoretical discussion, we intend to study and analyze the construction of Interculturality and Intercultural Awareness based on the existing relations and interaction in the classroom, given it is a setting intended for dialogue and for finding culture by ourselves. Even when is a very reduced space is still possible to use it to make something real inside when in class, like the experiences that enrich perspectives and allow us to understand each other appropriately. Culture is something inherent to everyone which causes thoughts and reactions through communication among equals.

To comprehend the implications of culture and Interculturality we have to be exposed to how others perceive the world and respond to diversity. In this process we may become aware towards how the ones around behave, believe and think; no matter if they belong to the same community or not. Then, values and attitudes rise with respect to manage the differences, recognize them and enrich our social practices. In sum, we have adapted Interculturality to this study because of its advantages for social and personal purposes, considering its ideals: Joining people and societies with a consolidation of values; fostering reflection and a critical analysis of people living together; looking forward social transformation and solution of social issues.
CHAPTER III

Research Design

Type of study

On the one hand, Qualitative Research according to Mason (2002) is depicted as the most suitable research method to comprehend everyday life phenomena since it gives us a real perception of social issues. In his words, it is described as:

Through qualitative research we can explore a wide array of dimensions of the social world, including the texture and weave of everyday life, the understandings, experiences and imaginings of our research participants, the ways that social processes, institutions, discourses or relationships work, and the significance of the meanings that they generate. (p.6).

On the other hand, qualitative research is recognized as a scientific research because it goes after an answer to a question, follows an established series of procedures to response the inquiry, gathers information, and provides the researcher with unexpected findings that could be used in further researches (Mack & et al, 2005). Considering other views, Creswell (2009) explains the use of philosophical assumptions, strategies of inquiry and methods of data collection, analysis and interpretation to conduct a qualitative research. Besides, Denzin and Lincoln (2000) confirm that the qualitative approach highlights the qualities of the participants, the different procedures and understandings which could not be scoped in quantity, amount, intensity or frequency (p. 8). The quality is measurable, it is something to observe, study and define.

Some characteristics that represent Qualitative research methods (Creswell 2009, 175 -
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176) are: 1) Research is often carried out in the field; 2) Researchers collect data by examining documents, observing behavior or interviewing participants; 3) Multiple sources of data are tendered over a source; 4) Researchers often build their patterns, categories, and themes from the inductive analysis; 5) The focus is on learning the understanding people, rather than the meaning brought in by the researcher; 6) The research is a rising and shifting process in response to the field; 7) The qualitative researcher interprets what is observed, heard and understood; and 8) The researcher tries to develop a complex picture of the problem or issue by reporting multiple perspectives and identifying the multiple factors involved.

Owing to the fact that qualitative research is a type of study that allows the inquirer to observe the real word in action, it permits to consider different views, perspectives, assumptions, and all kinds of understandings to comprehend and realize the others’ living. Considering the previous postulate, the qualitative research fits in this project since it explores ways of observing the world. The purpose of this study entails that our project be developed under a Case Study method because our intention is to observe how the Interculturality was explored.

It is necessary to bear in mind that a case study method allows the researcher to meticulously inquire into the data taken from a short geographical area or a small number of participants as subject of the research. Case study researches on real-life phenomenon through specific contextual analysis of a small number of events and their relationships (Zainal, 2007) One of the main authors that talks about Case Study is Yin (1998) who defines it “as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clear; and in which multiple sources of evidence are used.” (p.23). One way of conducting a case study is developing a longitudinal
a longitudinal examination in which the researcher goes through a single case or event; it provides a systematic way of observing, collecting, analyzing and reporting the data gathered in a determined period (Zainal, 2007).

Besides, Rose, Spinks & Canhoto (2015) describes the word “case” as ‘an instance of’, which could be the central issue in a case study. Sometimes, the research design of the one or more ‘instances of’ something embracing the cases in the study. In other words, a case could be a precise individual or group, an event, a decision or a program. Case study include some features as Gomm et al. (2000) & Yin (2009) cited in Rose, Spinks & Canhoto (2015):

*In-depth study of a small number of cases, often longitudinally (prospectively or retrospectively). Data are collected and analyzed about many features of each case. Cases are studied in their real-life context; understanding how the case influences and is influenced by its context is often of central interest to case researchers. Cases are naturally occurring in the sense that they are not manipulated as in an experiment. The use of multiple sources of data including interviews, observation, archival documents and even physical artefacts to allow triangulation of findings.” (p.1)*

Considering the previous definitions, this research considers case study as a mean of understanding the perceptions of the participants talking about the critical intercultural awareness. Case study helps us to comprehend the different dimension the participators have during the exposure to cultural content material.

**Context**

This study was carried out in a public school, the I.E.D. Manuel Elkin Patarroyo is located in the downtown area in Bogotá, Colombia (Santa Fe - Zone 3). The school follows its PEI <<Proyecto Educativo Institucional = Institutional Educative Project>> (Resolution No.
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7476; November 19th, 1998) called “Construir la Convivencia: Desarrollo Personal y Colectivo” <<“To build coexistence: Personal and Collective Development”>> for a holistic formation where students are inside a permanent integrative process of knowledge gaining, coexistence, communication, and human values developing. Therefore, they may achieve the development of autonomous, investigative, and significant learning processes. Besides, the school aims to provide tools to set up sensitive citizenship in students, so as for students to be active participants in the community and their environment consolidating values, generating awareness and basing criteria for their actions.

Working hard the school pretends to be a leading institution in pedagogical processes that allow the training of competent people with social sensitivity responding to the demands in the fields of knowledge, communication, science, culture and work. It also emphasizes on an axiological tutoring and development of communicative skills to appropriate spaces for the strengthening of a healthy coexistence, to respect life and environmental care issues, to foster the desire to learning and creativity, to qualify their cognitive processes, and also, to encourage the development of communicative skills which allow the management and use of interpretive, argumentative and proactive processes.

None of the features presented by the school were relevant to this research but keeping in mind that the educational project fosters awareness about Interculturality and a mutual recognition of peers, the processes conducted in the classroom fit with the school curriculum. The students were immersed in an intercultural context, where they not only studied the culture, but they were engrossed in a pilot project of Immersion classes. Those spaces were created to foster communicative scope to use English to understand diverse contexts even with their own classmates.
Population and Participants

The participants of this study were eleven learners from tenth grade (5 male and 6 female students) in a public school in Bogotá, with ages ranging between 15 to 18 years old. The participants attended to English class two times per week for two hours. The socio-economic conditions were different for each participant, rising from different family issues such as nuclear family consolidation, employment status of the parents or tutors in charge, among others.

To clarify, the study started with the whole class group, which was conformed of 30 students. The number of students was reduced as a result of the non-attendance of some students because of different school activities. Correspondingly to those perks, the students that were present during all the tasks were selected, without leaving aside or avoiding the other students’ participation.

The participants took their classes at *I.E.D Manuel Elkin Patarroyo* School in Bogotá, had a basic level of English and besides their current classes they got involved in the immersion program. Their cultural knowledge was influenced by mass media, specially internet and TV. Although, some students had had the opportunity to discover different cultures thanks to their relatives and personal experiences. In the classroom, they preferred team work, but their individual performance was low. Besides, it was observable that their attention and participation depended on the type of activity they were involved in.

Despite the obstacles, we could observe that they seemed curious and even they did not produce the language often, they could cope with it in the class and developed the activities working together. Additionally, they tended to engage more on follow up activities and tasks that
allowed them to be active and participate through observations and debates.

**Research question**

What does 10th graders’ participation in ELT tasks reveal about their awareness on Interculturality??

**Research objectives**

The general objective to be answered with this inquiry is to characterize what tenth graders’ participation in ELT tasks reveal about their awareness on interculturality that allowed them to recognize themselves towards diversity including a critical and reflective perspective of it by means of dialogue; this propelling a later recognition of the other as well. This study attempted to understand how students make sense of Interculturality after facing and exploring cultural diversity while using a foreign language to comprehend, interpret, relate and express themselves towards people and culture moving from functional views.

**Instruments**

In the present research, the instruments used to collect information were field notes supported through audio recordings and students’ reflective journals and artifacts. For instance, the first instruments are the ones that provide observable insights during the intervention, the tasks and the class work. They are also sources of information because these help us to analyze whether students are understanding and integrating knowledge or not. Finally, the reflective journals are to show the impact of the intervention and help us to observe the effect of Interculturality in the classroom.

a) **Field notes complemented with audio recordings**
To gather student’s interventions when they were on task or participating actively in the class we decided to record their interventions and impressions towards the intercultural input and activities developed in class. This instrument, as Bogdan & Biklen (1982) suggested, can be either descriptive or reflective. But in this case, the taken field notes were detailed and accurate descriptions about what we (as researchers) heard, saw and experienced. The result was a summary of student’s voices and perceptions. The description was communicative and verbal because we could analyze excerpts from students’ words to paraphrase and relate to the inquiry. As the authors mentioned, it is very important to write based on our understanding and not to translate into the target language given that it might be possible to lose the essence of the intervention or important information. These instruments are convenient for qualitative and observational studies because they permit to get “fresh” information and its permanent recording of data happening at that moment.

Consequently, Denscombe (2014) acknowledges field notes as a complement of audio recordings. However, in this study the audio recording complemented what might have been omitted while observing or taking notes. This author claims that these two instruments provide supplementary information that allows the researcher not only to analyze data but the context itself. Situating the use of these instruments on this research, we were concerned by students’ conceptualization of Interculturality and we also concerned about appropriately understanding their voices, thoughts and expressions. For instance, with audio recordings we could go back and get specific insights taken from debates or socializations.

b) Student’s journals

This qualitative study goes beyond only a report of information provided by the participants, since it seeks to describe a critical and reflective point of view of a topic implemented during the
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classes. Thus, reflective journals are instruments that enable the observation of the pedagogical and research goals by narrating, along students’ voices, the impact of Interculturality and the development of a critical intercultural awareness. However, it is not just a student experience; it is also one for teachers who can learn about themselves as well (Phelps 2005).

Moreover, reflective writing fosters awareness because, as Anderson (2012) stated, these are feasible in education considering that they encourage students to be reflective, critical and self-analytical. Likewise, in accordance with these thoughts’ positions and feelings, students become conscious about their community and their classroom (Farabaugh, 2007) but also as O’Connell & Dyment (2011) add on reflective journals to establish a link between theory and practice with a personal and unique component from each student. Therefore, these compositions are one of the most important instruments of analysis because they complement what students say and provide a deeper and specific introspection about the topic and the situations given in the class with students and teachers-researchers. Besides, they do not limit the students to a one and only answer; but, instead they give the sense of openness and confidence about their conceptions and reactions, either positive or negative.

c) Students Artifacts

Students had the opportunity to express and grasp a general conclusion about what meant Interculturality for them; the result was an own graphic production that is named a student artifact. In the research field, they are considered as a ‘primary source’ of data because are outcomes after the first encounter with the research inquiry (Ary et. al. 2009). Those artifacts were a general reflection of students when facing Interculturality with their peers and observing culture and diversity beyond a superficial perspective. The artifacts in this study are comics and
posters in which students displayed, with a sense of respect and analysis, their ideas about the importance of Interculturality and cultural relationships among people. These aimed to interpret students’ constructions of the term Interculturality as a key factor in language learning and interaction with people.

**Role of the researchers**

Within this intervention, the two of us had to manage a class and at the same time the conduction of a research project. We became participant observers of the study because we were neither isolated nor passive during the sessions. This double role was defined by DeWalt & DeWalt (2002) as an occasion to learn about the participants and their activities, to become familiar with the context and the people, and to learn by exposure and involvement (Schensul et. al. 1999). In addition, one of the advantages of participant observation is that permits identifying nonverbal expressions, patterns of interaction, communication, and social language. Besides, its goal should be a holistic understanding of the analyzed phenomenon and be aware of its implications and limitations. Also, Bernard (1994) describes four statements to use this method on cultural studies which are: provides diversity of data and familiarization with the context or getting involved with the community, reduces the pressure of acting in front of outsiders, adds a constant questioning about what the researcher is perceiving and favors quantitative and qualitative data for the researcher to interpret data from multiple sources.

**Ethical Issues**

When carrying out any research study, it is important to have an approval from school principals, participants and their guardians through consent forms (verbal and written agreements). The ethical issues were considered to protect students’ identity and their interventions. For instance, the recordings, pictures and students work have anonymity and each
student was assigned a nickname to be mentioned on the data analysis excerpts. Besides, students were never forced to stay on the research and they could refuse or quit participating anytime since it did not have a consequence on their academic process at school. Parents’ had to agree on their children participating on the study by signing a provided consent form (Appendix No. 2).

The data collection procedures followed a Case Study method that consisted on applying a need assessment to grasp students’ intercultural knowledge looking forward to identifying what experiences have they had with people from different contexts to theirs. A Needs Assessment was applied to all the students to grasp their intercultural knowledge, what experiences have they had with cultures. Then, we selected a group of eleven teenagers that were observed, wrote their impressions on their reflective journals and created a comic stripe with a final reflection.

To give reliability to the study, the data gathered from the journals that students developed was compared with the data from the observations/recordings made in class to analyze the impact of Interculturality on students’ lives and its implications on their language learning. All the procedures aimed to validate data and acquire different results from the same unit of analysis. We intended to observe the process of including Interculturality in the EFL lessons after conducting several activities and tasks with intercultural content that implicitly aimed towards boasting intercultural awareness by recognizing the others through dialogue and cultural encounters among classmates using English and Spanish to get to mutual understanding.
CHAPTER IV.

Pedagogical Intervention

This chapter describes the experience inside an intercultural classroom centering on Task Based Learning and Teaching (TBLT) methodology; setting the objectives as well as the description of the activities developed and clarifying the role of the participants in the classroom. We planned our tasks considering intercultural content material which consisted on authentic slides, videos, web pages and posters to observe how students make sense of Interculturality by showing them diversity in our native country and in some other foreign countries as well (not only English-speaking ones) given our intention of promoting interaction and communication among people despite their context with a reflective and critical component towards students’ realities.

The foundation of this instructional design is guided by a sociocultural vision of the language which highlights learning through interaction and considering students’ context. Examining the approach, this project follows Task- Based Language Teaching considering tasks or classwork (how is called in this intervention), as one unit of language learning. This approach works with the problem-solving view in which learners should receive some tasks to be solved while they interact and communicate among them (Richards and Rodgers, 2001) but for Willis (1996) tasks are tools to communicate the language even when it is not totally accurate so it’s necessary to connect the activities to lead students towards the achievement of a goal.

Curricular Platform

The curricular platform establishes the pedagogical principles of the study, given our interest on work from Interculturality and language, we are guided under a sociocultural vision of language that is outlined by interaction as motivator in learning and personal development;
through and active participation in social activities that require cognitive and communicative functions (Vygotsky, 1978). Sociocultural theory acknowledges that the most important role in language learning is given by social and cultural interaction (Diaz-Rico & Weed, 2010). However, socio-cultural and contextual factors, influence identity and performance during the learning process (Dantas-Whitney, Clemente & Higgins, 2012). For authors like Lantolf and Thorne (2007) there is a connection between learning and social events, because when individuals interact with their environment: people, objects and events; apprehension occurs meaningfully when they participate actively with the learning objective. On the other hand, the process does not occur only with objects but includes cultural and linguistic settings that correspond to family life, classmates, schooling and organized activities that foster the development of thinking.

For Vygotsky’s sociocultural theory (1986; 1987), learning is a social process and the beginning of human intelligence in society and culture. Furthermore, there is a social interaction that supports cognitive development as a response to the interdependence between social and individual processes. The language role in this theory is as mediator because it applies cognitive functions to social encounters such as family, peer groups, schooling and organized sports activities; these develop cognitive and communicative functions from social to personal level because allows a more valid understanding of people. This means, that language and its functional characterization, become part of the social aspect of communication; although it is a mediator it is not only useful to transmit messages but also to interpret and understand people.

On the other hand, the classroom is recalled as a zone of proximal development (ZPD) from a sociocultural perspective because this is a setting in which the learners might
complement cognitive tasks with somebody else’s support and co-construct knowledge through interaction (Vygotsky, 1978). This means that by collaborating with others, students’ performance may get furthered since they are supported by others or by specific materials. Learners can observe, imitate and integrate their reactions to different situations to internalize collaborative work. Furthermore, as the theory acknowledges, tasks are cognitive activities that are carried out in a social and cultural setting.

Then, it is necessary to define what a task is: when it occurs inside the classroom it becomes a pedagogical task (like happened in this case) but when goes beyond the scholar setting is called a target task (Nunan, 2004). To clarify the pedagogical aspect, Richards, et al. (1986) claim that tasks are responses of understanding or processing a sort of input they might and might not need of language usage, but it is always necessary to know what the purpose is. The variety of tasks held in a class helps to have more communicative activities that allow learners to participate actively.

On the other hand, Breen (1987) gives some parameters to apply a task which are: an appropriate content, a specific procedure, and a range of outcomes given his perspective of tasks as work plans that support learning from simple to complex exercises like problem solving, simulations, and decision making. This is similar to Ellis’ perspective (2003) of pragmatic processes of language in real world situations that could be receptive or productive, oral or written, it could include any cognitive process as long as they foster communication, comprehension, interaction and manipulation of the target language.
Furthermore, the consolidation of the Task Based Language Teaching (TBLT) approach was observable since 2002 given its advantages in the educational field. Several Departments of Education integrated it to their school curricula. One example of this is Hong Kong’s Child Development Care Center (1999) which recognizes TBLT as an experimental setting for learners to explore the language through a variety of activities that engage them with the functional and practical component of learning, it also stimulates the learners to improve their performance.

Similarly, Willis (1996) described tasks as a set of activities that had a communicative objective on their learning outcome that seeks to exchange messages and meanings. This author considers that TBL is focused on oral production. Despite the language form used and the task work interconnected towards the aim, the recommendation is to move from topics to tasks. When teachers identify topics that students can be familiar with, the tasks can follow a proper sequence to prepare students for the next ones. However, students can get more engaged by proposing their own topics, so the teacher just adjusts the tasks to the population (Willis & Willis, 2007). TBLT has three types of focus: on language, on form, and on meaning. But we consider that meaning develops the other two types since when learners are working independently or collaborative they are going to need expressions, vocabulary or meaning of a word and they are to start doing the switch to think in the target language (language and form).

Then, the tasks become classwork when they are not isolated instructions that students follow to accomplish linguistic goals. It is a composed work where they are aiming to comprehend their reality through the language and are able to interpret and react to it. Also, the communicative component is implicit, given that the language is just a cultural aspect that they are familiar with and is used to share and receive ideas and thoughts about a theme. We followed
this methodology because we consider that when students are exposed to culture, they can observe, analyze and reflect; creating a more meaningful learning and use of languages. Besides, it is important to complement the school subject syllabus and expand the cultural and linguistic view furthermore American or Colombian ones. For instance, even when the activities aim to dialogue and communication they are not dependent of grammar and accuracy because these micro skills are improved through practice and language use, providing learners with confidence, experience, chances of negotiation and cooperative communication (participation and interaction).

**Methodology**

Task Based Learning is built up by three stages: 1) Pre-task which activates previous knowledge with useful expressions/vocabulary and the setting of an objective for the session. 2) The task includes development, planning (students solving and creating strategies to socialize the findings) and reporting (share the conclusions). And, 3) post task which analyses the production and checks language features. In this section, we are going to present TBL application to this study on its tasks on the following graphics:
Task One: How do people live?

This first task was an overview to recognize similarities and differences among people in terms of daily life aspects. Type of task: Problem solving: analyzing real situations.

**PRE-TASK**

We selected infographics and images (See Appendix N°3) to show students about observable differences among communities such as: food, occupations, languages, currencies, etc. Secondly, through a reading and matching exercise (See Appendix N°4), students identified those differences.

**TASK CYCLE (TASK, PLANNING, REPORTING)**

Students had time to research about economical alternatives using natural resources to make money. Then, students used their textbook to read about economical alternatives that some countries have when facing unemployment: Fair Trade. Finally, they created a poster about a product that could solve economic issues in our country and shared it with the class.

**ANALYSIS AND PRACTICE**

These activities gave learners an initial stage of receptiveness towards culture and interculturality and allowed them to defend and state an analytical position towards real social issues affecting communities.

Figure 1 Task One: How do people live?

Figure 2 Poster created by the students
**Task Two: Communities around the world**

The task was carried out to understand diversity by the acknowledgement of local and indigenous communities. This class started from students’ previous knowledge about communities in the country and their role in society. Type of task: Listing: fact finding.

**PRE-TASK**

Starting from students’ previous knowledge about indigenous communities in the world and their current situations, students brainstormed about it moving on to the relationship with the emerging urban tribes and how they distinguish themselves as communities that show diversity. Then, the ideas were wrapped up through a video (Video 1).

**TASK CYCLE (TASK, PLANNING, REPORTING)**

We presented slides (See Appendix N°5) about indigenous tribes remaining around the continents and how have they survived isolated from the city; then, we developed a contest (Appendix N°6) about facts and comprehension of the material. We made a round table to give an opinion about communities and their situation and how are they important for culture and its establishment in a society.

**ANALYSIS AND PRACTICE**

In this activity, students made a process of comparison, activation of previous knowledge and description of diversity in groups of people that belong to society too, although they sometimes face social issues.

*Figure 3 Task Two Communities around the world*
**Task Three: Communicating each other**

The aim of the class was to consider language as a mediator in communication among cultures even inside our country. Type of task: Brainstorming, sharing personal experiences and problem solving.

This class began by asking students why they were learning English and why learning a target language was important. Then, we proceeded on showing students that even in Spanish and English people have adopted different styles of speaking.

Students discussed about how language is influenced by the region or the context where a person comes from and, the creation of words with multiple meanings too; this was done through videos showing the variations in languages (Video 2, 3 and 4). Finally, they shared about alternatives of communicating in a place where they would not know the language.

In this activity students realized that even in languages, diversity is evident depending on the contexts it develops. Checking accents and pronunciation might help them to understand the variations even in their native tongue.

*Figure 4 Task Three Communicating each other*
Task four: Learning how others learn.

This class’ intention was to grasp student’s experiences at school with cultures and to recognize that since school, culture is also observable. Type of task: Sharing personal experiences, reasoning. Comparing and contrasting.

Figure 5 Task Four Learning how others learn
**Task Five My family and my culture.**

The aim was to understand the role of family and values inside a culture and share traditions and background to get to know each other. Type of task: Comparing: finding similarities and differences, Sharing personal experiences.

**PRE-TASK**

Students reunited and talked about their families (their customs, the places they come from, etc) and find similarities and differences among their peers recalling the most attractive aspects of this dialogue.

**TASK CYCLE (TASK, PLANNING, REPORTING)**

After that, they read a blog (See Appendix N°8) about some common family traditions around the world and identified which ones are also held in our country. Students were asked to think about how the traditions are shared in different countries. Finally, students worked in pairs to share about their own families and debate the importance of values in personal and social contexts.

**ANALYSIS AND PRACTICE**

Students could scan for specific information inside a reading, identifying key ideas about family traditions inside a culture.

*Figure 6 Task Five My family and my culture*
Task Six: Where do celebrations and traditions come from?

This class was developed to familiarize cultural traditions with values and their meaning inside cultures. Type of task: Creative task: Comparing; ordering and sorting.
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Figure 8 Task Six Where do celebrations and traditions come from?

Figure 9 Students’ classwork

Task Seven: What did this mean to me?

The goal of this task was to acknowledge the importance of culture as a whole and not just as a set of some aspects of it. And to recognize that, despite the differences, values and dialogue are important to share and to understand each other. Type of task: Ordering and sorting, sharing personal experiences- exploring and explaining attitudes, opinions, reactions.
Along these tasks, students were being exposed to and were constructing Interculturality procuring the expansion of cultural visions. They observed that culture goes beyond traditions and customs followed by people because they have a background for the communities; in that aspect relays the importance of respect and acceptance of diversity. Moreover, students reflected implicitly about social issues that are evident: inequality, discrimination, segregation, and prejudices over some communities. This awareness fulfills a critical intercultural perspective where people are able to react towards these problems to be conscious and change their points of view. Furthermore, students had the opportunity to be in touch with culture without leaving the classroom, to comprehend that their classmates come from different cultures, and to find diversity through classwork (discussions and group activities) they could learn from each other.

Objectives

Considering the methodology and curricular platform presented in this chapter, it is necessary to explain the goals for the study, starting with the pedagogical objectives that will lead us to the specific aims of each task:
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- To reflect upon social and cultural encounters aiming to a critical perspective of reality
- To foster the use of English as a social practice to talk about themselves, their lives and understand others.
- To describe the relation of learning a language and its usage inside a contextualized social and cultural atmosphere.

Under the light of our aim of fostering critical intercultural awareness, we designed tasks that could allow students to interact and participate based on the diversity and the manifestations of Interculturality on their context. For instance, the classes were focused on leading students to:

- Discover different cultural backgrounds, manifestations and behaviors around them.
- Comprehend and analyze the diversity of lifestyles and perceptions of people.
- Compare their native context with the foreign ones.
- Reflect upon aspects that are different and similar as well.
- Discuss their own thoughts and reactions towards the differences and similarities.

All these intentions lead us to situate our language focus inside a relationship between the target language and the mother tongue, where both languages become the instrument of socialization and expression. Through classwork students may familiarize with the language as a means of understanding and negotiating the meaning of the different aspects involved in the culture. On the other hand, learners can express themselves easily and freely, given the opportunity to develop their language proficiency to face real cultural and communicative encounters.

Assessment criteria

To assess our pedagogical intervention, it is important to consider the student and teacher’s roles based on the current methodology. Following TBLT approach, learning is a
collaborative process among students due to the advantages of support, competitively and observation; but is also individual because students need to manage both situations

**Teachers’ Role**

As teachers, we became facilitators in the learning process of students because we were the ones in charge of the presentation and instruction of tasks preparing students with concepts from the target language. Secondly, through the activities and tasks we encouraged students to communicate with others, to use language for interacting and sharing. Therefore, we had to clarify what is the purpose of doing the activities planned along the class to show students the meaningfulness of their work. From the theory, we are portrayed as mediators between language and students (Van den Branden, 2016) since we created, designed and applied the tasks/activities to students, at the same time we conducted our classes.

Consequently, we considered pedagogical- intercultural tasks that were as close to real-world tasks as possible, creating activities that were meaningful and relevant to students as well. Through this guidance, we implemented a series of activities that enhance familiar situations with the students’ learning processes based on a basic theme which was Interculturality (considering culture as a topic strongly connected with language learning) leading to learn from exchange and mediate meaning among peers. That classwork should attempt to confront previous assumptions and incite inquiry, which might head to a better mutual understanding.

**Learners’ role**

Whereas the teachers are an essential part of this learning approach, learners become the center of any learning process because they are the ones who are performing and integrating the knowledge shared at school. This is a learner centered approach since the lessons, activities and material selection respond to student’s needs and interests. However, our students were exposed
to a reflective and analytical atmosphere among themselves and others that share values and beliefs. It was noticed that they needed to be independent with their learning, become active participants of the class to identify or correct errors, and ask as many questions as possible to take advantage of every learning opportunity. Besides, learners were expected to have a sense of openness towards diverse comprehension strategies and methods; this to cope with a group of students within a classroom, where there are different people who learn differently.

Hence, students were immersed into an intercultural dimension, but they needed to be willing to contribute with opinions about the development of the class, take part of it, support their classmates, learn from them, provide feedback about mistakes, and be autonomous when necessary. This means that learners and teachers worked together to achieve the goals previously agreed. They designed, applied the class, and learned from it. In this study, students became the central part of the class because they were the ones who gave it a rhythm in terms of discussions and response. Besides, they participated actively when discussing a topic that they could be familiarized with and they related it with their own lives and contexts. Their projection and ambition of using English as a tool to travel and communicate with foreigners, allowed them to understand that they could know their classmates and understand the diverse cultural contexts.

Materials’ role

Despite students and teachers’ performance, it was necessary to complement the intervention to make it more meaningful and attractive for learners through the appropriate use and selection of materials. Further especially, from an intercultural perspective which demands adaptation of authentic materials. Thus, we needed to fulfill students’ needs and interests but
also, suit teachers’ methodology and lesson goals. Therefore, we decided to use authentic materials since in our study this was key to provide a natural face of culture and Interculturality.

For this study, we decided to work with available online materials such as: Infographics which are sources of useful information summarized with key aspects of a topic, slides which integrate the visual and descriptive aspects of the theme for each of the classes, videos (short documentaries, journalistic reports, and video blogs) that provide students with real English in use and allow them to interpret based on their observation, blogs and photo galleries which told stories to students about how life is in different parts of our world. These sources considered students’ needs and interests based on the link between language and culture. And with such resources it turned possible to use Interculturality to lead towards preparing students to face intercultural encounters by using the language as a mediator to express themselves when they recognize the other as a person and an equal, they can face difficulties and feel motivated to learn from interacting.

For instance, the use of authentic materials in our intervention is essential due to our intention of showing student’s diversity and promoting positive attitudes towards it. The aforementioned without leaving behind the reflection, dialogue and interaction to foster awareness, but also to situate students in a different context where they can adopt a critical view considering the new setting (Nunan, 1998). This to avoid monotony and unreal conceptions because a culturally-aware learning process can be said to go beyond memorizing facts since it allows students to give their opinion about different intercultural topics. On the other hand, authentic materials in the classroom helped us to situate the language learning process and the
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awareness about Interculturality through a strategic implementation. If they were used in real contexts, they would immerse the students into a real situation and encourage them to interact not only with the people but with the culture and the language.
CHAPTER V

Data Analysis and Findings

So far, we have been discussing the outcomes after dealing with Interculturality in the classroom for students to recognize each other through dialoguing; which leads to raise awareness on diversity so as to decentralize a functional view of learning a language. Nevertheless, embracing an interculturally-oriented perspective to language learning, in which languages and interaction play a crucial role to foster cultural encounters, demands to respect the necessity of going hand by hand with cultural aspects when engaging in formal foreign language learning processes. During the conduction of this study, students were observing and living within a provided intercultural atmosphere and we were documenting their experiences and the emerging implications of this immersion process.

Therefore, this chapter describes the process of data analysis that was carried out to gather students and researchers’ insights to answer to our research inquiry and question. From students’ classwork -interventions in class debates/discussions, creation of artifacts and reflective journals- we could gather information related to their perceptions and reactions towards Interculturality in the EFL classroom. A classwork that was based on an introspective view of culture and language intended to foster mutual recognition through dialogue.

Data Management

The data collection process was carried out using field notes supported by audio recordings (during class discussions and debates) which were complemented by having students write some reflective journals after each session and finally, a final reflection on the Interculturality topic portrayed on a comic strip. These instruments were used at specific
moments during the sessions, especially those in which students were aimed to share their opinions and thoughts about a specific topic. Furthermore, in this section, after the implementation of these research tools, we depicted student’s reflections that appropriately described their perceptions, reactions, and given importance to Interculturality. But first, we consigned the procedures that led us to obtain those outcomes based on grounded theory and its directions for data analysis.

On each session we had a determined structure for gathering data which was to open the classes with discussions or statements which students could react to. This way permitting the usage of field notes to write down their conceptions and reactions. Additionally, we recorded their voices too; this in order to recall the session and have more details that could have been missed at that moment. After the pedagogical tasks, students were given some time to make a reflection and in the last session, the reflection was drawn in a comic stripe that students socialized with the class by the end of the intervention.

To sort all this data, we had a digital backup of the recordings. The field notes were kept in agendas that then were transcribed digitally. We photocopied the journals and artifacts to be able to highlight relevant information and keep the original data intact. We assigned a nickname to each participant and on each journal, we asked them to write down the date for having a chronological register of these productions.

**Framework of analysis**

We selected Grounded Theory as the approach to underpin the data collection and analysis procedures in our research process. This theory demands the identification of categories from data to use a comparative method (Glaser & Strauss, 1967; Hammersley, 1989); then, the
researcher draws a comparison from all the instruments and starts grouping them by topic (Wells, 1995; Barnes, 1996). After completing this step, the differences and similarities turn evident, and the researcher starts to form categories that might comprehend the inquiry (Glaser & Strauss, 1967; Glaser, 1992). In our study, we started with field notes (complemented with audio recordings), then we studied students’ journals and artifacts. When the data was completely gathered we started to read it and to find the similarities and differences to form the categories that allowed us to answer the research inquiry.

Moreover, according to Straus & Corbin (1998), Grounded Theory is applicable to social studies field because it analyzes some phenomena whose research field has not been explored enough. Its aim is based on disclosing relevant issues and determining how the participants react to them, their actions and consequences; or for the purpose of our study their conceptions and understandings about Interculturality. Besides, to collect data this approach contemplates as source of information observations, realia (videos, newspapers, books, etc.) and interviews since these lead to address better the question under study. To avoid bias, the researcher has to give credibility to the data gathered from participants, besides, it is necessary to relate it with the literature (Guba, 1981; Hammersley & Atkinson, 1983; Kirk & Miller, 1986; Johnson, 1975).

At the moment of analyzing data, Grounded Theory starts simultaneously with data collection due to the dependence of results to apply further instruments. This means that the researcher has to study those insights or signals to incorporate them into his/her interviews and give a more detailed examination. We applied the instruments based on the ideas left by the previous interventions. Furthermore, if the researcher analyses sort of phenomena, it happens to be necessary to label them based on their similarities and this happens while scrutinizing. The arousal of categories integrates theories. For that reason, we based on authors such as Walsh (2009), Melgarejo
(2013), Trujillo (2002), Nieto (2004) amongst others who provided insights about Intercultural awareness but with a reflective perspective, so we could understand better the ideas that came up from the data.

According to Strauss & Corbin (1990), along the research process some interrelated concepts appear from common aspects among data, but before naming them as categories it turns necessary to develop some coding procedures that can organize the information and make the grouping less demanding. However, this abstraction process could be carried out in many ways if it is focused on the action, interaction, conditions and consequences to identify patterns. From the authors’ viewpoint, coding is one of the main procedures that the researchers need to engage in for building up theories and not just ratifying them. In this study, we used Open Coding which is the interpretative stage where the researcher rebuilds data through a close observation of it. Then, compares the results and labels them into concepts. For instance, Open Coding provides new questions and analysis of assumptions that lead to new inquiries that are studied with more suitable instruments.

For our study, we selected some paragraphs or sentences (from students’ journals) and even entire documents (field notes) to come back and get more details that are different from the ones analyzed before. In this first stage, we compiled all the data together and organized it in a matrix by participant and instrument; these aiming to observe and find similar patterns. This process to select data proved useful since it strictly related to the scope of our research. In this part of the process we have an example of the first Open Coding and Color-Coding applied procedures in which we used colors to group the similarities.
In the second stage, we also used Axial-Coding in order to group the information since it permits the confrontation among ideas that follow a similar path and scrutinizing deeply why the data is there. Through selective coding we read the ‘raw data’ to fill the categories with descriptive information. This was the stage in which we tried to get a main idea from the excerpts. For instance, if data is abstract the wider the theory range becomes (Strauss & Corbin, 1990). This involves some hypotheses that turn the data into varied information giving originality to the study and make it more generalizable and precise. For our study, after grouping the commonalities among the sources; we proceeded on naming those groups and later conceptualizing them as possible answers to the research question. This reconstruction of data led to the establishment of concepts that could give response to the research question. And then, they could be regrouped to make up wider categories with more detailed information. Besides, these details may be supported with theory and research based on the topic of Interculturality (which makes data reliable and appropriate to the study). Finally, the data was under constant analysis and the construction of concepts and categories was done always following the research question. A process conducted to get a better linkage between the data and the scope.

The last stage of this analysis consisted on broadening insight –main ideas- from students excerpts and paraphrasing them to keep their intention and reflection on the instruments used. Moreover, we applied triangulation Method to increase data validity based on the combination of sources and its convergence. However, the divergence is also positive since it illustrates different aspects of the phenomena and provides the research with better explanations of it (Heale & Forbes, 2013). Besides, the analysis was done individually -each participant and instrument at a time. After that, we developed a transversal analysis of the applied instruments based on the theories and researches already discussed.
Findings

From the analysis made, we could determine some categories that correspondingly gave answer to the research question and embrace students’ reflections towards Interculturality. The connection amongst categories exists because of the relationship between culture and language which entails some ethical implications. By means of focusing on students’ mutual understanding through interaction and dialogue, we were able to reflect upon how Interculturality is presented in the EFL classroom and how students conceive it. The following graphic illustrates the relationship among categories that answer to the research questions.

\[ \text{Figure 12} \]

Illustrating Awareness on Interculturality
The first category called ‘Knowing each other includes interaction and communication based on respect.’ recalls the importance of interaction, especially from a dialogical standpoint, which allows an interchange for a later understanding that starts by observing and experiencing cultures. When people talk and share ideas or thoughts, this process helps to develop skills to manage these cultural encounters while they discover and take advantage of opportunities, familiarize with diverse contexts people live in, recognize different perspectives or backgrounds and acknowledge that culture is a tangible as well intangible contribution to society that enriches our territory and our identity. Therefore, through dialogue, social issues and misunderstandings are discussed and encourage people to contribute actively in the improvement of the current society. Besides, while the linking between people and communities grow, more intercultural relationships are created. Moreover, cultural abstractions as the languages, become mediators in this process of connecting people despite their cultural backgrounds.

In this category, students talk about the acceptance, adaptation and integration of what is different from us beginning in terms of the relationship of culture as a manifestation. The data reveals that there is a strong determination from students towards discussing diversity in order to recognize others and their identities, be aware of communities and their issues, comprehend cultural expressions, etc. From these excerpts, students illustrate their perceptions towards diversity and its implications:

“Primero que todo tenemos tener educación y disfrutar y aprovechar, aprender las costumbres y mostrar las nuestras” Mike, Journal 1.
“... hay diferencias tales como el lenguaje porque es lo que a cada región lo hace ser diferente” Journal 2
“Es importante que no se confundan culturas porque cada una de ellas es diferente... respetar las leyes y no hay que negar la cultura...todas
las culturas son muy importantes y nos enseñan cosas... el respeto es importante ya que si quieres respeto tienes que darlo” Journal 3

**ENGLISH EQUIVALENT:** First of all, we have to have education, enjoy, take advantages and appropriate the customs and show ours... There are differences such as language because it is what differentiates each region ... Is important not to confuse cultures because each of them is different ... Respect is important since if you want to be respected you need to respect.” Mike, Journals 1-3.

We acknowledge that from students’ perspectives the relationships among people are based on learning, showing and understanding why the cultural differences exist. This since such exchanges are opportunities to see and share something about us. However, notwithstanding this, culture is always changing. Therefore, students emphasize on respecting and enjoying the differences because they are not obstacles to interact with a person.

Our reflections towards Interculturality agree that owing to their particularities not only people contribute to propel cultural exchanges without favoring a specific culture but also, cultures contribute to the personal development of each of us because they are shared as well as their beliefs and some actions. Besides, we perceived students conceive values as respect to promote fairness, reflection towards generalization and assumptions, and development of manners when acting in front of people we have not met before. Consequently, their reflection is that each person should be aware that each culture has diverse values, traditions, laws, rules and codes that we should know about in order to avoid/deal with conflicts using respect and acceptance. When students talk about values, they specifically refer to respect and its importance inside a community and a culture to avoid misunderstandings and arguments for Interculturality helps to cope with conflicts:
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“...hay que respetar la cultura en todos los sentidos, como el respeto hacia sus habitantes, cuidar los animales y demás cosas u objetos, hay que tener en cuenta las costumbres...” Nick, Journal 4

ENGLISH EQUIVALENT: “It is necessary to respect the culture in all aspects, such as respect towards its habitants, take care of the animals, and other things or objects and take into account the customs” Nick, Journal 4

“... hay que evitar los estereotipos ya que es incómodo, no hay que confundir las culturas ya que todos son muy diferentes, hay que investigar el contexto de cualquier lugar respetar y apreciar” James, Journal 4

ENGLISH EQUIVALENT: We should avoid stereotypes because it is awkward, we should not confuse the cultures because they are all very different, we need to research about the context to respect and appreciate it” James, Journal 4

“La discriminación no es algo bien vista... es importante no solo respetar a la humanidad” Lisa, Journal 4

ENGLISH EQUIVALENT: Discrimination is not something well perceived, is important not only to respect human kind. Lisa, Journal 4.

“para que pueda haber paz... se tienen que respetar aun si no le gusta la cultura del otro ... conocer bien las culturas para que haya igualdad... una cultura no sea más importante que la otra. El respeto es importante para que no haya choques” Bella Journal 4

ENGLISH EQUIVALENT: To make peace something real, people have to respect each other even if they dislike other’s culture, they need to know each other and reach equality, a culture is not more important than other. Respect is important to avoid disagreements”. Bella, Journal 4.

Participants considered that respect does not involve only people but everything concerning a community and its beliefs. They mention stereotypes as something that disrespects a cultural group because there is no comprehension but rather generalization; due to this lack of understanding, discrimination takes place as a social issue on a daily basis. Therefore, diversity
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becomes the core of Interculturality due to the need of outstanding difference as a positive aspect among people but always considering respect as necessary to our societal behavior. The acceptance of differences and the sense of equality creates a common ground in which people understands that nobody is superior or more important than others and that each person has something to contribute with and makes him/her unique. Consequently, when there is a cultural exchange, it focuses on acknowledging diversity on people and their contributions to communities. To be aware of each person being important inside a group people can manage themselves peacefully without insulting or harming at one another.

“la diversidad nos hace identificar las diferentes culturas, creencias, costumbres, lenguas, acentos, etc. Nos hace únicos... es importante respetar lo que viene de otra región, nos permite conocer de otros” Lisa, Journal 2

ENGLISH EQUIVALENT: “diversity makes us identify different cultures, beliefs, customs, languages, accents, etc. It makes us unique... is important to respect what comes from another region, it allows us to know from others.” Lisa, Journal 2

“... se integra a la gente por sus creencias y se asimilan las diferencias” Lisa, Journal 4

ENGLISH EQUIVALENT: People get together for their beliefs and assimilate their differences.” Lisa, Journal 4.

Diversity as a part of Interculturality makes each person unique and makes us aware of the communities and people around. When people acknowledge differences, they start to create communities based on agreements that later turn into cultural features: this means that culture is a cycle that preserves identities. Based on these insights, Interculturality is born from the cultural connections among people and the reflective process involved in it.

“porque eso es lo que hace que un pueblo sea único y que tengan la libertad de expresarse como ellos vean mejor” Fer, Journal 2
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**ENGLISH EQUIVALENT:** “because is what makes a town to be unique and have freedom to express as they consider the best” Fer, Journal 2

“... cada país tiene sus creencias, leyes, culturas, costumbres las cuales se deben respetar porque no todos somos iguales y cada uno tiene sus costumbres y se distinguen uno del otro... puede ser que digamos o hagamos algo y en su cultura sea mal” Gill, Journal 5

**ENGLISH EQUIVALENT:** “each country has its beliefs, laws, cultures, customs which need respect because we are not all the same, each of us have customs that distinguish from others ’... it can be possible that we say or do something that for another culture is inappropriate” Gill, Journal 5

Furthermore, within the uniqueness of each group, there is an autonomy of expression according to their beliefs and perceptions; those that are shared and established as well. Therefore, each society consolidates their features which ought to be respected and should respect others as well considering the do’s and don’ts for intercultural relating. These teenagers show a concern and desire to learn a language when they claim that it is important to be aware of what is different between different contexts. Authors like Tomlinson (2001) and Kubota (2004) acknowledge the relevance of recognizing and understanding the others around. Likewise, Cortazzi & Jin (1999) and Tomlinson & Mashura (2004) appreciate each member of a community that connects with one another and they both discover their connections and divergences. In terms of learning, Walsh (2009) describes that the relations among cultures and all their aspects, construct better societies that reduce prejudices and misjudgments of communities. Kubota (2004) assures that this is possible when people assimilate differences aiming to further a constructive and analytical perspective that can reduce ethnocentrism. Our participant students shared some considerations towards how and why learning about cultures is relevant for them:
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“... es importante aprender las culturas porque cuando vamos a otros países y estar como al ritmo ... respetar y conocer a los otros” Valentine, Journal 5

**ENGLISH EQUIVALENT:** “Is important to learn the cultures because when we go to other countries try to keep the rhythm, respect and meet the others” Valentine, Journal 5

“En la familia se ven reflejadas las costumbres, es una tradición... de dónde venimos y quienes somos” Mary, Journal 3 “Me enseña a respetar la opinión del otro no solo está uno, también la forma de pensar de muchos” Journal 4 “... uno puede compartir lo que hay de nuestra cultura y relacionarla o compartirla con otros para que haya igualdad...” Journal 5

**ENGLISH EQUIVALENT:** “Since families reflect one’s customs, is a tradition... it is where we come from and who we are” “It teaches me to respect others opinion, is not just me it is also the way others think” “one can share what is inside our culture and relate it or share with others to find equality” Mary, Journals 3, 4, 5.

Else ways, once an individual identifies him/herself with a community he/she is likely to interact with one another. To be able to get along with this new setting, he or she should recognize those particularities and identify his or herself with them. One example in here is family as the first social circle we are immersed in, it is the basis of our social foundations where we get our initial traits that are shaped by the contexts where we go to. For students, cultural take-in is an aspect that is being thought as part of their daily life at home and at school. Besides, in these settings students become able to notice each other and their history; their families represent a culture they stand by. Responding to this connection, students foster some values and manners they are taught to be shared with their friends or classmates at school. Their social experiences make this integration of values more meaningful owing to the reactions and acting of others.

“Yo considero necesario leer un poco sobre la cultura que voy a visitar para conversar de cosas coherentes con la cultura que visito” Jeff, Journal 1
“…la familia nos va enseñando de nuestra cultura y las demás a medida que tenemos más edad, nos la van contando poco a poco para que nosotros comprendamos” Jeff, Journal 3

_English Equivalent:_ I consider that is necessary to read a little about the culture I am going to visit to talk about coherent topics” “family teaches about our culture and others’ when we are older, they tell us about for us to understand it” Jeff, Journals 1, 3.

“…por medio de investigaciones puedo aprender sobre el país… de la forma en que cada familia educa a sus hijos… llevando todo de eso de generación en generación, he aprendido sobre mi cultura y las otras” Tato, Journal 5

_English Equivalent:_ Through research I can learn about a country, the way each family educates their children, carrying everything from generation to generation, I have learnt about my culture and others’. Tato, Journal 5

Further, students recall the target of learning about external contexts too since they feel curious to know about how people live. They mention that this intercultural learning can be done autonomously because of the multiple sources of information such as internet. Teenagers keep in touch with culture through media and they are constantly sharing and receiving information. Consequently, some students consider that cultural literacy can be gained through internet and reading given that it is a source where you can find updated and instant information. In contrast, some of them prefer learning by transmission of knowledge and by paying attention to how others perceive them; because by hearing they can get an idea of the cultural manifestations within their context. In the middle of these strategies, is the one of learning through experience; this empirical approach is mentioned by students because they consider that the best way of learning about a culture is to live in it since they can learn more effectively about the do’s and don’ts: they can adapt and integrate those cultural traits by observing, associating and interpreting.
“al viajar tratar de vestirme acorde al lugar que voy, estudiar los lenguajes y señas” Fer, Journal 1

**ENGLISH EQUIVALENT:** “When I travel, I would try to dress accordingly the place and study the language and signs” Fer, Journal 1.

“entre todos podemos aprender lo que otros saben y nosotros no” Mary, Journal 2

**ENGLISH EQUIVALENT:** “All together, we can learn what others know and we do not” Mary, Journal 2.

“sabemos que gestos se pueden hacer, que se puede comer, que se puede decir, como vestir, como expresar, como hacer las cosas…” Mary, Journal 1

**ENGLISH EQUIVALENT:** “We identify the gestures that can be made, the food that we can eat, the words we can say, how to dress, express and do things” Mary, Journal 1.

Additionally, the assimilation of cultures can be done individually or cooperatively since each person perceives and analyses differently, so we learn from one another. After those exchanges people re-group and owing to their personal milieu, another culture arises from their own particularities. Despite their unlikeness they are joint by a setting, common interests, a similar motivation and so forth. When they get along, they assimilate reciprocally, establishing some agreements and promoting a pleasant environment for their community.

“A medida que pasa el tiempo y las diferentes culturas se unen, se van creando unas nuevas” Bella, Journal 2

“... se forma una comunidad que pueda haber paz... se tienen que respetar aun si no le gusta la cultura del otro... conocer bien las culturas para que haya igualdad” Bella, Journal 4

**ENGLISH EQUIVALENT:** “When time passes by and cultures join, new cultures are born” “a community is conformed in which peace can happen. They gave to respect even when they dislike the other’s culture... know the cultures well so equality can take place” Bella, Journals 1, 2, 4.
When complementary knowledge is gained through interaction, it becomes possible to find out the causes of conflict and achieve equality through dialoguing. Due to the constant cultural change, people need to consider communication as a tool for understanding which might create opportunities to overcome social barriers, promote equity and join cultures: the ideal of Interculturality in education.

Along with all these contributions, these teenagers became interculturally aware when they could understand and appreciate the existence of diversity among their peers and other cultures behind them. In Interculturality the diversity seeks to empower equity and equality (aspects mentioned by the students) Leiva (2010). Furthermore, regarding cultural diversity and the search of spaces where people can share and exchange information, dialogue emerges as a tool for inclusive existence that works on conflicts (Peñalva & Leiva, 2016). Nevertheless, respect is also a tool that goes hand in hand with dialogue, given that provides a shared setting for cultural expression and diverse cultures that create a space for solidarity (UNESCO, 2006). With this raised awareness values of respect turn out to be a constituent of understanding of several aspects: all people, cultures, civilizations, values, beliefs, ways of life, backgrounds, cultural identity and languages (UNESCO, 1974) but also awareness opens a bridge for interrelation and grasping.

“... porque se transmite conocimiento igual que el extranjero querría compartir. Es bueno aprender del otro y que este aprenda de uno” Comic Lisa & Nick.

**ENGLISH EQUIVALENT:** “...because knowledge is transmitted such as the one a foreigner would like to share. Is good to learn from the other and him or her from us” Comic Lisa & Nick

“... para que sepan lo bueno que tenemos, lo que somos ricos, el turismo ... que parte de su cultura nos pueden compartir” Mary &Mike Comic
Interculturality as mutual recognition

**ENGLISH EQUIVALENT:** “…For them to know the good things we have, what we are, our richness, the tourism… that part of their culture can be shared to us” Mary & Mike Comic.

The consolidation of values depends on the atmosphere in which a person is immersed in. For some students, family, school, cultural encounters, even a curious and autonomous wish of discovering what is around may encourage people to acknowledge diversity as something constructive that needs to be conceived with respect -respect for ourselves and for others as well. This establishes a relationship among languages and cultures due to their coexistence (Liddicoat et al, 2003) where meanings are negotiated along the experiences that at the same time construct communities and create other cultures as well.

Apart from the previous discussion, students related cultures with their context which addressed the second category in the findings of the present study, named Territories are not barriers that divide people, rather they preserve cultural identities. Territory is an aspect that has been discussed on intercultural studies as a factor that influences cultural relationships between communities. In our data, it is part of Interculturality because culture might depend on the context it is held in, but this context could be seen as a tangible and a delimited space that people share (regions for the purpose of this study) or as an imaginary setting that is constantly explored and discovered through interaction. These perspectives conclude that somehow it influences what and how people learn, act, belief and conceive their cultural reality and what they are familiar with. As in the following example, the setting in which people live in models their identity and contributes to personal development:

“La diversidad es importante ya que nos reconoce como territorio” Mike, Journal 2.

**ENGLISH EQUIVALENT:** “Diversity is important because recognizes us as territory” Mike, Journal 2.
“... no todos vienen del mismo lugar o sea pueden ser del mismo territorio, pero la cultura no tiene las mismas variaciones... además el país se hace más rico” Mary, Journal 2.

ENGLISH EQUIVALENT: “Not everyone comes from the same place, I mean they could be from the same territory, but culture does not have the same variations ... besides, the country becomes richer” Mary, Journal 2.

Once cultures are formed, they need to settle down with knowledge inside a shared space. In here we can acknowledge that each culture has its own space and its own aspects to be recognized in order to enrich itself. Territory is one of them but at the same time is the result of interaction among environmental, social, cultural, economic and institutional factors among cultures (Raffestin, 1993). The barriers that we discussed are established by humans trying to appropriate from a determined territorial space. However, the cultural barriers are shaped within a place, a schedule, an extension, a geographical accident that contributes and supports their identity (Gimenez, 2000) in other words, they enrich people and culture.

“... en un mismo territorio hay varias culturas y/o creencias... la diferente forma en las que educaron a las personas en dicho territorio” Tato, Journal 2

ENGLISH EQUIVALENT: “inside a same territory there are several cultures and beliefs... the different way in which people were educated in there” Tato, Journal 2.

Despite the common space, culture is not always the same because each group has a perspective that constitutes a common well based on education that preserves their culture turning it into heritage. These ways of conservation should be guided by diversity, respect, and dialogue which are shaped by the circumstances of human relationships. However, territories are a demonstration of heterogeneously-mingled people that live together and have rights; none of them is superior but each of them enhances all cultural joints of a place.
“... para la nación en el país no puede existir una sola cultura o sino no existiría la diversidad como en el lenguaje y la cultura” James, Journal 2

**ENGLISH EQUIVALENT:** “for the nation, inside the country there cannot be a one and only culture if so, diversity as language and culture itself would not exist.” James, Journal 2.

Taking into account these insights, the territory is the place where people belong to and feel identified with. As Korstanje et al. (2013) state, the territory embraces heritage that does not limit it to the land but to the space that gives life a meaning, including perceptions, worldviews and tangible representations of each culture since it is a social product. Students conveyed the idea that territories keep the culture from a community and not only its people, as they mentioned in the previous category. The respect for the animals, the coexistence rules, the places and some other cultural representations take part on recognizing the setting, and its implications, in which cultural identity has been shaped. The uniqueness of diversity involves every aspect in which culture is developed: that is the result of interaction and the consolidation of communities that share something. Therefore, a culture can arise from sharing the same space leading to a dialogue and to an interaction aimed to preserve and outstand their way of living.

Summarizing, these two categories reflect that students’ awareness is based on three pillars: 1) Dialogue and interaction based on respect; since the idea of Interculturality we promoted in the classroom placed students in situations in which they could get to know each other recognizing their partners as equal. 2) Despite their differences (gender, age, interests, family backgrounds, motivation, among others) students acknowledge that respect and acceptance are important because appropriating these they can see themselves establishing better social relationships with people. This due to their emphasis on being aware of what could be offensive to others, the coexistence rules of a determined community, the traditions and the
Interculturality as mutual recognition

manners lying within a group. 3) Besides, they could assimilate that culture is not only
associated with the English language but is associated with a context/territory, a country, a
community, a family, a heritage, some similarities, some agreements that manifest into cultural
representations, beliefs, nature and worldviews. Therefore, it can be said that when students get
to be able to comprehend Interculturality as something that is part of their daily life, they may get
encouraged to discover it by themselves through learning new languages. And then they would
find a purpose to explore and get in touch with people from the territories they want to be in.
CHAPTER VI

Conclusions and Pedagogical Implications

Conclusions

The previous chapter illustrated how the collected data answered to our research inquiry, which aimed to find out how students became interculturally aware after engaging in the completion of a set on language tasks in the EFL classroom. By means of their interventions, students and their classwork contributed to understand the role and impact of Interculturality inside the language classes. Taking into consideration that research subject, two categories set forth that intercultural awareness is a matter of interacting and experiencing diversity but comprised in respectfulness. All this while bearing in mind that cultural boundaries do not constitute in isolating cultures rather in grouping and preserving their uniqueness.

The aim of this study was to describe the process of becoming interculturally aware through language tasks, including a reflective component on each of them. Thus, we intended to include an Intercultural factor into the class that was to promote interaction and acceptance of diversity among students using languages. Hence, we recalled that the existent relationship between language and culture should promote values and the development of a critical perspective towards diversity. This means that differences should be considered as factors contributing to personal improvement; they make each person unique and turn him/her into an important member for the community. Consequently, students could appreciate themselves as members of their respective cultural groups by discussing their beliefs, perceptions, traditions
and experiences. This showed that culture should not be seen as something outside the classroom or merely as an aspect of a country; that would be a reductionist perspective to it. With the experience, any languages or cultures are superior to others given their coexistence that seeks for encounters among people and communities: heading to Interculturality.

The study concluded that each student has had a different experience with the language which has allowed them to comprehend different aspects of the world. However, this is an experience of exchanging, making connections, transmitting information, assimilating concepts, adapting to the differences, comparing and contrasting contexts; which permits teenagers to grasp languages as a means to discover diversity. Besides, students acknowledged that language is a demonstration of diversity itself and a manifestation of culture, due to the cycle that people create when they share and construct culture from encounters. From our teacher-researchers’ perspective, when people gather they start by sharing a space (territory), interests, behaviors, traditions, customs, beliefs, etc. and at the same time, they form artifacts to preserve those agreements that identify them as community and later, as a culture. Nonetheless, each person inside that culture has contributed to its consolidation since each of them has a conception of life and those aspects that are not the same for everybody are the ones that solidify unique cultural manifestations.

In education, this is what is called a sociocultural perspective which Nieto (2004) mentions as the construction of new identities through cultural confrontation; since living together is based on respect and is worthy of social-ethical background. Consequently, when cultures gather, the expansion generates a sense of Interculturality that looks forward to conciliating with diversity and heterogeneity as a daily life feature. For Comboni & Juarez
Interculturality as mutual recognition

(2013) Interculturality is an enriching dialogue among diverse cultures that are equal; this relationship is based on respect, mutual recognition for every manifestation and on equal conditions. When people become able to recognize themselves (their conflicts, disagreements and positions) they discover the otherness as something more familiar that begins the process of identifying, seizing and respecting: this is fundamental for self-affirmation.

These intercultural experiences allowed students to express themselves along social aspects that ended up as cultural. Their construction varies from person to person promoting the dialogue and the research as experiences of learning. Besides, the language learning becomes an implicit objective; however, it is not to fulfill or meet national standards but to let students realize that through languages they can understand the world around them. In the same line, Interculturality should not be recalled as a skill that transforms into a competence, but it should be named as a value to promote a living together in which conflicts are part of life that people know how to solve and can learn from, though.

Accordingly, another implied intention of the study was to deconstruct the functional vision of language - in which language is just part of a curriculum based on commercial and economical/governmental needs- and the reductionist perspective of culture and Interculturality. Due to the social impact that these have, it is important to acknowledge them as key in human relations, negotiations and exchanges for reaching equitable relations among communities (considering their own knowledge and practices). Furthermore, it was about promoting interaction and spaces for dialogue in order to get to know each other without prejudices, discrimination or intolerance towards diversity.
Limitations, implications and further research

During our pedagogical intervention some implications arose while developing the study: the way we understand culture and how it has been included in our country through teaching and learning foreign languages. Keeping this in mind, during the process we got to understand that culture is not something you should teach or learn, but it is in fact something evident in everything we do and everywhere we go, and it is inherent to us. Besides, Interculturality emerges as a result of the cultural shock we experience every day in the social contexts we are immersed in. This providing reflections towards the relationship with others and the diverse exchanges that cultures have since each and every contribute to our personal learning. From this experience we took that Interculturality is made up from three important aspects: 1) Diversity (which adds uniqueness to every person and group); 2) Interaction (which provides the opportunities to discover others and ourselves); and 3) Dialogue (which is the tool to comprehend, understand and appropriate something meaningful from the overall experience).

For instance, languages become a means of communication between cultures and people, but they have been addressed from a functional perspective that limits the discovery of cultures. However, the classroom turns into a door that reflects how culture manifests in people. And as teachers, we have the responsibility to promote the dialogue that allows students to recognize and learn from each other. Culture does not have to be always shown as exclusively pertaining to countries because each home and school has its own. For students and teachers together, it is possible to understand Interculturality since trough meaningful tasks (not only in the English class) students can get to know each other and be able to make more compromises based on
Interculturality as mutual recognition

respect. Understanding different cultures and reasons why people do certain things in certain ways can alleviate differences that cause conflicts.

Including an Intercultural focus in the classes is a challenge for education itself; there are some features in this situation that limited our research. One of them is how language teaching has been deformed by the implementation of language policies - affecting the humanistic aims of language learning languages. The implementation of a book is not only a tool for teachers to guide their classes, but also is a way to interact with intercultural content (understanding, criticizing and reflecting); task that is difficult to complete if you do not have space for debating and analyzing.

Particularly, we struggled with aspects that are interesting to keep working on, such as: the thick line between Multiculturalism and Interculturalism, given that these two concepts have preceded each other. While we were doing theoretical research, we could notice that these are intrinsically related and there is a thick edge to confuse both terms. Finding the difference, if there is one, was a task we had to carry out through literature review and research. This kind of exercises demand time and resources, so you must keep reading and analyzing which source is reliable and which others are not trustable at all.

At the beginning, Multiculturalism seemed to be the best approach since it concerned about characterizing diversity as a source and developing identity; whereas Interculturality was strongly connected to the development of a competence settled by the role of English in globalization and the cultural exchanges within it. However, recognizing the evident diversity inside societies should not be an educational goal that permits people to hear from international societies or a skill to apprehend cultural aspects from environments apart from the own ones. On
account of this, we decided to replenish Interculturality and language learning in direction of an improvement of social relations inside schools based on realizing how the other is equal to me but at the same time different.

In addition, the fulfillment of our enquiry was guided by the textbook that was adopted by the school as part of the national standard policies demand. Comprised within this material there was an underlying intercultural component; showing culture as isolated aspects which were hardly related to students’ context. This for the textbook showed reduced aspects of cultures and topics that portrayed cultural realities without major transcendence than socializing without coming off communicating accurately in the target language. Eventually, we had to adapt our strategies to the material, but we intended to get the intercultural idea from each of the units of the book and work with it, using the English language for the input material; letting students to express freely (orally and written) in their language. Therefore, we could implicitly use English; understanding it in context while using our mother tongue to share ideas as well. Moreover, responding to one of the principles of Interculturality which is to avoid situating a culture or a language over the others.

For further research, we consider that some topics should be addressed for complementing Interculturality aims, topics in which students move on from awareness to a critical sensitivity that foremost strategies to foster values of respect and communication among students, teachers, families, and schools; leading them to comprehend and apprehend from differences. as each student visualizes particularly, the concept of Interculturality might keep the same intention through different means such as: the methods, the curriculum, the subject, the
population and so forth. Nevertheless, Interculturality is a principle of participation and communication which could be tackled from any discipline or group.

By virtue of making intercultural connections from diversity, students construct Interculturality when they integrate knowledge and practices in pro of their community and social conflicts; this given their ability to cope with contrary viewpoints by retrieving the beneficial ideas for both parts and to reflect upon some attitudes. In education and in life people learn, think, express, react and are motivated distinctly; for this, diversity is an inherent feature of personal/social development which is not a limitation, it is instead an approach for displaying varieties and get the best out of them. The next step from education can be said is to foster an active citizenship that perceives the world since a critical and reflective perspective in favor of a better coexistence.
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UNESCO


APPENDIXES

APPENDIX NO. 1 NEED ASSESSMENT
Cuestionario

Estimados estudiantes, este cuestionario tiene como fin identificar cuáles son sus apreciaciones hacia algunos aspectos del lenguaje relacionados con el idioma inglés.

Actividad: Ubica y colorea los países que hablan inglés (ya sea como primera o segunda lengua).

Presta atención a los siguientes videos y responde las siguientes preguntas:

1. ¿Qué países reconoces?

________________________________________________________________________

2. ¿Has interactuado con alguna persona proviniente de alguno de estos países? ¿Quién es? ¿De dónde venía? ¿Por qué interactuaste con él o ella? Describe tu experiencia.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
3. ¿Cómo conoces sobre ellos?
   a) Por el cine
   b) Los medios de comunicación
   c) Familia que vive allí
   d) Has estado allí
   e) Conoces personas que vienen de allí
   f) Otro ¿Cuál?

4. Menciona lo más representativo de cada país de acuerdo a lo que conoces o has visto

5. De acuerdo con tu respuesta anterior, ¿sobre qué aspectos te gustaría aprender más?

6. ¿Qué aspectos aparte del idioma consideras importantes para comunicarte con una persona de otro país?
APPENDIX NO. 2 CONSENT FORM

Bogotá D.C, 12 de Septiembre de 2017
Interculturality as mutual recognition

Estimados Padres de Familia:

Reciban un cordial y respetuoso saludo de parte de la Universidad Distrital Francisco José de Caldas y de la Licenciatura en Educación Básica con Enfasis en inglés, cuyos estudiantes desarrollan su experiencia pedagógica en la Institución Educativa Distrital Manuel Elkin Patarroyo.

La presente carta tiene como objetivo comunicarles que, en este periodo del año académico, es de nuestro interés llevar a cabo un proyecto pedagógico e investigativo con sus hijos en el área de inglés, con el propósito de analizar el desarrollo de la sensibilidad intercultural en los estudiantes. Nuestra propuesta investigativa y pedagógica va enfocada hacia el descubrimiento y reconocimiento de la diversidad cultural, siendo el idioma inglés un vehículo de entendimiento entre personas de diferentes procedencias y culturas. Para el propósito de este proyecto, utilizaremos toma de notas por parte de las investigadores, trabajos y reflexiones de los estudiantes, así como grupos focales, como medios de recolección de datos.

La participación de sus hijos es de vital importancia y es de carácter voluntario. A todos los participantes se les garantizará:

1. El uso de nombres ficticios para mantener su identidad en el anonimato.
2. Estricta confidencialidad con la información que se recolecte.
3. Que el estudiante no estará expuesto a ningún tipo de peligro, ni físico, ni emocional, ni psicológico.

Agradecemos su autorización.

Cordialmente,

____________________________________
María Fernanda Batioja Álvarez
C.C 1.26292516

____________________________________
Diana Carolina Hernández Castañeda
C.C

Firma autorización – Padre de Familia
C.C ________________________________
APPENDIX NO. 3 TASK ONE
“20 Breakfast around the world”

Posted on Lemon.ly.com

Author: Unknown

2016

Taken From:
“Workplace Customs from Around the World”

Posted on

Author: 2016

Taken from:

http://www.suddathworkplace.com/
“The World. Name your price. Don’t panic”

Posted on:

Author:

2016

Taken from:

“Traditional Clothing from Around the World”

Posted on: Visual.ly.com
Author: Lisa Clover
2014

Taken from:
https://visual.ly/community/
infographic/traditional-clothing-around-world
"Fair Trade around the world"

Posted on: Traidcraftschools.co.uk

Author: TRAIDCRAFT ORGANIZATION

Taken from

http://www.traidcraftschools.co.uk/media/5352ede3-2c0f-4ae7-b4b0-efff30fad59d
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ANNEXPENDIX N°4 TASK TWO
Video “A celebration of indigenous cultures around the world”

In the Know [In the know] (2006, August 14th) “A celebration of indigenous cultures around the world” [https://www.youtube.com/watch?v=kXWpDXZADCs&t=10s] Retrieved from http://www.aol.com/news/in-the-know/

Power point presentation

“Tribes around the world”
Information taken from
https://www.redbull.com/co-es/las-8-tribus-mas-raras-del-mundo

Date: February 12, 2015

Author: Will Gray
**Huli Wigmen (Papúa Nueva Guinea)**

Localización: Tari Highlands (Papúa Nueva Guinea)

Los increíbles sombreros de esta tribu están hechos con su propio pelo, con los hombres de este grupo de 30.000 personas, teñendo su propio cabello para los mismos o para venderlo. Este lo combinan con pintura africana, un hacha con garra, un destrozo de hojas y de ciertos con trenzas para intimidar a los tribus rivales. Según su tradición, realizan un baile limitado a las áreas del paraiso que puedes encontrar en la vida.

Perspectivas de futuro: Han sabido mezclar con éxito la vida moderna y la tradicional y muchos visitan ahora con estilo occidental, además de adaptar el turismo como una forma de mantener viva su tradición.

**Dogón, en el Oeste de África**

Localización: Mali, oeste de África

Los hombres escalaran los incríbles árboles de la especie abraka para recoger sus frutos para sopa de millo, vendidos como fertilizante, así como artefactos de tela que después se venden a los coleccionistas de arte de occidente. Viven más de 400.000 en unos 700 pequeños pueblos, que se encuentran en una escasa de 200 km de largo.

Perspectivas de futuro: La tribu prosperan gracias al turismo, pero los recientes disturbios han reducido los visitantes y eso, unida a una mala época de cosechas, hace la vida de los dogones mucho más difícil.
ESQUELETOS BAILARINES DE SIMBU
(PAPÚA NUEVA GUINEA)

Localización: Provincia de Simbu (Papúa Nueva Guinea)

Pueden parecer de confianza, pero los bailes de esqueletos de la tribu surgen para intimidar a las tribus enemigas en un país muy disputado y territorial. Se encuentran tan apretados que poco se sabe de su vida, pero parece que viven en un clima templado en los valles de las toscas montañas, a una altura de entre 1500 y 2400 m, en casas separadas según género (hombres y mujeres) pero con la creación de familias en aumento.

Perspectivas de futuro: El lento aumento del turismo ha hecho que los bailes comiencen a hacerse como espectáculo, hecho por personas integradas a la sociedad más que por personas aisladas de la misma.

NENET (SIBERIA)

Localización: Península de Yamal (Siberia)

Este grupo de 10,000 nómadas son temporalmente residentes. Mueven 300,000 renos en un movimiento migratorio de 5,000 km, en una zona que es vez y media el tamaño de Francia, con temperaturas por debajo de los -50°C. Viajan en trineos unidos con sangre de renos reales sacrificados, en caravanas de hasta 8 km de largo. A pesar del descubrimiento de reservas de gas y petróleo en la década de los 70, se adaptan bien al aumento del contacto con el mundo exterior.

Perspectivas de futuro: A pesar de la tendencia de la desaparición de los grupos de nómadas globales, se adaptan al cambio social, político y natural que les rodea.
**LOS HOMBRES DE BARRO ASARO**

Localización: Goroka (Papúa Nueva Guinea)

Estos hombres cubiertos de barro no tienen como objetivo en la vida tener un cutis perfecto. Tienen predilección por la materia marrón porque piensan que les hace parecer mejores y que esto atrae a los grupos indígenas de la zona. Se trata de uno de los muchos grupos dispersos en el altiplano durante más de un milenio, pero fueron descubiertos hace solo 75 años por culpa de su asentamiento en el terreno montañoso.

Perspectivas de futuro: El éxito como atracción turística ha aumentado su potencial como la tribu como distrito nacional.

**PASTORES HIMBA (NAMIBIA)**

Localización: Namibia (África)

Semi-nómadas, los Himba viven dispersos por todo el nordeste de Namibia y el sur de Angola. Cuando paran en algún sitio, viven en estructuras en forma de tierra construidas con barro y estiércol. Como dato curioso, mantienen encendido un fuego durante las 24 horas como tributo a su Dios, Meluuru. La Hobeza se mide con el ganado, aunque la cebada es una pieza angular de su dieta.

Perspectivas de futuro: Se estima que han dejado de tribu entre 20 000 y 30 000 mamíferos, aunque ellos están constantemente amenazados por el progreso. A pesar de esto, muchos mantienen su estilo de vida tradicional.
**CAZADORES DE ÁGUILA DORADA**

*KAZAKH*

Localización: Provincia de Bayan-Olgii (Mongolia)

Usan águilas para cazar zorros, mamíferos y lobos, y visten las pieles de las presas que capturan, con chaquetas siendo cazadores a partir de los 15 años, una vez que demuestran que pueden soportar el peso de un águila dorada. Serran nómadas, llevan en movimiento por las montañas de Altai desde el siglo XIX. Rondan los 100,000 miembros, pero los cazadores lo dejaron.

**Perspectivas de futuro:** A causa de que los jóvenes se están yendo, las mujeres comienzan a entrar en las actividades tradicionalmente masculinas para mantener viva la tribu.

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**BAYAKA (REPÚBLICA CENTROAFRICANA)**

Localización: Selvas tropicales del suroeste República Centroafricana

Viven por el lago, el estuario y el bosque. Los bayaka tienen un amplio conocimiento de la medicina herbal, y utilizan su propia lengua y tradiciones a la hora de cazar. Es uno de las muchas tribus en este remoto área de África, con una población de medio millón en total. No obstante, los ancianos del seren de que ya no pueden enseñar las habilidades tradicionales porque ya no tienen fuerzas para enseñarles en el bosque.

**Perspectivas de futuro:** Muchas comunidades de pueblos han perdido su sistema tradicional al tener que renunciar a sus tierras por causa de proyectos de conservación y explotación forestal.
Activity Kahoot.

“Tribes around the world”

Created using the online tool: Kahoot.com

Date: February 12, 2015

Author: Will Gray

QUESTIONS KAHOOT

1. How many people live in the HULI WIGMEN community?
   a. 30,000
   b. 20,000
   c. 40,000
   d. 45,000

2. The community ______________ combines hair, painting and axes to create their traditional customs.
   a. Huli Wigmen
   b. Nenet
   c. Bayaka
   d. Himba

3. Which tribe sells guano for economical purposes?
   a. Simbu Dancing Skeletons
   b. Kazakh golden eagles hunters
   c. Dogon
   d. Bayaka

4. The people from the ____________ tribe climb high cliffs to collect guano for selling.
   a. Simbu Dancing Skeletons
   b. Kazakh golden eagles’ hunters
   c. Bayaka
   d. Dogon
5. The Simbu Dancing Skeletons tribe lives in a temperate climate in the valleys of the rough mountains, at a height of between ____________________
   a. 3.000 and 4.000 meters
   b. 1.600 and 2.400 meters
   c. 2.500 and 2.700 meters
   d. 1.200 and 2.000 meters

6. Which tribe travels 1,100 km in caravans of up to 8 km and smears their sleds with blood?
   a. Huli Wigmen
   b. Nenet
   c. Bayaka
   d. Himba

7. What tribe keeps fire on for 24 hours as a tribute to their God, Mukuru?
   a. Huli Wigmen
   b. Nenet
   c. Bayaka
   d. Himba

8. What tribe uses eagles to hunt foxes, marmots and wolves, and dress the skins of the prey they catch?
   a. Simbu Dancing Skeletons
   b. Kazakh golden eagle’s hunters
   c. Bayaka
   d. Dogon

9. The __________ tribe has extensive knowledge of herbal medicine and use their own language and traditions when hunting.
   a. Huli Wigmen
   b. Nenet
   c. Bayaka
   d. Himba
10. The _______________ have a predilection for brown matter because they think it makes them look like spirits and that this terrifies the indigenous groups in the area.
   a. Simbu Dancing Skeletons
   b. Kazakh golden eagles’ hunters
   c. Bayaka
   d. The Men of Asaro Mud

APPENDIX N° 6 TASK THREE

Video “50 shades of English”

Tohme, S [Shadi Thome] (2016, August 19th) 50 Shades of English - Original Video

[https://www.youtube.com/watch?v=4t28jQUgZnI&t=10s] Retrieved from Twisted Cinema https://www.youtube.com/channel/UCBv9a3Vzv3q1HTtmEcHNHZg
Interculturality as mutual recognition

Video “¿Cuál es el mejor y peor acento de Colombia?”

SHOCK [SHOCK] (2015, March, 15th) ¿Cuál es el mejor y el peor acento de Colombia? | Shock

[https://www.youtube.com/watch?v=bTZdiqPI6W8]

Video “12 different hand gestures of different cultures”

We Love Buzz [We Love Buzz] (2015, November 4th) 12 Different Hand Gestures Of Different Cultures [https://www.youtube.com/watch?v=6MhJxPffkY&t=9s12]
Power point presentation

“SCHOOLING AROUND THE WORLD”

Information taken from

https://www.theguardian.com/world/gallery/2015/oct/02/schools-around-the-world-un-world-teachers-day-in-pictures

Date: 2016

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SCHOOLING AROUND THE WORLD

Warm Up Questions

- How, from your schooling experience, have you learnt from other countries?
- How do you think we could learn culture in the classrooms?
Interculturality as mutual recognition
Interculturality as mutual recognition

Vân Chai, Vietnam
Mr. Nguyen Thi Mapong, who has lived in the village for 23 years, teaches third grade classes in the Dong Vam district. Students learn without books or electricity. She teaches the children in the local Moning language.
Photographer: Khai Yang

Islamabad, Pakistan
Third-grade students at the Mohal Model school in the village of Sant Imam. Founded by Zeba Husain, the school educates children from underprivileged families. Many of the children support their families by working as street vendors and car washers.
Photographer: Caro Feuza

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Interculturality as mutual recognition

Panama City, Panama

10 students attend a maritime vocational programme at Atac y Olivia Moteur Casa de la Vega school.

Photograph: Carlos Jasso/Reuters

Manaus, Brazil

Children of Suku Aye village, Amazonas state, in a classroom at the Sena Maru Indian Village school.

Photograph: Bruno Stolz/Reuters
Interculturality as mutual recognition
Interculturality as mutual recognition
Interculturality as mutual recognition
Interculturality as mutual recognition
Interculturality as mutual recognition
Interculturality as mutual recognition
Interculturality as mutual recognition

Mashag, Jordan

Teacher Hanan meets with Syrian refugee students inside their classroom at one of the UNICEF schools at Barda refugee camp, near the border with Syria.

Photograph: Mohammed Ali

Moscow, Russia

10th-grade students at Gymnasium 1547, which was built at the site of a former Fabrik and now serves as a center for displaced people.

Photograph: Moskin Shatrov

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Interculturality as mutual recognition
APPENDIX N° 7 TASK FIVE

“Interesting Parenting Traditions from Different Cultures”
Posted on: www.alphamom.com
Author: Amy Turn Sharp of Doobleh-vay
2009
Taken from:
https://alphamom.com/parenting/interesting-parenting-traditions-from-different-cultures/
APPENDIX N° 8 TASK SIX

Video “How do different countries celebrate Christmas”

Fs. Traveling [Fs. Traveling] (2017, December, 14th) How do different countries celebrate Christmas [https://www.youtube.com/watch?v=raymnNYRgXg]

Video: “10 New Year’s traditions around the world”

APPENDIX N° 9 TASK SEVEN

Video: “Interculturalidad”

Amairaniaa [amairaniaa] (2015, June 20th) Interculturalidad

[https://www.youtube.com/watch?v=ywcAnvSFxIc]

Video: “Lifestyles around the world!”

Torregroza, E [Erika Torregroza] (2014, October 14th) Lifestyles around the world!

[https://www.youtube.com/watch?v=CxXliOPyDSg]
Interculturality as mutual recognition

Infographic

“25 Potential Culture Shocks From Around the World”

Posted on:
www.flytodubai.co.uk

Author: Fly to Dubai
2014

Taken from:
https://www.flytodubai.co.uk
/blog/culture-shocks/