Promoting aspects of intercultural awareness when incorporating elements of dance

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Promoting aspects of intercultural awareness when incorporating elements of dance

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Abbreviators

**EFL**: English as a Foreign Language

**L1**: First language

**L2**: Second Language

**DANE**: National Statistic Administrative Department

**PEI**: Institutional Educative Project

**MEN**: Ministry of National education
Abstract

This project is a qualitative type of study that aims to determine some aspects of Intercultural awareness promoted in an EFL classroom when using elements of dance and to identify the kind of transformation students go through in an EFL classroom when incorporating basis of dance. Therefore, this action research study focuses on designing and applying a pedagogical implementation for fourth primary students to promote aspects of intercultural awareness when working Colombian folk dances. This pedagogical project was carried out with 23 fourth grade students at a public school at Bogotá, the main instruments to collect data were student´s artifacts, student’s interviews and field notes. Through the data analysis three categories describe some intercultural awareness’s aspects that encourage a better relationship among the participants of this investigation and surely make people more sensitive and aware of the worthy cultural diversity we have in our society.

KEY WORDS: Culture, Interculturality, Intercultural awareness, Dance elements.

Resumen

Este proyecto es un estudio de tipo cualitativo que tiene como propósitos determinar los aspectos de la conciencia intercultural promovidos en un aula de aprendizaje de inglés como lengua extranjera, cuando incorporan elementos de la danza. Este estudio de investigación acción está enfocado en el diseño y aplicación de una implementación pedagógica para promover aspectos de conciencia intercultural que trabaja con danzas folclóricas colombianas. Este proyecto pedagógico fue llevado a cabo con 23 estudiantes de un colegio público de Bogotá. Los instrumentos de recolección de información fueron trabajos de las estudiantes, entrevistas a estudiantes y diarios de campo. A través del análisis de datos se crean tres categorías que describen algunos aspectos de la conciencia intercultural que promueven una mejor relación entre los participantes de esta investigación y seguramente hacer personas más sensibles y consientes del valor de la diversidad cultural que hay en nuestra sociedad.

PALABRAS CLAVES: Cultura, Interculturalidad, Conciencia Intercultural, Danza
Chapter I

Introduction

1.1. Rationale

Colombia has always been a multicultural and a pluriethnic country. Since the 1991 Political Constitution, the Colombian State has recognized cultural diversity as part of its nationality. One of the main objectives of this regulation is promotes respect toward different ethnic groups that are part of our country and to protect their diverse customs.

The general law of education presented in Article 21 which refers to the specific objectives of basic education. This study hopes to respond to some of those specific objectives as the artistic training through body language, representation, music, visual arts and literature; the acquisition of elements of conversation and reading at least one foreign language and; the development of civic, ethical and moral values, social organization and human coexistence.

Since one the missions of education is to encourages a general and objective understanding of the world without leaving out the subjective perspectives, customs, beliefs and ways of life of each ethnic group as part of its social and integration program, the Ministry of Education has regulated the some basic standards of citizenship skills which encourages cognitive, emotional, and inclusive skills to foster coexistence and peace, participation and democratic responsibility, plurality, identity and appreciation of differences.

This research project is thought to develop aspects of intercultural awareness, to foster
collaborative groups, values, and skills amongst students that meet in dance/ English classes, to break stereotypes, and to understand the diversity as a cultural wealth. This research fosters knowledge about Colombian’ cultures while learning some elements of dance and developing English communication skills. Implementing this research is helping some students to become citizens with a wide vision of coexistence, interaction and socialization amongst other people. People are capable of transforming some negative attitudes in strengths such as teamwork, collaboration, and respect to the benefit of cultural diversity. If it is possible to develop and reinforce those tenets, the social impact would benefit society. This research is carried out in a public school that is focus in the development of interactive skills to form a more harmonious environment that shows tolerance, respect, solidarity and collaboration.

1.2. Problem Statement

Education is considered key for the development of human beings and citizenship competences (Meredyth & Tyler, 2003). According to Sanchez (2006), factors such as ethnicity determine the academic performance of students in Colombia. He clearly explains that there is a performance gap between students from ethnic groups and non-ethnic groups in Colombia.

DANE (Departamento Administrativo Nacional de Estadisticas), has shown that the academic performance of ethnics groups, such as indigenous, Afro, and ROM (gypsies), is low in comparison to non-ethnic groups. He claims that some aspects that influence low performance of ethnic groups are extreme poverty, self-esteem and demotivation, (Sanchez, 2006).
Another factor that affects academic performance is migration. Many people from different ethnic groups make the decision to move to big cities looking for better educational and working opportunities. However, Sánchez (2011) states that although those people change their home from rural areas and small cities to urban areas, their academic performance is still low in comparison to students who are considered non-ethnic and have always lived in big cities such as Bogotá, Cali and Medellín.

In Colombia, one of the main goals of Education is to promote citizenship competences along academic ones because knowledge is learned in socialization and interaction with others. For that reason, there are three competences that support citizens to have a holistic education in communication, cognition, and emotion (Sanchez, 2006).

Communicative competences can be explained as strategies that support students to express, understand and discuss topics of interest among themselves. Cognitive competences could be understood as strategies that assistance people to identify, recognize and to reflect about realities and situations from themselves and from others. Emotional competences, on the other hand, are abilities that people develop to integrate knowledge and other competences to act well in their daily lives. Emotional competences are the skills to express communicate and manifest feelings, thinking emotions and ideas that allow progress in the growth of personality that provide the development of social skills such as language, communication and interaction (Sanchez, 2006).

In addition, Sanchez (2006), explains four conditions that permit the development of citizenship competences: students’ participation, the classroom, the pedagogical projects and free-time activities. MEN has approved some proposals with the intention
of using students’ free time to develop citizenship competences, skills, and knowledge to improve the quality of education. Thus, Compensar (which is a private institution in charge of promoting social and health services) was hired to administer different kinds of programs for students in state schools. This institution for the majority of public schools in Bogotá offers programs such as technology, sports and arts.

Compensar and Secretaría de Educación Distrital have made an agreement to create art, technology and sports programs for public schools in Bogotá. The main purpose of these courses is to improve the quality of education through articulation of dance classes, painting, chess, sports, music, and theater with subjects in which students perform poorly.

This study takes place at a public school in El Rincon, a neighborhood in Bogotá, Colombia, which operates during the morning and afternoon shifts. It offers three levels of education: Pre-school, Elementary and Secondary. There are approximately 3,000 students enrolled in the school. The socio-economic conditions of this neighborhood are poor (labeled as strata I and II in the Colombian characterization), and they do not have access to ideal living conditions such as utilities, parks, transportation, among others. The neighborhood where the school is located belongs to an area called Suba, which concentrates people from different regions of Colombia.

The Institutional Educative Project (PEI) from this school emphasizes on academic excellence and also strength harmony amongst the school community. In order to fulfill the academic standards established by the government, teachers are working intensively to make projects with specific core subjects such as mathematics, social studies and Spanish. In those projects, teachers develop different activities such as games, contests,
Olympiads, and other events to reinforce skills and knowledge in their students. However, teachers in charge of subjects like English do not develop specific projects or implement explicit strategies applied to work on the development of their students’ English proficiency.

Apart from the mandatory subjects that students learn, there are some programs that Secretaría de Educación Distrital (SED, the local educative authority) stimulates to strengthen the academic process. One is a program called the Art School for Integral Education. The main objective of the program is to conduct dance classes and to make an strengthen in subjects that are difficult for students through dance classes. Dance sessions become important in a learning environment for using the language to reinforce vocabulary, pronunciation and grammar according to the cultural aspects they learn from the different regions of Colombia. Besides, students learn rent folklore expressions from Colombia and prepare presentations for events inside the school and other events.
The dancing and English sessions also aim to improve the interaction among students, to reinforce values such as respect and teamwork. Moreover, the strategies implemented in these sessions have to be articulated with the Institutional Educative Project.
Bringing the situation expressed above to the public school in which this study is taking place, there are students who are members of indigenous and Afro ethnic groups, but the majority of them are not identified in any Colombian ethnic group. This means that in the classrooms there are both ethnic and non-ethnic students. Since these students come from different backgrounds, they would have different cultural features and can possibly perform differently during their academic development. Some issues such as discrimination, bullying, and low self-esteem are presented in the classroom. These issues are emotionally and academically affecting some of the students.

In this public school in Bogota, there is an art school of dance as part of the agreement from the Secretaria de Educacion Distrital and Compensar. Thus, there are three groups of dance classes which are integrated by students of third and fourth grades whose ages range between eight and ten years old. As mentioned before, some teachers from this school are working on projects to help students improve their academic performance. Nevertheless, English was not included in any of the projects and the majority of students are failing it.

This research project is thought to develop aspects of intercultural awareness to foster collaborative group, values and skills among students that meet in dance/ English classes and need to break stereotypes, to understand the diversity as a cultural wealth in their country. Besides, this research aims fostering knowledge about cultures in Colombia through dance as a cultural expression while developing EFL communication skills. Implementing this research is helping some human beings to become in next main
characters of the future with a wide vision of coexistence, interaction and socialization among people, human beings able to transform some weaknesses in strengths such as teamwork, collaboration, respect to the difference and to the cultural diversity. If it is possible to develop and reinforce those tenets, the social impact would benefit to the current society that needs human beings with principles mentioned before. This research is carried out in a public school focused on the development of citizenship skills to form whole human beings displaying tolerance, respect, solidarity and collaboration in the coexistence.

One of the three dance groups has presented negative behavior during the sessions. This is evident when students fight and say disrespectful expressions to one another. This type of behavior has resulted in constant dropouts. The negative behavior and disrespect toward other classmates might be due to a lack of self-confidence and self-esteem or it might, be related to the students’ cultural background. From observations conducted during some dance sessions it is possible to identify some ways of racism among the students. For instance,

“At the beginning of the class a pair of students used the expression: look at the hair of the black girl, it looks like a sponge. Field note. September 17, 2014.

Even though the students might have not made the comment with a negative intention, they showed lack of respect and absence of awareness of multiculturalism and interculturality in Colombia. Though students see people who look different in the city they live, and in the school they study it is seems that some students do know natural characteristics of people and do not respect the difference among people from other ethnics
such as Afro-Colombian people. The student felt upset for what her classmates said, she attacked verbally their classmates by saying:

“If my hair looks like a sponge, your bottom is like a board. The student is controlled through a call of attention.” Field note. July 8 2015

In that moment, the student insulted, reacted with other aggressive expression that also shows disrespect for the other students that look different from her. Some students make complaints because other attack verbally with words such as:


Some students have difficulty recognizing the differences between people, use derogatory expressions such as

“That black is ugly and smelly” field note. Agosto 30, 2014

Taking into account that Colombia is a pluriethnic and multicultural country, what occurred in the last two entries were manifestations of disrespect and ignorance about cultures, ethnics, and race.

Situations such as these presented above were the main concerns for the development of this research project and they are to focus on intercultural awareness due to the fact that part of the population’s group come from different parts of Colombia such as San Andres, Cali, Boyacá, Bucaramanga, Maracaibo (Venezuela), Arauca, and other regions. According to Mendia & Florez (2003) when people from different backgrounds and cultures are immersed in the same place, they interact and diversity is promoted.
Other situations that helped create this research project and interests on developing intercultural awareness are some interviews conducted with a pair of students who most of times had been isolated by some of their classmates’ attitudes. In the interview the students answer the following questions:

“Researcher: how do you feel with your classmates?

Sofia: fine, but with some of them no because sometimes they treat me bad, and they make feel as ugly. They say that my color is ugly, that I am black and, I feel offended and rejected”. Interview. Karol Sofia, July 3 2015

This interview shows the unawareness and emptiness some students presented and their need for knowing more about themselves. Through the answers given by interviewees is understandable, the necessity of being aware of diversity, multiculturality and pluriethnicity in Colombia is present. All these students require the chance to interact more amongst themselves and to learn and accept the differences of people around them for developing intercultural awareness and taking a better relationship.

In the following piece of interview, there is presented another situation that some students live during classes:

“Researcher: where are you from?

Mauricio: From San Andres.

Researcher: Do you like San Andre’s people?

Mauricio: no, because they’re black, black people is ugly, they are filcher and gossips.

Researcher: how do you feel with your classmates?
Mauricio: fine, but I have a few friends, the majority of my classmates call me black, ugly, bald black” Interview. Mauricio, July 3 2015

In this interview, the student shows a lack of acceptance of himself as an Afro. He mentions that he does not like black people due to the stereotypes that the society has given to the African race. If the student learns about his identity, then it will be possible for him to develop intercultural awareness (Artunduaga, 1997).

The problematic situation mentioned above shows the need for students to work on their intercultural competences. Intercultural competences, which consist of cognition, communication, and emotion, are skills that permit individuals with diverse cultural backgrounds to interact effectively in a determined context accepting similarities and differences among themselves (Granada, 2013). Moreover, authors such as Byram & Fleming (1998) define intercultural competences and diversity as the inter-relationship established intentionally among people from different backgrounds, culture, genres, and social groups. Interculturality happens within a community that advocates dialogue and interactions starting from the recognition of values, ways of living, and beliefs to enrich and reinforce their identity and by using a central part that is the language they have in common. The language in common is the vehicle to carry out communication among people who are interacting and sharing practices, perspectives and cultural products to have a better understanding of one another.

The intention of this study is to analyze and describe aspects of intercultural awareness promoted in an EFL classroom, to identify transformation in students through incorporating elements of dance of a fourth grade at a public school in Bogota. The following research questions and research objectives guide this study:
1.3. Research Question

What aspects of Intercultural awareness emerge in the interaction between ethnic and non-ethnic students when using dancing techniques in EFL activities?

How do fourth ethnic and non-ethnic graders interact classroom when incorporating elements of dance in EFL activities?

1.4. Research Objective

To determine the aspects of Intercultural awareness that emerge from the interaction between ethnic and non-ethnic students when using dancing techniques in EFL activities.

To describe the kind of interaction students go through when incorporating elements of dance in EFL activities

1.5. State of the Art

The phenomenon of immigration is a reality presented in many countries of the world, especially in the Western world and living in conflict countries. Countries and cities with more solvent economy own act as poles of attraction for people living in precarious conditions of hunger, disease, war and misery. In the last four decades these migrations have resulted in the emergence of pluralistic communities and changes in the composition of social groups. In Europe immigration is an established fact, in countries like France, England, Germany and Spain the situation
is relatively new and has presented considerable growth in recent years (Kawalec, 2006). Often families of immigrant origin bring their children in school age and they have the right to receive an equal education to receive other pupils. The school as a social institution and agent of socialization, cannot remain indifferent to the diversity of cultures in the classroom, a phenomenon that has led to the emergence of intercultural education.

Multiculturalism is a subject that arouses a great social debate, as is frequently associated with conflict between different cultures. Cultural differences and distances between immigrant minorities and societies with a majority culture tend to become more pronounced and seen as a problem to be solved rather than as a source of mutual enrichment.

According to the main trends that characterize current migration they are: globalization, diversification and feminization. According to Castles (2010) the OIM (International Organization for Migration) one of every 35 people is an international migrant. From 209 existing states, 43 countries are immigrants, 32 only send and receive and send 23, this figure means that nearly half of the world's countries are developing or live migration.

Around the world, some academics have dedicated their studies to the development of intercultural awareness to English teaching and learning. For instance,

Many authors such as Castañeda (2011), Kramsch (2004), Peck (1998), Ritlyová (2009), Calderon (2004), Geng & Bada (2005), among others, consider is not possible to learn a SL without learning their culture also is not just the fact learn from the culture but also the identifying of differences and similarities making is recognition and respect for others.
Velasquez (2002) in her research *Intercultural understanding through the use of e-mails projects* seeks to explore the nature of exchanging e-mails and how they promote the intercultural understanding among students. Through this action research is showed how a student’s group give sense to foreign cultures through experiencing the use of e-mail; how they interpret differences and similarities among cultures and how they perceive the contact with other people and also recognizing how the use of e-mail help in the development of reading and written skills.

In a similar sense, Calderon (2004) in their research *integration aspect culture in English class*, presents a drive to incorporate culture in class English as a foreign language in Costa Rica. It considers that the cultural component is cannot be put aside the teaching of language and culture and language are closely linked. Further states that learning the culture involves more than the exposure to cultural information; it includes critical evaluation of that information and compared with culture. One of the objectives is to state the Calderon behavioral differences in relation to time; believing that many misunderstandings are due to people from different cultures have a concept different about time and its meaning for what may be acceptable in one culture determined may be offensive to another.

Through the creation of projects in which there is active participation of students’ environments are established commitment, creativity and independence, and build learning environments cooperative in which decision-making, critical-reflective thinking and skills facilitate learning socialization of students through language acquisition in cultures academic and social.
Geng & Bada (2005) in their research “Culture in Language Learning and Teaching” seek to give an account of what students last semester from a university learn in a class just dedicated to language culture to promote cultural awareness. Geng and Bada consider that a class intended only to the cultural part is an important component in language teaching. Besides, they affirm that according to conclusions obtained in this study, culture class can offer the communicative competence development as other skills. For other side, Real (2009), in his research Developing students` intercultural competence through literature circles is centered in the importance of promoting in his students the foreign language opportunities to develop intercultural competences implementing an action research carried out in a public school at Bogotá. This research has as objective to implement literature circles as a technique to offer intercultural competence opportunities. As a result, Real finds that students express feelings toward the foreign language. Also they establish variety of connections while participating in discussions. Some of the feelings and values reflected are respect, admiration, acceptance, tolerance, among others.

Ritlyová (2009) in his article on the research Cultural Studies in Language Teaching makes several questions and among those is why involve culture teaching a SL, and what aspects of culture should be taught. Considering that the effective process of teaching a LE also includes cultural studies since the learning another language, students are exposed to learn about other cultural practices. Further states
that the fact show students other cultures, makes that they think and reflect on their own culture.

To Ritlyová culture is known as the different customs, behaviors, values and way of life of the people reflected through art, music, literature, etc. But besides all these aspects, it believes that culture is also seen reflected in daily use of language, such as the recognition of idiomatic expressions, proverbs or phrases in one way or another characterize a society. What leads the conclusion that culture and language are interrelated and Language is the primary means through which culture is expressed.

Reimann (2010) in his study *Raising cultural awareness as part of EFL teaching in Japan* makes a research in which he starts raising cultural awareness to finally develop intercultural awareness. The raising awareness is done through a pedagogical innovation that implies simulating different characters from Japan. In this pedagogical intervention participants perform role plays, dialogues, discussions, debates and reading texts, then participants simulate diverse characters from the international level like actors, singers, scientists, soccer players, football players, tennis players, engineers, architects, musicians, politicians, models, etc. through this action plan, students simulate Japanese people and foreigners who visit this country. The results show positive outcomes in the sense that participants became cultural and intercultural aware knowing and raising their own culture and other different cultures that are present in Japan as natives, immigrants and visitors.
Castañeda (2004) in his investigation *Adolescent Students' Intercultural Awareness When Using Culture-Based Materials in the English Class* makes a case study qualitative and interpretative that took place in a public school in the southeastern of Bogotá, a student group that had little contact with the English language. The objectives of this research were as a first step to explore how these students understood the cultural content materials used in English classes and second, to describe their perceptions of foreign cultures presented in the materials; for that, it collected information through video and audio recordings, surveys, field notes and materials prepared by students.

At the end of its investigation, Castaneda found that his students were reading culture foreign considering their own reality using their prior knowledge. When students interacting with something new that had no connection with their own culture, they tried to look at a relative benchmark to make sense of what they were looking at or what they were interacting, which considers this process was influenced by knowledge and previous experience of students.

In Colombia, Suarez (2015) in her investigation *Intercultural Communicative competence through Pen pal* is develop in a public school from Bogotá with seventh grader students that manifest disinterest for the English class, for other side, the majority of population from the setting present social problems such as unrespect to the others, mistreatment among each other, intolerance, etc. During the English classes, students show attitudes of lack of respect, non-recognition to the other, rejection to the difference, lack of interest for the acknowledgment from other cultures and the own. This study aims to describe
aspects from Intercultural communicative competence that are evidence in the group and, to identify the impact of Pen Pal to promote the intercultural communicative competence. When analyzing the experience and the date obtained one of the most important findings is that Pen Pal permits to know from other, come near evidencing a communicative competence since an intercultural perspective. There was interchanging of knowledge among students that come from other cities different to Bogotá. Was demonstrated the power of acceptance from students to other cultures. The other cultures incise directly en the treatment among participants reflecting new fashion styles, new slangs and behaviors accepted between each other.

The studies presented above present similar characteristics: their aim are to raise, to promote, to enhance, to improve and to develop cultural and intercultural competences and awareness while providing opportunities of language learning; many of these researches have been developed through the use of ICTs, other have been developed in the classroom, but all of these researches have been established with adolescent and adults. One important aspect on cultural and intercultural awareness is evolving the process of education since the early childhood to initiate the values strengthen during the early age. (Campo, 2006).

Consultation of the previous researches and proposals, as well as the other tools, cemented the directions of this project that arose before the study and reflection of the following concerns:

1) Intercultural proposals are needed for children in Colombia.
2) How to take advantage of the different context of the capital's schools to build knowledge and promote Multiculturalism?

3) What do the educators and the cultural riches of Colombia?

4) The dances are not exploited within the school as sources of knowledge building and forming values if not fill in activities such hoisted flags and closing ceremony

5) Intercultural must be articulated in many areas of being, know and deserves support from school.

6) To implement a project needed to come to the dance to the game, to orality and literacy practices, rounds, as recognition tools. Therefore it is a project: Aspects of intercultural awareness promoted in a EFL classroom when incorporating elements of dance, is a contribution to the pedagogy of recognition from the dance group at a public school from Bogotá that arises as a contribution through dances Colombian folk and English. Children know cultural aspects of their country, enrich their language skills, based on dialogue relations, equity and active respect for difference.

In the following chapter which is theoretical framework are explained the main constructs that build this research project.
Chapter II

2. Theoretical framework

The research objectives mainly aim to determine the aspects of Intercultural awareness that emerge from the interaction between ethnic and non-ethnic students
when using dancing techniques in EFL activities and to describe the kind of interaction students go through when incorporating elements of dance in EFL activities.

To fulfill the objectives mentioned, it is necessary to establish a theoretical framework that explains and defines the main concepts concerning to this research. Some of these main concepts are culture, intercultural education, intercultural awareness, learning English, and dance.

Before explaining what intercultural awareness is, it is necessary to describe culture, intercultural education, to explain and define intercultural awareness. After considerate what intercultural awareness is, dance is going to be explained as the way performing this art language can help children to develop intercultural awareness while providing opportunities to enhance English skills.

2.1. Culture

Definitions of culture are numerous. This research have taken some relevant and important clarifications that explain the understanding of culture from different authors.

Culture is understood as the general method of living from determined group of people. Many people have dedicated full time to research cultures to have clear ideas of what culture is. For instance, Lippmann (1934) synthesizes the meaning of culture as the name for what people are interested in, their thoughts, their models, the books they read and the speeches they hear, their table-talk, gossip, controversies, historical sense, scientific training, the values they appreciate, and the quality of life they admire. All communities have a culture and it is the climate of their civilization. As well as Lippmann, Walsh (1973)
states that “culture is composed by those ideas, values and habits which people share in common. A universal culture would simply mean a broader base than the word culture ordinarily implies, so broad a base in fact that it would include all men”. (P 14).

Being agree to what Lippmann (1934) and Walsh (1973) refer about culture, providing an extent definition of the term, describing culture as the complex whole which includes knowledge, beliefs, art, morals, law, customs, and any other capabilities and habits acquired by men as members of a society. When discussing culture, some people just simply relate it with folklore, myths, legends, music and food. But this author remarks that these considerations are just reductions of what culture really means. Culture contains every single aspect involved in human being lives. It means what they are, what they do, their individual and collective personality, the costumes they learn from their family, friends, neighborhood, school, church and society.

To complement Lippmann (1934) and Walsh (1973) definitions, Moran (2001), illustrates clearly what culture is and how it should be taught in a Foreign Language class. He also highlights the importance of making students cultural competitive. The same Moran (2001), describes the five inter-related dimensions of culture

For him, the five inter-related dimensions of culture are: Cultural Products: (forms of a culture, tools, food, clothes), Cultural Practices (lives of a culture, verbal and non-verbal language, taboos, actions and interactions), Cultural Perspectives (Attitudes of a culture values, beliefs, perceptions), Cultural Communities (relationships of a culture, race, gender, religion) and, Cultural Persons (identity, life history, individuals)
Moran (2001) shapes an accurate definition of culture. He states that culture is the evolving way of life of a group of people. It consists of a shared set of practices that are associated with a shared set of products. They are based upon a shared set of perspectives in the world and a set within specific social contexts. Also, Moran states that language is a product of a culture, as any other, but it also plays a distinct role. Members of the culture have created their own language to carry out all of their cultural practices. Also, language was created to identify with and organize all their cultural products. Language names the underlying cultural perspectives in all of the various communities that comprise their culture. The words of the language, its expressions, structures, sounds, and script reflect the culture just as the cultural products and practices reflect the language. Therefore, language is a window to culture.

According to Moran (2001), the cultural experience consists of the cultural content, the activities in which students engage this content, the outcomes that are intended or achieved, the learning context, and the nature of the relationship the teacher develops with students. The cultural experience consists of context and process. Students encounter another way of life. The way of life is content and the students’ encounters, the kinds of activities they undertake, and the outcomes they achieve is the process.

Moran (2001) offers multiple viewpoints on the relationship between language and culture and how they serve to teach meaning. It offers a lens of identity and provides a mechanism for social participation. Authentic classroom experiences engage the reader and offers teachers invaluable support as they expand their ideas about how language and culture work together. In order to achieve the main objective of this research project, it is essential to understand the relationship between culture and language. Moran (2001) also
declares that foreign language teachers need to be aware of how important it is to teach culture in the foreign language classroom.

In general, education is the process by which a culture introduces its members to the skills, attitudes, information, knowledge, and values that will make it possible to preserve and enhance that culture (Walsh, 1973). Education is the principal means by which one learns a culture and becomes a member of it. Education starts at home. The family is the first group of people in conveying its knowledge.

To continue the exploration of culture, appear Rogers & Steinfatt (1999) to supplement the understanding of culture. According to these authors, culture is the total way of living from a determined group of people. This way of living is composed by the acquired and shared behaviors, patterns, values, norms and material objects. Culture is a very general concept. Nevertheless, culture has very powerful effects on individual behavior including communication. Not only do nationalities and ethnic groups have cultures, communities, organizations and other systems also have distinct cultures.

Lusting & Koester (1999) continue with the construction of a whole understanding of culture by stating that culture is learned from interaction with other people. For instance, socialization with family members, friends, and strangers are a part of culture. Seeing how individuals react, talk and act towards another is a symbolic transmission of culture among people. Culture is a set of shared interpretations. Culture involves beliefs, values and norms. Culture also affects behavior which involves large groups of people. Moreover, culture is related with terms such as nation and race which is synonymous with ethnic groups. Nation and culture are related because nations contain multiple cultures within
their boundaries. Nation is a political term referring to a government and a set of formal and legal mechanisms that have been established to regulate the political behavior of people. Cultures that exist within a nation-state influence the regulations that a nation develops, but the term culture is not synonymous with the word nation. Culture and race are terms that are usually misunderstood. Race commonly refers to genetic or biological similarities of people which are distinct, unique and separate groups of people from one another. Sometimes race and culture seems to work hand in hand to create visible and important distinctions amongst groups within a larger society, and race sometimes plays a part in establishing separate cultural groups. Lusting & Koester (1999), give an excellent example of the interplay between culture and race is in the history of African-American people in the United States. Although race may have been used initially to set African-Americans apart from Caucasian-Americans, African-American culture provides a strong and unique source of identity to members of the black race in the United States. Scholars now acknowledge that African-American culture, with its roots in other traditional African cultures, is separate and unique and has developed its own set of cultural patterns. Although a Nigerian and an African-American are both from the same race, they are from distinct cultures. Similarly, not all Black Americans are part of the African-American culture since many have a primary cultural identification with cultures in the Caribbean, South America or Africa. Furthermore, culture and ethnicity are also related terms that people misunderstand. Ethnicity is actually a term that is used to refer to a variety of groups who share a language, historical origins, religion, and identify with common nation-state or cultural systems. The nature of the relationship of a group’s ethnicity to its culture vary on a number of important characteristics. For instance, many people in the United States still maintain an allegiance to the ethnic groups of their ancestors who emigrated from other
nations and cultures. It is also possible that members of an ethnic group are a part of many different cultures and or nations. For instance, Jewish people share a common ethnic identification, even though they belong to various cultures and are citizens of many different nations.

In a community, some codes and rules which have been established for a long time are part of its culture. A person who is part of this culture follow what has been traditionally recognized. It means behaviors, habits, values, fashion, dialects, politics, economy, and religious practices are followed. Culture plays a role in each person in terms of age, gender, abilities, talent, knowledge, likes, family background, etc. Kluckhohn (1991), states that culture consists of distinct ways of thinking, feeling and reacting. Culture is acquired and transmitted mainly by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts. The essential sense of culture consists of traditional (i.e., historically derived and selected) ideas and attached values. In this regard, culture has many definitions, because it is complex, and also because theorists and experts bring their own perspectives to their definitions. According to what it is mentioned below and comparing some authors, this research defines culture as a way of life human beings have but that contribution make an encounter with another way of life.

2.2. Interculturality and Acquiring Language

Now that culture is clearly understood, this academic research pretends to continue the comprehension of cultures in relationship with others in determined communities or societies. Is in that moment when start the intercultural education that is well explained for
authors such as Walsh (1973) who states, “Intercultural education is the process by which one looks beyond his/her own culture and attempts to understand and appreciate how persons of other cultures interpret the life of man and the things of nature and why they view them as they do.” (P. 13). The same Walsh (2005) clarifies that Interculturality means the relationship amongst cultures that live in a determined society. Interculturality tends to be confused with multiculturality and pluriculturality because they refer to cultural diversity. Multiculturality is a descriptive term that specifies the multi-cultures that live in a determined space. Pluriculturality suggests the coexistence, rules, rights of those cultures in a determined society have. Although multiculturality and pluriculturality are closely similar, the first one is descriptive and the second one is interactional. Walsh (2005).

To complement what Walsh (1973) and Walsh (2005) have explained, Byram (2002) continue the definition of interculturality by expressing that this is a kind of relationship established intentionally among cultures that advocate the dialogue and meeting amongst them. It starts from the recognition of values, ways of living, beliefs and other aspects that are part of a culture. The same author adds that Interculturality aims to enrich and reinforce identity. Byram (2001) also argues that Interculturality includes the relationship established among people from different ethnic groups, social groups, and professional groups inside a community. This research accept as true the explanations of Walsh (1973), Walsh (2005) and Byram (2001) presented above about intercultural education and complement the understanding of intercultural education with contributions of Byram & Fleming who study the relationship between language learning and the study of cultures to develop communication. Byram & Fleming agree that while students are learning a language, they have to develop the skill of discovering and interpreting other
cultures, other value systems, beliefs and behaviors that organize the transcultural communication. (1998).

Rogers & Steinfatt (1999) and Essomba (2004) in their understanding of Interculturality as a competence state that although the intercultural competence is the degree to which an individual is able to exchange information effectively and appropriately with individuals who are culturally different, one of the most important barriers of intercultural competence is ethnocentrism. Ethnocentrism is the degree to which other cultures are judged as inferior to one’s culture. Ethnocentrism can lead to racism and sexism. Racism categorizes individuals on the basis of their external physical traits such as skin color, hair, facial structure, and eye shape. Racism can lead to prejudice and discrimination. Sexism is the assessment of unequal treatment of individuals on the basis of gender. Rogers & Steinfatt (1999) state that the intercultural competence has to be increased by experiencing intercultural communication. For them, intercultural communication courses use simulations of games, exercises, videos and other types of learning tools in which another culture can be experienced by the learner. In other words, in order for intercultural communication training to have an effect on individual behavior, the other culture must be experienced. The aim must be to learn about that unknown culture instead of just talking about it. Now that is clear that culture is closely related to nation, race, and ethnicity, we can understand the differences as well. To complement this information, it is necessarily to take into account that some aspects help generate cultural differences. Some of those aspects are a culture’s history, ecology, technology, biology, institutional networks and interpersonal communication patterns. As cultures differ, it is
necessary to describe some phenomena that happens when people from different cultures interact.

Intercultural relationships are unique in several ways because of its present particular challenges. Starting to the point that Interculturality move from cultural differences in communication style, values and perceptions to establish better relationships among each other. Intercultural relationships help break stereotypes, help to enhance the friendship and improve the communication. (Martin & Nakayama, 2003)

Important research in Colombia such as Artunduaga`s research (1997) shows how etnoeducation has Interculturality as a principle indicating that it purpose is to foster values like cultural respect, tolerance respect, cultural dialogue and mutual enrichment. Artunduaga defines etnoeducation as a system of constructing knowledge and values for developing identity and skills according to their own features, interests, cultural needs. Then, people can project with identity to other human groups. In his research called “Etnoeducation: a working dimension for education in indigenous communities in Colombia,” Artunduaga shows how his experience in education has been with minorities. Education, redefining education and cultural diversity says that Colombia recognizes its own constitution as a pluriethnic and multicultural country. A concrete pedagogical implication is a need of intercultural education towards the town’s cultural difference by enriching its own culture with learning about other cultures with dialogues and exchange of knowledge. (1997).

In an environment in which there are people with different cultural backgrounds, education plays an important role to establishing and maintaining human relationship based
on communication and interaction. It means that intercultural awareness must be developed to involve all the cultures in the process of learning a foreign language (Coperías, 2011).

Bringing those interpretations from the authors presented above, this research believe that intercultural education is the relationship of different backgrounds and cultures in an encounter that permit the interaction, the socialization, the contact, the communication and the exchanging with other people. Besides, this study is totally agree that to foster intercultural education in a context in which people is culturally different, they have to share and provide cultural experiences with the intention of learning from all the cultures immerge in the community in interaction. Furthermore, with the intention of socialize, learn from others and tech to others the diversity of having different cultures, ways, of living, different Cosmo visions in a determined place interacting together, intercultural education go beyond knowing the dimension of each culture. In this moment is when have to be develop the intercultural awareness that is going to be explained in the next point of this investigation.

2.3. Intercultural awareness in English-learning

Authors such as Kourova & Modianos (2013), Byram (2002), Byram & Feng (2005), Byram & Fleming (1998), and Walsh (2005) have explained and worked into the understanding of interculturality, intercultural competence and intercultural communication. In this case, for Kourova & Modianos (2013), intercultural awareness is the development of awareness and understanding of one’s own and other cultures. Intercultural awareness occurs when people assume that their way of looking at things is
not the only way and starts looking at and evaluating other perspectives differently. For them, intercultural awareness is a process of heightened facts and knowledge of other cultures by observing the environment, identifying elements, comparing and contrasting norms, negotiating meaning, and tolerating ambiguity. It also means accepting difference, defending other points of view, acknowledging the legitimacy of others and interpreting the skills and attitudes of others. It is in that moment models of intercultural competence can be applied. As proposed by Byram (1997), these following five factor models are possible to develop intercultural competence. These five models are:

1. The attitude factor which refers to the ability to see oneself in relation to other.

2. Knowledge about one`s own and other cultures and in addition knowledge about the process of social interaction.

3. The skill of interpreting and relating.

4. The skill of discovery and interaction

5. Cultural awareness which describes the ability to use perspectives, practices and products in one`s own culture in other culture to make evaluations.

Intercultural competence involves raising the learner`s awareness of their own culture as well as raising awareness of the other culture for helping them to clarify what is deepest and most relevant to their identity. Students gradually develop an awareness of themselves and how they relate to individuals of other cultures. Byram (1997).

The main objective of intercultural education that according to authors such as Moran (2001), Artunduaga (1997), Walsh (2005), Byram & Fleming (1998) is to establish
communication, acceptance, respect and a social construction among groups in a determined society. When a student is learning a new language, he or she becomes more sensitive towards other cultures different from their own. At that moment, teachers should take advantage of that open-minded-time process and teach students the characteristics of other cultures, especially the characteristics that they can relate to. During the open-minded-time process, students become more culturally competent due to the fact that one of the aims of the foreign language classroom is the development of the students’ awareness of intercultural issues and their ability to communicate effectively and appropriately in a variety of situations and contexts, given the increasingly international nature of contemporary life. Moran (2001)

Burton (2005) shows a deep explanation of the relationship between culture and language by expressing that language and culture are closely linked together. In other words, they should not be taught separately. Language reflects the culture and culture is reflected through a language. In order for students to have a full experience of the culture, it must be through language. According to Burton, the development of cultural knowledge is what helps grow and strengthen the intercultural competence. If a person has developed intercultural competence and knows the language, he or she can interact and be understood by other people. However, if it is the opposite, a person who does not know how to interact with a specific audience, then communication fails. Interculturality assumes an awareness and respect for others and their differences. It demonstrates an ability to negotiate language meaning and usage based on cultural understanding and responsiveness. In order to develop interculturality in students, teachers guide them by focusing on the three essential elements of interculturality: 1) Use of the target language. 2) Interaction. 3) Engagement with the
culture in which the participants live, including the use of authentic cultural products. Understanding interculturality requires that language students to: A) reflect on their reaction to the other speakers; B) identify and to understand their own culture; C) accept the others’ right to be different or similar and, D) negotiate a common ground (Burton, 2005).

Burton (2005) and Batstone (2010) also argue that teachers can guide students to develop intercultural awareness by describing and reflecting upon specific cultural experiences. Students can identify the aspects of cultural diversity encountered. Once interculturality has become an integral part of lesson planning and they have had practice testing their intercultural skills, they should document their progress.

Moran (2001) also introduces a cyclical process for cultural investigations with four categories where culture is identified as: 1) knowing about, 2) knowing how, 3) knowing why, and 4) knowing oneself, which are realized through the techniques of describing, experiencing, practicing, and interpreting a cultural phenomenon. Finally, evaluating it through comparison and contrast with other cultures. The cyclical process is considered the point of departure to develop intercultural awareness.
6. Knowing About: It involves gathering information and acquiring knowledge about the products, practices, and perspectives of a culture.

7. Knowing How: It refers to cultural practices in the everyday life of the people and having the ability to behave in a manner that is appropriate for any culture.

8. Knowing Why: It includes developing an understanding of the perceptions, beliefs, values and attitudes that underlie all aspects of a culture. This process involves analyzing one’s cultural experiences and comparing them with the perspectives of their own culture.

9. Knowing Oneself: It concerns the individual learners’ self-awareness. In other words, it refers to the ability to understand how one’s own culture affects their values, views, beliefs, and reactions towards their experiences in a new culture. Understanding oneself as a cultural being helps learners comprehend, adapt, and integrate into another culture.
In Colombia, it is not necessary to travel to the Pacific and Caribbean coast to learn about Afro-Colombian culture. Also, it’s not necessary to go to the Amazon region or the Cauca, Guajira, and Magdalena departments to read or learn about the Indigenous culture; or to go to San Andres, Providence and Saint Cathleen islands to learn about Raizal culture. There is no need to visit any Gitano’s communities to find out about the ROM culture. Sadly, due to different factors, these communities are displaced from their ancestral territories and forced to migrate to other cities every day. As such, people from the four ethnic groups (Afrocolombian, Indigenous, ROM and Raizal) recognized by the Colombian government, live in all of the Colombian departments. Consequently, from their own fields and roles everybody should contribute to transform our society to make it a truly intercultural one.

General intercultural education should start early in the educational process and should persist into adult and continuing educational programs. Not only it is an essential part of the educational process required by the exigencies of life in the modern world, but also it is one of the best means for insuring that a student will better understand and appreciate his own culture (Walsh, 2005)

Byram (2002) proposes that for developing intercultural competence it is necessary to use authentic material such as authentic texts that permit discussions, the use of cartoons, visual, audios and photographs to present contrasting views and analysis more than factual information. Some components of intercultural competence are knowledge that students have acquired, the skills developed, and the attitudes changed due to the fact that the intercultural dimension looks for helping students to understand how intercultural
interaction takes place, how social identities are part of interaction and how their perceptions are part of communication and interaction. Artunduaga (1997)

Lustig & Koester (1999) proposes four approaches to research intercultural competence: 1) the trait approach, 2) the perceptual approach, 3) the behavioral approach and 4) the culture-specific approach. Each of them adds to our understanding of intercultural competence. The trait approach attempts to identify the kind of personality characteristics and individual traits that allow a person to avoid failure and achieve success in intercultural encounters. Those who have explored this approach have examined such characteristics as flexibility in thinking (world mindedness) (which is a positive attitude toward people of other cultures) the perceptual approach attempts to identify clusters of cognition or perceptions that are related to intercultural competence: the ability to deal with psychological stress, to communicate effectively and to establish interpersonal relationships.

The behavioral approach suggests that it is necessary to go beyond what people think they will do in intercultural interactions and observe what they actually do. Intercultural competence, from this perspective, is best studied by looking at specific communication behaviors during intercultural interactions.

These approaches are all culture-general explanations because they assume that regardless of the cultures represented in an interaction, generic characteristics or skill associated with intercultural competence will apply. An alternative is to identify culture-specific perceptions and behavior that are unique to particular interactants. One can then determine how well a particular person adapts her or his communication behavior to the
specific rules of interactions of a particular culture. Triandis (1995) is among those who favor a culture–specific approach. Triandis’s approach emphasizes a person’s knowledge of particular cultures and what behaviors are considered appropriate within them. The four approaches to intercultural competence together suggest that intercultural communication is a complex phenomenon. More importantly, they also suggest that to achieve interpersonal competence in interactions with people from different cultures, a variety of personal and interpersonal components must be considered. (1995)

Byram, suggests that a useful tool for assessing the proficiency level of learning a language and assessing the intercultural competence of learning cultures is the use of portfolios because it instrument tests acquisition of information, knowledge and understanding, record students` competences in which seem to change the students attitudes have may have had during the implementation of activities. (2002)

2.4. Dance in the development of Acquiring English

Dance is a discipline that incorporates different dimensions and also provides opportunities to learn other things. For instance, Caceres & Vera (2011) emit that dance is the oldest expression of art in humanity. Dance is a discipline that involves history, beliefs, emotions, feelings, traditions, and lifestyles. In the educational aspect, dance goes beyond being a playful activity that strengthens motor development. Dance is unlimited because it also contributes to integral formation. Dance is the body expression that matures other skills such as motor functions, social, affective and cognitive behavior. Moreover, dance focuses on four dimensions:

Leisure: referring to the use of people’s free time
With the explanation of Cáceres & Vera (2011), it is understood that dance as an interdisciplinary strategy integrates various dimensions and permits communication by using language. It permits students to experience interaction with other people, build and enhance cultural identity, help recognize other cultures, helps promote bodily health, and develops motor and cognitive skills.

English will have an important place in this study. It is necessary to bear in mind that the age the participants of this research study have to display the kind of activities and strategies useful for the students. Cook & Littlefield (2005), explain the Piaget’s stages of cognitive development. The first stage is known as sensory-motor stage which starts from the moment of birth until the second year of life. In this stage, infants develop the skill of coordinating physical and pre-verbal actions. The second stage is the pre-operatory phase which starts approximately in the 2\textsuperscript{nd} year of life to the 7\textsuperscript{th} year of life. In this stage, children develop abilities to represent actions, to flourish logical representation, and create
symbols in language, art and play. The third stage is known as the concrete operational thought stage. This stage starts approximately at the age of 7 to the 12th year of life. In this stage, children fulfill the following achievements: Logical thought, which is more objective, allows for skills to develop like class inclusion and transitivity; Developing of schemes which can be reversible or operational and, children pass conservation problems due to decenteration and focus on dynamic transformations and reversibility.

The final stage is known as the formal operational thought stage. This stage starts at the age of 12 year and up. In this stage, the hypothetic-deductive reasoning emerges and the abstract thought emerges too.

The participants of this study are between 9 and 11 years old. It means that this development permits them to think about the world using objective rules of logic, comparing objects, making logical conclusions and giving examples to support their ideas. (Cook & Littlefield, 2005).

If this project aims to develop intercultural awareness in children of 9 – 11 years, then it is possible to achieve with this goal due to the fact that children in the operational stage use mental operation, relates material, and solve problems of inclusion and transitivity when they are exposed to experience Cook & Littlefield (2005). This information can be linked to the proposals of Lustig and Koester (1999) who suggest some important tools for improving intercultural competence. These authors suggest some basic skills that individuals need to develop for growing intercultural competence. These skills are displaying of respect: the ability to show respect and positive regard for another person. Respect is shown through verbal and nonverbal symbols and behavior; Orientation to
knowledge: the terms people use to explain themselves and the world around them; Empathy as the capacity to behave as though you understand the world as others do; Task role behavior: behaviors that involve the initiation of ideas related to group problem-solving activities; Relational role behavior: behaviors associated with interpersonal harmony and mediation; Interaction management: skill in regulating conversations; Tolerance for ambiguity: the ability to react to new and ambiguous situations with the little visible discomfort and, Interaction posture: the ability to respond to others in descriptive, non-evaluative, and nonjudgmental ways.

Authors such as Campo (2006) Giguere (2005) describe dance is a language of art that raises the potential skill in people to understand the world and express themselves with movements. Dance is the bodily expression with rhythm. There are many kinds of dance. There is classical dance, modern dance, belly dancing, contemporary dance, traditional dance, folkloric dance, popular dance, etc.

The intention of this project is to carry out Colombian folkloric dance during sessions and enrich the English-learning process. For this reason, it has to be clear that students learning about cultural aspects of Colombian regions is to develop intercultural awareness. According to Campo (2006), Colombia is a pluriethnic and a multicultural country. It is divided into six natural regions. Each region has different cultural expressions, different cultural traditions, manifestations, people, behaviors, manners, gastronomy, traditional medicine, oral literature, traditional games, instruments, traditional and popular music. All of these elements mentioned are a part of culture and are represented in the diversity of dance that every region has. Some dance represent happiness, agony, and indignation. It also represents ways of working, behaviors, and
manners. Some styles of dance represent ways living, and use of medicine to cure illness. In other words, dance represents culture, (2006).

Sandino (1997), in his research called *Introducción al Folclore Colombiano*, he displays briefly the way people from different regions in Colombia show folklore through dance. Sandino defines folklore as popular knowledge, manners and traditions. According to his research, Sandino interprets that dance in Colombia is different due to the demographic reality stating that people according to the region have the characteristics influenced by strong environmental factors such as landscape, climate, occupations, human relationship, and racial atavism. He states that Colombian dance are closely related to human features. People from the Atlantic and Caribbean coast are more open and vibrant. People from the Pacific coast are cheerful and sometime shy because they have lived in isolated areas. People from the flat areas are circumspect and bold. People from the ridged areas are circumspect and shy which may appear to be suspicious. According previous characteristics stated, the author relates the way people dance in every region is the product of their lifestyle, their beliefs, their occupations, the material objects they use, and the features that characterize them.

Students through this project are going to use language for learning different types of cultures in Colombia. They will be involved in a variety of cultural manifestation in which they can see differences and similarities between cultures. They are going to develop a sense of respect for everyone. They may be able identify with some cultural practices that are going to help them become more aware and enrich them with knowledge, values and intercultural competences.
For Polack, participation in dance experiences can have beneficial effect on children on multiple levels. Those levels can be neurophysiological, emotional, motor, cognitive, perceptual, social, aesthetic, metacognitive, or integrative. When students are preparing a dance, it involves different elements such as teamwork, interaction, integration, practice, organization, concentration, listening, establishing rules, promoting successful learning and social development. For Pollack, dancing makes a dynamic triangle between culture, successful learning, and interaction. This dynamic triangle makes possible to support learning and education. (2009)

The four constructs explained are the description of intercultural awareness promoted in an EFL classroom where students learn dance and English as languages of communication.

3. Chapter III

Research Design

The research design deals with the type of research used to carry out this study, the setting, the participants, instruments used to collect data, the data collection procedures implemented, and some ethical aspects taken into account in this study. All of those elements have been designed to give answers to the following research questions:

1) What aspects of Intercultural awareness are promoted in an EFL classroom when using dancing techniques that also enhance the English-learning experience?
2) How are students’ mentality and thought process transformed in an EFL classroom when incorporating elements of dance during their English-learning experience?

3. 1. Research Approach and Paradigm

The approach aims to explore and to describe phenomena that occurs in a natural setting where this project participants go through. It also focuses on cases of students in which the researcher describes a systematic procedure to interpret, collect data, to discover patterns of behavior, to discover ways thinking, and to fulfill the research objectives (Heigham y Croker, 2009).

Ereaut (2007) states that qualitative research is about exploring issues, understanding phenomena, and answering questions. In this case, this investigation is a qualitative research that has multiple focal points: what students say, what learners mean, the needs and desires of participants, what they do, and culture. It aims to search for intercultural awareness of the participants of this research which they develop during the pedagogical implementation.

Qualitative and descriptive data of people involved in the research through different types of data collection instruments are used to understand the participants’ phenomenon that are being studied in a real setting (Hatch, 2004). Using the qualitative approach means that the research procedures come from descriptions, interpretations, not from statistics or quantifications (Denzin y Lincoln, 2005). Another important fact is that this research project goals are to illustrate descriptive facts and data in which the researcher can depict
the natural setting where the participants of this study interact and act. (Creswell Et al, 2008).

Qualitative research seeks to explore, to understand, and to learn about the participants´ perspectives involved. It uses some instruments for collecting data and information which are applied to figure out the situation participants have and live (Hatch, 2004). Some of the data collection instruments which were carried are: In-depth and qualitative interviews, field notes based on teacher-researcher observations, and students´ artifacts. By using those instruments mentioned, the research question is solved taking into account the representation of intercultural awareness through the students´ works, the field notes and the answers given by students in the in-depth and qualitative interviews.

The paradigm of this study is to construct meaning by interacting with other people in a specific context in which students live and study. Moreover, constructivism provides interpretation of the world by the socialization and interaction with a human community (Creswell, 2003). In other words, author states that actors of this study construct significance of intercultural awareness by experiencing situations and interacting with people to build their own knowledge, ideas and ways of thinking.

3.2. Research Type

Burns (1999), Heigham & Croker (2009) who provide a rich description of action research as a flexible research process, illuminate this research. It can respond rapidly to emerging political, social, and educational questions as they impact on practice through a systematic collection of information that is designed to encourage and bring about social
change. Action research is a systematic and a self-reflective approach to collect and analyze information to help teachers explore issues that they face in their classrooms in order to change or improve their current practice (Heigham & Croker, 2009). Burns (1999), states that action research employs a range of data-collecting methods that are flexible and open-ended. Action research is a type of research usually associated with identifying and exploring issues, questions, dilemmas, gaps or puzzles in a context of work, classroom, school, or institution. The action involves deliberating practical changes or interventions.

According to Burns (1999) in action research there are four broad areas of interest which commonly provide a focus in teaching and making changes in the practice of teaching (for example, how do my students respond to my teaching of pronunciation); The students and how they learn (What kind of activities motivate my students most effectively in writing class?); action with the current curriculum and with curriculum innovation (What can I do to make the school’s curriculum more appealing to the learners?); teaching philosophies and its connections with daily practice (I’m interested in the concept of teacher expertise and, what should be the balance between student-centeredness and teacher-centeredness in the classroom?)

For Heigham and Croker (2009) and Elliot (1991) action research involves a systematic approach to collecting information or data, which usually uses methods commonly associated with qualitative research. Action research planning is carried out in the classroom. The information is systematically organized, reflection on, and analyzed. It also gives a revelation. Therefore, actions that are planned are based on current evidences. Undertaking action research involves working on a specific issue in the classroom or it could involve collaboration with others in the same social and educational context:
administrators, other teachers, students or students’ family members. Besides, Burns (1999) presents the series of interrelated experiences to undertake action research in a cycle of stages involving the following phases:

Figure 6. Lewin’s model of Action Research. (Author source)

Murillo (2010) describes Lewin’s model of action research remarking that Lewin’s model is used as reflexive action cycles. Each cycle consists of a series of steps: planning, action, and evaluation. The general plan is reviewed in the light of the information and the second step of action is planned on the basis of the first.

The first cycle starts with a diagnosis in which some issues of disrespect, discrimination and stereotyping were explored and identified. Then, as Murillo (2010) states, one of the most important aims of action research based on Lewin and Kemmis models in the general plan cycle is to improve and transform the social and educational
practice, while seek a better understanding of the practice. Also, it articulates research, action and training. Besides approaching reality by linking the change and knowledge and if possible, make practical to researchers. Wanted to apply an action plan, some activities were intended for collecting data by using instruments such as in-depth and qualitative interviews, field notes based on observations, and reflections to reflect upon what occurs within a group of students.

After some speculation and hypothesis, a pedagogical intervention is implemented with some activities and strategies that help students develop intercultural awareness with the aim of seeing it develop in students. In the intervening cycle, instruments that are used to collect data are the students’ artifacts and field notes. Afterwards, the data is going to be collected by field notes, students’ artifacts and, interviews which will answer the research questions.

3.3. Setting

This research study takes place at a public school in Suba, Bogotá - Colombia. The school Virginia Gutierrez de Pineda is located on the UPZ Rincon which is located south of the neighborhood of Suba. It is a mega-school\(^1\) that has wide classrooms for students to attend. There is also furniture for all students, a library, a computer lab, a music classroom, and an audio-visual classroom. It consists of morning and afternoon shifts. For each shift,

\(^1\) Mega-schools are institutions that offer diversified education, that offer to students the possibility to choose 3 or more specialties in different disciplines with the aim of improving the coverage, access and quality of education.( Journal Desarrollo y sociedad No 74, 2010)
there are approximately one thousand two hundred students. The school offers three levels of education which are pre-school, primary school, and high school. The participant group consists of fourth-grade students that attend school during the morning. The students are members of the Art School of Integral Formation. The specific focus of this school is the human development that guarantee and integral formation (cognitive, praxical and affective) and the quality.

The institutional project from this school emphasizes on the academic excellence and development of values for the coexistence amongst the educational community. To fulfill the academic excellence of students, many teachers have to work intensively with subjects such as mathematics, social studies, and Spanish. However, in subjects like English, there is not a project or program to improve the academic performance.

3.4. Participants

The participants of this study are 23 fourth graders. The age of the participants of this research study range from 9 to 11 years old. The small–scale of samples is selected through the convenient sampling method, taking into account the ease of access to students and parents. (Ritchie, 2003).

The participants of this study were selected through the convenient sampling that Ritchie (2003) proposes. This sampling presents particular features that make them heterogeneous. For instance, some of the sampling participants are Afro students that come

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2 The Institutional Educative Project of this school considers as keys to success the development of values such as the family unit, the coexistence, the autonomy, the simplicity, the tolerance, respect and solidarity. (PEI, 2013)
from Pacific and Insular regions. The other students are from Andean region and they differ in cultural background. This sample is composed of seven students that represent the 30% of the students.

As the aim of this study is to develop intercultural awareness in the participants, they are observed and followed in their dance and English classes during the pedagogical intervention that aims to develop intercultural awareness. The other participant of this research is the teacher who at the same time plays the role of the researcher. The teacher/researcher is the only person who teaches dance, who creates an environment for enhancing English proficiency, who takes notes, who interviews students, and who uses the information given by students to analyze it for accomplishment of the main goals of this study. The teacher/researcher of this study guarantees the confidentiality of the data gathered and also asks for permission to take different types of information, (Creswell, 2004). To request permission was necessary to create consent forms for the principal of the school in which this study takes place for parents and students. They accepted cordially to participate in the study (See Appendix 1, 2 and 3).

3.5. Instruments to Collect Data

Data collection instruments implemented in this study are in-depth interviews, field notes and the students’ artifacts. In-depth interviews are a qualitative method of analysis which proceeds as a confidential and secure conversation between an interviewer and a respondent. One of the advantages of an in-depth interview is that there is time for the
respondent and give reasons for his or her individual point of views without being influenced by the opinions of other respondents. (Boyce & Neale, 2006). This kind of interview is used in different stages of this action research methodology.

In all of the stages of the pedagogical implementation, field notes take an important role for gathering data. Field notes, according to Wolfinger, (2003) and Kawulich (2005) are strategies of taking notes during observational studies that generally consist of two parts: A) Descriptive information, in which the researcher takes accurate data such as settings, actions, behaviors, and conversations which the investigator observes; and, B) Reflective information, in which researcher’s records thoughts, ideas, questions, and concerns as she/he makes while observing. The author suggests that field notes should be written as soon as possible after an observation is completed. The field notes used for collecting data in this study are divided into observations and reflections. Also, these field notes have special focuses. These focuses are intercultural awareness, the use of the language (English), and lastly the attitudes and behaviors that students present during the sessions. (See appendix 4)

The last instrument used to collect information in this study was students’ artifacts because the main aim of this project was to describe the intercultural awareness developed in dance/English class of fourth grade students in a public school at Bogotá. Along these lines, the students’ papers are analyzed and studied carefully to find important information that help solve to the big question of this research project. The students´ works will show the goals, the activities, assessments, and procedures students have had in the process of learning. When those works are included in a portfolio, then students can see, correct or build up, reflect on, review, compare and organize their own work (Kafai, 2006).
By using these data collection instruments mentioned, this study intends to focus in some aspects of intercultural awareness when incorporating some elements of dance and to identify the kind of transformation students go through in an EFL classroom when incorporating elements of dance.

4. Chapter IV

Instructional Design

This chapter presents the general design of the pedagogical intervention units that help to achieve the main goals of this study aspects of intercultural awareness in an EFL classroom when incorporating some elements of dance and to identify the kind of transformation students go through in an EFL classroom when incorporating elements of dance.
The pedagogical objectives proposed in this research are:

1) To enhance intercultural awareness in fourth grade students of a public school in Bogotá by learning and reflecting about differences and similarities of cultures in Colombia.

2) To establish better relationships with others by developing intercultural awareness.

3) To analyze students’ artifacts that represent intercultural awareness developed during the dance/English sessions.

In order to fulfill these aims, a pedagogical intervention is proposed to contribute to the development and representation of intercultural awareness by learning how to dance specific Colombian dances following English instructions and identifying cultural aspects from Colombian regions in both English and Spanish.

This pedagogical intervention was carried out in 4 hours weekly during 10 weeks with a group of 25 fourth grade students in the study setting. It was implemented in different cycles because it is an action research study that is developed in three different phases: Identifying, Intervening and Reporting.

<table>
<thead>
<tr>
<th>Phases</th>
<th>Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial idea (Exploratory)</td>
<td>To explore generally folk, cultural, and artistic events from Colombia</td>
</tr>
<tr>
<td>Action (Identifying)</td>
<td>To identify different celebrations, expressions and cultural traditions from specific regions of Colombia</td>
</tr>
<tr>
<td>---------------------</td>
<td>----------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Assessment (Interpreting)</td>
<td>To recognize differences and similarities among regions and cultures in Colombia to express appreciation and respect for each one of them.</td>
</tr>
</tbody>
</table>

Table 1. Objectives for each action Research phase

In the first part of this research as is shown in the table, the need was identified, the necessity of developing intercultural awareness was evidenced through gathering some pieces of data. During the phase of acting, students identify general cultural aspects from Colombian cultures. They explore and recognize general dances from the six Colombian regions. They learn some dance elements and instructions in English language. They also identify different cultures that are implicit in the dance group. The researcher in this first phase is collecting data through field notes and the students’ first set of artifacts.

In the phase of acting, students work specifically on the six different Colombian regions one by one. In this cycle, students learn one dance for region. They learn cultural aspects such as important places, celebrations, and typical food. In the third cycle students compare and contrast information. They learn differences, similarities and reflect upon some attitudes that have had and must change in order to develop the intercultural awareness and to improve the relationship among them.

The curricular platform that guides the activities, strategies and methodology used for achieving the purposes of this investigation is presented in the instructional design which depicts the main aspects that are implicit in the elaboration and planning of the pedagogical units.
4.1 Vision of Curriculum

The curriculum is based on dance elements. Since curriculum is here understood as the set of skills, goals, contents, methodologies that students should achieve in a course or level (Marsh, 2009) as well as how they are assessed; this intervention aimed to fulfill a set of competences, objectives, contents, strategies students had to accomplish during this extra-curricular course (which is a dance course that aims at strengthening English). This course is a group composed of 25 students who are in the same grade in two different classrooms. They are beginners of the English language. The normal time intensity of their English class is 1 hour per week during the curricular period and the time intensity of their extra-curricular activities for dance and English is 4 hours per week. The school since the Institutional educative project favors students in the development of family values and the appropriation of communication skills that contribute to improving the quality of life and their environment. To make the mission real, the school supports projects and agreements that use the students’ free time in extra-scholar shift. The curriculum is based on dances because the intercultural awareness developed during this course is represented on students’ interaction and communication in dance.

For Pollack (2009), Campo (2006), Sandino (1997), dance is more than an exercise. Dance is an activity and a language of communication. Dance permits interaction of one body with others. Dance is a strategy intentionally planned for different fields. In respect to education, dance fosters motor skills, interaction, and learning. It is a useful plan that enhances the development of values such as collaboration, teamwork, and recognition of yourself and others in contexts in which interact people with different cultural backgrounds.
The development of tenets that strength interaction and socialization of different people enhance communication, education, intercultural education and intercultural awareness.

This course aims at working on five dimensions which are socio-affective, corporal, cognitive, linguistic, and cultural aspects. The contents, activities and strategies are developed taking into account those dimensions that permit to encapsulate language, language learning, dance, tasks, and intercultural awareness.

4.2 Vision of Language

Peck (1998) states that culture should be our message to students and language is our medium. It is the light and the support of the pedagogical intervention. After two or more decades of deeply investigations, Peck, as many other educators, sociologists, psychologists and philosophers have found out language cannot be thought separately from culture. Language and culture go together.

The way language is presented in the classroom is not only based on grammar, vocabulary, listening, reading, speaking and writing skills, but also, the language content is surrounded by a cultural environment and body communication because through dancing the body depicts messages by movements, gestures, facial expressions that can be understood not only for the dancers but also for the audience (Yutzis, 2010).

The vision of language in this research is language as self-expression. Tudor (2011) defines self-expression as a learning goal that is not extremely focused in the form of the grammar, vocabulary, and syntax of the language. Language as self-expression aims to make the language learners express naturally in both first language and their target
language. Language as self-expression can help students find a sense of personal meaningfulness because it permits to express feelings (Tudor, 2011). In this case, self-expression starts with the understanding of dancing in action. In dance, the expression and communication is done through one’s body. Students express themselves through body movements and instructions received which contain the main elements of dance. Language is the most important aspect in the life of all beings. People use language to express inner thoughts and emotions, make sense of complex and abstract thought, to learn to communicate with others, to fulfill our wants and needs, as well as to establish rules and maintain our culture. Language can be defined as verbal, physical, biologically innate, and a basic form of communication. Often times, language will be referred as verbal behavior, which is language that includes gestures and body movements as well as spoken word. (Pierce & Eplin, 1999). Language is also seen as the way it is constructed and maintained the sense of personal and social identity; it is the means by which learners make and break friendships, and other relationships; in short, it is the mode to assert a place in the world (Agudelo 2007)

Language is the manner students represent their Intercultural awareness relating it with their own culture and the other cultures present not only in Colombia, but also in their dance group. Freire & Macedo (1987) state that language is the vehicle to construct our own image before others as well as the means we use to integrate into the world. Language is culturally bound. The language and the culture cannot be analyzed in isolation. Language can be seen as a way to describe and isolate human experience and understanding of the world and members of a language learning community share systems of beliefs and assumptions, which underlie the construction of the world.
4.3 Vision of Learning

Experiencing dance means using one’s body to express learning, to work as a team when necessary, to translate instructions, for moving their body to show not only sensations, feelings and emotions, but also for communicating the sense of each folkloric dance. Yutzis (2010) states that performing dance puts into effect the personal and cultural identity. She states that when people from different cultures are learning together interculturality is presented in the environment and the interaction becomes more corporal to express acceptation. In nonverbal communication, one’s body expresses feelings, emotions, anxiety, rejection, acceptance, and many other types of messages through gestures and movements. She also states that through dance we use our body to express a variety of meanings that are understood by dancers. Each movement, gesture, and glance highlight a message to the spectators. In this case, English along with dance are the mediums for showing the message through one’s body and body expressions depict the understanding of instructions. When participants are following instructions, making the choreographies and doing the collective work, the attitudes, gestures, acceptance, and rejection appear during the dance performances processes (Campo, 2006).

The main goal of intercultural learning is seen as the development of the competence, which is the ability to act and relate appropriately and effectively in various cultural contexts. Intercultural competence is generally thought to require three components on the learner: skillset, cultural-sensitive knowledge, and a motivated mindset Rogers & Steinfatt (1999). The skills, values, and attitudes that constitute intercultural competence include attitudes such as openness, curiosity, and readiness. Also, general
knowledge of the theoretical aspects of how social groups/products/practices work and interact is included.

Consequently, teaching a foreign language is not synonymous to giving a homily on syntactic structures or learning new vocabulary and expressions. It incorporates, or should incorporate some cultural elements which are integrated with language itself. Foreign language teaching should include aspects such as the knowledge of customs, beliefs, and systems of meaning of other cultures.

**4.4 Vision of Classroom**

A dance classroom is a place where participants consider human body as a way of communication. Also, it is an intercultural classroom. An intercultural classroom is a place where students as well as teachers consider human diversity in ethnic, racial, social, and religious terms as a source for cultural enrichment. It’s to understand their own role as people who promote a fairer and more humane society. Also, it’s a place to defend equal opportunities and to develop productive responses to the diverse populations in their own community (Campo 2006).

Through an intercultural education, students will be more engaged with diverse cultures and lifestyles showing respect for them. They will examine differences in cultures and people in order to develop transcultural understanding. Additionally, intercultural education implies to realize that the people are different and that they make us re-analyze our own values and embrace a new attitude in relation to others and ourselves. Intercultural education challenges the inherently dominant modes of doing things and thinking about them, is about stimulating the understanding for otherness, admits the mutual influencing of
cultures and deals with conflicts among cultures or with their solution, recognizes that cultures are open one to another and mutually interdependent and requires that people give attention to books from different cultures in order to reduce prejudice and to develop analytical and critical thinking (Rogers & Steinfatt, 1999).

4.5. Syllabus Developed

Taking into account the information above, a chart with the units, objectives, activities of this pedagogical information is presented below:

<table>
<thead>
<tr>
<th>Time</th>
<th>Stages</th>
<th>General objective for stage</th>
<th>Dimension for stage</th>
<th>Goals for dimension</th>
<th>activities</th>
<th>Instruments for data collection</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 weeks</td>
<td>Initial idea</td>
<td>To explore</td>
<td>Socio-affective</td>
<td>To participate in group activities</td>
<td>Making a circle for telling students the general objectives of the course and</td>
<td>Field notes Students`</td>
</tr>
</tbody>
</table>
| generally folk, cultural, and artistic events from Colombia | Corporal | To explore different rhythms to communicate meanings | the agenda for developing the activities.  
*Watching a video to see and listen to a pair of children presenting their personal information.  
https://www.youtube.com/watch?v=m1McPCnixOY  
*Students` presentations with their personal information such as name, age, grade, city, region come from, country, favorite Dancing.  
*Listening different Colombian folkloric dances. Students make movements according to rhythms. Working dancing elements such as beat, rhythm, laterality, movements and displacement.  
*Watching a part of a video to see vocabulary related to artifacts |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cognitive</td>
<td>To explore dancing elements such as beat, laterality, displacement, movement and coordination.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| Linguistic | To associate words with gestures and movements.  
To recognize some key words such as regions, dances, celebrations, material objects to describe Colombian cultural manifestations |
<table>
<thead>
<tr>
<th>Intercultural</th>
<th>To recognize generally different cultural and folkloric manifestations in Colombia.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To recognize their own cultural group</td>
</tr>
<tr>
<td></td>
<td>To distinguish the interculturality in the group</td>
</tr>
<tr>
<td></td>
<td>dancing elements and following instructions for making movements and displacements.</td>
</tr>
<tr>
<td></td>
<td><a href="https://www.youtube.com/watch?v=UGuD9Geeb2k">https://www.youtube.com/watch?v=UGuD9Geeb2k</a></td>
</tr>
</tbody>
</table>

* Watching the other part of the video to see Colombian celebrations and dances. Students are going to use some vocabulary such as regions, dances names, celebrations, etc., to relate rhythms with regions and celebrations.

**Students work:**

In a paper students find pictures and words related to the videos watched. On the paper there is an space to answer the questions:

Which is my Cultural group?

What cultural groups are in my dance group?

Drawing a picture that represent the cultural diversity of the dance group.
<table>
<thead>
<tr>
<th>4 weeks</th>
<th>Action plan</th>
<th>Socio-affective</th>
<th>Corporal</th>
<th>Cognitive</th>
<th>Field notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>To identify different celebrations, expressions and cultural traditions from specific regions of Colombia</td>
<td>To use the body language for establishing relationship with classmates</td>
<td>To analyze audio-stimulus for identifying beat and time, displacement, movement and coordination of dancing for specific regions.</td>
<td>Watching videos to see different dances, rhythms, celebrations, traditions, cultural aspects such as gastronomy, representative material objects, people, important places, etc., from specific regions: Andean, Insular, Orinoquia, Pacific, Amazon and Caribbean.</td>
<td>- Identifying rhythms from specific regions.</td>
<td>Students` artifacts</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>- Coordinating beat, time, displacement and movement by using typical rhythms from specific regions for creating choreographies.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>- Following instructions by associating spoken words with gestures and movements while practicing, rehearsing and creating</td>
<td></td>
</tr>
<tr>
<td>Linguistic</td>
<td>To recognize some key words such as regions, dances, celebrations, material objects to describe cultural celebrations and traditions of specific regions.</td>
<td>Students work: For each specific region, students work with a different paper for filling the regional sketch with stickers that refer to specific aspect of the region. On the papers there are spaces for writing a reflection that represent the intercultural awareness from students.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intercultural</td>
<td>To value the cultural richness from the diversity of the dance group.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Socio-affective</td>
<td>To reaffirm the “I” in the particular and collective histrionic participation through dance.</td>
<td>• Comparing cultural aspects from regions to recognize differences and similarities among them. • Reflecting upon the advantages the group has in terms of cultural</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corporal</td>
<td>To coordinate the main Dance elements in the choreographies.</td>
<td>Field notes Students` artifacts and interviews</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Colombia to express appreciation and respect for each one of them.**

<table>
<thead>
<tr>
<th><strong>Cognitive</strong></th>
<th><strong>Linguistic</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>To express feelings, acceptance and team work through the body language</em></td>
<td><em>To describe Colombia by using words such as regions, places, dances, celebrations, material objects, etc.</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Cognitive</strong></th>
<th><strong>Linguistic</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>To identify the dance's technical components when creating and organizing a folk show</em></td>
<td><em>To associate words with gestures and movements.</em></td>
</tr>
</tbody>
</table>

- Preparing the set of dances from regions of Colombia to coordinate the main dance elements
- Following instructions by associating spoken words with gestures, movements and steps while practicing, rehearsing and cresting choreographies.
- Final presentation, students show the knowledge they learn during the course in terms of interculturality
Intercultural

To present a final presentation of the course in a folk show where describing important cultural aspects from Colombia and its regions.

including important places, celebrations, typical food, dances and the dance elements.

On papers students find pictures and words. Students to use the words and images for writing a message that represents their intercultural awareness

All the students’ works are collected in folders.

Table 2. Action plan

All the parts that build the pedagogical implementation vision of curriculum, vision of learning, vision of language, vision of classroom and the chart that show the general plan for implementing the pedagogical proposal. The instruments to collect data gather information that are the supplies to do the analysis.
Chapter V
Data Analysis

This research is a qualitative study that aims to solve the following research questions:

What aspects of Intercultural awareness emerge in the interaction between ethnic and non-ethnic students when using dancing techniques in EFL activities?

How do fourth ethnic and non-ethnic graders interact classroom when incorporating elements of dance in EFL activities?

To answer the research questions, two research objectives are proposed:

To determine the aspects of Intercultural awareness that emerge from the interaction between ethnic and non-ethnic students when using dancing techniques in EFL activities.

To describe the kind of interaction students go through when incorporating elements of dance in EFL activities.

This is an action research study that was implemented in three stages. In each stage, some instruments were designed for collecting data. They focused on the main constructs which are culture, the English language, and interculturality. Also, intercultural awareness in learning English and dance in the development of learning English are focused on.

During the study, 39 interviews, seven field notes, 24 student artifacts were collected. To analyze the data, some principles of Grounded Theory were followed. Firstly, coding which is a procedure from the grounded theory that consists on coding raw data.
Codes are tags or identifiers for assigning units of meanings to the descriptive information gathered during a study (Glaser & Laudel, 2013). Codes were organized in a software called Atlas-ti. Atlas-ti is one of the common freeware software package used for supporting qualitative data analysis. The facts compiled were systematized into eight codes. These codes belong to three categories and one family.

Figure No. 7 shows the codes, the grounded of codes, the density, the categories and the big family that the categories create. The codes created for the data analysis are encouraging communities of practice, enhancing values in L1 and L2, interacting with music and their body, learning about different regions in Colombia, promoting self-confidence in L1 and L2, reflecting about socio-cultural practices in the group, and transforming attitudes. These codes organize three categories: learning about cultures, promoting selflessness and socializing in L1 and L2.
The following graph shows first the family which is Intercultural awareness in English/dance class, then, the categories and finally the codes that form each category.

Figure N° 8. Family Intercultural awareness in English/dance classes.

The big family created in this analysis is Intercultural awareness in English/Dance class. The categories that form the family are three: Socializing in L1 and L2, Learning about cultures and, Promoting selfness & otherness. These categories are aspects of intercultural awareness promoted in an EFL classroom where students incorporate elements of dance. The codes immerse on the categories clarify the path to identify the kind of transformation students go through.
5.1. Category one: Socializing in L1 and L2

This category socializing in L1 and L2 is an aspect of intercultural awareness integrated by codes such as promoting interaction in L1 and L2, interacting with music and their body, encouraging communities of practice, and reflecting about socio-cultural practices in the group. These codes permit to identify the kind of interaction participants go through when they incorporate elements of dance. A sample of promoting interaction in L1 and L2 as code is the following:

In this code promoting interaction in L1 and L2, participants are following instructions in English while some of them are translating to Spanish what the teacher says for helping classmates who show no understanding through their gestures. In the learning process, socialization is a triangle of communication mediated by the linguistic aspects and the participants. Communication and interaction are what really permit the language learning as stated by Stotz (1991). After many experiences with children, this author suggests that the best way for children to learn English is student interaction. This strategy helps children to use the language to express actions and experiences. This also helps children increase the interactional environment and to encourage communities of practices, (Wells, 1999). This category also contains the code encouraging of practice that represent actions such as this piece of interview:

“Researcher: when you dance folk dances, what strengths you noticed in the group?

Karen: teamwork, a lot of collaboration to classmates who do not understand and all of us respect one to another” student’s interview (Alzate, 2015)

This interview describes a community of practice because as this definition comes from the words themselves, this dance/English group shares practices. Since anthropological perspectives, knowledge management, and learning come from a property of individuals in context that interact with one another, (Hoadley 2005)

Another code from this category is interacting with music and their body. One important feature of this study is the articulation of two languages of communication: EFL and dance. When participants are making a choreography, more than the linguistic core, they communicate with the body when incorporating elements of dance. This interaction promotes socialization in L1 and L2, communities of practice construction when
participants cooperate by dancing. One important example is seen through the following evidence.

“Before starting the choreography, first, some movements and steps were explored. Some of those movements were called: foot ahead, foot behind, take hand and turn around, change position, turn to the right, turn to the left, see the public, see the couple, raise hands, making circles, making hooks” field note (Researcher, 2015).

The other code part of this category is reflecting about socio-cultural practices in the group. This code is relevant for promoting socialization in L1 and L2 due to the facts that participants show their reflections in different ways depicting some aspects of intercultural awareness such as recognizing themselves, recognizing the others and sharing together as a group. In the following evidence, a student draw a picture in which is represented a reflection of socio-cultural practice:

Photo 5. Student’s artifact. (Alzate, 2015)

The last evidence is showing a reflection made for the participants to recognize that they from different regions of Colombia, they can interact together, they respect their differences to be able to interact together as a group. This reflection is also represented in the following piece of interview:
“Researcher: When you perform folk dances, what strengths did you notice in the group?

Juliana: teamwork. Now, we are a more joined group. Now we know our strengths that before we did not know. We are a group with varieties and differences. Differences help as because each one has different things”.

Student’s interview. (Castro, 2015)

The students recognize that the classroom is integrated by children from different regions of Colombia. The reflections have helped them to conclude that differences enrich them because some of them have different cultural backgrounds, different beliefs, other things in common, but finally, they can interact and work as a group.

The previous category explained with its codes is an aspect for promoting intercultural awareness. Intercultural awareness occurs when people assume that their way of looking at things is not the only way and start looking at and evaluating other perspectives differently. For Kourova and Modianos (2013), intercultural awareness is a process of heightened facts and knowledge of other cultures by observing the environment, identifying elements, comparing and contrasting norms, negotiating meaning, and tolerating ambiguity. It also means accepting differences, defending other points of view, acknowledging the legitimacy of others and interpreting the skills and attitudes of others.

5.2. Category Two: Learning About Cultures

Learning about different cultures promote intercultural awareness because for developing this skill necessary is to know the cultural backgrounds from people who are interacting and socializing among each other (Kourova & Modianos, 2013).
As showed in the graphic, learning about cultures is unified by three codes: learning about regions in Colombia, stimulating values in L1-L2 and transforming attitudes. This project aims to identify the kind of interaction students go through in an EFL classroom when incorporating elements of dance, this study starts analyzing the code learning about different regions in Colombia. This code is represented in different ways.
For example, in this student’s artifact, a participant is showing an understanding from the Andean region, in this drawing the student emphasizes in a cultural event which is the Black and White Carnival from Pasto\(^3\). This drawing also depicts the awareness the student has to see that Black and White’s carnival as an event that join people from different cultures to interact, socialize and enrich the celebration. This code learning about different regions in Colombia is also evidenced in a piece of interview in which an answer her knowing about different regions in Colombia.

“The Researcher: what did you learn from the regions in Colombia?

Valentina: I learned that Colombia is a pluriethnic and a multicultural country.

In each region there many things, and, we are different because we come from different regions” Student`s interview. (Corredor, 2015).

Tomlinson and Masuhara (2004) focus on the rule of cultural awareness in the language classroom with the aim of promoting communication. They make useful

\(^3\) Capital city from Nariño department in Colombia. In Pasto people celebrates the Black and white festival since January 1\(^{st}\) to 6\(^{th}\). This carnival is one of the most important celebrations in Colombia. (De la Hoz, 2007)
distinctions between cultural knowledge, defined as information about the characteristics of their own and other people’s cultures and cultural awareness. Although, cultural knowledge can be useful in understanding ourselves and others, the author’s claim that cultural information is internally derived from our own experiences, it is dynamic and variable based on our changing experiences and perceptions. It is multi-dimensional (in that it is not only linguistic, but also includes sensory images and affective associations).

Continuing with Tomlinson and Masuhara’s ideas (2004), enhancing values refers to the strengthening of tenets that the participant promotes after learning cultural aspects about regions in Colombia. Some demonstrations of this values can be seen in the same drawing from Chala (2015) presented above that portray acceptance, interaction and socialization. Tomlinson and Masuhara (2004) denote that when people know, understand, and interact with other cultures, stereotyping is reduced and an open mind is allowed. Tomlinson and Masuhara (2004) validates in the sense that the research’s participants show the enhance in values in L1 and L2 and support the transformation of attitudes. Evidence in quotes such as the following piece of interview is stated:

“Researcher: Was the English/dance course useful for you to improve the coexistence with your classmates?

Mauricio: Yes, uff, before I did not have a good coexistence with them because we fought a lot, they teased me because I am black, I bothered them I could not permit them annoyed me. However, in classes we have learned that we are different, that we are value, and we have to respect the differences.” Student’s interview. (Guardo, 2015)
It demonstrates an attitude of transformation that at the beginning there were troubles amongst classmates with disrespecting attitudes. The interviewee recognizes that after sharing and learning cultural aspects about cultures in Colombia, they create an environment of friendship to improve their relation among each other. They recognize the differences and similarities amongst them and they work as a group where they can coexist.

The third category from this data analysis is promoting selflessness. It’s explained as an aspect of promoting intercultural awareness and describes the codes as part of it.

5.3. Category Three: Promoting Selflessness

![Figure Nº 11. Category promoting selfness and otherness.](image)

In trying to determine the aspects of Intercultural awareness that are promoted in an EFL classroom when incorporating elements of dance, it is necessary to clarify that through dances the intercultural awareness develop the particular awareness and the collective
awareness. Dance recreates the encounter with oneself and with others. (Varelezo, 2014).

The connections between intercultural awareness in dance/English classes with Socialization in L1 & L2, learning about cultures and, promoting selfness and otherness have been described for understanding the main purposes of this investigation. This category is an aspect of Intercultural awareness in English/dance class because there is a special link between the promotion of selfness and otherness when developing intercultural awareness. The particular awareness is also known as selfness, and the collective awareness is acknowledged as otherness. Dance as proposed methodology and tool that can contribute to the decolonization of the body and being, can weave a different frame of otherness through a sensitive reconstruction and reflection, deeply experiential, on an experience personally (or on certain aspects of it), which is interpreted by what happened, to understand. The music and movements are presented in concordance with sociocultural conditions and allow build understanding between human beings based on the recognition of itself within a community and recognizing the individuality of the community are fundamental for the development of otherness condition (Varelezo 2014).

Promoting selfness and otherness is a category created by some codes such as promoting self-confidence in L1 and L2, enhancing values in L1 and L2, transforming attitudes, interacting with music and their body and, reflecting about socio-cultural practices in the group. Promoting selfness and otherness is a part of promoting self-confidence because in the performing of dance, the body is the main instrument and technical subject of the dance.

The following piece of interview is presented as evidence of promoting self-confidence in L1 and L2:
“Researcher: Was it useful for you the dance/English course?

Mauricio: Yes, now I feel better to talk in front of other people and with my classmates. Student’s interview”. (Guardo, 2015)

In the information from the code promoting self-confidence in L1 and L2, the participant demonstrates that in English/Dance classes, individual and the team work help to improve the relationship amongst the members of the group providing self-confidence. All ways of acting within a choreographic ensemble techniques are plural. Everything that is done in a group is part of unique contributions. Singular actions such as swimming, jumping, gestures, and dancing allow the development of group work. Recognizing the body itself and having control over this gives individual security to generate collective security. Dance group is an association of individuals with particular scene put together to provide a sample in the community (Varelezo, 2014). Similarly, promoting selfness and otherness is associated with enhancing values in L1 and L2 due to the fact that the dance reinforces values such as collaboration, team work and respect.

The following is more evidence of the students` voices in an interview that shows the way selfness and otherness in dance helps to enhance values in L1 and L2:

“Researcher: what do the steps mean in the choreographies?

Karol: the steps are demonstrations of respect, teamwork, collaboration and organization” student`s interview (Gomez, 2015).

Promoting selfness and otherness is associated with interacting with music and the body for the special reason that working with dance implies using the main instrument of
dance that is the body. The body needs music and inspiration to perform choreography. To understand how dancing can help in the development of intercultural awareness is necessary to know that Dance is a discipline that incorporates different dimensions and also provides opportunities to learn other things. For instance, Caceres & Vera (2011) emit that dance is the oldest expression of art in humanity. Dance is a discipline that involves history, beliefs, emotions, feelings, traditions, and lifestyles. In the educational aspect, dance goes beyond being a playful activity that strengthens motor development. Dance is unlimited because it also contributes to integral formation. Dance is the body expression that matures other skills such as motor functions, social, affective and cognitive behavior.

Caceres & Vera (2011) state that it is understood that dance as an interdisciplinary strategy integrates various dimensions and permits communication by using language. It permits students to experience interaction with other people, build and enhance cultural identity, help recognize other cultures, helps promote bodily health, and develops motor and cognitive skills.

Finally, promoting selfness and otherness is associated with transforming attitudes for heavy reasons supported by theoreticians such as Caceres & Vera (2011) and Varelezo (2014) that indicate that dance beyond the movements and choreographies enrich the interaction among people who participate in the sequences of steps. In this study, the following picture is an evidence of transforming attitudes.

The picture below is a piece of data from a student`s artifact. It is represents that people from different cultures can coexist together. The participant is showing in the picture values such as collaboration, solidarity, acceptance, selfness, otherness, and respect.
Chapter VI
Findings, Limitations, and Conclusions

6.1. Limitations

During the pedagogical intervention, one of the limitations this study has was time because it was not enough to focus more on the development of speaking and listening skills. The time for applying the pedagogical implementation was reduced for different institutional events such as academic commitments or free days for meetings. All activities were applied quickly and students were urged to carry out activities in less time.

6.2. Conclusions

According to Sanchez (2006), one of the main objectives of National Education Ministry is to encourage the plurality, identity, and appreciation of differences. It is an invitation to promote the development of attitudes of understanding and respect towards Colombian ethnic groups and for the growth of intercultural awareness. The objective is to be implemented in schools, neighborhoods, communities and in society to cease disrespect, intolerance, and discrimination that affect many people. It is a need in our lives to develop citizenship skills. In Bogotá, a city in which consists of pluriethnic societies and multiculturalism, encouraging intercultural awareness in EFL students seems relevant. According to Agudelo (2007), the intercultural approach is an effective alternative to developing cultural awareness as well as exploring the relationship between their practices and personal views.

This study explores the way some aspects of intercultural awareness emerge in an EFL classroom when students use dancing techniques and how those students interact when
they incorporate some elements of dance. The two inquiries of this investigation tackle the research questions that are:

What aspects of Intercultural awareness emerge in the interaction between ethnic and non-ethnic students when using dancing techniques in EFL activities?

How do fourth ethnic and non-ethnic graders interact classroom when incorporating elements of dance in EFL activities?

Dance is more than a recreation activity; it is a strategy to unite people. It’s used to concentrate the attention of who are performing a set of exercises, movements, facial expressions, and orders for receiving and steps for memorization.

When exposing students to organize and to do something innovative like dancing, the teacher becomes a guide. Students are challenged to search for information, to interact in L1 and L2, to memorize vocabulary, pronunciation, grammar structures, dance routines, and elements of dance.

In intercultural settings, performing Colombian folk dances increases the dancers’ spiritual relationship with each regional culture helping them to break stereotypes. Also, it helps recognize each other and to accept differences of one other to socialize and interact respecting each other’s point of view.

When students learn facts, it is easier for them to present information in different ways with verbal and non-verbal actions. Focusing on verbal actions, they were able to express in L1 and L2. In L2, it was a little difficult for the students to write some words.
and to speak when given instructions. However after practicing, the performances they mature the speaking and listening skills.

As learning dance enhances the chances for learning culture, it provides opportunities to interact with different people to become interculturality competent. Working with elements of dance the aspects of intercultural awareness that emerge are the use of L1 in the majority of part, but participants use a little English as L2 for socialization and interaction. Errors always was presented in their speaking but the use of L2 helped to mature the speaking and the listening skills.

According to the analysis of data, the aspects of intercultural awareness emerged between ethnic and no-ethnic students when using dancing techniques in EFL activities were the promoting of interaction in L1 and L2, the interaction with music and their body, the encouraging of communities of practice, and it permits to reflect about socio-cultural practices in the group. Participants learned about regions in Colombia, enhanced values in L1 and L2, and they transformed attitudes that help to promote self-confidence in L1 and L2. They enhance values in L1 and L2, interact with music and their body and, reflect about socio-cultural practices in the group. The students’ interaction permitted to see a respectful relationship in terms of recognition of themselves, recognition of others, acceptance of similarities and differences amongst each other, respect for all, improving socialization, interaction between classmates inside and outside the classroom. The experience during the development of this research project enriched not only the relationship among students, but also between students, the teacher researcher and the identity as Colombians. The participants of this research are engaged with Colombian regions and cultures. The experience of exploring and knowing cultural aspects from their
country encouraged them to become in national and international citizenship, to continue searching and interacting with their classmates to understand deeper their territory and the whole world.

References


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APPENDIX

Appendix 1. Principal’s consent form

PRINCIPAL’S CONSENT FORM

Bogotá, Febrero 25 de 2015

En la actualidad estoy estudiando en la Universidad Distrital Francisco José de caldas la Maestría en Lingüística Aplicada a la Enseñanza del Inglés y estoy realizando una investigación llamada Representación de la Conciencia Intercultural en Portafolios en Clases de Danzas en Inglés. Por tal motivo, debo recolectar datos de diferentes formas como toma de notas, observaciones, grabaciones de audio y video, fotografías, entrevistas y trabajos de los estudiantes los cuales me darán elementos para desarrollar estudios tendientes al mejoramiento y cualificación de mi labor como docente en el colegio.

Me gustaría contar con su aceptación o permiso para utilizar la información recogida durante las observaciones en las cuales participarán estudiantes de este colegio y se utilizarán instalaciones del mismo.

A los estudiantes se le garantizará estricta confidencialidad con la información que se recolecta.

Agradezco su autorización para llevar a cabo este proyecto.

Cordialmente,

Katerine Maribel Quiñones Quiñones
Docente de Escuela Artística de Formación Integral
Colegio Virginia Gutiérrez de Pineda

Nombre:

__________________________________________________________

Autorizo SI ______ NO _______

Firma: ____________________________________________________

Appendix 2. parents’ consent form
PARENT’S CONSENT FORM

Bogotá, Febrero 28 de 2015

En la actualidad estoy estudiando en la Universidad Distrital Francisco José de Caldas la Maestría en Lingüística Aplicada a la Enseñanza del Inglés y estoy realizando una investigación llamada Representación de la Conciencia Intercultural en Portafolios en Clases de Danzas en Inglés. Por tal motivo, debo recolectar datos de diferentes formas como toma de notas, observaciones, grabaciones de audio y video, fotografías, entrevistas y trabajos de los estudiantes los cuales me darán elementos para desarrollar estudios tendientes al mejoramiento y cualificación de mi labor como docente en el colegio.

Me gustaría contar con su aceptación o permiso para utilizar la información recogida durante las observaciones en las cuales aparecerá su hijo(a):

__________________________________________________________________________

–

Al estudiante se le garantizará estricta confidencialidad con la información que se recolecta.

Agradezco su autorización para llevar a cabo este proyecto.

Cordialmente,

Katerine Maribel Quiñones Quiñones
Docente de Escuela Artística de Formación Integral
Colegio Virginia Gutiérrez de Pineda

Nombre:

__________________________________________________________________________

Autorizo SI ______ NO ______

Firma: ____________________________________________________________________

Appendix 3. students’ consent form
STUDENTS’ CONSENT FORM

Bogotá, Febrero 28 de 2015

En la actualidad estoy estudiando en la Universidad Distrital Francisco José de caldas la Maestría en Lingüística Aplicada a la Enseñanza del Inglés y estoy realizando una investigación llamada Representación de la Conciencia Intercultural en Portafolios en Clases de Danzas en Inglés. Por tal motivo, debo recolectar datos de diferentes formas como toma de notas, observaciones, grabaciones de audio y video, fotografías, entrevistas y trabajos de los estudiantes los cuales me darán elementos para desarrollar estudios tendientes al mejoramiento y cualificación de mi labor como docente en el colegio.

Apreciado(a) estudiante me gustaría contar con su aceptación o permiso para utilizar la información recogida durante las observaciones en las cuales aparecerá usted:

__________________________

Si usted desea, también se podrá guardar su nombre real utilizando un nombre ficticio o un sobrenombre y usted puede escogerlo.

Mi nombre ficticio o sobrenombre es: ________________________

A usted como estudiante se le garantizará estricta confidencialidad con la información que se recolecta.

Agradezco su autorización para llevar a cabo este proyecto.

Cordialmente,

Kateríne Maribel Quiñones Quiñones
Docente de Escuela Artística de Formación Integral
Colegio Virginia Gutiérrez de Pineda

AUTORIZO
SI____ NO ______

Appendix 4. Teacher’s field note
DATE: June 6th

Cycle objective: To recognize cultural aspects from specific regions and a dance from particular region to develop the dance elements.

Class objective: To know cultural aspects from Andean region and the dance elements in a typical dance from this region. To represent intercultural awareness in regard to Andean region.

OBSERVATIONS FOCUS ON USE OF THE LANGUAGE, INTERCULTURAL AWARENESS, DANCE AND OTHER ATTITUDES OR BEHAVIOR FROM STUDENTS

The class started by presenting the agenda of the day, first, learning information about Amazon region, the second part exploring a Kichwa dance, the dance elements and the third part, reflecting and representing the intercultural awareness in a task from the portfolio’s folder. When presenting the slides from this specific region, the slides that included departments, cities, celebrations, important places, dances and typical food. Some students searched information about this particular region in Spanish and they say the information.

As students know how to organize the information in four categories: Important places, celebrations, Typical food and dances, for presenting the information, the teacher prepared some slides just with titles and students provide the information.

In the category of important places, students mentioned many places such as El cafetero, Maloca, Salitre magico, pueblos/ paisas, Zipaquira

In the category of celebrations, students mentioned information such as flowers fair in Medellin, orchids fair in Botanic park at Bogotá, Bambuco’s festival, San Pedro’s festival, Black and white carnival in Pasto. In the category of typical food, they mentioned Arepas Boyacenses, tamales tolimenses, chicha, Bandeja paisa, etc. In the category of dances, they said Bambuco, La Guaneña, La vencerlora, Torbellino and Carranga.

Then, for practicing the dance elements, the dance elements were reminded. Students reminded laterality, rhythm, beat and some movements such as move to the right, move to the left, take hand, turn around, see the public, see the couple, making lines, go ahead, on knees, etc. For warming up, teacher give some instructions for practicing the dance elements and some steps for organizing a choreography from La Guaneña dance. The choreography include steps and movements that permit to interact among themselves, to work as a team and to demonstrate values such as respect, solidarity and collaboration.

Before starting the choreography, first, some movements and steps were explored. Some of those movements were called: foot ahead, foot behind, take hand and turn around, change position, turn to the right, turn to the left, see the public, see the couple, raise hands, making circles, making hooks.

After exploring the instructions, the teacher gave the responsibility to some students, they had to say the orders and instructions. We started organizing the choreography. The first students tried to translate the instructions from the foreign language to their mother tongue interrupting the choreographies by talking, by organizing the classmates who were lost, by using gestures that indicates mistakes.

Then, in the reflection moment, students had to do the task in which they represent their intercultural awareness. In this task, they find spaces to complete information about aspects from Andean region. Besides, the format has a space to draw a picture to represent this region. For the next session, the following region is Insular region. Students had to search information about Insular region.

Appendix 5. Student’s artifact
Appendix 6. Student’s interview
S: Hola, buenas tardes, tu nombre es? S: Karen Juliana Alzate Herreño

S: Durante el curso especial de las danzas Colombianas por regiones y en inglés, qué aprendiste?

S: que no solo es bailar sino también comunicarse entre todos y trabajar en equipo, hablando en inglés y dando instrucciones como son en inglés

S: y de las regiones qué aprendiste? S: que cada región es única porque tiene sus llanos, una sus Andes, su amazonia, el mar Caribe y el oceano pacifico, y la región insular es de islas maravillosas.

S: Qué aspectos culturales aprendiste de cada región? S: que la gente del llano puede ser muy coplora al igual que la de la Andina y la de la caribe. En la amazónica hay muchos indígenas, de ellos aprendimos muchas cosas. En la insular no solo hay Colombianos sino muchos extranjeros que van a visitar esta hermosa región de Colombia.

S: te gusto y te sirvió haber aprendido danzas en inglés?

S: sí, porque antes era muy tímida en público y ya no me siento así, entonces he mejorado mucho en la comunicación y con mis compañeros

S: y qué tanto aprendiste en inglés? S: eh, muchas cosas que no sabía porque en mi curso no nos enseñan tantas cosas como en danzas.

S: y qué aprendiste? Coíntame en inglés qué tanto aprendiste? S: eh, turn around que significa girar, change que significa cambiar, de las regiones aprendí que region Orinoquia no se dice Region Orinoquia sino Orinoquia Region, Andean region, Caribbean region, Pacific region, Amazonas region and Insular region.

S: can you tell me cultural aspects about each region? S: eh, celebrations, dances, festivals, carnivals, typical food, eh eh, eh, typical dances and important places.

S: ok, muy bien, acerca de las danzas te voy a preguntar un poquito. Cuando ustedes bailaban danzas folklóricas, qué fortalezas veías en el grupo?

S: trabajo en equipo, mucha colaboración a los que no entendían y que todos nos respetáramos los unos a los otros

S: Y qué significaban tenían los pasos realizados en las danzas folklóricas? S: que no era solo bailar sino también comunicarse por medio de sus miradas, los gestos y las instrucciones. Además, a veces no solo necesitábamos hablar para entendernos.

S: el curso se sirvió para mejorar la convivencia entre compañeros y compañeras? S: si porque antes habían muchos conflictos en nuestro salón por niños y niñas y sus diferencias pero ahora ya tenemos claro que si somos diferentes pero todos somos valiosos por nuestras diferencias.

S: Qué similitudes hay entre las regiones Colombianas? S: que toda mi gente es Colombiana y que en cada región hay celebraciones, comidas típicas, danzas, gente y sitios importantes

S: qué diferencias hay entre las regiones Colombianas? S: las diferencias que hay entre las regiones Colombianas es que las celebraciones varían de una región a otra, también las comidas, las danzas son diferentes, los lugares son diferentes y la gente es diferente y por eso hay muchos colores y culturas y animales. En la región Orinoquia no hay lo mismo que en la amazonia ni nada de eso, en la Orinoquia puede haber chivos y en la Andina no.