PERCEPTIONS OF CULTURE AND INTERCULTURALITY

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CONTENT

1. JUSTIFICATION

This project was developed in order to know students' perception of culture in the teaching practicum, keeping in mind that Colombia is going through a bilingual program. This research paper is aimed at exploring Culture through students' view of English language (EL) lessons. Besides perceiving students' cultural awareness, the research also wanted to know how they understood the concept of interculturality.

Teaching in our days has become "structural and stereotyped", there is not any awareness of the teaching of culture, and there is a big emphasis on grammar in order to teach culture, what is taught is basic and popular knowledge about it. On the other hand, if Colombia is aiming at consolidating a bilingual program, it has to keep in mind Culture as a main component in the English Language Curriculum in schools. There is no way to understand a foreign language without its culture, and neither without making a reflection about our own culture. Studying a language implies two elements, the foreign culture and the own culture. In addition, this project wanted to perceive students' cultural awareness and how they understood the concept of Interculturality.

At this point, this project intended to determine the understanding of cultural issues, and then, the development of concepts of Culture and Interculturality to implement them on daily education.

Thus, this research project wanted to determine students' and teachers' perceptions of how to teach and learn a language taking into account its Culture

and how they related to Interculturality as well as the application of those concepts in EL lessons. Additionally, it brought the satisfaction of working on social issues, in order to give an idea of the application of culture and interculturality to coming researchers, according to students and teachers' perceptions.

2. PROBLEM

Based on the experience in the teaching practicum in The Liceo Hermano Miguel de La Salle School, there were many facts and issues that needed to be considered, according to our self-perspective of "language as a whole" and in terms of the importance of culture at the moment of teaching a foreign language. Moreover, it was noticed that students were used to learn EL by rules and, in some way, they were used to take it without any "Cultural Awareness" as rituals, practices, etc. They did not have any factual information, just ideas about English Language Speaking countries.

Additionally, Colombia is going through a bilingual program, in which there is a strong need to integrate culture in all aspects of language, not only structure and function views.

In spite of the efforts to setup a bilingual program in Colombia, we noticed that in our teaching practicum, English was taught separately of its components. There was no integration at the moment of teaching it; grammar apart from communicative skills; cultural issues were just restricted to famous tourism spots. Consequently, it did not show a well built and integrated program; neither had it showed a reflection between cultures involved at the moment of teaching English Language.

Therefore, the purpose of this research project is to demonstrate how students and teachers understand culture and interculturality and how they conceived a proposal for learning and teaching culture.

2.1 Problem Description

In the LHEMI (Liceo Hermano Miguel De La Salle) English Language Teaching was divided into skills: Reading and Listening, Grammar and Writing, Speaking and Phonics. Students were supposed to improve their English Language level having 1 class hour per skill, for a total of 3 hours per week. They had a text-book as a guide and a reader book, according to the grade.

Nevertheless, the lack of time did not allow students to have enough class hours to improve their EL level, neither the division of the skills were taught to allow students to follow a process. There was a text-book as a guide and a subject planner for each period, but teachers worked differently: their teaching methodology changed, the focus changed, and teachers did not have time to get to an agreement on what was going to be taught. On the other hand, each teacher had a different perspective, and what was noticed was that culture was not included, not even when we as students-teachers did not take culture into account in our teaching practicum, becoming a personal endeavor to analyze it. Although, some books had cultural components, they did not really enable to see what English language was in the cultural aspect, and neither facilitated any specific moment to think about their own culture.

Hence, this project included surveys to see the different perspectives of culture. In our self perspective culture represents a set of beliefs and behaviors that involves every aspect in human beings' life (religion, economy, education, etc.). Although,

the EL program had some cultural components in the subject planner, there was not a clear idea of their integration into EL lessons. Indeed, this research wanted to have teachers' as well as students' perception between the foreign culture and the native culture. At this point, it was decided to investigate on those subjects, questioning the importance of culture and the interactions of several cultures at the moment of learning and teaching a language in order to recognize what actions could improve the teaching of culture in EL lessons.

3. RESEARCH QUESTION

What are the conceptions about culture and interculturality that students and teachers of a ninth, tenth, and eleven grades at LHEMI School have?

3.1 SUBQUESTIONS

- How can Culture and Interculturality be integrated to EL lessons according to the participant voices?

- What kind of strategies can be promoted to teach and learn culture in EL lessons of ninth, tenth, and eleven grades at LHEMI School based on the participants perceptions?

4. OBJECTIVES

4.1 General Objective

- Describe the different types of perceptions that students and teachers have of Culture and Interculturality.

4.2 Specific Objectives

- To establish the conceptions that the participants have about integration of Culture and Interculturality into the English Language lessons.

- To describe the strategies of teaching and learning Culture and Interculturality in ninth, tenth and eleven grades EL lessons at LHEMI School.

5. BACKGROUND

Research about Interculturality has been developed poorly in Colombia. Perhaps it is because this topic is recent, and it corresponds to another level in English Language Education.

Some studies and projects related to introducing Culture and Interculturality in English language lessons have been developed by teachers in some Universities of Colombia. The most relevant studies of interculturality have been handled by Cruz (2007), in which he recognizes that our current globalized world has become a space where many cultures are in permanent contact. Indeed, to achieve an intercultural level, students must achieve goals to become bilingual, but not only in terms of communication in a foreign language, but also referring to understand the others in their socio-cultural, political and ideological contexts (Cruz, 2007, p. 144). Cruz additionally emphasizes that teachers receive an intercultural awareness in classroom, they in every lessons have to have the capacity to provide students with linguistic aspects and with cultural understanding that helps them develop interculturality and the competence through which they will be able to achieve instrumental, social goals and appropriateness, such as suitable communication in a given situation in a particular culture, (2007, p. 148).

Another study was carried out by Ariza (2007), in which the researcher wanted to implement culture in the EFL classroom. This research presented culture as a central aspect, doing a series of questionnaires and observations in which the

author tried to figure out new teaching strategies and materials to address culture. Also, Ariza comments that "this innovative process aims at the integration and development of intercultural competences in both pedagogical documents and teaching practices" (2007, p. 11)

The aspects which Interculturality includes are not necessarily linguistic, or communicative. In an investigation carried out by Costalas (2009), he recognizes that the values are very important to live and share many aspects with people, or in this case native teachers from the US. This author underlines that they could speak the same language, but the values are crucial to understand and achieve an effective intercultural awareness; language is a tool to understand and share cultural aspects with others.

The Intercultural Competence has been taken into account by Manjarrés (2009) for instance; who explains that in the new standards developed by MEN, the intercultural competence has been avoided, or just simply not named. The author notes that teachers are the most important intermediaries to develop the intercultural competence from their lessons: "teaching about the cultures of English speaking people, thus helping students gain understanding of their own culture; contributing to the understanding and appreciation of different world views conveyed through the foreign language and the cultural practices associated with groups that speak the foreign language; helping students compare these cultures and their own culture; establishing relationships between the cultural practices and

products of people around the world; and envisioning possible mutually enriching

encounters with representatives of other cultures" (Manjarrés B., p. 155).

6. THEORETICAL REVIEW

This research will clarify the main concepts of an intercultural perspective taking into account different authors' ideas, reviewing concepts such as: culture, multiculturalism, pluriculturalism, interculturalism and cultural awareness. Furthermore, the project will examine how these concepts help and the way they can be taken to clarify the researchers' interpretation.

CULTURE

First, culture has several definitions, each science provides its own one. Brown (2000) refers to Culture as a way of life. It is the context within which we exist, think, feel and relate to others. It is the "glue" that binds a group of people together. He also defines Culture as ideas, customs, skills, arts and tools that characterize a given group of people in a given period of time.

It is also important to take into account some definitions given by some authors: Anthropologists find it hard to define "culture". "It is because it is not a thing but something that has to be costumed up as one in social scientific discourse in order to be defined (B. V. Street, 1993)." The anthropologist Geertz (1988) shows that culture is not understood as complexes of concrete schemes of conduct but to rule the conduct. The ethnographer Tylor (1881) emphasizes that culture refers to the knowledge, customs, lifestyles, beliefs, arts, or any other habits in which the human being is involved through society. The British sociologist Giddens (1989) accentuates that culture refers to the values that are shared by the members of a

given group, to the procedure that culture compromises and to material supplies that this produces. Culture is ideally abstract, whereas the procedure rules that people must fulfill and put into practice. The anthropologist Harris (1981) talked about human culture as the style of human beings' total life, socially acquired, that includes the ruled manners and appellants of thinking, being sorry and acting. Linguists like Spencer-Oatey (2004, p. 4) say that "Culture is a fuzzy set of attitudes, beliefs, behavioral conventions, and basic assumptions and values that are shared by a group of people, and that influence each members' behavior and each member's interpretation of the meaning of other peoples' behavior."

Defining culture is relevant to the western researcher nowadays. The concept of "culture" has a big distinction to be linked with language, because it must be referred to as a meaningful process, an active construction of meaning. "Culture" for many researchers becomes a serious problem because they just want to define it, but as Robert Thornton (1988) says we should not worry about "what culture is" but "what culture does". A main problem to find a meaning of this term is because many researchers are anxious to find it, to define it, to say what it clearly is when, in fact, the aim for researchers is to discover and define what circumstances for and why the definitions were made. Culture is an active process of meaning making and contesting over definition, including its own definition; which means *Culture is a verb* (B.V. Street, 1993, p. 24). The question here is not to know what culture is, the real question is what culture does.

Talking about the relation between language and culture, it is vital to understand what features culture has in order to develop an English Lesson. Culture has an

important role in language teaching, and it is very important to develop cultural competence. It encloses three main components: attitudes, knowledge and skills (Okoyama, Furuto and Edmondson, 2001).

- Attitudes: it is the way in which you are able to be open-minded allowing to increase awareness about your own culture and the culture of others. It is necessary to go beyond stereotypes (self-awareness). To understand that, it is important to take into account some characteristics: an attitude of appreciation for and sensitivity towards the cultures of others; a willingness to learn about cultural differences and an attitude of respect for other worldviews.

- Knowledge: It is important to know and understand ones' own beliefs, stereotypes, and prejudices. These are basics for working properly with culture. If you don't know that you could be in disadvantage because it is important to know about history, culture, traditions, customs, daily language, dialect, values, diversity, familiar traditions, religious practices, art, music, folk, and other practices.

- Skills: There are some general practice skills which are important to understand. The main goal in order to develop cultural competence skill is learning the basic aspects of communication -verbal and non-verbal. of a culture (proxemics, kinesics, paralanguage).

On the one hand, Storey (1996) says that culture is a terrain where a continual struggle over meaning takes place; in which subordinates attempt to resist the

imposition of meanings which bear the interests of dominant groups. It reflects the wall that sometimes students create at the moment of taking a Foreign Language Lesson something that is created by the media and the assumptions that students come up with. Indeed, some students would ask themselves, why English Language? Nowadays EL has become a global language just because the world has given a special role to it in every country. According to Crystal (1997) a language becomes an international language because of power, political power, specially military power, as happened with Greek language in the ancient times, when it became the international language 2000 years ago. That is applicable, but it also demonstrates a bad meaning of what a language is because it is understood that through a foreign language you only can express your ideas to control and give orders, and that is the idea that people usually have about EL. However, it should be seen as a *lingua franca:* which might help to interact with the world; to get closer to other cultures and their ways of thinking. It is not only the US, there are many other English speaking countries that students might take into account, and they should take this language as a vehicle of communication.

Talking about English as an International Language, it is interesting to study references to the future of the language. "Englishes" is a term which appears to define the variations of EL around the world. As Mackey (2004, p. 12) describes "World Englishes is commonly understood as the different varieties or appropriations of English that have been developed around the world over time". EL is the dominant language around the world, so, today there is a necessity to adopt and adapt it, to individuals to be able to express their own identity.

Thompson and Byram (1993) say that culture is manifested in different layers of depth (Fig 1), ranging from inner core basic assumptions and values, through outer core attitudes, beliefs and social conventions, to surface-level behavioral manifestations. These authors explained it through this figure:
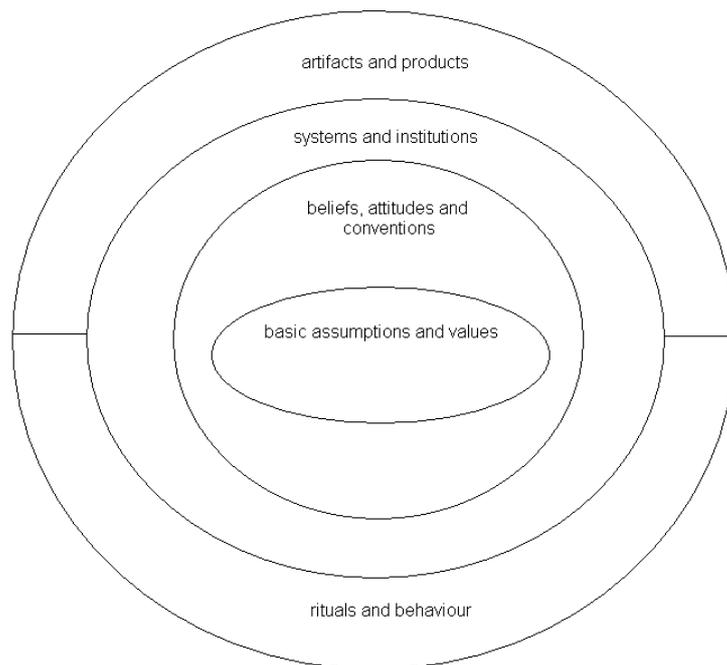

Fig. 1: Manifestations of culture at differing layers of depth (Spencer-Oatey, 2004)

As it is shown, the sub-surface aspects of culture influence peoples' behavior, in this way different rituals and behavior involve personality. As culture is an indistinct concept, members of this culture are unlikely to share identical sets of attitudes, beliefs and conventions, but rather show "familiar resemblances", with a result that there is not a set of features that can definitely distinguish one cultural group from another. The implications of systems and institutions are important because culture

is associated with social groups: gender groups, ethnic groups, generational groups, national groups, professional groups, and so on.

Culture involves many aspects of the human history: customs, religion, language, ways of thinking, hobbies, sports, food, and some other, but at the moment researchers have to center all our efforts on the relation between culture and language. It is important to know that culture is transmitted through language, and it involves knowledge about this. It is important to recognize four processes of transmission (Ross, 2004):

- Transmission of knowledge and concepts across generations, both from one generation to the next and over long periods of time.

- Transmission of knowledge across spatial boundaries.

- Transmission of knowledge across social boundaries, with and without close social contacts.

- Transmission of knowledge within clearly delimited spatial and temporal units.

Culture involves knowledge, and we have to understand that culture is not a static entity. It is because, through language, the term becomes a process and it resorts to the four stages mentioned above to be achieved and recognized by others. Transmission of culture depends also on the theory of communication that Riley (2007) defined as "to any theory of culture is necessarily a theory of communication, of the structures and functions of the social knowledge system and

of the practices which instantiate it". Riley (2007) also defines culture as the total sum of the information, beliefs, values and skills one needs to share and apply in the society and situations in which one lives, and that needs to be transmitted through communication. It is important to know and recognize our own culture, because we can have and construct an identity.

He recognizes three categories of cultural knowledge:

- *Know-that* which consists on what individuals believe to be true.

- *Know-of* which consists on current events and preoccupations.

- *Know-how* which consists on the individual's skills, capacities and competencies. Their effective mastery of reasoning, behaving and speaking in appropriate ways, or more simply how to do and say things in the ways things are said and done.

Those categories show that knowledge involves practical reasoning, practical action and a communicative process. But the last issue has some features to make it special and the most relevant of the three. Culture, Language and Identity have a close relation that is found in the "cultural markers" which according to Riley (2007) is the place where culture is encoded and lexicalized; cultural makers could be found in Acronyms and abbreviations (DIY,IRA, Quango, BBC…), Places (Salt Lake City, The Lake District, Bogota, Wembley…) Organizations (Banardo's, Oxfam, NSPCC…), Days (Poppy day, Halloween, Christmas day…), Dates (September 11th, November 11th, May 15th…), characters (Russell Crowe, Barak Obama, Osama Bin Laden, Peter Pan…), signs (pay and display, pub grub,

sale…), Newspapers (The Sun, New York Times, The Daily Mirror…) and Games (bar billiards, snakes and ladders…) (p. 42)

Cultural markers have three further points: they may form extended patterns on the basis of domains of reference, often with figurative meaning; they can be extremely regular; and, they have to encounter extremely powerful symbols.

It is important to know that in order to teach culture, there are some perspectives that teachers have to have in mind. As Moran (2001) says those cultural perspectives (fig. 2) are involved into practices, products, persons, and communities. Those perspectives are the explicit and implicit meanings shared by members of the culture, manifested in products and practices. Moran also remarks that these meanings reflect on member's perceptions of the world, their beliefs and their values and norms, expectations and attitudes that they bring to practices.
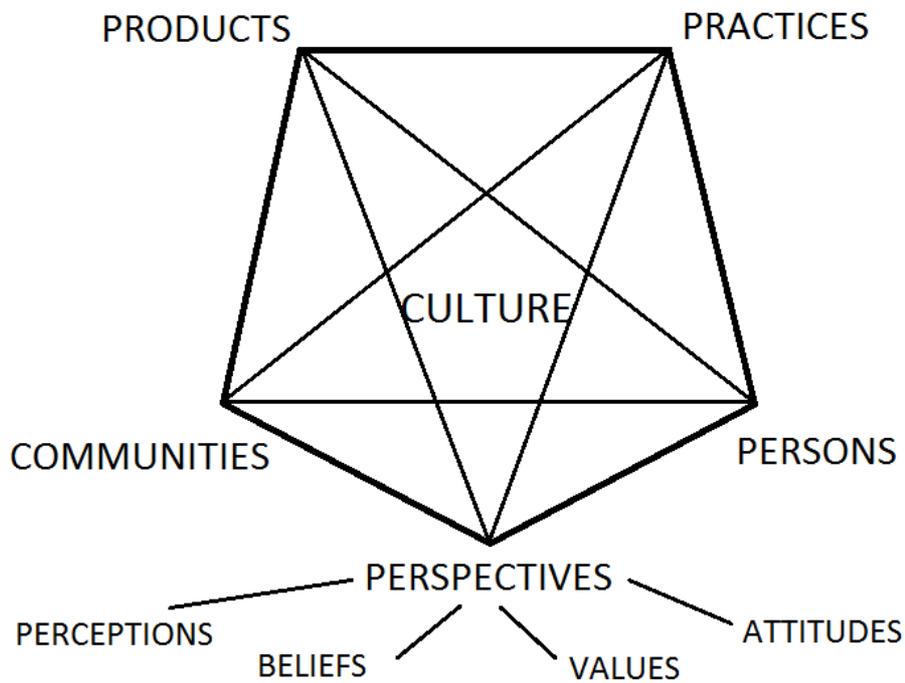
Fig. 2 Cultural perspectives (Moran P. 2001)

These perspectives can be tangible; they appear in oral and written form. Usually, these perspectives appear through sayings, proverbs, creeds, proclamations, myths, mottoes, principles, guidelines, mission statements, scholarly studies, cultural studies and other forms of expression (Moran, 2001). The way that these perspectives appear in society is in cultural studies, politics, economic, religious, and scholarship; for example, into the pursuit of the "American Dream" aspects like perceptions, beliefs, values and attitudes are present in it. In this way cultural perspectives are explicit, but they can be tacit too. It is because, as a teacher you cannot always explain some cultural practices; it is hard to specify exactly what they are.

In order to talk about cultural values, Moran (2001) underlines that in these values; perceptions, beliefs, values and attitudes are involved. He defined them as follows:

- Perceptions: What we perceive, what we ignore; what we notice or disregard.

- Beliefs: What we hold to be true or untrue.

- Values: What we hold to be right/wrong, good/evil, desirable/undesirable, proper/improper, normal/abnormal, appropriate.

- Attitudes: Our mental and affective dispositions –our frame of mind, our outlook- charged with feeling or emotion.

These values were presented to students at LHEMI. They demonstrated it in their questionnaires and interviews' answers. Their behavior during the questionnaire and interviews told the researcher how they perceive culture, and what the cultural values that they had were.

In the terms above, we can find that some are more explicit than others, and some are more tacit than others (fig. 3).
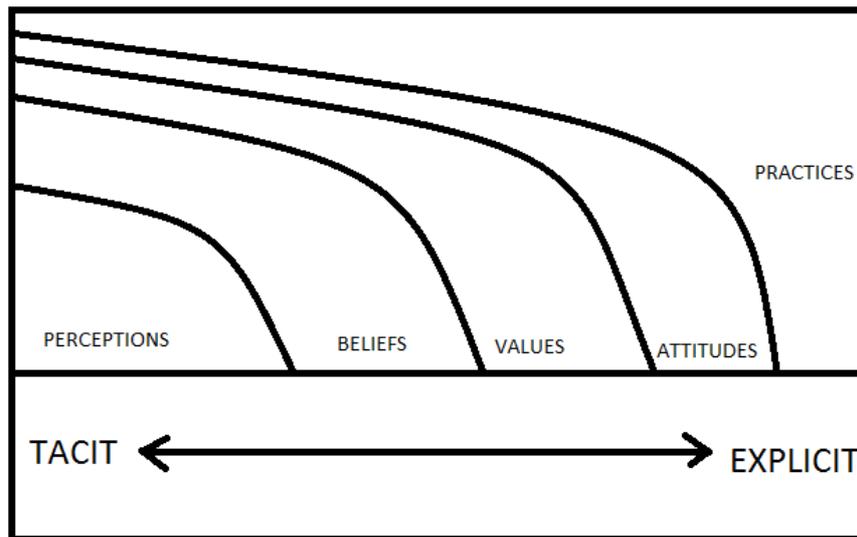
Fig. 3 Tacit and Explicit perspectives by (Moran P. 2001)

In the figure, we can note that some perceptions are more tacit than others; values are close to beliefs, because they could be true or false. Beliefs are close to perceptions, because they are more tacit, they are culturally hard to define. On the other hand, attitudes are explicit because they are close to practices, people can express their cultural attitudes easily.

As we can see, the cultural perspectives are a very important part in which culture is handled. But these perspectives vary in each culture and in each country. In this case, Moran (2001) speaks about a 'Worldview' because it is used to describe the fundamental perceptions shared by members of a culture. This aspect is meaningful. In fact, the worldview that researchers note is in religious perceptions. It is because religion involves beliefs, values and attitudes that are manifested in a set of practices which build the member's ways of life.

In addition, Moran (2001) talks about two kinds of perspectives: "**Emic perspectives** are those articulated by members of the culture to explain themselves and their culture, while **Etic perspectives** are those of outsiders to the culture who use their own criteria to explain the others' culture" (p. 80).

In Etic Perspectives, we can find some categories which are used to describe the other's culture (Moran P. 2001). Researchers can find a category that reflects cultural practices and products: institutions like family, kinship, economy, leisure, music, government, etc. The other category involves theories of cultural perspectives: value orientations.

As we said above, Moran (2001) recognizes three points of view on culture, these explain the cultural perspectives: the **Functionalist view**, the **interpretive view** and the **Conflict view** (fig. 4).
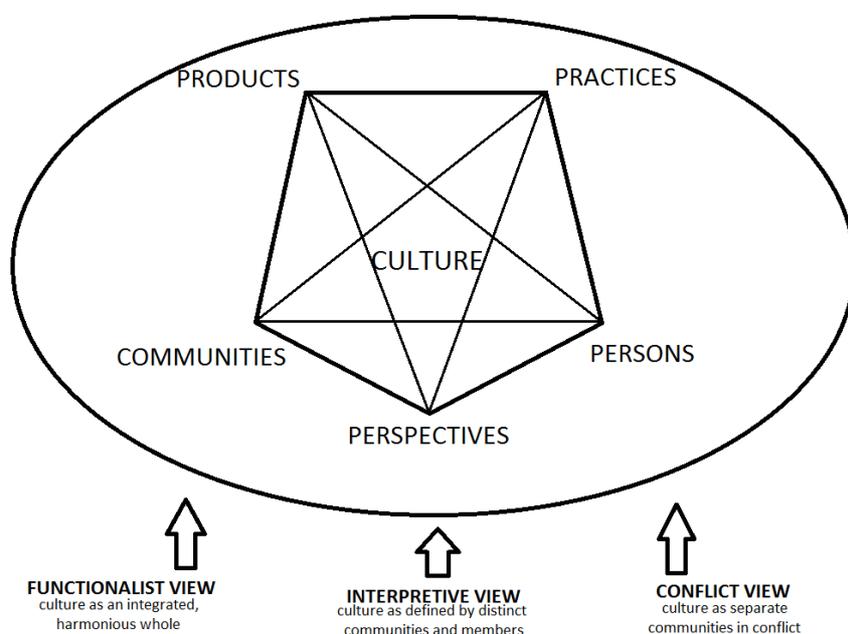

Fig. 4 Three points of view on culture (Moran P. 2001)

The Functionalist view is related to the national level, using nation as its main point. This means that a society constructs systems or structures to ensure harmonious functioning of that society. It watches culture as a harmonious whole that tends to be static. The Interpretative view assumes that cultural perspectives are defined by the members of a culture depending on the situation or circumstances that they find by themselves as individuals or as members of a specific community. It is possible to find many communities in a culture, so they are the number of perspectives that can be found, this means that the Interpretative view is local. The Conflict view emphases on the communities that make up the culture, on their interpretations with the core culture, its institutions and themselves. It does not recognize the harmonious as main tool, on the contrary; it says that communities into a culture are frequently in conflict and in competition with other communities.

To conclude, defining culture is not the issue. Having clear insights from different authors of disciplines is important, but according to the researchers' experience, these definitions represent the different concepts that are taught in the primary and secondary school. In some cases, and as students, we confused culture with behavior, rules of conduct with set of values, and with knowledge about my own culture and others' around the world. What really matters is how to approach culture in the classroom. The connection between culture and language is relevant because each one needs the other. EL particularly has taken every aspect in our society, because it is a tool to understand others. It is important not only to repeat what we have learnt but also to produce our own knowledge, to be subjects.

Teachers and students should be aware of the importance of including cultural aspects in the development of their EL lessons and for this purpose the concept of "culture is a verb" is key. It implies that it has to be taught into the practice, creating the right atmosphere into the classroom.

MULTICULTURALISM

When a language is being taught, the context is something that should be taken into account; Hymes (1972) says that the key to understand language in context is not to start with it. It means that in EL lessons teachers do not start building the context. Ellis Kramsh and Roberts (1987) also say that context is created in interpretation partly on the basis of particular and individual choices by speakers at a local level and partly by those speakers being able to make interferences about each other on the basis of shared knowledge and assumptions about the world and how to accomplish interactional issues. Thus, teachers should keep in mind not only culture, but also the contexts where they are teaching, with this, some other concepts like Multiculturalism appear. Rosado (1996) says that multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society. Nowadays it is easier to go from one part to the other, then, teachers are

having multicultural classrooms, where they should be aware of the context, and how to face those many cultural facts in one class.

Furthermore, when Rosado refers to multiculturalism as a "system," it includes what people believe about others, turning into what is called "stereotypes". In order to understand what a stereotype is, Brown (2000) says that it is constructed by the environment shapes of our world view in such a way that reality is thought to be objectively perceived through our own cultural pattern, and to differ these perception is seen as either false or "strange" and is thus oversimplified.

Though, these stereotypes are oppressing cultural groups, just because one culture creates a wrong perception about the other, or usually what the media has shown. Kramsch (1991) says that in order to teach culture, it is all more difficult as myth and reality both contradict and reinforce one another, having what people believe about others, and what the reality is. And it can be reflected when travelers go to foreign countries and it can be proven how different cultural issues were. Lambert (1991) says that stereotypes are consistent with the assimilations perspective because discounting them involves denying the cultural differences upon those built stereotypes. Taylor (1981) also says that stereotypes that are reflected on cultural differences have been viewed as an inferior cognitive process that is usually wrong. At this point, intercultural education will be perceived.

INTERCULTURALITY

Rose (2003) refers to Interculturality as the process of becoming more aware and having a better understanding of ones' own culture and other cultures around the world. The aim of intercultural learning is to increase international and cross-cultural tolerance and understanding. In addition, Byram (1997) says that an intercultural approach is proactive in accepting the differences.

In the researchers' opinion, interculturality in EL lessons is not presented clear. It is because teachers do not have a clear definition of the concept. When they try to apply the intercultural competence in their lessons, teachers usually design tasks in which students just compare Colombian culture with others.

At this point, it is important to explain some concepts that are related to Interculturality, for instance, during the explanation of culture and multiculturality the concept of context was used a lot. Ellis and Roberts (1987) define interactional context as the interaction partly on the basis of particular and individual choices by speakers at a local level and partly by those speakers being able to make inferences about each other on the basis of shared knowledge and assumptions about the world and about how to accomplish things interactionally.

On the one hand, what we have noticed at LHEMI school is that in any specific moment of learning a foreign language cultural awareness does not exist Landon (1998) says that when poor performance in language learning is ascribed to factors such as *poor linguistic, social or educational background* there is probably a deficient model underlying these kind of statements, it means that when there is no

awareness in the foreign culture, there will not be real language learning, or at least so unfortunate results.

On the other hand, Byram (1997) defines intercultural competence as the assessment of an individual's ability to communicate and interact across cultural boundaries. It is facilitated by a detailed description of the process involved and of what is expected of the individuals, having the advantage for the assessor but also for both teachers and learners. In addition, context and people are facts that are involved in the definition of communicative competence which has a strong relation with Interculturality, in fact, Byram (1997) explains that the assessment for autonomy or social responsibility might be not technically complex but also involves significant ethical issues, concerning the right of an institution and its members to make judgments about an individual's degree of social responsibility.

He also explains the tendency to retain the native speaker as a model for the learner, having six competences to keep in mind in an intercultural perspective as follows:

- Linguistic competence: the ability to produce and interpret meaningful utterances which are formed in accordance with the rules of the language concerned and bear their conventional meaning… that meaning which native speakers would normally attach to an utterance when used in isolation (p.39).
- Sociolinguistic competence: the awareness of ways in which the choice of language forms… is determined by such conditions as settings, relationship

between communication partners, communicative intention, etc, etc. … sociolinguistic competence covers the relation between linguistic signals and their contextual – or situational- meaning (p.41).

- Discourse competence: the ability to use appropriate strategies in the construction and interpretation of texts (p.47).

- Strategic competence: when communication is difficult we have to find ways of 'getting our meaning across' or of 'finding out what somebody means'; there are communication strategies, such as rephrasing, asking for clarification, etc (p.55).

- Socio-cultural competence: every language is situated in a socio-cultural context and implies the use of a particular reference frame which is partly different from that one of the foreign language learner; socio-cultural competence presupposes a certain degree of familiarity with that context (p.35).

- Social competence: involves both the will and the skill to interact with others, involving motivation, attitude, self-confidence, empathy and the ability to handle social situations.

The researchers' opinion in front of the competence is that these competences are important to implement in order to integrate not only interculturality, but culture in EL lessons. It has to be taking into account to design a curriculum in which these concepts will be clearly defined.

Gudykskunst (1994) argues that 'the process operating when we communicate interculturally is the same as we communicate intraculturally.' Gudykskunst's model is based on physiological factors. Gudykskunst proposes some components as follows:

Motivation: made up of a number of needs (p. 237):

- For a sense of security as a human being;
- For a sense of responsibility;
- For a sense of group inclusion;
- To avoid diffuse anxiety;
- For a sense of common shared world;
- For symbolic / material gratification;
- To sustain our self-conceptions.

Knowledge: this includes cultural and linguistic knowledge but the implication is that foreign language competence is not essential: 'if we are familiar with our fluent in others people's language, for example, we can usually understand them better when they speak our language than if we know nothing about their language'. Next there are some points in which we can do the communication with strangers and its groups effective and receive the message accurately (Gudykskuns, 1994, p. 169):

- Knowledge to gather information;
- Knowledge or personal similarities, as well as understanding differences;
- Knowledge of alternative interpretation related to behavior.

Gudykskuns also says that skills are some tools which are directly related to reducing uncertainty and anxiety:

- Ability to be mindful, above all being 'cognitively aware' of the communicative process rather than the intended outcome;
- Ability to tolerate ambiguity, to deal effectively with situations even when there is little objective information present and outcomes are difficult to predict;
- Ability to manage anxiety;
- Ability to empathize, involving cognitive, affective and communicative components;
- Ability to adapt, especially adapting behavior to expectations of others;
- Ability to make accurate predictions and explanations of others' behaviour.

Consequently, Byram, Gribkova, and Starkey (2002) say that Intercultural learning of a second language requires negotiating meaning among learners, using their knowledge about other languages as a mediating strategy that facilitates learning in everyday life as well as in specific courses.

7. METHODOLOGY

7.1 PARTICIPANTS

The participants were male students from the Liceo Hermano Miguel School where we were assigned to do the teaching practicum. That group consisted of 30 students, divided into 10 students of 9th grade, 10 students of 10th grade and 10 of 11th grade. The participant boys were between 15 and 18 years old. Their knowledge of English was A2 level according to the Common European Framework of Reference. Their social status varied from working to medium and high class applying the San Juan Bautista de La Salle principles about embracing, students of all classes and conditions.

Also two teachers that were in charge of 9th, 10th and 11th grade were included in order to know their opinions about the way they taught culture and how they used interculturality in their lessons.

7.2 INSTITUTION

The school where we conducted this research is a school that has primary and secondary sections. The school is a private school managed by "Los Hermanos de las Escuelas Cristianas Lasallistas". This institution holds students from social statuses 3 and 4. It is located in San Miguel neighborhood, and the emphasis of the school is "*A Human and Christian formation*" in search of the Excellence, developing in students the communicative, scientific, technological and business acumen competences in search of human development.

7.3 TYPE OF STUDY

In order to address the question of the problem stated here, and to analyze data we used the Exploratory Method. Namukforoosh (2002) refers to the Exploratory Method as a method that wanted obtaining a general perspective of the problem, in which it helps to find a division of a big problem into sub problems with a better focus in order to express a hypothesis. Indeed, this method helps to increase knowledge of the problem, and especially for coming researchers that are new in the field.

Additionally, Namukforoosh (2002) states that the Exploratory Method can be used to decode concepts; Exploratory studies can work for the following purposes:

- To formulate problems for specific studies or for the development of hypothesis.
- To establish priorities for coming investigations.
- To collect data about a problem that later will be specialized in a particular study.
- To increase the knowledge referring to the problem.
- To clarify concepts.

In general, the Exploratory Method is appropriate for solving any problem for which there is little knowledge, and that could be used to work as a background for a deeper study.

This study is supported with the qualitative approach. According to McMillan (2008) the qualitative approach allows researchers to recognize different realities

represented in the participant perspective, taking into account the context in which they are involved. Researchers who use qualitative approach are characterized by the awareness of their biases and perspectives to interpret findings. We used the qualitative approach because we wanted to know the conception about culture that students and teachers at LHEMI had and what was the best way to implement the term Interculturality in their lessons.

Qualitative research presents the opportunity to use a natural setting where the behavior of the participants could not be modifiable, so we can collect detailed data directly. Also, qualitative research permits making rich narrative descriptions, process orientation, inductive data analysis, taking into account what the participant understood and his meaning, and at the end, it produced and improve changes in the place where our study was done. Qualitative approach is used in this project because we found that first, we had to know the cultural beliefs of the students and, at this point we knew how to implement intercultural awareness.

7.4 INSTRUMENTS

Instruments are related with all the information that was collected by student researchers during the process of the educational research. The instruments that we used were questionnaires and interviews.

7.4.1 Questionnaires

According to Johnson and Christensen (2004) questionnaires are a self-date report in which each research participant fills out questions in order to obtain information about their thoughts. Questionnaires can be used to collect data not only in a

qualitative research but in many others; the structure of the questionnaire depends on the research objectives, it also could include multiple questions and statements, statements that participants consider and respond to, or open-ended questions and close-ended questions.

We applied a questionnaire (see annex 2), in which the questions reflected the students' beliefs about how culture is thought in their lessons, including open-ended questions and close-ended questions. This questionnaire was applied to a group of thirty students, written in Spanish and it helped us to know their beliefs about classes and how we could apply the intercultural awareness, and also this questionnaire helped us to understand their beliefs of culture and their perspectives about it. It was necessary to guide us to construct activities to reach the main objective of this research. We did those at the beginning of the process Questionnaires are important to recognize the process in which students were involved, and this way we could construct activities to implement the intercultural awareness. Also, we applied questionnaires to two teachers that were in charged to teach English in the 9th, 10th and 11th grades. Questions were done in English, and answered in this language too. This helped us to know the perspectives that they had about culture and how they applied it in their own lessons.

7.4.2 Interviews

This is an important data-collection instrument in which an interviewer asks questions to an interviewee who provides data (Johnson and Christensen, 2004). We used qualitative interviews to develop this project.

Qualitative interviews consist on a series of open-ended questions which helped us to obtain detailed data about our topic. For our research project, we used the standardized open-ended question. This consists in open-ended question that are asked exactly in order they was written; and we applied those to fifteen students in Spanish language. They were divided into groups of five students (exactly five students per grade, for instance 5 in 9-02, 5 in 10-03, 5 in 11-03, and so on), in which they could express their beliefs about how culture was taught in their English Language lessons. The interviews were applied, in order to clarify how students perceived culture and how we could relate intercultural awareness in their lessons.

It was also important to interview teachers of 9th, 10th and 11th grades. It was developed in English. We used the same kind of interview, in this case standardized open-ended question, to two teachers who helped us to answer the questionnaires. They gave us the opportunity to know more about their conceptions about culture and how they applied it.

8. DATA ANALYSIS PROCEDURES

In order to know the result on teachers and students' perceptions about culture and interculturality, the researcher used out in this research project two different kinds of codification which helped us to understand notions about how those issues could be developed in an effective way. During the data collection, we used questionnaires and interviews to know students and teachers beliefs about culture and interculturality, and how they thought that they could be developed in EL lessons.

In this research project, we as researchers used Open Coding and Axial Coding to analyze data. According to Strauss and Corbin (2002) Open Coding is an analytical process in which researchers can identify and discover the properties, dimensions, categories and sub-categories of data. Those properties allow recognizing the main characteristics of a category, and giving them a meaning; categories represent main ideas.

On the other hand, Strauss and Corbin (2002) recognize Axial Coding as a process to connect categories and sub-categories; this coding occurs around the axe of a category, and it relates categories taking into account their sub-categories and dimensions.

8.1 Open coding

Open coding was carried out in order to establish the concepts, categories and sub-categories that were with: 30 questionnaires and 3 focus group interviews for students; 2 questionnaires and 2 interviews for teachers. First, researchers named

codes for each answer of the questions. The result gave us a list of codes. Next step was to provide a property for each code; this property represented a characteristic that was meaningful to it.

Adjacent to properties, we needed to recognize the number of times that they vary, so we gave a dimension to each code. After this, the researchers compared the concepts and grouped them into categories; it was according to the different characteristics. Then, it was important to name sub-categories to have clear insights and better understanding of collected data, for this reason Open Coding was used.

8.2 Axial coding

This is the second part of the data analysis which relates the categories established from the open coding process to the subcategories that emerged after the first part of the analysis: teachers and students' questionnaires and interviews.

Afterwards, we started to place subcategories, those elements answer to the questions of when, where, why, who and how. This permits us explaining the facts that we tagged in the open coding process looking also for the consequences. According to Strauss and Corbin (2002, p. 137) the Axial Coding has four main tasks:

- To accommodate the properties of a category and its dimensions. This task begins during the Open Coding.
- To identify the variety of conditions, actions/interactions and consequences related to a phenomenon.

- To relate a category with its sub-categories between sentences that show their relations.
- To search clues in the data that show how they can be related to the main categories.

With this schema, we could understand how to interpret the data. The researchers identified facts which were developed as the actions/interactions that occurred, time and people and how interaction was done. We wanted to know what were the students and teachers' perceptions culture and interculturality. It was through causal relations of the categories. At the end this answered the main question.

8.3 Triangulation of data

The next tool for validity of the research project was to triangulate the information. According to Freeman (1998, p. 98) "triangulation means including multiple sources of information or points of view on the phenomenon or question you are investigating". He also remarks that in triangulation of data, there are three layers to triangulate data: the level of data sources; the level of data collection, or research methods; and the level of data analysis. In this research project data sources and data collection were used.

As there are three kinds of triangulation, the researchers chose the methodological triangulation (Freeman, 1998), which means the use of multiple sources of collecting data and the study of the problem.

Triangulation of data helped us to arrive to a single point, because the researchers took results from questionnaires and interviews, and also sub-questions. These

three elements aided to understand and answer the question of the research project. There were common answers that allowed the researchers to know what students and teachers' perception were in order to understand culture and interculturality.

9. FINDINGS

In order to know what the impact of integrating interculturality in EL lessons was; we applied two different instruments to collect the necessary information. These were questionnaires and interviews as we said before. During the collection of data, information about students as well as teachers' beliefs in relation to culture and interculturality, there were interesting answers that allowed responding the sub-questions and getting important findings.

With the following analysis, the researchers looked for giving answers to the sub questions which appeared in the problem. We applied triangulation of data, and the open and axial coding. These processes produced the relation between the question and categories which appeared in the analysis of each instrument of data collection. To go beyond of a simple exploration, each category presents two subcategories, which will allow further this research:

Questions	Categories	Sub-categories
How can Culture and Interculturality be integrated to EL lessons according to the participant voices?	Sharing Cultural Aspects	• Language • Cultural learning
What kind of strategies can be promoted to teach and learn culture in EL lessons of	Relation of Cultures	• Real contexts • Native Teacher

ninth, tenth, and eleven grades at LHEMI School based on the participants perceptions?		

As a general result, we could see that students have some ideas about using new methodologies to improve their EL learning and they also present a necessity to know about cultures abroad and to integrate interculturality in their lessons.

1. Sharing cultural aspects

As we mentioned before, we first applied the questionnaires to two classes in 9th, 10th and 11th grades, so our first step was to focus in the answers that students provided us about culture and interculturality.

The first analysis showed us that the 9th graders believed that culture refers to customs. The majority of them answered that in the questionnaire. They also remarked that when the interview was applied. They agreed that culture refers to customs. The following are examples of it:

From questionnaire: "La cultura es como las costumbres de una cultura determinada."

From interview: "Para mí la cultura, es o son las diferentes costumbres de un grupo o sociedad, al tener diferentes o variadas culturas es tener diferentes costumbres."

However, this 9th grade class is not the only one that believed that culture is "customs". In the questionnaires, the two 10th grade classes and the 11th ones also answered that culture was related to it. In the interviews, the 10th grade class provided the same answer:

From questionnaire: "La cultura es el conjunto de costumbres o hábitos que tiene determinado grupo de personas."

From interview: La cultura es una serie de costumbres o de hábitos que tiene una sociedad. "

In the 11th grade classes, students responded different answers, which were hard to connect with other students' answers. They also believed that culture was related to customs, but in the interview they gave completely different answers. In the interview they answered that culture was closely related to arts.

From questionnaire: Para mí la cultura es el conjunto de costumbres y actividades tradicionales de una población en especifica y que permite diferenciarla de las demás poblaciones."

From interview: "Es todo lo que tiene que ver con la expresión o la representación de los pensamientos del hombre de forma física o de cualquier otra forma."

In order to understand 11th graders' beliefs, we could observe that students at this time had an open mind to understand things better. As their knowledge has a more developed critical thinking, they gave answers in the questionnaires and in the interview that are important to remark. Some of them spoke about the context in

order to acquire a culture, and this is an important thing that we will have the possibility to see in the upcoming questions.

On the other hand, teachers' answers in questionnaires and interviews were crucial to understand how they conceived culture. We obtained interesting answers about it, but basically they thought that culture referred to beliefs and behavior. Following a student' answers, he believed that culture is related to beliefs:

From questionnaire: "Culture, for me is a set of beliefs that characterizes a social group."

From interview: "First, one is several beliefs that characterize a social group, and the second one is the products that set of beliefs."

Next, another one's who answered that culture is related to behavior:

From questionnaire: "Culture is a mixture of expressions, symbols and behaviors that are particular in a community and make it unique."
From interview: "For me, culture is like a mixture of behaviors, expressions and everything. I Mean, all the kind of things that people do in a society that becomes culture, and this different behaviors are what make us a society particular and that was make culture different from in another culture and another city."

The perception about culture is about 50% between behavior and beliefs in teachers' answers.

The second term that appeared in the first sub-question was interculturality. As a general view, the researchers could say that students do not have a clear concept

about it, but they tried to help us with their own beliefs about the term in the questionnaires and interview. The majority of students in 9th grade thought that interculturality was just a simply relation of different cultures:

From 9th grader answer (questionnaire fifth question): "La interculturalidad es relacionar culturas, compararlas, relacionarlas y conocer a fondo cada una de las formas de comunicación y lenguaje."

From 9th grader answer (interview sixth question): "Interculturalidad es el momento en el que se relacionan dos culturas, cuando se conocen entre sí."

Answers in 10th grade about interculturality responded also to the relation among cultures:

From 10th grader answer (questionnaire fifth question): "Yo creo que es la mezcla de culturas en determinado momento aunque también un lugar en donde hallan varias culturas que se aceptan."

From 10th grader answer (interview sixth question): "Es la mezcla de las diferentes culturas, un encuentro para conocerse entre sí."

Students of 11th grade referred to interculturality as the strong share of values among cultures:

From 11th grader answer (questionnaire fifth question): Tener las diversas culturas, saber de ellas y aprender a diferenciarlas e implementarlas."

From 11th grader answer (interview fifth question): "Más que mezcla de culturas es

como compartir los elementos de esas culturas y pues poder complementarse

entre las culturas."

One of the sub-categories that was present in this section is related to language. This term appeared in the majority of students' answers to questions contained in questionnaires and interviews.

For instance, language appeared as a very good answer in questions like "¿Cómo cree que se aprende la cultura extranjera en clase de inglés?" in questionnaires:

From 9th grader answer: "Por ejemplo como explicando que significa cada palabra,

también a aprender a hablar correctamente como si fuera otro lenguaje que

habláramos diariamente."

From 10th grader answer: Por medio de videos instructivos, empezando con esto

desde muy chicos, porque esto nos ayuda en el sentido que para nosotros es más

fácil saber sobre lo que estamos aprendiendo, y expresarnos con más

tranquilidad."

From 11th grader answer: Bien, ya que el profesor trata de decir expresiones que

usan en varios países de lengua inglesa."

In interviews, language also appeared:

From 9th grader answer: "… se aprende por medio de la estrategia que el profesor

tenga pero debería ser también por la cultura que nosotros vemos en la clase,

porque podemos tener un acercamiento al idioma y así lo aprendemos más fácil

utilizando la cultura."

But, not just students recognized language as a relevant aspect to integrate culture and interculturality in EL lessons. Teachers remarked the importance of language in their answers:

"I think culture is the most important thing for students and especially for English

students or a language students because I think culture is the reason why, we

study a language, because, actually if you see the language is like the tool to

connect cultures. So, actually when you decide to learn languages what you are

learning is something behind, something underneath which is the culture, so

languages and people studying languages what a really are studying is

interculturality."

In this way, participant voices gave us an interesting opinion about how the researchers could answer the question. This sub-category helped us to understand that language is a very important tool to integrate culture and interculturality in EL lessons. But there is another sub-category which helped us to make a deep analysis of the question: cultural learning.

According to students' answers in questionnaires and interviews, cultural learning is a strong point to be applied in EL lessons. They used this answer to respond some questions:

From 9th grader answer (questionnaire third question): "Si, porque se nos enseña cómo hacer o saber más sobre la cultura que se nos va a enseñar y sus costumbres o cualquier otro tipo de cosa."

From 10th grader answer (questionnaire third question): "Si, porque ayuda el aprendizaje de una lengua o cultura."

From 11th grader answer (Questionnaire third question): "Si, ya que es muy provechoso aprender de culturas extranjeras cómo las festividades en EE.UU. o Inglaterra, esto nos puede conectar globalmente con otros países."

In interviews answers, cultural learning also appeared:

From 9th grader answer (interview third question): "Si es importante, ya que el inglés es un idioma internacional y uno lo necesita para tratar de meterse más en lo que es el inglés."

From 10th grader answer (interview third question): "Aprender a conocer a los demás y también aprender lo que saben ellos."

From 11th grader answer (interview third question): "Es importante, porque nosotros necesitamos un alto grado de conocimientos de otras culturas para llegar a mantener un estado bien en nuestra cultura prácticamente, sin embargo y lastimosamente en nuestra clase no vemos eso."

In questionnaires and interviews Teachers also remarked "cultural learning as an important aspect:

"Yes, it is. Nowadays we have different connections between around the world, and of course that fact make students aware of different interests around the world, and not only around the world but particularly in their home culture, I mean, their cultures. So, they are of course interested in that fact because they want to make stronger their own perceptions. The perception of their culture and the perception of some other cultures and they don't find them complementary."

2. Relation of Cultures

In order to answer the second sub-question, we named the category *relation of cultures* because it is important first, to identify the main aspects of our own culture and the other ones. Those aspects are important if we want to know how to implement culture and interculturality, which is related to the second sub-question.

Answers provided in teachers and students' questionnaires and interviews gave us different perspectives about how these terms could be applied in EL lessons. There were very interesting answers. We chose two sub-categories to explain their answer in a better way: Real Contexts and Native Teacher.

In order to talk about real contexts, teachers gave us the answer that was common among them. To study aspects about a culture abroad, the real contexts represent a strong point to implement culture in EL lessons:

From teacher answer (interview second and fifth questions): "Ok, I always like the real thing, I mean, in the way you can, like, make it mostly likely is the best. So, if you can tell your students stories that maybe you live abroad, experiences from

other people abroad, maybe you can bring experiences of the same stories from

people that is native, this is the way to teach culture in a classroom, I think."

"As I said before, as well, I like the real thing. So, to incorporate interculturality in

the lessons what you can do is bringing for example people from abroad, people

who are actually living an intercultural experience in Colombia, and they can like

share with the students this intercultural experience. For example, if you have had

the opportunity of living in another country, you can bring these experiences to

your classroom and tell students, or maybe you can even create a kind of, I don't

know, like a reality making them live or try to simulate these experiences,

intercultural experiences here in Colombia. So, they can feel what it is."

Real life experiences for teachers are a further strategy to teach culture.

Besides, students understand that culture is not just reading articles, listening
recordings or watching videos. They actually agreed with the incorporation of a
native teacher, which allowed them to understand about culture from a first hand.

From 10th grader answer (questionnaire sixth question): "Yo pienso que con un

profesor nativo de otra cultura porque este muy estudiado en dicha cultura."

From 11th grader answer (questionnaire sixth answer): "Con intercambios, ya que

al tener una persona de otra cultura se puede aprender mucho de sus costumbres

y a la vez enseñarle a ellos para una buena relación."

From 10th grader answer (interview second question): "Podriamos aprender la

cultura extranjera con alguien que venga de allá."

From 10th grader answer (interview seventh question): "A través de alguien nativo,

alguien que sepa sobre eso, de conocer a esas personas, a las personas de las

diferentes culturas para aprender más."

It is necessary to say that students and teachers' beliefs were not apart from the concepts that were conducted in the theoretical review of this paper. During the analysis of data, very interesting answers appeared which could help to integrate culture and interculturality into EL lessons.

Answers presented by participants, and collected through questionnaires and interviews led the researchers understand what the conceptions of culture and interculturality were. Students and teachers remarked that implementing real life experiences and appropriation of interculturality were very important to apply and integrate those terms in EL lessons.

9.1 Referring Real life experiences in EL lessons

Interesting answers emerged in the analysis. First, teachers remarked that culture and interculturality are necessary in order to learn a foreign language. As well as language is part of a culture, it is also an important tool to transmit culture from one to another. In this way, schools have the opportunity to implement culture and interculturality in EL lessons easily.

In this way, real life experiences appear because through experiences, materials or even a native teacher (or an assistant), culture could be taught. Real examples create real environment, or inviting a native person who represent his/her culture, are examples of how real life experiences could be implemented in order to understand foreign cultures.

On the other hand, students also remarked the importance of having a foreign person that helps them to understand a new culture. During the analysis of data collected, younger students (9th grade students) showed they had notions about culture and its application in EL lessons, but in the higher grades (10th grades), students had clear answers related to real life experiences.

9.2 Appropriation of Interculturality

Interculturality is important in EL lessons. Teachers wanted to incorporate it as an important tool to open students' minds. There were not just relating cultures, it goes beyond. It is important because cultures have many aspects that students have to understand, respect and share. In EL lessons, interculturality integration will help students to understand, first, themselves, and other foreign cultures.

Nowadays, EL became a tool to produce knowledge. Through it, culture could be transmitted among people. It is important to understand others, but not only speaking countries culture, every culture around the world, because EL is an international language, and culture could be transmitted by this means of it.

10. CONCLUSIONS

In this project, the researchers confirmed that culture and interculturality are important in EL lessons. As this paper introduces students and teachers' beliefs around these terms, upcoming researchers could support future studies about culture and interculturality to know what were the main notions that population had.

In order to answer the main question: *What are the conceptions about culture and Interculturality that students and teachers of a ninth, tenth, and eleven grades at LHEMI School have?* The researchers understood that students really wanted to know more about foreign cultures. In general, culture for students of LHEMI meant a set of beliefs and behaviors that human beings have in relation to social groups. They presented also conceptions in front of interculturality. They thought that it is referred to relation of cultures; just a few thought that interculturality referred to share cultural aspects, and actually that is the first step to understand others culture. The majority of students questioned and interviewed are worried about their future. They want to travel as soon as they finish school, so they think that it this interculturality is necessary to understand foreign cultures.

On the other hand, answers about what culture is were burly in higher grades. They supported their answers deeply, and always tried to respond giving good answers. Also, students had good ideas to implement culture in EL lessons like using immersion methodologies, implementing original materials or with tasks that involves different cultures. In questionnaires and interviews answers were interesting, because they wanted to go beyond. For instance a Native teachers'

intervention is a good option, because students are conscious that only a person who is deeply involved in another culture could teach them specific aspects about it.

Teachers' answers were very important, because they prepare students to get knowledge. Their beliefs about culture and interculturality could be useful in order to implement them. For instance they could be implemented through Real life experiences in EL lessons. When teachers create a special environment using tasks which involve those kinds of experiences, knowledge might be useful.

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ANNEX 1

<div align="center">

Universidad de La Salle
Facultad de ciencias de la educación
Licenciatura en lengua castellana, inglés y francés

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Questionnaire: Perceptions of Culture

Objective
Dear teachers the aim of this survey is to find out about your perceptions about culture and its teaching. We greatly appreciate your help.

Name: _____ Grade Taught: _____ Age: _____

1. What is culture for you?
_____
_____
_____
_____

2. For you, what is the best way to teach culture in your lessons?
_____
_____
_____
_____

3. Do you think that culture is important for your students? Why?
_____
_____
_____
_____

4. What is interculturality?
_____
_____
_____
_____

5. How do you think interculturality can be incorporated to English lessons?
_____
_____
_____
_____

ANNEX 2
Universidad de La Salle
Facultad de ciencias de la educación
Licenciatura en lengua castellana, inglés y francés

Cuestionario: Percepciones Culturales

Objetivo
Querido estudiante, el objetivo de esta encuesta es averiguar sobre sus diferentes percepciones de cultura y su enseñanza. Gracias por su tiempo.

Nombre: _____ Grado: _____

1. Para usted, ¿qué es cultura?
_____
_____
_____

2. ¿Cómo cree que se aprende la cultura extranjera en clase de inglés?
_____
_____

3. ¿Cree usted que la integración de la cultura en la clase de inglés es importante? ¿Por qué?
_____
_____
_____

4. ¿Para usted cuales son los aspectos más relevantes que tiene el aprendizaje de la cultura de una lengua extrajera?
_____
_____

5. ¿Qué es la interculturalidad?
_____
_____
_____

6. Si respondió la anterior ¿Cómo piensa usted que se podría enseñar o integrar la interculturalidad en clase de inglés?
_____
_____
_____
_____
_____

ANNEX 3

Interview: Perceptions of Culture

Objective
Dear teachers the aim of this interview is to find out about your perceptions about culture and its teaching. The following interview presents a specific order, but according with your answers, it could be appear new questions. We greatly appreciate your help.

Name: _____ Grade Taught: _____ Age: _____

1. Where did you study?

2. What is culture for you?

3. For you, what is the best way to teach culture in your English language lessons?

4. Do you teach culture in your lessons? How do you do it?

5. What is interculturality?

6. How can you promote interculturality in your English lessons?

ANNEX 4
Universidad de La Salle
Facultad de ciencias de la educación
Licenciatura en lengua castellana, inglés y francés

Cuestionario: Percepciones Culturales

Objetivo

Querido estudiante, el objetivo de esta encuesta es averiguar sobre sus diferentes percepciones de cultura y su enseñanza. La entrevista presenta un orden inicial, pero dependiendo de sus respuestas, se podrán hacer otras preguntas mientras que esta se desarrolla. Gracias por su tiempo.

Nombres: _____

_____

_____

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Grado: _____

1. Para usted, ¿qué es cultura?

2. ¿Cómo cree que se aprende la cultura extranjera en clase de inglés?

3. ¿Cree usted que la integración de la cultura en la clase de inglés es importante? ¿Por qué?

4. ¿Para usted cuales son los aspectos más relevantes que tiene el aprendizaje de la cultura de una lengua extrajera?

5. ¿Qué es la interculturalidad?

6. Si respondió la anterior ¿Cómo piensa usted que se podría enseñar o integrar la interculturalidad en clase de inglés?

ANNEX 5

Teachers' interviews transcription

<u>Carlos Aguilar</u>

1. What is culture for you?

Culture for me has two different perspectives. First, one is several beliefs that characterize a social group, and the second is the product that set of believes.

2. For you, what is the best way to teach culture in your lessons?

It depends on the age, the group; you're dealing just with adolescents, woman and men. I mean, like different facts. But I choose material, real material merely literature, I teach some social facts experiences.

3. Do you think that culture is important for your students? Why?

Yes, it is. Nowadays, we have different connections between, around the world, and of course that fact makes students aware of different interests around the world, and not only around the world, but particularly in the home culture. I mean their culture. So, they are of course interest in that fact because they want to make stronger their own perceptions, the perception of their culture and perception some other cultures and they don't find them complementary.

4. What is interculturality?

It's the interaction between different cultures, could be just two or three, but is when they or you want to put them together with one purpose, maybe you want to learn another language which is merely the focus of your research project, I think

so. The main thing is that they respect the limits of each one of the cultures involved there, so that premises interculturality. When you go to deal with interactions between cultures.

5. How do you think interculturality can be incorporated to English language lessons?

Again, it depends on different facts as age, script, also some political-economical facts, but I think the most important thing is you have to put together different components of the curricular design: didactics, evaluation, methodology, topics, time, stuff like that. And try to, one you have that clear, you can start thinking on interculturality.

Claudio Rivera

1. What is culture for you?

For me, culture is like a mixture of behaviors, expressions and everything. I mean, all the kind of things that people do in a society that becomes culture, and this different behaviors are what make us a society particular and that was make culture different from one another culture and another city.

2. For you what is the best way to teach culture in your lessons?

Ok, I always like the real thing, I mean, in the way you can, like, make it mostly lively is the best. So, if you can tell your students stories that maybe you live abroad, experiences from other people abroad, maybe you can bring experiences

of the same stories from people that is native, this is the way to teach the culture in a classroom, I think.

3. Do you think that culture is important for you students? Why?

I think culture is the most important thing for students and specially for English students of a language students, because I think culture is the reasonwhy, we study a language because, actually if you see the language is like the tool to connect cultures. So, actually, when you decide to learn languages what you are learning is something behind, something underneath, which is the culture. So, languages and people studying languages what a really are studying is interculturality.

4. What is interculturality?

It is the connection between culture, so this way as I said before, every culture has different expressions and behaviors, and now interculturality is how these behaviors become connected. This way, for example, if you see the way a Colombian culture connect with the British culture it is interculturality and it even becomes in a new culture.

5. How do you think interculturality can be incorporated to English lessons?

As I said before, as well, I like the real thing. So, to incorporate interculturality in the lessons what you can do is bringing, for example, people from abroad, people who are actually living an interculturally experience in Colombia, and they can like share with the students its intercultural experience. For example, if you have had

the opportunity of living in another country, you can bring this experiences to your classroom and tell the students, or maybe you can even create a kind of, I don't know, like a reality making them live or try to simulate these experiences, intercultural experiences here in Colombia. So, they can feel what is it.

ANNEX 6

STUDENTS AND TEACHERS QUESTIONNAIRES