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# Experiencing forms of decoloniality in cultural awareness through storytelling in a public school

Ariana del Mar Hoyos Martínez
*Universidad de la Salle, Bogotá*

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**ARIANA DEL MAR HOYOS MARTINEZ, 26141161**

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**Director:**

**EDGAR LUCERO BABATIVA**

**UNIVERSIDAD DE LA SALLE**

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**DIRECTOR DEL PROGRAMA:**

DRA. NORMA SOFÍA VANEGAS

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**DIRECTOR TRABAJO DE GRADO:**

EDGAR LUCERO BABATIVA

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**Experiencing Forms of Decoloniality in Cultural Awareness**

**Through Storytelling in a Public School**

**Abstract**

Cultural awareness conceptualizes the cultural dimension of language teaching by allowing the learners to find discrepancies and differences between their inner culture and target language culture. In the current research study, cultural awareness presents a decolonial tinge showing how ELT coloniality has ignored our linguistic and cultural plurality. In that awareness, students can make contrast with their real situations and their quotidian life as Colombian youths in comparison with the English-speaking dominant countries. Storytelling becomes a powerful strategy to reveal varied imposed ways of being and doing, even ways that may obscure students' own set and feelings as Colombians in relation to dominant countries. Yet, the linguistic aspect is maintained in English language classroom from hegemonic discourses, which may orient the presentation of English-speaking cultures to celebratory manners.

*Keywords*: Cultural awareness, storytelling, hegemonic discourses, decolonial perspective.

**Resumen**

La conciencia cultural conceptualiza la dimensión cultural de la enseñanza de un idioma, lo que permite a los aprendices encontrar discrepancias y diferencias entre su propia cultura y la cultura de la lengua que aprenden. En esta investigación la conciencia cultural presenta un matiz decolonial que muestra cómo la colonialidad en la enseñanza del idioma inglés (ELT) ha ignorado nuestra pluralidad lingüística y cultural. En esa conciencia, los estudiantes pueden contrastar sus situaciones reales y su vida cotidiana como jóvenes colombianos en comparación con los países dominantes de habla inglesa. La narración de historias es una estrategia poderosa para revelar diversas formas impuestas de ser y de hacer, formas que pueden oscurecer el conjunto y las percepciones propias de los estudiantes como colombianos en relación con los países dominantes. Todavía, el enfoque en el aspecto lingüístico se mantiene en el aula de lengua inglesa desde discursos hegemónicos que puede orientar la presentación de las culturas de habla inglesa de forma celebratoria.

*Palabras clave*: Conciencia cultural, narración de historias, discursos hegemónicos, perspectiva decolonial.

**As a Matter of Introduction: What shall I talk about?**

According to Brown (1994, p. 165), "A language is a part of a culture and a culture is a

part of a language; the two are intricately interwoven so that one cannot separate the other

without losing the significance of either language or culture." Considering this, I, unfortunately, perceive that, in the English language classrooms of the school where I am currently doing my pedagogical practicum, interculturality has little relevance. The learners in this setting may hold limited possibilities to know and make sense of other cultures and their own; then, lacking opportunities to increase their cultural awareness.

One of the reasons about the possible lack of this component in this EFL classroom relays on the view of language that the corresponding curriculum presents. The process of learning this target language mostly bases on sets of grammatical and lexical components without considering the opportunity to get the students closer to new cultures in English. This likely absence has over time generated prominence of linguistic aspects of English over cultural awareness. Scarce work on promoting learners' abilities to intercultural issues at their level avoids perceiving other people from diverse cultural backgrounds and languages, as well as developing abilities to recognize the place of their own culture in relation to others. As indicated by Kramsch (2001), the main goal of second language learning should not only be effective communication but the search for the understanding of cultural boundaries and the attempt to come to terms with those boundaries.

Another reason about the possible lack of intercultural matters in this EFL school classroom is the teachers' view of cultures which orients the language class to a celebratory view of English-speaking cultures (Gómez-Rodríguez, 2015), with topics related to holidays, tourist places, traditional food, and celebrations. This view seems to create unsustain misconceptions of the learners' different communities that could reinforce their thoughts about social differences, exclusion, identity, and power relations. Atkinson (1999) asserts that the EFL area has adopted a "received view" of culture which understands culture as a static and homogenous entity. Sooner

or later this fixed view of culture results in creating stereotypes and false representations of diverse communities around the world.

Considering the importance of developing students' cultural awareness in the English language classroom, I searched for an instructional strategy that could facilitate this goal with high school learners. I propose storytelling to help students enhance initial thoughts about cultural awareness. Parker (2002) claims that reading literary texts, which are culturally relevant, provides routes for students to acquire knowledge and to establish cultural connections, thus affirming their own culture and learning about other cultures than their own.

**What called my attention?** The pedagogical practicum I have been doing with a group of tenth graders from a public school and my current study in the academic space *'Curriculo y Gestión Educativa'* have allowed me to observe that the main goal of the curriculum of the school I have done my pedagogical practicum is not exactly the experimentation of cultural awareness. The focus of language learning is still on the study of linguistic forms of English, mostly from hegemonic discourses (Gramsci, as cited in Fairclough, 2003), which also orients the presentation of English-speaking cultures, on the teacher's side, as celebratory.

This focus limits the students to experience varied cultural dimensions that could help them understand their own culture in equalitarian perspectives of others. An absence of cultural awareness in the curriculum, and a particular view of this from the teacher, disenable the learners to understand not only their own culture, but also the culture of other countries in which the target language is spoken, lacking chances to identify discrepancies and differences in various sociocultural behaviors.

By compiling all this, the research focus of this study is on making these tenth graders experience forms of decoloniality through storytelling that covers cultural awareness in English

language classes. Accordingly, I seek to answer this question: *How do high school students from tenth grade experience forms of decoloniality in their cultural awareness through storytelling in the English language classes?*

This endeavor demands firstly to identify with more detail the ways cultural awareness is experienced in the English classes; subsequently, to analyze which of the manners of cultural awareness presented in English classes follow colonial perspectives. And a final purpose of this study is to explore the way in which storytelling makes students aware of (inter)cultural aspects from a decolonial perspective.

**The reasons why I do this study**. Among the reasons for carrying out the current research project is to promote the intercultural competence in the school curriculum, at least in the space of pedagogical practicum with it. A decolonial perspective can be only one way of doing so, thus, pre-service teachers may subsequently foster spaces in which socio-cultural and epistemic projects are built with the school students. This can, on the one hand, lead school students upon a deep reflection on their home culture in relation with the dominant cultures, and on the other, promote a sense of interculturality that goes further than communication towards a construction of local knowledge and practices. According to Comboni & Juárez (2015, p. 387) "*La interculturalidad se plantea como el diálogo horizontal entre culturas. No se trata de la imposición de ciertas concepciones y prácticas enmascaradas en la naturalización de una forma de ver, estar y saberse en el mundo*".

Within this scope, as indicated by Bhawuk & Brislin (1992, p. 413), "People must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behavior as an indication of respect for the people of other cultures." This is important to identify the cultural differences of people that surround everyone. I believe that,

by using storytelling linked to these cultural factors, the school could encourage its students to reflect on cultural differences and develop an understanding of the home culture. This can attach reflections upon power relations around the cultures, acknowledgment of their cultural identity, and consequently enhance more tolerant and open attitudes towards other cultures. As indicated by Carter and Long (1991), and Amer (as cited by Gomez Rodriguez, 2014, p. 139), "literature is a resource that teacher can use in the language classroom to promote meaning negotiation, interpretation, and cross-cultural awareness, on the other hands; and on other, it enhances empathy for diversity since English language learners may likely understand cultures and ideologies different from their own."

Finally, the current research project may also help me as a future English language teacher to increase my cultural awareness as an educator. In order to get wider insights into what teaching language culture entails, I need to be aware of the place of my own culture in the world. Consequently, I will be able to offer my students at least a few opportunities to see the world through the eyes of their own culture; that is, to begin to embrace a transformative and changing view of culture in which learners are encouraged to expand their thoughts towards social differences, exclusion, identity, and power relations.

**The perspective from which I am seeing this study.** I follow a decolonial perspective. It points towards a continuous process to seek different perspectives of culture by thinking firstly from the "here" and not from the knowledge which comes from predominant 'white' knowledge (Walsh, 2005). In agreement with this author, "interculturality goes beyond from the simple relationship established between and among different groups, practices or lines of thought, but goes beyond as attempts the inclusion of all those groups traditionally excluded by the prevailing pedagogical disciplinary, and thought structures" (Walsh, 2005, p. 39).

The term decoloniality is used principally by an emerging Latin American movement as a trend of thought that analyzes critically 'the colonial matrix of power that, in the global capitalism persists under forms of globalizing knowledge that reaffirm the dominator-subordinate binomial' (Mignolo, 2011). Decoloniality is synonymous with decolonial "thinking and doing" (Mignolo, 2011, p. 450); it questions or problematizes the histories of power emerging from Europe and North America mostly. These histories underlie the logic of the western civilization. 'Decoloniality is a response to the relation of direct, political, social and cultural domination established by Europeans' (Quijano, 2007, p. 168). This means that decoloniality relates to analytic approaches and socioeconomic and political practices as opposed to the pillars of Western civilization: coloniality and modernity. 'This makes decoloniality both a political and epistemic project' (Mignolo, 2011, p. 449).

The history of knowledge shows us as a race unable to produce knowledge on the educational environments, and our place as where the knowledge comes from excluding. A decolonial perspective aims to state that knowledge and behavior should not be imposed, that some cultures are not superior to others since all cultures are fluid and overlapping. As indicated by Walsh (2006, p. 47), decolonial interculturality seeks for the inclusion of the traditionally excluded people inside the academy and the thought structures expanding the simple relationship only between cultural groups.

In this spirit, the current project about experiencing forms of decoloniality as cultural awareness through storytelling is an attempt to increase our understanding as English language teachers of our own cultural knowledge inside the English language classroom. The overall aim of using storytelling is to build knowledge through the collective memory in the younger

generations so that our own wisdom is also palpable, a practice that can awake deep interests to explore and appreciate own cultures before others.

**What Apprehensions Are Necessary to Understand this Study?**

This section presents the basic pillars of this study: cultural awareness and storytelling. I try to elaborate my understanding of cultural awareness under the principles of decoloniality (Mignolo, 2011; Walsh, 2005).

**Cultural awareness.** The concept of cultural awareness has emerged over the last few decades as a significant part of conceptualizing the cultural dimension of language teaching and incorporating the cultural knowledge within the foreign language classroom. Cultural awareness has two purposes: (1) to familiarize learners with the culture associated with the target language they are learning; and (2) to help learners to find discrepancies and differences between their own culture and the culture of the target language.

According to Baker (2011, p. 62-70), "The L2 users need to understand and communicate being aware and based on their own and the others' cultural communicative behavior." From this premise, he defines the concept of cultural awareness as "an approach to conceptualizing the kinds of knowledge, skills, and attitudes needed to undertake successful intercultural communication, which explicitly recognizes the cultural dimension of communicative competence" (Baker, 2011, p. 64). At first, Baker defines cultural awareness as a conscious understanding of the role that culture plays in language learning and communication, in both first and foreign languages (Baker, 2011, p. 65). Subsequently, the author states that the conceptions of cultural awareness also stress the need for learners to become aware of the culturally based norms, beliefs, and behaviors of their own culture and other cultures (Baker, 2011, p. 65). Both

statements share a goal of increased understanding of culture and language leading to successful intercultural communication.

Another author is Michael Byram. He defines cultural awareness as "An ability to evaluate critically and on the basis of explicit criteria perspectives, practices, and products in one's own and other cultures and countries" (Byram, 1997, p. 53). This author also states that "the vital element of cultural awareness is recognizing the pattern of social behavior that is typically expected, which enables an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices, and products in one's own and other cultures and countries" (Byram, 1997, p. 53).

By putting both authors in dialogue, Baker's statements differ from Byram's because, for the former, the most significant limitation to cultural awareness is its conception in relation to intercultural communication between defined cultural groupings, typically at the national level (Baker, 2011, p. 66). This can be seen for example in Byram's association of the term with 'one's own and other cultures and countries' (Byram, 1997, p. 53). For Byram, cultural awareness is usually related to developing an understanding of comparisons between a culture one (C1) (the corresponding to the learner's first language) and a culture two (C2) (the corresponding to the learner's target language) or a number of C2s. However, for Baker, this is not an appropriate aim in expanding circle environments if the variety and heterogeneity of English use in such settings is accounted. A user or learner of English could not be expected to have a knowledge of all the different cultural contexts of communication they may encounter and even less so the language cultures of the participants in this communication (Baker, 2011, p. 66).

Despite this discrepancy, an integral part of learning a foreign language, in both views, is to acquire familiarity with the culture associated with it. For both authors, cultural awareness

becomes central when individuals have to interact with people from other cultures, regardless the other is a foreign or compatriot. The reason is that every person can see, think, and interpret things in different ways; what for a person is considered an appropriate behavior or act, in another culture, it could be inappropriate or offensive, for instance.

From a decolonial perspective, I can say that both definitions hold hegemonic speeches, as they ignore cultural and linguistic plurality of C1-L1 speakers (the focus of cultural awareness is the C2-L2 speakers, understood as the English language cultures and speakers). For instance, our Colombian cultural knowledge and identity, as the C1-L1, is invisibilized in the definitions, which have been all configured from other different ways of thinking and acting, basically, the C2-L2. This way does not seem to allow the emergence and recognition of other local ways of conceiving and implementing cultural awareness in commensuration with our plurality.

In addition, both hegemonic speeches suggest three different elements which can give support to the development of cultural awareness in dissimilar environments (Exploring local cultures, exploring language learning materials, and exploring the traditional media and arts through English). I acknowledge that these elements are useful to help language learners visualize the nature of cultures (usually English language cultures) and illustrate differences in each one. However, without denying their importance, those suggestions emerge from European and North American epistemological and intercultural conceptions. In my point of view, when those conceptions are applied to our local contexts, they seem to limit and obscure our teachers' and students' conceptions and particular ways of living knowledge about the nature of cultures. These ways are all equally right to understand our own and others' culture, I affirm.

**Storytelling.** Storytelling has been an important activity that the mankind has used to build civilizations, create, preserve, and pass on its culture. It currently remains as the most

innate and important form of communication. Nowadays, every single human tells stories, our brains are wired to think and express in terms of a beginning, middle, and end. Stories have defined us along the time and have shaped our world. Tell stories was the first form of teaching in the early human communities, it was the form ancient people gave answers to the biggest questions of the universe, life, and the afterlife. Every single culture around the planet tells stories and have their inners according to their backgrounds, no matter if it is not a literate society.

Storytellers are often seen as theatrical, exaggerated people ready to act. To a certain extent, being a teacher involves acting (see for example Goffman's theory of acting roles in society). Every teacher is a storyteller. All the time they are sharing and passing on knowledge by telling experiences. When they invite the students to interact with their experiences, when they read students' texts, they are telling stories.

Storytelling has a strong correlation with intercultural understanding and communication. As Stoyle (2014) points out, storytelling is a unique way for students to develop an understanding, respect, and appreciation for other cultures, and can promote a positive attitude to people from different lands, races, and religions. In this regard, storytelling can help children explore their cultural roots, becoming more aware of the culture they belong. Likewise, it provides insights into different traditions and values of diverse cultures.

Carter and Long (1991) and Amer (2003) consider literature (the art of telling stories) as a resource to promote meaning negotiation, interpretation, and cross-cultural awareness. Literature cultivates empathy for diversity as learners are invited to understand cultures and ideologies different from their own. Stories, as part of literature, provide learners with the opportunity to explore different cultural aspects such as language, religion, traditions, manners,

celebrations, jokes, habits, etc. Subsequently, reading or writing stories helps see similarities and discrepancies not only with other cultures, but also between their own culture, and the cultures. According to Gonzalez and Borhan (2012), the use of stories in the language classroom promotes reflection on cultural differences, develop the understanding of the home culture, and enhance more tolerant and open attitudes towards other cultures.

Complementary to this, teenagers tend to love stories since these are commonly related to magic topics with a sense of wonder (Ellis & Brewster, 1991). Through stories, teenagers can learn about life, themselves and others, including their forefathers, thus the collective memory of their people. Ellis and Brewster (1991, p. 1-2) emphasize that "as stories are motivating and fun, they can help students develop positive attitudes towards the foreign language and enrich their learning experiences". Similarly, Abu Zahra & Farrah (2016: p. 12) believe that "Short story is considered as one of the literary genres that can be used in the EFL classroom to enhance language skill, motivate students, and increase their cultural awareness and tolerance."

For the current research, storytelling is the strategy to spread knowledge, not from the predominant 'white knowledge' introduced above, but through the collective memory in the younger generations, thus, the forms of storytelling follow a decolonial perspective which are based on the student's feelings and ways of expression which talk about what they are, what they do, and what their feelings, fears, dreams and family origins are, contrasting between the context of the story, the characters, the places, and the things presented inside the story with their quotidian life as Colombian youths. As well as looks for revealing impose different ways of being and doing and hegemonic discourses that obscures the student's own set. Likewise, the storytelling can provide the students with a reflection upon other cultures and their own cultural

backgrounds in order to find discrepancies and ways of dominance between their culture and the predominant English-speaking cultures.

**How Am I Going to Do the Study?**

The current study is based on a qualitative case study methodology. Case study is one of the most common ways to carry out social science; it is a research methodology which comes from "white" knowledge and practices not from our own conceived research methodologies[1]. However, in this work I try to adapt it to the perspective what the study is seeking.

Yin (1984, p. 23) defines this type of methodology as 'an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used. Within this scope, Yin (1984) establishes three types of case study: (1) Exploratory which sets to explore any phenomenon in the data; (2) descriptive to define the natural phenomena which occurs in the research question; and (3) explanatory which examines collected data both at a surface and deep level.

On another note, Stake (2006, p. 1) explains that a case may be 'a noun, an entity, a process, an activity, and real things that are easy to visualize.' Stake (2008) distinguishes three categories of case study: Intrinsic, instrumental and collective. According to Stake (2008) in the intrinsic case study, a researcher examines the case for its own sake. Those are studies that are undertaken in order to understand the particular case in question. In the instrumental case study, the researcher selects a small group of subjects in order to examine a certain pattern of behavior (as in this current study about the cultural awareness from colonial practices and discourses).

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[1] "White" knowledge and practices are put into discussion in the decolonial perspective, even for research approaches (Mignolo, 2011; Quijano, 2007; Walsh, 2005).

Finally, Stake (2008) states that researchers, in a collective case study, coordinate data from several different sources, such as group or individual studies that are undertaken to gain a fuller picture.

Considering that the current research has a decolonial perspective, I might say that none of the type of cases are suitable, unless one is decolonized. The instrumental type of case study will be the option in order to gain insights into the core of the project without losing the sense of decoloniality. Yin (1984) proposes six steps, which have been tested in "white" contexts from hegemonic knowledge[2]:

1. Determining and defining the research question upon the work. Case study research generally answers questions which begin with "how" or "why."

2. Selecting the cases: the focus is the actions done by the subjects and not the subjects themselves.

3. Determining data gathering and analysis techniques from the instruments and procedures and not from the researchers and participants.

4. Collecting data in the field. A systematic organization of the data is required.

5. Evaluating and analysing data, not from the established patterns of behavior, but from the emergent actions of the participants who are living the phenomenon.

6. Preparing the report that seeks to portray a complex dilemma in a way that conveys an indirect experience to the reader.

In an attempt to decolonize this methodology of case study, I recognize a reality, but not a reality that is only measured by particular forms of experience such as palpable, tangible, and

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[2] Walsh (2005, p. 42) refers in this respect, 'El conocimiento funciona como la economía: está organizado mediante centros de poder y regiones subordinadas -los centros de capital económico también son los centros del capital intelectual'.

noticeable. This viewpoint may invisibilize other forms of experience which are non-palpable, untangible and unnoticeable, as feelings, perceptions and positions about the participants' ways of doing and thinking.

The foregoing goes hand in hand with the subject's patterns of behavior. Decolonizing this second principle of case studies, from the concept subject, as seeing the participants as objects, I can say that this view might strip off ways of being of the subject as human and persona. (someone's character perceived by others and themselves).

My reality does not try to invisibilized the way the students experience forms of decoloniality in their cultural awareness through storytelling because I always try to see them subjects, beings with perceived characters.

**Where was the study done, and with whom?** Currently this research study is developed in a public school in Bogotá, in a residential and business central neighborhood. It is a school with three scholar shifts, all preschool, elementary, and secondary levels, also with a program of inclusion for students with hearing impairment. The participants that I chose for the study are 18 tenth-graders, fifteen girls and three boys. Their ages are between 15 and 17 years old. Most of them have been studying at this school since the beginning of their scholar life, except for two girls who came from the north coast of the country. All of them come from diverse backgrounds and family origins and have different interests and hobbies. Among several features of this class, there are established groups within. The level of affinity prevails for this division.

**What constitutes my archive?** In order to reach the objectives of the current study, corresponding information was collected by questionnaires, observations, artifacts, and the bringing resources into action sessions. These will be implemented in three stages according to each research objective.

*Questionnaires*. This is the first instrument to collect information in this study. According to Tashakkori and Teddlie (2003) a questionnaire is "a self-report data collection instrument that is filled out by the research participants" (p. 303). This instrument allows the researcher to analyze people's information in a systematic way (Mathiyazhagan, 2010). Questionnaires play a significant role in the process of collecting information since it allows the researcher to gather "facts, activities, level of knowledge, opinions, expectations and aspirations, membership of various groups, and attitudes and perceptions" (Siniscalco & Auriat, 2005, p.4).

Questionnaires in this current study provide not only information about the participants' perceptions in the way they experience cultural awareness in their English language classes but also the extent to which they could gain awareness of intercultural aspects with the use of storytelling. Questionnaires will be implemented once before bringing resources into action (during the observation time and at the end with the last storytelling session).

*Artifacts*. According to Hubbard and Power (2003), an artifact is a source of existing data that primarily incorporates work done by students as part of their schoolwork. This work includes any written or visual source of data, contained within the classroom, which contributes to the understanding of what is occurring (Mills, 2007). Considering that one of the purposes of this study is to provide the learners with tools that let them reflect upon (inter) cultural aspects, artifacts could supply relevant data to reach this purpose. These artifacts will mainly include different written sources of data collected such as class workshops conducted by the teacher in the classroom in each of the different observation's sessions.

*Observations*. This is a technique which allows the researcher to document and capture situational events, naturalistic verbatim, interactions and actions in detail as they occur not as we think they occur. Marshall & Rossman (1989) define observation as "the systematic description

of events, behaviors, and artifacts in the social setting chosen for study" (p.79). This instrument

may be indirect, overt, or covert[3]; or direct and non-participant[4]. (Erlandson, Harris, Skipper, &

Allen, 1993) describe participant observation as the primary method used by anthropologists

doing fieldwork. Fieldwork involves "active looking, improving memory, informal interviewing,

writing detailed field notes, and perhaps most importantly, patience" The methods used for this

technique are mostly audio/video recording, logs, sociograms, pictures and maps. For the current

study, logs are the base to carry on the process of observation in order to capture, on the one

hand, the moments when the teacher shows aspects of culture to the students, on the other, the

colonial practices around this.

      **Bringing resources into action.** Going beyond this schematic view of data collection,

this research explores, through bringing resources into action, forms of storytelling which look to

make tenth graders aware of their own culture and the culture of other countries. In this order of

ideas, the students may recognize the homegrown ways of living of segregated cultures, as well

as the struggle against hegemonic knowledge. The stages to follow are then:

      *First stage:* the teacher gives a human head silhouette as a form of storytelling in order to

the students describe what they are and what make them different from other people. They can

use drawings and texts in which they tell a story of themselves, what they do, what their family

origins are, their likes and hobbies. In plain words, finding what identifies them.

      *Second stage:* the teacher gives the students a well-known children's tale but modified in

relation to intercultural aspects. This is an adaptation of the famous tale Cinderella, but this is 'If

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[3] In overt-indirect, the researcher enters in the research context and records letting the others know she or he is observing, contact between the researcher and the participants is present. On the contrary, in the covert-indirect, the researcher enters in the research context and records without letting the others know she or he is observing, no contact between the researcher and the participants.

[4] The researcher is watching and recording without personal involvement in the research context and without establishing contact with the research participants.

Cinderella were a guy'. The students examine intercultural aspects within the story identifying similarities and differences between the contexts, the characters, the places, and the things presented inside the story. This with the aim of contrasting these aspects with their quotidian life as Colombian youths. The participant students write a new version closer to their context and backgrounds in the form of storytelling that they preferred, for instance, a tale adapted to their context or their real life put into a story.

*Third stage:* the teacher gives them three text fragments about multiculturalism and decolonial movement with the objective of making the students aware of colonial knowledge and practices in their daily life. This last session looks for revealing impose different ways of being and doing that obscures our own set. At this stage, the second questionnaire will be administered. This is created from Walsh (2005) and Kincheloe & Steinberg (1999) insights. The students reflect on how they feel as Colombians and in relation to those dominant countries. A hypothetical situation is presented: if they had to travel to one of those dominant countries, how would they position themselves as Colombians? Once again, the use of tables with color codes take place to capture the significance of their feelings upon this question.

**How do I interpret my archive?** In order to analyze gathered information, I use content analysis in all the instruments. Analyzing content in the questionnaires, artifacts, observations, and, the bringing resources into action, allows the examination of meanings such as forms of storytelling, colonial perspectives, decolonial tinge, manners of cultural awareness, and intercultural aspects within the body of gathered information.

The first thing to do in content analysis is stating the units of analysis. These are rooted on the research objectives of this study. Reading the gathered data following units of analysis makes meanings emerge. Those meanings are codified by using colors. Then, having the codes

colored, matrices of analysis compile similar coded chunks. As a researcher, sensitiveness with what my participants want to transmit and respond is primordial. For the observations, I am going to find what the participant teacher says about English language and English culture, how the participant students reflect upon this including other cultures and also their own culture, as well as what the teacher implements in reading activities to promote interculturality in the classroom.

Concerning the use of questionnaires, the first one will be administered before the bringing resources into action, in order to find how cultural awareness is presented during the English classes, and which of these may follow colonial perspectives. The artifacts will be collected during the observations, for instance, their English notebook, the reading activities, and the workshops done with the teacher. This is in line with the manners of cultural awareness presented in the course and the colonial perspectives established with hegemonic discourses.

**The Insights I Obtained from the Study**

These insights are to determine how high school students from tenth grade experience forms of decoloniality in their cultural awareness through storytelling.

**Dominance, power, and impositions**: **The pursuit of inclusion of the traditionally excluded people.** This insight accounts for the dominance - power - impositions triangle which acts inside the EFL classroom enforcing ways of doing, being and thinking, as well as, exerting dominance through hegemonic knowledge. This knowledge emerges from European and North American epistemological and intercultural conceptions, which are alien to the students. This in turn raises a pursuit for shaken off that dominance and decolonization on the students when they reach a discussion about their feelings and perceptions as Latins in relation to the dominant countries and how they would position themselves standing on those countries. As a result, an

emergence of equality claims for their inclusion as Colombians and Latin people, traditionally

excluded; an outset for thinking from the "here" and not from that predominant 'white'

knowledge. This is a way in which students experienced cultural awareness in the class.

Excerpt 1 below shows a cultural imposition into a Halloween celebration with all the

layout related to that event. This constitutes a hegemonic discourse which dictates the celebration

forms of that event and disseminating it through the education and the social media. The excerpt

contains the aspect that corresponds to the analysis (teacher considering English culture in the

class) and the actions performed by the teacher during the observed class.

Excerpt 1

> *Observation 2. Aspect #2. **Does the teacher consider the English culture in the class?***
> *'Through a PowerPoint presentation, the teacher introduced to the students some vocabulary related to the Halloween celebration such as pumpkin, trick or treat, zombie, evil clown, wolfman, vampire, etc.' Researcher observer*

In *Excerpt 2* below, another evidence of hegemony is displayed. The teacher asked the

students to write sentences in the 'correct form' of the present perfect tense throughout phrases

to put in the present perfect form. Those phrases constitute colonial knowledge because of the

assimilation of something out of the student's contexts exercising dominance by the grammar-

based orientation.

Excerpt 2

> *Exercise 1.8 and 2.3. Artifact #1. **Write into the correct form of present perfect***
>     *1.8 It has never snowed like that*
>     *2. 3 Has the waiter brought the tea?*

In these Excerpt 1 and 2, the dominance-power-impositions inside the EFL classroom are considered. There is evidence of dominance through hegemonic knowledge from the manners of cultural awareness because one revolves around the topic of Halloween, which comes from traditions, customs and ways of festivity in countries such as the USA and Europe; and the other accounts for the assimilation of something out of the learners´ context, the winter snow season, which does not exist in Latin America, plus the typical drink from Britain which is used in a traditional ceremony at the English Royal Court, a custom that is not typical in Colombia.

The subsequent Excerpt 3 below shows a pursuit for shaken off that dominance and decolonization inside the learners and their perceptions as Latin Americans in relation to the dominant countries collected by the last storytelling implementation session.

Excerpt 3

> *Question 1. Bringing resources into action #3. ¿**Cómo te sientes como colombiano en relación con otros países dominantes?***
> *S1, S5, S11 "Nos sentimos inferiores porque nosotros mismos nos hemos encargado de mantenernos como en un círculo cerrado del cual no podemos salir ni tampoco pueden salir nuestras ideas, pero si pueden entrar ideas de otro lado y nosotros seguimos como tontos girando alrededor de lo que nosotros mismos creemos es superior´.*

This Excerpt 3 accounts for the emergence of claims striving against the hegemony that has subdued their cultures along the years ignoring their cultural plurality, as well as, equality claims for the inclusion of them as Colombians and Latin American people traditionally excluded for the coloniality in the knowledge production areas.

**Feelings of inferiority and social climbing deep-rooted to an idealistic life.** This insight refers to different feelings of inferiority presented in the students' speeches stated on the storytelling sessions. This happens because of different power relations around them which have

generated feelings of low self-esteem and have imposed vain ideas upon a perfect life model.

Likewise, students' speeches reflect kind of social climbing, deep-rooted, idealistic, and wealthy

lifestyle models, which makes them look for being superior to the others. Most of those

discourses come from the mass media. This is the way in which manners of cultural awareness

follow colonial perspectives.

Excerpt 4 refers to the different feelings of inferiority presented in the stories created by

the students. As a common pattern, in several of the samples, a feeling of low self-esteem and

dissatisfaction with the life they lead are found.

Excerpt 4

---

*Bringing resources into action #2. **Feelings of inferiority and social climbing deep-rooted to the homeland***

*S4. "Era muy extrovertida, era una chica hermosa y la más popular de la escuela, pero no le iba bien en su ámbito académico".*

*S4. "¿Me estás hablando a mí? ya que estaba muy extrañada de poder sentarse junto a la niña más popular de la escuela".*

*S4. "Sofía le cuenta que, a pesar de ser conocida como la más bella, ella no se sentía a gusto consigo misma y tenía un gran problema de autoestima".*

*S8. "El lugar era demasiado para una chica promedio como ella".*

---

Consequently, Excerpt 5 shows a kind of social climbing in the student's narratives deep-

rooted to the imitation of ideal wealthy lifestyles external to their background.

Excerpt 5

---

*Bringing resources into actions #2. **Feelings of social climbing deep-rooted to an idealistic life.***

---

> *S8. "Había una vez una chica promedio. Había un chico que creció en una familia muy adinerada, él era el candidato a la presidencia de la empresa y por obra del destino estas dos personas diferentes se unirían.*
>
> *S8. "Ella le dijo que si por ser rico se creía mejor que el mesero".*
>
> *S8. "Su hermana mayor siempre la trató como a una persona inferior y la obligaba a hacer los oficios de la casa."*

Both Excerpts 4 and 5 demonstrate that students have acquired a certain level of intercultural awareness such as power relationships at the school and differences between social classes. In addition, the way in which that awareness is influenced by hegemonic discourses, most of them from the mass media, leads them into feelings of low self-esteem and dissatisfaction with their lives, and, as a result, they try to imitate lifestyles of celebrities and the denial to their native home ground.

**A shallow and celebratory view of English-speaking cultures inside the EFL classroom.** This insight explains the surface view of culture inside the EFL classroom around trivial cultural topics and the lack of cultural connections that may limit the learner's possibilities to know and make sense of other cultures and their own, building up unsustain misconceptions of different English communities. This is evident through the stereotyped ideas that the students have upon some cultures. In addition, the possible celebratory view of English-speaking cultures that teachers spread into the students inserts a "received view" of culture from coloniality. This situation forced them to see those countries as the ideal places to live, resulting in creating stereotypes and false representations of diverse communities around the world. This is the way in which cultural awareness is experienced in the English class and how those manners of cultural awareness follow colonial perspectives. Excerpt 6 exemplifies how the teacher considers the

English culture in the EFL classroom by incorporating musical knowledge in order to improve

the listening skills of the students.

    Excerpt 6

> *Observation 1, aspect 2.* **Does the teacher consider the English culture in the class?**
>
> *"By using a speaker and a cellphone, the teacher presents the song 'We are the champions' by Queen and starts asking the students about the band and their origins: Do you like rock music? What do you know about Queen? Where is Queen from?  Who is the lead singer of the band? Besides, the teacher says that listening to songs in the English language is important to improve their listening skills in order to communicate effectively and to understand the speech of people who speak English." Researcher observer.*

    Another sample, in *Graphic 1*, shows the surface view of Anglo-Saxon cultures inside

the EFL classroom. The students' answers to the survey evidence the stereotypes and

misconceptions they have upon English speaking countries, English speakers, their lifestyles,

customs, etc.

    As it is shown in Graphic 1 (see below), the students have some cultural awareness

related to the appearance, activities, and customs of those countries, mostly based on stereotypes

and false representations of those communities somewhat due to the shallow view of culture

inside the EFL classroom. In Excerpt 6, the teacher develops cultural awareness by incorporating

an overall knowledge about a British band within the EFL classroom. However, the teacher

imposed the idea of learning English just for understanding the people who speak in English,

celebrating the target language culture, and consequently giving more importance to the foreign

language speakers, and putting the learners under pressure to think first upon the foreigners and

likely disregarding their own cultural backgrounds.
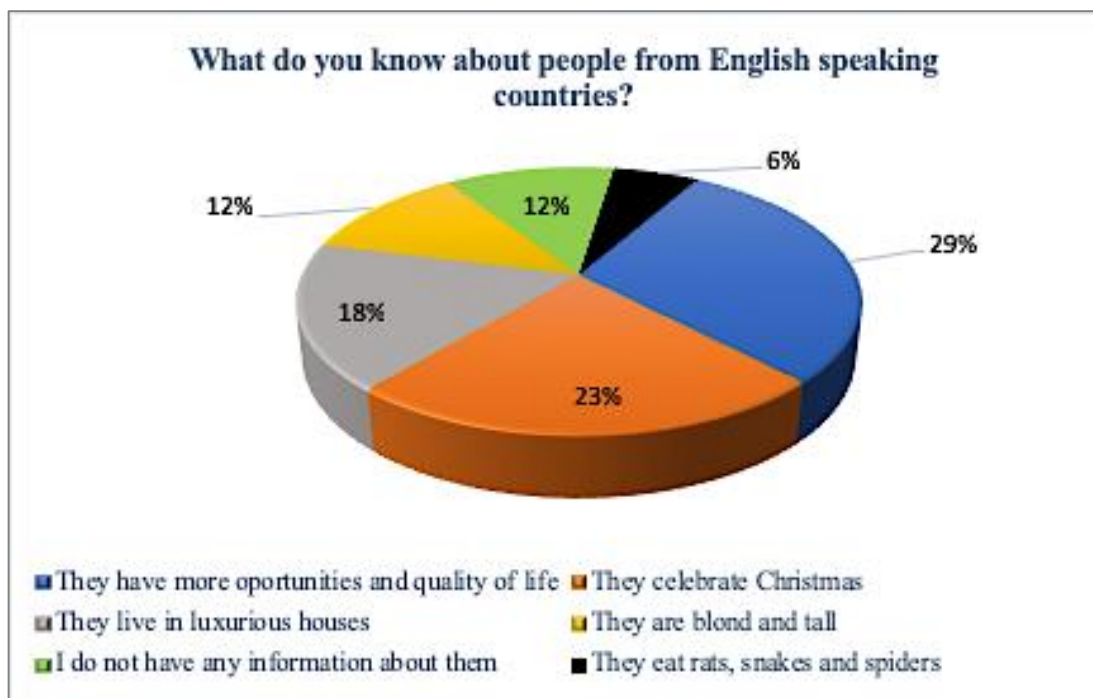
**The prominence of English language linguistic aspect over cultural awareness.**

This insight shows how the focus of language learning in this EFL classroom is still on the study

of linguistic forms of English, mostly from hegemonic discourses and colonial perspectives

which have resulted feeding the false students' beliefs that the learning of a language is just a

grammatical and lexical entity. It also accounts for the limitation that the students live in

experiencing varied cultural dimensions that could help the reflection on cultural differences,

development of understandings about the home culture, and enhancement of more tolerant and

open attitudes towards other communities. The subsequent photograph 1 and Table 1 evidence

that the process of learning English is mostly based on sets of grammatical and lexical

components.

Photograph 1

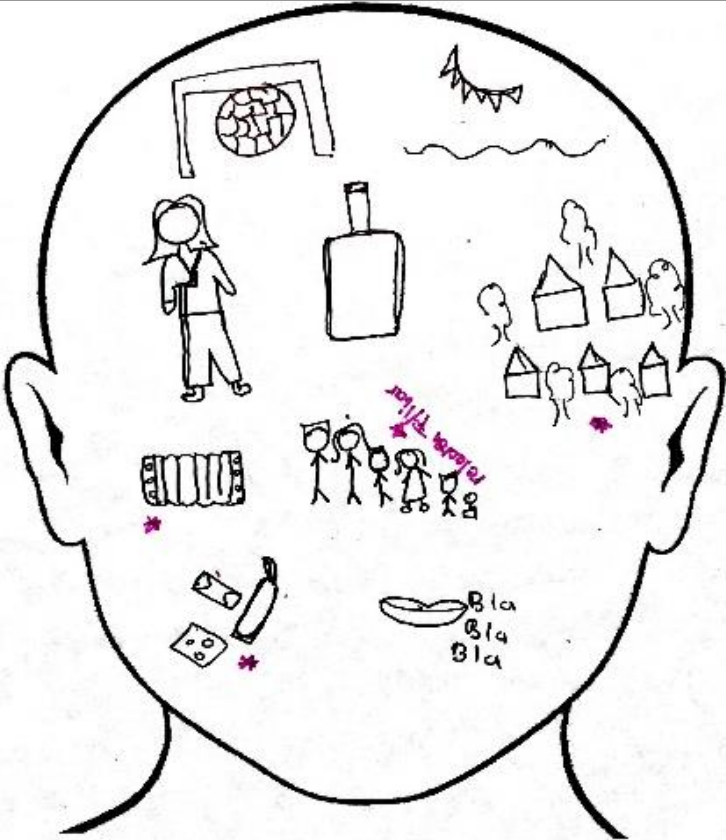| | |
|---|---|
| *Observation 1, aspect 1.*<br><br>**What does the teacher say about English language?**<br><br>*"The teacher starts the class presenting a fill in the blanks activity with 25 points about the present perfect tense in which students are prompted to change the verb into the correct form. In addition, the teacher explains the use of this verbal form on the board using the following formula: Personal pronouns + to have + past participle verb +complement."* *Researcher observer.* | **Colegio republica de Panamà**<br><br>Change the verb into the correct form:<br>1. I ⬚have⬚ (read) your book several times. — *Readed*<br>2. She ⬚has⬚ (wear) that skirt many times. *worn*<br>3. My family ⬚has⬚ (visit) Brazil a few times. *visited*<br>4. I ⬚have⬚ (eat) already. *eaten*<br>5. Marta ⬚has⬚ (finish) her homework. *finished*<br>6. You ⬚have⬚ (break) the glass again. *broken*<br>7. They ⬚have⬚ (pay) for everything. *paid*<br>8. It ⬚has⬚ (never snow) like that. *never snowed*<br>9. I ⬚have⬚ (meet) Anna once. *met*<br>10. We ⬚have⬚ (see) him before. *seen*<br>11. You ⬚have⬚ (buy) 4 cars so far. *bought*<br>12. There ⬚have⬚ (be) problems. *been*<br>13. I ⬚have⬚ (have) a snake. *had*<br>14. Maria ⬚has⬚ (raise) a monkey. *raised*<br>15. The kids ⬚has⬚ (grow) so much! *grown*<br><br>Write sentences in present perfect simple.<br>1. they / ask / a question - ⬚have⬚ *They have asked a question*<br>2. he / speak / English - ⬚has⬚ *he has spoken English*<br>3. I / be / in my room - ⬚have⬚ *I have been in my room*<br>4. we / not / wash / the car - ⬚have⬚ *we haven't washed the car*<br>5. Annie / not / forget / her homework - ⬚has⬚ *Annie hasent forgotten her homework*<br><br>Write questions in present perfect simple.<br>1. they / finish / their homework - ⬚have⬚ *Have they finished ther homecar*<br>2. Sue / kiss / Ben - ⬚has⬚ *Has Sue Kissed Ben*<br>3. the waiter / bring / the tea - ⬚have⬚ *Have the waiter brought*<br>4. Marilyn / pay / the bill - ⬚has⬚ *Marilyn has paid the bill*<br>5. you / ever / write / a poem - *Have you ever written*<br><br>*Juliana Rodriguez Alvis  10-02* |

Photograph 1

Table 1. Course Notebook – 10° Grade English Class Topics

| | Topics |
|---|---|
| Topic # 1 | Ordinal and cardinal numbers from 1 to 100 |
| Topic # 2 | Possessive pronouns/ object pronouns |
| Topic # 3 | Present continuous |
| Topic # 4 | Irregular verbs list |
| Topic # 5 | Present Simple (Fill in the blanks activity) |
| Topic # 6 | Modal verbs use |

According to Photograph 1 and Table 1, the focus of language learning in this EFL classroom is still on the study of linguistic forms of English without a horizontal connection between language and culture which implies a limitation of experiencing varied cultural dimensions of English language countries. A situation that may impede the reflection on cultural differences.

**Storytelling to help students enhance initial thoughts about cultural awareness.** This insight accounts for forms of storytelling whose development rise an initial cultural awareness in tenth-grade students upon their own culture and the culture of other countries in which the language is spoken (this activity follows the bringing into action sequence explained above). Focused on the experience of interculturality by the recognizing of the participants homegrown ways of living as segregated cultures, exploring their cultural roots in order to become more aware of the culture they belong to, as well as, providing insights into discrepancies, customs, and cultural identities, even within their same country and culture. This is a way in which storytelling makes students aware of intercultural aspects.

Photograph 2 accounts for a sample of students' storytelling carry out in the class sessions by the teacher-researcher in the bringing-resources-into-action sequence explained above. This is about a human head silhouette with a table in which the students had to describe themselves and what things identify them as Colombians.



| Write a story describing yourself | Write what identify us |
|---|---|
| Soy de un pueblo en el magdalena pase toda mi infancia alla y fue lu mejor me gusta el mar vivo en Bogota pero todos los dicembres voy a mi pueblo me encanta la comida de alla y mas la de mi abuela me gusta el futbol y quiero ser profe cosa de educacion fisica y para mi mi familia es lo mas importante y me cae mal la gente hipocrita | |

This photograph is an acknowledgment of the students' homegrown ways of living as segregated cultures by themselves, as well as an exploration of their cultural roots that come from different places of Colombia. As the picture shows, there is a reflection into what they are, what they do and the plurality that constitutes their country into different traditions and customs.

**Empathy for diversity.** This insight reveals two considerations: (1) a glimmer of appreciation and respect for the otherness permeated by a submissive position from the students found during the observation's sessions; (2) an acknowledgement of the cultural conditions and equal footing with the others bearing in mind the interculturality as a horizontal dialogue between cultures along the bringing resources into actions sequence. The foregoing occurs while the students recognize other manners of living, their homegrown in a leveled and equal terms, and respect for the difference. This reveals a recognition of themselves as being equal as Colombians in relation to the dominant countries. This is a way in which storytelling makes students aware of intercultural aspects.

Table 2 (see below) presents the common patterns found in the students' answers to question #3 of the general survey carried out before bringing resources into the actions sequence.

This a glimmer of appreciation and respect for the otherness within the students that can be understood as empathy; nevertheless, there is also a strong subservience, mainly to the English speakers, in the manners in which they conceive a relationship with those people. This reflects a position of submission from the students that reaffirm the dominator-subordinate binomial stated by Mignolo (2011), even in the EFL classroom, probably due to the ´celebratory view´ of English-speaking cultures spread in the English classes and found in the artifacts and observations.

Table 2. Common Patterns - Survey

| Question # 3 | Common Patterns |
| --- | --- |
| How would you react if you met a person from an English-speaking country? | For this question it was found that nearly 90% of the students consider that it would be a positive opportunity to interact with an English-speaking person in order to improve their communicative competence. This percentage of students think that in such hypothetical situation they would make great effort to understand or communicate in that foreign language. Likewise, they would try to give the best of them to that person since they would not like to give a bad impression of them neither of their culture. |

The next evidence in Excerpt 7 exposes some extracts of students' narratives upon a hypothetical situation presented in the third bringing resources into actions sequence.

Excerpt 7

*Bringing resources into action #3. Extracts.* **If you had to travel to one of those dominant countries, how would you position as a Colombian?**

*S3,12- 'La igualdad la podemos lograr en otros países dándoles a entender que los latinos también podemos hacer las mismas cosas que hacen en los países dominantes e inclusive mejorar muchas de esas cosas.'*

*S6- 'Tenemos las mismas capacidades tanto físicamente como mentalmente para realizar las mismas cosas'.*

*S2,7,9- 'Les mostraría que no necesitamos ser blancos de ojos azules y medir dos metros y ser gringos para que tomen nuestras opiniones y conocimientos como importantes'.*

This excerpt demonstrates an acknowledgment of the cultural conditions and equal footing with the others bearing in mind the interculturality as a horizontal dialogue between cultures. The students recognize other manners of living and their own in a leveled and equal terms demanding respect for the diversity and the need for its inclusion.

**Recognizing my homegrown ways of living.** This insight accounts for the ways in which the students start to recognize their homegrown ways of living, origins, families' connections, personality, nature and daily happenings as Colombian youths. Those samples were collected through the storytelling sessions in which students become aware of the place of their own culture in the world. They started to see the world through the eyes of their inner culture, as a segregated culture, allowing the emergence and the recognition of other local ways of conceiving and experiencing cultural awareness in commensuration with our plurality. This way, storytelling makes students aware of some intercultural aspects.

The subsequent extract, Excerpt 8, accounts for samples of the student's narratives in which students wrote a story with drawings and text talking about what they are and what they do in terms of cultural backgrounds, familial connections, origins, and hobbies. This storytelling form reaffirms the students one's own cultural identity.

Excerpt 8

*Bringing resources into action #1. Extracts. **Write a story describing yourself and what identify you.***

*S1- 'Soy de un pueblo en el Magdalena, pasé toda mi infancia allá y fue la mejor. Todos los diciembres voy a mi pueblo, me encanta la comida de allá y más la de mi abuela'.*

*S4- 'Dibujé un sombrero andino porque es lo que caracteriza a los Paisas que es de donde viene mi papá, y a Boyacá, de donde viene mi mamá'.*

*S4- 'Dibujé una cruz porque creo mucho en Dios y toda mi vida está en sus manos.*

*S4- 'Dibujé algunos esmaltes porque me encanta arreglarme las uñas y es lo que más aprecio de mi cuerpo'.*

*S7- Me gusta ser loca, hacer locuras. Soy amable y ayudo a las personas que lo necesitan, aunque me paguen mal.*

*S9- 'Soy de Bogotá, me gusta ser libre, me gusta el tamal tolimense y el zapote. Soy cristiana.*

*S11- 'Soy de Santa Ana Magdalena, orgullosa de ser costeña. Me gusta mucho el fútbol y el vallenato'*

*S12- 'Soy de una familia mixta entre cachacos y costeños y yo nací en Bogotá en el hospital de la granja en el barrio Simón Bolívar'.*

These extracts show the students' reflection into aspects of own culture throughout an acknowledgment of their homegrown ways of living, ways of being and doing from their origins, family bonds, quotidian life, nature, and their human issues as Colombians, all of them which make them different from other people or culture. Bearing in mind differences and discrepancies in various sociocultural behaviors and establishing cultural connections, thus affirming their own culture and learning about cultures other than their own within the same.

**My Final Remarks**

High school students from tenth grade experience forms of decoloniality in their cultural awareness by bringing resources into actions through storytelling. In this regard, storytelling enhances initial thoughts about cultural awareness upon students' own culture and English-speaking cultures. In these thoughts, the students are able to recognize other manners of living, which they level up with their own. This fosters respect for the difference, bearing in mind the interculturality as a horizontal dialogue. As a result of this, the students start to see the world through the eyes of their inner culture, sometimes as a segregated one, conceiving and

experiencing cultural awareness in commensuration with their plurality. A pursuit for shaking off the dominance they have lived in enhances an outset for thinking from the "here" and not from that predominant 'white' knowledge.

Students experience cultural awareness in the class through hegemonic knowledge originated from European and North American epistemological and intercultural conceptions, which have enforced ways of doing, being and thinking in them, as well as, exerting dominance, power and impositions. Those manners of cultural awareness operate through a surface and celebratory view of English-speaking cultures around trivial cultural topics, and a lack of cultural connections which have built unsustain misconceptions of different English-speaking communities in them. In turn, these manners have generated different feelings of inferiority such as low self-esteem and vain ideas upon a perfect life model, which imitates ideal wealthy lifestyles external to their background.

The last remark orients towards making EFL teachers more aware of fostering spaces in which socio-cultural and epistemic projects are built with the school students in context. By using storytelling linked to these cultural factors, the school could encourage its students to reflect on cultural differences and develop an understanding of the home culture. As demonstrated in the previous pages, a decolonial perspective can lead school students upon a deep reflection on their home culture in relation with the dominant cultures. In turn, this perspective may promote a sense of interculturality towards a construction of local knowledge and practices in both EFL teachers and students. A sense that goes further than communication, and attach reflections upon power relations around the cultures, acknowledgment of their cultural identity, and consequently enhance more tolerant and open attitudes towards other cultures.

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**Appendix A. Classroom Observation**

Class_____    Teacher_____
Date_____     Number of students_____
Time_____      Topic_____

| Aspect to analyze | What/How |
|---|---|
| 1. What does the teacher say about English? | |
| 2. Does the teacher consider the English culture in the class? | |
| 3. Do students have the possibility to reflect upon others? | |
| 4. Do the students the possibility to reflect on their own culture in the English class? | |
| 5. Does the Teacher implement reading activities in the classroom? What kind of readings? | |
| 5. What is the reading like? | |
| 6. Does teacher promote interculturality? | |

**Appendix B. Pre-implementation Students' Survey**

1. ¿Quienes hablan inglés en el mundo o en qué lugares del mundo se habla inglés?

_____

_____

_____

2. ¿Qué sabes de esas personas que hablan inglés o que viven en esos países? (Qué hacen, cómo viven, qué costumbres tienen, etc.)

_____

_____

_____

3. ¿Si te encontraras con una persona de alguno de esos lugares, ¿cómo te comportarías con él/ella?

_____

_____

_____

4. ¿De dónde aprendiste o escuchaste lo que me acabas de contar? (clase de inglés, libros, internet, etc.)

_____

_____

_____

## Appendix C. Color Coding.

**Trabajo de Grado VI**

**Experiencing forms of decoloniality in cultural awareness through storytelling in a Colombian public school**

**COLOR CODING**

| Titles / Categories | Titles / Categories |
|---|---|
| 1. Dominance, power and impositions. The pursuit of inclusion of the traditionally excluded | 5. Feelings of inferiority and social climbing deep-rooted to the homeland |
| 2. Recognizing my homegrown ways of living | 6. Prominence of english language linguistic aspects over cultural awareness |
| 3. Empathy for diversity | 7. Storytelling to help the students enhance initial thoughts about cultural awareness |
| 4. shallow and celebratory view of English-speaking cultures inside the EFL classroom | |

| Instrument 1 | | Instrument 2 | | | Instrument 3 | | | Instrument 4 | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **Survey** | | **Observations** | | | **Artifacts** | | | **Implementations** | | | | | |
| C.A: COUNTRIES. The students have a cultural awareness about which countries speak English, most of them the countries where the power is concentred. {Objetive 2} | | Colonial perspectives: Starts the class presenting a structuralist exercise. -A fill in blanks activity and put into the correct form (structuralist) explaining the use of this verbal form on the board using an established formula {Objective 2} | | Established discourses and translations -Established teacher's talk: Is everything clear? Do you have a question? -Established students' talk: I don't understand. I have a question. -Translations of every class expression. {objective 2} | Hegemonic discourse: It is saying that just women wear skirts. {objective 2} | Hegemonic discourse: It is saying that girls are cleverer and thoughtful than boys. {object 2} | Colonial disourse: Assimilation of something out of our context. {object 2} | | The students talk about their origins. {objective 3} | The students talk about family's origins & connections {objective 3} | The students talk about their likes. {objective 2} | Aspects of own culture: (Friendly ties. Disney influences ) {objective 3} | Aspects of own culture: (Illusions of a better life) {objective 3} |
| C.A: CUSTOMS, ACTIVITIES APPEARANCE. Students have a cultural awareness about the apperance, activities and the customs of those countries, mostly based on cultural stereotypes. {objective 1} | | Cultural awareness. The teacher incorporated a musical cultural knowledge within the foreing language classroom. {objective 1} | Colonial perspectives. The teacher is imposing the idea of learning english just for understand the people who speak in english. {objective 2} | Edgar Allan Poe tale, a writer from USA. {Objective 2} | Manners of cultural awareness. Halloween celebration and Halloween's culture words, which come from traditions, customs and ways of celebration of countries such as US and UK. | Hegemonic discourse: It is establishing an idea of consumption. {objective 2} | Colonial disourse: Tea is a drink from England. {objective 2} | | The students talk about likes upon their people {objective 3} | The students talk about what they are {objective 1} | The students talk about what they do {objective 2} | Awareness of intercultural aspects: (Fifteen birthday traditional party) Disney influences. {objective 2} | Awareness of intercultural aspects: (Likes and hobbies) {objective 2} |
| C.A : C2 BACKGROUNDS Students have some cultural background about how the people of those countries are, therefor they have ideas upon the communication with them. The way people live and behave on those countries is superior to us. {objective 2} | | Cultural awareness. Along the development of the activity, the teacher shows only culture 4 without establishing a relation between culture 1 and culture 2. {objective 1} | | Manners of cultural awareness. The things that they used to do at Halloween night such as demand candies and get dress with disguises, decorate the houses with horror figures. All of those ways of celebration have arrived with the globalization and the cultural impositions we have adopted. {objective 2} | Cultural awareness. The activity shows a cultural background of countries, nationalities and customs. | Cultural Awareness The activity shows a cultural background of Languages and nationalities. | | The students talk about their dislikes {objective 3} | The students talk dislikes about people {objective 1} | The students talk about their dreams, most of them according to established discorses. {objective 2} | Awareness of intercultural aspects: (Happily ever after ideal) {objective 3} | Awareness of intercultural aspects: ( Wealthy way of life) {objective 2} |