

**EXPERIENTIAL LEARNING WORKSHOPS ON A GROUP OF STUDENT-  
TEACHERS' INTERCULTURAL AWARENESS, AS THE FIRST COMPONENT OF  
ICC**

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**FOREIGN LANGUAGES PROGRAM**

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*With all my heart,*

*I want to dedicate this thesis firstly to God for being my great support to achieve my goals giving me the strength to make everything in the best way as possible.*

*Secondly, I wish to dedicate this project to my family, who has encouraged me to reach my dreams, especially to my grandmother Clara, who has been the angel of my life guiding me in everything I do.*

*I also dedicate this thesis to my partner of life Mike for his love, support, and patience making my days happier.*

*To all my family and friends, who have filled my life with support, love and happiness.*

*- Mariana Sierra*

*I want to dedicate this thesis to,*

*God for allowing me to be part of the great UPTC and making all my dreams come true.*

*My family for all their love, but I want to give especial thanks to my mother Jazmin Rocío Jiménez Camargo for all her patience, love, comprehension and unconditional support, thanks to her effort and strength I am the woman that I am today.*

*My sisters Maritza and Sofia who are my inspiration to continue doing all that I love.*

*- Daniela Jiménez*

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## **Abstract**

Nowadays, language teaching and learning process has changed meaningfully, one of these major changes is the recognition of the intercultural communicative competence as key point in learners' language skill development. Nevertheless, even though changes have been strong, there is still a lot to do in classrooms to provide students with spaces and tools that allow them to face successfully intercultural interactions. Thereupon, this research project was developed in order to identify, examine and describe the role that experiential learning (EL) workshops had on the intercultural awareness (IA), as the first component of the intercultural communicative competence (ICC), of two groups of foreign language prospective teachers at a public university. In order to achieve this objective, this project was based on qualitative research following an action research approach through the implementation of teacher-researchers' journals (JR), interviews (IW), focus groups (FG) and participants' artifacts as instruments for data collection.

In this sense, we could establish that experiential learning was a useful strategy to enhance students' intercultural awareness considering that it permitted them to develop reflective and critical thinking skills, which allowed them to perceive themselves as global citizens, and increased their cultural awareness regarding their own and others' cultures. Then, through a theory and practice connection process, they recognized the differences and similarities that exist between cultures and the relevance of their performance at the moment of facing intercultural interactions to avoid intercultural misunderstandings.

*Keywords:* Intercultural awareness, experiential learning, intercultural communicative competence, foreign language learning, culture, intercultural learning.

## Resumen

Actualmente, el aprendizaje y la enseñanza de lenguas extranjeras ha cambiado significativamente, uno de estos cambios es el reconocimiento de la competencia intercultural comunicativa como clave en el desarrollo de habilidades en los aprendices de una lengua extranjera. Si bien estos cambios han tomado fuerza en los últimos años es necesario proveer más espacios y herramientas que permita a los estudiantes enfrentar interacciones interculturales exitosas. De esta manera, este proyecto se desarrolló con el objetivo de identificar, examinar y describir el papel que tuvo el aprendizaje experiencial en la conciencia intercultural de futuros docentes de lenguas extranjeras en una universidad pública. Con el fin de lograr este objetivo, este proyecto estuvo basado en la investigación cualitativa y a su vez siguiendo la investigación acción como metodología a través de un diario de campo, entrevistas, un grupo focal y las producciones de los estudiantes como instrumentos para la recolección de los datos. En este sentido, como investigadores pudimos establecer que el aprendizaje experiencial fue una estrategia útil para mejorar la conciencia intercultural de los estudiantes considerando que este les permitió el desarrollo de habilidades reflectivas y críticas que a su vez les permitieron percibirse a ellos mismo como ciudadanos globales aumentando la conciencia cultural sobre la cultura propia y las otras. Así pues, a través de un proceso de conexión práctica - la teoría, ellos reconocieron las similitudes y diferencias que existen entre las culturas y la relevancia que su actuación tiene en el momento de enfrentar interacciones interculturales para evitar malentendidos interculturales

Palabras clave: Conciencia intercultural, aprendizaje experiencial, competencia intercultural comunicativa, aprendizajes de lenguas extranjeras, cultura, interculturalidad.

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## 1. Introduction

Along the years language teaching and learning processes in the Colombian context have changed in a significant way. Around these changes, the recognition of cultural and intercultural learning is highlighted. According to Ley General de Education Foreign Languages curricular guidelines (2006), the intercultural development has an essential place in the learning language classroom because it leads students to build meaningful knowledge of their own culture and the foreign one. However, it is noticeable that although these changes have been increasingly strong, there is still a lot to do in EFL classrooms. In the majority of local contexts such as ours, the intercultural competence is mentioned in the undergraduate program Proyecto Académico Educativo (PAE), but it is often forgotten in the practicum.

In this sense, to find a strategy to foster the recognition of this intercultural dimension in language learning has become a relevant fact that has encouraged us as foreign language learners to research about this relevant issue. Then, following the implementation of some observations and surveys as instruments for data collection to a group of students belonged to a foreign language teacher program at a public university, after reflecting upon the data collected, our own experience as active students, and after developing a deep analysis, we proposed this project, as a relevant investigation to find the role of experiential workshops in the students' intercultural awareness. Then, this project entailed designing a set of experiential learning workshops that led participants to perform an active and relevant role facing authentic, real, simulated, and virtual intercultural interactions with people belonging to other cultures to then assess how these activities might have played a role in their intercultural awareness.

Therefore, this study is relevant for the foreign language educational field in order to potentially contribute to the method that is currently applied in foreign languages teaching education programs in our local context, introducing students in the intercultural field. In that way, the intercultural competence could evolve from being just mentioned in the program to being substantially implemented in the practicum. It might give learners the capacity to emerge from these experiences as more aware of intercultural individuals in order to communicate with other intercultural speakers, tolerate the differences towards other perspectives and handle everyday situations they are likely to encounter in a foreign culture. In this matter, this achievement would increase the possibilities of being closer to reach the objectives that Ley General de Education Foreign Languages (2006) has stated in our national context regarding foreign language education.

The participants chosen for this research project were students of a foreign language teacher program at “Universidad Pedagógica y Tecnológica de Colombia”, a public university located in the city of Tunja, Boyacá. Participants who thanks to the diagnosis (DA) expressed their opinions which allowed us to perceive how their English learning process had been, noticing that they learned linguistic patterns like grammar and vocabulary, but they also needed to be encouraged to enhance their intercultural awareness in order to perform appropriately social and intercultural situations.

The aim of this project was to figure out what the role of experiential learning workshops in the student-teachers’ intercultural awareness was, as a main component of the intercultural communicative competence. Consequently, it was necessary to analyze, describe, and determine the implications of experiential learning workshops in intercultural awareness when interacting with foreign cultures. In this matter, in order to achieve our goals, we designed a set of workshops based on experiential learning, where participants were led to perform suitable intercultural encounters with events, situations, people, and

materials who belonged to other cultures, these workshops included activities such as debates, presentations, role-plays, games and dramatizations, in which participants had the opportunity to accomplish a relevant role in their learning and in their construction of other cultures' knowledge. Thereby, participants could be aware of their participation in these intercultural situations bearing in mind other cultures and their own.

We adopted a qualitative research approach that was mainly focused on the interpretation of natural phenomenon and used in the social sciences. This was needed considering that this interpretation was built mainly from the meanings that participants provided. Likewise, the research methodology implemented was action research considering that its objective was based on looking for solutions to a problem or issue of the context through active and real participation, just as our research project did. The instruments, which guided our data collection, were journals, interviews, a focus group, and participants' artifacts. In relation to the data analysis, we followed a coding and categorizing approach as well as data and researcher triangulation process.

To finish, in the following pages, the reader will find firstly the description of the statement of the problem, the rationale, the research question and objectives, which guided our process. Then, this document contains a literature review, in which the concepts and theory that supported this project are presented. Subsequently, readers will find the pedagogical and methodological design of our workshops, where we described the teaching approaches, research methods, and instruments that we used for developing this study. Finally, the findings of this research project, the conclusions and the future pedagogical implications in foreign language education are stated.

## 2. Statement of the problem

In recent years, language learning and teaching processes in Colombia have started to change in a significant way considering these processes have been based mostly on traditional learning focused on structural aspects of the language. Although these changes have been increasingly strong, there is still a lot to do in EFL classrooms at all levels of education. In this sense, one of those changes is the recognition of the language intercultural dimension as a key component of these pedagogical processes. Therefore, the objective of language learning is no longer based on the development of some components of the communicative competence rooted in structural dimensions of language. Nowadays learning objectives are starting to be defined in terms of intercultural communicative competence elements, providing students with spaces to show the ability to behave adequately in a flexible manner when confronted with actions, attitudes and expectations of speakers from foreign cultures (Meyer, 1991, p.138). Byram (1997) states:

The success of interaction implies not only an effective exchange of information, as it was the goal of communicative language teaching; but it also implies the ability to decenter and take up the other's perspective on their own culture, anticipating and where possible, resolving dysfunctions in communication and behavior. (p.42)

Subsequently, these new changes in integrating this ICC have become an important need that has been growing lately. Although to Ley General de Education Foreign Languages curricular guidelines (2006), the intercultural development has an essential place in the teaching-learning language education, in the majority of local contexts such as ours, the intercultural competence is mentioned in the undergraduate program PAE, but it is often forgotten in the practicum. It seems that there has not been a real urgency to incorporate this

competence into the curriculum of a Foreign Language teacher education program at public universities.

The examination of cultural practices in pedagogical settings is often related to what Chastain (1998) called big 'C', which is focused on products and contributions that people have developed. It comprises traditions, history, geography, literature, music, arts, economy, etc. Less attention is using paid to those practices involving the little 'c' culture, which is focused on specific cultural ideologies, thoughts, the behavior of people of a particular culture, such as, gender position, ways of behaviors, lifestyles, among others. Therefore, it seems that ICC has not been fostered, as it should. Then, a competence that allows students to develop linguistic and social skills, knowledge, and attitudes when communicating effectively and appropriately in intercultural contact situations, where it is important to avoid cultural misunderstanding getting over stereotyped relationships, and so forth becomes relevant. Cultural awareness should emerge as the first component of ICC by including learning about social groups, products, practices, and processes of interaction. Hurd & Lewis (2008) state: "Attitudes involve curiosity and openness towards the others, as well as readiness to revise cultural values and beliefs and to interact and engage with others" (p. 181).

In this manner, making use of some instruments, such as observations and surveys (see annex 1) we conducted a diagnosis in a group of Foreign Language student-teachers, in a teacher education program at a public university in order to see how the intercultural communicative competence was being implemented in classroom instruction and perceived during that class and to document and identify participants' perceptions about cultural aspects. In fact, despite the fact that those students demonstrated strong capacities in their English learning process and seemed to be motivated in regard to what they were learning, they did not show substantial skills regarding intercultural learning dimension.



The results obtained from the previously mentioned instruments revealed a picture of the English class as conducted with an emphasis on grammatical structures, acquisition of new vocabulary, and some subjects related to daily life and students' likes. In addition, they performed certain activities to obtain cultural understanding, such as having conversations with the native assistants or reading some texts in a reference book. However, this knowledge was usually reduced to the exchange of information related to cultural artifacts, products and rituals like fast food in the United States, Eiffel Tower in French, Salsa and Cumbia in Colombia and so forth. Consequently, it seemed that the previously facts reduce the possibility that students were sufficiently prepared to use the language in socially and culturally appropriate ways as speakers with a certain level of intercultural awareness, who had the ability to interact with others, to accept other perspectives around the world, or to meditate and to be conscious about their ways to value differences.

After applying a questionnaire, participants' perceptions about the class were positive but they had other concerns about what they needed in regards to cultural knowledge; they expressed the necessity to work on more cultural aspects in a real and experiential way through activities like role plays or simulations of real situations, to have the opportunity to be involved in more cultural immersion, and interaction and to go deeper in those aspects in order to enrich their knowledge about the foreign culture and language. In this way, they agreed on the importance that this knowledge has in their meaningful learning process. We could make these assertions thanks to participants' opinions about cultural learning like the following ones: **P2 DA** *"It is the most essential, the language is part of a culture and we must be close to this American culture to optimize the learning"*. **P4 DA** *"A lot because we have to recognize that there are some differences between the cultures and that we have to know how to act in different situations and to avoid offending someone"*. **P5 DA**

*“To show Colombian culture we have to learn a lot about it to our young people get to know about their roots and their nation”. P12 DA “Very important, because when speaking another language, we are also trying to understand and reflect on different ways about how a foreign person is”.*

Thereupon, it is relevant to mention that as foreign future language teachers, these previous needs and concerns become more serious because of the students’ role in language education and considering that learning a language is an intercultural experience due to getting to know about other culture but at the same time to get into a different reality (Longo, 2018). These facts allowed us to perceive the participants’ concerns, needs, and likes regarding their cultural learning, which motivated us to construct our research proposal.

### **3. Research Question**

What is the role of experiential learning workshops on a group of student-teachers' intercultural awareness, as the first component of ICC, in a Foreign Language teacher education program at a public university?

### **4. General objective**

To identify and describe the role of experiential learning workshops on a group of student-teachers' intercultural awareness, as the first component of ICC, in a Foreign Language teacher education program at a public university.

#### **4.1 Specific objectives**

- To analyze students' perceptions about intercultural awareness, as the first component of ICC.
- To describe the students' reactions regarding their experience when partaking in experiential learning workshops on a group of students-teachers' intercultural awareness, as the first component of ICC.
- To determine the implications of experiential learning workshops in students' intercultural awareness, as the first component of ICC.

## 5. Rationale

Currently, it has been widely recognized in the language learning process that students need not just linguistic knowledge and skills. On the contrary, the ability to use the language in socially and culturally appropriate ways has become an indispensable requirement in that process. We reckon that one of the most important concepts to satisfy this new necessity is the enhancement of intercultural awareness, as the first component of intercultural communicative competence. For that reason, this research intended to obtain a perspective about the role that experiential learning has in the students' intercultural awareness considering that foreign languages students were in the process of building their basic language skills, which were going to accompany them in their whole undergraduate program and even in their life as future foreign language teachers.

However, although this intercultural dimension has had a great impact on the international level, it has had some recognition and significance within the national context, but this impact needs to be broader. For instance, as it was already stated, the intercultural promotion has a meaningful role in the teaching-learning language education according to Ley General de Education Foreign Languages curricular guidelines (2006), but oftentimes this dimension is normally just mentioned at the teaching planning stage and sometimes forgotten in the real teaching practicum. Therefore, and without being an exception, in the local context ICC does not seem to be developed as urgency in the learning process. This prevents students from enhancing their intercultural awareness as a key in their meaningful learning, fact that we were able to evidence through the diagnosis made and our experience as students in the program where this research was developed.

For that reason, this research study proposed an alternative to get to know the role that experiential learning had in students' intercultural awareness. This examination involved the

integration of this experiential learning, defined as “learning by doing” Lewis & Williams (1994) with learners’ intercultural awareness. Considering that experiential learning can become a powerful originator of self-awareness as well as perceptions of other countries, we thought that it could lead students to reflect on terms of various subtleties of cultural behavior. Furthermore, bearing in mind, that the cultural practices are usually based on exchange of information or cultural artifacts, this project intended to suggest another alternative to look at culture or to reconsider what culture is, and subsequently what ICC involves; the study sought to lead those cultural practices towards a better path for students’ learning process.

Finally, as it was already mentioned, if we found the role that experiential learning had in the students’ intercultural awareness, then we could potentially contribute to the method that is currently applied in the Foreign Language teacher education program in our local context, in order to introduce students in the intercultural field in a more effective, substantial and meaningful way. In that sense, this competence could evolve from being just mentioned in the program to being constantly implemented in the practicum. It might give learners the capacity to emerge from these experiences as more aware of intercultural individuals, in order to communicate with other intercultural speakers, tolerate the differences and handle everyday situations they are likely to encounter in a foreign country.

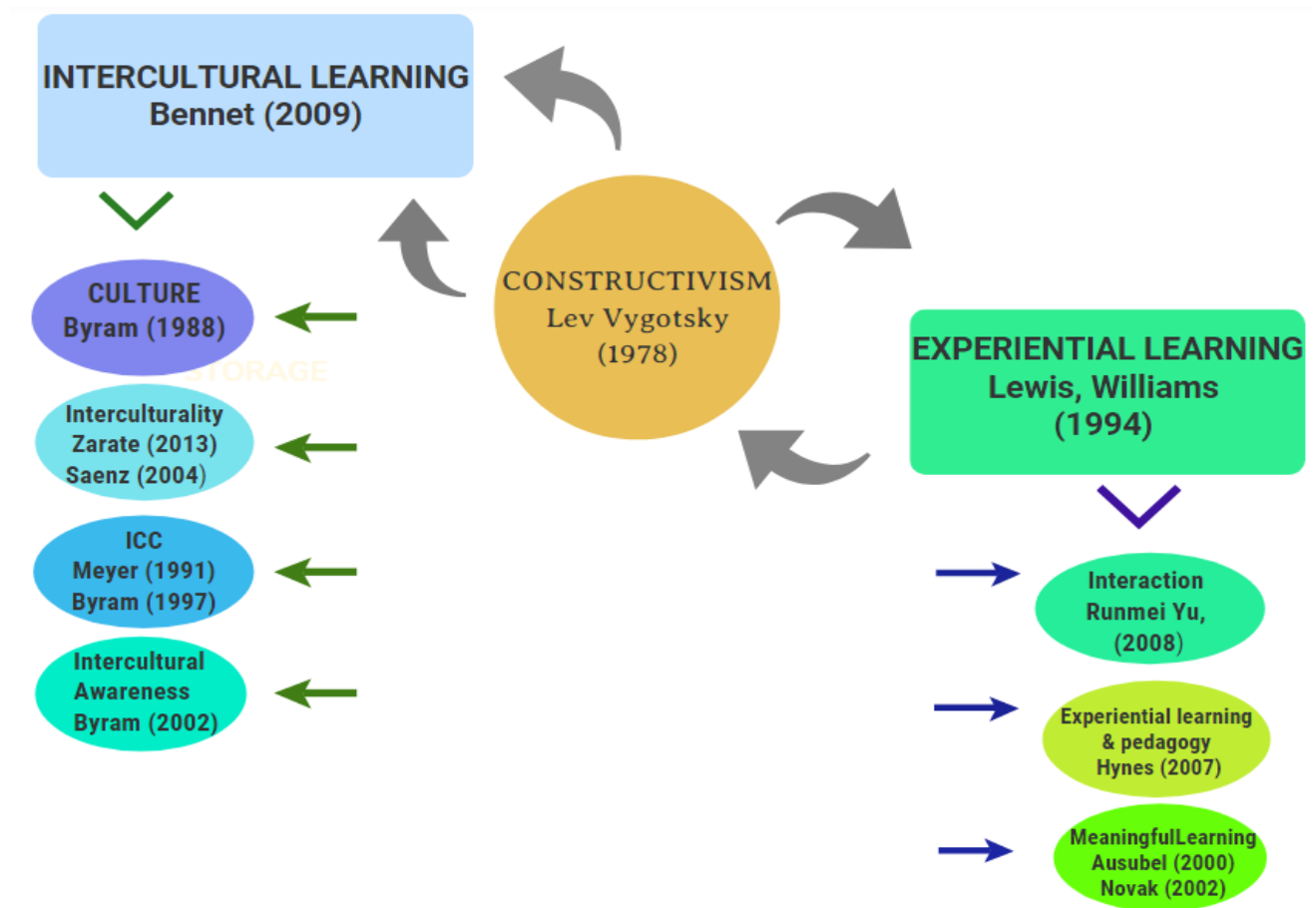
Furthermore, as researchers, it was relevant to discover the role that experiential learning had in the students’ intercultural awareness in order to obtain the bases that allowed us to explore in-depth that essential aspect into the foreign language learning process in the future. In that way, this discovery gave us the possibility to enhance the capacities to identify and assess problems which are presented in the process, in order to search for solutions to it. Also, this sort of finding helped us to gain more education in terms of intercultural skills as students and as future language teachers. Additionally, we consider that this research

experience can boost the performance of the participants involved in this project including us as future language teachers to teach those intercultural skills in the classroom.

## **6. Literature review**

Keeping in mind that the purpose of this research was to find the role of experiential learning in participants' intercultural awareness, this section will contextualize the reader with theoretical elements associated with intercultural learning, intercultural awareness (IA), and experiential learning (EL). Firstly, we are going to discuss some of the major changes that the learning process has suffered in recent years thanks to the constructivism approach, among which it is remarkable intercultural learning and all that it implies. Then, we will describe and discuss this intercultural communicative competence and the intercultural awareness as its first component, and the importance that this new competence has taken into the foreign language learning process. Secondly, we are going to describe and analyze experiential learning definition and its relevance in the pedagogical field as a meaningful learning methodology, and how it could be related to intercultural awareness promotion in the foreign language learning process. In addition, readers will find some of the studies, which have been developed in these areas of research. The following diagram explains how this information is organized along the chapter and the main scholars that have supported these constructs.

Figure 1: Project constructs and theories. Figure made by the researchers.



Over the years, the learning process and especially language learning has changed in a meaningful way. By the early 1950's, constructivism emerged as one of those changes whereby learning was rethought. This position has been shared by different trends of psychological and educational research, among those, we can find many theories, but two of the most important authors who have contributed to constructivism can be highlighted. They are Jean Piaget (1952), who was the pioneer of constructivism, with psychological constructivism based especially on the assertion that learning is fundamentally a personal matter, and Lev Vygotsky (1978) whose work has been of great importance and has

influenced in the learning process and developmental cognition. Then, Vygotsky's work is known as social development or social constructivism, and it has been mainly based on the fact that the community plays a central role in the process of "making meaning." Unlike Piaget's notion that children's development must necessarily precede their learning, Vygotsky (1978) argued: "Learning is a necessary and universal aspect of the process of -developing culturally organized, specifically human psychological function" (p. 90). In other words, social learning tends to precede development.

In that way, Vygotsky's contribution to constructivism position has meant that learning is not considered to be an individual activity, but rather a social one. This learning is built from interaction with the community and the collaborative work between all participants of this community and it starts with an interpersonal process to afterward move into an intrapersonal process. Thus, what we intended was to create spaces through experiential learning workshops, which promoted students' involvement looking for appropriately intercultural interaction, while being conscious of what it meant for them and for their language learning. Hence, we were able to analyze how those situations interfered with student's intercultural awareness, and how these interactions inside the community contributed to their learning process.

Therefore, we agree with Vygotsky's theory that knowledge is a product of social interaction and culture, taking into account that one of the essential contributions of Vygotsky has been the idea to conceive human beings as indisputably social beings. In fact, he considered that all superior psychological processes as communication, language, and reasoning are acquired firstly in a social process and then those are internalized. That internalization phase is taken as the use of a certain cognitive behavior in a social context. In Vygotsky's words:



An interpersonal process remains transformed into another intrapersonal one. In the cultural development of the child, every function appears twice: first, on a social scale, and later, on an individual scale. First, between people (inter-psychological), and later, inside children's inner self (intra-psychological). This can be equally applied to voluntary attention, to the logical memory and to the formation of concepts. All the superior psychological functions are originated as relations between human beings. (Vygotsky, 1978, p.92-94)

In that sense, social and cultural aspects have an indispensable role in the students learning. Therefore, these dimensions have been even stronger in foreign language learning taking into account that the cultural knowledge of target language takes an indispensable role in learners' development. Through our experience as pre-service foreign language teachers, we have realized that almost everything we do, and think is mediated by culture. Thus, this research analyzed how culture is viewed so far in language learning, specifically in a foreign language teacher education program from our local context and considering it as a base, it was important to be beyond this concept, leaving superficial cultural conceptions to be involved in a more deep and meaningful cultural approach.

### **6.1 Culture and intercultural Learning in foreign language learning**

Thereupon, it is necessary to define culture and its importance in the language learning process. This concept has been studied in several opportunities and by different scholars, then there are many conceptual models about it. Earlier models Brooks (1975) and Nostrand (1974) tended to define culture as a relatively invariant and static entity made up of accumulated, classifiable, observable, thus eminently teachable and learnable "facts." By contrast and as the most useful in the present project, the recent models Byram (1988) and Morgan (1994) describe culture as being variable and dynamic and in a constant change. Then, members of a cultural group exhibit different behaviors, and levels of attention of their

value orientations for guiding the process in which, culture meaning is continuously being negotiated through human interaction and communication.

This major transformation in perspective has also been characterized by conceptual shifts from culture-specific to culture-general models. General culture learning refers to the acquisition of knowledge and skills relevant to a given target culture, a particular culture group or community, here we can find the ‘Big C’ that is defined as an expected by-product resulting from the study of literature, geography, art, and other factual and tangible elements of the target culture. In other words, this is a small part of the whole picture Herron (2000) and the ‘little c’ which encompasses cultural beliefs, behaviors, values, and allows to reveal cultural differences. Hence, this “little c” concept is closely related to what has more recently been called intercultural phenomena, in which we highlight the ability to notice, describe, and analyze different perspectives of the world, to reflect critically and engage with other nesses Scarino (2000) as well as reflect on cultural stereotypes to cultural generalizations, cultural absolutes to cultural variations, and culture as distinct from language to culture as integral to language.

Culture learning is the process of acquiring the culture-specific and culture-general knowledge, skills, and attitudes required for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and ongoing process which engages the learner cognitively, behaviorally, and affectively (Paige, Jorstad, Siaya, Klein & Colby, 2000).

The acquisition of cultural learning involves understanding clearly that culture implies different capacities from superficial knowledge, not only have clear cultural artifacts, but also have clear the attitudes and skills to communicate appropriately with other cultures, and that it is a dynamic process which needs the engagement of participants in all their senses. This engagement is essential and is known as intercultural competence. Bennet (2009) defines

intercultural learning as: “Acquiring an increased awareness of subjective cultural context (world view), including one’s own, and developing greater ability to interact sensitively and competently across cultural contexts as both an immediate and long-term effect of exchange” (p.02).

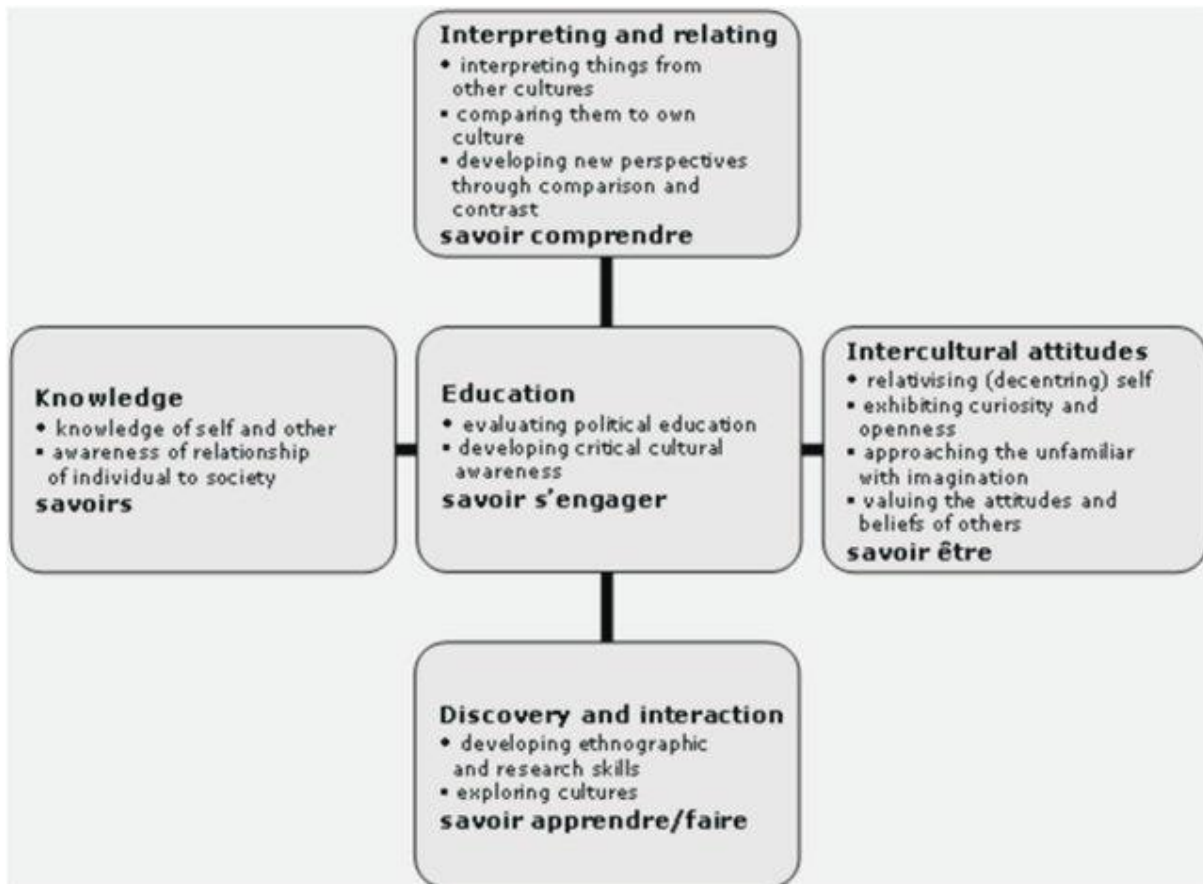
### **6.1.1 Intercultural communicative competence (ICC).**

Hence, having in mind what we just stated, it becomes pertinent to analyze and discuss the intercultural communicative competence and its implication in the foreign language teaching and learning process. In recent years Intercultural Communicative Competence has been recognized as a main paradigm in the language learning process. However, in order to understand the whole concept of this competence, it is meaningful to clarify what interculturality is. Following to Zarate (2013) and Saenz (2004), interculturality is understood as the interaction and communication between different cultures, in which participants get along, and relate in the same terms and conditions, with mutual respect about their way to live and to think, where a predominant culture does not exist, but where it is possible the exchange of ideas, beliefs, feelings, etc. in order to accept the evident diversity, and perceive it as an enriching construction of knowledge. We deem that interculturality is a real and daily behavior created by society’s spontaneity and creativity of the members of a community. Thereby, in language learning and at the same time in this project, interculturality is crucial. This concept has made the difference between a simple culture competence which has usually been fostered, or which has permitted that the communicative competence transcended from being merely a linguistic component, which is based on the rules of the language use, problematic of which this project was born, to be a component that accounts for sociolinguistic, discursive and strategic aspects, with the aim to obtain the capacities for communicating adequately in a specific context. In this manner, it is based on

this capacity that ICC should be implicated as a key aspect in cultural interactions, and language learning as well.

In this regard, intercultural communicative competence is basically that capacity to communicate in authentic contacts with others exhibiting appropriate behaviors and recognizing those cultures as different from one's own, but it is also an opportunity to obtain new knowledge. Then, the intercultural competence is a process which never stops, since all cultures are in constant change, and due to this reason, it is also a process which cannot be totally perfect. Nevertheless, this competence has been greatly studied taking into account its importance in the language learning process, and that this provides to students with spaces to show the ability to behave adequately in a flexible manner when confronted with actions, attitudes and expectations of speakers from foreign cultures (Meyer, 1991, p.138). One of its major researchers has been Michael Byram (1997) who developed an important theory in the field.

Figure 2. Model of Intercultural Communicative Competence by Byram’s (1997) ICC model.



This theory entails five types of competences, which he calls ‘savoirs’. Competence has two preconditions. One is in terms of *knowledge (savoirs)* about the foreign society and social processes, about self and others, and about interaction and all that goes into it in a given situation. The other precondition is in terms of *attitude (savoir être)*. This refers to features like openness, flexibility, empathy, awareness of others, and the ability to relativize one’s perspective and overcome dysfunctions and resistances, all of which allow establishing and maintaining relationships with other cultures. Intercultural competence also involves two skills. *Savoir comprendre* means the ability to interpret, compare, and contrast texts and events. The other skill is *savoir apprendre*, which is the ability “to analyze data from one’s

own country as well as from another and the potential relationships between them” ( Ware 2003, p.33-69). Finally, *savoir s’engager* is a central sub competency which draws on all the others and implies the development of critical political-cultural awareness; that is, awareness of one’s own values, how they influence one’s view of others, relativization of what is apparently natural, and an orientation towards action (Barletta, 2009, p.144-145).

In this way, ICC entails a set of stages that imply a significant involvement of participants in order to reach the knowledge, attitudes, and skills that they need to foster appropriate intercultural encounters. In this process, participants are led to be aware of the social diversity that exists and how the members of the diverse cultures are related between them, being conscious of their own cultural values, beliefs, traditions, and behaviors as well as the ones in other cultures.

### **6.1.2 Intercultural awareness and foreign languages teaching and learning.**

Accordingly, ICC in the language learning does not just refer to the ability to communicate with others, but it also allows students to develop linguistic and social abilities, knowledge, and attitudes needed to communicate successfully and properly in intercultural contact situations, in which it is not only necessary to communicate information, but where it is likely to resolve cultural misunderstandings, to get over stereotyped relationships, and so forth, to the extent that intercultural awareness is conceived.

In order to reinforce the aim of our project, we reviewed a previous study about ICC made in our local context. Then, we took into account the results of this project, and how this has been applied in the education field. It was a research conducted at the Universidad Pedagógica y Tecnológica de Colombia, under the name of “Workshops based on Cultural Aspects: a path to seventh graders’ Intercultural Communicative Competence Enhancement” Duran and Estupiñan (2014). This study wanted to analyze what a set of workshops based on cultural aspects reveal about seventh-graders’ intercultural communicative competence. The

researcher designed a set of workshops based on interculturality applied them with students and finally, evaluated the impact that the materials had on students' intercultural communicative competence. It was a qualitative research study that had as a population of seventh-grader students in a public school in Tunja. The instruments they used for collecting information were video recordings and focus groups.

As a result of this research, workshops based on interculturality reveal students' intercultural communicative competence was enhanced through a process of recognition of their own culture and self-inquiry about their own traditions, beliefs, thoughts, etc. Through this recognition and self-inquiry, they were able to overcome linguistic barriers in the process of communication in English as a foreign language. According to the previous research and the results obtained from it, we can understand the students' perceptions about cultural workshops, and the motivation that they show from being part of them. Furthermore, we realized that students have the ability to recognize their own culture and compare it with other cultures and that they might be motivated to go deeper in those relevant aspects for their learning process as a step towards intercultural awareness.

In regard to our project, we carried out EL workshops with opportunities to immerse students in some real-life situations and other simulations that introduced the competences that Byram's theory presents, which he named "savoirs" in order to start their path towards the development of intercultural awareness. This is the first stage and component to reach the ICC, as well as the most important aspect of this research project. That is to say that Intercultural Awareness in the focus on the project and it was the center of the study.

Consequently, this first step involves the ability to stand back from our own point and becoming aware of not only our own cultural values, beliefs, and perceptions but also those of other cultures. Moreover, it is too relevant to perceive that this awareness includes a recognition of the regional and social diversity from both cultures, thus, what this allows is

the relationship and analysis of both worlds. In addition, intercultural awareness covers the discernment of how each community appears from the perspective of others, taking into account that this is often riddled with stereotypes. Intercultural awareness becomes essential because learners see, interpret and evaluate the aforementioned factors in different ways. Then, IA entails a fundamental responsibility in the intercultural approach, since as note Byram (2002), and as it has been mentioned by different followers of this field, such as Salabarreti (2007) or Patricio (2012), that implicates the knowledge and the understanding of the similarities and differences between the own culture and the target community culture.

Then, we reviewed a project about intercultural awareness (IA), which was conducted in our national context called “Adolescent Students’ Intercultural Awareness when using Culture-Based Materials in the English Class” Castañeda (2011). This study explored students’ knowledge about culture, uncovered the relationship between the culture-based materials implemented in the lessons, and analyzed students’ perceptions about culture in a semi-rural state school with large classes. The participants were a group of eighth-grade students at a public school located in the southeastern part of Bogotá, Colombia. The results obtained explain students’ intercultural awareness while interacting in class with culture-based materials. We fathom that this research established that students perceive the foreign culture in light of their own reality by using their previous knowledge, making connections between foreign and home issues learned from media, using home culture standards to assess their own reality acknowledging foreign culture development, and reshaping their beliefs about the foreign culture.

Thereby, the results of this research allowed us to have a deeper vision about the cultural perceptions of students, how they connect their own culture with the foreign culture through a wider approach to culture. Moreover, we can interpret that the students’ real lives and their experiences have great importance in their learning process, which coincides with



our purpose of integrating EL in the student's intercultural awareness. Those conclusions of this project encouraged us to continue with our research and helped us to guide our project in the right way.

Additionally, we analyzed another project developed at the Universidad de Antioquia untitled "An approach for language teaching: Developing critical cultural awareness" Agudelo (2007). The objective of this project was to demonstrate that an intercultural approach is an effective alternative to developing students' critical cultural awareness as well as to explore the critical relationship between language and culture. We fathom that this research established the students' recognition of the importance of the intercultural approach acknowledging their own reality, whilst exploring their own cultural roots and current realities gave everyone a broader perspective of who we are. Moreover, this approach perceived the local as a crucial component in establishing an understanding of a foreign culture and opened a dialogical space for mutual understanding among different languages, cultures, and ways of reasoning.

Subsequently, these results had a close relationship with our project considering it was developed in a context that shared some of the characteristics of the ones in this project. Then, this reinforced the relevance that students give to their own culture at the moment of becoming more aware of other cultures. Besides, it provided us with the vision of how cultural awareness becomes important when understanding different languages, cultures, and ways of thinking and the role of teachers creating spaces to foster these skills in a language learning and teaching process. The fact that encouraged us as future teachers to go beyond this process in order to lead participants to enhance their intercultural awareness.

## **6.2 Experiential learning**

Experiential learning takes a significant role in this project since it is the element that was expected to influence the students' intercultural awareness (IA). Lewis & Williams

(1994) state: “In its simplest form, experiential learning means learning from experience or learning by doing. Experiential education first immerses learners in an experience and then encourages reflection about the experience to develop new skills, new attitudes, or new ways of thinking” (p.5). Besides, experiential learning (EL) promotes spaces in the classroom to create an interdisciplinary learning experience that mimics real-world learning where learners play a main and critical role in assessing their own learning, EL focuses on problem-solving situations rather than memorization.

Experiential learning can be divided into two major categories: field-based experiences and classroom-based learning, which took major relevance for our project since classroom-based learning was the type of EL that we implemented in order to give an answer to our research question. With this in mind, classroom-based experiential learning can take a multitude of forms, including role-playing, games, case studies, simulations, presentations, and various types of group work. Experiential learning in the classroom has been growing in breadth and depth. In this way, EL generates a space, in which participants learn through reality and interaction, this reality and interaction simulate a genuine setting inside the class, where participants develop several activities by which they manage their own learning, rather than being told what to do and when to do it, through these interactions based on reality, students acquire new capacities, ways of thinking and new knowledge.

As it was already stated experiential learning raises from interaction, as central action which allows EL to be carried out in the learning process. Interaction is by definition a reciprocal action between two or more objects, people, systems, factors or phenomena. Nevertheless, as it concerns for this project, we will stress on interaction in regards to the field of language learning.

Accordingly, classroom interaction is considered a productive teaching technique. According to Allright (1984) it is the process whereby classroom language learning is

managed. In the language classroom, the process of negotiation involved in the interaction is itself to be identified with the process of language learning. As far as the writer is concerned, interaction facilitates not only language development but also learners' development. L2 learners acquire linguistic knowledge and ability through interaction. In the classroom interaction, both the teachers and students can create learning opportunities, which motivate the students' interest and potential to communicate with others (Runmei Yu, 2008).

So that, interaction exerts a crucial role in the language learning process, since those necessary conditions to foment language learning are about interaction. Some of those conditions are shared in the classroom, namely, the enrichment of knowledge, comprehension, and innovation, as well as the fostering of suitable spaces in which learners can experiment and produce messages in the foreign language inside the conversational context in order to practice and embrace their new and own knowledge. The role of classroom interaction is mainly cooperative negotiation and co-constructive work for L2 learners in their language development and self-development.

### **6.2.1 Experiential learning in the pedagogical field.**

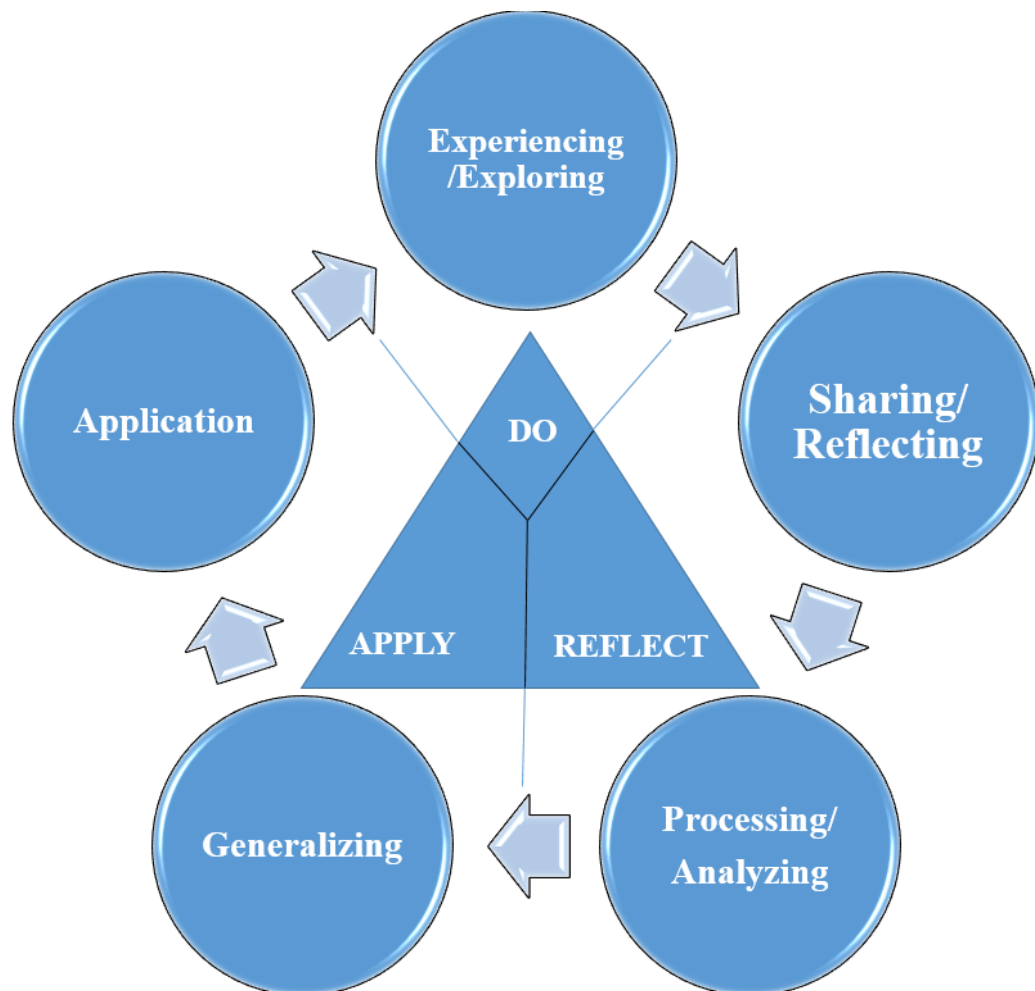
Experiential learning is not a new concept, the first theories of experiential learning arose in the mid-nineteenth century as attempts to move away from traditional formal education, where teachers simply presented students with abstract concepts, and toward an immersive method of instruction. In this way, teachers decided to create the "learning by doing" which connects knowledge with practice in order to develop, enhance or promote new skills or ways of thinking.

In experiential learning classrooms, students learn from one another and in cooperative situations, the instructor is a facilitator that facilitates student's progress rather than directs it, besides he creates spaces to engage students in direct experiences related to real-world situations and problems. EL focuses on the process of learning instead of the

product of learning. Followers of this methodology state that students' motivation is enhanced when they have a personal interest in what they are learning instead of reviewing a topic or reading a textbook.

Experiential learning involves a number of steps that provide students with a collaborative and reflective learning experience, which helps them to acquire new skills and to learn new knowledge. Even though learning the content is important, learning from the process is the base of experiential learning. During each step of the experiential learning, students engage with content, the instructor and each other, in this process they have the opportunity to self-reflect and apply what they learned in other similar situations. This is a graphic that we designed in order to illustrate the steps that experiential learning follows based on Haynes (2007) process of experiential learning, it describes the process that students carry out when learning from experience.

*Figure 3.* Experiential learning process Haynes (2007), experiential learning, "learning by doing". Figure made by the researchers.



In this matter, taking into account Haynes (2007), there are five steps in the experiential learning process that students must to follow to accomplish experiential learning. These stages are divided as follows:

**Experiencing and exploring “Doing”:** In this stage, students perform and have an active and main role in the learning experience with little help of the teacher or instructor. They participate in autonomous activities such as making products or models, role-playing, giving a presentation, problem-solving and playing a game. A key aspect of experiential learning is what students learn from the experience rather than the quantity or quality of the experience.

**Sharing and reflecting “What Happened?”** After experiencing and exploring, students talk about their experience with their peers, share their reactions and observations and discuss feelings generated by the experience. Through the process of sharing, they reflect on what they discovered and relate it to past experiences.

**Processing and analyzing “What’s Important?”** Students discuss, analyze and reflect upon the performed experience. By describing and analyzing, participants relate their experiences to future experiences. Students discuss how the experience was carried out and how themes and issues emerged as a result of it, and how these specific problems or issues were addressed to identify recurring themes.

**Generalizing “So What?”**

Students connect the experience with real-world examples, find trends or common truths in the experience, and identify “real life” principles that emerged.

**Application “Now What?”**

Students apply what they learned in the experience (and what they learned from past experiences and practice) to a similar situation. Also, students discuss how the newly learned process can be applied to other situations and how the issues raised can be useful in future situations and also how to implement more effective behaviors from what they learned.

As it was already stated, experiential learning allows students to relate the new knowledge and experiences with the previous ones allowing them to build a meaningful learning based on the experience, according to Ausubel (2000) meaningful learning is a learning method, in which learners relate the new information with the previous one, reorganizing and reconstructing both, new and old information in the process. In meaningful learning, the learners are "integrating" new information into old information. It allows learners to connect their existing knowledge to the subject being learned. This concept has greatly been studied and there are plenty of followers of this field. One of them is Ballester

(2002) who notes that meaningful learning implies that longer retention than memorizing, it occurs when humans relate new concepts to pre-existing familiar concepts. Then changes are produced in our cognitive structure; concepts are modified, and new associations are created. Meaningful learning is a useful tool because it enables real learning, it generates greater retention and it facilitates transferences to other real situations.

In this manner, meaningful learning allows students to relate their previous knowledge with the new knowledge, and to produce significant modifications of their concepts, which takes place in their cognitive structures. After that and through concept mapping, they develop new knowledge links, which represent a better and real learning. Thus, they are really able to learn when concepts are linked. In other words, they acquire knowledge when they relate relevant information to their cognitive structure in a connected and coherent way.

### **6.2.2 Experiential learning in the EFL learning classroom.**

Nowadays, it is more frequent that modern teachers implement different types of activities, where students are engaged and exposed to the language input in English classes. Teachers provide students with practical and experiential exercises where students are the main participants in the process to learn the target language and its culture. According to Safriani (2015), there exist some principles to implement EL in the English classroom. Firstly EL in English language teaching is built on the principle that language learning is facilitated when students are cooperatively involved in the development of a project or a task. Secondly, the use of EL in the English language classroom has to contextualize the language with the four skills (listening, speaking, reading and writing) and lead them towards authentic and real-world purposes. EL tends to put an emphasis on the psychomotor aspects of language learning by involving students in physical actions, these actions lead students into the utilization of multiple skills. In the field of foreign language acquisition, EL encourages

students to develop the target language skills through experience and working collaboratively on a specific task rather than reviewing elements of the target language.

Regarding the development of our project and based on what it has been previously stated, we could perceive that implementing EL in the English language classroom brings many benefits in the students learning development when they acquire the target language by working through practice and collective work. These benefits are in terms of motivation, investment, critical thinking, reflection skills, and cultural understanding. In this way, in order to reinforce the aim of our project about experiential learning, we have reviewed previous research projects that support the purpose of experiential learning in English learning classrooms.

The first study that we examined was carried out at the Universidad Pedagógica y Tecnológica de Colombia untitled “English planet: Think big- learn big experiential learning action” Moreno (2013), the objective of this study was to identify and analyze the effects of experiential learning method in the oral and written production in ninth graders in the process of learning a foreign language at the Gonzalo Suárez Rendón school. In this research project, the researcher found that thanks to the EL activities students developed their mental skills by accomplishing activities where they had to use their speed and imagination. It also helped in students’ coordination in different areas and students could improve their oral and written production. The researcher discovered that EL encouraged the personal growth of students. It is not only a useful method in the academic part but also in the integral development of students; they trusted more on what they spoke and wrote without fear to make mistakes They left behind insecurity. They felt integrated into the activities and they did not feel embarrassed when the wanted to know the meaning of a word or the correct way to say it. Another finding was that they learned vocabulary in a high percentage because they spoke and wrote in the activities related to sports, nature, how to take care of the planet where they



had direct contact with the world, then EL made students develop their learning styles in their output through writing and speaking bearing in mind their interests and motivation in relation to learning better the foreign language and associating it with the environment they were surrounded by, following procedures by watching, thinking, feeling, and finally experimenting by doing.

We also found and analyzed a research project untitled “The effect of experiential learning on improving the performance of EFL students as perceived by teachers of English in the Northern Governorates of Palestine” Abu-Assab (2015). One of the main objectives of this research was to find out the effect of applying experiential learning on improving EFL students’ performance from the perspective of teachers of English in the Northern Governorates of Palestine. The researcher figured out that since the perspective of English language teachers, EL activate students cognitive skills due to the fact that it encourages them to construct, remember, understand, apply, build connections, reflect, plan, search, challenge, make decisions and generate knowledge, as a result of EL process students skills were improved. Another result was that according to the teachers, EL encourages students to be socially active since it allows them to be able to cooperate and learn from one another, share ideas with classmates, and negotiate about what to do, as well as to gather and synthesize information from internal and external environments. Teachers also confirmed that EL is effective in increasing students’ motivation for the material, and it also offers a high level of interest and active involvement with the material. Moreover, it appeared that EL improves students’ attitudes towards the material since the learners do his work with happiness and remain positive in his direction during the activities.

## **7. Research design**

In this chapter, we will explain and define the methodology and type of research that we followed to develop this research project, as well as the context, population, and participants involved in the study. In addition, we describe the process and the instruments that allowed us to collect the data to answer our research question.

### **7.1 Type of research**

This research project was based on qualitative research. According to Denzin and Lincoln (1994), qualitative research is a paradigm used especially in social sciences, which is based on the interpretation of natural phenomena, taking into account that this interpretation is built mainly from the meanings that participants provide. This paradigm uses empiric data collection like observations or interviews, which describe social interaction, problematic or moments in participants' reality. The instruments to collect data are focused on meanings and processes and do not require any type of measures. Moreover, qualitative research is based on social reality, the relationship between the research and what is studied, and the context in which research is developed. This type of research intends to answer questions about social and participants' experience and its meaning. Thus, through the type of data collection that this paradigm proposes, we had the opportunity to analyze certain social behavior from our participants and interpret those. In that case, social behavior corresponded to the reactions that our participants had regarding experiential learning, and how this influenced their intercultural awareness. Subsequently, the objective was to understand the meaning of the data collected and seek a likely relationship between experiential learning and intercultural awareness.

## 7.2 Research approach

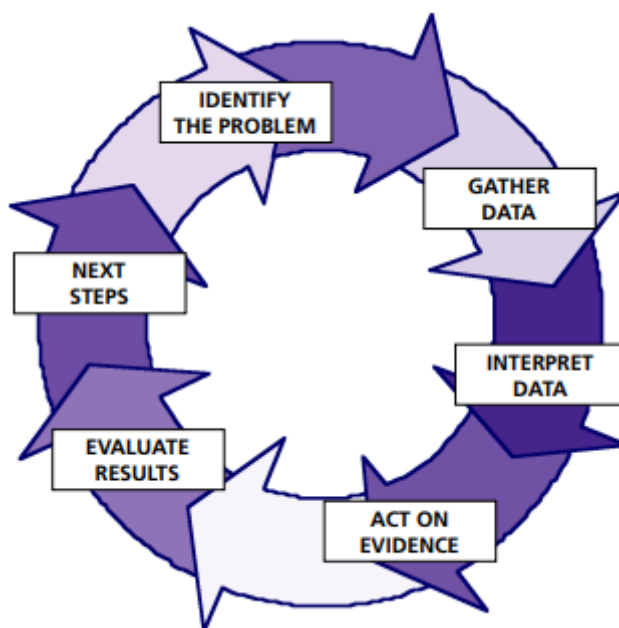
Regarding the educational research approach for this research project, we selected action research, that based on Ferrance (2000): “It is a collaborative activity searching for solutions to everyday real problems experienced in schools, or looking for ways to improve instruction and increase student achievement” (p.6). Action research brings many positive effects on researchers and participants. When researchers engage in action research, they find that this as an empowering and enriching experience for their personal and professional growth. As participants are the main focus in the research, they are one of the principals benefited in investigation results, however, the relevance is guaranteed by the researcher, who is also the primary consumer of the findings (Sagor, 2000). One of the main purposes of action research is to identify a problem that affects the researcher’s environment through active, authentic and participatory intervention, as well as to change or improve the social practice.

Thus, as it was specified in the previous chapters, we wanted to make an intervention that had influence in the participants and in their intercultural awareness through experiential learning. This intervention was made with the intention to give an answer to our research question, but overall in order to promote a change in regard to the way that ICC was taking place around their context. All this was intended to improve the cultural practice that students used to develop in their language learning process. Finally, to accomplish the whole process it was necessary the active participation and collaboration of all participants including ourselves as participant-researchers.

In order to achieve these goals, we considered the six stages that Ferrance (2000) proposes for action research. These stages are stating the problem, gathering data, interpreting data, acting on evidence, evaluating results and next steps. For a better

interpretation and internalization of the process that action research follows, we took the next design from Ferrance (2000) to illustrate the action research cycle

*Figure 4.* Action research cycle by Ferrance (2000).



Based on this model of action research, we started with the first stage “identifying the problem”, we analyzed our context which was the Universidad Pedagógica y Tecnológica de Colombia, foreign languages program and our own role as students of the program in order to look for possible issues to improve through an active and participatory intervention, based on the problems that we found, we limited ourselves to a specific field of study that was socio-cultural field specifically the intercultural communicative competence. Based on this, we carried out a diagnosis in a group of foreign language learners to observe how Intercultural Communicative Competence has been implemented and perceived during the English class. In order to do this, we employed observation charts and surveys. Through the implemented diagnosis, we were able to conclude that despite students showed a good learning process, the English class was mainly focused on the language content, grammar, and vocabulary, and the

development of conversations focused on superficial cultural aspects which showed us that probably participants were not being completely prepared to face intercultural interactions.

Following the second step “gathering data”, we implemented our pedagogical strategy based on experiential learning along multiple sources for data collection such as journals, interviews, surveys, a focus group, photos, videos, recordings, in general students’ artifacts with the objective of assessing participants’ performance, attitudes, reactions and learning through this process. In this research, the main sources to obtain meaningful data was the journal due to the fact that it allowed us to examine each participant as involved in a group and as an individual person along the workshops and the interviews because these made participants felt free to express all their perceptions, experiences, opinions about how was the EL implementation according to them.

As a third step we “interpreted data”; we followed the principles of thematic coding and categorization by using a qualitative data analysis software, and to give validity to the collected data we implemented two types of triangulation, data triangulation and investigator triangulation. These sources permitted us to validate, evaluate and identify similar phenomenon presented in the process, which were classified in categories, in order to recognize pieces of evidence to answer our research question. Based on the previous stage, we implemented the four-step “act on evidence” where we realized the positive and unexpected changes that raised during the process in participants’ intercultural awareness and how this might influence their performance in future intercultural interactions.

Following the previous stages, we could reach the fifth stage “evaluating results”: we assessed the intervention carried out to perceive the results obtained. Thanks to this stage, it was possible for us to state that participants were able to understand the different cultural perspectives, connect the knowledge with real-life situations, and perceive the human being in different dimensions in order to engage appropriately in intercultural interactions, avoiding

misunderstandings and establishing relationships between the other cultures and the own one. Finally, as “next steps”, we included a final chapter where it is established pedagogical implications to guide and encourage further teachers and researchers interested in conducting similar experiences in the future.

### **7.3 Context**

We carried out this research project at a public university in Tunja-Boyacá. This university is widely recognized at regional, national and international levels, this is the “Universidad Pedagógica y Tecnológica de Colombia”. The main aim of this public higher education institution is to “educate people as integral professionals in different levels of higher education, strengthening teaching, research, extension and internationalization activities, as a contribution to the transformation and development of society”. The Universidad Pedagógica y Tecnológica de Colombia is an autonomous university entity, national, state and public, democratic, special regime, linked to the Ministry of National Education in relation to the policies and planning of the education sector, with sectional headquarters in Duitama, Sogamoso, and Chiquinquirá and its central office in Tunja-Boyacá. Eleven faculties form the university, including the faculty of educational sciences. This faculty involve eleven schools focused on educational teaching. Among these schools is included the Languages School. Two language teacher education programs form the Languages School, these programs are “Foreign Languages with emphasis on French and English” and “Modern Languages”. The Foreign Languages program sought to provide holistic education to prospective teachers and researchers in the area of English-French Foreign Languages to work primarily at the Basic level of education (Preschool and Primary).

We implemented this project in two courses of the Foreign Language teacher education program. The first group in which we worked with was one of the groups of English five. In this course, the main objective was related to encourage the development of

students' communicative skills. In this way, the content was focused on the development of communicative skills, by implementing topics such as everyday activities, memory games, towns and cities, life stories and social media.

The second group where we implemented our workshops, it was the group of English three. The main objective of this course was to provide students opportunities to acquire structural, communicative and cultural knowledge of English as a lingua franca to increase their language abilities and skills, therefore some of the content was based on different topics such as travel expressions, working experiences and famous people achievements.

### **7.3.1 Population and participants.**

The participants in this research project were the students of the Foreign Language teacher education program at Universidad Pedagógica y Tecnológica de Colombia. These students were from different regions of our country, who have provided this program with a huge and enriching cultural and social diversity, as well as different economic backgrounds. Besides, from our experience as students in the program, we can say that the purposes to enroll in this program are also diverse and change depending on each student, however, most reasons candidates have to enroll in the program have been the teaching vocation and the possibility to travel to different countries. Moreover, they were students who demonstrated worthy capacities and motivation in their language learning process, through the active participation that they showed in the activities proposed in the English class.

In this sense, we decided to work with a particular level and semester which at the beginning, second semester 2018, was the fifth semester. Nevertheless, it is relevant to clarify that we had to change our population because of the public university strikes which were carried out in our country at the moment of developing the implementation of the workshops. This fact did not allow us to finish the process with the same population. Next semester, 2019-I, we decided to continue working at the same level, even though our participants were

different. For that reason, we had to carry out another diagnosis stage. Fortunately, the results indicated the same issue, which could respond to the fact that participants showed the same progress in their learning process and they had closely the same English level. In this sense, the information collected in the implementation of the first workshops, before the fact that affected our process, was taken just as a support and piloting for the pedagogical implementation and data collection process.

Hence, our participants for this research project were in two groups in which we implemented the EL workshops in the first academic semester of 2019. We selected only some participants from each group and those were the ones who provided all the data needed. Information about these participants will be explained through the following chart:

	Main characteristics	English level	Range of ages	Gender	
				Male	Female
<b>GROUP 1 ENGLISH THREE</b>	This group belonged to the same semester of the foreign language program. They showed motivation towards the workshops and intercultural knowledge learning, they were very participative and collaborative in the development of this process.	They showed a similar English language level; they were able of expressing themselves using the foreign language.	18 - 21	4	5



<p><b>GROUP 2</b> <b>ENGLISH</b> <b>FIFTH</b></p>	<p>Students at different stages in their studies formed this group. Some of them were repeating the course, which means that they were involved in both semesters of the development of this research project. They showed a good level of motivation, however, they were not very frequent in the attendance to the class or the workshops.</p>	<p>They were able to communicate with people belonging to other cultures. Nevertheless, some of them had problems using the grammar structures appropriately.</p>	<p>20 - 23</p>	<p>2</p>	<p>3</p>
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Moreover, it is important to talk about how the process that we followed in order to obtain permission for the implementation of the EL workshops was. On the one hand, thanks to our thesis tutor it was possible for us to talk and ask for permission from the English professors who taught these courses. After listening to our proposal, they agreed and explained to us the conditions to develop the process in these courses. These conditions were basically two: the frequency and the duration of each workshop, which should not be more than 45 minutes per session. On the other hand, the participants' consent to be part of the study that was obtained after we visited them to talk about the project, and they filled an entry survey. (See annex 2)

Finally, as student-teachers in the same program, we had the opportunity to be closer to the context, a fact that allowed us to achieve the role of researchers in an appropriate way. Thus, these conditions also permitted that the professors of the courses guided us in the workshops design and implementation, which in turn allowed us to create these workshops based on the syllabus of the course. In this sense, the topics and activities developed were closely related to what students were working on their English class, what was positive in order to link the student learning process and what we wanted to promote.

#### **7.4 Data collection instruments and procedures**

Considering that we developed an action research study, we made use of the following research instruments: researcher journal, semi-structured interviews, focus group and student artifacts, which allowed us to analyze in detail the role of EL activities in student-teachers' intercultural awareness.

On the one hand, for the primary instruments and in order to collect firsthand information, we made use of a journal which included our field notes (See annex 3).

Schwandt (2015) states:

A journal refers to notes created by the researcher during the act of qualitative fieldwork to remember and record the behaviors, activities, events, and other features of an observation. Field notes are intended to be read by the researcher as evidence to produce meaning and an understanding of the culture, social situation, or phenomenon being studied. (P.137)

This instrument led us to describe, analyze and interpret how those experiential learning activities performed by participants in regard to interculturality, and to determine how those activities played a role in participants' learning. In this sense, we made use of this instrument along all the workshops implementation. We produced twenty journals in total considering that we wrote a journal per each session during the workshops. Audio-recordings

supported these field notes and at the end of each session, we met together to complete the information. We noticed that although it was difficult to take notes along the activities the audio-recordings were a great support in order to complement the information gathered and obtain better and more meaningful results. It is important to clarify that we made these recordings with participants' consent.

Moreover, as another primary instrument, we used an individual interview, which can be defined as the meeting of two or more people to address a specific subject. This involves conducting intensive individual interviews with a small number of respondents to explore views, experiences, beliefs, and motivations of individuals on specific matters (Boyce & Neale, 2006). In regard to this project, we developed a semi-structured interview, in which we determined certain open-ended questions that all participants had to answer, but additional we made questions during the interview. Then, we could obtain detailed information from the participants, as well as have the chance to clarify certain issues during the process and receive more reliable data.

Hence, these questions were focused on the participants' analysis and reflection upon their performance along the EL activities during the workshops. Thus, we proposed questions that allowed us to evaluate how the EL implementation influenced participants' IA, considering each step in the process. Then, these questions were based on participants' intercultural knowledge, attitudes, skills development, motivation and reaction towards the process.

In this way, the fixed questions for this interview emerged from a set of questions for all participants which we prepared with our tutor's help. Then, we formulated other questions according to what we perceived in regard to each participant and his or her involvement in the workshops, information that we obtained thanks to our field notes. Furthermore, it is relevant to mention that along the interviews some other questions raised from participants'

answers in order to clarify and enrich their expressions. Finally, we interviewed participants once at the end of the implementation of the workshops, and each interview had an approximate duration from ten to fifteen minutes. Besides, we recorded and transcribed these interviews in order to improve the analysis process. (See annex 4)

On the other hand, with regards to the third instrument, we implemented a focus group. Anderson (1990) defines focus group as: “A group comprised of individuals with certain characteristics who focus discussions on a given issue or topic” (p.241). According to Denscombe (2007): “Focus group consists of a small group of people, who are brought together by a trained moderator (the researcher) to explore attitudes and perceptions, feelings and ideas about a topic” (p.115). A focus group interview provides a setting for the relatively homogeneous group to reflect on the questions asked by the interviewer. Thereupon, we made use of this focus group semi-structured interview in order to encourage participants to express their opinions, feelings, and perceptions about what there were experiencing during the workshops taking into account we developed this focus group in the middle of the process.

As moderators (researchers) and with the objective to guide participants in this process, we designed twenty-nine open-ended questions that we applied in the two groups (See annex 5). Thus, these questions were based on the EL activities’ influence on participants IA development, how they perceived, how IA activities were guiding their intercultural awareness and how our objectives were being reached. This focus group lasted around one hour and a half, in group one, almost all participants were presented, and in group two the group was small because as it was common only six students attended all the classes. In addition, it is important to mention that we recorded and then transcribed this focus group in order to improve the data analysis process.

To finish, we gathered the participants' artifacts. Goetz and LeCompte (1984) define artifacts of interest to researchers as elements that people make and do. Some artifacts that may help to illuminate research questions include textbooks and other instructional materials, such as media materials; Memos, letters, and, now, e-mail records, as well as logs of meetings and activities. In that sense, artifacts were the answers that participants provided to activities in workshops and they helped researchers to understand the beliefs, values, and behaviors of the studied groups. Thanks to this instrument we could perceive and interpret participants' performance in the intercultural situations analyzing the products they created through these activities, such as comparative charts, videos, writings, recordings as well as other results that they were able to transmit after being involved in EL activities in which the IA was fostered. We collected these products along the implementation of the whole workshops. (See annex 6)

## 8. Pedagogical design

Teaching a foreign language is not only teaching the language content, structures, and grammar but also teaching intercultural aspects such as behaviors, beliefs, traditions, values, and ways of thinking. In modern societies, intercultural encounters are each time more frequent thanks to globalization. Therefore, it is necessary to be aware of how to perform and behave appropriately to reach proper intercultural interactions with people belonging to other cultures. In this sense, intercultural awareness is an important component because as learners learn language and its cultural aspects such as the forms of address, greetings, linguistic and social patterns, gestures and body movements, students' intellectual curiosity is encouraged and satisfied when they learn that there exist other modes of expression to talk about feelings, wants and needs in other cultures. If language learners communicate at a personal level with individuals from other cultural backgrounds, they will need not only to understand the cultural influences in the behavior of others, but also to recognize the deep influence that their own culture perform over their thoughts, their activities, and their forms of linguistic and social expression (Cakir, 2006).

We consider that it is important in language teaching programs to implement strategies that foster intercultural awareness in foreign language learners because, through the development of intercultural awareness, learners become aware of their own cultural values and the ones from other cultures.

In this sense, as student-teachers, it was important for us to propose and examine ways to lead participants to develop intercultural awareness as the main component of ICC. The strategy that we finally decided to employ to try to encourage intercultural awareness in participants raised from a deep analysis of participants' needs and context and looking for a meaningful way to solve these needs. Then, we proposed the implementation of workshops

based on intercultural situations and that followed the principles of experiential learning. Through this implementation, we sought to provide participants with a space in the classroom in which they could learn through reality, a reality that simulated a genuine setting inside the class, and where participants developed several activities to manage their own learning developing new capacities, ways of thinking and new knowledge. These new capacities were focused on intercultural awareness enhancement because they led participants in the process of acquiring intercultural knowledge, analyzing and reflecting on this knowledge to develop intercultural attitudes and skills in order to improve their potential intercultural interactions.

### **8.1 Designing experiential learning activities**

Therefore, as it was already stated, we designed seven workshops, each one divided into two sessions, considering that we had one hour a week to develop the workshops. We decided to divide the workshops in this way, then we thought one hour was not enough to reach our objectives. These workshops were based on experiential learning principles. These principles followed some steps that comprise EL as noted by Haynes (2007).

The first step was *experiencing and exploring “doing”* in which participants performed in an active and meaningful way with the information that we provided. This stage was based on intercultural knowledge and participants' internalization. In this sense, the activities that we developed during the workshops allowed participants to experience authentic and real situations where they had to relate with people from other cultures through activities such as role-plays, presentations, problem-solving situations, and games.

In this order, the second step was *sharing and reflecting* on what occurred during the workshop. In this stage, participants shared with their peers their experiences, perceptions, observations, reactions, and feelings generated during the experience, through the sharing process participants reflect on what they discovered about the other culture and related with previous experiences. To be successful in developing this stage we provided participants with

discussion spaces in the classroom, where they had the opportunity to express their perceptions and opinions about the process in which they were involved.

Then, participants carried out the third step in the EL process. This step was *processing and analyzing* where students were able to identify the most relevant and meaningful knowledge about the other cultures that they acquired during the workshops, through this stage participants were led to use their analytical skills to process the knowledge acquired and reflect on their future intercultural interactions as individual people and future teachers.

Following this process, the four-step *generalizing* “*So what?*” guided participants to connect the experiences developed with samples of the real-life. In this way, thanks to the workshops like “women’s role” and “courtesy rules”, participants were able to compare the different socio-cultural aspects that affect or exist in other societies and compare them with the ones in their own society or culture to find common truths and general trends in both cultures.

Finally, through the last stage *application* “*Now what?*”, participants discussed about the new knowledge acquired that they learned through the past experiences and practices developed in the workshops and how it could be applied in future intercultural situations or encounters. Based on what participants learned in the workshops such as courtesy rules, teachers and people’s lifestyles, the different perspectives of women in the cultures and the issues that affect the different societies, they were able to reflect upon how what they learned and developed during the workshops could be useful and relevant at the moment of facing intercultural contacts. For instance, the last workshop where they communicated with an anglophone person, they stated that this was helpful for them since they took into account these intercultural aspects to reach an appropriate cultural interaction in order to avoid misunderstandings.



## 8.2 Implementing the pedagogical and didactic process

As future teachers, we followed a coherent teaching process in which we followed a specific structure in order to guide participants in a more meaningful learning process. In this sense, firstly, we established a set of objectives in order to have a clear goal, then we proposed a “motivation” stage to encourage participants and call their attention regarding the subject to work on. As the next step, we proposed a “presentation” in which we provided participants with the information that guided them in their process of building their own knowledge. Thus, the rest of the process was proposed as a “practice” in which participants were encouraged to develop the already stated intercultural attitudes and skills. Finally, we proposed a “reflection” final stage where participants were led to discuss, debate and reflect on the knowledge acquired with their peers and where we could perceive their intercultural attitudes and skills. In addition, as an indispensable part of this process, we proposed a set of authentic materials such as videos, citizens testimonies, readings, traditional games, presentations, etc. based on cultural information, in which participants could perceive cultural traditions, values, beliefs, behaviors, lifestyles and so on proper cultural aspects that led them to have proper intercultural approaches with other cultures. (See annex 6)

In this sense, we will present a picture of the workshop’s design and implementation through the following chart.

Workshop’s name	Materials	Intercultural focus	Dates of application	Stages
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<p><b>Fracking- problem- solving</b></p>	<p>Fracking informational paper, vídeos, paper chart, blog.</p>	<p>Global issues</p>	<p><b>English 5, first group:</b></p> <p><b>Session 1</b> February 13, 2019</p> <p><b>Session 2</b> February 27, 2019</p> <p><b>English 5, second group:</b></p> <p><b>Session 1</b> February 8, 2019</p> <p><b>Session 2</b> February 22,2019</p>	<p><b>Motivation:</b> Fracking video presentation - questions to evaluate previous knowledge about this issue.</p> <p><b>Presentation:</b> Readings per group about fracking in different countries around the world (Canada, Ireland, Africa, New Zealand, Colombia).</p> <p><b>Practice:</b></p> <ul style="list-style-type: none"> <li>● Solution proposal to fracking issue in each country based on citizens' perspectives.</li> <li>● News program video illustrating the fracking issues in each territory and the solution they proposed.</li> <li>● Videos presentation its video - completing a chart (community perspective, pros and cons, and solution to the problem)</li> </ul> <p><b>Reflection:</b> Discussion about the fracking issue, how each culture handles these problematic, contrast each cultural perspective with their own cultural perspective.</p>
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<p><b>Teachers' life stories</b></p>	<p>Videos (English and French teacher-assistants)</p>	<p>People's lifestyles around the world</p>	<p><b>English 5, first group:</b></p> <p><b>Session 1</b> February 27, 2019</p> <p><b>Session 2</b> March 13, 2019</p> <p><b>English 5, second group:</b></p> <p>March 8, 2019</p> <p><b>Session 2</b> March 22, 2019</p>	<p><b>Motivation:</b> Classifying teachers' personal characteristics and discussion about representative teachers in their lives.</p> <p><b>Presentation:</b> Videos about teachers' life stories in France and the United States.</p> <p><b>Practice:</b> Role-play of different teachers' lives in Colombia, France, and the United States.</p> <p><b>Reflection:</b> Discussion about teachers' lives in different contexts.</p>
<p><b>Leisure activities</b></p>	<p>Videos, games,</p>	<p>Traditional games in Anglo-Saxon cultures</p>	<p><b>English 5:</b></p> <p><b>Session 1</b> May 03, 2019</p> <p><b>Session 2</b> May 17, 2019</p>	<p><b>Motivation:</b> Candy game questions about leisure activities</p> <p><b>Presentation:</b> Presentation about leisure activities in England, India, and Colombia</p> <p><b>Practice:</b> To play traditional games of the different countries (England, India, and Colombia)</p> <p><b>Reflection:</b> Discussion about the traditional games in the countries.</p>

<p><b>Social behaviors when traveling</b></p>	<p>Videos, role-plays</p>	<p>Courtesy rules around the world</p>	<p><b>English 3:</b>  <b>Session 1</b> May 07, 2019  <b>Session 2</b> May 21, 2019</p>	<p><b>Motivation:</b> Short video of social behaviors around the world.  <b>Presentation:</b> Classifying social behaviors in five categories (greetings, dinning, establishing relationships, gifts and behaviors in public) and make a comparison with the socio-cultural aspects of their own culture.  <b>Practice:</b> Role-plays of different situations of intercultural exchange based on researchers' presentation.  <b>Reflection:</b> Completing a chart and discussion about the different social behaviors perceived during the role-plays.</p>
<p><b>Independence facts</b></p>	<p>Videos, games</p>	<p>Independence in Anglo-saxon countries</p>	<p><b>English 5:</b>  <b>Session 1</b> May 31, 2019  <b>Session 2</b> June 14, 2019</p>	<p><b>Motivation:</b> Musical chairs game - questions about independent facts  <b>Presentation:</b> Videos about independence in different countries (Colombia, Australia, United States)  <b>Practice:</b></p> <ul style="list-style-type: none"> <li>● Memory game - independence facts.</li> <li>● Reading about cultural influence of the colonizer</li> </ul>

				<p>countries to the colonized ones -</p> <ul style="list-style-type: none"> <li>● Reflective questions about the reading</li> </ul> <p><b>Reflection:</b> Debate about cultural influence of colonizer countries to the colonized one. (positive or negative influence)</p>
<p><b>Women’s role around the world</b></p>	<p>Videos, role-plays</p>	<p>Women in the different cultures</p>	<p><b>English 5:</b></p> <p><b>Session 1</b> June 21, 2019</p> <p><b>Session 2</b> July 5, 2019</p> <p><b>English 3:</b></p> <p><b>Session 1</b> June 13, 2019</p> <p><b>Session 2</b> July 4, 2019</p>	<p><b>Motivation:</b> Brainstorming about women and men in the society.</p> <p><b>Presentation:</b> Video about women’s role around the world.</p> <p><b>Practice:</b></p> <ul style="list-style-type: none"> <li>● Metaphors about women in the society</li> <li>● Creation of a video presenting different types of women in the world</li> <li>● Discussion about the perspective of women in the societies</li> </ul> <p><b>Reflection:</b> Debate about the question “do you think that women role is more important in the society than men role?”</p>

<p><b>Interacting with foreign people</b></p>		<p>Intercultural encounters</p>	<p><b>English 5:</b> <b>Session 1</b> July 24, 2019</p> <p><b>English 3:</b> <b>Session 1</b> July 25, 2019</p>	<p><b>Motivation:</b> Showing different apps to interact with foreign people.</p> <p><b>Presentation:</b> Presenting foreign people who interact with us as researchers.</p> <p><b>Practice:</b></p> <ul style="list-style-type: none"> <li>● Maintaining a long communication and interaction with foreign people,</li> <li>● Discussing about the cultural topics worked during the workshops.</li> </ul> <p><b>Reflection:</b> Round table - Socialization about the experiences they had thanks to these interactions. Answering guide questions.</p>
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## 9. Data analysis

The following chapter will explain the process we followed to analyze and assess the data we collected in our research project. This analysis includes the information we gathered during the implementation of nine workshops developed in two groups of foreign languages student-teachers, each workshop was divided in two sessions of one hour each one. Furthermore, we will explain how we organized this information in categories and subcategories with the purpose of providing the answer to our research question: *“What is the role of experiential learning workshops on a group of student-teachers’ intercultural awareness, as the first component of ICC, in a Foreign Language teacher education program at a public university?”*

For analyzing the data, we followed the principles of “thematic coding and categorization”. Gibbs (2017) asserts that: “Coding is a way of indexing or categorizing the text in order to establish a framework thematic ideas about it” (p38). In this manner, thematic coding allowed us to identify and link chunks of data with the same representative phenomenon in order to categorize the information collected to interpret it and obtain the main themes, which will be the base of the researcher theory to answer the questions. Therefore, the stated categories and subcategories emerged from the recognition of similarities and common patterns within the data collected.

Gibbs (2017) also suggests that starting to code is a challenging stage considering that this involves careful reading of the text to identify chunks and work out what codes represent in a way that is theoretical and not merely descriptive. Hence, in regard to our project, we started this process by analyzing and interpreting a primary instrument which was the collaborative journal due to the fact we consider it was the instrument with the richest data. We began by identifying and recognizing facts, or pieces of evidence concerned with the

answer to our research question. Thus, we considered participants' attitudes, behaviors, facial expressions, reactions, opinions, and ideas when interacting in the workshops to establish the first set of codes. For this process, we made use of a computer-aided qualitative data analysis software called "Atlas.ti"

After finishing the identification of the first codes, we established a big quantity of codes, specifically one hundred codes. Consequently, we reviewed these codes and reduced this quantity by eliminating repetition and combining similar ones. Then, we started the codification of the focus group as one of the secondary instruments. For this process, we set the codes by contrasting the existent codes and by identifying new codes, and we followed the same process with the interview instrument. At the end of the codification, the number of codes continued being huge, for that reason we again implemented the process of reviewing, reducing, eliminating and combining similar codes to obtain a quantity of thirty-eight codes.

In order to give credibility and validate the data in this research study, we kept the principles of triangulation. Guion, Diehl, & McDonald (2011) describe triangulation as: "A method used by qualitative researchers to check and establish validity in their studies by analyzing a research question from multiple perspectives" (p.07). Regarding our research study, we followed two types of triangulation. On the one hand, we applied data triangulation. "Data triangulation involves using different sources of information in order to increase the validity of a study" (Guion et al., 2011, p.03). In this sense, we applied different data collection instruments, such as journals, a focus group, interviews, and students' artifacts, which provided us with the different sources of information used in the analysis stage.

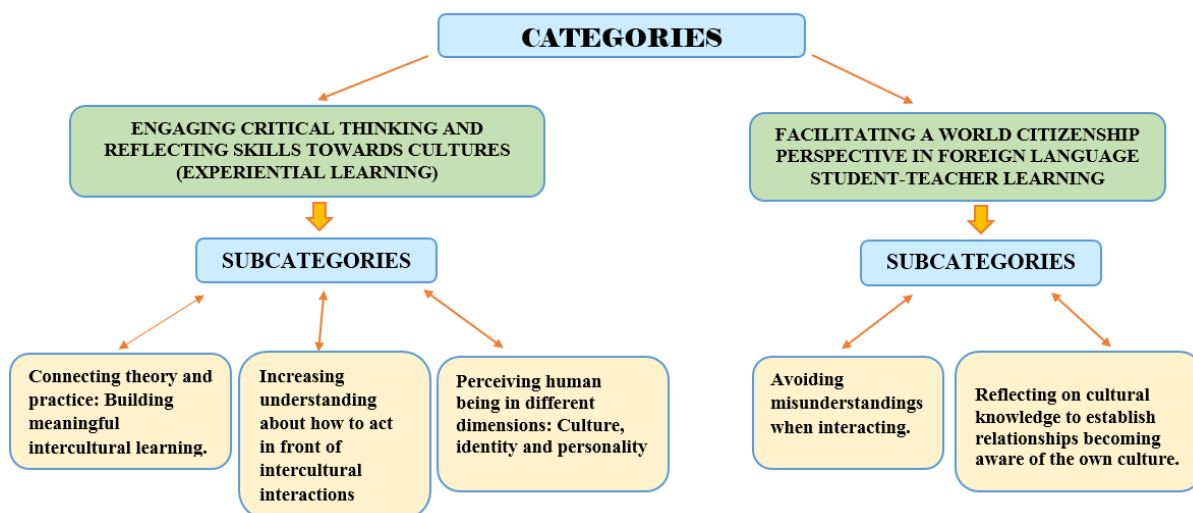
On the other hand, we adhere to "investigator triangulation". Denzin (as cited in Thurmond, 2001) states that: "Investigator triangulation involves using more than one



observer, interviewer, coder, or data analyst in the study. Confirmation of data among investigators, without prior discussion or collaboration with one another, lends greater credibility to the observations” (p.04). In this way, considering we are two researchers, we developed independent data analysis in order to evaluate the information based on our own knowledge and critical thinking. Then, we got together to compare and contrast the analysis made separately to obtain a wider understanding of the data and to gather the whole data analysis from both points of view.

Therefore, after contrasting, gathering and validating the stated codes that emerged from the data analysis in order to answer our research question, we established the following categories and its corresponding subcategories explained through this diagram:

Figure 5. Categories and subcategories chart. Made by the researchers.



### 9.1. Engaging in critical thinking and reflecting skills towards cultures

On the one hand, thanks to the data analysis, we establish the first category, which raised from our analysis of participants’ performance in activities where they faced real life and simulations of intercultural interactions and their perceptions about these experiences. In this sense, the objective of these activities was to guide participants to be immersed in

activities where they were able to relate their previous experiences, new knowledge and their own analysis and reflection to get more real and active learning. Thus, these situations led them to be involved in experiential learning, activities, in which they seemed to reflect on and think critically about global cultural issues. Issues that have affected their own and other cultures and that have a main and deep role at the moment of performing in real experiences or simulated instances of intercultural interactions with foreign people.

Hence, during the activities developed in the workshops, as it was already mentioned participants analyzed and reflected deeply on cultural, political, and social aspects related to cultural issues and how the population belonging to these cultures had performed in these particular situations. These participants seemed to become aware of the relationships and the differences between cultures developing empathy towards cultures, people and their perspectives about the issues that join all cultures as a global culture. Along the workshops, we could perceive these attitudes based on participants' opinions that were expressed as they participated in reflective activities. The participant eleven gave the following opinion.<sup>1</sup>

**P11 JR** *“He said that all the countries have a different way to treat women, as in some countries they can vote, in others they do not even have the right to think or to interact with other people without the permission of their husbands, they concluded that the best way to change this perspectives, was through education because if there is education, they will be aware of the rights and duties of the society”*

On the other hand, it is relevant to state that as foreign language student-teachers participants seemed to be more involved in these kind of activities as they were aware of their role as future teachers. Thus, through their reflection and critical thinking they became aware

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<sup>1</sup> It is relevant to clarify that almost all participants' opinions were translated from Spanish to English.

of how the implementation of experiential learning activities where their future students can perform an active and main role as they did in these workshops. It could be a meaningful and helpful strategy because this implementation can lead their future students to have a better level of motivation, engagement and commitment with the target culture. Besides, they expressed that language learning is as necessary as cultural learning considering that critical and reflective processes allow people to develop positive attitudes towards other cultures establishing relationships and understanding different cultural perspectives to have a better interaction with people belonging to other cultures. This result can be evidenced in perceptions like this:

**P15 IW** *“As I mentioned before culture is important for learning a foreign language, therefore what I would implement of the workshops is the interaction activities as the role-plays for students to associate the language with culture because it is so important t if we are involved in culture, we would learn more the language and we would perceive it as a priority”*

This assertion is similar to what was found in a research study about experiential learning as a strategy in English language teacher education, conducted by Muñoz (2017) who stated that: “Close to more than two-thirds of the participants agree that EL contributes to their cognitive development, reflective/critical skills and knowledge integration capacity, learning self-control, and among other research and social skills” (p.29-49). Subsequently, bearing in mind the previous results we can establish that thanks to experiential activities participants engaged in critical thinking and reflective skills towards cultures in their own process as EFL students and their role as future EFL teachers.

From this main category, we established three subcategories that complement how participants developed these relevant skills. These subcategories are: *Connecting theory and*

*practice: building meaningful learning, Increasing understanding about how to act in front of intercultural interactions, and Perceiving human being in different dimensions.*

### **9.1.1 Connecting theory and practice: Building meaningful intercultural learning.**

Taking into account the data analysis, it was possible for us to establish this subcategory bearing in mind the participants' reactions and performances during EL workshops based on intercultural learning. Thus, through these workshops participants were led to analyze, relate, reflect and put into practice the knowledge built as well as their previous knowledge in order to interact directly and indirectly with cultures different from their own one. In this sense, thanks to participants' reflections on their process we can establish that in this process they were able to connect theory and practice building meaningful intercultural learning. This was a significant and relevant skill in their learning process considering that as it has been stated by Wrenn and Wrenn (2009): "It is imperative that students in professional programs are able to put into practice what they have learned in the classroom" (p.10). As Hutchings (1990) wrote, "What's at stake is the capacity to perform, to put what one knows into practice" (p.01). To help students become capable and competent practitioners requires that they have training in self-awareness, knowledge acquisition, and skill-building (Kramer, 1998).

In this matter, it is relevant to define more specifically what is understood by theory and practice. Firstly, theory according to Cambridge Advanced Learner's Dictionary & Thesaurus (2019), it can be defined as: "A formal statement of the rules on which a subject of study is based or of ideas that are suggested to explain a fact or event or, more generally, an opinion or explanation". Secondly "Practice is defined as to use an idea or actually put it

into place. It also refers to the act of continually doing something in order to get better at it” (Yourdictionary, 2018).

Therefore, since participants acquired and built cultural knowledge, and developed reflective and analytical skills, they had the opportunity to create a close relationship between theory and practice in their intercultural awareness development. On one hand, they carried out the first stage about cultural knowledge acquisition, in which they faced activities where they were more involved in their own learning through higher thinking and reflecting process, and by exploring their own values and attitudes, which in this case was focused on intercultural recognition. In this way, participants were encouraged to build their own knowledge clarifying questions and consolidate what they learned to be able to use it. Concerning that, Byram (1997) states that *savoir apprendre/faire* refers to the ability to acquire cultural knowledge of a foreign language and be able to use it.

One the other hand, participants put into practice this knowledge acquired in the previous stage performing intercultural interactions through experiential learning activities, in which all the knowledge and attitudes acquired in the first stage were useful for them to recognize their own performance in this process to be closer to the culture involved and to be aware of the importance of the correct development in this kind of interactions. This assertion found in this data analysis is supported by what has been stated by Wrenn and Wrenn (2009):

The use of active learning techniques helps students to gain exposure to this topic in a stimulating and interactive environment. It provides students opportunities to talk and listen to each other’s responses to questions, to the teacher, and to guest speakers. They are provided various questions, questionnaires, simulations, and case

examples from which to draw on their own beliefs and experiences to stimulate class or small-group interactions. (p.261)

In addition, the following participants' testimonies and opinions given thanks to the question that we did about the kind of learning that they thought they obtained through the workshops allow us to show how participants were involved in this process and how this influenced participants' thinking.

**P6 IW** *"I think that the activities developed during the workshops let me acquire an experiential, a little theoretical and also practical cultural knowledge. Regarding experiential when I have the opportunity to spend time with people from other cultures, I can share my experiences with their experiences. The practice because of the interaction, considering it generates more trust and confidence to express my ideas and the theoretical thanks to the knowledge that we normally find in books and that it is so important to get because if I have a meeting with a person from other culture and I can use this knowledge and this person will perceive this in a positive way"* .

Subsequently, we could perceive that participants took advantage of the knowledge to improve their practice. For instance, they expressed that now of communicating with English native language speakers, the knowledge they acquired was very useful for them to reach better interactions. Besides, thanks to that participants' performance during this process we noticed that they were motivated towards more interesting and experiential activities, where they had the main role in developing reflective and critical thinking to build meaningful cultural knowledge by themselves. In this matter, we could state these previous statements thanks to participants' testimonies when we asked them about how the knowledge built in the EL process was useful at the moment of communicating with a native person through virtual media:

**P11. JR** *“Knowledge was useful because for example in the courtesy rules workshop I knew traditions and habits of other countries and I researched about the country I had to represent but also I researched about German culture because of my German friends, and in this way I found many interesting aspects that I discussed with them to confirm their validity. Then, we had a lot of conversational topics, which was very significant to learn about the German culture”*

**P6 JR** *“The knowledge was also very useful for me; thanks to this activity I initiated a nice friendship with this person. Then, the knowledge was helpful because for example, I made questions about the workshop of the women’s role we developed c considering that the culture of my friend is Muslim, there is a great cultural diversity, and this is beautiful for me”*

In conclusion, it is possible for us to state that Experiential Learning workshops and the whole process that participants experienced allowed them to relate theory and practice, which guided them towards the development of a critical intercultural awareness recognizing and evaluating other cultures.

### **9.1.2 Increasing understanding about how to act in front of intercultural interactions.**

In this subcategory, participants were able to understand the correct way to perform intercultural interactions. Firstly, it is necessary to know briefly what an intercultural interaction or encounter is, Barret, Byram, Lazar, Gaillard & Philippou (2013) define intercultural interaction as: “An encounter with another person or (a group of people) who is perceived to have different cultural affiliations from oneself” (p.16).

Taking into account what it has been previously stated, intercultural encounters must involve people from different countries, regional, linguistic, ethnic, social or religious

backgrounds, or even people that diverge from others for their different social orientations such as lifestyle, gender, social class, sexual orientation, age or generation. These encounters can take place face-to-face or even virtually through social media networks. An interpersonal encounter becomes an intercultural encounter when cultural differences are perceived and made salient either by the situation or by the individual's own orientation, attitudes and behavior.

In this sense, in regards to the present research study, it is relevant to state the fact that participants had the opportunity to get along real and simulated intercultural interactions through activities that we proposed bearing in mind experiential learning in order to provide them with more real and active learning. In this matter, these activities guided participants to reflect and analyze the most proper way to act when facing real cultural interactions in order to communicate successfully with these cultures and to be closer to them. Therefore, thanks to participants' testimonies, opinions, and perceptions that they expressed during the activities we could notice that they realize of their increasingly understanding about how to interact suitably with people from different cultures, they could not be only aware of their own culture, but also to put their own values aside to perform intercultural interactions. This is an appropriate sample to illustrate what we established:

**P16 IW** *"The workshops not only led us to identify our own culture but also to learn the ethical part, how to implement the empathy and respect feelings. If I know certain person and he or she has different traditions and beliefs than mine, I probably won't like that but if it is mandatory to have an interaction with that person, I have to forget about my own interests to know that person, not only his or her rooted thoughts and beliefs but also the person itself"*

Additionally, we could notice that participants were motivated towards these experiential and real activities which represented potential, authentic and common cultural



interactions recognizing the importance of generating these authentic contacts with other cultures in order to get to know more about them and to comprehend what it is the best way to perform intercultural interactions between cultures.

Thereupon, taking into account these previous assertions we can conclude that participants demonstrated an understanding about the best way to act in front of these interactions in order to reach proper communication and to be closer to these cultures showing high motivation towards experiential learning activities. In these type of activities participants had the opportunity to interact or simulate authentic interaction with other cultures obtaining meaningful knowledge about it. According to some participants' points of view through a real and virtual interaction with foreign people, they could identify their socio-cultural backgrounds and getting to know more about them and their particular culture, then they could identify some specific cultural characteristics that had relevance in interactions.

This is a sample of what we just stated, in this workshop; we asked participants if through the workshops they had acquired important knowledge in order to interact with foreign people in an adequate way. Most of the participants answer that the knowledge acquired was relevant due to it helped them to understand how to act in front of people belonging to other cultures. This result is shown in the following excerpt.

**P10 FG** *“Yes, because before the workshops I was not aware that to know the traditions of other cultures was important in order to reach proper intercultural interactions and it is really important, besides it is important to know other cultures deeply due to sometimes, we only know the superficial aspects but we do not worry to have a good relationship with them”*

### **9.1.3 Perceiving human beings in different dimensions: culture, identity and, personality.**

Data seems to show that the recognition of different cultural components such as beliefs, behaviors, traditions and, values of people from other cultures thanks to intercultural situations provided, participants were able to recognize the human being in different dimensions, cultural dimension, identity dimension and personal dimension. In this matter, we can establish that through experiential learning activities participants became aware of people's position in each culture, and based on their reflection and their own perspective expressed and stated in each activity, we can interpret that they perceived each human being as a composition of not only one and unique dimension but of other ones that conformed a unique and different individual. Thereupon, the recognition of the human being as a multidimensional being allowed participants to be conscious of how this recognition could affect intercultural encounters positively or negatively depending on their performance in these situations.

Subsequently, as it was already stated we could establish the previous findings in participants' reflections and perceptions about people's positions in a certain culture. Therefore, we can interpret that they were able to separate the different dimensions of people, recognizing that even though culture has some influence on people's personalities, each one is a different component that conforms to a person as a human being. Thus, we took into account participants' perceptions like the following one:

**P17 JR** *“He wondered which was the difference between identity and personality, according to him it is different, and he also asked how the colonization could have influence in the personality of each person, what he answered himself that with no doubt when we start to generate own ideas, concepts, attitudes, when we have our own character, nature and*

*when the self is allowed to surface without limit we develop what is personality. Therefore he sees that the colonization did not have an influence on the personality of a person and it does not change the people's personality or it even does not generate a new personality due to everything have a beginning"*

Participants previous understanding seem to match with Tylor (1871) who state that: "Culture taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by a man as a member of the society" (p.26). Taking into account this definition of what is culture, it is possible to establish that identity is closely related to culture, the term identity denotes a person's sense of who they are, identity is divided by two ranges, the personal identity which is based on the personal characteristics, interpersonal relationships and roles in society, and the social identity which is based on the memberships of social groups for example a nation, an ethnic group, a religious group, a gender group, an age or generational group. (Barrett et al., 2014, p.13)

Bearing in mind the multiple aspects that form identity, it help people to define their own individuality which is the basis of people's personality that in Yeke & Semerciöz (2016) words: "Personality is an important factor because it has different components such as physical attributes of individuals and also their thoughts, emotions, behaviors, habits, demands and attitudes" (p.314).

From participants' recognition of human beings in different dimensions raised another positive effect on the participant's intercultural awareness. This effect was the ability to stand back from generalization about cultural conceptions and people's personalities to reach enriching intercultural interactions with people from a certain culture different from their own. In this sense, we can interpret that experiential activities seemed to guide participants in

the process of getting over stereotypes. These conceptions have been decisive during intercultural interactions, connoting normally a negative and unsuccessful result in these interactions. Then, data showed that participants started to overcome these stereotypes and an indispensable and key component in their intercultural awareness development. We can establish this statement based on opinions like this:

**P6 IW** *“I think that my cultural knowledge changed because I thought for example that the Muslim women were so covered, but it was not, we have to understand that they have a reason for being and we have to respect that. Then, I think that the workshops made me acquire certain respect towards the diversity, also that we have to realize that not all people are what they seem to be and we do not have to frame them into a square because there are a lot of variations, and the same happens with cultures, I can have a concept about a culture but it is totally different from what I thought”*

Nevertheless, it is important to clarify that intercultural awareness development is a huge and difficult process to carry out. For that reason, we stated that participants just initiated their process to develop this ability to overcome stereotypes considering the fact that not all students arrived at this point. Even though most participants showed they had started challenging stereotyping, some of them continued categorizing and judging people for belonging to a certain culture.

**P6 FG** *“United States continue being the same United States, being honest my perceptions have not changed because I have a conception about people from there, is not about everyone, but it is about the most of them and this perception is not pleasant at all considering all the xenophobia that is presented there against us as Latin people”.*

Then, we believe that this project has influenced positively in participants' life as EFL students but as EFL future teachers we have the key role to continue working on this process considering that as it was already stated overcoming stereotypes is key and relevant part in the process of developing intercultural awareness to improve intercultural interactions.

## **9.2. Facilitating a world citizenship perspective in foreign language student-teachers' learning**

Through the data analysis, we established this second category considering that the data allowed us to perceive the process that participants reached in experiential learning workshops, which provided participants with a suitable environment where they had the opportunity to reflect and to perceive themselves as global citizens. We define global citizen as someone who is aware of the wider world and recognizes itself as a world citizen, respects and values diversity, is aware of the way as world works, is empathic by social injustice and is able to propose solutions for global issues making the world a more equitable place. (Oxfam, 2006).

Experiential learning encouraged students to obtain this global citizen's vision about themselves, considering that during the experiential activities they reflected on their own culture and other cultures, identifying the diversity, being aware of global issues that affect their own culture and performing an active role in the cultural situations proposed. Then, they were able to understand how they and their culture were integrated to form a whole global culture. It is possible for us to state the previous assertion taking into account the data collected through participants' opinions like the following one:

**P14 IW** *"I remember so much the traditional games of that place, those are so similar to the games that we have in our culture, we imagine that in a culture like the Indian culture they must be so different to us but after participating in the workshops, I could realize*

*that they are not very different at all, I could notice that there exist a lot of similarities and many other things that I did not know”*

Therefore, thanks to the activities developed during the workshops, participants recognized the values, beliefs, traditions, behaviors, and thoughts of their own culture as those from other cultures around the world recognizing that there are differences and similarities in diverse societies. In this sense, they were able to find relationships between different cultures including their own one and to reflect on the possible interactions and contacts with people from these cultures, which is related to what has been stated by Byram (2002), and has been mentioned by different scholars in this field, such as Salabarreti (2007) or Patricio (2012). This recognition implies knowledge and understanding of the similarities and differences between one's own culture and other cultures and of the regional and social diversity from both cultures, which allows the relationship and analysis of both worlds. Then, the aforementioned skills involve the ability to stand back from our own point of view and become aware of not only our own cultural values, beliefs, and perceptions but also those of other cultures.

Besides, we could notice how participants reflected upon the relevance and importance of this recognition of a global culture based on cultural relationships in language learning. They expressed that to learn a language it is necessary to learn its culture because it promotes more meaningful learning as they went deeper into its culture. “Language teaching, whether referred to as ‘foreign’, ‘second’ or more recently ‘world’ language teaching, has an educational as well as an instrumental purpose. The central point is that language teaching can and should contribute to educational processes, to the development of individuals and the evolution of societies. Citizenship education is one realization of this educational dimension across the whole curriculum”. (Porto, Houghton & Byram, 2017, p.1). This

reflects the development of foreign language education role in citizenship, political, and moral education. Education for citizenship is a development from the traditions of 'civic education' (Osler & Starkey, 2010).

Consequently, through experiential learning activities, we collected the information, which allowed us to establish this category: *Finding a world citizenship perspective in foreign language student-teachers*. Subsequently, this category has been divided into two subcategories: *Avoiding misunderstanding when interacting* and *Reflecting on cultural knowledge to establish relationships and to become aware of one's own and others' cultures*.

### **9.2.1 Avoiding misunderstandings when interacting.**

On the one hand, it is relevant to discuss what is misunderstanding in intercultural interactions. Currently, intercultural encounters happen almost everywhere, at work, at school, or even at the supermarket. Then, most people think that others perceive the world as they do. This fact leads to misunderstandings or unintentional conflicts. People may conceive a particular world, behavior, or attitude with a specific message, but their counterpart may understand a different meaning which then results in misunderstanding which then could lead to intercultural conflict (Hinner, 2017). In this sense, regarding this research study, based on the data collected, we can state that experiential learning activities guided students in the process to avoid misunderstandings when interacting with cultural information, expressions, artifacts, beliefs and behaviors from other cultures.

In this way, participants recognized and understood the importance of getting to know deeper these different cultural aspects in order to avoid cultural misunderstandings and reach proper cultural interactions:

**P7 IW** *“The workshops contributed to the acquisition of knowledge related to how to interact in an appropriated way with other cultures because they helped us to have a better cultural development to avoid misunderstandings and to know the reasons for some behaviors of people belonged to different cultures from ours”.*

As we can notice, participants allowed us to perceive their recognition of the importance of getting informed about other cultures and all the implications that it could have in a cultural situation. Fact that is supported by Byram (2003) who establishes the importance of the intercultural communicative competence in terms of knowledge about the foreign society and social processes, about self and others, and about interaction and all that goes into it in a given situation bearing in mind the objective of avoiding misunderstandings.

On the other hand, participants were able to recognize the importance of another indispensable attitude at the moment of avoiding misunderstandings, which is respect and comprehension of other cultures when interacting with them. According to Chen & Starosta (1997) these attitudes can raise as part of the intercultural sensitivity, which focuses on personal emotions caused by specific situations, people and environment. It implies that an intercultural sensitive individual is able to project and receive emotional responses before, during and after intercultural interactions. It especially refers to the attitudes of respect and comprehension. Not knowing how to show respect to others and their cultural differences in the process of intercultural communication usually lead to a lower degree of satisfaction and to promote cultural misunderstandings. Bearing in mind what Chen & Starosta (1997) affirm: “A successful integration of affective and cognitive processes can help people to achieve an adequate social orientation that enables them to understand their own as well as the feelings and behaviors of others” (p. 6). Through experiential activities, participants built a set of attitudes towards other cultures demonstrating they were able to understand and respect other



people's feelings and behaviors. It was notable because participants were exposed to real and simulated cultural interactions that were meaningful in their process to reflect on their intercultural awareness perceiving themselves as intercultural individuals.

In conclusion, through the whole process which was carried out during the workshops and taking into account the previous assertions participants demonstrated a progressive improvement of relevant attitudes for intercultural interactions such as flexibility, and empathy, showing themselves an open-mind towards different cultural perspectives and being aware of the importance of having these attitudes in order to avoid cultural misunderstandings when interacting with other cultures. It is important to highlight that we established this previous result thanks to participants' perceptions, like the following one:

**P11 JR** *“The courtesy rules are cultural aspects that are important for having suitable interactions and avoid misunderstandings, due to for example in our culture we can not talk to an elder person in the same way as we do with people of our same age”*

### **9.2.2 Reflecting on cultural knowledge to establish relationships and differences becoming aware of one's own and others' cultures.**

It was evident that through the process that participants followed along the workshops, one of the skills that they could acquire was to think carefully and in detail about the different aspects that formed a culture, especially those related to little c aspects such as beliefs, traditions, behaviors and values in order to relate those aspects with the ones found in their own culture to set possible similarities and differences between them. In this way, participants obtain cultural knowledge of the aspects in the target culture and as a consequence of the ones in their own culture.

Regarding this research study, it was noticeable that thanks to the activities developed during the workshops participants enriched their cultural knowledge through interaction with other cultures where they had the opportunity to get to know more about social and cultural aspects in order to be able to analyze and contrast different cultures including their own one to find potential relationships between them building meaningful knowledge about these cultures. In this sense, through the development of the workshops and the activities that were focused on intercultural interaction, participants were able to acquire new knowledge about other cultures and based on the analysis and the reflection made of the knowledge, they set similarities and differences in order to create relationships with their own culture to reach proper and meaningful interactions with people. For us, it is possible to establish this assertion taking into account participants' opinions like the following one:

**P10 IW** “ *During the activities developed our own culture was useful to make a contrast between two cultures and in this way to find the similarities and difference that exist between these cultures, besides to compare to learn certain cultural aspects that can help to interact in a better way with them* ”.

Therefore, taking into account that participants strengthen the previous skills during the workshops, we can establish that the process they followed in these experiential learning activities led them to recognize cultures more deeply, knowing little c cultural aspects. They started by being aware of their own culture considering that they identified their own cultural behaviors, beliefs, traditions, and values which affected cultural interactions and felt the necessity and interest in sharing them with other cultures. We can arrive at this assertion thanks to participants' opinions given in the interviews. Here we asked participants what happened with their perspective of their own culture (Colombian culture). After participating in the workshops, most of them stated that the perspective about their own culture had

changed since through the process of analyzing and contrasting the cultures, they were able to recognize the cultural aspects of the other cultures and the ones of their own culture as well.

**P15 IW** *“It changed because when we analyzed the other cultures, we could realize of the good and bad things of the own culture, then the perspective of my culture changed through this process of analysis, I started to recognize the different characteristics of my culture that I did not see before because I was always immersed in the Colombian culture therefore, I could not see my culture since another point of view, as we see that there exist other opportunities and possibilities and cultures, we can realize that each culture is so diverse”*

In this manner, after understanding and valuing their own culture, participants could start to be aware of other cultures with different characteristics from their own. This assertion is similar to what Duran and Estupiñal (2015) found in a local research. This study wanted to analyze what a set of workshops based on cultural aspects reveal about seventh-graders' intercultural communicative competence. As a result of this research, workshops based on interculturality reveal students' intercultural communicative competence was enhanced through a process of recognition of their own culture and self-inquiry about their own traditions, beliefs, thoughts, etc. through this recognition and self-inquiry.

## 10. Conclusions

We started our research study by setting the following research question: “What is the role of experiential learning workshops on a group of student-teachers’ intercultural awareness, as the first component of ICC, in a foreign language teacher education program at a public university?”. In the followings paragraphs, we will provide specific answers to this question query.

Experiential learning workshops led participants to be involved in a process in which they had the opportunity to reflect and think critically about other cultures and the relationships and differences that exist between them including their own. In this sense, they were able to develop empathy and flexibility feelings towards these different cultures and above all, towards the people who belong to them, being conscious of their perspectives and testimonies about global issues. These skills of careful reflection and analysis of other cultures seemed to be stronger because of participants’ role as future foreign language teachers considering they were aware of the importance of culture in foreign language learning.

Through the development of EL workshops based on intercultural learning, participants were able to build meaningful cultural knowledge thanks to activities where they were provided with relevant information, experiences, and tools and where they had an active and central role. Then, it seemed that participants took advantage of these spaces to build their own knowledge enhancing their analytical and reflective skills to then put them into practice performing real and simulated intercultural interactions. In this sense, the participants’ performance in EL workshops apparently guided them to relate theory and practice in order to substantiate their intercultural learning.

Along the workshops, participants pondered about how to act in front of intercultural interactions in order to explore what communicating appropriately in exchanges with people belonging to diverse cultural backgrounds implied. They sought to be closer to the cultures involved in the workshops through authentic and potential interactions. In addition, they were able to identify participating cultures' backgrounds as they were able to put their own cultural values aside to be open-minded to other cultures' perspectives and traditions.

The participants' understanding of little c cultural components, such as values, beliefs, traditions, behaviors, and people's perspectives through EL activities where they had the opportunity to interact directly and indirectly with these cultures led them to recognize people as multidimensional human beings. Therefore, in this process, they were aware, not only of the cultural, but also identity and personality dimensions, which allow each human being to be a unique and different individual. This recognition led participants to enhance their intercultural awareness considering it gave them the skill of standing back from cultural, social and people personalities generalization, which in turn encouraged them in the process of overcoming cultural and social stereotypes.

Participants had the tendency to recognize themselves as global citizens fueled by the reflective analysis that they carried out about their own and foreign cultures. They gained awareness of the diversity and the global issues that affect their own culture and to perform an active role in the cultural situations proposed. In this way, they could recognize how they were directly connected with their culture and other cultures to form a global culture. Thanks to the promotion of intercultural learning through EL activities, participants understood and were conscious of the importance of getting informed about little c cultural aspects recognizing the differences that are relevant at the moment of interacting with these cultures to avoid cultural misunderstandings. Thereupon, along with these processes, participants became more respectful and comprehensive regarding other cultures, which

allowed them to perform meaningfully in intercultural spaces provided during EL activities implementation.

Experiential learning workshops based on intercultural promotion guided participants in a process where they had a main role analyzing, reflecting and recognizing the different implications that an encounter with other cultures can give rise to, and the importance of their performance at the moment of interacting with people from other cultures. Subsequently, this result allows us to establish that EL workshops led participants in a meaningful learning process, where they were able to enhance their intercultural awareness, as the main component of intercultural communicative competence.

## 11. Pedagogical implications

On the one hand, taking into account the importance of English learning nowadays, and the common intercultural encounters in a globalized world, it is relevant that we as foreign language teachers create and promote spaces inside the classroom, where English learners have the opportunity to enhance their cultural knowledge and where they value, respect, comprehend, tolerate, and behave adequately towards different cultures in order to obtain successful interactions. In this way, we suggest that experiential learning activities based on interculturality may be implemented more frequent in EFL classrooms as a key component of students' learning.

Otherwise, based on our study and its respective findings, we could realize that as students were involved in experiential learning workshops based on interculturality, they were able to recognize the human being in different dimensions. Therefore, we think that it is important in the Foreign Language classes that we as teachers take into account different approaches and methodologies that encourage interdisciplinarity in the classroom, involving topics related to human development such as social sciences, psychology, and sociology. It will allow students to enrich their knowledge through the cross-curricular connections created with other educational fields. In this way, foreign language will not be an isolated area rather it will cooperate with other educational fields to create meaningful and interdisciplinary learning through the development of experiential activities.

Likewise, it is important to implement in the EFL classrooms socio-cultural aspects which involve global issues that have relevance for all the human beings, these aspects might be related to subjects such as ecology, environment, and immigration, social issues that affect almost all the countries in the world. Taking into account these problematics, students will be able to reflect, think, discuss and analyze them in order to create global citizens with abilities

and thoughts that help to generate ideas to solve global problematics by being aware of their global citizenship.

On the other hand, through the development of EL workshops, it was possible for us to perceive that students did not feel so much encouragement towards activities based on theory to get to know about cultural components. Besides, we realized that to motivate students at this moment has been more and more difficult considering that sometimes students showed boredom and disinterest. In this sense, as foreign language teachers, it is important to reflect and take into account today students' interests and needs in order to propose another kind of strategy getting out of the traditional and structural activities, such as readings or speeches that are not practical for their lives.

Furthermore, the result of this research study has allowed us to recognize the necessity that students have in terms of well-performing when facing intercultural learning. Considering that although they started in a proper way to develop the skill of overcoming stereotypes, we could realize that this process entails a hard and engaging process. In this manner, we could notice that for them it is difficult to avoid generalization when talking about other cultures, what can respond to the media influence and to their own personal perceptions. For this reason, it becomes relevant to suggest that as foreign language students they are provided with more spaces and opportunities to continue reinforcing this ability in order to avoid cultural and social stereotyping.



## 12. Further Research

Through the development of this research study, some potential factors to research raised as doubts and concerns which could be relevant in the Foreign language and learning process. Then, we hope that future researchers in language education take advantage of these implications bearing in mind the possible to generate positive impacts on students' development. In this sense, experiential learning fostered students' reflective and critical skills, for further research, we can propose to deepen on this critical and reflexive thinking process and the categories that students generate by getting involved into this kind of experiential learning and intercultural awareness approach.

In addition, considering through this research study we found that overcoming stereotypes becomes a hard and demanding process in the intercultural development, further researchers could go deeper on this factor in order to first determine the reasons why this process implies a stronger effort and dedication and secondly to find the most proper way to enhance this process leading students to reinforce their ability to break stereotypes. In this way, it is possible to encourage students to continue and reinforce the intercultural awareness development.

Additionally, From the data analysis that we developed an important subcategory raised from students' perceptions about people of other cultures, as participants recognized the different little c cultural aspects and reflected on them, participants could be able of identifying the different dimensions that formed each individual. In this matter, we are able to propose to future researchers to deepen on the implications that lead students' intercultural awareness to recognize the human beings as a multidimensional individual.

It is important to state that since foreign language students were able of communicating appropriately in a foreign language and since they had the enough thinking and reflective skills, because of their age and the process that they have followed along the undergraduate

program that is focused on creating global citizens, we had the appropriate conditions to develop this research study, but what could happen if we implement ICC approaches in contexts where students have not the enough skills to develop these reflexive processes. For this reason, we propose to determine how we could implement intercultural development processes and to what extent it is useful to transmit ICC at primary and secondary education levels.

To conclude, considering the students' role as future teachers, it is relevant for us to suggest for further researchers and teachers to address the importance to connect intercultural learning with the local resources that we dispose, which can be as well resources that could help students to develop this intercultural dimension and which could be deeply worked in order to enrich the EL methodology. In this matter, being more specific, one of these resources can be the work that has been carried out in rural communities, where students have been following their practicums.

Then, this environment becomes a meaningful opportunity for students to face different cultures because of the different contexts, from which it could be created a set of EL material, such as role-plays, debates, presentations and so on activities that can generate a great impact in teachers' profession. Thus, these kind of EL activities can have a greater impact on teachers due to as it has been notable, foreign language teachers use to learn more when they are involved in their practicums of being learners in real teaching situations instead of when they are exposed to theoretical classes at the universities. In this sense, we suggest that taking advantage of these opportunities to interact with other cultures, in this case, rural and urban culture, the teacher can create EL material that promotes as well intercultural learning, a process that could encourage future research as well as future pedagogical interventions.

Annexes

Annex 1. Diagnosis survey

PEDAGOGICAL AND TECHNOLOGICAL UNIVERSITY OF COLOMBIA  
 FACULTY OF EDUCATION  
 SCHOOL OF LANGUAGES - FOREIGN LANGUAGES PROGRAM  
 RESEARCH SEMINAR II

QUESTIONNAIRE 1:

15/09/2017

OBJECTIVE: To identify participants' perceptions about the role that Intercultural Communicative Competence has in their English learning.

1. Encuentra usted conexiones entre los temas tratados en su clase de inglés y su vida diaria.

NO ¿cómo?

Algunos diálogos (presente simple) que muestran las similitudes entre culturas.

2. ¿Cuáles son los temas principales tratados en su clase de inglés? ¿Cómo se siente usted en relación a estos temas?

Presente Simple → es un tema que he entendido muy bien y que considero es muy importante manejarlo a la perfección para lograr una buena comunicación.

3. ¿qué tipo de actividades desarrolla usted en su clase de inglés? ¿Cuáles más le gustaría realizar?

- Actividades de listening, interpretación, escritura y discursos que me permiten ganar confianza con respecto al lenguaje.
- Actividades más dinámicas que incluyan canciones, hobbies, etc...

4. ¿cuáles cree que son las ventajas de aprender inglés?

- Conocer otras culturas.
- Mayores oportunidades laborales
- Gran desarrollo cognitivo.
- Comunicación con gente nuevo.

5. ¿qué considera usted crucial en el aprendizaje del inglés? ¿por qué?

- Además de todas las estructuras considero que el conocer en parte la cultura para así desarrollar un vínculo más fuerte con el idioma.

6. ¿Qué tan importante cree usted que es el conocimiento cultural para su clase de inglés? ¿Por qué?

• Mucho, ya que debemos reconocer que hay algunas diferencias entre las culturas y que debemos saber como actuar en diferentes situaciones y evitar ofender a alguien.

7. ¿Qué tipo de conocimientos culturales considera usted importantes e interesantes para estudiar en su clase de inglés?

las tradiciones, el diario vivir y el estilo de vida.

**Annex 2. Entry survey.**

**"EXPERIENTIAL LEARNING WORKSHOPS ON THE FOREIGN LANGUAGE PROGRAM STUDENTS' INTERCULTURAL AWARENESS, AS FIRST COMPONENT OF ICC"**

Nosotras somos Mariana Alejandra Sierra Ramírez y Jessica Daniela Ballén Jiménez estudiantes de octavo semestre de la licenciatura en lenguas extranjeras. Esta encuesta tiene como objetivo identificar las percepciones de los participantes en cuanto al rol que tiene la competencia comunicativa intercultural en el aprendizaje del idioma inglés, contribuyendo así al desarrollo del presente proyecto. [An1] Esperamos respondan con plena honestidad a cada una de las preguntas planteadas y de antemano agradecemos su colaboración y participación en este proyecto de investigación.

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ENCUESTA

1. ¿En qué nivel educativo inició su aprendizaje del idioma inglés?

Primaria  Secundaria  Universidad

Otros espacios de aprendizaje: \_\_\_\_\_

2. A nivel general. ¿En qué rango de 1 a 5 considera usted que se encuentra su nivel del idioma inglés? Marque con una X.

1	<input checked="" type="checkbox"/>	3	4	5
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3. Marque de 1 a 5 el nivel en el cual cree usted que se encuentra con respecto a las habilidades del aprendizaje del idioma inglés.

SPEAKING	1	<input checked="" type="checkbox"/>	3	4	5
LISTENING	1	2	<input checked="" type="checkbox"/>	4	5
READING	1	2	<input checked="" type="checkbox"/>	4	5
WRITING	1	<input checked="" type="checkbox"/>	3	4	5

4. Clasifique de 1 a 5 según la importancia que tienen para usted los siguientes aspectos en el aprendizaje del idioma inglés. Justifique su respuesta.

Gramática	1	<input checked="" type="checkbox"/>	3	4	5
Vocabulario	1	2	3	4	<input checked="" type="checkbox"/>

Fonética	1	2	3	4	5
Cultura y civilización	1	2	3	4	5

Gramática: ~~Primero hablamos en español~~ & en ese momento nos corrigieron la escritura. Veo más importante aprender a ~~hablar~~ hablar & ahí sí enseñamos a escribir.

Vocabulario: Lo veo como el más importante para desenvolvernos en cualquier ámbito del idioma inglés.

Fonética: también es muy importante ya que opino que es mucho más fácil aprender inglés si empezamos por hablarlo.

Cultura y civilización: Considero importante la influencia de nuestra cultura en el aprendizaje ya que de ella depende nuestra inserción a esta lengua extranjera.

5. ¿Qué tipo de conocimientos culturales considera usted relevantes e interesantes para estudiar en su clase de inglés?

- Tradiciones y/o costumbres
- Comportamientos sociales y reglas de cortesía
- Música y arte
- Historia
- Gastronomía
- Procesos de interacción
- Otros ¿cuáles?: \_\_\_\_\_

6. Marque de 1 a 5 según el grado de significación que tienen los siguientes conocimientos en su proceso de aprendizaje en la clase de inglés.

CONOCIMIENTOS	1	2	3	4	5
Investigar sobre las culturas diferentes y enriquecer el conocimiento que se tiene de la propia.			X		
Conocer los procesos sociales que se llevan a cabo dentro de la cultura diferente y profundizar sobre los propios.			X		
Entender la magnitud de las interacciones que se presentan con culturas diferentes a la propia.			X		

7. Marque de 1 a 5 el grado de manejo que usted cree tener en relación con las siguientes actitudes en su proceso de aprendizaje del inglés.

ACTITUDES	1	2	3	4	5
Comportarse de manera apropiada frente a interacciones auténticas con culturas diferentes a la suya.				X	
Reconocer las diferencias propias de otras culturas como oportunidades para obtener nuevos conocimientos				X	
Tener la capacidad de contrastar la cultura propia, con la cultura extranjera, enriqueciendo el conocimiento paralelo de ambas culturas.			X		
Ser capaz de resolver malentendidos culturales que se puedan presentar en la interacción con culturas diferentes a la propia.		X			
Superar los diferentes estereotipos que han surgido en relación a culturas diferentes.				X	
Ser flexible ante las diferentes perspectivas y comportamientos pertenecientes a otras culturas.				X	

8. Marque de 1 a 5 según el grado de relevancia que tienen las siguientes habilidades en su proceso de aprendizaje del inglés.

HABILIDADES	1	2	3	4	5
Comprender e interpretar los comportamientos propios de las personas pertenecientes a culturas diferentes.			X		
Reconocer la diversidad social y cultural de la cultura propia y la extranjera, y al mismo tiempo la posible relación que se establece entre estas, con el objetivo de analizar ambos mundos.			X		
Desarrollar un pensamiento crítico con respecto a la percepción que se tiene de valores propios y como estos influye en la visión hacia el otro.			X		

9. Cree usted que los siguientes aspectos relacionados con el concepto de cultura son importantes dentro del proceso de aprendizaje en la clase de inglés.

- Conocer las diferencias y similitudes entre la cultura extranjera y la propia.

SI  NO  ¿por qué?

Porque tendemos a tener que poder sumergirnos en una nueva lengua.

- Reconocer la cultura propia y lo que esta implica (creencias, tradiciones, comportamientos, etc) como un medio para superar las barreras lingüísticas que se presenten.

SI  NO  ¿por qué?

Porque es necesario darlos a conocer & no transformarlos.

- Dejar atrás nuestros intereses con el fin de ser conscientes no solo de la importancia de nuestros valores, creencias o percepciones sino de aquellos de otras culturas.

SI  NO  ¿por qué?

Porque es importante aceptar la diversidad cultural.

10. ¿Qué tipo de actividades le gustaría que se desarrollaran para incrementar su conocimiento cultural dentro de la clase de inglés?

Juego de roles

Dramatizaciones

Trabajos grupales

Juegos lúdicos

Presentaciones

Investigaciones

Otros ¿Cuáles?

Creo que es importante tener en cuenta que no todos tenemos el mismo nivel de inglés & muchas veces los que no participamos tenemos otra razón aparte del aburrimiento. Como no entender el proceso de la clase & por esto evitar participar para no emborronarla en públicos.

11. ¿Cómo cree que se podrían realizar estas actividades para lograr que sean más significativas en el momento de desarrollar los conocimientos, actitudes y habilidades anteriormente mencionadas?

Creo que se puede hacer clases más interactivas en las que no se sienta la presión de responder bien sino, por el contrario, que podamos aprender tranquilamente & sin miedo a equivocarnos.

*Agradecemos la atención prestada y la colaboración al responder cada una de las preguntas aquí formuladas.*



**Annex 3. Journal.**

<b>INTERACTING WITH FOREIGN PEOPLE</b>	
<b>Workshop 3 “INTERACTING WITH FOREIGN PEOPLE” English 3</b>	
<b>(July 25, 2019)</b>	
<b>DESCRIPTION</b>	<b>INTERPRETATION</b>
<p>En este taller los participantes tenían que hablar con una persona de un país anglófono y hablar sobre temas de interés cultural como por ejemplo los temas tratados en los diferentes talleres realizados, con el fin de hacer una serie de preguntas a los participantes relacionadas con su experiencia al hablar con personas de una cultura diferente a la suya. Para esta la primera pregunta fue, ¿cómo se sintieron interactuando con personas anglófonas?, la participante María Alejandra Pinilla dijo que ella se sintió un poco incómoda hablando con las personas anglófonas ya que ella no quería cometer ningún error, la participante Sofía dijo que en su experiencia habían sido personas con las cuales no “salía” tema de conversación, pero habían otras que eran muy agradables y con las cuales si se podía hablar de diferentes temáticas, Dania dijo que para ella al comienzo también fue un poco incómodo pues ella no sabía si lo que escribía o decía estaba bien o no, aunque si la persona contestaba correctamente lo que se le preguntó era porque si había entendido, el participante Santiago dijo que él había hablado con dos personas un brasileño con quien le gusto mucho hablar ya que era muy abierto y se podía hablar sobre cualquier tema con él, y con otra persona la cual era de Francia, pero que ella por el contrario era un poco más introvertida por lo cual había sido un poco complejo hablar con</p>	<p>A través de este taller pudimos evidenciar que los participantes tuvieron un aprendizaje un poco más vivencial y experiencial al interactuar de una forma “directa” con personas pertenecientes a una cultura diferente. Gracias a las respuestas de la primera pregunta pudimos evidenciar que los participantes son más cuidadosos al hablar con las personas de otros países pues tienen en cuenta los conocimientos adquiridos sobre esas culturas como por ejemplo las costumbres para evitar malentendidos culturales y tener una buena interacción con ellos, la segunda pregunta nos permitió evidenciar que los participantes son más abiertos a los ideales y tradiciones de otras culturas y resaltaron que además de esta manera pueden mejorar sus habilidades lingüísticas y conocer más sobre las culturas como por ejemplo los diferentes acentos que existen en la cultura anglófona y los estilos de vida que llevan las personas de estas culturas, en la tercera pregunta notamos que los participantes tienden a contrastar su cultura con las otras y tienden a encontrar más diferencias que relaciones entre estas culturas aunque para ellos estas diferencias son las que</p>

ella al principio, el participante Marcel dijo que él había hablado con el asistente de inglés Jesse Jovel con quien era muy interesante hablar pues era una persona muy extrovertida y habladora, la participante Lizbeth López agregó que hablar con Jesse es muy bueno pues de él había aprendido no solo la cultura sino que también la lengua, pues cuando ella no sabía cómo decir algo Jesse siempre trataba de ayudarla para que pudiera expresarse en inglés, además ella habló con dos alemanes y un hombre de Ghana los cuales conoció en su trabajo, ella dijo que fue muy emocionante hablar con ellos a pesar que a veces no les entendía por sus diferentes tipos de acentos especialmente al hombre de Ghana pues el inglés de allá es un poco diferente. La segunda pregunta fue: ¿Cree usted que los conocimientos adquiridos durante los diferentes talleres fueron útiles a la hora de interactuar con personas de otras culturas?, la participante Lizbeth dijo que sí lo fue ya que por ejemplo el taller de las normas de cortesía ella había conocido costumbres de otros países y había investigado sobre el país que le tocó personificar pero que también había investigado sobre la cultura alemana por sus amigos alemanes, y así encontró muchas cosas interesantes sobre esa cultura las cuales discutió con sus amigos para confirmar si eran verdaderas o no, y de esta manera tuvieron muchos temas de conversación con ellos, lo cual fue muy significativo pues así podía practicar sus habilidades lingüísticas del inglés y pudo aprender más sobre la cultura alemana, el participante Marcel dijo que él había hablado sobre una de las costumbres de las personas americanas la cual era la puntualidad y dijo que para él esto fue muy útil pues de esta manera podía evitar futuros malentendidos con esta cultura y se podía acomodar a sus reglas, el participante Santiago dijo que para él fue muy útil pues de esta forma había podido interactuar de una forma muy interesante que las personas

hacen interesante a las culturas y para ellos esta es una buena oportunidad para entablar una conversación con una persona extranjera y conocer más su cultura. La cuarta pregunta nos permite interpretar que los participantes tienden a comparar su cultura con la extranjera para encontrar puntos en común los cuales afectan ambas culturas y así tener una mejor interacción entre ellas, además llegaron a la conclusión que las actitudes de las personas son cuestión de la personalidad de cada quien que de la cultura a la cual pertenece, la quinta pregunta nos permite interpretar que los participantes son un poco abiertos en cuanto a las diferentes perspectivas y puntos de vista de las personas pues como dijo Santiago son costumbres que hay que respetar, en cuanto a la última pregunta, los participantes concordaron en que los talleres les aportaron actitudes tales como la empatía y la flexibilidad pues al interactuar con diferentes personas ellos trataban de ser comprensivos y abiertos hacia los diferentes pensamientos. A través de la realización de este taller podemos decir que este tipo de actividades tienden a motivar a los estudiantes por aprender de una forma significativa y experiencial sobre los diferentes aspectos culturales y a tener una actitud apropiada al interactuar con otros, además de utilizar los diferentes conocimientos para evitar malentendidos.

<p>y además había podido conocer sobre otros aspectos culturales e intercambiar información con él de su propia cultura, pero que también él había interactuado con la persona francesa y tuvo un malentendido pues él quería decir una cosa pero en realidad la otra persona entendió lo opuesto, la participante Dania dijo que ella por el contrario había hablado más de su propia cultura pues la persona con la que ella había hablado estaba muy interesada en aprender sobre la cultura colombiana, la participante Sofía dijo que en su experiencia ella no había hablado mucho sobre su cultura sino que había hablado más sobre su vida personal y lo mismo la persona con quien ella había hablado, María Alejandra dijo que a ella le había pasado lo mismo que a Sofía pues había hablado de su vida personal, su rutina y su estilo de vida, a lo cual deducimos que hablar de este tema también es hablar de cultura pues la cultura también puede influir en el estilo de vida y la forma de pensar de una persona.</p>	
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**Annex 4. Interview.****INTERVIEW QUESTIONS****General questions**

1. ¿A través de los talleres realizados, que actitud cree usted que ha asumido frente a las culturas que se han trabajado, incluyendo su propia cultura?
2. ¿Qué tipo de “sentimiento” han generado en usted los talleres realizados en cuanto a las culturas trabajadas?
3. ¿Qué ha pasado con su perspectiva o visión de la cultura colombiana después de la realización de los talleres?
4. ¿Cuál cree usted que fue la función de las actividades desarrolladas durante los talleres, tales como presentaciones, role plays, debates, juegos y discusiones relacionado con la manera de contrastar las culturas trabajadas incluyendo la propia con el fin de encontrar una relación entre ellas?
5. ¿Qué tipo de aprendizaje cree usted que las actividades desarrolladas lo llevaron a tener en relación con las culturas trabajadas?
6. Como futuro educador, ¿qué cree usted que las actividades desarrolladas en los talleres le aportaron para su futura práctica docente?
7. ¿Qué sucedió con su aprendizaje en relación a aspectos culturales al haberse involucrado en actividades experienciales que lo llevaron a tener un papel activo en situaciones de intercambio cultural?
8. ¿En qué medida las actividades desarrolladas en los talleres tienen que ver con su reconocimiento de valores en el momento de relacionarse con personas de otras culturas?
9. ¿En qué medida las actividades desarrolladas en los talleres tienen que ver con comportamientos, costumbres y creencias en el momento de relacionarse con personas de otras culturas?
10. ¿En qué medida las actividades desarrolladas en los talleres tienen que ver con su posible actuación frente a situaciones en las que usted tiene que enfrentar a personas de otras culturas?
11. ¿Qué cree usted que sucedió con sus conocimientos sobre cultura al involucrarse en los talleres desarrollados en relación con el saber y abordar estereotipos sobre esa cultura?
12. ¿Encontró alguna relación entre las culturas trabajadas y la propia?
13. ¿Qué relaciones encontró entre las culturas trabajadas y la propia?
14. ¿Para qué cree usted que las relaciones encontradas a través de los diferentes análisis realizados sirven en relación a su conocimiento sobre las culturas analizadas?

### **Individual questions**

#### **P6:**

1. Why do you consider that the activities developed in the workshops have not had any influence in your perception towards United States cultures?
2. Why think that the knowledge you obtained developing these workshops could allow to interact with a person from another culture in appropriate way? }
3. Why do you think that the workshops developed reinforced the stereotypes that you have about other cultures?

#### **P14:**

1. Do you think that the activities developed in the workshops allowed you to have any relationship with the cultures worked?
2. Do you consider that the activities developed in the workshops have increased their knowledge about other cultures?
3. Why do you think that is it important to analyze and to try to comprehend a culture before creating stereotypes about it?

#### **P3:**

1. Do you think that finding similarities between your own culture and other cultures promotes a better interaction between people from the participant culture?

#### **P12:**

1. Do you think that the activities developed in the workshops have contributed in the knowledge and attitudes you can have when interacting with people from other cultures?

#### **P17:**

1. Do you think that interaction is important in order to establish relationships with other people's cultures?

#### **P16**

1. ¿Cree usted que las actividades desarrolladas en los talleres le han permitido ampliar su visión a nuevas tradiciones, formas de pensar y creencias?

#### **P10**

1. Por qué cree usted que las actividades desarrolladas la han llevado a ser más consciente de las creencias, costumbres, pensamientos, etc. de otras culturas para lograr una mejor interacción con personas pertenecientes a esas culturas?

#### **P15**

1. ¿Porque crees que al enfrentarnos con una cultura diferente a la nuestra es importante adaptarnos a ella?

**Annex 5. Focus group.****FOCUS GROUP**

1. How do you consider that the activities we have developed along the workshops such as, debates, role plays, presentations etc, have influenced their perception about the cultures worked?
2. How do you think that has been your relationship with other cultures during these workshops?
3. Do you believe that you have obtained important knowledge about other cultures in order to interact with people belonged to these cultures in a proper way? Why?
4. Which has been the role of your own culture when analyzing other cultures along the workshops?
5. Do you believe that you have surpassed some of the common stereotypes of the cultures worked along the workshops? How?
6. How able do you feel to stand back from your own point of view in order to become more aware of the values, perceptions and beliefs of other cultures?
7. Do you believe that the workshops have contributed to this ability? How?
8. Do you think that the activities developed along the workshops have encouraged new skills, abilities, or new ways of thinking related to your cultural awareness? Which ones?
9. Do you believe that the ignorance about other cultures avoid the proper interactions with people belonged to these cultures? Why?
10. To what extent has been important for you the recognition of the differences and similarities between your own culture and the cultures worked along the workshops, in order to establish better relationships with these cultures?
11. Through the development of these workshops have you become more aware about other cultures' traditions and believes?
12. As citizens of the world we have to respect others traditions, believes and thoughts or do we have to impose our own beliefs and ways of thinking?
13. Do you agree with next statement: "culture is the base of each language"? why?
14. Do you believe that is it important to know cultural aspects to learn a language? Why?
15. How do you consider that is your knowledge about your own culture and how you can use it in order to interact with other cultures?
16. Which other activities do you believe could support the process that we are trying to develop along the workshops?
17. Do you believe that the interaction between different people from different countries enrich their cultures?
18. Do you think that the culture has influence in the behaviors of the people of these cultures? Why? How?
19. How important has the development of these workshops been for you integral learning?

20. Do you believe that after the development of these workshops your possible interactions with people from other cultures could improve or stay as today?
21. Why do you think that we create or develop stereotypes regarding other cultures?
22. Do you consider that is it important to know other cultures' to avoid create stereotypes?
23. What could you do to change foreign people bad stereotypes against your culture?
24. Do you think that could exist cultures more "developed" or even "better" than others regarding socio-cultural aspects?
25. Can we foster programs to teach socio-cultural aspects?
26. Would you try to change any cultural aspect such as way of thinking, tradition or belief of a culture because it is not a correct behavior seen since your cultural values?
27. In some cultures, exist the concept of gender superiority. What do you think about it?
28. If you traveled to any country were some of their beliefs affects your integrity, what would you do? How would you act?
29. Do you think that some cultures need to change some of their beliefs because they affect people's integrity? why?

**Annex 6. Samples of the workshops.****TEACHERS' LIFE STORIES WORKSHOP****OBJECTIVES**

- To recognize different type of teachers' lives taking into account their context.
- To contrast the characteristics of different type of teachers taking into account their social and educational context in order to find similarities and differences.
- To analyze which are the factors that influence in the teachers' characteristics.

**SESSION ONE****STAGE ONE: MOTIVATION TO INTRODUCE THE TOPIC ( 5 mins.)**

In the first stage we are going to carry out three little boxes, each box will belong to one teacher of Colombia, one of France and one of the U.S. We will bring some features of these teachers, they will pick up one feature and they classify it taking into account their perceptions, experiences and knowledge, they will have to support these ideas by saying their reasons. These are going to be the characteristics that they will classify:

- Flexible
- Strict
- Punctual
- Responsible
- Cranky
- Comprehensive
- Unpunctual
- Authoritarian
- Cheerful
- Innovative
- Open-minded
- Traditional
- Conservative
- Exigent
- Respectful



**STAGE TWO: TEACHERS’ LIFE STORIES (20 Mins)**

In the second stage we are going to introduce the subject “teachers’ life stories.” by dividing participants in groups taking into account the type of school where they graduated from high school it means, if they studied in a private, a public or a rural school and in the university. In their groups participants are going to talk about a representative teacher that they had in their high school, here they can talk about:

- Their teachers’ lives
- The teacher’s personality
- Their teaching methodology
- An anecdote that they remember about them

After sharing their teacher stories among them, they will choose the “best” story and they will share it to the whole class. Then as a whole class they are going to discuss questions as follows:

- What are the main differences between those teacher?
- What are the main similarities between those teacher?
- What do you think that are factors that influence in the educational life of those teachers?

**STAGE THREE: COMPLETING THE CHART (25 min)**

In this stage we are going to show students the life stories of two important teacher assistant in their undergraduate program. They are Jessi Jovel, United States assistant, and Paul Berger, French assistant. Then taking into account the videos about the life stories of these teacher, and the information discussed in the previously stage, participants are going to complete the following chart:

	Characteristics teaching styles, context, careers, opportunities to be teachers,	Similarities	Differences
--	---	--------------	-------------

Teachers in the United States			
Teachers in France			
Teachers in Colombia			

**SESSION TWO**

**STAGE FOUR: ROLE-PLAY (20 min)**

In this stage we will divide participants in three groups, regarding three different educational contexts (Colombia, United States and France). They will have to perform a situation, which they will propose, based on the participants understanding of the information explored through the two previous stages, such as their teachers’ stories and the videos of the assistant teachers from United States and France. In these situations, they have to simulate that they are teachers of those contexts, and present certain characteristics that represent teachers in that context. We are going to give students some examples of the situations that they can propose.

Example 1: A languages teacher from France

Example 2: A teachers’ meeting to evaluate student’s behavior in United States

Example 3: Establishment of class rules in Colombia

Example 4: Teachers facing problems in their jobs (salaries, resources)

## Example 5: Teachers solving a discipline problem

Participants are not going to say the country that they are going to perform because after each presentation their partners will guess which are that context. In that way, we will propose the following questions:

- Which country do you think that this situation belongs to?
- Why do you think that this situation belongs to that context?
- Do you think that the characteristics performed in the role-plays correspond to all teachers in that context?
- Would you like to travel and work as teacher in this country? (in the case of France and United States)
- Which would be your attitudes if you had to face these situations in these contexts?
- Which do you think that are the main differences between teachers in those type of contexts?
- How would you characterize teachers in those contexts after developing this workshop?
- What does mean to be a teacher in those countries?

**STAGE FIVE: Reflection**

According to the activities developed in the workshop could you reflect on the different questions:

- Do you think that is important to know about other educational contexts? why?
- Do you think that is important to analyze contextual factors before describing a person who belongs to those contexts? why?
- Did you contrast and interpret the different educational contexts presented during the workshop in order to participate on it? why?
- Do you think that context affects teachers' teaching methodologies and lives? why?
- How did you feel analyzing teacher's lives in different educational context?

Flexible

Open-minded

Comprehensive

Aware of differences

Reflexive

Confused

## **SOCIAL BEHAVIOURS WHEN TRAVELLING WORKSHOP**

### **OBJECTIVES:**

- To experience the intercultural exchange of social behaviors between two different cultures.
- To recognize our performance and feelings when meeting different groups of people.
- To analyze which are the factors that influence in the otherness' perception in the intercultural exchange.

### **SESSION ONE**

#### **STAGE ONE: MOTIVATION TO INTRODUCE THE TOPIC**

In the first stage of the workshop, we are going to show a short three-minute video in order to introduce the topic of social behaviors when traveling to another country in a deductive way, based on that we are going to discuss some questions with the participants about some social behaviors of their own culture.

- What are courtesy rules?
- Have you known people who misbehave?
- Which are the most common courtesy rules in Boyacá?
- What are some of the traditional greetings in Colombia?
- How do we thank in Colombia?
- Which are the social behaviors that could bother Colombian people?
- How are we used to behave with unknown people?

#### **STAGE TWO: CULTURE ASSIGNMENT**

As second part of the workshop we are going to explain the main activity. The participants are going to be divided in three groups. each group will have one handout of different culture, in their groups, they will have to classify the aspects given in 5 categories (greetings, dinning, establishing relationships, gifts and behaviors in public). on the board we will write down the categories and the mentioned countries, in order each group will have to categorize the aspects by sticking them in the categories given. At the end each participant will have the possibility

to read each one of them for completing the chart given peer groups, each group will have to compare the courtesy rules of one country different from the given one with the rules in their country (Colombia).

COUNTRY	SIMILARITIES	DIFFERENCES
NORTH KOREA		
COLOMBIA		

COUNTRY	SIMILARITIES	DIFFERENCES
AUSTRALIA		
COLOMBIA		

COUNTRY	SIMILARITIES	DIFFERENCES
FRANCE		
COLOMBIA		

**STAGE THREE:** In this stage the participants are going to socialize the courtesy rules of the country that was assigned and the comparison that they did of these behaviors with their country Colombia.

**STAGE FOUR: ROLE PLAY**

In this stage we are going to perform a role-play in order to exemplify the way the participants will have to perform the situations given, this role-play will perform a situation of intercultural exchange, where we have to find the way to resolve intercultural “problems”, then we will divide the class in three different groups and we will hand them out a situation to perform based on the information of the three treated countries. In each situation, they will have to face intercultural differences that can be found in the real world. Then they will have to fill a chart where they must write down the knowledge that they are acquiring through the role-plays and the attitudes that the performers take when facing intercultural problems and also they have to

propose suggestions in order to solve the possible intercultural problems by respecting both cultures' behaviors and courtesy rules.

<b>COUNTRY</b>	<b>KNOWLEDGE</b>	<b>ATTITUDES</b>	<b>SUGGESTIONS TO SOLVE THE PROBLEMS</b>
<b>ROLE-PLAY 1</b> <b>Countries:</b>			
<b>ROLE-PLAY 2</b> <b>Countries:</b>			
<b>ROLE-PLAY 3</b> <b>Countries:</b>			
<b>ROLE-PLAY 4</b> <b>Countries:</b>			

**EXAMPLE OF THE ROLE-PLAY:**

We are going to perform a role-play between 2 different countries (Japanese culture and Latin culture), it will be a dinner invitation, the Japanese woman invites the Latin woman to diner in her house, where the Latin woman commits different misbehaviors offending the Japanese woman. The Latin girl arrives and knocks the door strongly, the Japanese woman open the door and greet bowing but the Latin woman shake her hand forcefully, then they get in the house and the Latin woman refuses to take her shoes off, but the Japanese woman forces her to do it, the Japanese woman serves the food in the floor as it is usual in Japan but the Latin woman refuses and takes her dish and sits down on a chair, she takes a fork of her handbag to eat the noodles instead of the chopsticks, the Japanese woman slurp her noodles because it is of good education in her country, but it is not in Latin America so she gets annoyed. Then the Japanese woman goes to the bathroom and she receives a message in her phone, so the Latin woman takes and checks it, when the Japanese woman arrives, the Latin woman is scrolling down and she tells about the message that she received, the Japanese get annoyed and asks her to hand

her out. Then she tells her that she needs to go out asks her to leave her house, then she calls a friend and tell him the problems that she had with the Latin woman.

ROLEPLAY 1: (France and Colombia)

ROLEPLAY 2: (Turkey and Australia)

ROLEPLAY 3:(North Korea and France)

### **STAGE FIVE: CULTURE UNDERSTANDING**

During the role play presentations participants are going to complete the chart writing down what they can perceive from their partners role-plays. Then, we will organize a round table in order to discuss the different aspects of the chart. At the end we will ask participants a reflective question:

Do you think that when we travel to a different country with a different culture, we have to adapt ourselves to this culture or we have to impose our own culture?

## WOMEN ROLE AROUND THE WORLD

### STAGE ONE: MOTIVATION

During this stage we are going to give the participants some pieces of paper with some key words on them. For example, women, men, women mistreat, men violence, men in Boyacá, women in Colombia, etc. Then, the participants take a flashcard and say the first thing that come to their minds. If someone else wants to participate by giving his/her opinion they can do it.

### STAGE TWO: INTRODUCTION TO THE SUBJECT

In this stage, participants are going to watch a video about the women's role around the world. Based on this students and their knowledge, they are going to draw in groups of three people a graphic metaphor of what women's role means for them. After they have drawn these graphic metaphors, they are going to stick them in the classroom walls and each one of the participants has to see each draw, then we are going to propose some questions:

- Which metaphors are similar?
- Which metaphors are different?
- How do you interpret these drawings?

After some participants have answered these questions, the authors of the drawings are going to explain what they wanted to express or represent with their metaphor or drawing.

**Link of the video:** <https://www.youtube.com/watch?v=GzY0oAUesVI&t=32s>

### STAGE THREE:

At the end, we will propose a general question about the information given in the video and the texts of the participants. Considering the information collected through the video, your classmates metaphors and your own interpretation.

- Which relation do these women around the world have?
- How do these women relate to each other?

### STAGE FOUR:

In this stage, we will propose the students a homework, we will give them four different countries around the world, they will be India, United States, England and Colombia, and two type of women in each country. Then, they will have to look for information on the internet (articles, videos, blogs) about the women's role in these countries. Based on this information, they will have to create a four or five minute video, where they will have to interview these two women in the assigned country, and each woman will have to talk about her role in this country, (how do they perform in these cultures), this video will be showed the next session.

**INDIA**

**COLOMBIA**

**ENGLAND**

**USA**



Aristocratic women the US	women in Boyacá	Arabian women	Black women in
Plebeian women	women in Antioquia	Caucasian women	Latin women in US

### **SESSION 2:**

#### **STAGE FIVE: WOMEN ROLE-PLAY**

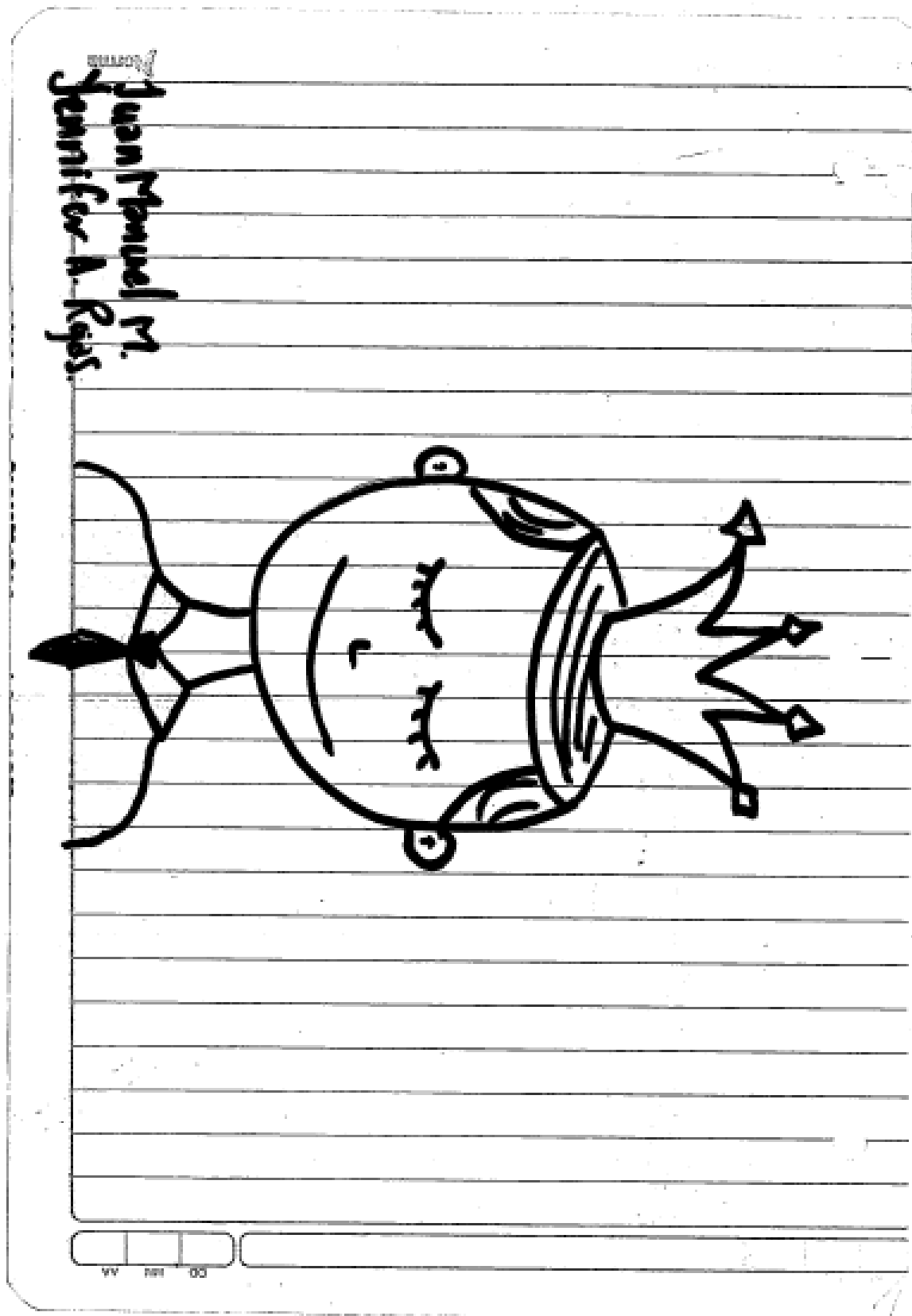
In this stage participants are going to show their role-plays videos. According to the videos showed, participants are going to answer the next questions:

1. Why do you think that in some society women are mistreated or underestimated?
2. How could we change the mistreat towards women in these societies?
3. What would you do, if you have to go to live in a country like Pakistan or Japan?

#### **STAGE SIX: DEBATE**

In this stage we will create a debate, where some students will be in favor of the statement and others against it. The debate question will be a reflective question based on the subject treated in this workshop: “Do you think that women role is more important in the society than men role?”

Annex 7. Samples of students' artifacts.



COUNTRY	KNOWLEDGE	ATTITUDES	SUGGESTIONS TO SOLVE THE PROBLEMS
<b>ROLE-PLAY</b> Countries: Japan Colombia.	Colombia People are more closed than Japanese people.	* Japanese are more respectful relationships are more satisfying.	- We can poster programs where students learn the different habits in other cultures.
<b>ROLE-PLAY</b> Countries: North Korea - France	- The North Korea culture is a extreme culture, w/for men, the French not touch	North Korean people are something characteristic.	* I don't know what we can do in this case. Because it is difficult try to change a culture. Some ideas can bother among some cultures, what we might it's to try of finding a half point on those aspects.
<b>ROLE-PLAY</b> Countries: France - Colombia	Latin American people are more opening than European people.	* The food in France is something "change" for Colombian people.	We as students can participate in groups where the learning of France culture is fostered. In that way, we can learn certain aspects about another culture.
<b>ROLE-PLAY</b> Countries: Turkey - Australia.	There are some signs that mean something different in Australia.	* There were some misunderstandings between them.	We can create a bag where there have people of all over the world, and where they can share their experiences, habits, ways of thinking and images where they come from.

FRACKING AROUND THE WORLD			
PROBLEMATIC	PROS AND CONS	COMMUNITY PERSPECTIVES	SOLUTION TO THE PROBLEM
<u>CANADÁ:</u>	<ul style="list-style-type: none"> <li>* Fracking generates jobs. ☺</li> <li>* Increase earthquakes</li> <li>* It is bad to the environment. ☹</li> </ul>	It's a bad idea to implement this practice, because it damage the environment.	Renewable energies.
<u>SOUTH AFRICA:</u>	<ul style="list-style-type: none"> <li>* Government made a moratorium. ☺</li> </ul>	* Water will be affected.	Stop buy stuffs made by this "material"
<u>NEW ZEALAND:</u>	<ul style="list-style-type: none"> <li>* Pollution</li> <li>* Cancer. ☹</li> <li>* Earthquakes.</li> <li>* Climate change.</li> </ul>	• Fracking could increase climate change	Sustainable energies.
<u>IRELAND:</u>	<ul style="list-style-type: none"> <li>* This practice uses metanium.</li> <li>* affect the communities</li> </ul>	• They ask to the government to make something and listen to them.	keep Ireland frackin free!
<u>COLOMBIA:</u>	<ul style="list-style-type: none"> <li>* Weakens the paramos.</li> <li>* damage the rivers and the hydric sources.</li> <li>* Contaminates water.</li> </ul>	Unhealthy way to the environment.	<ul style="list-style-type: none"> <li>* Solar energy.</li> <li>* wind energy.</li> <li>* Geothermal energy.</li> </ul>

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