

**THE ART OF IMPROVISATION IN SCENARIOS OF ESL: A SERIES OF
WORKSHOPS TO POTENTIATE THE INTERCULTURAL
COMMUNICATIVE COMPETENCE THROUGH IMPROVISATION**

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BACHELOR OF ARTS IN THE TEACHING OF MODERN LANGUAGES

BOGOTÁ

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ABSTRACT

This descriptive and explanatory case study and research-creation started at the beginning of 2018, in the course of Advanced English II in the bachelor's degree in Modern Languages, at Pontificia Javeriana University. The research aims to respond to how a series of workshops based on improvisation potentiates the Intercultural Communicative Competence (ICC), including its *savoirs*: knowledge, cultural awareness, attitudes, skills, and communicative proficiency. In this context, research development consists of 3 stages. The first one is the identification of the problem, in which we found: Firstly, knowledge predominates above all the *savoirs*. Secondly, activities and interactions in classes are sometimes superficial and limited, as they do not integrate experiential learning in the cognitive and affective component. Lastly, these items do not promote authenticity and closeness in learners' realities, concerning interculturality. For these reasons during the second stage, we designed a series of workshops aimed to potentiate the Intercultural Communicative Competence through improvisation. The third stage covers the implementation part, in which we tested the workshops in the first and second semesters of 2019, with two groups of Advanced English II. During such implementation, the data collection instruments were observation sheets (what students do), questionnaires (what students say they do), and artifacts from the workshops (what students really do), obtaining the triangulation technique. In the theoretical framework, we followed Byram's, Risager's, Gudykunst's theories, among other authors who address topics of intercultural learning in a second language and intercultural communicative competence. Throughout the exploration of this research, the workshops potentiate the ICC and, moreover, provide students with new tools for experiencing second language learning and interculturality. We also emphasize that there are other channels for learning, ways of being and behaving in classes of English as a second or foreign language. In this way, we

found three emerging categories named 1) Self-awareness, 2) Otherness: the importance of listening carefully to the other and 3) The body as an intercultural speaker.

Keywords: improvisation, interculturality, intercultural communicative competence, intercultural savoirs, research-creation, material design, foreign language teaching.

RESUMEN

Este estudio de caso descriptivo y explicativo y de investigación creación comenzó a principios de 2018, en el curso de Inglés Avanzado II en la Licenciatura de Lenguas Modernas, en la Pontificia Universidad Javeriana. La investigación pretende dar respuesta a cómo una serie de talleres basados en la improvisación potencia la Competencia Comunicativa Intercultural (ICC), incluyendo sus saberes: conocimiento, conciencia cultural, actitudes, habilidades y competencia comunicativa. En este contexto, el desarrollo de la investigación se compone de 3 etapas. La primera es la identificación del problema en el que nos encontramos: En primer lugar, el conocimiento predomina sobre todos los demás saberes. En segundo lugar, las actividades e interacciones en clase son a veces superficiales y limitadas, ya que no integran el aprendizaje experiencial con el componente cognitivo y afectivo. Por último, estos puntos no promueven autenticidad y cercanía en las realidades de los aprendientes, en relación con la interculturalidad. Por estas razones durante la segunda etapa, diseñamos una serie de talleres dirigidos a potenciar la Competencia Comunicativa Intercultural a través de la improvisación. La tercera etapa cubre la parte de implementación, en la que ponemos a prueba los talleres en el primer y segundo semestre de 2019, con dos grupos de Inglés Avanzado II. Durante dicha implementación, los instrumentos de recolección de datos utilizados fueron hojas de observación (lo que hacen los estudiantes), cuestionarios (lo que los estudiantes dicen que hacen) y artefactos de aprendizaje de los talleres (lo que los estudiantes realmente hacen), obteniendo así la técnica de triangulación. En el marco teórico, seguimos las teorías de Byram, Risager y Gudykunst, entre otros autores que abordan temas de aprendizaje intercultural en segunda lengua y competencia comunicativa intercultural. A lo largo de la exploración de esta investigación, los talleres potencian la CCI y, además, brindan nuevas herramientas a los aprendientes para

experimentar el aprendizaje de una segunda lengua y la interculturalidad. Esto significa que dentro de los descubrimientos hay otros canales de aprendizaje, formas de estar y comportarse en el salón de clases de inglés como segunda lengua. De esta manera, encontramos tres categorías emergentes llamadas 1) Autoconciencia, 2) Otridad: la importancia de escuchar atentamente al otro y 3) El cuerpo como hablante intercultural.

Palabras clave: *improvisación, interculturalidad, competencia comunicativa intercultural, saberes, investigación creación, diseño de material, enseñanza de lengua extranjera.*

RÉSUMÉ

Cette recherche de cas descriptive, explicative et recherche-cr ation a commenc  au d but 2018, dans le cadre du programme d'Anglais avanc  II du programme de Licence en Langues Modernes   l'Universit  Pontificia Javeriana. La recherche vise   r pondre   la mani re dont une s rie d'ateliers bas s sur l'improvisation renforce la comp tence en communication interculturelle (CCI), et ses savoirs : savoir, savoir s'engager, savoir- tre, savoir-faire et savoir communiquer. Dans ce contexte, le d veloppement de la recherche comprend 3  tapes. La premi re est l'identification du probl me, dans laquelle nous avons trouv e : En premier lieu, la connaissance est le savoir qui pr domine au-dessus des autres. Dans un deuxi me temps, les activit s et les interactions en classe sont parfois superficielles et limit es, car elles n'int grent pas l'apprentissage par l'exp rience dans la composante cognitive et affective. Enfin, ces  l ments ne favorisent pas l'authenticit  et la proximit  des r alit s des apprenants en mati re d'interculturalit . C'est pourquoi, au cours de la deuxi me  tape, nous avons  labor  une s rie d'ateliers visant   renforcer la comp tence de communication interculturelle par l'improvisation. La troisi me  tape couvre la partie d'impl mentation, dans laquelle nous avons mis   l' preuve les ateliers dans le premier et deuxi me semestre de 2019, avec deux groupes d'Anglais avanc  II. Au cours de cette r alisation, les instruments de collecte de donn es utilis s  taient les feuilles d'observation (ce que les  l ves font), les questionnaires (ce que les  l ves disent) et les artefacts des apprenants dans les ateliers (ce que les  l ves font r ellement), obtenant ainsi la technique de triangulation. En r f rence au cadre th orique, nous avons suivi les th ories de Byram, Risager, Gudykunst, parmi d'autres auteurs qui abordent les th mes de l'apprentissage interculturel d'une seconde langue et de la comp tence en communication interculturelle. Tout au long de l'exploration de cette recherche, les ateliers renforcent le CCI et, en outre, offrent aux  tudiants de nouveaux outils

pour vivre l'expérience de l'apprentissage d'une langue seconde et de l'interculturalité. Cela signifie que nous avons constaté qu'il existe d'autres canaux d'apprentissage, manières d'être et de se comporter dans les cours d'Anglais comme langue seconde. Nous avons ainsi trouvé trois catégories émergentes appelées 1) Conscience de soi, 1) Altérité : l'importance d'écouter attentivement l'autre et 3) Le corps en tant que parlant interculturel.

Mots-clés: *improvisation, interculturalité, compétence en communication interculturelle, connaissance, recherche création, création de matériel, enseignement des langues étrangères.*

Introducción

At the beginning of our research in the Advanced English II course language competences, cultural insights, and classroom activities provoked us with different emotions and reactions to the way we interact in the classroom. This made us think about the need to create some form of strategy or material to show people that learning a language also means learning to know, adapt, challenge oneself, and most importantly experience multiple cultures. In this way, our interest arose to delve into those aspects that underlie the intercultural encounters. From this perspective, we focused our research on the development of a series of improvisation workshops to potentiate the Intercultural Communicative Competence.

Based on the general idea of our research, we proposed three objectives. The first one is to describe how a set of workshops based on improvisation potentiates the ICC in learners of Advanced English II courses. The second one is to identify the emerging categories of the implemented activities that potentiate the ICC. The third one aims to describe the effectiveness of the improvisation in order to potentiate the ICC.

After setting the objectives, we compiled data on ICC, material design, art and creation research in second language learning. Through these studies we detected the need for handling interculturality in the classroom and dynamization of the teaching practice, as means to strengthen the Intercultural Communicative Competence. In addition to this the contributions and experiences with improvisation are significant to our professional activity.

We present concepts such as multiculturalism, language and culture learning, intercultural learning in second language, intercultural speaker, intercultural communicative competence including its savoirs and improvisation. Subsequently, we reference as well

teaching materials in foreign languages, the criteria for material design, structure, stages and main characteristics. These concepts allowed us to orient the foundation of our project towards the creation of workshops based on improvisation in order to potentiate the ICC.

Overall, to validate the creation of the material we carried out a pilot-workshop with a focused group of Advanced English II learners. It is important to remark that this investigation was not meant to make any comparisons, experiments or generalizations. Rather we would like to provide insights on some other needs when learning a second or foreign language, as well as the far-reaching contributions from the field of arts.

Statement of the problem

Aldous Huxley says that experience is not what happens to you, but what you do with what happens to you. In this sense, we have taken this research project on an experiential basis. We include our experiences and others to make visible points of reflection and action in second language learning. From the above, we highlight the component of interculturality in the process of learning English as a second or foreign language, in the bachelor's degree in Modern Languages, at Pontificia Universidad Javeriana in Bogotá, with the course of Advanced English II. For us, this component fosters channels of approaching our own and other cultures, understanding otherness, becoming aware of who we and other people are, and appreciating diversity, while learning a second language. However, we assume that the way in which the Intercultural Communicative Competence is handled does not comply with the course program description, regarding the route of the methodology in the intercultural component. On the one hand, among the ICC savoirs (*savoir*, *savoir s'engager*, *savoir-être*, *savoir faire* and *savoir-communiquer*), there is a prevalence on knowledge, *savoir*, as it is portrayed on the activities of the class. These focus on interculturality from the academic and professional spheres. On the other hand, activities sometimes do not provide opportunities for learners to experience meaningful interactions among them. At the same time, activities do not reflect what happens in the learner's lives and realities. Finally, we also examine the role of the body, as activities do not take it into account as part of the experience of learning and developing the ICC.

The following point contains the findings and analysis of our own experiences. We perceive that during the Advanced English II course, there was a new conception about teaching foreign language with the intercultural approach. We, as learners, were captivated by the content and methodology of the course. The aspect that grabbed our attention was

the addition of new material and topics from the intercultural approach. Activities were diverse; nonetheless, most of the time they aimed at completing activities or tasks in specific and determined contexts, either those given by the teacher or by the material: copies and videos. In these, we cared about the linguistic elements to communicate according to the abilities (listening, reading, writing, speaking). These opportunities are useful, because we are exposed to certain contexts and situations according to the topics. However, we note that interaction and negotiation of meanings are limited. The activities follow instructions that lead us to specific scenarios in which there is no opportunity to deepen, for example, on the subjects, our concerns and perspectives. On the other hand, the conversations are not authentic and sometimes do not come from a context in accordance with our interests. When we debate about established subjects in relation to social or cultural sphere, the opinions and reflections of learners are expressed with an emphasis on knowledge, language, grammar, pronunciation correctness and advanced lexicon, in accordance with the contents in the academic and professional environments. We conclude that the class promotes a great variety of elements. We deal with learning the language and culture, enhancement of communicative skills, usage of strategies, development of autonomous learning, skills for teaching, cultural content, intercultural competences and critical thinking.

To continue with the statement of the problem, we also used other tools for collecting information. We conducted an analysis of the program, observations, questionnaires, interviews and an experiment. With those instruments, we aim to recognize learners' perceptions of the Advanced English II course, in relation to classroom activities, and to identify the ideas they have regarding the ICC. We also seek to observe learner's

development on the ICC Savoirs. In this way, we take into account three points of view: what learners think they do, what they do and what they actually do.

This first part is dedicated to describing the program of Advanced English II (see Appendix A). To begin with, we will describe it. Then we will focus on the aspects of the intercultural component. After that, we will cite the objectives, and finally, we will talk about the methodology that is proposed for the course. The Advanced English II program is the seventh and final level in the program of Modern Language Teaching. Learners must reach level C1 of the language, according to the Common European Framework of Reference for Language Learning. This course is also characterized by the consolidation of communicative skills (listening, speaking, reading, writing, and grammar), with the aim that the learner adapts her speech according to the purpose of the context. In addition, learners are expected to express their opinions and ideas fluently, clearly and spontaneously (Subject Program, 2019).

The second part considers the intercultural component. It proposes that learners examine, understand and (re)define themselves as cultural subjects, in social, cultural, scientific and pedagogical spheres. The third part contains the objectives of the course:

To promote the formation of intercultural awareness that allows students to value, as users, analysts and educators of the language, their own culture as well as that of speakers of foreign languages.

To contribute to the consolidation of communicative skills so that students develop effectively and appropriately, in different contexts and in a variety of subjects.

To provide students with lexical-grammatical tools that enable them to use the foreign language naturally and fluently for academic, social, professional and leisure purposes (Syllabus - Advanced English II, 2019).

In the fourth category is the methodology of the course. It is proposed to carry out the classes through workshops, as academic spaces to work individually, in pairs or in groups, based on significant and contextualized tasks. On the other hand, learners are conceived as the center of the process of learning and teaching the language. They are also considered autonomous and with critical abilities. Another aspect to be mentioned is the non-use of a specific book at this level. Finally, learners are also responsible for their learning, through the development of their own projects, which they share with their peers over the course of the semester.

From the aforesaid, the program has a linguistic and intercultural nature. On the one hand, there is a development in communicative skills and in linguistic repertoire. On the other hand, aspects that concern the intercultural part, the role of the learners as cultural subjects, and intercultural awareness are promoted. It is also intended to work without a specific material. The specifications regarding the way in which classes are conducted are interactive and academic workshops. From this part, we can notice that the academic approach prevails in the workshops. Another aspect to be remarked is that the program does not have specifications about the activities for the intercultural component nor how they are incorporated with the content.

As for the observation in Advanced English II classes (see Appendix B), we found the following aspects in relation to the course program. First, the development of intercultural awareness is promoted in specific moments to reflect in the class. In this time, learners deny and/or support certain ideas they have about other cultures, as well as with their own.

In this way, activities focus on discussions and subsequent reflections. For instance, in one of the classes, they start reading a text. Then, they answer some comprehension questions, and they end up speaking about stereotypes, based on nationalities. In this part, learners have their voices on. This activity takes learners to a state of thought over false statements and features about cultures (February 19, 2019).

According to the latter, throughout the activities of the class, there is evidence of participation, interest and interaction, which lead learners to raise insights of respect and tolerance towards expressions of other cultures. However, it was also observed that learners sometimes lose strength and commitment to the activities, and participation is centered on specific learners of the group. The group activities where they were supposed to engage in different contexts of conversation, we observed in them passivity, lethargy and unexercised bodies. During the observations of the class, two scenarios are proposed. One is a contest that tests reading comprehension of a book, and the other one is the adaptation of a film using slang. In the latter one, learners focus on the form and make a dialogue. When they present the task, their interactions are superficial and trivial. Learners do not connect with each other; they focus on the turns of speaking and saying exactly what they had planned, all their effort stays on the paper and mind. They also lack intention on what they say and who they say it to. They present a conversation, but they don't put themselves in the situation (February 19, 2019). On the other activity, The Weakest Link, this contest loses credibility in the interaction, for it is mainly question and answer. The pace slows down, and the game becomes repetitive. At some point, the imaginary fades, and participants' only concern is to hit the cultural references (February 15, 2019).

With that, we corroborate that a wide linguistic repertoire is provided for diverse contexts and situations. They are intended to cover topics such as: culture, varieties of English, stereotypes, taboos, personal relationships, family, faith, superstitions and somehow nonverbal communication. The intercultural component is reinforced through most of the class activities: reading, listening, speaking and grammar exercises; presentations of topics, videos, music and role-playing as well. From all this, we perceive that when it comes to the component of Intercultural Communicative Competence, the aspect that remains dominant is knowledge. This can be seen in the cultural references, information and examples about stereotypes, language varieties, taboos, grammar and vocabulary reviewed in class.

In relation to the latter, during the observations, we notice that communicative skills are worked with various didactics and materials, such as games, listening comprehension, adaptation of scenes, vocabulary exercises, and grammar. In this part, we also look at aspects such as fluency, clarity and spontaneity, which are stipulated in the program. We find that these are blurred in class interactions, as learners use certain predetermined forms when they interact during the activities, such as question-answer, or repetition of language patterns in dialogues. At the same time, we perceive silence, doubt and presence of grammatical errors in the productions of learners. For instance, in one class, learners were watching a video about Chinese dining etiquette, which turned out to be a way to test listening and speaking abilities. The activity suddenly becomes a play of questions and answers about the information of the video and occasional comments.

In contrast, in more open contexts of class activities, for example the ones that involve reflection, learners express their opinions and feelings more fluently and freely. When this happens, they feel involved and connected; they participate more.

Regarding the observation stage, we conclude that within the components of Intercultural Communicative Competence (ICC), there is a focus on knowledge. In this way, this is mainly linked to academic and professional spheres. On the other hand, reflection is also promoted in contexts of the class to refer to the social and cultural content. However, we can say that these spheres are still encapsulated in academic understanding and analysis of contexts, rather than in scenarios grounded in the social and cultural possibilities of learners. On the other hand, it is necessary to highlight the fluency and spontaneity in the interactions of the class due to the lack of realness and closeness in the contexts proposed for the activities. The learning process can be read from passivity and limited interaction. All this presents the opportunity to reflect on the effectiveness of the activities that are intended for Advanced English II.

As a third tool, we use a questionnaire and an interview (see appendix C), in order to know and understand the perception of interculturality learners have, and at the same time to recognize the activities presented in classes. In more depth, learners told us in the surveys and a focus group interview which activities they do in their classes and what they think about them. There are certain elements that catch our attention. Firstly, activities focus on content and knowledge about culture. To illustrate the above, we quote excerpts from the learners' responses. The activities that they usually do are "role plays, listening, grammar exercises and round tables." (Participant 1), and "reviewing homework, presentations and group games" (Participant 2). In this part, we corroborate those activities characterized for developing the communicative skills, through the presentation of the

content and the practice in class. In regards to their opinions about the activities they said “...activities help to improve or practice listening, speaking, writing and reading” (Participant 1)” “...they are entertaining, useful for learning and encourage participation and work in groups” (Participant 2). Regarding the topics, learners mention: “... when we learn about behaviors and customs of other cultures” (Participant 2). “Topics of stereotypes and cultural differences between countries” (Participant 6), “slangs”, “... I love to learn about culture and discuss about it... and interact with others” (Participant 8).

The second part of the questionnaire looks for the learners’ perceptions about foreign language learning and the important aspects they consider in this process. Learners responded that within the aspects that must be considered in learning English as a second language are “... tools and activities for the spontaneous use of the language” (participant 2). “Communicative abilities and intercultural comprehension” (Participant 3). “Motivation” (participant 6). “Interaction and movements that help to achieve a more active process of learning.” (Participant 8).

According to the above, we compare the responses of the questionnaires with those of the interview, regarding the activities they like. On the one hand, most learners agree that the activities should be significant, in their own words: activities should “... allow them to see the language as something that exists out of the theory” (Participant 2), “promote participation to forget our phones and the laziness.” (Participant 6). “Give you the confidence to interact with others.” (Participant 7), and “take them to active learning” (Participant 8). In addition, learners affirm that “learning a language is not only to comprehend and talk in that said language, but also to understand the culture.” (Participant 2), “to communicate effectively one has to consider the characteristics of the specific context.” (Participant 4).

According to the answers in the interviews and questionnaires, we can conclude that the activities are thought to work on linguistic content and cultural knowledge. At the same time, they can practice communicative skills, reflective and critical thinking for intercultural competence as part of their language learning process. On the other hand, we realize that once again the knowledge component predominates, since the activities focus on presentations, exercises and discussions about subject matters. This leads us to think that the dynamics of Advanced English II are focused primarily on academic and professional contexts, since they deal with the conceptual part, the structure of the language and the communicative skills. This should not be taken as negative aspects. In fact, learners rescue positive aspects of having an academic and professional focus, as it helps them to learn the language and improve communication skills.

However, learners also state that they do not have activities that reflect social and cultural contexts close to their reality and which they can experiment with, practice and reflect more closely on their lives from the classroom. Doing so, opportunities to work on elements such as the needs and interests of the social and cultural domain of learners are missed. In addition, they say that situations and activities proposed in the class do not allow them to approach world contexts, assuring that language, as spoken in the classroom, is not what they would use in authentic situations. In this way, they conclude that activities should resemble life, so that they can know and approach different realities that converge in their second language learning (February 19, 2019).

After having applied these tools, we proposed a small experiment. Due to the variety of information and the key points in the interview, we designed an activity to go closer to the group. The experiment takes learners to a different space, with different objects and dynamics to observe how they act in a different context. In the activity, learners respond to

elements that bring them closer to other cultures and their manifestations (customs, ways of living, behaviors, food). These aspects correspond to what they highlighted in the questionnaires and to the content seen in class, specifically on food habits in other countries. The objective of the activity is for the learners to connect and interact with different objects that represent different cultures whilst using their bodies. Among the objects are a set of teacups, chopsticks, cutlery, a bottle of wine, a bottle of beer, a cup, maple syrup, coffee candies, a grinder, a mortar, medicinal plants, trays, among others. Also, we tried to create a different space for the learners to express themselves with greater freedom and spontaneity. They interacted with two new and real guests. The first one was a street beggar that spends her time near the campus of the university. In the surrounding areas, she survives asking for money or food. We consider that she could give another outlook for food habits, connected to a different but very real context in our city. The other person was a designer that has lived in several countries and has a diverse cultural background. The intention behind this is to expose learners to other people and their realities.

After a small activity of warming up, exercises of movement, learners select the objects that caught their attention and follow this instruction: according to the objects they must interact in the way they decide. We are aware that the instruction is very broad, but at the same time, it allows several opportunities for the learners to interact as they desire. At that moment, learners make a theatrical presentation and show the different contexts in which they give meaning to the objects through their actions. At the end of the activity, we interview the learners in written and audio-visual forms to consider their opinions. The answers suggest that the learners related their prior knowledge and certain cultural concepts seen in class when interacting with the objects. However, learners also express

that they felt disoriented and experienced shock in the development of the exercise. In addition, they agree that it was challenging to find cultural representations for some objects, even if they knew that those respond to aspects of the culture. Regarding the above, they state that cultural references sometimes become limited in the classes.

“Many times, this type of situation is seen as something far away in the classroom, but it is a real situation.” (Participant 5).

“For me it was difficult to represent something with the object... I didn't know how to make the association, because we ignore many aspects of the culture.” (Participant 10).

On the other hand, learners state that this activity helps them realize the differences between cultures and among themselves as individuals, as they said the activity allows them to “go out of our comfort zones” and “leave the routine behind”. Lastly, learners emphasize that this type of activity connects with different realities, since they can unite their knowledge, the body senses, space and objects. In addition, they refer to the environment as "not tense and comfortable". This allows them to interact with their colleagues in a natural way and with greater disposition. In the same way, they emphasize that they are able to develop their creative abilities and the negotiation of meaning with objects and people in another environment. Learners characterize this opportunity as a free space, which allows them to express themselves and gives them the chance to share their ideas with their classmates. For example, they mention:

"This type of activity requires that you open a little and talk more with people. I even laughed with colleagues with whom I had never crossed more than two sentences."

(Participant 2)

"We could see how others had created their own cultural scene and share the representation of each of the cultures with respect, humor and joy. The activity allowed us to integrate in a special way. " (Participant 4)

"... Out of the 4 weeks I had been in class, I had not been able to get in touch with a partner to do group activities until that day." (Participant 9)

According to the observations, questionnaires, interviews, and focus-grouped experiments, we can highlight important elements that at the same time allow us to identify the problematic issue. To begin with, the course activities focus more on the acquisition of knowledge and practicing abilities. The contexts presented in the activities are abstract and sometimes stereotypical for learners. This is not significant for intercultural communicative interactions. As seen from the ICC, the relations of the topics in classes should be not only in the academic field, but also in the social and personal ones. For instance, the experiment between learners and guests leaves some interesting insights. There is a present need in them to encounter authenticity and closeness as part of their learning process. Interculturality is not only what happens in different cultural settings, but also, it's about what happens within our own every day and everywhere. For these reasons, it is essential to consider these needs to potentiate the components of Intercultural Communicative Competence. We propose improvisation as a means of creating a set of workshops for class activities.

Research question

How can a set of workshops based on improvisation enhance the Intercultural Communicative Competence in Advanced English II learners of the Modern Languages Program at Pontificia Universidad Javeriana?

Objective

Objetivo general.

To describe how a set of workshops based on improvisation potentiates the ICC in learners of Advanced English II courses.

Specific objectives.

To identify the emerging categories of the workshops that potentiate the ICC.

To describe the effectiveness of improvisation to potentiate the ICC.

Research rationale

This research seeks the implementation of a set of workshops based on the artistic technique, improvisation, in order to potentiate the Intercultural Communicative Competence, and to improve their skills as intercultural speakers in English as Second/Foreign language. For this, we take into account our experiences regarding the development and integration of identity and culture in our classes at Javeriana University. On the one hand, there is a big focus on the student's learning process, mainly on skills or abilities to communicate effectively. Also, we note that this focus is in its majority on the linguistic aspects of the language: content, grammar structures, materials, projects etc. Having that in mind, many of the class activities focus on the form and the good

development of skills, such as comprehension and production. These situations do not really allow students to express themselves and share their real feelings. For this, we want to target the ICC with new activities from the workshops.

Today language learning is deeply connected to interculturality. When learning a foreign language, culture is essential. In order to be a competent intercultural speaker, learners usually go through grammar, structural, sociolinguistic and sociocultural competencies. But what about intercultural savoirs? Even though they are present in classes, some competences are less considered than others. As we noted in observations, intercultural attitudes and behaviors are worked on in a tangential way. Classroom activities should also allow learners' identities and personalities to take place in the learning process. In addition, personal and critical identity (self-expression) are important for these scenarios. These aspects allow learners to know themselves, get to know others, share their mind and connect with classmates and teachers. Besides the enhancement of intercultural communicative competence, this practice potentiates natural communicative skills in the classroom.

Understanding this, we decided to design a series of activities that allow learners to potentiate abilities and gain more insight into their own learning process. This would be convenient for Colombian society in order to be aware of the importance of the different manifestations in the learning processes of second languages. Additionally, we believe that learning a foreign language becomes a significant practice when there are more elements that call creativity, affective components and consider the person as an agent who feels, thinks and creates according to his/her own reality and perspective of the world. Therefore, the positioning of the learner from the personal self is indispensable in the learning of English.

Another contribution concerns this new technique of improvisation, which is part of art methodologies. This technique was chosen for its innovation and significant pertinence, as it responds to our ideas and the kind of elements we want to potentiate in learners. In this way, the idea is for learners to understand their internal processes, express themselves in spontaneous manners and understand others ways of living. This is also a possibility for these scenarios to become spaces for artistic expression and talent exploration. In a country where there is a cultural and artistic richness, this attempt to boost self-expression in the classroom through art can translate to other scenarios of real life.

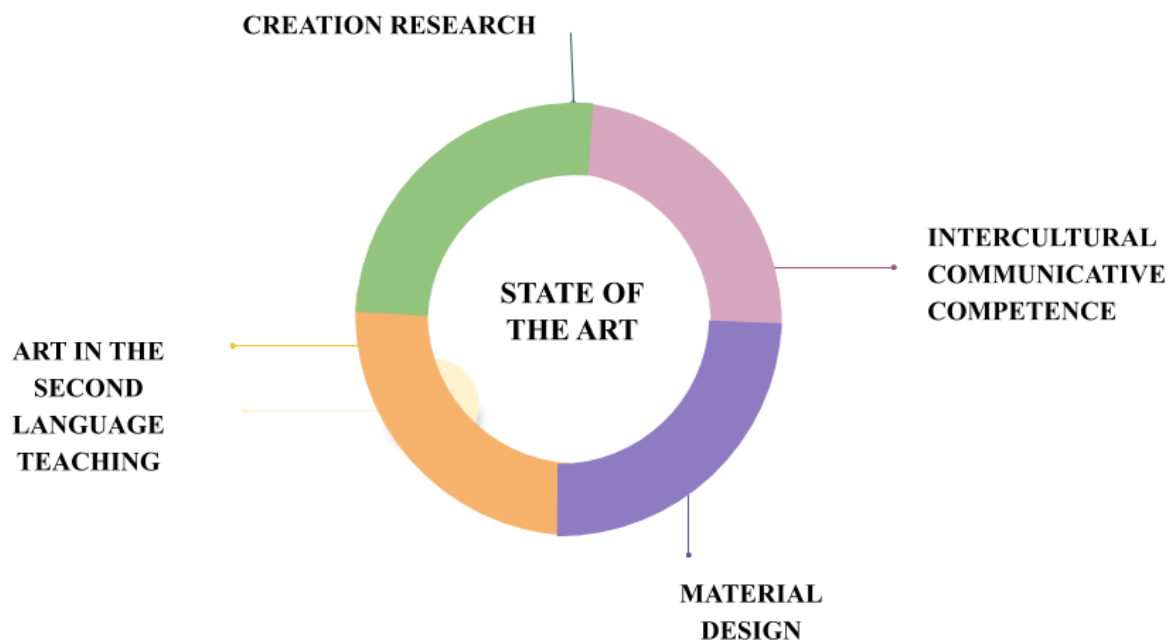
We consider this research as innovative for this field, as we did not find any other research that involved improvisation as a technique in second or foreign languages classes, for the development of the ICC. For this reason, our proposal offers new ways of teaching, learning and behaving in classes. Since learners' need to express their desires, to use different tools and to supplement their learning processes, we seek to fill these and other aspects with the use of improvisation.

As for the field of applied linguistics for specific purposes, this work contributes to it, for it involves the task of material design. We take into consideration the design process, the adaptation and implementation of the activities for learning English as a second language in a more holistic manner. These different areas are important for our project since we intend to connect language and culture through different elements in the classroom, for instance, body, space, artifacts, technology, creation, sensibility, among others.

Finally, we support that the role of art in Colombian education should be recognized for its versatility, as it can contribute to other fields from its knowledge, training, techniques, exercises, etc. This means that we want to highlight the role of art in the teaching of

second languages. In this regard, we believe that language teaching and art are required to accept the interdisciplinary aspect. With this, we intend to promote a better dialogue between these parties of knowledge, among the corresponding departments in colleges, universities, even in other institutions related to language teaching, and of course in the teaching staff of second languages at Pontificia Universidad Javeriana. Art can be a protagonist in the field of second/foreign language teaching. In this way, it is expected to continue searching for problematic issues, including other fields, in which art can intervene.

State of the art



1

Figure 1. Summary of the state of the art (source: own elaboration)

In this segment, we consider the studies that have been carried out in the teaching-learning of second languages, in terms of the categories that concern our research. These are: development of the Intercultural Communicative Competence, material design, art and creation research in the teaching of second languages. These projects are positioned in global, national and local scenarios. In addition, they correspond to undergraduate, master's and doctoral investigations. For the development of this chapter we focus on the most relevant aspects from each study such as theory, methodology and outcomes. We also highlight the points that are key and contribute to the development of this research.

ICC - Intercultural Communication Competence

In the first place, we consider the article Intercultural Communicative Competence (ICC) in the Contexts of Teaching English as a Foreign Language by Carlos Rico Troncoso (2018). This aims to present a reflection on the Intercultural Communication Competence (CCI), in the process of teaching foreign languages. Accordingly, the author traces the schools of thought in the teaching of languages. In addition, he makes a reflection of the implications of working the ICC in scenarios of language teaching.

From the theoretical stage, we take the language concept of the interactional school. Language is conceived within the social and intercultural dimension, as well as it takes part in interpersonal relationships in social encounters. In the same way, the author mentions four considerations for the learning processes of a second language. These are 1) the need to establish a sphere of interculturality, 2) the need to teach culture as an intercultural process, 3) the need to transcend in the vision of culture as a differential process and 4) the need to cross the disciplinary limits (Kramsch, 1993, as cited in Rico, 2018).

Regarding the final reflections of this work, it invites us to think about scenarios of language teaching in which it is possible to deal appropriately with the divergence and diversity of speakers with different social and cultural identities. For this reason, it is suggested that the development of the ICC should be in any second language teaching program, in order to properly and effectively address ethnic, racial, cultural, and gender diversity. In this sense, we consider these aspects relevant for our research, since they contribute to the way in which we rethink the teaching of foreign languages as scenarios of interactional learning, which consider both social and intercultural environments. At the

same time, we highlight the role of the Intercultural Communicative Competence, as a tool to enable the understanding of otherness and the appreciation of diversity.

In the second place, Ramírez A and Ramírez M (2014) present in their postgraduate work: Didactic strategies for strengthening the intercultural communicative competence of foreign language assistants. The objective of this research is the design, application and evaluation of four didactic strategies to strengthen the Intercultural Communicative Competence (ICC) in Bogotá. With this in mind, they present a historical journey on the concept of ICC, where the inclusion of sociocultural factors in the emergence of the ICC is shown. In this way, this research begins by showing the evolution of the concept on which our research is also focused. From this, we take certain elements that were established for its design, application and evaluation.

From the theoretical segment, we consider it important for our research not only to know the current concept of the ICC, but also to recognize the evolution of the concept over the years. Therefore, we highlight the oldest and most recent ICC concept presented in their research. One of the first authors presented, Byram (1989), does not make a division between social and sociocultural competence, he rather presents them together and references an intercultural speaker. Likewise, he divides it into two, introducing the term of intercultural competence (speakers of the same language) and that of Intercultural Communicative Competence (among speakers of different languages). Vila (2005) one of the most recent authors states that "... intercultural communicative competence is understood as the set of cognitive and affective abilities to manifest appropriate and effective behaviors in a specific social and cultural context, favoring a degree of sufficiently effective communication". This is relevant to our research, for we seek to

develop the skills and abilities of learners through workshops, which eventually allow them to manifest their emotions and thoughts in an open manner.

Regarding the methodology, it is descriptive and qualitative research. Therefore, the way in which it is developed follows a conceptual route which is contrasted with reality in the moment of application. Next, the researchers observe the repercussions of the concepts in the context. Then with the information they collect, they design strategies that allow the participants of that specific context to develop or strengthen a competence that, according to them, is not so exploited or that misses opportunities to be developed and reach its potential.

Material design

We include material design studies that have a relation with Intercultural Communicative Competence. In the first instance, we present part of Carlos Rico Troncoso's doctoral research *Language Teaching Materials as Mediators for ICC Development, a challenge for materials developers* (2012). This research seeks to determine how a set of materials that are based on the ICC can develop this same competence through the exposure of certain theoretical constructs and the analysis of results. According to the theoretical segment, we highlight the concept of the *savoirs* presented in the research, because these dimensions of the ICC are the varied elements that an individual must have to develop this competence integrally, which is relevant and of great importance for the interests of our investigation.

Regarding the methodology, we highlight three stages: recognition, intervention and evaluation. First, in the recognition of the problem, this requires knowing the context and the participants. Then, a questionnaire is applied to the learners, they are given a specific situation that allows them to reflect on their ICC. To finish this stage, they evaluate the

materials used, the coursebook. For the second stage, a strategy for intervention is developed from the analysis of data collected in the first stage. Finally, the third and final stage is the evaluation of the application of the materials designed to determine whether they were relevant to strengthen the ICC in learners.

In a second instance, we quote the thesis of Camacho and Torres (2014) *Didactic guide for ELE teachers as an intercultural mediator: experiences to share*. This is done at the Pontificia Universidad Javeriana, in the field of teaching of Spanish as a FL. This research looks for a didactic guide that provides teachers with tools to strengthen their Intercultural Communicative Competence and allow them to be an intercultural mediator in the SFL classroom. That is why this research is focused on developing a didactic guide for the EFL teacher, with the aim of directing the guidance in situations of tension between cultures in the classroom. On the other hand, the results of the research show that the material fulfills its objective, since it is consolidated as a tool with great pedagogical value, with a practical and innovative nature. Additionally, it encourages teachers to deepen in the awareness of the ICC.

Regarding the methodological framework, we highlight the following aspects. The first is the proposal, which explores the need for a support material for teachers. Besides, it focuses on the particular needs of a context to develop the ICC. This information is collected through informal conversations, observations and data collection. Moreover, in the validation stage, learners' experiences with stressful situations are collected with a questionnaire. The foregoing is important for our research proposal, since the conception of didactic material has aspects that combine the intercultural and experiential approach in the learning of a second language. Moreover, the concept of didactic material in foreign languages presented in this research is positioned from an intercultural approach. It is also

conceived as everything that helps generate knowledge and experience. For example, we take into account the contributions of Rico (2010) and Tomlinson's principles (1998).

These are the principles that we highlight in Tomlinson (1998). They correspond to the development of the materials and to the facilitation for learners to learn a language:

- Have a positive impact on the learner.
- Help the learner feel comfortable.
- Help learners develop confidence.
- Be relevant and useful.
- Facilitate the learners' self-discovery.
- Be presented when learners are prepared to acquire what they are being taught.
- Expose learners to authentic use of the language.
- Give learners opportunities to use the language they are learning for communicative purposes.
- Keep in mind that the positive effects of instruction generally take time to manifest
- Not rely too much on controlled practice.
- Bear in mind that learners have different learning styles.
- Keep in mind that learners have different affective attitudes.
- Allow a period of silence at the beginning of instruction.
- Maximize learning by stimulating the intellectual, aesthetic and emotional participation of the learner.
- Provide opportunities for feedback.
- Direct learners' attention to the linguistic characteristics of the input.

In the third instance, we find the work of Cardona, Rico and Sarmiento's research: *Developing Cultural Awareness: The Text Driven Approach as Evidence of a Good Language Teaching Practice* (2015). This study seeks to describe the way in which English learners develop their cultural awareness and from that the researcher develops and implements a set of activities based on the text-based approach. The question of the research is how can activities designed on the parameters of text-based approach contribute to the development of intercultural awareness in elementary English learners at Pontificia Universidad Javeriana? Being a study that uses a qualitative, descriptive and explanatory methodology, different instruments were used to collect information to solve this question. For instance, observation sheets, questionnaires and artifacts. These were put in practice in order to gather learners' development of cultural awareness and other skills.

From the theoretical section, we highlight five categories that are presented after the analysis of the research information. This was examined in terms of: knowledge (*savoir*), sociocultural competence (*savoir faire*), attitudes (*savoir être*), understanding otherness and self-reflection. These are very important for our research because these concepts allow us to analyze the competencies that learners should also develop in scenarios of second language learning with new materials. This helps us to understand these concepts, and to develop them.

On the other hand, the methodology of this study is suitable for us since the idea of the research is not only to compare or describe, but also to deepen the needs of the learners when learning a second language. This is consistent with what is stated in our research given that we want to know the context of learners in scenarios of learning in references with the ICC. From this point, we design some workshops based on strategies that can enhance the elements that are not so present in their learning processes. Moreover, a

descriptive and explanatory case study is used. This is decisive for the nature of our research, as our idea is to observe a specific group and from this information create a product that focuses on the problematic found in Advanced English II.

Regarding the findings, the triangulation technique is used. Data was analyzed using the instruments aforementioned. These stages represent: what learners do, seen in observation sheets; what learners say they do, seen in questionnaires; and what learners actually do, seen in the artifacts. This technique of analyzing data is relevant to the type of research, for it looks for an integral analysis among the different elements when information in the application of the activities is collected. Furthermore, it also achieves the analysis for the creation of the specific product which is, at the same time, based on the specific needs.

Art in the teaching of foreign languages

To continue, we mention some studies carried out in the field of teaching second languages, where elements or strategies of performing arts have been used. In the first place, we consider the research carried out by Mirna Mendoza, at the UNEFM, in Venezuela. This research is presented due to the difficulties that learners have in understanding poetic texts in English. For this reason, this study oversees investigating how dramatization increases the level of understanding poetic texts, in comparison with the traditional reading technique.

At the methodological segment, this study quantitatively compares the effectiveness of dramatization with the traditional reading technique. For that, poetic texts corresponding to the classical period, evaluations, a pre-test and a post-test are used in sixteen volunteer learners of English as a foreign language. What is more, the findings state that the dramatization technique has benefits in pronunciation, in the learning-acquisition of new

vocabulary and new structures. In addition, there is an improvement in learners' confidence, ability to learn the language and also in comprehension of literary texts in a cooperative, experiential and entertaining way. In addition, the four communicative skills are also worked. With all the above, it is confirmed that dramatization has a favorable impact on the reading comprehension of classical poetic texts in English, as opposed to the traditional reading technique. In relation to our research we take as a sample the advantages that the artistic technique has in the strengthening of abilities in the learning of a second language. In this way, we believe that improvisation can similarly enhance the ICC in English learning scenarios.

Secondly, Castiblanco and Cuervo (2016), in their paper, *It is time to act: creative drama in the developing of the communicative competence and integrated skills*, wonders about the extent to which creative drama techniques are capable of integrating linguistic skills within the framework of communicative competence. They are dedicated to the task of developing a methodology for the English classes of the Modern Languages Degree, at the Pontificia Universidad Javeriana. The authors work with improvisation exercises, guided fantasy, creative writing, role play, mime, relaxation, reflection and appreciation exercises. Regarding the theoretical framework, we emphasize the concept of improvisation, since it helps to improve a series of skills in the learning process. At the same time, it strengthens creativity, creation of meaning and propitiation a more active role in the activities. We also highlight this technique, because we believe that it can offer possibilities for social interaction in intercultural contexts and enhance the ICC in an integral way.

On the other hand, the results of this research have a positive impact on the affective filter of the participants, because the classes become more interactive and fun. In this way,

it is easier to learn and communicate. Additionally, the techniques used for creative drama involve the cognitive and affective parts of learners. Plus, different subjects and topics of the course have the opportunity to be explored in this environment. Therefore, it seems important to emphasize on the role of art techniques for the development of the affective, cognitive, social and cultural aspect.

Research creation in the field of teaching of languages

Finally, we take into account the studies that are based on creation research in the field of second language learning. We quote the research of Martha Pardo-Segura: The notion of Deleuzian creation in the elaboration of didactic material in foreign languages (2016). This research focuses on the elaboration of an intercultural didactic material in the Colombian context, specifically in Boyacá. This project goes through three moments. The first presents the usefulness of the notion of Deleuzian act of creation in the field of training in foreign languages. The second presents research and creation, as a recent theory of the process that strengthens the relationship between theoretical knowledge and the practice of said knowledge, due to experiences in the pedagogical field. The third takes into account the previous aspects for the creation of didactic material for teaching French as an act of resistance to the death of this language, in Colombia.

At the theoretical level we consider the conception of creation research. This takes a fundamental role in this project and conceives the teacher as a creator, just like an artist. In addition, the processes of creation are associated with the idea of union between subject and object, theory and practice, concept and experience. Regarding the methodological segment, this research is qualitative. For this reason, the researcher makes an ethnographic study of the local context for the creation of the learning guide. This allows a description of the social context and the actual behavior for which the material is dedicated. We

emphasize the above, as these are aspects that we consider should be associated in the creation of didactic proposals for the learning of foreign languages. In this way, there is a significant relationship between what is taught, for whom, and how, in other words, language, culture, speakers and their realities converge in such scenarios of language learning. This research is essential for us, as we get to know this new methodology in our field, the relation it keeps with the population and its focus on creating a product, in order to satisfy certain needs previously determined for the researchers.

Theoretical framework

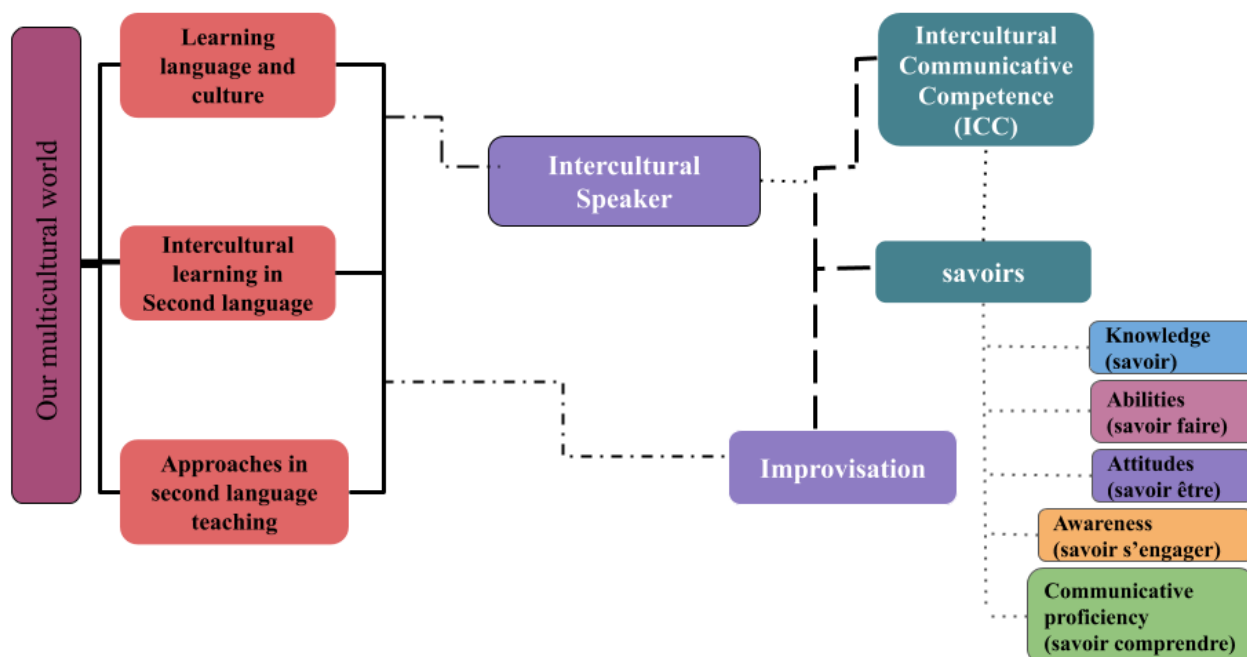


Figure 2. Summary of the theoretical framework (source: own elaboration)

To begin with, in this chapter, we examine the theoretical background that is linked to our investigation concern. This comes as a reading from the world of foreign languages, in the field that covers issues such as learning language and culture, interculturality, as well as approaches to second language teaching and improvisation. In this way, we situate scenarios of learning a second language and culture in the scope of an intercultural process of education. This takes us to examine the approaches in second language teaching and the models that have been built up in interculturality teaching. At this point, the latter raises the question of how learners are conceived and how an intercultural speaker is conceived. All the above lead us to reflect upon the Intercultural Communicative Competence and its *savoirs*, as part of the learning process in second language learning. The connections with improvisation will put it as a tool that enables the articulation of the categories.

Consequently, it has been precise to consider this dialogue among theories, authors and different perspectives and expressions of knowledge, for nurturing intercultural understanding in scenarios of a second language and culture learning, through different manifestations that allow experiencing the learning process.

Our multicultural context

Nowadays, societies are diverse and multicultural, and they happen to be in an era of globalization where immigration is constant (Parekh 2005, as cited in Cardona, 2015). On the one hand, globalization and media establish new forms to learn about and be in contact with cultures. In this conceptualization, stereotypes and prejudices are built or strengthened, and they can also create misunderstandings among cultures (Brown, 2000). Take as an example, social networks, tourism, films, among other products of culture in our contemporary times. See Torres y García (2019), *Feminidad, trabajo doméstico y desigualdad social. Una propuesta didáctica para el desarrollo de la competencia comunicativa intercultural a través del filme Roma (2018)*.

On the other hand, immigration has been labeled in different ways and with different perspectives throughout history. There is a long tradition to classify the foreigner, the newcomer, the minority or what is considered as a stranger, and place them outside cultural legitimacy (Korne, H., Byram, M., & Fleming, M. 2007). Generally speaking, Maura di Mauro and Bachis (as cited in Nash, 2016), have discussed extensively on the topic of transnational migration and tourism as an opportunity for mobility and intercultural encounters. Therefore, their contributions deal with notions of tolerance, hospitality and identity in relation to areas that have been affected by significant migrations in recent years and claim for a better use of intercultural training to enhance both the tourist's travel experience, the effectiveness of the tourism industry with reference

to the processes of mobility, the production of symbolic boundaries and the political and cultural rhetoric (p. 113). Indeed, the latter creates a reflection on the concepts of belonging, boundaries, symbolic boundaries and tolerance. In this respect, Bauman (2007) talks about liquid postmodernity:

Everything unknown tends to be felt as a threat, although different varieties of “unknown” provoke different reactions. The blank spaces on the map of the universe arouse the curiosity of the adventurer, incite him to action and increase his determination, courage and confidence. They promise an interesting life of discoveries, they augur a better future gradually freed from the discomfort that poisons life (Bauman, p. 44).

Regarding media innovation and the increased influence of technologies, in this part, we take a look at this special topic. Bearing this in mind, Lloyd (2014) expresses that technology brings people of the world in closer contact. In this perspective, it is deemed that while technological advances such as the internet, Skype, mobile telephones, and wireless connectivity are making the world “smaller” by eliminating barriers to instantaneous communication, it is not clear what the moral response to this smaller world should be for citizens who are privileged to have access to this technology. (p. 1).

This can be seen in the antagonist relationships of dominating cultures and dominated ones. This asymmetrical power limits the authentic communication among co-cultures that are mediated by gender, race, social class, education, socioeconomic and political contexts (Habermas, 1968; Singer, 1987). This poses the question for the role of the institutions of education in the new challenges and opportunities in the augment extent movements in global technology. According to Lloyd “technology can serve as a valuable tool in educating college and university students about global issues of poverty, education, and the digital divide.” (2014, p. 1). Additionally, it is claimed that this focus on technology

education helps students gain interpersonal, problem-solving, and intercultural skills, as well as global awareness and citizenship to succeed in the global marketplace.

With this in mind, the Colombian Ministry of Education measures language skill levels and the progress of learning with reference to international standards in order to the changes of economic globalization (Peña & Mejia, 2012). In this conceptualization, the aim "... is to educate competitive individuals to perform in demanding labor markets and to create committed citizens within a framework of tolerance and intercultural understanding." (Peña & Mejia, 2012 p. 140). According to them, this is key to address two of the country's biggest challenges. The first one is the concern for social peace, inclusion, and social integration; and the second one the need for economic development in an era of competitiveness and globalization' (Light et al., 2009, as cited in Peña & Mejia, 2012).

Incidentally, Velez-Rendon (2003) establishes that the Ministry of Education has officially adopted developments of education in the field of languages. Therefore, English is seen as an important component of the curriculum and as essential for interdisciplinary education. Let us exemplify this by the General Law of Education (1994) and the Programme of Bilingualism and Information Technology followed in (1997). The former one made the learning of a foreign language compulsory from primary school onwards. The latter aims to improve ELT, integrated with technology in public education. However, until 2004 the Colombian government transformed English language teaching and learning into an official state policy through the nationwide initiative Bilingual Colombia Programme 2004–2019 (Peña & Mejia, 2012). In this regard, this discussion is still in an ongoing process that has much work to be potentiated and strengthened.

We can say that as this context changes and develops so does society. Following this idea, it is often said that people are the base of society, therefore, in order to understand a multicultural society, it is essential to start working on studying and understanding the other. In the case of second language learners, it is imperative to acknowledge others and their cultures. Even though this society is connected to the internet and new platforms, this is in some cases not enough to connect with the other. And therefore, we wonder, is it possible for the trend across the world, the growing distance between globalization and identity, between the net and the self be remedied? (Castells, 1997).

Thus, the world we inherit is a complex one, in which plurality and diversity are in constant influx, due to how multiculturalism is being lived. In our times, the questions about interculturality, the role of technology and education in second language learning raises several perspectives for understanding and transforming our reality. Indeed, it is necessary to connect the dots mentioned to approach the panorama of how we live, interact and learn about other cultures. In this way, scenarios of second language learning have a series of responsibilities with the current context. It is not only a matter of teaching another language, but also the idea is to handle the way in which a cultural approximation can be made, the implications and ways this has.

Learning Language and Culture

At first sight, there are myriad ways in which learning language and culture are associated. One way intervenes in the process of learning a second language. Several authors, among them, Cortazzi & Jin (1999); González, (1990); Hinkel, (2005, 1999); Peterson & Coltrane, (2003); Nieto, (2002); Stern, (1992) have in common that mastering the language means also mastering cultural contexts in which language takes place. Thus, language and culture cannot be separate from each other. In this regard, the relevance of

culture in foreign language teaching is relatively new. González (1990) states that the integration of cultural goals into the curriculum dates back to the 1970s. At the beginning, the main focus was cultural products, for instance, literary work, art, history, celebrations. From another perspective, culture has also been addressed as the acquisition of background information, that is, geography, customs, celebrations, etc. Apart from that, the observable behavior, beliefs, values, and attitudes of people were also related. In this new technological era concepts and ideas change and/or evolve rapidly, due to big data interchange. This amount of information that comes and goes in our lives, leads to changes in our ways of living regarding the knowledge we, as a culture, acquire. Also, this transforms the different dynamics between data, culture, social media, technology and even identity in the varied groups of society.

In addition to the latter, Rico (2018) proposes to extend the vision of culture beyond the history, art, literature or music of a given language. Therefore, the author proposes to take into account aspects that are relegated, hidden or less visible in the iceberg of culture. All this allows a panorama in which the learning of second languages is positioned as an exercise of critical reflection and in constant evolution in what refers to communicative, cultural acts and forms of language. The importance of this exercise lies in the ways in which encounters of exchange with other cultures are manifested. As for language, it is exposed from the possibilities of interpersonal, social, cultural and identity interaction that speakers can have in different contexts, whether local, regional or national. He also mentions the value that the use of language takes, not only to express thoughts and feelings, but it is also used to mark a difference, to exclude or to discriminate.

Moreover, Cushner and Brislin (1996) have a key distinction in the term culture: objective and subjective culture. On the one hand, objective culture is conceived as what is visible and tangible, that is, what people do. For example, gastronomy, clothes, the names of things. From this category, we can understand, analyze and hypothesize the objective elements of a culture. On the other hand, subjective culture is invisible. In other words, the less tangible. Here we place attitudes, values, norms of behavior, ideas and thoughts; everything that is kept in people's minds. It is at this level that most intercultural conflicts or incidents are estimated to occur. For this reason, it is important to consider these conceptions of what is believed to be culture.

Consequently, culture is not an easy phenomenon to be understood. Habermas, (1968) explains that even though within the same culture there are many co-cultures, in terms of gender, race, social class, and physical disability, among others. While Singer (1987), expresses that every single individual must be considered culturally unique. What is more, in the conceptualization of co-cultures, Habermas (1968) notices especially the feature of dominating and dominated cultures. This can provoke 'lived antagonistic relations' which can diminish the development of Cross-Cultural Communication Competence, which at the same time restrains authentic communication. Hence, Quantz (1992) adds that culture is "an ongoing political struggle around the meaning given to actions of people located within unbounded asymmetrical power relations" (p.483). Furthermore, Giroux (1992) expresses that culture is a dynamic process within complex socio-economic and political contexts. In this way, Sehlaoui asserts that:

Culture should be understood in its socio-economic and political context and as part of such a context. It should be viewed as a dynamic process within a given social context in

which individuals are in a constant struggle for representation and the need to have an authentic voice (Sehlaoui, 2001, p. 43).

In this manner, De Korne, Byram & Fleming (2007) propound that “economic, political and social trends bring different cultures into contact through technology, temporary travel, and permanent migration.” (p. 290). This provokes that individuals and groups establish connections with multiple cultures. Similarly, this goes with the idea that Dwyer (1999) mentions: The era of globalization increases the contact among cultures, and for that people are more likely to experience personal ties to multiple cultures. Next, French and Bell (1979), in the known classic “Iceberg model”, identify behavioral, cognitive and emotional components of culture, which include values, conceptual systems, behaviors and creations, both material and symbolic.

However, as Gudykunst and Ting-Toomey (1988, p.27) said: “there has been no consensus as to formulating an interdisciplinary definition that can be assumed by various fields of study”. In addition, Pedersen (1997, p.159), sociologist, has also shown the difficulty of defining culture stating that “people use culture in the same way that scientists use paradigms (...) to organize and normalize its activity (...) For these reasons, the elements of culture are used or modified depending on their usefulness to organize reality.

Another point is that culture involves a process of learning, given that it has to do with what is transmitted in multiple social systems of meaning. According to Sehlaoui (2001) “Culture and language facilitate and mediate learning.” (p. 44), for knowledge is positioned as temporary and developmental, and it is also mediated socially and culturally. On top of that, Risager (2006) recognizes that within the educational field, language learning is considered the best scenario for learning of and about culture, and also for reflecting powerful interrelationships between language and culture. At the same time,

Moran (2001), exposes that language serves to manipulate or use several cultural products, or can also be used as a tool to nominate and understand the perceptions, values, attitudes, and beliefs that rule different ways of life. In regard to this, Alvarez & Bonilla, suggest "... students should take a critical position which could not only be based on the judgments about the target culture but also on the analyses and understanding of their own culture." (2009, p. 153). In this way, there is a record of advocacy and motivation of interculturality in order to understand and break the difference through effective communication, as intercultural contact and interchange are greater than ever (Young & Sachdev, 2011).

Considering the aforementioned, it is important to bear in mind the characteristics attributed to culture and language learning. We agree that these concepts should be considered as dynamic, ongoing, varied and complex. Besides, they are mediated by relations of asymmetrical power and by the rhythm of our contemporary world. Moreover, we distinguish as important the conceptualization of co-cultures, due to its veracity with the reality we are living. Furthermore, there is an essential aspect that deserves to be highlighted, the critical role of approaching the target and their own culture. Hence, they should not be taken as separated. For this reason, considerations for an intercultural dialogue and learning are necessary, in order to understand different factors of cultures and languages.

Intercultural learning in the second language

According to Byram (1997) "teaching for linguistic competence cannot be separated from teaching for intercultural competence" (p. 22). Interculturality is seen as a dynamic process in which people use the resources and processes of cultures that they are or are not familiar with in relation to others (Young & Sercombe 2010, as cited in Young & Sachdev, 2011). In this way, in the intercultural approach, the emphasis can be given to the

encounter of cultures, subjects, systems of thought, social practices and the conditions of possibility, which configure the interactions (Foucault, 1984). This represents a change of perspective in the outlook given to culture in language teaching, from monological to dialogical views (Alvarez & Bonilla, 2009). In this conceptualization, the target culture is identified from an ethnocentric closeup, in which the culture of the language learner is at the epicenter to interpret and describe other cultures. Conversely, there is another approach that shows that the language learner assimilates to a certain point “... the ways of thinking and the behavioral patterns of the target culture and uses these to judge and think of his/her natal culture.” (Brislin, 1993; Oliveras, 2000, as cited in Alvarez & Bonilla, 2009, p. 162).

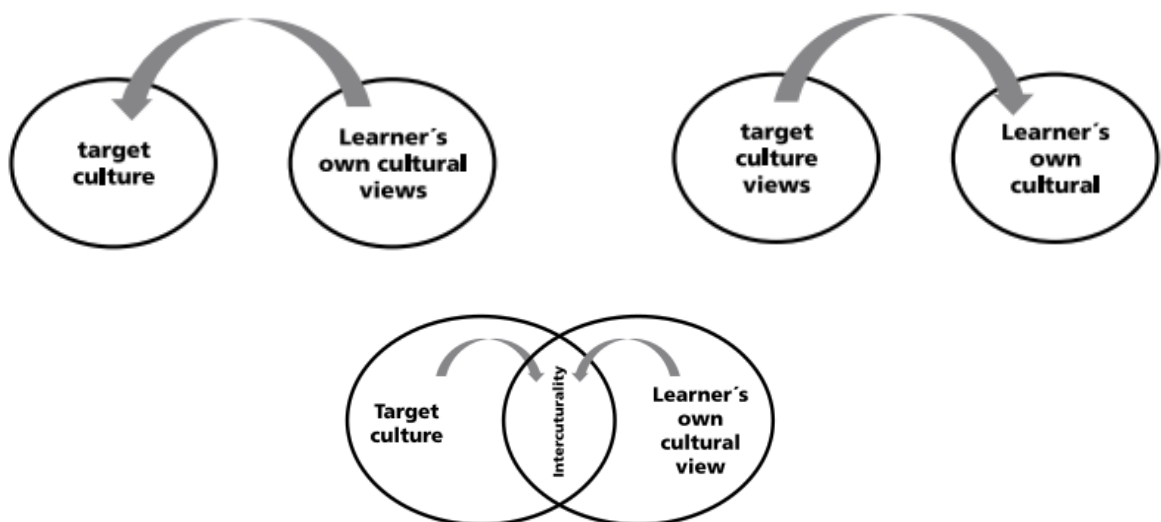


Figure 3. Approaches to culture (taken from Álvarez & Bonilla, 2009)

Byram (1997) believes that an approach to teaching-learning that involves both the technique of cultural research and culture teaching is useful. National culture teaching, defined in terms of knowledge and meanings, is essential as individuals integrate aspects of the nation to which they belong to their social identity. This establishes ethnic,

economic and other differences between individuals belonging to the same culture, giving relevance to which aspects of the national culture cannot be accepted by all social organizations, and considering that elements of the culture change agreements implicit in relationships between members of the same community. As for the methods of teaching and knowing other cultures, Byram (1997, p. 21) points out that this is beneficial for the following reasons: It avoids presenting a national culture only in terms of the dominant culture and knowing cultural differences within the same country. Besides, it prepares learners for new situations. Moreover, it allows students to understand how particular cultural practices and beliefs maintain domination by particular groups. In this way, cultural analysis can be comparative and critical.

In this order of ideas, intercultural learning in the second language proposes a dialogical process of communication to intervene in cultural concerns. With this, we agree with Foucault's and Byram's points of view. What is more, this category foresees complex scenarios for understanding, interacting and reconstructing meanings of specific aspects of cultures. Besides, it offers the possibility to examine the own and other cultural or social practices, from a learning setting. In this way, intercultural learning in the second language deals with more than learning the target language and culture, but it is also a way to put into consideration the responsibilities and role of speakers. As they are to encounter situations that go beyond the reality of a classroom. For what it is essential to reconsider what they learn, how they use it and for which purpose. In this way, this puts them in a context where they reflect and act in reference to their and other cultures.

Intercultural speaker

Gudykunst (2003) emphasizes that cultural and intercultural competence not only means knowing what is different but also acknowledging similarities between cultures, as

well as, taking into account the fact that each individual learns differently and internalizes different aspects of the culture. This author also emphasizes that: "Different cultures have different systems of meaning (i.e, languages), which confuses people from different cultures and makes it difficult, if not impossible, for them to understand each other" (p. 53). From this statement, we can say that speakers must be able to use a series of strategies that allow them to transmit the information successfully, without creating linguistic or cultural misunderstandings. "Usually, lack of knowledge on the other's culture (not only language), assumptions, stereotypes, socio-political problems, and beliefs are the general elements that cause miscommunications." (Gudykunst, 2003, p. 58). These elements of nonverbal communication on intercultural interactions were analyzed for Ekman and Friesen (1969), they concluded that in a group discussion or an interview there are components such as a look, a movement, even a smile can mean something very different for one culture or another. Thus, these differences can alter the communicative process or influence, in one way or another, the confidence of the speaker or create doubt in the expression of the speaker's ideas.

Byram (1997) describes several characteristics within the intercultural communicative competence as desirable for what he calls intercultural speakers, which can be understood as interlocutors involved in intercultural communication and interaction. On the whole, it is said that the intercultural speakers/mediators need to be able to see how they might be able to resolve problems. They need the attitudes of decentering, but also the skills of comparing. Contrasting ideas, events, documents side by side and understanding how they look from different perspectives and at the same time, being aware of the possible misunderstandings of texts of any kind with someone of a different social group.

Therefore, they transform into mediators in conversations or intercultural situations. It is

important to highlight that intercultural speakers do not have all the knowledge of another culture. That is why they must-have skills, for discovery and interaction, that help them to integrate with members of another culture. As mentioned before, intercultural mediators/speakers should be aware of their own values and how these values can influence other people's values. Byram, Nichols, and Stevens (2001) stress that in the teaching of foreign languages, the position of respect for human dignity and equal human rights should be promoted as well as the democratic basis for social interaction. Hymes (as cited in Byram, 1997) defines competent interlocutors as those who are capable of not only producing/creating correct phrases but also using language in a pragmatic way in specific social and cultural contexts.

Now, according to Kramsch (2002), an intercultural speaker is a tolerant and open-minded person who can interact with other cultures taking into account cultural differences. Also, the author claims that being an intercultural speaker is also a privilege in society. This intercultural approach does not advocate for a native speaker, but rather an intercultural speaker, as a more valid and attainable “status” or goal. For this approach, the intercultural speaker is defined as one who can effectively and appropriately mediate between the world of origin and the world of encountered differences. Such mediation involves the affective and cognitive capacity to establish and maintain relationships with individuals from a different culture while at the same time stabilizing one’s self-identity and even social identity (Young & Sachdev, 2011, p.83).

With all this in mind, an intercultural speaker/mediator manages a complex series of tasks to accomplish cultural understanding and interacting successfully. These deal with varied contexts, in which the speaker faces different systems of meaning. In fact, intercultural speakers deal with varied contexts of different groups and different

perspectives of people. For this reason, intercultural abilities are essential for mastering cultural encounters. In this way, second language learning goes in hand with the capacity to develop understanding, communication, and interaction in the personal, social and cultural boundaries.

Intercultural communicative competence

The presence of the cultural component in the curriculum obeys the notion that learning a new language cannot be complete unless it is conceived as a portal to a new culture, a process capable of expanding the global perspective of the learner. Therefore, access to this new culture must include the understanding of the social organization, cultural, historical, political, economic, etc., components. As described by Vila (2005), intercultural communication can be defined as the communicative process involving people with cultural references that are sufficiently different to create an exploration of the self and the other. Sometimes this can create difficulties as speakers have to overcome certain personal and/or contextual barriers in order to communicate effectively. In fact, intercultural communication can help create an atmosphere that promotes cooperation and understanding between different cultures (Slavin, 2003).

Initially, the appearance of the intercultural communicative competence paradigm in the 1990s resulted from the statement that the main objective for second-language learners is to discover or create a so-called "third position" or "third culture", where both their first and second cultures can be viewed by an insider as well as an outsider (Crozet and Liddicoat 2000; Kramsch 1993; Liddicoat 2002). On the other side, the so-called intercultural strategy to social skills believes that intercultural competence consists of "being prepared to act properly at the intercultural interaction, that is, accordingly to the norms and conventions of the context, and attempting to simulate being one more member

of the particular society" (Oliveras, 2000, p. 35). This type of communication is based on a genuine intention to foster relationships and dialogs among individuals from distinct cultural communities, helping to create a fresh room for social interactions. It means a feeling of openness and receptiveness that investigates the route of solidarity, respect, and dialogue, basically, social values. As Abdallah (2001) said, intercultural communication is based on a communicative view on respecting and appreciating cultural diversity.

Byram proposes the notion of Intercultural Communicative Competence (ICC) as an alternative to the established notion of Communicative Competence. The author describes ICC as "the capacity to understand individuals from other nations and to communicate with them" (Byram 1997, p. 5). Such capacity extends beyond linguistic correctness and socio-cultural suitability as it replaces the native speaker as the model with the one of the intercultural speaker. According to Byram, ICC involves the capacity to see and handle the interactions between ourselves and our values, behaviors and cultural meanings, as well as those expressed in a second language by other speakers. In that context, the aim of the foreign language learning / teaching method is not to transform the learner into a foreign speaker who communicates and interacts with others as if they were native speakers, but rather to become a foreign speaker who can negotiate meaning with a native speaker, maintain their own cultural identity and understand each other. Byram began with the Communicative Competence model of Van Ek (1984) to build the notion and redefined it with contributions from social psychology and sociolinguistics. The Intercultural Competence, thus, becomes one of the ICC's four parts, the other three are: language competence, sociolinguistic competence, and discursive competence.

One of the social psychology contributions that Byram includes in his IC idea relates to nonverbal interaction: facial expressions, looks, gestures, posture of the body, physical contact, spatial behavior, clothing and physical appearance and nonverbal aspects of expression, elements that add to communication and that are configured differently on each culture. The learner must learn to explore the differences and similarities between the nonverbal behavior scheme of the interlocutor and the interlocutor's own, clarify his own nonverbal behavior scheme, and negotiate for himself and the speaker a satisfying nonverbal behavior scheme. Another psychological input to Byram's IC notion is to consider attitudes in intercultural communication. Byram takes the concept of conflict that may arise in intercultural communication because of the interlocutors' differing views, behaviors and meanings that can be controlled or prevented if the speaker develops certain attitudes. This idea originates from Gudykunst (1994) who has the notion of intergroup communication skills. According to this writer, the psychological procedures engaged in intercultural communication and intergroup communication within the same society are motivation to relate, understanding of the interlocutor and abilities to decrease uncertainty and anxiety in intergroup interaction. Byram emphasizes that the interlocutors must create components in order to fulfill the need to feel a commonly shared world, as this common universe does not exist a priori. Finally, according to Neuner (1997), intercultural communicative competence should not be considered a new method of teaching, but a more comprehensive view of communicative competence that goes beyond functional or mere pragmatic aspects of second language use and that recognizes that SL teaching has to do with development of the personal and social identities of the learners.

Savoirs.

Knowledge (savoir).

To begin with, this is an important aspect, but not a matter of primary knowledge of a specific culture, rather the knowledge of the dynamics and behaviors of a social group and its identities, and the various elements that act in intercultural interaction. Taking into account that in numerous cases one cannot anticipate the person that one will encounter in a conversation and in that situation the knowledge of the world of that person is going to be useful for the interlocutor to have an idea of the different topics they will encounter in that situation. However, if one can anticipate with whom one will interact, this information of the world can help the speaker to accomplish a good communication. This information can include knowledge of social groups and their products and practices in one's own and in one's interlocutor's country, also including processes of individual interactions.

In this way, knowledge can be defined as having two major components: knowledge of social processes and knowledge of illustrations of those processes and products; the latter includes knowledge about how other people are likely to perceive you, as well as some knowledge about other people. Cultural awareness is not only based on knowledge of a foreign culture, but also on knowledge of one's own culture. Any process of comparison or contrast has its starting point in the learner's pre-knowledge. Culture is more than what is 'out there', it is also how we see and relate with what is there; which means that the learner's perception of his/her own culture as well as of the foreign culture are significant factors in the development of cultural awareness of the student.

As speakers cannot anticipate all the knowledge they need to survive a real interaction, it is equally important to acquire certain skills that can help them discover new knowledge

and integrate that said knowledge to their own personal knowledge. Speakers ought to know how to ask individuals from other societies/cultural groups regarding their beliefs, values and behaviors, topics in which they are regularly not familiar, resulting in a matter that they cannot easily explain. So intercultural speakers require skills that help them discover and interact, the ability to gain more information of culture and social activities, and the capacity to prioritize knowledge, attitudes, and abilities that go over the limitations of real and organic communication.

In general, socio-cultural skill is seen as a collection of abilities that a foreign language learner needs to learn in order to deal with the target culture. It has been one of the two fundamental elements in the teaching of culture, which has become increasingly important in developing a communicative approach to language teaching. Through dialogs and other speech patterns, to develop socio-cultural abilities, such activities that expose the student to different scenarios may be essential, but they tend to become ritualistic and meaningless to the learner. Because neither skills nor expertise can be automatically transmitted, it is necessary to develop socio-cultural abilities through a more extensive comprehension of interaction with foreign culture. In the foreign language classroom, what usually happens is a simulation of encounters and communication with the foreign language and culture. There is no reason why we should not make this simulated scenario as close as possible to a true interaction with foreign cultures.

Developing cultural consciousness in studying foreign languages depends on communicating with written and oral texts. The learner meets language as a culture here. If we know communication as both interpretation and negotiation, dialog with genuine spoken or written texts is needed. Therefore, encoding or decoding language is not adequate for the learner. Genuine communication is a method that is more complicated.

Learners need to realize that articular communication and intercultural communication involves misunderstandings and conflict. Each learner puts in the meeting with the foreign language and culture, their own knowledge and understanding ability. This makes each meeting unique and distinct from learner to learner. By making this uniqueness a theme for popular classroom communication, the foreign language classroom can become a platform from which to evolve into consciousness and knowledge of both intracultural and intercultural variations in awareness.

The creation of assignments that allow learners to communicate with foreign culture on as many levels as possible, represented by oral and written texts, must be one of the goals in the teaching of a L2/FL. This is only feasible if, without right or wrong responses, at least some assignments are open-ended. Thus, their perception of the global world becomes the position from which to obtain a better understanding and insight into the foreign culture. Language and culture in both verbal and non-verbal communication are strongly linked and impact each other profoundly. For instance, "Other elements of communication, such as the degree of formality in an individual's speech or body language also hold different meanings depending on the culture with which a person identifies himself" (Cohen & Olshtain, 1981). Taking into account that learners do not always understand how to act properly within a foreign culture, it is essential for them to create attitudes and skills in such encounters that will enable them to cope with others. For example, in the context of another culture, learners need to be able to know how to interpret an event or situation.

Abilities (savoir-faire)

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Attitudes (savoir être)

Attitudes refer to the concept of creating a stronger knowledge and understanding of others, thus providing them with tolerance. This means being willing to relativize one's

own values, beliefs, and behaviors, not assuming they are the only ones that are possible and naturally correct and being able to see how they might look from the perspective of an outsider who has a different set of values, beliefs, and behaviors. This decentering is the ability to see how one's own values, beliefs, behaviors may look from an outsider's view with distinct values, beliefs, behaviors. In brief, curiosity and openness constitute the capacity to suspend disbelief in other cultures and one's own faith.

Interaction is a method in which part takers must constantly modify their perspectives and re-adjust them. One enters the process with an attitude (conscious or subconscious) ready to affect or convince the other. This is, even more, the case when the other is from a foreign culture. It can be a difficult process to be in a real dialogue because each part tends to protect their own knowledge and resists a change of opinion or idea. When learning a foreign language and encountering a foreign culture, one should not be amazed when tolerance and comprehension are not present instantly. It is therefore essential to inform learners that they will never be able to fully comprehend the foreign language and should not be disappointed when comprehension issues arise. Sometimes the reverse is the short-term consequence: in stereotyped ways, learners see the other culture. To deal with complicated and unfamiliar circumstances, stereotyping is not necessarily negative if we see it as a simplification. In a constant process of building consciousness of foreign culture, it can be viewed as a phase. In terms of curiosity and openness towards other societies, attitudes are most frequently defined. Other main phrases include 'cultural sensitivity', 'ambiguity tolerance', 'respect for otherness' and 'compassion'. This also includes a desire to question hypotheses and prior understanding of other societies as well as our own "(Fennes & Hapgood, 1997, as cited in Cardona, 2015).

Communicative proficiency (savoir comprendre)

Byram (1997) defines this savoir as “the skill of interpreting and relating: the ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.” In agreement with this, Marita (2007) states that this concept is seen as the ability to interpret a document/event from a different culture and relate it to one's own culture. Also, this is connected to the capacity of learners to relate oral and written texts to interpret them in the context of the other. Moreover, it is essential to consider that this savoir includes mediation skills. This allows learners to understand and express themselves in written and spoken language (Rico, 2012). In this way, language is used according to the contexts, for organizing through the language the expression of thinking, allowing the speaker to function linguistically in that FL.

The Common European Framework of Reference for Languages affirms that speakers have to use their abilities, their repertoire in that SL and varied strategies to communicate successfully and efficiently. In that way, learners practice some elements that enable them to act as social agents in that second language and really communicate, rather than just knowing facts about culture and passing that information to others. Hence learners use their own previous knowledge and individual tools to communicate efficiently, and do not end up borrowing elements from a foreign language.

Cultural Awareness (savoir s'engager)

This savoir is understood as the capacity to critically assess on the grounds of specific criteria, views, procedures, goods in one's own culture, other cultures or nations strongly linked to cultural research. Interacting with speakers from another culture always includes the assessment of a culture – this often leads to an exchange of stereotypes aimed at critical assessment of a different culture – the development of all societies.

The final competences of Byram (1997) are critical knowledge and can be interpreted as being conscious of the perspectives from which judgments are created, how those views were developed and how those views might vary for interlocutors. It needs enough development of the other ICC competencies and can be regarded as the culmination of the phase of ICC development as it needs careful consideration (Byram, 1997). In addition, the students' language skills need to be developed to the extent that they are able to articulate the complicated ideas and procedures engaged in order to participate in the thought process needed to create or employ the final skills. Therefore, Byram's (critical consciousness) can be developed by allowing students to compare how societies deal with ingrained subjects such as migration or education, or by asking them to evaluate their own perspectives critically.

Approaches of Intercultural Communicative Competence in SLT

Critical theory and education have given different labels to critical approaches in language education through the late history of social and human sciences. These include critical teaching, transformational education, multicultural education, emancipatory pedagogy, decision making and social action (Banks, 1988), culturally responsive pedagogy and education that is multicultural and social reconstructionist. Learning is a self-regulated method created through concrete experience, practical activities, cooperative discourse, and reflection, according to cognitive development theory. Learning is the outcome of mental and experience interaction. It needs active participation in this interaction. Learning is facilitated and mediated by culture and language. Knowledge is defined as temporary, developmental, socially and culturally mediated according to this constructivist perspective. Cognitive development theorists such as

Piaget (1955), Vygotsky (1962), and Dewey (1933) affected these critical strategies in education.

For Giroux (1992) a 'critical language' and a 'possibility language' in education is the idea that teachers should have a strong background in both pedagogy and educational cultural politics. This perspective of education seeks to help teachers become not only critical thinkers in society, but also transformative intellectuals and in that way educating to transform society. Following this belief, pedagogy empowers, as long as it allows teachers to find ways of working with learners that enable the full expression of multiple voices.

The primary purpose of learning is mediating between cultures, according to Byram and Risager (1999). This means that learners understand other people and their cultures (as mentioned in Bonilla and Álvarez). Having mentioned that, it is important for our investigation to highlight what Oliveras (2000) discusses as two of the most predominant models to intercultural teaching. Firstly, the approach to social skills. This one considers the capacity to act correctly in an intercultural meeting as intercultural competence. The speaker must simulate the native speaker's social skills as representatives of any particular culture. Secondly, the holistic approach describes intercultural skills as an approach towards the other culture(s). This strategy generally takes into consideration problems such as the role of personality and identity. Through this expertise, the person during intercultural exchanges can stabilize their own identity. Another element that will allow comprehension, tolerance, and regard for distinct cultural opinions is the development of empathy. These elements are essential for the development of an integrated learner/speaker.

This investigation focuses specifically on the implementation of the intercultural communicative competence (ICC) model by Byram (1997). In particular, the ICC model emphasizes evaluative, relativizing intercultural criticality (*Savoir s'engager*) among a cluster of variables to develop intercultural skills in communicative, learner-centered foreign linguistic schooling (Young & Sachdev, 2011, p.83). Byram (1997) emphasizes an inextricable connection between the capacity to work efficiently in a foreign language and the abilities, expertise and attitudes that can be obtained or transformed that add to the intercultural competence. The ICC model seeks to start from previous models of intercultural competence and efficiency in learner-centered, communicative learning, but emphasizing in moving beyond their fixation with the “standard” or the native speaker. The author is also, disapproving of the lack of emphasis on the socio-cultural aspect and rather focus on sociolinguistic understanding, that he considers belongs to the model. At the core of this conceptualization lies the hypothesis that intercultural competence includes effectively mediating between societies, the first, second or another culture. Broadly, intercultural linguistic learning and teaching methods are highly championed both in the latest theoretical applied linguistics and in curriculum guidelines in frameworks such as the Common European Framework of Reference for Languages (Young & Sachdev).

Improvisation

Nachmanovitch (2007) manifests that we are all improvisers and gives the following example: The most common form of improvisation is the common language. When speaking and listening, we take units from a set of bricks (vocabulary) and rules to combine them (grammar). We have received this from our culture. However, the phrases we put together with them may never have been said before and perhaps no one will say

them exactly later. Every conversation is a form of jazz. An instant creative activity is as common for us as breathing (p. 29).

In this conceptualization, improvisation is about spontaneous creation that comes from the deepest part of our being and is immaculately and originally in ourselves. “What we have to express is already with us, it is us, so the work of creativity is not a matter of making the material emerge but unblocking the obstacles to its natural flow.” (p. 22).

Hence, improvisation does not require to be an expert or professional. “Impro is not elitist and exclusive to a few. Anyone can enjoy and have fun doing improvised theatre.”

(Mantovani, Cortés & Ramón, 2016, p. 17). In this way, art is taken in the broadest sense.

This blurs the artificial boundaries between art and life (Nachmanovitch, 2007).

In addition, Mantovani, et al. (2016) express that improvisations are scenes created instantaneously. This means they do not require a script or previous measure, and the improviser interprets the fiction, plot or context in the same moment that he is creating it. Taking into account this formulation, the improviser, in order to create the scenes, disposes and relies on his/her own body, voice, words and imagination. With this, s/he is capable of designing the artifacts that are needed. Besides, while improvising one can witness the artistic object, as well as the artist in his creative moment. “The improviser is both a creator and creation, an artist and an artistic object.” (p. 16). Additionally, improvisation is open to multiple opportunities. According to Mantovani:

In impro training, a multitude of possibilities will be discovered thanks to the group. Stories will be invented; situations and characters will be played. There will be proposals and energies that, put to the service of the ones who do theatrical work, will propitiate very enriching experiences. (2016, p. 17).

In this connection, Nachmanovitch,(2007) explains that the art of the teacher is to link the living bodies of learners with the living body of knowledge in real-time. At the same time, this provokes the concern for the important practice of planning and programming of teachers. This author suggests not to tie ourselves rigidly to the future but to tune in to the self. “In planning, we focus our attention on the field we are about to enter, then we set aside the plan and discover the reality of the time flow. Thus, we enter into the synchronicity of life.” (p. 35). In other words, the teacher does not let his preparation blind him to the real person in front of him.

Improvisation also refers to personal and direct experience and can be a remarkable and often moving experience of direct communication.” (Nachmanovitch, 2007, p. 24 -13). Added to that, improvisers can use their own creative and imaginative powers to strengthen them. This author highlights that improvisation is not only about spontaneous expression, but also it is “a spiritual and psychological experience rather than a story about one form of art or another” (p. 21). In this manner, there is a kind of meta-learning, a meta-action that crosses styles and forms of learning. On top of that, improvisation produces a kind of spiritual bonding in which one can discover clues and at the same time live a life that is created, organized and authentic. (Nachmanovitch, 2007). As far as different personality types are concerned, improvisation recognizes that they are not the same as those of another person. For this reason, improv takes into account the expression of the 'I's'. “For it is the journey into the interior of the soul.” (p. 24).

Finally, as Mantovani, et al. (2016) proclaim that Improvisation, due to its multiple possibilities, is an ideal space for the development of artistic expression. It is also a magnificent tool for personal growth. Diverse skills and attitudes can be acquired or strengthened through this theatrical discipline. Impro improves the abilities of perception,

expression, and communication. Creativity and imagination are enhanced. Personal and other knowledge is fostered. It promotes self-esteem, autonomy, tolerance, and commitment. It trains the speed of response. It stimulates a sense of humor and creative thinking. (p. 16-17).

According to this characterization of improvisation, it is vital to establish the relationship between this category and the one of ICC. There are several points to be highlighted. To begin with, improvisation provides tools for unblocking certain obstacles or difficulties for communicating and expressing with verbal and nonverbal communication. Moreover, it fosters environments to interact and share with others. At the same time, this offers the opportunity to consider the value of difference as learners can go into other characters and situations. In this way, they can experience and accept otherness, diversity and other points of view. In addition, diverse skills and attitudes are experienced, in relation to interculturality in other cultures and in the own as well.

It is a tool that reinforces the experience of the self. This goes in hand with a deep process of reflection of the multiple selves. In this way, they live in interculturality with the constant contact and complexity of personality types. Furthermore, knowledge is taken in multiple forms, beginning with knowledge of who we are, how we feel, act, etc. Improvisation counts on being adapted to varied subjects and propitiation of an environment for enjoyment, which facilitates the learning process as it allows sharing and debating ideas.

Methodological framework

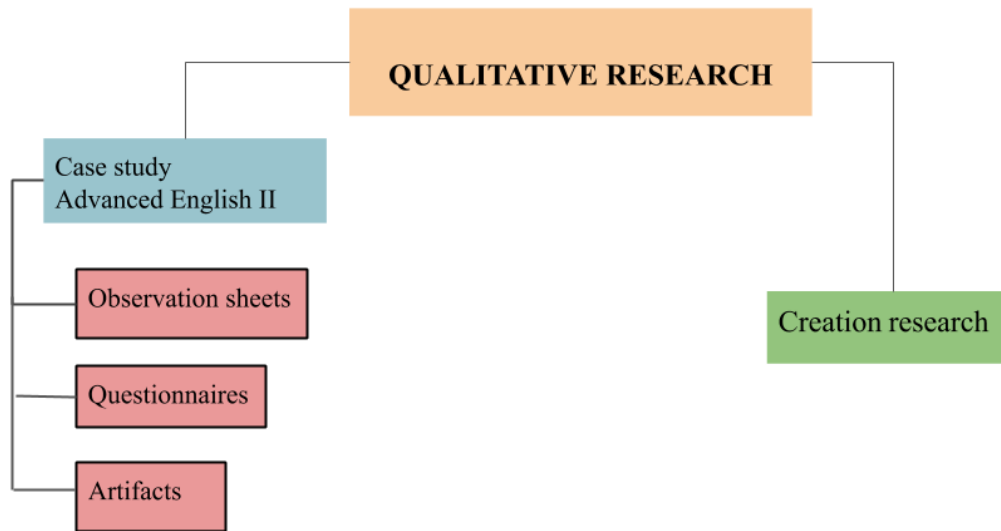


Figure 4. Summary of the methodological framework. (source: own elaboration)

In this section, we will describe the parameters through which the development of this research project has been carried out. Next, we will delve into the explanation of the type and design of research. There will also be a part dedicated to the data collection technique. Further down, our work is a descriptive and explanatory case study, under the parameter of a research-creation study. Furthermore, the data collection instruments used in this research were observation sheets, questionnaires, and artifacts, concepts that will be described below. On the other hand, we will define the population that is relevant for answering the question and achieving our research objectives. Finally, we show the information that was taken as a reference for designing our set of workshops. This methodology led us to answer the problematic question: How can a set of workshops

based on improvisation enhance Intercultural Communicative Competence in Advanced English II learners of the Modern Languages Program at Pontificia Universidad Javeriana.

Qualitative research

This research is located within a qualitative framework. In this matter, qualitative research engages with things that matter, in ways that matter, for we can explore a wide array of dimensions of the social world. This includes the texture and weave of everyday life, experiences, imaginings, and understanding of the research participants, as well as the ways that social processes, institutions, discourses or relationships work, and the significance of the meanings that these generate (Mason, 2002). Moreover, our type of research “seeks to discover and understand a phenomenon, a process, or the perspectives and worldviews of the people involved.” (Merriam, 1998, p.11). In this respect, Cardona, Rico & Sarmiento (2015, p. 45) assert that qualitative research “is an umbrella term for a broad range of different approaches and methods, which vary considerably in terms of focus, assumptions about the nature of knowledge, and the role of the researcher.”

Qualitative research offers the possibility to be in contact with the context in which the problematic issue is situated. With this, explanations, descriptions, analyses can be constructed. This also represents an opportunity for developing theories that allow an understanding of the world. In this way, Mason (2002) mentions it produces very well-founded cross-contextual generalities, rather than aspiring to more flimsy de-contextual versions. For this reason, qualitative research possesses an unrivaled capacity to constitute arguments about how things work in particular contexts. On top of that qualitative research is “characteristically exploratory, fluid and flexible, data-driven and context-sensitive.” (Mason, 2002, p. 24). This allows qualitative researchers to understand the meaning people have constructed, that is, how they make sense of their

world (Merriam, 1998). For instance, we as researchers looked to discover how Advanced English II learners of the Modern Languages Program at Pontificia Universidad Javeriana enhance the Intercultural Communicative Competence through an improvisation-based workshop set. This objective has required increased reflection and sensitivity to evidence the ways learners conceive and relate not only with their background and culture, but also the background and culture of others, together with interculturality and improvisation. In this sense, such evidence is connected to how the ICC is developed in the classroom while learning a second language.

The latter goes in hand with one of the principles of qualitative research, as it is grounded in a philosophical position. This means it is broadly ‘interpretivism’, in the sense that it is concerned with how the social world is interpreted, understood, experienced, produced or constituted.

According to Merriam (1998), some essential aspects of this type of research include: it describes phenomenology rather than logic, quality of experience rather than quantity. The findings will describe, discover, and understand, rather than predict, control, or test. Researchers desire to see that which evolves and emerges rather than that which is structured or predetermined. The sample will be purposefully chosen rather than random or representative. The researcher will be personally involved with the research and will induct, rather than statistically deduct. Findings will be rich expressive descriptions rather than precise numbers. Hence, the product of a qualitative study is abundantly descriptive, for it explains how particularities occur within its environment.

In agreement with the latter, qualitative research frequently contains fieldwork. Researchers go to the people, setting, site or institution in order to know behavior in its natural context. This means we have direct contact with the specific population involved.

In this case, we worked with the group Advanced English II learners of the Modern Languages Program. This took place within the academic and institutional environment at Pontificia Universidad Javeriana. The whole process of collecting data was in EFL classrooms in order to describe learners' behavior in their natural scenarios. Advanced English II course is the seventh and final level. They take English classes 5 days a week, which makes a natural setting for them in the field of language learning. We claim their behavior was naturally observed without altering or interfering with their environment, within the possibilities of the observer paradox.

According to Ritchie & Lewis (2003), some of the key characteristics include the overall research perspective, the importance of the participants' frames of reference, the flexible nature of research design, the volume and richness of qualitative data, the distinctive approaches to analysis and interpretation, the kind of outputs that derive from qualitative research. Another important aspect is the role of the researcher. This is the primary instrument for data collection and analysis. In this manner, we collected the information from observations, artifacts, questionnaires, interview and narrative data in the form of journey logs for the workshops. Our purpose with direct data collection was observing learners' occurring behavior in classes over a couple of hours and on several occasions to obtain a wide understanding of the phenomenon being studied. We spent nearly two months observing students and applying the designed workshops with two different groups of Advanced English II. At the end of this in which the material designed according to Improvisation was applied, participants answered a questionnaire that allowed us to see their perception regarding the workshops and its effectiveness in the development of Intercultural Communicative Competence.

As stated in Cardona, Rico & Sarmiento (2015), in order to obtain a valid participant perspective, the researchers must develop a trusting relationship with the participants. and when this is built, the participants may be more likely to act like “themselves”, thereby increasing the validity of the data and findings. We developed an open and camaraderie relationship with learners of two English groups of 6 learners each one, for obtaining multiple perspectives. We made them feel comfortable in the environment, sharing with their partners in response to the activities, which are varied and full of dynamism, and most importantly due to our encouraging and egalitarian attitude towards them. Besides, we had our structured ideas, a good sense of the substantive issues that the research topic involves, and we were clear about how they are built on and might be added to in intercultural scenarios of second language learning.

There are several types of qualitative research methods often used in educational research. The one we selected for this research is a case study and will be described below.

Case study

The basic feature of case studies is that they deal intensively with a unit, which may refer to an individual, a family, a group, an organization or an institution (Stake, 1994). Case study is designed to bring out the details from the viewpoint of the participants by using multiple sources of data. There are quantitative case studies; however, the current study is within the scope of qualitative research. Apart from that, the case study in qualitative research is idiographic. In other words, idiographic research involves a broad, deep description of the case itself. (Gilgun, 1994).

According to Yin (1984), a case study design should be considered when: (a) the focus of the study is to answer “how” and “why” questions; (b) you cannot manipulate the behavior of those involved in the study; (c) you want to cover contextual conditions

because you believe they are relevant to the phenomenon under study, or (d) the boundaries are not clear between the phenomenon and context. Case studies are increasingly used in a range of professional applications. For instance, in teaching case studies have been used as a resource to teach new teachers how students evolve when a specific teaching system or study technique is applied (Walker, 2002). In our case, we try to find out how improvisation can potentiate the ICC and be used as part of the activities in scenarios of second language learning.

Merriam (1998) & Stake (1994) claim there are four types of cases that are generally studied. The first one is a Typical case. In this, a person represents a group or community, or several people who have some aspect in common. For this reason, a certain homogeneity or coherence is expected in their responses. The second one is Different cases. These are people who represent different members of a group. They may vary in gender, race, or have another characteristic that may be different in the way of thinking, expressing or reacting to the situations they live in. The third one is the Theoretical cases. These cases allow testing some aspect of a theory. They can be carried out with people that have similar or different characteristics, but whose analysis may help to clarify some hypothesis or theory. The fourth and last one is Atypical cases. They are people with some peculiar characteristic that makes them different from others. They may have some exceptional disorder, ability, or are people who have been exposed to special situations. This is one of the most important aspects of this methodology, for it offers the possibility of taking into account multiple contexts depending on the conditions the investigation is situated in. For our research, we stress the use of the first, second and third types of study cases, for they gather the characteristics in some respects more than others. We clarify that our case study is more exploratory in nature and focus on the generation of theory rather

than the testing of this one. For us, it is more relevant to the use of case studies for understanding Advanced II learners, their experiences, their perceptions, their emotions.

Furthermore, we will delve into some features of qualitative case studies. They can be defined or characterized by their types. Here there are case studies that can be Exploratory, Explanatory, Particularistic, Heuristic or Descriptive.

| | |
|--|--|
| <i>Descriptive work</i> | Exploratory-descriptive work |
| | Focused-descriptive work |
| <i>Theoretical-heuristic work</i> | Grounded theory building: Categorization Statements of correlational relationship Definition of psychological structure Propositions about processes Propositions about causal relationships |
| | Hermeneutic work |
| <i>Theory testing work</i> | Testing propositions within grounded theory |
| | Metatheoretical deconstruction |

Table 1. Categories of case study work (Taken from Edwards, 1998)

In the present research, we followed a descriptive case study. This means that the focus is on a rich and thick description of the phenomenon studied. This description is qualitative instead of reporting findings in numerical data. In this matter, Wilson (1979) affirms that “case studies prose and literary techniques to describe, elicit images and analyze situations. Besides, they present documentation of events, quotes, samples, and artifacts.” (p. 448). According to Yin (1993), a descriptive case study obtains information on the particular features of an issue and is described in detail and investigated in its

natural setting. In this way, the task is for detailed observation of the phenomenon and then is to be carefully documented and examined to furnish a thorough description. (Edwards, 1998). Taking this into account, our descriptive case study's purpose was to complete a description of the way learners enhance the ICC through the implementation of the workshops designed, following the parameters of improvisation. While observing and taking note of their behaviors, attitudes, comments, and opinions. Also, this was possible thanks to the use of videotaping, the recollection of artifacts.

In addition, our case study can also be classified as explanatory. This is due to the fact that our intention is to examine the data collected in more depth. In this way, we can relate the phenomenon to the effects and interrelations that are created with the data. This will illuminate the understanding of the subject under study. Besides, this promotes new meanings and reasons for the background of the problem or situation. Thus, the explanatory function provides a fundamental discussion and even evaluation for the further conception of the problem or context.

In order to carry out this case study and to collect the necessary information, data will be collected through observations, interviews, artifacts, and questionnaires. These will be described in the following section.

Research instruments

Observations

In order to conduct this research, which includes a case study, and to collect all the information, we decided to focus on observations and questionnaires, both these techniques follow our necessities. According to Mason (2002) observations give us an epistemological position where knowledge and evidence of the real world can be generated or analyzed when observing, also that this process might involve the generation

of visual data or the conducting of interviews. Also, this gives the opportunity to experience real or natural life in neutral settings through interactional situations. It also helps in situations where a meaningful analysis is not collected or received without observation, as sometimes interviews fall behind to articulate or construct sufficient data. In these cases, the researchers are interpreters or knowers of these phenomena, and, in other cases, experienced, observed and even participants. (Mason, 2002).

To a certain extent, all of us are observers, as we practice the act of observing in our daily lives, from our personal life to our professional one, we are in the constant need to observe others behaviors and attitudes to analyze them, and then, come to conclusions that in some way or another give us explanations of certain situations. Coffey (As cited in Mason, 2002) affirms that “Fieldwork is personal, emotional and identity work” so we cannot separate our ideas from what we observe.

In addition, Mason (2002) argues that using observational methods usually means that the phenomena studied requires more depth and complexity when analyzing the data, rather than a surface analysis or direct comparisons. This allows the researchers to build the explanations through some interpreting work with little place for numbers. Also, this provides a more “natural” or situational data (through context) rather than an artificial, manufactured or reconstructed one. Leading the whole investigation process to be active and reflexive. For researchers using these methods, enables the analysis of nonverbal elements or interactions and discourses. Also, it allows for the more reflexive analysis of the self and expands the limits that, in some cases, questionnaires have in finding those more hidden elements.

For our research we took notes during some classes, taking into consideration the kind of activities and attitudes in the class. When we saw or heard something interesting, we

took notes in our observation sheets (appendix D). Also, we were observing their gestures, motivations, responses, interactions, etc. Having in mind that sometimes observing is not enough and that it can be an intrusive technique and can cause changes in the environment, we decided to use questionnaires and artifacts in our workshops to collect the data.

Questionnaires

According to Brown (2001) questionnaires are written instruments that present a series of questions or statements to which participants are to respond either by writing out their answers or selecting from among existing ones. Besides, they are “designed to minimize ‘bias’ through the standardization of the questions which are asked, as well as the way they are asked” (Mason, 2002, p. 65).

This instrument for collecting information is one of the most common methods for gathering data on attitudes and opinions from a large group of participants. These allow researchers to gather the information that learners are able to report about themselves such as their beliefs, motivations and their reactions about learning or classroom activities (Mackey & Gass, 2005). Following the characterization of this instrument, questionnaires are mainly made up of a list of questions. They also include clear instructions and space for answers and a definite purpose that is related to the objectives of the research. Moreover, they need to be clear about how the findings will be used. Furthermore, there are two types of questionnaires: close and open-ended. On the one hand, closed questions are the ones in which respondents only have to choose from the options presented. On the other hand, open-ended questions allow respondents to express their own thoughts and ideas in their own manner. In this way, insightful data may result.

In our research, the first questionnaire (appendix C) was divided into two parts and consisted of six questions. The purpose of the first part was to recognize learners' perceptions in relation to classroom activities. For the second part, we seek to identify the ideas they have regarding intercultural communicative competence. The final questionnaire (appendix E) contains 9 questions. The purpose of the first four questions was to know what perceptions learners had regarding the sequence, organization, and application of the designed workshops. With the other four, we intended to find out the reflections they made regarding their beliefs, values, behaviors, and attitudes and if the activities changed in some way their perspectives or points of view regarding their own and other cultures. The last question was left to receive suggestions on what to improve or implement in future activities. Both questionnaires were made up of open-ended questions, for letting the opportunity to get learners' opinions and ideas expressed spontaneously and freer.

| | |
|---|---|
| <p><i>Factual questions</i></p> | <p>They cover demographic characteristics (e.g., age, gender, and race), residential location, marital and socioeconomic status, level of education, religion, occupation.</p> |
| <p><i>Behavioral questions</i></p> | <p>They ask about people's actions, lifestyles, habits, and personal history.</p> |
| | <p>Attitudes are deeply embedded in the human mind, and are very often not the product of rational deliberation of facts – they can be rooted back in our past or modeled by certain significant people around</p> |

| | |
|--|--|
| <p><i>Attitudinal questions</i></p> <p>They find out what people think, as well as their attitudes, opinions, beliefs, interests and values.</p> | us. |
| | Opinions are perceived as being more factually based and more changeable; however, they are just as subjective as attitudes. |
| | Beliefs have stronger factual support than opinions and often concern the question as to whether something is true, false or “right” |
| | Interest is preferences for particular activities |
| | Values concern preferences for “life goals” and “ways of life”. They are also used to describe the utility, importance, or worth attached to particular activities, concepts or objects |

Table 2. Types of data (Adapted from Cardona, et al., 2015)

Regarding the information of this table, we could say that the questionnaires we used contained a focus on behavioral and attitudinal aspects.

Artifacts

In what it refers to as artifacts in qualitative research, Leong (2008) expresses that this is something made by a group of people. These can be picked up, observed and studied. In this way, an artifact offers information and fosters an understanding about that specific group. Moreover, this tool serves to analyze certain variables or behaviors that depend on the investigation.

According to Cohen & Crabtree (2006), there are several different types of documents that researchers may have the need or the interest in collecting. For instance:

- Documents in the public sphere (e.g. pictures, articles, documentaries, educational material, books) that may have been produced by or used by members of a culture or social setting
- Files
- Statistical records
- Meeting minutes
- Emails
- Documents used in daily work (e.g. internal manuals, written procedures, wall posters and other public postings in a workplace, chart flow sheets)
- Memos

Additionally, in the process of analyzing artifacts, the researcher focuses on how and for whom the artifact is created. At the same time, it is established what it is and not included in this document, and how it is used. Artifacts should be analyzed in tandem with other data collected.

The artifacts used as instruments to collect data for the present research corresponded to what learners produced during the workshops. They are diverse and constitute a part of the creative process from the experience of learners. To mention some: poems, drawings, small scenes, improvised stories, videos, and labels. These helped us to know the perceptions of learners on different subjects, as well as valuable information to answer the research question.

Triangulation

According to Cohen & Manion (1994) triangulation tries to map out or explain the richness and complexity of human behavior, by studying the issue from more than one standpoint. With this in mind, triangulation helps to avoid bias problems and instead it creates a possibility to enrich the methods used. In agreement with the ideas of triangulation, Mason (2002) asserts that “triangulation refers to the use of a combination of methods to explore one set of research questions” (p. 190). In this case, we used observations to know what learners do during the workshops; questionnaires to corroborate what learners say they do and artifacts to go deep in learners’ insights of what they really do.

We used triangulation as a way to demonstrate the validity of our research findings, which are supported by the evidence. Hence, we establish validity in our study by analyzing the research question by means of several research methods, as were explained above.

Creation research

Creative research is a field of crossings and disciplinary exchanges that seek to validate new ways of identifying meanings and building positions around the phenomena of art, aesthetics, and culture. An idea of art that must be decanted is the one on the basis of know-how, rather than on the mere artistic object. In other words, the artist is committed to the prior construction of the work as a concept and event rather than in its realization as an act. In this way, every artist is a researcher, or better said, the one who creates, at the same time, investigates. The researcher’s role is to innovate as well as break paradigms.

Moreover, there are some routes to support how it is not possible to produce art with meaning, outside of a critical consciousness of organization and systematization of the accumulated culture or context. Hence, tradition, our spatial-temporal relations, the link

between the works and their particular set of production, the spectator's experience and the narratives most entrenched by art and aesthetics are problematized. In our case, we concentrate on the field of second language learning, in the course of Advanced English II, at Universidad Javeriana. This setting is characterized by gathering features of interculturality savours, and the study of culture and language learning.

To continue, we mention some of the characteristics of this methodology. One of the most important, there is a creative product within aesthetic experience. These suits depend on the field. Also, it is a paradigm-breaker, as it is transdisciplinary or interdisciplinary. Moreover, the state of the creation is considered an epistemological object and keeps a relationship and balance between theory and practice, mind and body, reason and emotion. In the current research-creation, our creative product is an improvisation-based workshop set. This includes two designed workshops with several activities of improvisation. These activities have been part of the experiences we previously had in the field of art and body training, and others are new for the purposes and accommodation on the topic, group, time. On top of that, we highlight the integration of practice, body, and emotion in the workshops, without excluding the other features, which are also fundamental in the development of Intercultural Communicative Competence.

What is more, there are some kinds of modalities in research-creation. We find 1) research for creation, 2) research from creation and 3) creation as research. The first one is investigated in terms of creation and aesthetic experience. The second one derived from aesthetic experiences and/or creative products that generate data. The third one establishes that creation is a prerequisite for research to emerge and investigates the relationship between technology and creation. We consider our research to be within the parameters of

research from creation, due to the experience during the workshops set, and the data that was collected from them.

On the one hand, in the components of research-creation studies, we find the following demands. In the first place, documentation must contain a detailed and systematic reflection of the creative process through which it happened. Next, there has to be a contextualization of the decision of the research methods used and the results. In the end, we find the artwork itself as a result. However, it is essential to mention that the focus is not only on the product but also on the transforming process of the creator. This final product can be audiovisual, digital media, virtual spaces, performance, choreography, material design, among others. The final result is the elaboration of a communicative piece, which seeks to give an answer to a problem and specific communicative needs. We leaned towards the design of a material that could supply the need for enhancing learners' ICC, by means of artistic alternatives, as is the case with improvisation.

On the other side, this type of methodology is also characterized by being original and rigorous. Additionally, research-creation allows integrating communication, languages, and information. For instance, in this study, the process of English as a second language learning, improvisation, and Intercultural Communicative Competence. Aside from that, the design is conceived as a way of producing knowledge, as well as a modality to present it. Thereby, it accomplishes a contribution to knowledge.

Context and population

This research takes place at the Pontificia Universidad Javeriana in Bogotá, Colombia. This institution, of Catholic tradition, focuses on an integral education with human values and the development of science and culture for the construction of a society. For its part,

the Bachelor of Modern Languages program prepares students in the field of applied linguistics, in teaching languages such as English and French.

On the other hand, the population selected is the group Advanced English II. This course is taught to students of the aforementioned program. It also aims to develop the cultural and identity competence of students in different contexts while working skills such as reading, writing, speaking and listening.

We have chosen this population because the learners of this level have an advanced process in language proficiency. In this way, they can have an experience with the improvisation technique. Besides, they can also communicate, express, respond, comment and evaluate from their practices without major difficulties. However, we justify that the selection of this population is due to the fact that a high level of language is necessarily related to a class with a lot of content and rich interactions. More specifically, the intercultural topics was one of the main points to select this course. Now as far as the course number of participants is concerned, this is a total of 12 participants. There were two main groups participating in this research. Each one counted with 6 participants. Their ages vary between 18 and 24 years. In this respect, Patton (1990) states that in qualitative research there are no rules from sample size. However, what is more important is the location, for this can enrich the information of the case. For this reason and for the nature of improvisation workshops, we used, when it was possible, other locations different from the usual classroom. For example, the rooms of Centro de Gestión Cultural in the university. This was an open space that allowed us to accomplish the tasks and the different activities.

Findings

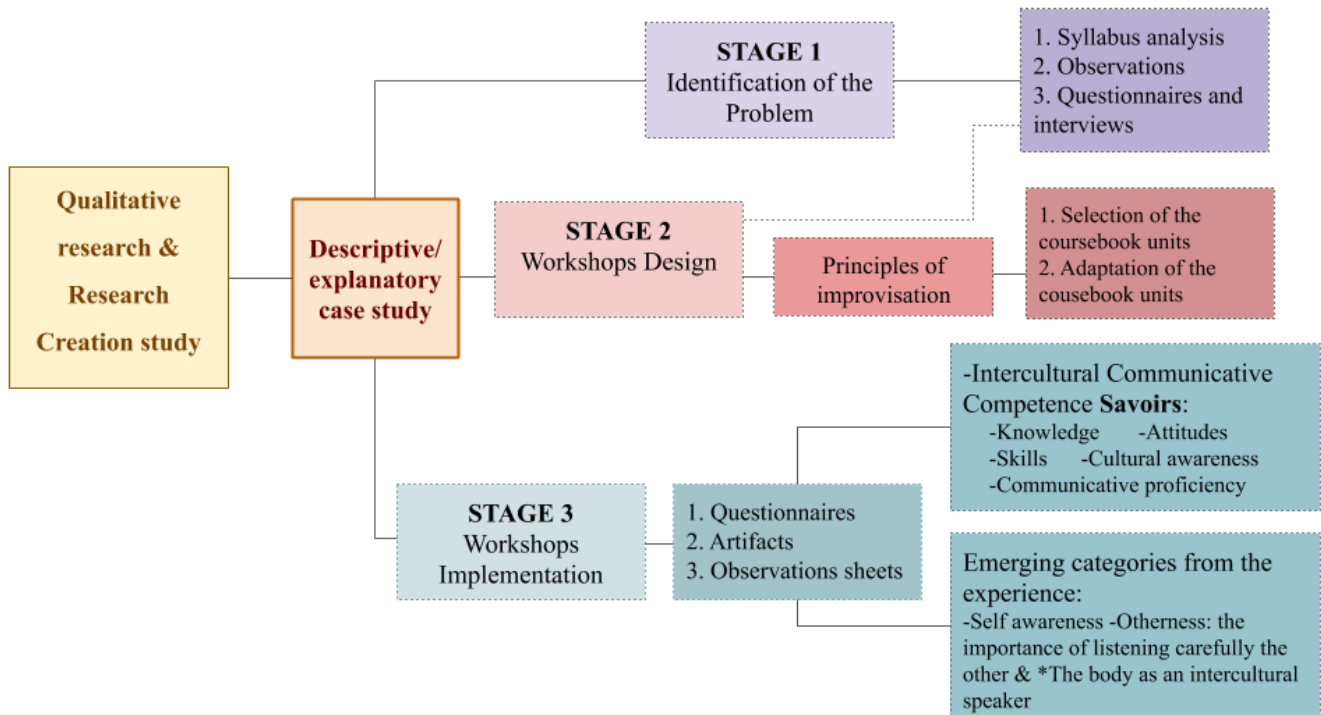


Figure 5. Summary of the research process (Source: Own elaboration)

In this chapter, we will show the findings that gave answers to the research question. For this, the part will be divided into three stages which are going to be explained. The first stage consists of the identification of the problem and the artifacts that were used. In other words, for identifying the issue, we collected the information that supports the hypothesis previously stated. The second stage explains the material created, the values and principles that are taken into account in our proposal and in the final product. Finally, the last stage of the chapter deals with the analysis of data. In this part, the information is classified using *triangulation*, in the ICC *savoirs*, and the emerging categories. All the above has to lead us to prove that learners enforce their ICC competences, thanks to the improvisation and ELL interculturality workshops. To deepen into all this, in what

follows, we will build up the analysis to classify, clarify and create from the experience of this investigation.

Identification of the problem

In this section, we will resume the identification of the problem that takes us back to the beginning of the research. In order to do this, we followed three stages to identify it. The first one was the analysis of the syllabus of the course in relation to the intercultural component and the topics. The second stage was the observations made during some of the classes. Lastly, the third was to get learners of Advance English II to answer a questionnaire and respond to an informal interview. In this part, we put a focus on the activities carried on in classes and learners' conceptions about learning a second language and culture.

Through the questionnaire and interview (Appendix C), we collected information about their perceptions of their classes, regarding what they think about their learning process in accordance with the course program. Also, the questionnaire was intended to find out what learners' positions were about their process of learning a second language in relation to culture, interculturality, as speakers of a second language, the abilities that are to be developed as part of the performance in second language learning. The answers showed that learners still prioritize conceptions about what it means to learn a second language in reference to knowledge. In this way, learners focus on the practice of language, for example in grammar structures and data about extra-linguistic and sociolinguistic aspects (slangs, idioms, customs, eating habits, taboos, body language, omens, literature, history, among others). We concluded that even though learners know some of the principal elements of language and are sometimes aware of the impact of interculturality, they miss the attention on the holistic development of all the skills, other

than knowledge. This was seen in their beliefs of language and culture, as cultural information and particularities from other places, leading-learners to believe they speak a foreign language for the fact they know locations, customs, habits and English varieties. Taking all this into account, we can say that learners are not conscious of the importance of knowing cultures at a deeper level.

On top of that, learners make a point in two aspects that they consider important. On the one hand, they express urgency to “promote realness and authenticity in communication”. Learners manifest the topics proposed to make them discuss and reflect on many cultural concerns. However, they make an emphasis on the connection with reality, and communication in those contexts. On the other hand, this is related to the type of activities they do in classes. They mentioned the activities they do, the ones they like and the ones they do not. For instance, activities such as presentations, watching videos, listening and grammar exercises were put into a distinction with discussions and role-plays. Therefore, there is a way to approach and question the relation between real communication, activities and the conceptualization of second language learning. In this respect and contrasting with the final questionnaire, participant 5 highlights the benefits of improvisation for not having to memorize what to say in the second language.

“I liked the fact that I had to improvise in the activities because it helps you use your English more naturally. The fact of not thinking before what to say or memorize things, seems to me to be a good oral production exercise.” (May 28, 2019)

In the second artifact, we organized the observations using our observation sheets in agreement with the Intercultural Communicative Competence savoirs (Appendix D). What we saw in the activities, we noted that activities and interactions in classes are sometimes superficial and limited. With that in mind, we came to the hypothesis that the

emphasis on knowledge has to lead the activities in classes to lack that experiential/real component. The activities presented in classes do not effectively pursue this objective as these superficial items do not promote authenticity and closeness in learners' realities, concerning interculturality and the development of ICC and its savoir.

For that matter, we designed the workshops to lead learners to explore our multicultural world, with a proposal that responds to experiences in and out of class, taking into account participants' realities and ways of communication. In this respect, when learners are confronted with the workshops, we highlight that they sometimes seem confused or out of their comfort zone. This is related to their study habits of focusing on knowledge in the first place. Activities in classes are mostly focused on the linguistic and functional aspect of language, and on the knowledge and reflection of culture. An example of this is that learners felt that instructions were too general or not specific enough and felt lost in various activities. In comparison with the final questionnaire, participants 6 and 9 express “Using English outside the classroom and, at the same time, reflecting and having fun with the activities was a very original development of these workshops.”, “Activities are different from those generally proposed in class” (Aug 22, 2019).

We as future teachers intend to build bridges for learners to potentiate their ICC savoirs. In other words, it is an opportunity for resignifying the sense of awareness, communicative proficiency, attitudes, skills, and knowledge. In this way, the idea is opened to these essential elements in order to reconsider the communication in intercultural contexts, starting from the classroom and its dynamics for enhancing interculturality impact beyond this scenario.

Designing the workshops

The objective of the material is to foster intercultural environments through improvisation and the use of transversal topics in diverse contexts, in order to propitiate scenarios of experience, consciousness, and creativity, for English learners in their role of intercultural speakers in the development of Intercultural Communicative Competence.

The material designed (Appendix F) is presented as a proposal in the form of improvisation workshops, for the development of Intercultural Communicative Competence in English as a second/foreign language class as intercultural scenarios. This proposal promotes improvisation since it stands out for its possibilities as a methodology and method in Arts. Added to this is the fact that not only improvisation elements are taken into account, but also aspects from the teaching of foreign languages, from an intercultural approach. With the above, we also want to promote interdisciplinarity with the contributions in the senses of art and the needs of our area of expertise. With this proposal, we intend to promote the savoirs of the ICC: skills, knowledge, attitudes, communicative proficiency, and cultural awareness.

The workshops are designed to provide opportunities for experience and living. In this way, participants relate and perform significantly, as they can reflect on and have contact with various subjects in different contexts. Also, they are flexible to the context. They can be adapted to the possibilities of the class, for they offer a guide that can open as many doors and subjects as participants propose. The workshops are designed following improvisation features. This means that the body, spontaneous creativity and other aspects play an important and active role in learning. In this way, the activities of the workshops bring participants closer to their realities in scenarios of English language learning. For the creation of this material, we had in mind the principles that Tomlinson (1998) proposes,

and the methodology that Harmer (2010) presents for the development of material.

Following, we will describe them:

In the first stage, we find exploration. Here the necessity, problem or subject is explored. Second, contextual realization: where the material is proposed taking into consideration the context and necessities. Third, pedagogic realization: where the material is designed with the appropriate instructions to fulfill the objective. Fourth, physical production: where the material is designed in a matter of font, colors, structure, etc. Fifth, use: the material has to fit the needs of the learners. And finally, evaluation: the material has to go through an assessment to improve it or design a new one.

Equally important are the different stages that the three workshops have, following the sequence proposed by Harmer. The first stage is the part of motivation, followed by interactive explanation, controlled practice, and free practice. These stages are going to be explained in the light of Harmer's theories about material design.

Motivation: is a short and entertaining activity, where interest is sparked, and a good and receptive atmosphere is generated, thus, introducing the topic/vocabulary that is going to be used. In a few words, this is the welcoming stage of the workshop. In this part, it is important to connect to learners' reality and own context, so that they activate their minds and bodies. Interactive explanation: It is a guided discovery, norms and structures are included in this stage. Learners have the opportunity to focus on form and use (precision of language). This part also connects the topic through reflection and learners' experiences. Controlled practice: learners are to use the language in a specific situation, or a situation mostly controlled for the teacher, certain parameters are given to explore different possibilities in a specific situation. This section is intended for learners to reinterpret and carry out diverse actions from improvisation according to their conceptual

proposal from their different contexts. Free practice: Language is used in real situations and the focus is on the meaning and the fluidity of the learners' production. For this stage, there is exposition to learners' expressions, previous knowledge, ideas and interpretations through small performances. These small performances focus on the own voice and action of the learner about the topic.

Lastly, for the closure, we take into consideration Carlos Barroso (2003). He says that the closure stage is the part that serves to reinforce, integrate and revise what was recently learned or studied in the session, it also prepares the learner for future sessions. What we want from this stage is for learners to share their opinions with their classmates or to reflect on how they felt in their logbooks. In addition, we have renamed them to a distinctive name each according to the theme of the workshops like this: 1) Motivation stage: Warming up, 2) Interactive exploration: Exploration, 3) Controlled practice stage: Rehearsal, 4) Free practice: On stage, 5) Closure or reflection stage: Applause. Moreover, activities are explained step by step to guide the workshop in case the person is not familiar with the proposal. In this way, we assume that anyone can be capable of teaching these workshops from the formal presentation to its fullest development.

Another aspect to take into account is participants are invited to research, resignify and exemplify different concepts while establishing relations between a variety of contexts, topics, and problems in the workshops. In this sense, the activities seek to activate the question in accordance with otherness, in the cultural, social, local, personal, professional, emotional, sentimental and/or other areas. The above is done with body exercises; game elements are also used, as well as heating, exploration, group work, practice, and reflection. On the other hand, for this to happen, an environment of motivation,

exploration, fun, experience, trust, and reflection is created and maintained throughout the development of the workshops.

In what follows, we will deep into the description of the five stages of the workshops. At the same time, we will consider Tomlinson's sixteen principles (as cited in Camacho and Torres, 2014, p. 73-75) in material design in second language learning. Additionally, we will also share a form of the workshops.

This represents the first step of the workshop. It is taken as an invitation to the topic and provides the first elements of how the session will be performed. At the same time, it seeks to strengthen relationships among people in the group, promote and activate ICC attitudes and skills and previous knowledge. It also seeks to give the first clues to the topic. Besides, it is intended to activate other channels of information through body language. In this way, games and meaningful exercises with the body and objects are the main characteristics of this part. This part is played with music to create different atmospheres. Reflections on the experience with the different activities are also promoted in this part. This connects with the topic and aspects that participants find important to talk about.

Here we highlight the following principles. First, to have a positive impact on the learner: materials have a positive effect if they attract the learner's attention, interest and curiosity. Materials can have a positive impact on learners due to their novelty in addressing unusual themes, images and activities, the variety of activities they propose, the language samples they include, their presentation and the attractiveness of their contents. Second, to help the learner feel comfortable: Most learners learn best when they feel calm but miss learning opportunities when they are anxious or tense.

WARMING UP (Motivation)

Ponchados

Part One

1. A circle is made with all the participants.
2. The participants must throw the ball to any of their classmates while expressing how they feel at that moment (tired, cheerful, with energy...).
3. The ball is thrown according to the emotion they feel, that is, if a participant is euphoric, the movement should reflect.
4. Say hello.

Part Two

1. Participants are asked to make 2 groups and place themselves at the ends of the space.
2. Establish the rules of the game and the limits of the space.
3. The learners of group 1 must strike out the members of the opposing group with the ball. Each student has the opportunity to take turns to throw the ball.

Part Three

1. The game is repeated, but this time when one person punches another, the first person must take a piece of paper at random and place it on the back of the person coming out of the game. The papers contain categories of problematic topics for social and cultural discussion. For example: prostitution, indigenous, poverty, education, LGBTI community, among others.
2. Once everyone has been struck out, participants are asked to walk around and observe the labels that others have.

Part Four

1. Students are asked to make a circle and a warm-up is directed.
2. The participants are asked: How did you feel in the game? What did you see?
3. The topic of the class is introduced.

→ *The first and fourth parts of the warm-up are accompanied by a song or background sounds to welcome a new environment. We recommend relaxing music. This promotes that learners can share and learn during the class, through the activation of their body. See suggested list of relaxing music on Youtube: https://www.youtube.com/playlist?list=PL_RRfUNX3NFIVCq1evjiEhYFFeNPfFM2Z*

Time 15 minutes

Exploration - Interactive exploration

In this stage, the topic of the workshop is explored in depth. Different expressions of knowledge are promoted: previous knowledge, experiences, imaginaries, realities, contexts of the learners and new information on the subject. It also promotes new forms of interaction and socialization of knowledge, through the possibilities of expression and

creativity of the learners and conversation. Listening skills are encouraged among all participants. This stage can be used with different resources of information like pictures, videos, news, film extracts, pictures, etc. The input provided is as important as the connections participants bring up with other topics or ideas.

From the latter, we consider that these are the principles in relation to this stage. Firstly, to help learners develop confidence: learners' confidence is fostered by presenting materials with activities that are challenging for them. Secondly, to be relevant and useful: learners are more receptive to what is being taught if they are able to consciously perceive the relevance and usefulness of the material. For example, if it is based on their personal interests, considering their immediate communicative needs. Thirdly, the materials should facilitate the learners' self-discovery: the activities proposed in the materials should favor autonomous learning. This is because the learner takes advantage of what he is learning if he invests interest, effort, and attention in his learning. Finally, materials should be presented when learners are prepared to acquire what they are being taught: materials can prepare learners to receive new language input by ensuring that previously presented content is consolidated and focused on the forms they have not yet acquired. With this, we also take into account learners' knowledge about cultural issues, such as stereotypes, taboo, cultural relativism, among others.

EXPLORATION (Interactive explanation)

Travelling Paintings

Part One

1. Participants are asked: What comes into your mind when you hear the word **frontier**?
2. Participants are asked to draw or paint their ideas on the topic in 5 minutes.
3. A text is read
<https://www.aljazeera.com/news/2018/10/colombia-protests-anger-education-funding-181018104853145.html>
4. Participants are asked again to draw or paint their new ideas.
5. When all the drawings are ready, they are distributed all over the space.

Part Two

1. Participants take a tour to observe each other's creations.
2. Participants must select one of the creations that is not their own.
3. They place themselves with the creation they selected and continue to draw on the piece they chose.
4. The exchange of creations is repeated once again and drawn again.

Part Three

1. A circle is made to share the interpretations of the theme.
2. A painting is taken as an example to discuss. Modifications of the original creation are taken into account. The creators that intervened have the chance to explain. The same is done with the rest of the creations.
3. There is an attempt to share and reflect on frontiers/barriers, from different perspectives: own experiences, news, etc.

40 minutes

Rehearsal - Controlled practice stage

This part allows us to create and dive into life situations through improvisation. It also allows bonding between learners, as they go into situations spontaneously. In this part, the teacher has the opportunity to improvise with the instructions according to the ideas of the participants in the *Exploration stage*, according to the social and cultural context of where the class takes place, according to the news, experiences, etc. It also invites learners and teachers to explore their creativity and proposals according to the topic and their positions.

In short, it is an opportunity for participants and teachers to explore their creativity and proposals according to the theme and what comes from it.

In agreement with the principles of Tomlinson, here we can mention: First, *materials should expose learners to authentic use of the language*: this is achieved from the instructions of the activities, from the oral and written texts that are included and from the types of activities proposed. The materials should stimulate interaction with authentic input and not be limited to passive reception. Second, *give learners opportunities to use the language they are learning for communicative purposes*: the material should promote activities that encourage interaction and negotiation of meanings within the classroom. Third, *keep in mind that the positive effects of instruction generally take time to manifest*: the material should help to recycle the language and offer learners a communicative use of what they are learning. Lastly, *do not rely too much on controlled practice*: controlled practice does not have much effect on fluidity or on the production of new structures. It is recommended that materials promote free practice activities.

REHEARSAL (Controlled practice)

Small scenes

1. Learners are asked to walk all over space, to recognize it as they breathe and interact with their peers with the eyes, smile or other emerging gesture.
2. Then certain instructions are given according to the topic of the class and the reflections that emerged from the previous stage. The instructions should go from the smallest to the most complex to take learners to improvise different situations.

Model of instructions

-Walk through the space

Look at your classmates.

Move a little faster.

Advance at speed 7 (1 to 10).

Run

Now advance at speed 3... now at speed 5.

-When the palms sound, say hello to the person you meet.

-Look at your classmates happily.

When the clapping sounds, greet the person you meet, as if you haven't seen them in years.

STOP (stop and close your eyes)

-Walk again

Look at each other, this time, with disgust.

When the palms sound, you meet a person you had a problem with.

STOP (stop and close the eyes)

-Walk again

Look like you're superior.

When the palms sound, you meet a person you studied with at some point.

STOP (stop and close your eyes)

-Walk again

Look down with contempt

When the palms ring, you bump into a person on the street.

STOP (stop and close your eyes)

-Start walking again

Look as if you were afraid

When the palms ring, you're in a place you don't know.

(Participants are let to go into the situation). Then you say **STOP** for everyone. You choose one participant to continue doing a "solo". "**Jenny, go on**". The others have the chance to see. Then another person is named.

-Walk again

Look, this time, with astonishment and energy.

When the palms ring, you run into a march on the street.

(You let participants go into the situation) and suddenly you say **STOP** for everyone. You choose one person to go on. "**Juana, go on**". The others have the chance to see. Then another person is named.

Walk again

Look as if you were in distress.

When the palms ring, you're in a new country meeting someone.

(You let the participants go into the situation) and suddenly you say **STOP** for everyone. You say for example "Karen and Andrés. go on. The others have the opportunity to see.

3. Reflections are shared on the small scenes that the participants construct in regard to the topic of the class

15 minutes

On stage - Free practice

This stage promotes that participants activate their imagination. It serves as a way to learn more about the participants, their reality, the way they see, feel, think, act and express themselves and relate to others in life. This moment of the class allows participants to express all kinds of feelings, sensations, and emotions that the learner wishes. Participants' "life" is considered under the theme of the class.

In consideration of the principles, this stage also takes into account the following. In the first place, bear in mind that learners have different learning styles: the activities proposed in the material should be varied and offer options to favor the different learning styles of the learners. In the second place, to keep in mind that learners have different affective attitudes: it offers learners options to choose the activities and texts they want to develop and include activities that allow them to express their attitudes and feelings towards the material. In the last place, we find to allow a period of silence at the beginning of instruction: it means postponing the use of speech by learners until such time as they have sufficient exposure to the target language and confidence to express themselves. To this end, the learners are given the opportunity to ask, express their ideas and opinions with the use of images, among others. It is to clarify that this principle is applied in every stage for it is indispensable in almost every activity.

ON STAGE (Free Practice)

The affected me

1. A circle is made among all participants. They stand up.
2. The teacher emphasizes that they are in a safe space, in which no one will be judged and on the contrary the next activity is an opportunity to express themselves without fear.
3. Learners are asked to close their eyes and remember a situation that has affected them, it can be emotionally, socially, culturally. It can also be in educational contexts, family contexts, in public transport, on the street, etc.
4. Students are then asked to remember all aspects of that moment (how they felt, who the people and factors involved are, the place, time of the day).
5. Students are asked to open their eyes.
6. A learner moves to the center of the circle.
7. The learner must begin to contextualize others, introduce them to the situation, the characters, the problem, and how it ended up being solved.
8. The teacher and students can ask questions according to the situation.

What did you feel in those moments?
What would you say to that person now?)
What would you do to that person if they were here?
What would you do to the person if you were alone?
If there were no social barriers, what would you have done?

25 minutes

Closure or reflection stage: Applause

It is a moment for the learners to express their conclusions from the experience they had. In this space, learners can arise questions, reflections, anecdotes, among other manifestations. There are several ways to do this. For example, free writing compositions, drawings, brainstorming, and keywords.

In what it comes to the principles, here there are the following. Firstly, to maximize learning by stimulating the intellectual, aesthetic and emotional participation of the learner: it is important that the content of the materials is not trivial and that, on the contrary, it stimulates cognitive and affective processes in the learners. For this purpose, it

can be carried out activities that imply a creative, analytical or critical effort in learners, which is of great benefit since it makes learning deeper and longer-lasting. Secondly, to provide opportunities for feedback: an information resource can include in the material feedback related to the purpose for which the language, topic or activity is used. At the same time, it can serve as a source of information for teachers and learners.

APPLAUSE (Closure/Reflection)

1. The learners record in writing the aspects that the activities left them, in their journals.
2. Then a circle is made to talk about the points that stand out most from their experience with the class, the subject, the activities, the classmates, life, their relationships, etc.

→ *This closes the class. It is a time for learners to express their conclusions from the experience they had. In this space questions, reflections, anecdotes, among other manifestations can arise.*

15 minutes

It is a moment for the learners to express their conclusions from the experience they had. In this space, learners can arise questions, reflections, anecdotes, among other manifestations. There are several ways to do this. For example, free writing compositions, drawings, brainstorming, and keywords.

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provide opportunities for feedback: an information resource can include in the material feedback related to the purpose for which the language, topic or activity is used. At the same time, it can serve as a source of information for teachers and learners.

Evaluation of the material

In this last stage, we consulted for feedback on the material design to the teachers Leonardo Santamaría and Irma Torres Vásquez. They gave us the opportunity to expose our material. We explained our topic of investigation, the problematic issue, and our objective. Then they checked the material and gave us their comments and aspects to be improved. Among the most important comments are:

On the one hand, Leonardo Santamaría told us:

- To determine if it was better to use activities or workshops and that the organization of our project was more like a workshop.
- To distinguish each section with a different color and name.
- To provide more input in the workshops for learners, giving them different points of view and varied ways of living.
- To add a stage to reflect upon the topics, as sometimes this kind of activity can fall superficial.

On the other hand, Irma Torres highlighted and pointed out:

- The material design is attractive for it motivates sentiments and emotions to be expressed in learners.
- The material counts with a table of objectives for the ICC savours.
- The material should have a generalization of the principles of each stage.

- The material has topics that are updated. Besides, she suggested taking a look at AJ+ español.
- The material should go through a final edition in language to avoid repetition of some forms.
- The material should include a table of grammatical, lexical, functional and sociocultural content. In this respect, we leave this possibility open to adaptation, for our focus is on the ICC savoirs.
- The material's order should be coherent. For this reason, we decided to start with the workshop of Frontiers/barriers, and the one of Taboo.
- The material should be tested with different populations, such as Asian learners of the SFL program.

These comments and ideas helped us to shape our ideas and gave us the knowledge necessary to design the workshops in a complete manner, taking into account students' necessities and also the course specifications.

Implementation of the workshops

This last stage consists of the implementation of the workshops designed and the data we collect from it. To collect data, three instruments were used: observation sheets (appendix D), artifacts from the workshops, and a final questionnaire (appendix E). These tools helped us to gather the information needed from learners to our research. The observation logs were very vital, as they helped us to get the data about learners' observable behavior (what they do). Moreover, this is also a way to document the experience of how each workshop went, to reflect on how we felt, how we read different moments. The final questionnaire and reflection offered the possibility to include learners' perspectives of the experience, as part of their learning processes, including feedback and

reflection of the activities and the impact on their life (what they say they do). Finally, we gathered different artifacts to understand their understanding, perspectives, reflections, and actions about the topics (what they really do). In this way, we use triangulation to organize, analyze and make valid the data gathered with these instruments. Hence, the tools integrate a wide vision from the agents involved.

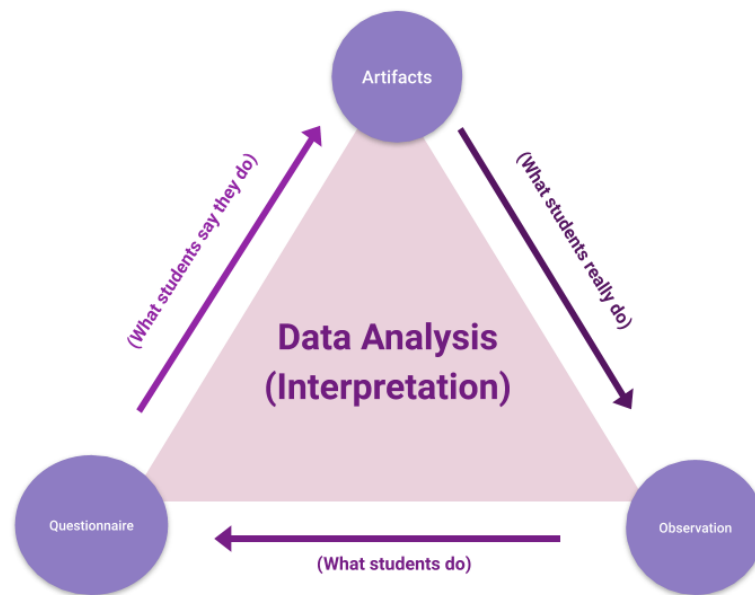


Figure 6. Methodological Triangulation for data collection. (Adapted from Cardona, et al., 2015)

Now we present the findings divided into the previously mentioned categories, obtained after the triangulation and data analysis.

Knowledge

According to the review of this category in the theoretical framework, this savoir is defined in terms of not only knowledge of a foreign culture, but also on knowledge of one's own culture. In this sense, culture is more than what is 'out there', it is also how we see what is there; which means that the learner's perception of his/her own culture as well as of the foreign culture are significant factors in the development of cultural awareness of

the learner In this regard, in one of the artifacts gotten from the activity of barriers, participants mentioned the difficulty of how to define barriers, given the different contexts in a problematic issue in Colombia, Venezuela, Italy, and the U.S.A, in relation with immigrants. (May 28, 2019 & Aug 06, 2019).

For this category, we discovered beforehand that this one is the aspect that is more prominent and frequently worked in the course. We had in mind the learner's previous opinions and ideas about what being an intercultural speaker means, but as the activities designed required learners to talk about their emotions, perspectives and perceptions of the world, compared them and relate with it, it felt as if they were not prepared for such requirements. The workshops required learners to use their knowledge, their own experiences, and context information. Also, learners admitted that they were not prepared for some parts or some subjects because they did not know how to express certain things, emotions or situations. As Participant 1 said "the cultural references in the classes are too limited" (May 28, 2019), this led them to have a difficult time when presented with situations that were too open or too general, where they had the freedom to do almost anything.

Learners are expected, according to the syllabus, to answer specific questions, debate, and critically review a text which implies acquiring new knowledge. For instance, the program is prepared to make the debate and contrast all the information they get about the different cultures around the world. Nonetheless, it seems like something different passes in the classes, the activities are not enough to create a sense of reality, proximity, and closeness. This was evidenced in the observation sheets when observing their English classes. Also when presented with the different activities in the workshops we designed, we noted many learners felt reluctant to participate and asked many questions as to why

and how were they supposed to act in the activities. As if for them, activities that are not as strict, are activities that do not allow them to develop their abilities. The questionnaires also confirmed these ideas, as learners said: “It was difficult to interpret my classmates' ideas” Participant 2 (May 28, 2019). However, through the workshops, we noted through the analysis of the observations that learners were also able to resignify the concepts, relate to others, and connect with their classmates' backgrounds. Also, they were open to sharing their ideas about varied topics such as gender, politics, archetype, which affect their real day to day. Through the artifacts collected in the workshops, learners compared and related their ideas through different elements, for instance, drawings, for this part participant 3 mentioned that they “got to practice self-knowledge and know more about the others” (Aug 22, 2019).

Finally, learners mentioned some of these aspects in the final questionnaire, “we can talk about the many meanings that color has, how we have to act in certain situations or what is the meaning of a specific object in a society” Participant 6 (Aug 22, 2019). As words have complex meaning and power; and come with a strong outlook of the reality and the representations of who we are and how we treat each other, in that way, words are like weapons and have a repercussion on ourselves and others. They are used to defend, ally, reject, negotiate, threaten, manifest for that they hold great power in our communities. Learners made connections with their knowledge and associations to their reality. They also increased their knowledge of vocabulary since they asked the meanings of words they did not know. In the questionnaires, some learners expressed their satisfaction with the activities by saying “I really like this activity because it helps with memory and” “I like to learn new ways of teaching and see things working out” (Aug 22, 2019).

To conclude this savoir, knowledge was evident as part of the construction and realization of the workshops. One particular aspect is that knowledge was taken in a broad sense. In this respect, this was handled not only from the perspective of cultural knowledge of several groups, but it was also possible for knowledge to have a focus on situated knowledge of what currently happens and in one or another affects learners. Also, there is knowledge of the self and others. Moreover, there were also opportunities for resignifying meanings of tribal and complex concepts. At the same time, this served to propitiate questionings, debates, reflections, and construction of a community for learning. Lastly, we want to highlight this opportunity to manifest the difficulty to move away from established knowledge to new forms of knowing.

Attitudes (savoir-être)

This savoir means, in a few words, curiosity and openness. It is defined as the capacity every person has to stop and think about other people's cultures and the own, to be able to relativize our own values, beliefs, and behaviors. As Byram (2001) says "the willingness to seek out or take up opportunities to engage with others in a relationship of equality, distinct from seeking out the exotic or to profit from others". Classrooms need to give learners some structures to anticipate that shock when meeting others' cultures and ensure that the process is rather positive, critical, and productive, helping to analyze and learn from those situations. Having in mind that your ideas might not be the only correct ones or the possible ones, seeing things from an outsider perspective allows a more critical stand. In that sense, attitudes are the ability to construct a bigger and stronger understanding of the other and therefore, acquiring tolerance for values and points of view that differ from their own.

Through observations and deductions, we analyzed learners' attitudes towards others and toward the different activities presented. Their attitudes were mainly deduced as they were conscious of being observed during the workshop sessions. Their behaviors were emphasized for their opinions and thoughts regarding the new activities and their feelings towards it. It was also noted that some opinions changed and evolved during the implementations. During the controlled practice (rehearsal) of the workshop we could observe learners' opinions, as they were asked to give their opinions or ideas toward a certain topic such as gender, politics, taboo topics, etc. and sometimes debate their ideas with the other participants. In one instance, they gave some specific stereotypes or attitudes towards foreign cultures or persons, concerning this, participants 6 y 9 comment “in these situations I feel like I have a lot of stereotypes and I don't know how to represent certain cultures without these.”, “I can put myself in the place of a community but I can't fully identify with it.” (May 27, 2019). For instance, when asked to improvise a situation as if they were a foreigner, many participants recurred to stereotypes or simplification of some characteristics of some cultures, because they lack that real knowledge of others' cultures. This resulted in role-playing or acting rather than improvisations, as their representations felt fake and superficial, this was evident when asked to improvise situations in different parts of the city. In terms of their own culture, they think many other countries have better opportunities, and they highlight the usual thinking that everything foreign is better.

In the questionnaires, learners said that activities with the body “help them to concentrate, maintain the focus on the present and on the contrary not to be a worry about the future-” participant 7 (Aug 22, 2019). This helps to activate the body and endorphins, and therefore makes them feel better and start the activities with good energy. In addition,

many of them said that this good environment helped them to compromise, keep an open mind and continue with the workshops. Besides, we noted that participants firstly felt reluctant to answer how they felt, but later they were more open about their emotions and feelings, communicating with their classmates how they feel that day, in this way this propitiated a safe environment for them to express themselves freely. Participant 3, 7 and 9, confessed feeling “stress”, irritated, “tired”, and “depressive” (May 28, 2019).

Regarding learners' attitudes concerning these new activities, participant 1, and participant 3 said “I feel happy, lost and confused”, “This helps me to focus on the present” (May 27, 2019), this evidences that learners’ attitudes are very important when teaching, even for people that are not into this kind of activities, as participant 7 told us at the beginning of the session “I’m am not into this kind of activities” (Aug 06, 2019) but at the end of the workshop in the reflection stage the same participant said that even though he does not like this kind of situations he like them more as they were presented. Regarding the attitudes of participants concerning expressions of themselves and hearing others, we discovered they were open to listening to each other, as participant 4 says “I felt enthusiastic about my classmates' ideas, it was nice to hear other possibilities.” (May 27, 2019). Consequently, the workshop finishes in an open environment where participants were willing to and interacted freely and with enthusiasm.

When implementing the activities, we applied a questionnaire to know learners’ perceptions of recent activities. Many of them felt comfortable and happy to share with their classmates. We can say that hearing others, and expressing their ideas is a really important aspect of the classes, as participant 2 says “I really enjoyed meeting and sharing with colleagues with whom I had never been able to share.” (May 28, 2019), and participant 1 “it is nice to respect and feel valued by our different visions.” (May 27,

2019), having fun while learning without letting important topics aside, is an important aspect that changes learners attitudes and perceptions in their learning process, as seen in this comment for participant 5 “the fact of sharing with my classmates doing other activities while laughing, creates another atmosphere, one that is more relaxing in the classroom.” (Aug 06, 2019).

All in all, this savoir connects and gains more through experiential learning, where people can experience certain situations that allow them to express their emotions and feelings, and then reflecting upon them and their different meanings, logical or affective. With guidance, it is possible for learners to integrate these new perspectives or to reshape them to accommodate their own when experiencing culture shock. In this manner, they eventually develop their role as intercultural mediators when they try situations that cause conflict. As said before, attitudes are an important factor not only in communicative situations, but also in the speakers’ learning processes, as they acquire the ability to make the strange familiar and the familiar strange. For this reason, as participant 3 says “the activities were different, very playful and relaxing.” (May 26, 2019) This environment created a place of discovering the other and expressing their opinions without barriers, that improve their performance in the classes. The idea is not to influence learners' attitudes to other cultures, but it does not have to be a specific one, positive or negative, but rather creating a sense of openness and curiosity for others. This also shows the importance of having a critical position and being self-critical of our own behaviors, which sometimes pass unconsciously. At the same time, this proves that the proposal had different ways of being taken. On the one hand, learners are involved and committed to what the activities contribute; but there are some who are not “into this kind of activities” for they are “new, different and weird”. However, it is important to make a remark on the positive effects that

they receive in order to deal with cultural settings, for they are more aware of their feelings and attitudes regarding topics of interculturality.

Abilities (savoir faire)

One of the most important factors of intercultural speakers is skills. These help them to discover and interact to gain more information about a culture and social group. Within this savoir, there is a strong capacity to prioritize knowledge, attitudes, and abilities that go over the limitations of real and organic communication. In this way, the questionnaire ratified this, when participant 9 expressed “I liked the fact that I had to improvise in the activities because it helps you use your English more naturally, the fact of not thinking before what to say or memorize things seems to me to be a good oral production exercise.” (May 28, 2019). This evidence shows that it is equally important to acquire the skills of finding out new knowledge and integrating it. Employing artifacts, participants 3, 5 and 8 say they found a way of relating and feeling in a real context, thanks to the action of walking and looking at each other, which makes them feel connected (May 28, 2019). Besides, in the observation of the experience, we note that participants had the opportunity to express and create new possibilities from new stories, ideas, contexts. For instance, there were surprising actions in the voice, gestures, and movements such as tragedy, sadness, images of flesh, dead, dark, horror, taboo topics (May 27, 2019).

Moreover, in this category, we talk about socio-cultural skills that a foreign language learner needs to deal with the target culture. In the foreign language classroom, what usually happens is a simulation of encounters and communication with foreign language and culture. The latter happens in the dialogs and other speech patterns, to develop socio-cultural abilities, such activities that expose the learner to different scenarios may be essential. However, these types of activities become ritualistic and sometimes meaningless

to the learner. In one of the artifacts (May 28, 2019), when reflecting on the workshops at the end participant 8 says “activities are connected with the topics concerning the course and the reality.” For instance, they imagined themselves as if they were afraid, superior, as if they were immigrants, as if they were in the Bronx, in transmilenio, with friends, strangers, in other countries, in uncomfortable situations. However, it also implies a dare for them as they are not used to those kinds of activities or situations in classes (Participant 7, Aug 06, 2019), which also is connected with learner’s shyness in participants 5 and 7 (May 28, 2019). In the observations, we notice they shared interpretations and representations of ideas that they connect to gender concerns, political topics about some imaginaries. They also gave sometimes examples of how the topics and their ideas are connected to life, as they sometimes bring up places they have been to. In the final questionnaire, participant 9 highlights “the ability to release and let go of any embarrassment.” (Aug 06, 2019). This faces them to a new set of patterns in class that opens possibilities, which also depends on their disposition.

As Byram (1997) states, in intercultural encounters, learners need to develop their skills to interpret an event or episode from another culture, to explain it and relate it to events or episodes from one's own. Also, it is equally important that learners acquire the skills of finding out new knowledge and integrating it with what they already have (*savoir apprendre/faire*). In these workshops, learners are given the possibility to be conscious of how we are, act and behave in different moments of life. Here is one aspect to be remarked. Even though activities are to a certain extent simulated and cannot replace what happens in life, improvisation activities do not become ritualistic and monotonous. Such interactions between peers lead learners to understand behaviors and avoid misunderstandings and stereotypes. In this stage, learners realized they needed to behave

according to the situation and the people they interact with. This helps learners to face and train themselves in different contexts, and eventually face and perform intercultural communication.

Cultural Awareness (*savoir s'engager*)

Cultural awareness is the capacity to assess some specific elements (criteria, views, perspectives, etc.) As Byram (2001) defines it, awareness is the ability to evaluate, critically, aspects from one's own country and others' cultures. This ability leads to an exchange of ideas or stereotypes from a different culture which, at the same time leads to the development of societies. In other words, as Byram (1997) said we can conceptualize this as being conscious of the varied points of view that create judgment and how this can change from person to person. This competence is as important to be acquired for learners as the others and we can say it is at the peak of the ICC development. Also, learners' abilities in the second language need to be potentiated to the extent that they can express their most complicated ideas and processes. When acquiring awareness in a foreign/second language we can divide it into two stages: language and culture. For language, it consists of understanding the nature of language and attitudes in language learning. For awareness, it draws conscious attention to the similarities and differences from the learner's first language or another language. In participant 6 words "knowing the value of differences is very important" (May 28, 2019), since for cultural awareness, intercultural speakers are required to both act an information and anthropologist to gain perspective that enriches their knowledge, only when we question ourselves, and ask the reasons why we do the thing we do or the way in which we interact with each other.

Following Byram's theories, when allowing learners to relate and compare cultures and societies, critical consciousness can be developed, and we can create reaction and rejection. As seen in the implementation of the workshops, certain situations or activities allowed learners to critically see what they or their classmates did and say about specific cultures. After acting based on some aspects of foreign cultures, during an activity, and realizing that it was an overgeneralization, that everyone has a different point of view, and that it is difficult to put someone else's shoes, Participant 2 said "stereotypes... we are much more than that, it doesn't feel good to be classified or to be under a category" (May 27, 2019). This statement shows that we can have the time necessary and space in the classes to realize how things work for others and reinterpret and evaluate things, in this case, stereotypes we have. Because of this, it is essential to become aware of the different values and the influence of those in general, as future intercultural speakers.

Interacting with people from a different culture activates that cultural awareness as we encounter different ways of thinking and perspectives. Giving learners the opportunity to express their ideas and feelings, and to be heard is important. Because they are given the opportunity to compare and connect with other contexts, and step aside and re-evaluate their previous ideas. As participant 5 put it "I was able to connect with myself, what happens to others and what happens in space" (May 28, 2019). When talking about taboos, reflections appeared involving participants' real and personal opinions about women's bodies, art, etc, and debate was started allowing them to contrast their different ways of living. Concerning this kind of activity, participants 5 and 3 said, "I now can better understand the meaning of sharing and talking to others... we are so close that we forget the others, to be compassionate. They need to be more open, more focused on the US and not only ME" (May 27, 2019) and "This is the opportunity to listen to the other and learn

something from the thoughts of my classmates. I believe that people always have something to teach about the thoughts they enunciate.” (May 27, 2019). The activities we implemented allow them to share their opinion on varied topics, topics that do not often talk in societies, or more specifically in the classroom.

Having this in mind, it is essential to acknowledge that for a better understanding of a foreign language, we must, not only, have an open mind for those factors that make us different, but also, not forgetting to appreciate our own culture. This is because on knowing where the others are standing and what has lead them to where they are, we can understand and therefore communicate better, as participant 10 commented at the reflection stage “This allows me to understand that every person sees and lives the world, our common space, in a different perspective and that changes the way we behave in the world” (Aug 26, 2019). With this in mind, we want to make an emphasis on the role of consciousness. So much can be reflected upon problematic issues, regarding culture, language and our paper in these. Nonetheless, where is the real consciousness if it is not in practice. Our culture is mediated by reflections. They are fundamental in the construction of the dialogue among cultures, but, it is not enough with this, coherent acts are vital in this sense.

Communicative proficiency (savoir communiquer)

Communicative proficiency is the ability to interpret relate to a document/event from a different culture, to clarify and relate it to documents/events from one's own culture, the capacity of learners to relate oral and written texts and to attempt to interpret each other in the context of the other includes mediation skills. In regard to Foreign Language Teaching (FLT) "the experience of otherness is at the center of its concern, as it requires learners to engage with both familiar and unfamiliar experiences through the medium of another

language” (Byram, 1997). To be able to potentiate this we have to keep in mind that skills are equally important as knowledge, because as intercultural speakers learners have to be able to see how can misunderstandings appear in interactions and how can they solve them, and for that they need to acquire the ability to decenter and compare, that are crucial to the foreign learning process. This can be done by putting elements from other cultures aside and see, with critical eyes, from other perspectives, which allow the speaker to understand misunderstandings created for discrepancies of meanings.

This savoir contributes in great form to interactions that are mediated by other languages. It focuses on how the speaker functions, linguistically, in the foreign language in intercultural interaction, it also includes verbal and nonverbal communication. This is a skill that has to be worked on in the classrooms. When implementing the activities, participants mentioned that they consider it difficult to express or describe emotions as they have not really practiced it before (May 28, 2019). These situations give learners the opportunity to create, imagine and explore their creativity in that foreign language, these elements are essential to be proficient in that foreign language. Also, participants 2 and 11 at the end of the activities told us “The activities allow the use of the body to remember vocabulary. Sometimes I can't make it to the words and being more organic and the body help to communicate.” (May 28, 2019) and “Communication with the body when you don't know the words is important” (Aug 27, 2019). This shows that learners are aware of the importance of both written and spoken language and highlight that these activities allow them to interact with a better understanding of the language, and with a better ability to express themselves through multiple elements. This means, getting a better idea of what the real meaning of language is.

When learning a second language, our goal is to interact with native speakers, and they use that language as the natural medium to interact. This idea is very present in learners when learning a second language. So, it was essential for us to potentiate learners' proficiency, for this, the activities we created are intended to create a sense of freedom and offer participants a safe space to develop their skill in that foreign language. During the activities that required sharing points of views and insights about some taboo issues, participant 4 said “There were comments and significant discussions” (May 27, 2019), they got to know each other's points of view, organically, and understood where they came from, as the activity was intended to communicate rather than just talk. Also, participant 8 says that “in some activities, the communication was spontaneous and fluent” (May 27, 2019), for that we can affirm that when speakers talk about their real opinion and feelings, they have much more to say and debate with others.

Proficiency, which is the ability to use language with appropriateness in different situations, contexts, and the skill of adapting and organizing in the foreign language our own thoughts. This element, in foreign language learning, is very important, so that more activities should be presented in the classroom. This allows learners not only to communicate with their peers with correct grammar but also to reinforce abilities like creativity and interpretation that give them the skills necessary to talk with someone for whom that language is their natural habitat. In the observation sheets, we noted that they shared what they drew, the topic creation was based on, what topics the representation touched or linked to, their insights or the way they felt about the topic (May 28, 2019). As for speakers, it is almost obligatory to “to be able to speak, to express points of view and to open debate” (May 26, 2019). At the same time, participant 11 expressed that activities “Involved exposing or showing personal opinions and thoughts, which allowed very

interesting conversations among everyone” (August 09, 2019). For that, this ability is essential when communicating with others in their mother tongue.

Emerging categories

In what it comes to talk about the emerging categories of this investigation, these come from the significant act of experiencing. This means they are also part of the results of the implementation phase of the workshops. Besides, they are also grouped, thanks to the triangulation of the information obtained through the tools of our creation-research study: artifacts from the workshops, our journey logs, and a final questionnaire.

Next, we will explain the emerging categories.

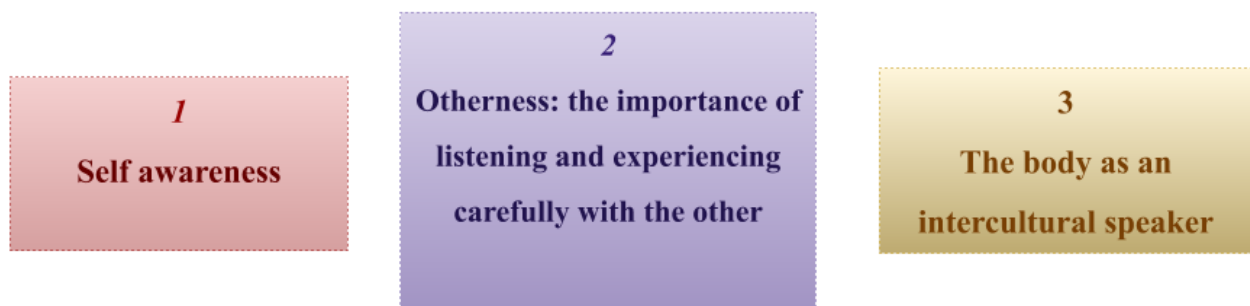


Figure 7. Emerging categories (source: own elaboration)

Self-awareness

We have defined self-awareness or awareness of the self as the act of involvement that learners have in multiple contexts, with different commitments, related to subjects, situations or emotions in which they are called upon. Throughout the workshops, personal and real reflections appeared. Some of them are expressed as a kind of worryment, postures or critics for themselves, society and culture. For example, one of the participants talked about the taboo of expressing how we really feel (participant 3, May 28, 2019).

With this idea, one can understand the difficulty of the complex, fragile and unstable condition of the human being to describe ourselves. Let us remember the question ‘Who am I?’ This is as serious as they are related to mental illness, prejudices about the body and respect for the other. (Participant 4 & 6, May 27, 2019, & participant 7 & 8, Aug 06, 2019).

This category also covers learners’ consciousness of who they are and how they interact as learners, citizens, people and also as part of the community they are creating. This puts them in a reflexive environment for questioning their own and others’ patterns of behaviors, ideas, and feelings from an intercultural scope. This time we have the example of a group of participants that brought up certain reflections about feminism and equal rights for men and women when talking about frontiers or barriers. It was commonly observed that participants have different opinions, which are also contrasted among them. Besides, they mention they can place or label themselves as part of groups or a community, without sometimes feeling identified (Participants, May 27, 2019).

According to them, they also become aware of more issues in our society. They name it as the double morality and the stereotyping models of society. These are “used to divide people” and unfortunately “we’re controlled by them” (Participant 1 and 2, May 27, 2019). They recognize that opinions, comments, acts, and preferences are part of the multiple barriers that affect the society we live in. Another group of participants discussed the dichotomy of wealth and poverty. They reached the conclusion that this is part of “the human vulnerability that affects everyone”, but “it’s not fair” (Participants, May 27, 2019). This is important as part of learners’ self-awareness, for they can see the impact they have on the world even with the words they use to refer to these issues. Participant 6 mentions “we are under a dome... religion, education, social class, wealth”. Participant 7 expresses

“We are always thinking about what other people might say, and not doing what we want to do”. This shows that the expression of ideas, beliefs, and behaviors are enrolled in complex speeches and contexts. At the same time, this is part of the self-awareness process in which learners approached with a critical eye and varied perspectives of what happens in life.

In addition to that, identity can be examined within self-awareness. On the one hand, this part should not be taken for granted. This is an issue that raises more questions than answers, as identity is itself an idealization. In this perspective, we talk about identities that are multiple, changing and moving. In this respect, some participants agree that “We are a lot of things, and it doesn’t feel good to be classified or being in one category” (May 27, 2019). This shows how learners' perceptions and their open-mindedness read this subject with different perspectives. Participants 6 and 7 express “In Colombia, everything divides us” “Tags divide us, and they are used to classify people.” (May 27, 2019 & Aug 06, 2019).

According to the latter, it is important to highlight this remark of self-awareness in language. This served as an opportunity to value the discrepancies of meaning. During the workshops, several words were put in doubt as part of the objective of resignifying concepts. Participant 3 expressed “Fool, what is a fool?” (May 28, 2019). With this example, it should be questioned about the use of language. People are sometimes used to say things that are culturally accepted and taken for granted, or on the contrary, they inhibit themselves from expressing what they really want to say. This promotes a deeper and interesting view on how we relate with each other and with language. At the same time, this connects with scenarios where one can unlearn or at least have the chance to examine with other glasses what we say, as well as what we do. For instance, in one of the

improvisation activities, they confirmed: “We felt like we used stereotypes, and it felt uncomfortable, but it was something new.” (Participant 4, Aug 06, 2019).

The space of the workshops also provoked participants to reflect and connect to their realities and past experiences. They realized that they are prevented and have preconceived ideas about trivial themes. In one of the activities, in which the focus at some point was on walking, this jumped to a relation with streets and then at El Bronx, in Bogotá. Participant 6 looked reluctant to visit this place. This participant had prejudices about this place, for she was once mugged somewhere else. This was associated with the feelings of that moment in the experience during the activity. This is an important factor to be highlighted, for the space of the workshops allows and is adaptable to learners’ proposals and ways of being. In this case, it has been used for making a connection with past experiences and shows that prejudices are in us, and they are useful to prevent and make a reading of places or situations, which learners confront in real life. Nonetheless, prejudices also limit people’s perception of reality and lock them up from new experiences. This is important for two reasons. The first one lets participants’ inner and outer moments for studying, knowing, accepting who we are and also offers opportunities for being aware and sharing how we feel about multiple situations. In a way, space is also taken as a useful tool for forging processes of deconstruction of the self. This represents significant interactions for there is nothing more complex and important than the study of ourselves.

On the other hand, the workshops propitiate an environment for participants to express how they feel. Sometimes the rhythm or activities of classes do not foster opportunities for learners to study oneself with more details. Indeed, it is necessary to insist on what has been taken as natural, or better said repetitive or monotonous. Participants 2 and 3 talk

about automatic behavior. They say, “I don’t know how to express how I feel.”, “Sometimes I don’t know how I feel.” “I can’t find the exact word.” (May 27, 2019). When they were asked at the beginning of one session, this is what they expressed. Participant 2 “stressed”, participant 3 “irritated”, participant 4 “tired”, participant 5 “depressive” (Aug 06, 2019). The question ‘how are you?’ should sometimes go beyond ‘I’m fine’, even for people who are shy. In the two groups, we observed people who were shyer than others, and they admitted to being. Still, they participated in their phase and were surprised to do great when they got into improvised situations. Even so, some participants claim that some activities are “too personal and uncomfortable because we don’t know each other”. However, they admit “we should get to know each other (Aug 09, 2019).

All the above proves that learners have many things to share, to express, to be... It is an elusive idea to conceive people in a totalitarian vision of the self, only as a student or learner, who comes and sits down to learn. People should debate and put to test who they are. In this way, self-awareness dares people to know who they are themselves. Besides, it also allows people to share what is meaningful and true for us.

Otherness: the importance of listening carefully to the other

This is the second emerging category that we found in the results of our investigation. We characterize it for the complexity of the term otherness and its relation with the sense of active listening and experiencing. In this respect, we take the latter one, in the following sense. Listening goes beyond hearing. Instead, it deals with a disposition and also a decision for being open and being willing to the other. In this way, otherness is seen from the point of view of others, as well as in the self. In this way, one can be surprised and strange of who we are, as it happens with what is considered unknown. This implies an

exercise for sharing and being for the other, which at the same time becomes a safe space for us. This can be seen in one of the final reflections of the workshops. Several participants stated that they were able to “connect with themselves, with what happens to others and also with space.” (May 28, 2019).

In times like these, in which the disposition for the other is in most cases ignored or taken for granted, with the argument of lack of time or with the velocity of this fast and productive world, we assume it is essential to maintain alive a culture that really listens. For this reason, it was observed during the workshops that participants focus and show interest when more concentration and attention is needed (May 27, 2019). Participants were disposed to the proposal, some more than others. They interacted freely and with more enthusiasm, and at the end, they shared some perceptions of the workshop (May 28, 2019). They also expressed how they felt, as there were comments, debates and significant discussions (Aug 06, 2019). Added to this, we find that participants 4 and 5 expressed that “these unusual activities reinforce interpersonal relationships” and build trust.” (May 28, 2019).

In addition, there is an important aspect to be considered. When we talk about otherness, there is a comparison with an individualistic side. In this perspective, it is all about the self and being just for us. In this sense, what we got from the workshops shows that learners are aware of that. They enunciate the existence of a culture that is unfortunately dominant and egoistic. Participant 7 named it “Big Ego” and defines it as: “We rule the world, we do what we want, what we think...” This explanation is taken to a bigger stage such as “nations and countries that are enemies and rivals.” (Aug 06, 2019). The question now is how do we undo that? Are we organized to face this up?

On top of that, the way to otherness promotes to meet and be for the other. This

includes flows of people with their realities, identities, and struggles. This also involves coming closer and to get to know people. In this way, we also explore listening. This applied to the other brings salutiferous effects. It helps to forge sorority with the other and compassion. It is also a way to try to understand the other. In order to do that, there must be silence in us, for not judging, and instead, we are to be in the shoes and even in the clothes of the other. In this perspective, in one of the final reflections of a workshop, participant 8 manifested that inappropriate clothes don't allow them to express how they are themselves (August 06, 2019). In the final questionnaire, participants 3 and 4 say that "it was an opportunity to listen to each other and learn something from the thoughts of my classmates.", and "feel valued and respected by everyone's different vision". (May 28, 2019).

Another aspect to take into account is to value the experience of sharing, which they have created during the workshops. This includes them, as well as space, activities, peers, and researchers. On the one side, it is also a way to explore within us in relation to others. In this respect, in the final questionnaire, participant 6 mentions that the skills worked during the activities are interpersonal and self-knowledge, and knowledge about others. (Aug 22, 2019) Participant 3 says "I get to know and share more with peers with whom I had never been able to share." Participant 7 expresses that "they were able to connect with themselves, with each other and with space." Besides, in one activity, participant 3 shares the following: "In general, I knew only one of my classmates and now I think I have a better idea of who they are." Hence, participants gave themselves the opportunity to open to one another.

The last characterization that we found for otherness is that it builds different nets among participants. This type of construction in the community allows them to recognize

points of reflection and action depending on the subject. Besides, this is not situated exclusively in the classroom, but it is also portrayed for life. Participants agree on a change of focus from what “divides or separates us” to a vision in which we “learn from other people, their lifestyles and ways of living...” (Participant 8, Aug 06, 2019).

According to the latter, in the final questionnaire, participant 2 expresses that the activities help to “appreciate our culture and have an open mind to accept what makes us different”. (May 28, 2019) In this respect, participant 7 says “They allowed me to understand that each person sees and lives the world (common space between all) in different ways, and in that same way we perform in the world.”. Lastly, it is to remark what participant 11 completes, “I think the other person has something that can teach me or reflect on that thought that he enunciates. It is important to know where others stand and what has led them to be who they are in order to understand and love them better.”. In this way, otherness is not only taken as part of a sensibilization for the other, but it is also seen as an opportunity for discovery and appreciation in reality.

The body as an intercultural speaker

This category foresees the use of the body as part of the experience in scenarios of second language learning and intercultural transit. With this, we manifest that the body is part of the acts of cultural communication, for people to establish relations not only with the words of a language but also with the body. At the same time, the realm of the body is charged with our stories of life. These take place in the bodies, as they speak for the reality in which they are immersed. For example, participant 3 mentioned the label Trans, in reference to the “LGBT community”; participant 4, “ugly face” and participant 5, “gómelo” (cocky). (May 27, 2019).

Moreover, the body is permeated by everything that influences it, given the fact that

through this happens everything. As mentioned before, on the agenda of the workshops, topics such as gender roles, poverty, wealth, barriers, prejudices and stereotypes were handled. Also, this encapsulates people's emotions, fears, beliefs, attitudes, among many other aspects. For instance, participant 3 admits in one reflection of the first workshops that they bring to the class feelings from other classes, home or the city. (May 27, 2019).

With this in mind, we have classified the next subcategories based on the effects that the workshops had in relation to the body, communication, interculturality and the process of second language learning.

Easier communication in English by improvisation

When people face intercultural situations, they are not only meeting with another culture from a perspective of excerpts of knowledge or sentiments that are considered as appropriate or accepted. On the one hand, this contact is mediated by the communicative abilities we handle. On top of that, the body itself also speaks in those moments. If we happen to be nervous, sad or happy, it is easy for someone to tell. The same happens when people feel uncomfortable, judged, mistreated or disrespected. In this way, studies of body care about corporal knowledge. In relation to this, intercultural settings have a challenge in body communication. We find that improvisation fosters the opportunity to address and enhance this relationship. In this regard, during the workshops, participants 3 and 4 shared in one moment of reflection: "Activities enable the use of the body to remember vocabulary" (May 26, 2019). In the final questionnaire, participant 5 highlights the benefits of "communicating with the body when you don't have the right words". (May 27, 2019). Meanwhile, we also observed that they expressed how they felt, and there were surprising manifestations in their voices, gestures, and movements. In this order of ideas, learners can compensate and use strategies for communicating their ideas at the moment

they need to.

Intercultural performance on real situations/contexts

This part conceives the body as a potentiator of experiences of multiple contexts. At the same time, this tries to take the elements of the environments in which the topics or reflections are situated in order to respond and learn from the situation itself. In this order of ideas, the body invites learners to experience real and tangible matters, from the experience of the self. In this sense, the training prepares them for situations that are not ideal, instead of closer to life. On top of that, participants answer to another type of stimulus, apart from the ones normally worked in classes. Regarding this point, experiences of interculturality are charged with the way we feel, see, listen and act in connection to the other. In this way, it is important to highlight that the route to otherness is experienced, and this serves as an opportunity to expand, explore, open and know our contemporary times.

According to the latter, participant 6 (May 28, 2019) stresses the connection with reality, and participant 8, the manner of relating to real context through walking and looking at each other, for doing so this made them feel. Continuing with this line of arguments, participant 5 expresses “Even though they are contexts of pretending or acting, it really puts us in those situations because it makes us feel with the movement.”

Moreover, in the final questionnaire participant 10 considers that “activities were arbitrary and made them think about the relationship with topics and made them think about things that have happened in their lives. (Aug 06, 2019)) In this respect, the impact of activities is also varied. Participant 9 indicates that activities can even be uncomfortable because of the same fact of connecting with reality (Aug 06, 2019).

Motivation: significant learning from experience

The relation with the body, in agreement with activities and topics, created a salutiferous environment for an experience of discoveries, sharing and connecting with participants. In the first place, there was acceptability for the structure of activities. Participants stipulate in the final questionnaire that they like “warm-up activities because they connect the topics to the activities and are fun” (Participant 3, May 28, 2019). They also highlight “the physical aspect, which kept us attentive and interested in the activities” (Participant 7). This identifies the workshops for the activation of the body and the use of kinesthetic skills.

In the second place, this environment made them feel close to each other and allowed them to share any sort of things, depending on the activity. Moreover, they notice that body activities help them to stay focused and be present. Participant 2 says “Activating the body makes us feel better”, and participant 3 mentions it is positive as it worked to “activate endorphins” (May 28, 2019). From our journey logs, we note there is a reflection on the mood. Some relaxing and moving exercises served in order to counterbalance the worries of learners. They made the actions energetically, although at first, they did not move that much. Actually, we were very excited about the ideas they promoted, their feelings (May 28, 2019). We emphasize the importance of motivation in the improvisations with the body, as these allowed them to open and share from this learning setting.

In this sense, we consider that the motivation effects studied provoke that learners and teachers interact in a more healthily and vivid way. Activities with the body should not be taken as separate from the contexts that surround learner and teacher, as they affect all the time the way they are and behave. These can block or instead be used in favor of engaging a person into the opportunities of a class. This also means that good attitudes are

contagious among the members of a group. Beyond that, this kind of motivation with the body fosters a relationship with one another so that they get involved in more depth. This is one aspect in which improvisation can contribute, for it stimulates reflection on what we do, decide and act daily. This, at the same time, connects with what happens in learners' society, cities, and countries.

Learners' perspective as Future teachers in their own experience

This category stretches a relation with the role of teachers in second language learning, from the perspective of learners during the workshops. To begin with, teachers and learners are sensing/thinking people, with a critical and self-critical eye. In the final questionnaire, participant 7 and 8 express the following: "It is always good to be open to the views of others"; "It's a way of having an idea of how to act with different people because we're not all the same."; "If we are studying languages the idea is to know not only the language, but also the history of that language, how it affects our language and to be more tolerant towards other cultures". During the workshops, in the creation of a type of poem, participants had the opportunity to express their concerns about women's bodies, and their relief to heal bad things thanks to art. From the latter we notice that these reflections keep a link with the classroom and their area of expertise; however, they go beyond and connect them with their and other people's ideas and realities. They also emphasize the importance of openness and tolerance.

Furthermore, teaching and learning are grounded in social, cultural, political, identity and personal contexts. Participant 9 manifested in the final questionnaire that "Activities allow us to share our opinions of this kind of topics that are not often to talk about in society, and in the classroom just when there is a debate." (Aug 09, 2019). Participant 10 explains his liking on the activities "Because it allows you to know what others think, to

have debates on issues that tend to go unnoticed or that people assume are fine as they currently develop". In the workshops, participants brought to the improvisations and then conversations topics such as language difference and division; limits and barriers in social, political and gender matters. For example, politics in Colombia, Venezuela, Italy, USA; stereotypes, equal rights vs inequality, the gap between rich and poor; feminism, indigenous and Trans people. For this, we consider that the workshops serve as an opportunity to raise the voice of learners and teachers in certain matters that also deserve the attention needed in academic environments.

Moreover, the role of teachers helps to contribute to society by creating scenarios of second language learning that transform and have an impact on reality in connection with others. In this way, teachers and learners unlock their potential as creative, sensible and innovative teachers. In this respect, in the final questionnaire participant 10 expresses "I like to learn better ways to teach and see how people react, and then implement them in the future." (Aug 08, 2019). By means of the artifacts, participant 6 refers to the use of the activities to strengthen interpersonal relationships and build trust. Participant 11 points out that these helped them to increase some abilities that are important for them as future teachers: "leave shyness behind to become teachers" (Aug 06, 2019). In addition, we observed that some participants were shyer than others, but everyone participated. Considering that improvisations had difficult topics to talk about, participants did great (Aug 06, 2019). At the same time, they were focused and showed interest when more concentration and attention was needed. They also got excited, participated in the rules and even in the instructions. Thus, this is an inspirational and holistic way to teach by improvising in English as a second language learning. In one way, this tool promotes reflections from teachers and learners' concerns that are close to their realities. Besides,

they are within domains that need more attention, comprehension, analysis, and ways to be treated from the possibilities of learners/ teachers.

All in all, after having examined the emerging categories, we will explain their relationship with the Intercultural Communicative Competence. On the one side, the category Otherness the importance of listening carefully to the other allows reflecting upon the multiple conceptions of interculturality in our contexts. At the same time, it provides the opportunity to question how we are approaching and understanding the unknown. Moreover, this is a way of approaching others, as in practice this opens a path to interact with other cultures, including their own ones. On the other hand, Self-awareness is referring to the implications of the forms of being and behaving in intercultural circumstances. It fosters the recognition of oneself, knowing, studying and training oneself, from and for the relationships we establish. It also serves to ask ourselves and question our place and participation in any number of venues. Finally, the body as an intercultural speaker is considering the role of the body as part of interculturality. This means the body is not relegated nor denied in learning and experiences of intercultural settings or encounters. Furthermore, body communication and language communication work collectively. In this way, we value the voice and body of each member of society in interculturality.

Conclusions and reflections

This chapter is intended to present the conclusions obtained after the analysis of the data collected during the implementation of the workshops to potentiate Intercultural Communicative Competence. Firstly, we will comment on some general aspects of the research process. Then, we will conclude on the use of improvisation as a tool in English language learning and the ICC and its savours.

To begin with, this research was carried out thanks to the help of two groups of learners from Advanced English II, who helped us with their participation, time, willingness, contributions, and openness to cooperate with this proposal of improvisation and interculturality workshops. Teachers were also part of this support. They gave us a part of their classes or/and time for us to work on this project.

According to the latter, learners were committed to the activities designed for the workshops. They found them interesting, meaningful and useful, for the connection with multiple contexts, reflections, and experiences of interculturality, in agreement with the class. Moreover, learners' attitudes were joyful and open to try with the use of the body and they strengthened the relationship among them. However, there were also comments about some activities, whose unconventional methods were not part of learners' usual habits in classes. This sign proves that even when the activities of the workshops were very different from what learners are used to, they were keen on participating in new possibilities. Besides they were very cooperative with their classmates, open to listening and being with each other in the space propitiated.

As we conducted a research-creation and case study, this gave us the possibility to get involved in the field of designing and implementing our ideas in a proposal that combines improvisation and interculturality in second language learning. Besides, we had some

opportunities to put them in practice in order to interact with learners in their academic context. Furthermore, this offered us the chance to examine the phenomenon studied with the specific group. Hence, we were able to create experiences and ways of being in the classroom. At the same time, we had the chance to receive the responses that the proposal had on participants. This means that the application of the workshops transcends to participants' perspectives, as learners, partners, teachers, citizens, even in a personal sphere.

With respect to the interdisciplinary dialog between second language learning and art domains, we conclude that there are some key points to keep on working, for this type, and probably other research. We notice that there are numerous possibilities from improvisation that can contribute to our field. To name some, we have the use and value of time, space movement and communication with the body and training the voice. Besides, some resources are potentiated such as imagination and spontaneous creation. Moreover, improvisation promotes some indispensable values: reflection, relationship, confidence, respect with oneself and others, acceptance, liberation and being conscious of being present.

Another important aspect is the interest and collaboration that we received from the side of Art for this research. We received doubts, questions, help, and approval from some of our teachers of theater, dancing, and improvisation. Nevertheless, the communication and agreements were short for matters of time and disposition. With this, we conclude that interdisciplinary dialog and exploration must continue to forge more and new alternatives. Improvisation is then the beginning of a path of tools that can be used not only in classrooms but also to life experiences, from what art, body and intercultural

communication can offer as part of the contributions. In this way, it is also important to wonder about our repercussions in other fields, and what can be done to share it.

In what it comes to interculturality, and in a way of seeing it, this phenomenon is a complex flow of subjectivities within diverse realities, discourses, emotions, experiences, and behaviors, which struggle for understanding. This leads us to propose an analysis and evaluation of how classes and their dynamics are conceived, for the multiple demands in classrooms. For this reason, we consider it important to keep alive the creation of new proposals, options, and forms of constructing and sharing the process of learning.

In addition, the research process has served to question the role of learners, teachers, knowledge, art, education and the link to contexts or communities. In other words, what these considerations want is broad understanding and application. It is not enough to take into account learners' expectations and needs in the classroom, as part of a specification of a program or syllabus. They should also be seen in a holistically manner, that includes their identities, cultures, beliefs, practices, ideas, talents, among other aspects, which integrated can bring benefits for their empowerment. In this way, the role of teachers is charged with a big responsibility. In other words, we will put in self-starter, dreamer, “diciente”, freestanding, creator, critical and self-critical. Additionally, we consider that teachers have the power to sensitize, organize, propose and transform.

In regard to knowledge and art, these terms tend to be taken for granted due to their generalizations. In this respect, we believe that the value of knowledge should not be limited to information, history or data. In fact, knowledge covers a wide range of aspects in life. It is important to include the knowledge of oneself, as part of learners' anecdotes, experiences of life and bodies. Moreover, ideas and information of their interest are also fundamental for the content and activities of classes. On the other side, art is usually

viewed as the creation of a masterpiece. Besides this conception sees art as ethereal, sublime and beautiful. But what is probably ignored are the methodologies, process, and basis involved. What is more, art is taken in its broadest sense, as life prevails over art. In this way, the workshops are even more valuable, owing to the opportunities that learners have of sharing, reflecting, communicating and acting.

Continuing, we want to take into account the effect of technology in the research. On one side, there were several rewarding aspects. For example, the use of technology helped us with the recollection of the information. We also used the help of the internet for students to respond to the questionnaire. We also had the opportunity to get in touch with them on WhatsApp. Besides, music and ambiance of the space, including resources such as images, videos, and information for the workshops would have not been possible without integrating the technology we had. On the other hand, not using technology by participants had other interesting responses during the workshops. In this way, they had their attention, interest and listening on the activities, instead of checking their cell phones at any moment. This promoted fun and knowledge in other ways by using other tools, for instance, the body and its possibilities. This leads to the value and broad role of technology in learning. It can bring many benefits to the realization of the workshops, but it can also be a handicap in classes. On top of that, we want to add that technology should also be taken in terms of the accommodation and space itself in order to go through the activities and their needs.

In what it refers to improvisation as a tool in the process of English as second language learning, we conclude that this response to a series of needs in the activities and dynamics of English classes in Pontificia Universidad Javeriana. In other words, improvisation provides experience from the classroom, strengthens real communication among learners

and promotes other channels and essentials for learning. For instance, sentiments, emotions, the integration to communicate with the body and opportunities to value and evaluate oneself. We consider that our ideas do contribute to the field, as it provides a different perspective of the learning process, and that it is important to explore who we are, how we act and what we do, even when learning a S/FL, as this helps in creating unity, a community where expressing those elements is permitted and we can forge otherness, the concept of ourselves and our sensitiveness in the learning process.

Gotten to this point and finally, we feel that the research process has offered a glimpse and many outlooks for our teaching journey, our initiatives, and the world needs. Moreover, the different stages of the investigation, for example, having the experience of designing the workshops, implementing them and reflecting on all this is of great importance for both our professional and personal life. From one side, this has also allowed us to interact and explore in different manners and build a relationship with our colleagues, teachers and ourselves as researchers, friends and more importantly as people. From another side, this has shown us ways and hints to integrate inter/transdisciplinary work and further research, with impacts on the fields. In addition to that, this process as researchers has faced us to multiple realities in which investigation can go through, but more importantly contribute. The latter can start and have an impact on the bachelor's degree in modern languages at Javeriana University, and on the education of the learners and future teachers of languages of our society.

Further research

This chapter presents the final ideas for forthcoming research derived from our project. With this, we are recommending researchers and teachers, who are concerned in this type of subject, to search from a critical, reflective and creative perspective. This will promote more comprehension of our multicultural world, scenarios of second language learning and the liaison with arts.

Considering that this research investigated many issues in regard to the development of Intercultural Communicative Competence, following Improvisation as a tool, the topics drawn from the current study for further exploration are:

- We want to point out more exploration of the effects of the space for learning. The classroom as it is usually constituted limits a true and significant interaction among peers. This also influences the activities and dynamics of the class, making them more passive with a slow phase and students sitting the majority of the time.
- In the same way, we consider it fundamental to examine the relationship that students build in the classroom. Although students take their English class 5 days a week, one aspect to be highlighted is that students did not know nor interact meaningfully with each other. They manifested after the workshops that they had the opportunity to get to know each other and share more than in their classes.
- Moreover, we feel that it is essential to forge the dialog between ICC and improvisation, in order to continue with the development of intercultural savoirs, such as knowledge (savoir), attitudes (savoir être), cultural awareness (savoir s'engager), skills (savoir faire) and communicative proficiency (savoir communiquer/comprendre).

- In the same vein, we would like to deepen in the role of improvisation. On the one hand, we forge the creation of more content, either be activities, workshops, lesson plans, classes, which put in practice their principles and essentials. On the other hand, improvisation should be considered not only as a tool for activities but also as a methodology in ESL.
- Another interesting point is the research on the difficulties participants had when improvising. It should be considered what is needed for training or unlocking in order to improvise.
- Furthermore, it would be fruitful if participants were eager to participate in activities like this in their classes or outside of them more often, where they can experience culture from different perspectives.

Shortcomings

In this part, we intend to present a general idea of the limitations that we had during the research. To begin with, we had had in mind that the realization of the workshops would be accomplished at its best. However, the help we could get was not the one we had planned. For this reason, we have concluded that these limitations are necessary to be noted and taken into consideration.

Next, we are going to refer to issues about disposition, time and space. They were quite tricky. From one side, we depended on Advanced English teachers, their agendas and availability, for letting us put into practice the workshops. We got to apply to two workshops during the first semester and the same two during the second. These dates were sometimes difficult to get for the program and demands of the class, and teachers also needed that time. The starting time of the workshops was always delayed. The workshops

require 2 hours each, and the time given was sometimes 1 hour or half an hour. On other occasions, few participants arrived on time when we had the two-hour class. For this, we waited for others to come and started sometimes half an hour late. For this reason, the end of the workshops was sometimes rough. Hence, the workshops were not completed at their fullest. Only two workshops were put to test.

On another side, space was also a complicated matter. We needed adequate space and different from the classroom to carry out the activities. We had the chance to use another room just twice. One day, we had to leave the room and finish the class in an open environment nearby. At other times, we applied the workshops in the classrooms, but the effects were different. To cite, participant 8 advises, in the final questionnaire, counting with “more time, and wider and brighter spaces.” (Aug 22, 2019).

Lastly, we appreciate the help that has contributed to this research; nevertheless, we feel that more help was needed. There should be a fruitful collaboration among the parties that are connected to the research. In this way, we think it is important to question the tools that the system of research at the university promotes, offers and can really work.

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Appendix A: Program of Advanced English II

**PONTIFICIA UNIVERSIDAD JAVERIANA
FACULTAD DE COMUNICACIÓN Y LENGUAJE
LICENCIATURA EN LENGUAS MODERNAS CON ÉNFASIS EN INGLÉS Y FRANCÉS**

| SUBJECT PROGRAM | |
|--|---------------------------|
| Subject: LOW ADVANCED / advanced ii ENGLISH | |
| Department: Languages | |
| Number of credits: 3 | Subject code: 6143 |
| Academic term: 1810 | Hours per week: 10 |

| DESCRIPTION |
|--|
| <p>This is the seventh level in the English Program of the B. A. in the teaching of Modern Languages -English and French- offered by the Faculty of Communication and Languages at Pontificia Universidad Javeriana in Bogotá. Considering the Common European Framework of Reference for Languages Learning, Teaching and Assessment, students are expected to reach a C1.2 level of proficiency in the English language upon finishing Low Advanced / Advanced II English.</p> <p>In this course, students consolidate their communicative skills (listening, speaking, reading and writing) to organize their discourse and adapt it according to the level of formality of the context. Students are expected to express their ideas with fluency, clarity and spontaneity both orally and in writing, developing and supporting their ideas and opinions, and using appropriate compensation strategies when necessary. Regarding intercultural awareness, students are expected to examine, understand and (re)define themselves as cultural subjects by means of the analysis of a range of social, cultural, scientific and pedagogic topics.</p> |

| FORMATION OBJECTIVES |
|-----------------------------|
|-----------------------------|

General objectives:

- To encourage the formation of an intercultural conscience which can allow students to value their own cultural richness and that of the foreign language speakers from their perspectives as language users, analysts and educators.
- To contribute to the consolidation of the students' communicative skills so they can perform appropriately and effectively in different communicative contexts addressing a variety of topics.
- To provide students with lexical-grammatical tools which can allow them to use the foreign language in a natural and flexible manner keeping in mind different academic, social, professional and leisure purposes.

Expected Learning Outcomes (ELO):

- **Culture:** To interpret the value of culture and language within the current globalized society by means of the analysis and comparison of cultural expressions.
- **Listening:** To identify general and specific information that is implicit or explicit in demanding oral texts dealing with both abstract and concrete topics related to the contents of the course.
- **Speaking:** To express concrete and specific ideas in a variety of communicative situations related to the course topics in a clear, fluid and spontaneous way keeping in mind context appropriateness.
- **Reading:** To identify general and specific information –implicit or explicit in written texts– related to the author's purpose, intentions and opinions.
- **Writing:** To produce problem-solution argumentative essays in a clear, structured, concise and detailed manner about topics of personal interest, and demonstrating an accurate use of mechanisms of organization, articulation, cohesion and support of ideas.

MINIMUM KNOWLEDGE CONTENTS (TABLE OF CONTENTS)

Low Advanced / Advanced II English students are expected to reach the learning outcomes mentioned above while addressing the following topics, tasks, and competences:

| TOPICS | OBJECTIVES |
|--|--|
| Definition of Culture | To build the concepts of culture and intercultural awareness based on reflection and experience |
| World Englishes | To identify relevant characteristics of and differences among some varieties of English |
| Types and Stereotypes | To analyze cultural beliefs, principles and behaviors influencing both individuals and societies |
| Verbal and Non-verbal Patterns | To determine the importance of verbal and non-verbal patterns in different cultures |
| Family Values and Relationships | To discuss points of view with regards to different types of relationships in society |
| Culture in the ELT Classroom | To apply strategies on how to manage culture in the classroom by means of a class project |

| | | |
|------------|----------|-----------|
| Vocabulary | Speaking | LISTENING |
|------------|----------|-----------|

| | | |
|---|---|--|
| <p>Topics</p> <p>First Term:</p> <ul style="list-style-type: none"> · Language and Culture (Intercultural Competence) · World Englishes (Standard and non-standard variety, Dialect, Accent, Sociolect, Jargon, Slang, Idiolect, Register), National stereotypes <p>Second term:</p> <ul style="list-style-type: none"> · Taboos and social issues · Personal relationships, families <p>Third term</p> <ul style="list-style-type: none"> · Faith and superstition · Nonverbal communication <p>Strategies</p> <ul style="list-style-type: none"> · Using context clues to infer meaning · Identifying and using word forms · Recognizing and using synonyms and paraphrases · Detecting and using commonly confused words · Identifying and using idiomatic expressions · Distinguishing between literal and figurative meanings | <p>Tasks</p> <ul style="list-style-type: none"> · Giving clear, detailed and well-structured descriptions and presentations of complex subjects, integrating sub-themes, developing particular points and rounding off with an appropriate conclusion · Sharing and discussing knowledge and personal beliefs about a given topic · Telling and encouraging others to share anecdotes · Agreeing and disagreeing with other people's opinions · Conducting a debate and responding appropriately to complex and controversial questions · Sharing predictions and opinions on a wide range of topics even if they are new <p>Strategies</p> <ul style="list-style-type: none"> · Presenting well-structured oral arguments · Using and checking understanding of new words and expressions · Recognizing and using figurative language · Paraphrasing and reacting to quotes · Adding details and examples to support main ideas | <p>Tasks</p> <ul style="list-style-type: none"> · Filling charts and graphic organizers · Completing paraphrased texts with literal and nonliteral information · Answering different types of questions: open-ended, true-false-NG, and multiple choice · Designing a listening project including pre-listening, while-listening and post-listening activities <p>Strategies</p> <ul style="list-style-type: none"> · Listening for details in extended speech in abstract and complex topics, even if accent is unfamiliar · Identifying and understanding idiomatic expressions and colloquialisms, appreciating register shifts · Listening for gist in extended speech even when it is not clearly structured and when relationships between ideas are implied and not signalled explicitly · Identifying attitudes and points of view in complex interactions in discussion and debate, even on abstract, complex unfamiliar topics · Making inferences about a speaker's intention · Organizing and synthesizing information · Relating information to one's viewpoints |
| READING | WRITING | Grammar |

| | | |
|---|--|--|
| <p>Tasks Students will work with a wide range of complex texts likely to be encountered in social, professional, or academic life</p> <ul style="list-style-type: none"> · Identifying main ideas and summarizing them · Relating supporting details to main ideas · Organizing and synthesizing information from texts · Identifying finer points of detail including attitudes as well as implied and stated opinions · Interpreting quotations · Restating ideas from a text · Identifying author's purpose/intention · Identifying types of discourse <p>Strategies</p> <ul style="list-style-type: none"> · Making predictions · Scanning for details · Inferring information not explicit in the text · Locating specific information in the text | <p>Topics</p> <p>First Term:</p> <ul style="list-style-type: none"> · Problem-solutions essay overview · Introduction (hook, contextual information, thesis) · Fallacies <p>Second term:</p> <ul style="list-style-type: none"> · The body · Quoting and referencing <p>Third term</p> <ul style="list-style-type: none"> · Conclusion · Peer-, self- teacher and out-of-class assessment <p>Strategies</p> <ul style="list-style-type: none"> · Organizing texts in a clear and well-structured way talking about relevant and complex subjects · Expanding and supporting points of view with subsidiary ideas, reasons, and relevant examples · Writing in a natural, personal and convincing style, appropriate to the reader in mind · Editing and proofreading · Avoiding fallacies · Using rhetoric strategies · Focusing on structure: introduction, body, and conclusion · Writing a thesis statement, topic sentences, concluding sentences and final thoughts | <p>Topics</p> <p>First Term:</p> <ul style="list-style-type: none"> · Recycling grammar topics: tenses, aspects, conditionals, gerunds and infinitives, articles, quantifiers, wish clauses · Noun phrases · Subject-verb agreement (all tenses and aspects) <p>Second term:</p> <ul style="list-style-type: none"> · Subjunctive in present and in past (all cases) · Passive voice: all tenses (Including forms after gerunds and infinitives) · Present and past participles as adjectives (including reduced relative clauses) <p>Third term</p> <ul style="list-style-type: none"> · Emphatic structures (cleft sentences - inversion) · Paired conjunctions (not only... but also, both... and, as well as) · Parallel structure <p>Strategies</p> <ul style="list-style-type: none"> · Trying to find out why I make grammar mistakes. · Focusing on using grammar rules correctly when speaking or writing. · Noticing a new grammar rule when they exist in a listening or a reading text. |
| <p>METHODOLOGY</p> | | |

The methodology used in the B. A. courses is based on the use of workshops, academic spaces in which students can work individually, in pairs or in teams doing meaningful and contextualized tasks that are meant to promote the practice of all the communicative skills and components of the language. Students are conceived as the center of the teaching and learning process and as autonomous individuals who are responsible for their own growth as learners; that is why, throughout the course, they are expected to show high levels of commitment that lead to the acquisition and implementation of autonomous learning strategies and critical thinking skills.

The course is made up of two components that favor the development of specific communicative competences. One includes listening, speaking and language use (grammar and vocabulary), and the other one comprises reading and writing. Each part is guided by a different teacher; however, at the end of the course, only one grade will be assigned, integrating all work done throughout the three academic terms. Class activities are the foundation of the learning process; it is important to stress, though, that independent work (based on both online and physical resources suggested by the teacher and self-researched) is considered essential for the development of communicative skills, autonomy and responsibility.

No specific textbooks are used in this course; therefore, the activities proposed are developed by means of designed material based on authentic sources such as newspapers, magazines, video channels, podcasts and a variety of webpages found by both teachers and students. It is important that students have their own materials in and outside the class, and that they use a monolingual dictionary.

Finally, to support their pedagogic formation in the B.A., students are encouraged to design and develop listening, reading, speaking and writing projects. Listening and reading projects include pre-, while- and post- task activities based on the course contents. Speaking projects are planned and done as micro-teaching sessions where students deal with a topic of culture and, at the same time, they put into practice their teaching knowledge and skills. In the writing project, students write and publish a problem-solutions essay for a wider audience to read. The course teachers act as pedagogical advisors and guide the students' process of class preparation and delivery keeping in mind different cultural, social and educational backgrounds as well as differences in age, gender and skills of their pupils.

ASPECTS 1. Aspects: The assessment of students' process is approached from formative and summative perspectives, and it is coherent with the curriculum of the B.A.

Program which aims to contribute to the development of students' communicative and intercultural competences as well as their autonomous learning capacity. Aspects to be evaluated include students' skills while dealing with the topics, tasks, and competences presented in the Table of Contents above.

2. Forms: Teachers will use different procedures that will help them to follow and assess students' progress along the course:

- **Exams:** Each term, students will be assessed in different skills, as described in the next section. Exams include speaking, listening, writing, reading, and language use –the combination of grammar and vocabulary.
- **Workshops:** These may include oral presentations, writing activities (compositions, essays) a listening project, a speaking project, a reading project, a writing project, and role plays. Workshops can deal with the skills that are not evaluated during a given term.

Quizzes: They can evaluate any of the c**BE TO BE ASSESSED AND ASSESSMENT FORMS**

- course skills, and they can include two skills at once.

3. Percentages: Grading is based on students' performance on two sets of exams and classwork activities as well as a set of final exams, which include speaking, listening, writing, reading, language use (grammar and vocabulary), and classwork. See the weight given to each set of grades per term:

First Term Grade: 30%

Second Term Grade: 30%

Final Exam Grade: 40%

These three tests include the following specific evaluations:

| First Term Grade 30% | | Second Term Grade 30% | | Final Exam Grade 40% | |
|-----------------------|---------|-----------------------|----------------|----------------------|----------------|
| Speaking | 25% | Writing | 25% | Reading-Writing | 30% |
| Reading | 25% | Listening | 25% | Listening-Speaking | 30% |
| Language use | 30% | Language use | 30% | Language use | 20% |
| Classwork (grades) | 20% (4) | Classwork | 20% (4 grades) | Classwork | 20% (4 grades) |

4. Attendance:

According to the Student Regulations of the Pontificia Universidad Javeriana (2012):

- **All students must attend their lessons punctually and participate in them actively.** Likewise, they must fully comply with all other academic activities that attain to them according to their formation level. (Numeral 7. E.)
- When enrolling in a degree, students **commit themselves to attend** all activities stipulated by the curriculum. (Numeral 53 – Schooling).
- Absence to academic exams will **be excused only due to extremely serious causes.** Corresponding written excuses must be submitted to the Director of the BA, who will authorize make-up exams (Numeral 54 – schooling).
- Before taking a make-up exam, the student **must pay the corresponding fee** (Numeral 71 – Make-up exams).

5. Class norms:

- Classes start 5 minutes after stipulated time and finish 5 minutes before stipulated time.
- Cell phones and other electronic devices must remain turned off during class sessions.
- Mutual respect is essential for the good development of the class.
- Make-up exams will be authorized only by the Director of the BA. The teacher of the subject cannot authorize supplementary exams.
- Failed examinations will not be made up.
- Fraud or cheating on activities, assignments and examinations as well as all forms of plagiarism constitute serious and severe offenses, according to what is stipulated in the Student Regulations. Such offenses will be penalized with failure of the subject, suspension, or expulsion of the student according to the case (Numerals 123-130).
- Grades that have already been assigned will not be modified unless further revision is required as stipulated in the Student Regulations (Numerals 91-95).

| WEEKLY WORK PLAN | | | |
|------------------|----------------|---|--|
| WEEK | DATE | LANG. USE/ LSTNG/ SPKNG | RDNG/ WRTNG |
| 1 | Jan 22 – 26 | <p>Speaking: What is culture?</p> <p>Listening: Cultures around the world</p> <p>Grammar: Recycling Grammar; Intercultural misunderstandings</p> <p>Vocabulary: Language, Culture, Intercultural Competence</p> | <p>Reading: Intercultural competence. Listen, you guys, it's my language too!</p> <p>Writing: Problem-solution essay overview - Conventions for correction of written work</p> |
| 2 | Jan 29 – Feb 2 | <p>Speaking: World Englishes – speaking project</p> <p>Listening: Some types of English</p> <p>Grammar: Recycling Gram.; Noun Phrases</p> | <p>Reading: World Englishes – When did the Americans lose their British accent?</p> <p>Writing: Problem-solution essay – Introduction – Academic writing</p> |

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| | | Vocabulary: Standard and non-standard variety, Dialect, Jargon, Slang, Register | |
| 3 | Feb 5 – Feb 9 | <p>Speaking: Food and etiquette; World Englishes – speaking project presentations</p> <p>Listening: Chinese eating etiquette</p> <p>Grammar: N. Phrases; Subject-Verb Agreement</p> <p>Vocabulary: Accent, Dialect, Sociolect, Idiolect</p> | <p>Reading: A world guide to good manners</p> <p>Writing: Problem-solution essay – Quoting and referencing (APA Manual Ch. 6 and 7)</p> |
| 4 | Feb 12 – 16 | <p>Speaking: National stereotypes; World Englishes – speaking project presentations</p> <p>Listening: Stereotypes</p> <p>Grammar: Subject-Verb Agreement</p> <p>Vocabulary: Derived words</p> | <p>Reading: National Stereotypes – Overturning the myth of valley girl speech</p> <p>Writing: Problem-solution essay – Quoting and referencing (APA Manual Ch. 6 and 7)</p> |
| 5 | Feb 19 – 23 | First term exams | |
| 6 | Feb 26 – Mar 2 | <p>Speaking - vocabulary: Vanity; Are you happy with your body?</p> <p>Grammar: Subjunctive: present and past</p> <p>Listening project</p> | <p>Reading: Swearing - Reading project</p> <p>Writing: Problem-sol. essay – Body paragraphs</p> <p>(APA Manual Ch. 6 and 7) - Fallacies</p> |

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|--------------|--------------------|---|---|
| 7 | Mar 5 – 9 | <p>Speaking - vocabulary: Taboo conversation topics; addictions</p> <p>Grammar: Subjunctive: present and past; Passive Voice</p> <p>Listening project</p> | <p>Reading: Taboos and addictions - Reading project</p> <p>Writing: Problem-sol. essay – Body paragraphs – Quoting and referencing (APA Manual Ch. 6 and 7) - Fallacies</p> |
| 8 | Mar 12 – 16 | <p>Speaking: Personal relationships / Cheating</p> <p>Grammar: Passive voice</p> <p>Vocabulary: Dependent prepositions –after nouns</p> <p>Listening project</p> | <p>Reading: Personal relationships / Cheating - Reading project</p> <p>Writing: Problem-sol. essay – Body paragraphs – Quoting and referencing (APA Manual Ch. 6 and 7) - Fallacies</p> |
| 9 | Mar 19 – 23 | <p>Speaking: Marriage: For better or for worse - Gay families</p> <p>Grammar: Reduced relative clauses</p> <p>Vocabulary: Dependent prepositions –after verbs I</p> <p>Listening project</p> | <p>Reading: Arranged marriages- Reading project</p> <p>Writing: Problem-sol. essay – Body paragraphs – Quoting and referencing (APA Manual Ch. 6 and 7) - Fallacies</p> |
| Break | Mar 26 – 30 | Holy Week | |
| 10 | Apr 2 – 6 | <p>Speaking: Old enough to be her grandfather</p> <p>Grammar: Present and past participles as adjectives</p> <p>Vocabulary: Dependent prepositions –after verbs II</p> <p>Listening project</p> | <p>Reading: Gender and culture - Reading project</p> <p>Writing: Problem-sol. essay – Body paragraphs – Quoting and referencing (APA Manual Ch. 6 and 7) - Fallacies</p> |

| 11 | Apr 9 – 13 | Second term exams | |
|----|----------------|--|---|
| 12 | Apr 16 – 20 | <p>Speaking: Faith and Superstition</p> <p>Grammar: Cleft sentences</p> <p>Vocabulary: Beliefs and superstitions</p> <p>Listening project</p> | <p>Reading: Faith and Superstition</p> <p>Writing: Problem-sol. essay – Conclusion</p> <p>Reading project</p> |
| 13 | Apr 23 – 27 | <p>Speaking: Non-verbal communication</p> <p>Grammar: Cleft sentences; Inversion</p> <p>Vocabulary: Proxemics, kinesics, oculesics, haptics, vocalics</p> <p>Listening project</p> | <p>Reading: The origins of superstitions and lucky charms</p> <p>Writing: Problem-sol. essay – Conclusion</p> <p>Reading project</p> |
| 14 | Apr 30 – May 4 | <p>Speaking: Non-verbal communication</p> <p>Reading for sp project: Addressing Culture in EFL Classrooms: The Challenge of Shifting from a Traditional to an Intercultural Stance</p> <p>Grammar: Inversion</p> <p>Vocabulary: Olfactics, silence, posture, locomotion, artifacts</p> <p>Listening project</p> | <p>Reading: Proxemics and haptics</p> <p>Writing: Problem-sol. essay – Final version – Self-assessment</p> <p>Reading project</p> |
| 15 | May 7 – 11 | <p>Speaking project: Culture in the EFL classroom</p> <p>Grammar: Paired conjunctions; Parallel Str.</p> | <p>Reading and speaking: Proxemics & haptics – Face value</p> |

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|----------------|----------------|---|---|
| | | Vocabulary: Idioms with the word “face” | Writing: Problem-sol. essay – Final version – Peer and teacher assessment Reading project |
| 16 | May 14 – 18 | Speaking project: Culture in the EFL classroom Grammar: Parallel Structure Vocabulary: Borrowed Words Speaking project | Reading and speaking: Culture in the EFL classroom –Students’ activities proposals Writing: Problem-sol. essay – Final version – Publication Reading project |
| 17 | May 21 – 25 | Final exams | |
| 18 | May 28 – Jun 1 | | |
| SOURCES | | | |

- Barker, C. (2008). *Cultural Studies: Theory and Practice*. Los Angeles, CA: Sage Publications.
- Farrell, M. (1995). *The world of English*. Pearson education limited.
- Harvey & Rhodri. (1992). *Britain Explored*. Longman.
- Jeffrey C, Alexander (1990). *Culture and Society: Contemporary debates*. Cambridge University Press.
- Kist, W. (2005). *New literacies in action: teaching and learning in multiple media*. New York; London: Teachers College Press.
- Lee, S. (2002). *Teaching English as an international language*.
- Levine & Adelman. (1982). *Beyond Language. Intercultural communication for English as a second language*. Englewood Cliffs, New Jersey. Prentice Hall.
- MacAndrew, R., & Martínez, R. (2001). *Taboos and Issues*. England: LTP Language.
- Ryan, J. (1999). *Media and society: the production of culture in the mass media*.
- Tomalin & Stempleski. (1993). *Cultural awareness*. Oxford university press.
- Utley, D. (2007). *Intercultural Resource Pack*. Cambridge.

Listening:

- [Randall's ESL Cyber Listening Lab - For English as a Second Language](#)
- <http://www.scientificamerican.com/podcast/60-second-science/>
- <http://www.englishmedialab.com/index.html>
- [EZ Slang: Speaking Effective English and Accent Reduction Training](#)
- www.lclark.edu/~krauss/toppicks/listening.html
- www.history.com/media.do
- <http://fog.ccsf.cc.ca.us/~lfried/activity/listening2.html>
- <http://englishcaster.com/idioms/?cat=1>
- <http://www.cnn.com/studentnews/>
- www.globusz.com/ebooks
- www.dailyesl.com
- www.ezslang.com
- www.trainyouraccent.com
- <http://www.britishcouncil.org/professionals-podcast-english-listening-downloads-archhive.htm>
- <http://www.sciam.com/podcast/>
- <http://www.podcastsinenglish.com/index.htm>
- 60 second science podcast (write this on Google)

Reading:

- [Reading comprehension strategies for English language learners](#)
- [How to Teach Reading Strategies: EFL/ESL Teaching Methods for Motivating Students to Read | Suite101.com](#)
- [Online Reading Comprehension Tests, Reading Passages](#)

- Taylor, J. et al. (1995). *Reading, Structure and Strategy 2*. Mexico: Macmillan.

Writing:

- <http://www.edb.utexas.edu/minliu/pbl/ESOL/index.htm>
- <http://www.vivquarry.com/wkshts/linkwd.html>
- <http://writingcenter.unc.edu/>
- <http://www.englishexercises.org/makeagame/viewgame.asp?id=1792#a>
- <http://www.apastyle.org/manual/table-of-contents.pdf>
- Allen, R. (2001). *Punctuation*. Oxford: Oxford University Press.
- Evans, V. (2006). *Successful Writing -Upper Intermediate*. Berkshire: Express Publishing.
- Hogue, A. (2003). *The Essentials of English: A Writer's Handbook*. New York: Longman.
- Oshima, A., & Hogue, A. (1997). *Introduction to Academic Writing*. New York: Longman.

Grammar:

- West, C. (1995). *Recycling Advanced English*. Channel Islands: Georgian Press.
- Hewings, M. (2005). *Advanced Grammar in Use*. 2nd Edition. Cambridge: Cambridge University Press.
- <https://www.englishpage.com/index.html>
- http://www.englisch-hilfen.de/en/grammar/simple_present_continuous_comparison.htm
- <http://www.ego4u.com/en/cram-up/grammar/simpre-prepro/tests?test1>
- <http://downloads.bbc.co.uk/worldservice/learningenglish/flatmates/episode04/quiz.pdf>
- <http://www.usingenglish.com/quizzes/154.html>
- <http://www.perfect-english-grammar.com/present-perfect-present-perfect-continuous-1.html>
- <http://perso.wanadoo.es/autoenglish/gr.inqu.p.htm>
- http://www.myenglishpages.com/site_php_files/grammar-lesson-quantifiers.php
- <http://www.world-english.org/articles.htm>
- <http://www.world-english.org/grammarfuture.htm>
- <http://www.autoenglish.org/gr.may3.i.htm>
- <http://www.esl-lounge.com/student/grammar/4q66-past-modals-exercise.php>
- http://www.cesdonbosco.com/filologia/english/narrative_tenses.htm
- <http://www.admc.hct.ac.ae/hd1/english/narrate/narrtense.htm>
- <http://www.cip.dauphine.fr/riccioli/mathsdecisionmd2/mathsrevision1jan06/wouldused.htm>
- <http://madrasati2010.bravehost.com/pv/pvoice2.html>
- http://www.nonstopenglish.com/allexercises/grammar/grammar-verb-ing_and_verb-infinitive.asp
- <http://www.e-grammar.org/infinitive-gerund/>

- http://elt.oup.com/student/solutions/int_unit_page/unit9/grammar/exercise1;jsessionid=EA3FBBEA6D3A7144BC4E7AEF65741AD9?cc=co&selLanguage=en
- http://www.sut.ac.th/ist/ENG/Courses/eng2/science_theme/Jquiz/science_jquiz1.htm
- http://www.elibase.com/quiz/059_01.htm

Dictionaries:

- Oxford Advanced Learner's Dictionary –Paperback
- <http://www.thefreedictionary.com/>
- <http://www.merriam-webster.com/>

Other resources:

- <http://www.telegraph.co.uk/education/educationadvice/9750895/Learning-a-foreign-language-five-most-common-mistakes.html>
- <http://www.travelandleisure.com/articles/worlds-worst-cultural-mistakes>
- <http://www.pbs.org/ampu/crosscult.html>
- <http://www.bbc.com/culture/>
- [Activities | The Classroom | Learning English](#)

**PONTIFICIA UNIVERSIDAD JAVERIANA
B. A. IN MODERN LANGUAGES
LOW ADVANCED ENGLISH**

SPEAKING PROJECT GUIDELINES (First Term)

WORLD ENGLISHES

To be done in groups of 3 or 4

1. Choose a variety of English that you feel interested in and investigate about it (see World Englishes options below).
2. Prepare an oral presentation about this variety.
3. Include the following topics:
 - * The origin of the variety
 - * The area where it is spoken
 - * Interesting / odd tidbits about it (cultural aspects to share)
 - * Vocabulary (relevant words/expressions)
 - * Grammar feature examples (when suitable –for instance, if you are talking about a dialect)
 - * Pronunciation (intonation, stress patterns, etc. –Make sure you thoroughly understand what you present)
4. Present samples of the variety to illustrate your points.
5. Do a fun and didactic activity to practice what you presented

Keep in mind:

- It **should last about 20-30 minutes**.
- You can use **any resources** to show (A Power Point Presentation, real material, etc.)
- You can have notes during your presentation, but **you can't read all the time**. Your notes can be used to remember figures, dates, or to guide you through your presentation topics.
- Make sure **you know what you are talking about**. We (the audience) may ask you questions about what you present.

SPEAKING PROJECT GUIDELINES (Third Term)

MICROTEACHING ON CULTURE

To be done in groups of 3 or 4

1. Choose a cultural aspect/feature/activity/tradition/belief from any country that you find interesting and investigate about it (food, a festival, a ceremony, dance/ritual, etc.).
2. Prepare a micro-class in which you will teach your partners about this.
3. You don't have to focus on teaching language. What is important is to get the class acquainted with the cultural aspect that you chose and provide a taste of it.
4. Make sure you thoroughly understand what you present.
5. You can dress up, bring food samples, play music, teach dance choreography, make an object/doll/symbol, etc.
6. You will be the teacher in charge of the class, so act according to the level and age of students that you will be assigned by your teacher.

Keep in mind:

- This is NOT a presentation; it is a micro-class. Therefore, you will be graded accordingly.
- It **should last about 20-30 minutes**.
- You can use **any resources** to show (images, real material, leaflets, etc.)
- You can have notes during your presentation, but **you can't read all the time**. Your notes can be used to remember figures, dates, or to guide you through the activities.
- Make sure **you know what you are talking about**. We (the audience) may ask you questions about what you present.

Scoring Criteria:

20 points: Task achievement: structure, level, authenticity, student engagement

30 points: Culturally on point: well-researched, step-by-step teaching process

40 points: Project delivery: class management, use of resources, body language, responsibility and preparation

10 points: Time management

LICENCIATURA EN LENGUAS MODERNAS

FACULTAD DE COMUNICACIÓN Y LENGUAJE

PRESENTATION ASSESSMENT CRITERIA

Student's name:

| GRADE | SUPERIOR (4 – 5) | ADEQUATE (3 – 3.9) | MINIMAL (Below 3) |
|---|---|---|--|
| <p>GENERAL</p> <p>DESCRIPTION</p> | <p>The student expresses the message clearly and fluently.</p> <p>The student shows excellent command of the language in terms of pronunciation, grammar and vocabulary.</p> <p>Discourse is coherent, well organized, and supported by sound data.</p> <p>The student does not depend on written material, but uses it wisely.</p> <p>The activity has been prepared according to guidelines, keeping in mind time, objective and level.</p> | <p>The student shows inaccuracies in pronunciation, grammar and vocabulary, but they do not affect the understanding of the message seriously.</p> <p>The organization of the message is not very well achieved and there may be lack of detail in supporting ideas.</p> <p>The student tends to rely on reading rather than showing command of the contents delivered.</p> <p>The activity needs improvement, but it considers the students' level and the objective proposed.</p> | <p>The student shows serious problems in pronunciation, grammar and vocabulary use.</p> <p>Discourse may be unintelligible, or audience may not understand the whole message.</p> <p>Discourse is not coherently organized.</p> <p>Lack of preparation is evident.</p> <p>The activity is not suitable for the target students. Time needs to be reconsidered and a clear objective is needed.</p> |

Adapted from: Coordinación Componente de Inglés – Licenciatura – Febrero 2008

World Englishes Options:

Source: <https://passaparolanza.files.wordpress.com/2014/06/englishes.png>

LISTENING PROJECT GUIDELINES (Second Term)

To be done in groups of 3 or 4

1. **Allotted time:** Between 30 and 50 minutes including pre-, while- and post- activities.
2. **Topics:** Taboo issues or addictions.
3. **Resources:** Authentic video clips / recordings **not taken from English-teaching sites**. Mind the level of the audio and the text. It must be suitable for advanced students.
4. **Length of the video/or recording:** Between 3 and 4 minutes. If the original source is longer, choose only the part you want to exploit and mention it is a fragment.
5. **Number of tasks:** One for pre-listening, 3 for while-listening, and 1 for post-listening
6. **Types of tasks:**
 - a. **Pre- tasks:** Discussions, games, competitions, etc. in order to get students ready for listening.
 - b. **While- tasks:**
 - **Obligatory for all projects:** fill in the blanks (in a nonliteral text –like a summary or chart),
 - Charts
 - T/F/NG
 - Multiple choice
 - c. **Post- tasks:** Discussions, games, competitions, different products like drawings, written reflections, posters, etc. in order to connect the topic of the exercise to students' life or current situations around the world.
7. **Further advice:**
 - Take advantage of the audio to the fullest. Do not leave out long spaces of audio between two task, and do not underuse the audio by asking very few questions/little information from a long chunk of the clip.
 - Avoid overlapping and overusing the audio (like asking two types of questions from one chunk).

- No two tasks can be answered using the same part of the audio. That is, for example, the second task must not be answered listening again to the same chunk that was used to answer the first task.
- Make sure you have your answer key and have fully checked that the answers are correct. Do not expect students to provide answers that you do not have.
- Research/look up the vocabulary within the audio as students may ask you for meanings.
- Use appropriate layout, with bullet points, numbers or letters.
- Gaps in filling in gap tasks must all be the same length. Do not place gaps too close to each other; the ideal number of words between two gaps is a minimum of 5.
- Avoid asking literal questions to avoid literal answers, especially in inference questions.
- Make sure you bring enough copies and other material required to do the activities.
- Remember that you will be the teachers on the day of your listening project J J. Make sure all of the group members have equal participation and engagement with the preparation, the development of activities and the students.

Scoring Criteria:

20 points: Task achievement: structure, level, authenticity

30 points: Text exploitation: appropriateness to the level, types and quality of questions (not literal)

40 points: Project delivery: class management, use of resources, body language, responsibility and preparation

10 points: Time management

PONTIFICIA UNIVERSIDAD JAVERIANA
B. A. IN MODERN LANGUAGES
LOW ADVANCED ENGLISH

READING PROJECT GUIDELINES (Second Term)

The purpose of this project is twofold: On the one hand, it intends to foster students' reading comprehension skills by developing reading exercises produced by their classmates; on the other, the project seeks to support the process of pre-service teachers' formation by having them plan and develop activities that can also help enhance their teaching skills.

Procedure:

a. Work in groups of 3 or 4.

b. Choose one of the topics of the second term: Taboo Conversation Topics, Addictions, Personal Relationships, Cheating, or Marriage. You can also choose topics from the previous term: Language and Culture (Intercultural Competence), World Englishes, or National Stereotypes.

c. Look for an **interesting, authentic** text about your chosen topic. "Authentic" means that it **is not intended for language teaching purposes**. Make sure it is appropriate for the level, i.e. not too easy but not too difficult.

d. You should check <http://www.englishprofile.org/wordlists> to find vocabulary that is suitable for the level or beyond it (C1) to adapt the text and formulate the questions for your students. That is, find synonyms for words that are "too easy" (A1, A2) and change them.

e. The text should be one page in length. If the original source is longer, choose only the part you want to exploit and mention it is a fragment.

Margins: Tight (1.27x1.27x1.27x1.27)

Font: Arial 10 or Times New Roman 11

f. If it is necessary to adapt or adjust the text so that it suits your requirements as teachers, you may do so.

g. Prepare the document to share with your classmates. It must follow an appropriate structure to develop a reading activity: Heading –which includes your **name, text title and source-**, Pre-reading, While-reading and Post-reading.

-The **Pre-reading section** gets the students ready for the main task, so make sure they do such tasks as discussing, working with language, playing a game, etc. to provide a context for reading.

- In the **While-reading section**, include 3 to 4 different tasks depending on the text:

- T/F/NG
- open questions
- filling in gaps in a non-literal text (**compulsory** in all the projects)
- multiple choice
- inserting sentences in the text
- filling in charts

*******Do not include correcting mistakes.**

- In the **Post-reading section**, connect the content of the reading with students' lives, current society, other subjects, etc. Use different tasks like speaking, writing, drawing and speaking, playing, etc.

- h. Pay attention to the vocabulary used in the reading by identifying words that are unknown to you and your students. **You must be able to explain in which context these words are used and give examples.**
- i. The project should last between 40 and 50 minutes, so plan accordingly.
- j. Make sure you **create your own answer key** for the project. You must be able to provide the answers to everything you do.
- k. Proofread your text so that it is mistake-free and adheres to high standards of quality.
- l. Xerox extra copies so that there is enough for everyone, and please bring any and all materials that you will use as if your peers are your students.

Scoring Criteria:

20 points: Task achievement: structure, level, authenticity

30 points: Text exploitation: appropriateness to the level, types and quality of questions (not literal)

40 points: Project delivery (class management, use of resources, body language, responsibility and preparation)

10 points: Time management

WRITING PROJECT GUIDELINES (Whole Semester)

This project is intended to give students opportunities to consolidate their skills to write and publish academic essays. By means of this project, they will acknowledge the value of their ideas, their potentialities as writers and the importance of socially situated writing. Students will share their written production with people outside the class and possibly publish their work in an issue of Rosetta, the students' newspaper, should they meet the standard publication requirements and follow the due process.

Procedure:

- a. You will be required to **write a problem-solution essay**, as indicated in the course program.

- b. Choose a topic that you would like to develop. Make sure the topic is **interesting and innovative** i.e. not within the usual range of topics people write about: drug legalization, poverty, abortion, traffic, and the like.

- c. Investigate about your topic and use **at least three authoritative sources** to support your ideas i.e. articles from published journals or books. Do not use blogs or webpages from people that are not authorities in the topic. Newspapers can be used, but they will be considered **extra sources**.

- d. You need to follow a rigorous process throughout the course: submit your work for feedback and polish the text little by little, keeping in mind suggestions and corrections and integrating the topics (both in LSG and RW modules) studied in class. Below are the proposed deadlines to keep in mind:

First Term:

1 February: Submit your topic choices (max. 3) for your essay and a possible thesis for each one.

8 February: Introduction + outline of body paragraphs (state the solutions and support for the pros and cons) **(10 points)**

22 February: Corrected Introduction + Body paragraphs **(10 points)**

Second Term:

8 March: Hand in the first draft of the 2-3 body paragraphs (attach the introduction) **(10 points)**

5 April: Hand in final draft of the 2-3 body paragraphs (attach the introduction) **(10 points)**

Third Term:

26 April: Turn in the first conclusion draft **(10 points)**

17 May: Corrected introduction, body and conclusion. **Please bring three copies of this final version: one for the teacher, one for peer revision and one for self-evaluation.** **(10 points)**

24 May: Final version. Publish your final essay version on a social network (Facebook, Instagram, YouTube, etc.) as an **open post for other people to give you feedback.** Please ask your contacts to make comments about your text, but avoid saying “Great”, “I liked it” or just hitting “Like”. **(40 points)**

e. **The whole process of producing the essay will count as your final written exam grade.** The process will be worth 60% and the publication of your final version 40%.

f. If you have failed to submit any of the parts of the essay on time, the points will not be added (check number of points per part). The different parts that you submit will count as classwork in each term.

Appendix B: Matrix of Observations to Advanced English II students



Matrix of Observations to Advanced English II students
2019-1
Lic. Lenguas Modernas
INTERCULTURAL COMMUNICATIVE COMPETENCE (ICC)
OBSERVATION # 1 # 2

| | |
|--------|------------|
| Date: | Observers: |
| Class: | Teacher: |

| Notions | ACTIVITIES IN THE CLASS | STUDENTS' RESPONSE |
|--|-------------------------|--------------------|
| Knowledge Awareness Attitudes & traits Skills | | |
| Proficiency/Communication | | |

Appendix C: Questionnaires and interview of Advanced English II students



Pontificia Universidad
JAVERIANA
Colombia

Encuesta Proyecto de Grado 2019-1/2

Lic. Lenguas Modernas

Autores: Michael Alarcón y Alexandra Pacheco.

Directora: Laura Marcela Cardona Tibocha

El propósito de esta encuesta es reconocer las percepciones de los aprendientes de Inglés Avanzado Bajo en relación a las actividades realizadas en clase. También buscamos identificar las ideas que los mismos tienen en cuanto a la competencia comunicativa intercultural.

I PARTE:

1. ¿Qué tipo de actividades se realizan en tus clases de inglés?

- _____
- _____
- _____
- _____
- _____

2. ¿Cuál es tu opinión acerca de las actividades de la clase de inglés?

3. En tus clases de inglés, ¿cuáles son las actividades que más prefieres y las que, por el contrario, no?

| | |
|------------------------------|---------------------------------|
| actividades favoritas | actividades no favoritas |
|------------------------------|---------------------------------|

II PARTE

4. En el aprendizaje de inglés como segunda lengua, ¿qué elementos consideras que son importantes?

5. ¿Consideras importante reconocer las diferencias o similitudes entre tu cultura y las trabajadas en tu clase de inglés? Sí-No ¿Por qué?

6. ¿Con qué frecuencia te encuentras con situaciones o actividades que te hacen pensar en las diferencias o similitudes entre tu propia cultura y otras culturas trabajadas en clase de inglés?

- | | |
|-------------------|------------------|
| A. frecuentemente | B. algunas veces |
| C. raramente | D. nunca. |

Cuales:

¡Gracias!

Appendix D: Matrix of Observation sheets

| WORKSHOP # 1 | WORKSHOP # 2 |
|--|---|
| Topic: | Topic: |
| Objectives | Objectives |
| # of students | # of students |
| Place | Place |
| Tools : | Tools : |
| <p>CONCEPTS</p> <hr/> <p>ARTIFACTS</p> <p>VIDEOS</p> <p>AUDIOS</p> <p>PICTURES</p> <p>SMALL SCENES VIDEOS</p> <p>REFLECTONS</p> | <p>CONCEPTS</p> <hr/> <p>ARTIFACTS</p> <p>RECORDING # 1</p> <p>IMPROVISED STORIES</p> <p>POEM</p> <p>RECORDING # 2</p> <p>FINAL REFLECTION</p> |
| Other Comments | Other Comments |

Appendix E: Final questionnaire of Advanced English II students

1. ¿Te llamaron la atención las actividades realizadas el día de hoy?

Sí ___ No___

Explica brevemente tu respuesta

2. ¿Te gustó la forma en la que se desarrollaron las actividades durante la clase?

Sí ___ No___ Explica brevemente tu respuesta

3. De todas las actividades realizadas en clase, ¿hubo alguna que te causara más dificultad que las otras? ¿Cuál?

Sí ___ No___ Explica brevemente tu respuesta

4. ¿Las actividades te permitieron pensar en tu cultura?

Sí ___ No___ Explica brevemente tu respuesta

5. ¿Las actividades te permitieron socializar con tus compañeros y ver otros puntos de vista?

Sí ___ No___ Explica brevemente tu respuesta

6. ¿Crees que es importante conocer el punto de vista de tus compañeros?

Sí ___ No___ Explica brevemente tu respuesta

7. ¿Las actividades que realizaste te permitieron pensar en algún valor social o cultural? ¿Cuál? Explica brevemente tu respuesta

8. ¿Las actividades te permitieron afianzar o cambiar alguna de tus creencias? ¿Cuál?

Explica brevemente tu respuesta

¿Qué sugerencia harías para mejorar o implementar futuras actividades?

Gracias por tu colaboración

***IMPROVISATION WORKSHOPS TO WORK
THE INTERCULTURAL COMMUNICATIVE
COMPETENCE (ICC) WITH STUDENTS OF
ADVANCED ENGLISH II, IN THE
BACHELOR'S DEGREE OF MODERN
LANGUAGES IN JAVERIANA UNIVERSITY***

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 2. Description of the material
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 - 2.2. Interactive exploration: Exploration
 - 2.3. Controlled practice stage: Rehearsal
 - 2.4. Free practice: On stage
 - 2.5. Closure or reflection stage: Applause
 3. First workshop: Our frontiers, our barriers
 4. Second workshop: Taboos
-

1. Objective of the material

To foster intercultural environments by means of improvisation and the use of transversal topics in diverse contexts, in order to propitiate scenarios of experience, consciousness, and creativity, for English learners in their role of intercultural speakers in the development of Intercultural Communicative Competence.

2. Description

The following material is presented as a proposal in the form of improvisation workshops, for the development of Intercultural Communicative Competence in English as a second/foreign language classes as intercultural scenarios. This proposal promotes improvisation, since it stands out for its possibilities as a methodology and method in Arts. Added to this is the fact that not only improvisation elements are taken into account, but also aspects from the teaching of foreign languages, with an intercultural approach. With the above, we also want to promote interdisciplinarity with the contributions in the senses of art and the needs of our area of expertise. With this proposal, we intend to promote a whole series of *savoirs* of the ICC: skills, knowledge, attitudes, communicative proficiency and cultural awareness; apart from other categories that emerge from the experience of the learners in these improvised and situated intercultural practices.

The workshops are designed to provide opportunities for experience and living. In this way, participants relate and perform significantly, as they can reflect on and have contact with various subjects in different contexts. In addition they are flexible to the context. They can be adapted to the possibilities of the class, for they offer a guide that can open as many doors and subjects as participants propose. The workshops are designed in accordance with improvisation characteristics. This means that the body, spontaneous creativity and other type of activities play an important and active role in learning. In this way, the activities of the workshops bring participants closer to their realities in scenarios of English language learning.

Equally important are the different stages that the three workshops follow. In the first instance is the stage of *motivation*, followed by *interactive explanation*, *controlled practice* and *free practice*. We have renamed these parts according to a distinctive name each one: 1)Motivation stage: Warming up, 2)Interactive exploration: Exploration, 3)Controlled practice stage: Rehearsal, 4)Free practice: On stage, 5)Closure or reflection stage: Applause. In addition, exercises and activities are explained step by step in order to guide the workshop in case the person is not

familiar with the proposal. In this way, we assume that anyone can be capable of teaching these workshops from the formal presentation to its fullest development.

2.1. Motivation stage: Warming up

This represents the first step of the workshop. It is taken as an invitation to the topic and provides the first elements of how the session will be performed. At the same time, it seeks to strengthen relationships among people in the group, promote and activate ICC attitudes and skills and previous knowledge. It also seeks to give the first clues to the topic. Besides, it is intended to activate other channels of information through body language. In this way, games and meaningful exercises with the body and objects are the main characteristics of this part. This part is played with music to create different atmospheres. Reflections on the experience with the different activities are also promoted in this part. This connects with the topic and aspects that participants find important to talk about.

2.2. Interactive exploration: Exploration

In this stage, the topic of the workshop is explored in depth. Different expressions of knowledge are promoted: previous knowledge, experiences, imaginaries, realities, contexts of the learners and new information on the subject. It also promotes new forms of interaction and socialization of knowledge, through the possibilities of expression and creativity of the learners and through conversation. Listening skills are encouraged among all participants. This stage can be used with different resources of information like pictures, videos, news, extract of films, pictures, etc. The input provided is as important as the connections participants bring up with other topics or ideas.

2.3. Controlled practice stage: Rehearsal

This part allows us to create and go into life situations through improvisation. It also allows a bonding between learners, as they go into situations spontaneously. In this part, the teacher has the opportunity to improvise with the instructions according to the ideas of the participants in the Exploration stage, according to the social and cultural context of where the class takes place, according to news, experiences, etc. It also allows learners and teachers to explore their creativity and proposals according to the topic and their positions. In short, it is an opportunity that allows participants and teachers to explore their creativity and proposals according to the theme and what comes from it.

2.4. Free practice: On stage

This stage promotes that participants activate their imagination. It serves as a way to learn more about the participants, their reality, the way they see, feel, think, act and express themselves and relate to others in life. This moment of the class lends itself to express all kinds of feelings, sensations and emotions that the learner wishes. Participants' "life" is taken into account under the theme of the class. This moment of the class lends itself to express all kinds of feelings, sensations and emotions that the learner wants.

2.5. Closure or reflection stage: Applause

In this stage the class is closed. It is a moment for the learners to express their conclusions from the experience they had. In this space, participants can arise questions, reflections, anecdotes, among other manifestations.

Workshop # 1

Taboos

With this workshop participants are invited to research, resignify and exemplify the concept of taboos. It establishes relations between inner taboos and others'. In this sense the activities seek to activate the question in accordance to the differences, the otherness in the cultural, social, local, personal, professional, emotional, sentimental and/or other contexts. The above is done with body and mental exercises; game elements are also used, as well as heating, exploration, group work, practice and reflection. On the other hand, for this to happen, an environment of motivation, exploration, fun, experience, trust and reflection must be created and maintained throughout the development of this workshop.

Level: Advanced English (B.2.2 - C.1).

Objective: to know the perceptions of the participants about taboos

Resources: space (classroom, suitable place outdoors), comfortable clothes, sheets.

Time: Approximately 2 hours.

| OBJECTIVES OF THE SAVOIRS OF THE INTERCULTURAL COMMUNICATIVE COMPETENCE | | | | |
|---|--------------------|-----------|-----------|---------------------------|
| New or previous knowledge | Cultural awareness | Attitudes | Abilities | Communicative Proficiency |

| | | | | |
|---|--|---|---|---|
| <p>To connect with issues such as cultural stereotypes.</p> <p>To bring up the relationship of language in its varieties: dialect, slang, jargon.</p> <p>To investigate concepts such as frontiers and barriers at the cultural, social, educational and economic levels.</p> | <p>To recognize the other from a perspective of similarities and differences.</p> <p>To reflect on one's own behaviours in reality.</p> <p>To evaluate oneself as a social and cultural being.</p> | <p>To recognize the impact of the topic in social, cultural and personal spheres.</p> <p>To respect samples of interculturality.</p> <p>To be interested in the understanding of phenomena of culture, society, education, etc.</p> | <p>to identify themselves as beings who feel, think and act.</p> <p>To develop collaborative work.</p> <p>To understand aspects of the subject from an intercultural perspective.</p> | <p>To share experiences, comments or other information with peers.</p> <p>To interact meaningfully among participants.</p> <p>To express ideas, thoughts and feelings fluently.</p> |
|---|--|---|---|---|

| <i>Lexical content</i> | <i>Grammar content</i> | <i>Functional content</i> | <i>Sociocultural content</i> |
|------------------------|------------------------|---------------------------|------------------------------|
| | | | |

WARMING UP (Motivation)

Multiple Domino Effect

Part One

1. The warm-up starts with stretching exercises on head, hands, arms, legs and feet. Meanwhile, participants are asked to think about how they are and feel in the moment.
2. After that participants are told to start running, first slowly, then faster. Participants are told to stop after approximately 5mn.

3. Four commands are established according to the following words. 1) **Street:** participants are to lie down on the floor and immediately stand up. 2) **Transmilenio:** they are to jump on the person that is closest to them and keep on walking. 3) **air:** they jump and make a sound. 3) **Gym:** they do 5 crunches and
**The person who directs the exercise must vary in speed and alternate the rules, so they are not said in the same order. This is repeated several times.*

Part Two

1. Participants are told to lie on the floor, facing down. They must be really close to each other.
2. The person that is first on the line, starts rolling over the rest of their partners, who are still, until he/she gets to the other side. Then the turn is for the next person until everyone has his/her chance.

Part Three

1. Participants are told to walk through space, after a while they are told to stop and close their eyes.
3. They are told to keep on walking, but this time slower as they have their eyes closed.
4. Levels are used in the following instructions: “now you can go lower”, “you can crawl”, “if you meet with someone, touch him, who do you think he/she is? “Keep you eyes closed”. After some minutes, they are said to lie on the floor.
5. Then, they are asked to remember from the exercises any sensations: if there was something that caught their attention, or if there was something uncomfortable, any object, and how it was, what they felt, etc.

Part Four

1. A circle is made and ideas from the experience of the game are shared. “How did it go with the contact with your partners? How was the working out in relation with the rules?” The topic is introduced.

→ *The warm-up is complemented with music or background sounds to embrace a new environment. We recommend active music for the first part, and for the second and third parts relaxing music. See the suggested list for active music on Youtube:*
- https://www.youtube.com/playlist?list=PL_RRfUNX3NFJVCq1eyjiEhYFFeNPfFM2Z
- https://www.youtube.com/playlist?list=PL_RRfUNX3NFJlzoViSBZxQJu5Iw_jiUr7

25 minutes

EXPLORATION (Interactive explanation)

Exquisite corpse

Part One

1. Participants are divided in groups of 3 to 4 and they are given a picture randomly.
https://docs.google.com/presentation/d/1AX5LxFEReIMLT_1RYgdUtzme6p7TzA-g3noIjoQfC710/edit?usp=sharing
2. They will observe the picture for 2-3 minutes.
3. Participants are asked to present the picture as if they were their creators, taking into account different aspects (motives, themes, context). The questions suggested to guide this part are:
 - What is the main theme of your picture?
 - Which sensations or emotions did you want to transmit with your creation?
4. Participants will have a few minutes to respond to these questions and establish the main ideas before presenting.
5. Each group presents the pictures.
6. During the presentation, the other participants have to react through any movement according to what their peers say. For example, if they are talking about something disgusting or sad, participants will make something that connects

Part Two

1. Participants will sit in a circle. Then they will be shown other 4 pictures that are closer to their reality and context. These express problematic and taboo issues.
<https://docs.google.com/document/d/1U-KQVsB5D7abeZ7zapToc4SsqTeOdBVtJHyu6nltGRY/edit?usp=sharing>
2. Next, each person will write a short sentence in piece of paper in which they express how they feel about the experience with the pictures.
3. Participants are divided in 3 three groups. In the groups, they will read the sentences and organize them in a coherent way, thus they can create a literary composition.
4. Afterwards, each groups will read the compositions for everyone.

Part Three

5. Participants will be asked:
 - a. What are your thoughts about the compositions?
 - b. What do you think is the relation between the pictures and prohibitions or controversial topics?
 - c. Was there any moment or picture that had a bigger impact on you?

30 minutes

REHEARSAL (Controlled practice)

Throwing words

First part

1. Participants are to work in pairs. A card is given to each person. Neither of them has to know the information in the card of their partner.
<https://docs.google.com/document/d/13Rqhi5TU4-1V1gjXb7mR1iLytvao2GJH7fvce8fj7s/edit?usp=sharing>
2. Then, they have to place themselves far from each other and they will receive a ball.
3. Couples will have to throw the ball to each other.
4. Some instructions will be given such as: throw the ball as if you were mad at someone, among others that depend on the situations of the cards
5. After a while, they have to say the first word that comes to their minds in relation to the situations in their cards, plus keep on throwing the balls.
**The words used in the card cannot be said and the phase should be constant back and forth.*

Part Two

1. In the same couples, participants are asked to represent the situation from the card.
2. They have to improvise the situation, defending their position or interest until they run out of ideas.
Example 1:
 - a. You are a foreign student and want to eat something atypical from Colombia.
 - b. You are Colombian and vegan, and are not willing to eat meat.
3. The rest of participants watch the scene and guess what the situation of the card was. They also propose new information to provide new contexts.
4. Then participants can promote their own ideas to propose new situations. The improvisations start in couples once again.

→ *The activity allows students to practice how to act and communicate in difficult situations. For this reason it allows an approach between the learners, insofar as they enter spontaneously into situations. In this space, the teacher and participants have the opportunity to guide the*

improvisations, to comment, suggest or correct... something that may happen during the development of the activity. In short, it is an opportunity that allows the learners and teachers to explore their creativity and proposals according to the theme and the slogans.

(5 minutes per couple max)

ON STAGE (Free Practice)

Our stories

Part one

1. Participants are asked to remember a story, memory or experience of their own that is related to a cultural shock.
2. They can write it or just remember it.
3. Participants are told to start walking while they are telling their stories.

Part two

1. Then participants are told to work with another partner. One of them is going to observe and listen while the other does the exercise. (In this way the group is divided into two groups).
2. Participants of the first group are in the center, while their partners are sitting. The former ones tell their stories out loud.
3. At any moment, a person from the other group can change the way participants are telling their stories by changing the context.

For example: “say it as if you were sad, as if you were flirting with someone, eating, as if you were in the bathroom”. This has to be one at a time.

4. Participants change positions. The second group is in the center and the same exercise is repeated.

Part three

1. Participants work in pairs. They are to talk about what caught their attention at the moment of telling and watching the story or memory.
2. They can make comments or questions to their partners.
- 3.

This activity aims for the participants to activate their imagination, and to reflect on the aspects mentioned when talking about taboos. It also allows us to know more about the participants, their reality, the way they feel, think, express themselves, act in life and relate to others.

→ *This activity aims for the participants to activate their imagination. It also allows us to reflect on the aspects that are taken into account when talking about taboos. It also allows to know more about the participants, their reality, the way they feel, think, express themselves, act in life and relate to others. This moment of the class lends itself to express all kinds of feelings, sensations and emotions that the learner wishes.*

10-20 minutes

APPLAUSE **(Closure/Reflection)**

1. The participants write in 10 mn their reflections on the class.
2. Then a circle is made to talk about the most important points of their experience with the class, the topic, activities, companions, life, your relationships, etc. Students reflect and share their opinions about the activity.

20 minutes

Workshop # 2

Our frontiers, our barriers

With this sequence of activities, participants are invited to investigate, question, debate, construct, resignify and exemplify the concepts of frontiers and barriers and their implication in life. This is done with corporal and mental exercises. Elements of game, warm-up, exploration, group work, practice and reflection are also used. On the other hand, this activity seeks to activate the question about the differences with otherness, in different situations in the life of the participants, in the cultural, social, local, personal, professional, sentimental, emotional sphere. For this purpose, an atmosphere of motivation, exploration, fun, experience and reflection must be created and maintained throughout the development of this workshop.

Level: Advanced English (B.2.2 - C.1)

Objective: to promote reflections about the topic, *Frontiers, and taking into account* participants' realities, experiences, own knowledge, and/or other sources of information.

Resources: Space (classroom or an appropriate outside space), comfortable clothes, a rubber ball, sheets and colors.

Time: 2 hours approx.

| OBJECTIVES OF THE SAVOIRS OF THE INTERCULTURAL COMMUNICATIVE COMPETENCE | | | | |
|---|--|---|---|---|
| New or previous knowledge | Cultural awareness | Attitudes | Abilities | Communicative competence |
| <p>To connect with issues such as cultural stereotypes.</p> <p>To bring up the relationship of language in its varieties: dialect, slang, jargon.</p> <p>To investigate concepts such as frontiers and barriers at the cultural, social, educational and economic levels.</p> | <p>To recognize the other from a perspective of similarities and differences.</p> <p>To reflect on one's own behaviours in reality.</p> <p>To evaluate oneself as a social and cultural being.</p> | <p>To recognize the impact of the topic in social, cultural and personal spheres.</p> <p>To respect samples of interculturality.</p> <p>To be interested in the understanding of phenomena of culture, society, education, etc.</p> | <p>to identify themselves as beings who feel, think and act.</p> <p>To develop collaborative work.</p> <p>To understand aspects of the subject from an intercultural perspective.</p> | <p>To share experiences, comments or other information with peers.</p> <p>To interact meaningfully among participants.</p> <p>To express ideas, thoughts and feelings fluently.</p> |

| Lexical content | Grammar content | Functional content | Sociocultural content |
|-----------------|-----------------|--------------------|-----------------------|
| | | | |

WARMING UP (Motivation)

Ponchados

Part One

1. A circle is made with all the participants.
2. The participants must throw the ball to any of their classmates while expressing how they feel at that moment (tired, cheerful, with energy...).

3. The ball is thrown according to the emotion they feel, that is, if a participant is euphoric, the movement should reflect.
4. Say hello.

Part Two

1. Participants are asked to make 2 groups and place themselves at the ends of the space.
2. Establish the rules of the game and the limits of the space.
3. The learners of group 1 must strike out the members of the opposing group with the ball. Each student has the opportunity to take turns to throw the ball.

Part Three

1. The game is repeated, but this time when one person punches another, the first person must take a piece of paper at random and place it on the back of the person coming out of the game. The papers contain categories of problematic topics for social and cultural discussion. For example: prostitution, indigenous, poverty, education, LGBTI community, among others.
2. Once everyone has been struck out, participants are asked to walk around and observe the labels that others have.

Part Four

1. Students are asked to make a circle and a warm-up is directed.
2. The participants are asked: How did you feel in the game? What did you see?
3. The topic of the class is introduced.

→ *The first and fourth parts of the warm-up are accompanied by a song or background sounds to welcome a new environment. We recommend relaxing music. This promotes that learners can share and learn during the class, through the activation of their body. See suggested list of relaxing music on Youtube: https://www.youtube.com/playlist?list=PL_RRfUNX3NFJVCq1eyjiEhYFFeNPfFM2Z*

Time 15 minutes

EXPLORATION
(Interactive explanation)

Travelling Paintings

Part One

1. Participants are asked: What comes into your mind when you hear the word **frontier**?
2. Participants are asked to draw or paint their ideas on the topic in 5 minutes.
3. A text is read <https://www.aljazeera.com/news/2018/10/colombia-protests-anger-education-funding-181018104853145.html>
4. Participants are asked again to draw or paint their new ideas.
5. When all the drawings are ready, they are distributed all over the space.

Part Two

1. Participants take a tour to observe each other's creations.
2. Participants must select one of the creations that is not their own.
3. They place themselves with the creation they selected and continue to draw on the piece they chose.
4. The exchange of creations is repeated once again and drawn again.

Part Three

1. A circle is made to share the interpretations of the theme.
2. A painting is taken as an example to discuss. Modifications of the original creation are taken into account. The creators that intervened have the chance to explain. The same is done with the rest of the creations.
3. There is an attempt to share and reflect on frontiers/barriers, from different perspectives: own experiences, news, etc.

40 minutes

REHEARSAL

(Controlled practice)

Small scenes

1. Learners are asked to walk all over space, to recognize it as they breathe and interact with their peers with the eyes, smile or other emerging gesture.
2. Then certain instructions are given according to the topic of the class and the reflections that emerged from the previous stage. The instructions should go from the smallest to the most complex to take learners to improvise different situations.

Model of instructions

-Walk through the space

Look at your classmates.

Move a little faster.

Advance at speed 7 (1 to 10).

Run

Now advance at speed 3... now at speed 5.

-When the palms sound, say hello to the person you meet.

-Look at your classmates happily.

When the clapping sounds, greet the person you meet, as if you haven't seen them in years.

STOP (stop and close your eyes)

-Walk again

Look at each other, this time, with disgust.

When the palms sound, you meet a person you had a problem with.

STOP (stop and close the eyes)

-Walk again

Look like you're superior.

When the palms sound, you meet a person you studied with at some point.

STOP (stop and close your eyes)

-Walk again

Look down with contempt

When the palms ring, you bump into a person on the street.

STOP (stop and close your eyes)

-Start walking again

Look as if you were afraid

When the palms ring, you're in a place you don't know.

(Participants are let to go into the situation). Then you say **STOP** for everyone. You choose one participant to continue doing a "solo". "**Jenny, go on**". The others have the chance to see. Then another person is named.

-Walk again

Look, this time, with astonishment and energy.

When the palms ring, you run into a march on the street.

(You let participants go into the situation) and suddenly you say **STOP** for everyone. You choose one person to go on. "**Juana, go on**". The others have the chance to see. Then another person is named.

Walk again

Look as if you were in distress.

When the palms ring, you're in a new country meeting someone.

(You let the participants go into the situation) and suddenly you say **STOP** for everyone. You say for example "Karen and Andrés. go on. The others have the opportunity to see.

3. Reflections are shared on the small scenes that the participants construct in regard to the topic of the class

15 minutes

ON STAGE (Free Practice)

The affected me

1. A circle is made among all participants. They stand up.
2. The teacher emphasizes that they are in a safe space, in which no one will be judged and on the contrary the next activity is an opportunity to express themselves without fear.
3. Learners are asked to close their eyes and remember a situation that has affected them, it can be emotionally, socially, culturally. It can also be in educational contexts, family contexts, in public transport, on the street, etc.
4. Students are then asked to remember all aspects of that moment (how they felt, who the people and factors involved are, the place, time of the day).
5. Students are asked to open their eyes.
6. A learner moves to the center of the circle.
7. The learner must begin to contextualize others, introduce them to the situation, the characters, the problem, and how it ended up being solved.
8. The teacher and students can ask questions according to the situation.

What did you feel in those moments?

What would you say to that person now?)

What would you do to that person if they were here?

What would you do to the person if you were alone?

If there were no social barriers, what would you have done?

25 minutes

APPLAUSE (Closure/Reflection)

1. The learners record in writing the aspects that the activities left them, in their journals.
2. Then a circle is made to talk about the points that stand out most from their experience

with the class, the subject, the activities, the classmates, life, their relationships, etc.

15 minutes

Workshop # 3

Who am I?

With this workshop participants are invited to research, resignify and exemplify the concept of identities. It establishes relationships between one's identity and others'. In this sense the activities seek to activate the question by the differences with the otherness in the cultural, social, local, personal, professional, sentimental and/or emotional contexts. The above is done with body and mental exercises; game elements are also used, as well as heating, exploration, group work, practice and reflection. On the other hand, for this to happen, an environment of motivation, exploration, fun, experience, trust and reflection must be created and maintained throughout the development of this workshop.

Level: Advanced English (B.2.2 - C.1).

Objective: to know the perceptions of the participants about identities

Resources: space (classroom, suitable place outdoors), comfortable clothes, sheets, markers, mirror, disposition of the participants.

Time: Approximately 2 hours.

| OBJECTIVES OF THE SAVOIRS OF THE INTERCULTURAL COMMUNICATIVE COMPETENCE | | | | |
|---|--|--|--|--|
| New or previous knowledge | Cultural awareness | Attitudes | Abilities | Communicative competence |
| To connect with issues such as cultural stereotypes. To relate identity to language varieties. To inquire about perceptions of identity | To recognize oneself and the others from similarities and differences. To provide opportunities for reflection on the participants' own behaviours and realities. | To recognize the impact of identities in the participants' social, cultural and personal contexts. | To identify oneself as a being who feels, thinks and acts in society. To develop collaborative work among participants. | To interact meaningfully among participants. To express ideas, experiences, thoughts and feelings fluently. |

| | | | | |
|--|--|--|--|--|
| that participants can provide. To promote definitions and examples of identities. | To evaluate oneself as an individual, social and cultural human being. | | | |
|--|--|--|--|--|

| <i>Lexical content</i> | <i>Grammar content</i> | <i>Functional content</i> | <i>Sociocultural content</i> |
|------------------------|------------------------|---------------------------|------------------------------|
| | | | |

| | |
|------------------------------|--|
| <i>Improvisation content</i> | |
|------------------------------|--|

WARMING UP (Motivation)

The mutant tag

Part One

1. It starts with a circle on the floor. Participants are greeted and asked how they are and how they feel.
2. A warm-up is directed: to run through space, to inhabit space, to open one's eyes, to look one another in the eyes. The above is done at different speeds.
3. Then participants start jumping. They should meet everyone, look at each other for a while and make a gesture while they are jumping. The idea is to get to know the participants through their traits or gestures at the moment of the meeting.

Part Two

1. The participants are asked to play the lead. "Anamaría takes it."
2. You can observe the participants to have information on how they play.
3. Then they are told that the person wearing it must choose a characteristic to animate the way it moves. He carries her monstrously, he carries her animal, he carries her sad, loving, funny, screaming ... etc.
4. The game is played again, this time with two people at the same time. "Camila and Pedro take it." This time all participants must keep the characteristics that each person prefers to animate the movement throughout the game.

Part Three

1. Participants are told to walk through space as they remember the tasks of inhabiting it, opening their eyes and looking at each other.
2. When the game is over, participants continue to walk through space, while being asked to remember and keep in their memory, how did they feel during the different moments of the game? What did they see? What things caught their attention?

Part Four

1. A circle is made and ideas from the experience of the game are shared. In the meantime, a stretch is proposed by everybody. Whoever proposes a movement, shares his/ her experience and what aspects caught his/ her attention. At the same time he/she can select who is the next person to speak and move.

→ *The warm-up is complemented with music or background sounds to embrace a new environment. We recommend active music for the first and second parts. This warm-up encourages learners to build trust, share and learn meaningfully during the class with the pace proposed. See the suggested list for active music on Youtube: https://www.youtube.com/playlist?list=PL_RRfUNX3NFIVCq1eyjiEhYFFeNPfEM2Z*

15 minutes

¹Game of tag: is a very basic game for 3 or more players, the theme of the game is that randomly a person is chosen as "leader" the Antagonist with the Power in the game, this person must run and pursue the other players with the motive of catching or grabbing someone, when this manages to grab a player must tell the driver or bring them, saying that immediately this is released while the one they grabbed becomes the new one and will have to do the same process of chasing free players.

EXPLORATION (Interactive explanation)

Weaving words

Part One

1. Three zones are marked in the space each one with a different activity. Participants rotate through all activities.
 - Read the lyrics and listen to the song. Participants are expected to sing. <https://docs.google.com/document/d/1n7aXN5ixwHXTMNXf04vfzdwscnOzoLHDe6fLnNv61ss/edit>
 - The adaptation of a video with the previous song is shown. <https://www.youtube.com/watch?v=gp2JuY5eAVo>
 - A text on identities is shared and read in group according to an emotion (surprise, sadness, disgust, fear). https://docs.google.com/document/d/1kEXHy_gMt7SIowGI52Ycg9UBhMdAvdfyJapLSJyyd_Q/edit

Part Two

1. Sitting in a circle, participants are asked to talk about the above materials in pairs.

Question to be asked: What aspects attract your attention or do you want to highlight?

2. First, in the circle participants turn to the left to chat with the person sitting there, a few minutes later they are told to turn to the right, and then to change positions to chat with several people. (Participants are expected to address aspects of the topic identities or issues related).
3. Then each person should synthesize in two words what the reflections and conversations left him or her. One word should be related to the topic and the other to some feeling or sensation from the person's sphere. Each person should then synthesize in two words what the reflections and conversations have left him or her. One word should relate to the topic and the other to some feeling or sensation from the personal sphere. Words are written on 2 sheets. Time is given for reflection beforehand.
4. Participants are asked to stand and look at the other words.
5. Participants take their word and place it close to another word they want. The idea is to put all the words together in a collage form. All the changes they consider necessary can be done.
6. Participants walk through space. When they are close to the words, they say them, in whispering, shouting and silence.
7. Participants placed themselves around the collage, close to a word. They make a movement according to what the word evokes. They change positions and this part is repeated. It is important that there is a flow and the activity is not paused. This is done in order to know the interpretations of the participants from the word, sound and movement.

Part Three

1. A circle is made to share the interpretations, questions, answers, comments or conclusions to which they want to arrive on the subject identities.
2. Participants are asked about the identity traits they recognized in the activities. Participants are also asked to mention how they relate them to their closest contexts.

35 minutes

²Sense8 tells the story of eight strangers (Will, Riley, Capheus, Sun, Lito, Kala, Wolfgang and Nomi) of different cultures, races and sexual orientations who, after experiencing the tragic death of a woman through visions or dreams, are mentally and emotionally connected. Through this connection, they are able to communicate, feel and share their knowledge, languages and skills. While trying to discover why they are connected and what their connection means, their life is explored in each of their cultures and countries as well as their sexuality.

REHEARSAL (Controlled practice)

Pictures in context

First part

1. Participants are asked to walk all over the space, they must recognize it while they breathe and interact with their peers with the look, smile or other gesture that emerges.

2. Time is marked with applause to vary the speed. They are also told that they can play with levels: walk very high, crouched or down the floor. There are also pauses with the STOP pattern.
3. They are told to stop. They explained that there are 3 corners in the space that have a context: one of family, of friends and of work. (It must be defined punctually which are the places in the space).
4. The participants continue to walk through space as in the first point. When saying "now" the participants should run to one of the corners and make a pose that relates to the context. The corner to which they will go must not be decided, it must be spontaneous. Care must be taken that at each corner there is at least one person.
5. The participants must keep that pose very concentrated.
6. The person who directs the activity takes photos of the participants.
7. Then the participants return to the center and the activity is repeated once more.

Segunda parte

1. The group of participants is divided into 2 groups.
2. One of the groups moves to the center and the participants continue walking. Now they must think of a quality of themselves. (They are asked to reflect and be honest).
3. When saying "now" they should go to one of the corners and make the pose according to the quality they have thought, to the context of the corner and interact with the people who are there.
4. The participants of the second group enter the space, they are distributed to the 3 corners and observe the compositions of the first group.
5. The observers make an interpretation of the live image that the others created. They can suggest a story, highlight the qualities of the people, comment on the poses, etc.
6. Then the members of group 2 leave. Group 1 walks again and they think of another quality of themselves. They go to another corner. The participants of group 2 re-enter and give their interpretation.
7. Groups change roles.

→ *This activity allows us to relive situations of life and ways of acting. For this it is necessary that the participants connect with the first instructions, be honest, creative and sensitive to get to know each other and get to know each other. For this reason it allows an approach between the learners, as they enter spontaneously into situations. In this space, the teacher and participants have the opportunity to guide the improvisations, to correct, comment or suggest something that may happen during the development of the activity. It can also be taken into account the ideas of the learners, in the Exploration stage. In short, it is an opportunity that allows the learners and teachers to explore their creativity and proposals according to the theme and the slogans.*

20 minutes

ON STAGE (Free Practice)

Mirror

1. Participants are shown an extract from a chapter of the Sense 8 series. This is contextualized. https://www.youtube.com/watch?v=kBJq_isj_co
2. Participants stand in a circle.
3. Then one person stands in front of another. The participants of the center have a mirror or camera of their cell phone, in selfie mode.
4. The participants in the centre are asked to breathe in, then go for a walk as they look in the mirror and answer the question 'Who am I? When they feel they have no more air supply or don't know what else to say, they should give the mirror to the person closest to them, with no mirror or cell phone. Then they should go out and do their walk answering the same question.
5. People who are standing should listen to the others.

→ *This activity encourages participants to work on the subject of the class from their own person. It also allows us to reflect on the aspects that are taken into account when talking about identities. It also allows us to know more about the participants, their reality, the way they feel, think, express themselves, act in life and relate to others. This moment of the class lends itself to express all kinds of feelings, sensations and emotions that the learner wishes.*

15 minutes

APPLAUSE (Closure/Reflection)

1. The participants record the aspects that the activity left them in writing, in their logs.
2. Then a circle is made to talk about the most important points of your experience with the class, the topic, activities, companions, life, your relationships, etc.

→ *In this way the class is closed. It is a moment for the learners to express their conclusions from the experience they had. In this space can arise questions, reflections, anecdotes, among other manifestations.*

20 minutes

Appendix G: Consent form



Carta de consentimiento

Lic. Lenguas Modernas

Autores: Michael Alarcón y Alexandra Pacheco.

Directora: Laura Marcela Cardona Tibocha

Nuestro proyecto de grado, que llevaremos a cabo durante el primer y segundo semestre de 2019, pretende potenciar la competencia comunicativa intercultural en los aprendientes de Inglés Avanzado II a través de actividades de improvisación. Para ello, muy amablemente solicitamos el consentimiento para aplicar un número de actividades que siguen ciertos parámetros metodológicos e investigativos.

Con respecto al derecho de la privacidad, la identidad de los y las participantes no será revelada bajo ninguna circunstancia, ni la información será usada en lo absoluto como parámetro de evaluación por el docente titular.

Agradecemos la colaboración y el tiempo que dediquen a la ejecución de este estudio.

1. Solicitamos diligenciar el siguiente cuestionario

Señale con un **X** para confirmar

| | |
|---|---------------|
| Estoy de acuerdo en participar en este proyecto de investigación. | Sí ___ No ___ |
| He leído la carta de consentimiento y la información sobre esta investigación, y tuve la oportunidad de hacer preguntas sobre la misma. | Sí ___ No ___ |
| He sido informado y he entendido el propósito de esta investigación. | Sí ___ No ___ |
| Estoy de acuerdo con que toda la información que dé será usada únicamente con fines investigativos y mi privacidad será respetada. | Sí ___ No ___ |
| Entiendo que no estoy obligado a ser parte de este estudio y que puedo retirarme en cualquier momento sin ningún tipo de perjuicio. | Sí ___ No ___ |
| Autorizo a dar entrevistas que pueden ser documentadas y utilizadas anónimamente en la investigación | Sí ___ No ___ |

Nombre completo: _____

C.C. / T.I: _____

Fecha: _____

Nivel de inglés: _____

Número de celular: _____