INQUIRING EFL TEACHER EDUCATORS' BELIEFS REGARDING INTERCULTURALITY IN TWO UNDERGRADUATE ENGLISH LANGUAGE TEACHING PROGRAMS IN COLOMBIA

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Abstract

This master thesis presents a qualitative and descriptive research project whose aim was to analyze how EFL teacher educators' beliefs regarding interculturality are reflected on their teaching practices. The research study was developed with 6 participants -teacher educators- from two undergraduate English language teaching programs in two public universities in Colombia. The data collection process was conducted through three instruments: online questionnaires, semi-structured interviews, and field notes. The analysis of data allowed the identification of four groups of beliefs: interculturality as knowledge; interculturality and the communicative competence; interculturality's development through immersion in and/or direct contact to the foreign culture and; interculturality as a means for dealing with otherness.

It was concluded that these beliefs are reflected on the topics that teacher educators include in their lessons, consequently on the materials and activities they select and develop with their students, as well as on the way they approach the resulting discussions from these processes. Moreover, on the way they deal with otherness not only related to the target language but within their classrooms.

Keywords

Resumen

Esta tesis de maestría presenta un proyecto de investigación cualitativa y descriptiva cuyo objetivo fue analizar cómo se reflejan las creencias con respecto a la interculturalidad en las prácticas de enseñanza de los educadores de docentes de inglés como lengua extranjera. El estudio de investigación se desarrolló con 6 participantes -educadores de docentes- de dos programas de pregrado de enseñanza de inglés en dos universidades públicas de Colombia. El proceso de recolección de datos se llevó a cabo a través de tres instrumentos: cuestionarios en línea, entrevistas semiestructuradas y notas de campo. El análisis de los datos permitió la identificación de cuatro grupos de creencias: la interculturalidad como conocimiento; la interculturalidad y la competencia comunicativa; el desarrollo de la interculturalidad a través de la inmersión y / o contacto directo con la cultura extranjera y; la interculturalidad como un medio para tratar con la otredad.

Al final, se concluyó que estas creencias se ven reflejadas en los temas que los formadores de docentes incluyen en sus lecciones y, como consecuencia, en los materiales y actividades que seleccionan y desarrollan con sus estudiantes también, así como en la forma en que abordan las discusiones resultantes de estos procesos. Además, en la forma en que tratan con la otredad no solo relacionada con el idioma de destino sino dentro de sus aulas.

Palabras clave

Competencia Intercultural; Creencias; Inglés como Lengua Extranjera; Interculturalidad; Prácticas de Enseñanza; Profesores de futuros profesores de Inglés como Lengua Extranjera.

Dedicatoria

Después de todo, a Juliana. El amor chiquito de mi vida. Mi hermana.

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Chapter 1

1.1.Introduction

Most of the old and recent national and international theoretical studies on language

teaching include references to 'interculturality', 'intercultural component', 'intercultural

competence', and 'intercultural communicative competence' (Buttjes & Byram, 1991; Byram,

1997; Byram, Morgan et al., 1994; Byram & Risager, 1999; Byram & Fleming, 1998; Kramsch,

1993, 1998, and 2001; Sercu, 2005; Ramos-Holguín, 2013; Gómez-Rodríguez, 2012, 2013,

2014, 2015, 2018; Carreño, 2018). On these studies, the importance of bringing culture into the

language teaching process is highlighted by the authors who argue that when you bring a new

language into the classroom, you put learners in contact with a whole new world which enhances

the critical cultural awareness, improves the language learning process, and consequently, it has

changed language teaching through time.

Taking into account that living in a globalized world and, everyday classrooms are more

diverse, the interculturality field has increased its recognition in education and, especially, in

language teaching during the last few decades. Teachers used to focus their lessons more on

linguistic aspects, but the incessant changes in society brought by globalization, migration,

tourism and, education, obligated educators to change not only their methods but also their

objectives (Paricio-Tato 2014). Therefore, it has turned into a necessity to teach learners how to

interact and understand other people, their manners, beliefs, values and, behaviors that would

differ from the ones they own and, probably, have had the chance to interact with.

On language teaching, this process was first thought as possible through 'Intercultural

Communicative Competence' (henceforth ICC). Lázár defines ICC as ""the ability to cope with

one's own cultural background in interaction with others" who "hold different linguistic codes" and "different sets of values and models of the world"" (as cited by Gómez-Rodríguez, 2018). Byram, Gribkova & Starkey (2002) state that the intercultural competence "…aims to develop learners as **intercultural speakers** or **mediators** who are able to engage with complexity and multiple identities and to avoid the stereotyping which accompanies perceiving someone through a single identity". Accordingly, to carry out this objective Byram, Gribkova & Starkey (2002) assures that 'linguistic competence' and 'intercultural competence' must be equally developed; the first one allows communication, and the second one allows understanding of otherness[1].

Nonetheless, in this research project, it is important to clarify that most of the discussion took place around the concepts of 'intercultural competence' and 'interculturality'. Bernabé-Villodre (2012) defines interculturality as the understanding "among" different cultures, and also, as a concept that is not excluding because it promotes communication and the cultural meeting to contrast and mutually learn from each other, as well as the consciousness of difference to solve conflicts.

Basically, interculturality is very closely related to the recognition and acceptance of otherness, which leads to the establishment of cultural relationships that will later enhance the integration of diverse cultures in contact. The author also emphasizes the importance of language as the principal communicative tool since interculturality aims to establish a dialogue among cultures; an objective that will only be accomplished through the correct use of language and the recognition of others' manners (Bernabé-Villodre, 2012).

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[1] Otherness is understood for this research as the acknowledgement of the other as a different individual who does not belong to my own culture, and whose recognition contributes to one's own identity recognition.

Regarding the several authors, theories, significance, definition, and objectives related to interculturality that have been previously mentioned, teacher educators at undergraduate language teaching programs are expected to be "intercultural agents" in the classroom to know and, more significantly, to believe in the concepts, importance, and several methodologies and teaching strategies existing to develop interculturality in the EFL classroom. It is expected, regarding knowledge and approaches used by teacher educators that, they are prepared to incorporate interculturality in their teaching practices with their own students in the future as well as to improve the language learning process through it. In consequence, the object of study of the current research project is EFL teacher educators' beliefs regarding interculturality and how these are reflected on their own teaching practices.

1.2. Statement of the problem

As mentioned before, interculturality has become essential in the language teaching field being the main reason why research projects have been carried out about it around the globe, including the Colombian context, regarding methodologies or strategies to develop it in the English classroom in undergraduate English language teaching programs specifically.

Most of these research projects are based on the implementation of authentic materials such as news and literary texts to develop ICC (Gómez-Rodríguez, 2012, 2013, 2014, 2015, and 2018). Another project is "Promoting Meaningful Encounters as a Way to Enhance Intercultural Competences" (Carreño, 2018), developed over a strategy called "meaningful encounters" in which participants analyze, discuss, and give opinions on varied culturally related topics about today's society.

An example of the aforementioned project is how to foster global cultural awareness through a research class in which students read articles that allow exploration of aspects related to culture and interculturality based on topics such as evaluation, assessment and testing, and so on. Besides, Ramos-Holguín (2013) develops another research which aims to implement an intercultural component in a research and pedagogy class.

The interesting fact is that most of these research projects results agree on one major issue: teachers show weaknesses to develop or implement the interculturality in their teaching practices despite the strategies being given. Thus, considering the research conducted and the following conclusions of researchers, the current research project deals with a problem: EFL teacher educators have trouble incorporating interculturality in their teaching practices. Hereunder, some of the reasons why this is considered a problem are going to be exposed.

As it was previously mentioned, many authors have published research related to interculturality in the national and local context (Gómez-Rodríguez, 2012, 2013, 2014, 2015, and 2018; Carreño, 2018; Ramos-Holguín, 2013). However, there is evidence of the weaknesses that interculturality incorporation or development deals within undergraduate language teaching programs. Olaya & Gómez-Rodríguez (2013) carried out a study called "Exploring EFL Pre-Service Teachers' Experience with Cultural Content and Intercultural Communicative Competence"*,* in which they studied pre-service teachers' perceptions about and attitudes toward the aspects of culture and intercultural competence addressed in their English classes.

The findings showed on students a positive attitude towards superficial cultural aspects and the need to become more critical about issues of otherness, power relationships, ideologies, and identity. The results also demonstrated that students lack knowledge about the intercultural

competence, which was evident based on the partial definitions given by them about ICC and that were collected through the data collection instruments. Hence, pre-service teachers did not know how to develop this competence as future teachers with their future students, as researchers determined.

Regarding the results, the conclusions of this study were mostly focused on the role teacher educators to help students become more aware of the importance of Interculturality and ICC theories. Authors Olaya & Gómez-Rodríguez assure: "…learners belonging to Language Programs at several universities in the EFL context still need more preparation, methodologies, themes, and positive attitudes to become better intercultural interpreters of diversity and stronger advocators for inclusion and difference" (2013. P.p. 62). Thus, it is a fact that this responsibility relies, primarily, on universities and language programs, and secondary, on the language teachers.

Consequently, regardless of the numerous researchers about methodologies and teaching strategies conducted in the interculturality field, there is still an issue on how it is being implemented and developed by teacher educators. For that reason, it became a necessity in the research field to inquire teachers' beliefs on interculturality and see if, somehow, these beliefs are affecting the way they deal with it in the language classroom. Still, beliefs regarding interculturality have not been studied enough by researchers in the national context, especially focusing on regional and national universities.

Additionally, the Colombian government and the Ministry of Education (MEN by its Spanish acronym) established through the "Programa Nacional de Bilingüismo" (MEN, 2004) that, by 2019, the future language teachers must hold a B2/C1 level of competence according to

the Common European Framework of Reference for Languages, but this document focuses only on the linguistic competence rather than focusing on both, linguistic and intercultural competence, as accounted by Barletta (as cited by Ramos-Holguin, 2013). Moreover, Fandiño-Parra, Bermúdez-Jiménez & Lugo-Vásquez (2012), in the document "Retos del Programa Nacional de Bilingüismo. Colombia Bilingüe", stated that the remarkable contribution that intercultural competence gives not only to the communicative competence but also to the development of the critical cultural competence in learners, should be enough reason for the Colombian government to promote projects, plans, and politics that give a protagonist role to it in the language education across the country.

Furthermore, the National Accreditation Council (CNA) establishes that to obtain the high-quality certification, universities must participate in international academic contexts through mobility experiences, accentuating that the academic community is prepared to successfully function in different contexts and situations, as stated by Rojas-Barreto (2018). Nevertheless, this will not be possible successfully if teachers do not include the intercultural component in their lessons and therefore, making students not culturally competent to establish intercultural relationships.

Whence, it can be clearly observed that interculturality remains of great significance in the EFL field and its different agents within. As teachers may be considered the most important individuals concerning the process of implementing and developing interculturality in the EFL classroom, it is utterly impossible to disregard the difficulties presented at the time of implementing interculturality in their teaching practices despite the multiple strategies and studies in the matter, as well as the prevailing necessity of developing certain competences at the time of communicating with people from a different cultural background, especially in a foreign

language. Teachers who are not well-trained may contribute to negative implications in the pre-service teachers' education, who may suffer as professionals and individuals if they are not well-instructed as well. The difficulties that EFL teacher educators have when aiming to incorporate interculturality in their teaching practices is a problem that needs to be addressed, analyzed and discussed, as it is the only way to comprehend it and to start reflecting on new strategies that can lead to improve its understanding.

Respecting this project, the inquiry into EFL teachers' beliefs with reference to interculturality is conducted with two groups of teacher educators from two public universities in Colombia. The first one is a national university located in the capital city, Bogotá, and the other one, a regional university located in the south-east part of the country in the capital city of Huila region, Neiva. The two universities offer undergraduate teaching programs -in English or English and French languages - and, as well as the programs, the two institutions are high-quality certified by the Colombian government.

The language teaching programs consist of ten and nine semesters, completed by credit hours and they aim to prepare teachers in different areas such as pedagogy, didactic, psychology, sociology, literature, education policies, and so on (although the definitions for each change from program to program). However, the foreign language field seems to be the most important in terms of time distribution, credit hours, and number of subjects. Regarding the participants, the research project is developed with a group of six teacher educators (three from each university) assigned to first and final semesters of English and foreign language teaching programs. Concerning professors' experience, they hold master and PhD degrees and some of them have been teaching for over thirty years.

Accordingly, the steps followed to deal with the problem EFL teacher educators have when incorporating interculturality in their teaching practices were: first, to request the necessary informed research consents authorizations to the universities to apply data collection instruments with one group of professors from each of the two institutions participating in this study. Second, professors were asked to answer an online questionnaire mostly related to interculturality and its incorporation in their teaching practices. Third, the researcher carried out class observations to contemplate the teaching practices developed by the teacher educators in the EFL classroom, which lead to the fourth step in which participants gave an interview for collecting data related specifically to their beliefs regarding interculturality.

Finally, all this data was carefully analyzed to identify how EFL teacher educators' beliefs regarding interculturality are reflected on their teaching practices.

1.3.Research question

Taking into consideration the description of the problem, the current research project aims to answer the following research question:

How are EFL teacher educators' beliefs regarding interculturality reflected on their teaching practices in two undergraduate English Language Teaching programs in Colombia?

1.4.Research objectives

- **General Objective**

To analyze how EFL teacher educators' beliefs regarding interculturality are reflected on their teaching practices in two undergraduate English language teaching programs in Colombia.

- **Specific Objectives**

- To identify EFL teacher educators' beliefs regarding interculturality.

- To describe how EFL teacher educators' beliefs regarding interculturality are reflected on their teaching practices.

1.5. Rationale

According to De Mejía (as cited in Ramos-Holguín, 2013), teachers are in charge of helping students to become aware of the value of seeing the world in different ways, thus they become intermediaries between cultures involved in the teaching process; here is why they need to be open-minded and neutral agents who construct cultural experiences with students. In this case, when talking about teachers, more specifically language teacher educators, it should be an inherent aspect to work on daily to improve the language learning process of students, but also to enhance social qualities that would make them better individuals.

Ramos-Holguin (2013), assures that "in Colombia, teachers are becoming sensitive to the fact that they can adopt an intercultural approach in their classes". This statement perfectly meets the challenge that teachers face nowadays because they must become sensitive individuals to the cultural transformations of society, being "intercultural agents" to appropriately develop or implement interculturality in their classes. Thus, the analysis of this issue is vital to improve the weaknesses that have been identified so far by researchers in previous research studies.

Moreover, Gurlek and Arias (as cited by Ramos-Holguin, 2013), explain the need to help learners become aware of intercultural aspects when they are learning a foreign language at advanced levels. The relevance of interculturality in foreign language teaching is undeniable. It is essential, and consequently, important to constantly question all the possible factors that could have an impact on its accurate implementation and development, especially from the teacher

educators point of view since it is them who are in charge of leading the process, and continually work on its improvement.

2. Chapter 2

2.1. Theoretical Framework

This chapter refers to the theoretical constructs that guided this research project. In regards to the aspects presented in chapter 1, and most importantly the general objective of this study, which is to analyze how EFL teacher educators' beliefs regarding interculturality are reflected on their teaching practices, the three constructs are: EFL teacher educators and Foreign language teaching; Interculturality in language teaching; and beliefs and EFL teacher educators' beliefs.

2.2. EFL Teacher Educators and Foreign Language Teaching

To develop this research project, it is important to set up solid bases. So, the first step is to understand who the EFL teacher educators are and what foreign language teaching is, its history in the world and in Colombia, its objectives, and the different approaches, methods and methodologies used to implement it.

2.2.1. EFL teacher educators.

Almost three decades ago, Ducharme (1986) spoke about the importance of defining the term "teacher educators" so that it was possible to carry out research about this particular population -research that was needed by that time-. Specifically, in the EFL field, González-Moncada, & Quinchía-Ortíz, (2003) declare that there is a tacit arrange definition for this concept: "teacher educators are those who are in charge of professional courses in teacher preparation curricula" who also, "may be the professionals that educate teachers in pre-service as well as in-service professional development programs, and who help them meet the demands imposed by new trends in foreign language teaching and learning" (p. 87). In addition to that,

Kreeft (1997) also assures that some essential characteristics that teacher educators should possess are (a) a strong background in content areas, (b) knowledge about pedagogical and learning theories, and (c) training in the use of new technologies for information and communication.

Bearing in mind that tendencies in foreign language teaching are mostly related to helping students interact and understand other people's culture, manners, beliefs, etc., (Paricio-Tato, 2014), EFL teacher educators not only require a high proficiency in the English language communicative competence, but also, they should own the ability to interact with speakers from different backgrounds about any specific topic. Sercu (2006), in his study "The foreign language and intercultural competence teacher: the acquisition of a new professional identity", develops the concept of FLIC teacher (Foreign Language and Intercultural Competence), based on the factors in intercultural communication proposed by Byram (1997). Sercu states that:

> foreign language teachers should be sufficiently familiar with the foreign cultures associated with the foreign language they teach and that the contacts they have with these cultures should be both varied and frequent. In addition, teachers should know their own culture well and possess culture-general knowledge that can help them to explain similarities and differences between cultures to learners. They should know both what stereotypes pupils have and how to address these in the foreign language classroom (2006, P. 57).

The author also reassures the importance of knowledge about selection of content, materials and learning tasks to enhance the intercultural competence of their students, as well as the comparison between their own and the foreign culture. Consequently, teachers should know

students' perceptions, stereotypes, and ideas to address them in the foreign language classroom through the most appropriate strategies. Basically, FLIC teachers must be skillful classroom teachers aiming to meet the objectives of foreign language education in both the linguistic and intercultural competence.

Therefore, one may say that an EFL teacher educator is a professional teacher in charge of developing teacher preparation curricula, who possesses not only a high proficiency in the language communicative competence but also the knowledge and ability to develop the intercultural competence.

2.2.2. Foreign language teaching.

As the philosopher Santayana (1905) said: "Those who cannot learn from history are doomed to repeat it", author Celce-Murcia (2014) state in her book *Teaching English as a Second or Foreign Language* that one of the most common issues in language teaching is that teachers do not know the history of their profession, thus, they lack knowledge on the advantages or disadvantages of methodologies that are being implemented nowadays. This could be one of the reasons why language teaching has not evolved (in practicing terms) and still faces classrooms with students working on textbooks and listening to recordings while teachers use these resources in the same traditional way they were taught to do so, which perpetuates language teaching as it has been known for decades.

Accordingly, authors Ayala-Zárate & Álvarez (2011) assure that:

Thus, in order to reverse the perpetuation of the *status quo* of our educational reality, the academic community, but in particular teachers play a relevant role. Educational proposals should depart from the experiences of teaching practice. Teachers need to assume a teacher-researcher role and systematize their teaching experiences (p.23).

According to Celce-Murcia (2014), during the Renaissance, people began to find it necessary and useful to learn the language of another country or region. The author mentions Comenius (a Czech scholar teacher), whose techniques were based on imitation and repetition, reading, speaking practice and, vocabulary learning through pictures. From that point in time to the twentieth century, and based on the Czech teacher approach, many other approaches were developed. Celce-Murcia mentions nine main ones, thus:

- Grammar-Translation
- Direct method
- Reading
- Audiolingualism (United States)
- Oral-situational (Britain)
- Cognitive
- Affective-Humanistic
- Comprehension-Based
- Communicative

In Colombia, the development of language teaching has taken place from the Colonial and independence periods between 1540 and 1819, when Latin was taught mostly to males from wealthy Spanish families and, Spanish language was used as a means of instruction (Ahern, 1991 as cited by Gómez-Sará, 2017). Later, during a much longer period from the post-independence until 1993, what Gómez-Sará (2017) calls 'bilingualism' in Colombia took place since Spanish -

French and English were taught evenly until the General Law of Education (Ley 115/1994, Colom.) that allowed schools to only teach one language, being English the one chosen by most of Colombian schools (L. González, 2010 as cited by Gómez-Sará, 2017).

Later, since 2004, four different plans and policies have been implemented in Colombia: National Plan of Bilinguismo 2004-2019; Program of strengthening the Development of Competences in Foreign Languages 2010-2014; National Plan of English: Colombia Very Well! 2015-2025 and; Bilingual Colombia 2014-2018 (Gómez-Sará, 2017), which have evolved through time converging with international policies like the Common European Framework of Reference for Languages "in order to meet local but at the same time wider requirements of a globalized world" (Ayala-Zárate & Álvarez, 2011, P.24).

Currently, in Colombia and around the globe, the communicative approach (Hymes, 1972; Halliday, 1973; as cited by Celce-Murcia, 2014) is the most popular approach in terms of language teaching. Some of its features are: (a) the goal of language teaching is getting the learner to communicate in the target language; (b) semantic notions and social functions must be the priority; (c) students often work in groups carrying out negotiation of meaning activities; (d) learners participate in role plays to enhance their use of language in different contexts; (e) authentic materials are included in the lessons; (f) integrated skills also take place in the lessons (reading, speaking, listening and writing); (g) the teacher's role is to facilitate communication, not to correct errors; and finally, (h) the use of the target language should be fluent and appropriate by the teacher (Celce-Murcia, 2014).

Research has been done to enhance, improve, and develop Communicative Language Teaching (CLT) activities. Richards (2006) established in *Communicative language teaching today,* the main activity types in CLT:

i.   **Accuracy versus Fluency Activities.** One objective of CLT is to develop fluency in language use, so fluency activities aim for students to negotiate meaning, use communication strategies, correct misunderstandings, and work to avoid communication breakdowns. Thus, the idea is to keep communication as comprehensible and ongoing as possible.

The author makes emphasis on the differences between fluency and accuracy activities. The first ones are focused on natural, meaningful use of language and communication strategies linked to context, for example, role-plays and dialogues; meanwhile, the second focus on the formation of correct examples of language, the practice of small samples of language out of context which does not require meaningful communication, for example, repetition of dialogues checking for correct intonation and pronunciation and grammatical exercises.

Teachers are recommended to use both fluency and accuracy activities to complement each other, but having in mind that it is accuracy which complement fluency, the first one can come first or after the second.

ii. **Mechanical, Meaningful, and Communicative Practice.** The author sets the differences between these three types of activities in which mechanical practice refers to repetition and substitution drills designed to practice the use of grammatical or other items; all of this without students understanding the language they are using. Meaningful practice refers to activities in which although language is still controlled, students are

asked to make meaningful choices when carrying out the practice. Finally, the communicative practice activities are the ones in which students are encouraged to use language within real context by exchanging factual information, which causes the use of language not to be so predictable.

iii. **Information-Gap Activities.** Information-gap refers to a notion in which, in real communication, people usually want to obtain information they do not own. So, in the classroom, the main goal is for students to use the linguistic and communicative resources to obtain information. Hence, the author assures that communication becomes more authentic and students are able to practice vocabulary and grammar.

iv. **Jigsaw Activities.** According to Richards (2006), these activities are based on the information-gap principle where students are divided in groups, assigned to a piece of information, and must work to complete the whole. The idea is that learners make use of the language resources they own to accomplish the task. For example, the teacher bring a text to the class, divide it into sections and distribute them to each student or group of students, and then they have to move around to listen to their classmates and decide which part of their section belongs to the text.

v. **Other Activity Types in CLT.** Finally, the author includes other types of activities that can be used in CLT: Task-completion activities (use one's language to complete a task), information-gathering activities (use language resource to collect information), opinion - sharing activities (comparison of values, opinions, or beliefs), information-transfer activities (take information represented in one form and presented in a different one), reasoning-gap activities (derive or infer new information from given information) and, role plays (represent a scene based on roles previously assigned).

Richards (2006) wraps up that CLT activities should make emphasis on pair and group work, which would mean that teachers' role is mostly relegated to guide students who are the ones actually doing the work. Also, the author argues that authenticity plays a special role in CLT: the main objective is that communication happens in the most authentic and natural possible way, as in real life outside the classroom. According to that, Clarke and Silberstein (1977, as cited by Richards, 2006) advocate for the use of authentic sources since they provide exposure to real language. They support a more creative approach to teaching; they relate more closely to students' language needs and they supply cultural information about the target language. This last feature has become one of the pillars of foreign language teaching, which leads us to the following theoretical construct belonging to a relatively new concept in language teaching, obtaining great popularity within the field and becoming essential in the language teaching process: interculturality.

2.3. Interculturality in Language Teaching

Society is going through one of the most change-related periods regarding differences recognition, rights advocacy, and activism associated with the LGTBQI+ community, feminism, racism and xenophobia, etc. This relatively recent encouragement to be respectful and to achieve an understanding of otherness has had a direct impact in different areas of society causing, for instance, the empowerment of minorities giving them the visibility they were fighting for from decades ago and, at the same time, making social settings more diverse. Considering society nowadays, it is important to understand such concepts as culture, pluriculturalism, and multiculturality.

In foreign language classrooms, EFL and ESL in general, there seems to be an agreement on the significant role of culture. For instance, Robinson (1988) assures that most of the teachers

try putting culture into practice in their classrooms instead of defining it; yet he offers four common definitions from different "points of view":

1. From *behaviorism,* culture is seen as the behavior shown by a group of people, which is at the same time observable. It mainly refers to actions and events.

2. The *functionalist definition* refers to a social phenomenon that establishes and shares the rules that explain events in a group of individuals, which facilitates the provision of cultural descriptions and the development of awareness about them.

3. The *cognitive definition* is related to the knowledge revealed by a cultural actor or actors, this knowledge helps them to understand, give meaning, and interpret the world.

4. Finally, the *symbolic definition* deals with the symbols assigned by the cultural actor or actors to give meaning to different elements and events.

Moreover, Castro-García (2007) states that: "taking these definitions into account, we can gather that each individual's concept of culture is formed while developing in his/her native culture or in the different cultures where he/she interacts as he/she grows up" (p. 203). The notion of culture that one can have is then socially constructed through interaction and experience, which is supported by language. Sihui (1996) and Prieto (1997) (as cited by Olaya & Gómez-Rodríguez, 2013) corroborate it when they assure that: "…the development of culture is facilitated through the process of social communication because any set of behaviors, beliefs, and ideologies are necessarily embraced by the members of a particular community through language" (p. 50). This idea confirms language as key in culture definition and reaffirms the tight-closed relationship between both.

The next concepts to clarify are 'pluriculturalism' and 'multiculturality'. From a sociological point of view, the first one refers to the existence of two or more cultures (considering the prefix "pluri") in the same space, and they interact with each other. Meanwhile, from a cultural point of view, pluriculturalism is defined as the existence of cultures in the same territory, advocating for otherness' recognition and equality. On the other hand, even though it is very similar to the first one, multiculturality differs based on the fact that different cultures exist in the same territory, but they have no interaction with each other; they just co-exist in the same environment which does not enhance a cultural or personal enrichment (Bernabé-Villodre, 2012).

Now that culture, pluriculturalism and multiculturality have been properly conceptualized, it is time to move onto 'interculturality' which is the theoretical construct that belongs to this research project. According to Bernabé-Villodre (2012), interculturality is the understanding "among cultures" and it possesses some specific characteristics: it allows communication and cultural meetings to contrast and mutually learn from each other. Also, it grants the consciousness of difference to solve conflicts. Considering Bernabé's definition, it is of great significance to make emphasis on the important relationship between interculturality and communication.

Rizo (2013) discusses the term 'comunicación intercultural'. She explains it as the interaction between at least two people from different cultural-geographical backgrounds, the ability to negotiate cultural meanings during the communicative interaction going through shallow topics to even deeper variables that highlight differences such as social class, age, genre, ideology and sexual preference. She claims: "en cualquier caso, la clave de la comunicación intercultural es la interacción con lo diferente, con todo aquello que objetiva o, sobre todo, subjetivamente, se percibe como distinto, sea cual sea el motivo de distinción." (p. 27). Then,

and since interculturality is related to the recognition and acceptance of otherness, communication and interculturality cannot be dealt with separately; their relationship is tight and unbreakable.

This aim for understanding is precisely which should lead to the establishment of cultural relationships that will enhance the integration of the different cultures in contact. Ridao (2007, as cited by Bernabé-Villodre 2012) sums up the definition of interculturality by saying that it is the ideal state in which a pluricultural society interacts based on each-other's knowledge and recognition of differences. Once more, the importance of communication in the intercultural field can be reassured, as Borden and Stone (as cited by Rizo, 2013) say: "[la comunicación] es la única manera de que disponemos para ponernos en contacto con los demás y, aun cuando no nos demos cuenta de cuánto dependemos de ella, constituye el centro de nuestra existencia" (p. 28).

However, Ridao's may be a utopian idea, especially in the educational field, more specifically related to "each-other's knowledge and recognition of differences". For instance, Walsh (2005) establishes that teachers are likely to assume an inclusion policy, which, despite incorporating cultural topics in the classroom, these topics still reinforce stereotypes and colonial processes of rationalization, and restrict interculturality to "the anthropological treatment of a folklore tradition", reason why its incorporation still seems to be inefficient despite the enormous quantity of research done in the matter.

To avoid this inefficiency and to move on to the consciousness of difference proposed by Bernabé-Villodre (2012), the discussions and the inclusion of intercultural matters should not happen around what Hinkel (1999) calls 'observable culture', that is for instance, holidays, food, tourist places, celebrities, etc., but around what Robinson (1998, as cited by Olaya & Gómez-Rodríguez, 2013) defines as element of deep culture from the functionalist, cognitivist, and

symbolic levels. Some examples are "attitudes to life, personal and collective ideologies, beliefs, and customs that constantly change through generations" (p. 51), more specifically and according to Olaya & Gómez-Rodríguez (2013), exemplifications of deep culture aspects can be "relationships, culture shock, cultural misunderstanding, relations of power, social class, politeness, discrimination, otherness, attitudes to life, and identity" (p. 54).

In Foreign language teaching and learning, interculturality is "…generally related to the beliefs about language and culture and about the possibility that these two are taught in an integrated manner" say Prosser & Trigwell (1999, as cited by Moya-Chaves; Moreno-García; & Núñez-Camacho, 2019). Consequently the interculturality acknowledgement increased in the past few decades especially thanks to the concept of ICC which has been studied by many authors (Buttjes & Byram, 1991; Byram, 1997; Byram, Morgan et al., 1994; Byram & Risager, 1999; Byram & Fleming, 1998; Kramsch, 1993, 1998, and 2001; Sercu, 2005; Ramos-Holguín, 2013; Gómez-Rodríguez, 2012, 2013, 2014, 2015, and 2018; Carreño, 2018).

As it was previously mentioned, a definition given by Lázár is that "[ICC is] the ability to cope with one's own cultural background in interaction with others" who "hold different linguistic codes" and "different sets of values and models of the world" (as cited by Gómez-Rodríguez, 2018. P. 189). Also, Byram, Gribkova & Starkey (2002) stated that the intercultural competence "…aims to develop learners as **intercultural speakers** or **mediators** who are able to engage with complexity and multiple identities and to avoid the stereotyping which accompanies perceiving someone through a single identity" (P. 9).

Accordingly, to accomplish this objective Byram, Gribkova & Starkey (2002) assures that the 'linguistic competence' and the 'intercultural competence' must be equally developed.

The first one allows communication, and the second one allows understanding of otherness. This author presented a model (Figure 1) of the Intercultural Communication factors or components: 'Intercultural Attitudes', which deals with the curiosity and openness to avoid doubts about other cultures and believes about one's own. Then, there is 'knowledge', that refers to knowing about other cultures products and practices, and about the country, society, and individual interaction, as well as the own ones.

The last one is 'skills of…', which allows to interpret an event, practice and/or, manner and being able to find a relationship with the own ones and, to acquire new knowledge and use it in real life interaction (Byram, Gribkova & Starkey, 2002). Rojas-Barreto (2018) states: "Byram´s model establishes that, in situations of intercultural exchange, it is necessary to possess skills to interact, interpret, relate and discover aspects from culture 1 and culture 2, where both cultures are nurtured and benefited from this interaction" (p. 33).

	Skills To interpret and relate *('savoir s'engager)*	
Knowledge Of self and other; of interaction: individual and societal *Saviors)*	**Education** Critical cultural awareness *(savoir s'engager)*	**Attitudes** Of curiosity and openness Relativizing self Valuing others *Savoir être*
	Skills To discover and/or interact *(savoir apprendre/faire)*	

Figure 1. Factors in intercultural communication (Byram, 1997, as cited in Rojas-Barreto, 2018)

As mentioned in the previous theoretical construct, the communicative approach is currently the most popular approach used in the language teaching field, and it is closely related

to ICC since one of its objectives is to provide cultural information about the target language. Therefore teachers have been obligated to develop ICC despite the discrepancies between their conceptions and beliefs about interculturality and their pedagogic practices, which causes that students are expected to be proficient in the language despite their cultural differences (Prosser & Trigwell, 1999, as cited in Moya-Chaves; Moreno-García; & Núñez-Camacho, 2019). But most importantly, teachers are developing only elements of surface or observable culture, for instance, celebrations, food, tourist places, and important people (Hinkel, 1999, as cited by Olaya & Gómez-Rodríguez, 2013). Thus, exists the necessity to bring into the EFL context more significant aspects of deep culture from the functionalist, cognitivist, and symbolic points of view (Robinson, 1988).

Regarding methodologies or strategies to develop ICC in the English classroom, as it was mentioned in the previous chapter, a lot of research has been carried out in undergraduate English language teaching programs. Here prevails the use of authentic materials such as news and literary texts to develop ICC (Gómez-Rodríguez, 2012, 2013, 2014, 2015, and 2018). An example is the "meaningful encounters" strategy which allows participants to analyze, discuss and give opinions on varied culturally-related topics about today's society, and to foster global culture awareness through a research class in which they read articles that allow exploration of aspects related to culture and interculturality based on topics such as evaluation, assessment and testing (Carreño, 2018), and even the implementation of interculturality in subjects different from language such as research and pedagogy (Ramos-Holguín, 2013).

In addition, Uso-Juan and Martinez-Flor (2008, as cited by Tuzcu-Eken, 2015), recommend the implementation of different activities considering the four language skills. Thus, for listening the authors propose video-or- audio taped cultural dialogues or cultural

misunderstandings; taped-recorded interviews with people from different cultures; listening to songs; watching films, etc. Concerning speaking, the researchers propose face-to-face tandem learning, role-play, and interviewing a native speaker. To develop reading, teachers can bring critical readings into the classrooms, cultural bump activities, cultural extensive reading and so forth. Finally, to develop writing, some sample activities are tandem email learning, designing stories and story continuation. However, one can easily notice that these are activities already being developed in EFL classrooms, so Uso-Juan and Martinez-Flor's proposal (as cited by Tuzcu-Eken, 2015) is to gather these activities and turn them into, for instance, a cultural project.

Culture is transforming all the time, and this never-ending changing process should remain as the main interest for the different actors involved in the language classroom, according to Trujillo (2002, as cited by Olaya & Gómez-Rodríguez, 2013), especially for teacher educators and the way they are approaching to culture, as well as how they are guiding their students into it.

One of the concepts that may give a much clearer idea of this process is beliefs, specifically EFL teacher educators' beliefs, the following and final theoretical construct taken into consideration in this research study.

2.4. Beliefs

As this study aims to investigate how EFL teacher educators' beliefs regarding interculturality are freflected on their teaching practice, it is of vital significance to comprehend what beliefs are and more importantly, what they specifically mean regarding teachers and their teaching practices. Currently a lot of research about beliefs has been carried out, however the real interest in regard to studying this concept started a few decades ago and it was focused

mostly on establishing a concrete psychological construct (Oliver, 1953, as cited by Fives & Buehl, 2012). Thus, many authors have tried to give a definition of beliefs (Abelson, 1979; Brown and Cooney, 1982; Sigel, 1985; Harvey, 1986, Nisbett & Ross, 1980; all of them cited by Pajares, 1992) thereby, Abelson gave a definition based on the idea that beliefs are people manipulating knowledge for a specific objective or because of a particular condition.

By comparison, Brown and Cooney talk about beliefs being the nature of action and one of the principal causes of human behavior. Besides that, Sigel based the concept of beliefs on experiences that lead to mental constructions or concepts that are considered truth and that at the same time conduct behavior. What is more, Harvey goes for a much simpler definition arguing that beliefs are personal representations of reality that are valid, true, and credible enough to influence thinking and the way a person behaves. Finally, Nisbett and Ross claimed that beliefs are obvious schemes related to the things and its categories.

Out of the definitions compiled by the author, the one given by Dewey is especially significant for this research project as it refers to the core of beliefs importance. Pajares (1992) cites Dewey saying:

> the importance of belief is crucial, for "it covers all the matters of which we have no sure knowledge and yet which we are sufficiently confident of to act upon and also the matters that we now accept as certainly true, as knowledge, but which nevertheless may be questioned in the future" (p. 313).

Beliefs then could be defined as the group of life experiences that each individual has had which influence his/her behavior, thinking, acting and reflecting processes towards a situation, assuming that one specific action is completely valid and true based on the knowledge previously obtained through the lived experiences.

A big discussion that has taken place in the academic and psychological field is the difference between 'beliefs' and 'knowledge'*,* since they are closely related to each other. It is necessary then to set up the difference between them, and their relationship. Rokeach (1968) assures that beliefs possess a cognitive component that represents knowledge, an affective component representing emotions, and the behavioral component that becomes evident when a response to a situation is required. Considering the description made by this author, Nespor (1987) established six features denominated *the structure of beliefs*. As he claims, this structure helps to determine the difference between beliefs and knowledge as well as to understand the nature of beliefs and knowledge systems.

- **Existential Presumption.** The author assures that the human existence has been relegated to the "propositions or assumptions about the existences or nonexistence of entities" (p. 318); as he mentions, beliefs in God or assassination conspiracies are some examples of this feature. A more specific example could be when a teacher believes that a student's learning problem is related to his or her 'ability', 'maturity', and/or 'laziness'. These terms are not considered by the author as simple descriptions but as "labels for entities thought to be embodied by the students" (p. 318). Thus, it is important to take these entities into consideration since they are usually considered unchangeable and out of control and influence.

- **Alternativity.** This feature has to do with the utopic representation of what the author calls 'alternative worlds' or 'alternative realities'. As human beings, we are constantly thinking about different possible scenarios for any situation; scenarios that tend to be considered as ideal for us, for instance, when religious movements express their ideas for social or cosmic orders, the author said. Thus, 'alternativity' helps one to set goals or

tasks to get to that desired "altern reality", differing thus from knowledge which is used to support the accomplishment of those goals.

- **Affective and evaluative aspect.** Beliefs systems are strongly related to the affective component, meanwhile the knowledge system is closer to a cognitive component. For instance, Nespor (p. 319) exemplifies the knowledge about the rules of chess: on the one hand, this knowledge does not depend on how you feel about it -excited, happy or motivated-, instead it is just related to whether one obtained it or not in the past. On the other hand, beliefs system would influence the knowledge acquisition process and the predisposition to make use of it. Related to the evaluative aspect, the action of assigning labels to characterize people, objects, situations, etc., according to what you see or your experience, is determined by the evaluative component.

- **Episodic storage.** According to the author, this feature refers to the fact that knowledge systems save the information in semantic networks, meanwhile the beliefs systems are mainly composed by 'episodes' that are re-used by individuals to appropriately react to or face a specific situation or situations in the present or in the future; these episodes can be personal experiences.

- **Non-consensuality.** According to the author, this feature is remarkably important in the concept of belief systems, because it is considered as the outcome of the previous features. As it was mentioned before, belief systems normally are composed by affective feelings and evaluations, memories of personal experiences, assumptions about the existence of entities and alternative worlds, each of which are almost impossible to evaluate or critically examine from an external point of view, different from the knowledge systems which component can be easily evaluated and examined. Thus,

beliefs are not as dynamic and malleable as knowledge can be, this second one can be changed by arguments or evidence presented in a discussion, but the first ones are more likely to change due to a conversion or a psychotherapy process.

🔸 **Unboundedness.** As the author says, when referring to beliefs systems "there are no clear logical rules for determining the relevance of beliefs to real-world events and situations" (p. 321), claiming that it is difficult to determine the ways a person is going to give meaning to a situation based on their beliefs since these can be applied in two completely different contexts without any apparent relationship between them. It differs from the knowledge systems which applicability is mostly concerned to one specific field, as the author sums up: "what the concept of unboundedness means, then, is that people read belief-based meanings into situations where others would not see their relevance" (p. 321).

These previous features (existential presumption, alternativity, affective and evaluative aspects, episodic storage, non-consensuality, and unboundedness)*,* are studied by Pajares (1992) whose objective is also to set a difference between knowledge and beliefs as concepts and system (see Table 1).

Table 1. Differences between beliefs and knowledge

Beliefs	Knowledge
Possess strong affective and evaluative components, which usually function separate from the cognitive component that is more commonly related to knowledge. Also, they have evaluative and judgmental characteristics that define them as the affective outcomes of thought.	It is not affected by affective reactions towards a certain matter. Its stronger cognitive component and its careful organized structure establish it as the cognitive outcome of thought.

Reside in the memory of previous experiences or cultural sources of knowledge transmission, reason why it is used for comprehending future events too.	Knowledge system information is semantically stored.
Does not need a group consensus for validity, and, in some cases, not even a personal one. Beliefs are more inflexible and less dynamic. Resists logic.	It is accessible to evaluation and critical examination, thus, more defined and receptive to reason.

Source: adapted from Pajares, 1992

This discussion leads to a more specific matter -EFL teacher educator's beliefs-, how they are represented and how they impact on the educators teaching practice, an issue in which the main objective of this research project is based so its consideration becomes remarkably important.

2.4.1. EFL Teacher Educators' beliefs.

Many authors have carried out research about teachers' beliefs and EFL teachers' beliefs (Pajares, 1992; Nespor, 1987; Johnstone & Sachdev, 2011; Tuzcu-Eken, 2015; Arboleda-Hernández, 2018; and Rojas-Barreto, 2018). Fives & Buehl (2012) claim that the most relevant topics regarding teachers' beliefs can be classified into six different groups: (i) 'self', in which they include teachers' beliefs about their sense of efficacy, identity, and their role as teachers; (ii) 'context or environment', within it is found what teachers believe about their schools' climate and culture, just as much as the way they relate to other teachers, administrators, and parents.

The remaining categories are (iii) 'Content or knowledge', related to the beliefs about the specific contents they teach in class, for instance, mathematics, science, literacy, languages, or social studies; (iv) 'specific teaching practices' where authors give some examples about teachers' beliefs regarding cooperative learning, teaching science, or the use of inquiry

strategies. (v) 'Teaching approach', refers to teachers' beliefs about constructivism, transmission, or developmentally appropriate practices, to mention some. The last group described by the authors has to do with (vi) 'students', as a group who has a relationship with teachers' beliefs about diversity, exceptionalities, language differences, ability, learning, and development (Fives & Buehl, 2012).

So, when analyzing these groups proposed by the authors, it is easier to assure that teachers are complex individuals whose beliefs can only be successfully studied when considering all these distinctive features as one. A teacher is defined by what he or she believes about him/herself, about teaching and about his or her specific context. Another important aspect to clarify is that, according to the authors, "teachers' beliefs are activated by context demands" (p. 475), therefore, they argue that beliefs can be classified as dependent or independent regarding the context in which they are applied. 'Dependent' if the teacher somehow change his or her beliefs taking into account the variables present in a specific context (Verjovsky & Waldegg, 2005, as cited by Fives &Buehl, 2012), and 'independent' when teachers maintain their beliefs through several contexts (Hermans, Van Braak, & Van Keer, 2008, as cited by Fives & Buehl, 2012). These two characteristics could, then, define the way teachers behave in different contexts and how their beliefs may be influenced by the environment peculiarities.

Besides that, some research has been carried out regarding the different uses of teachers' beliefs. For instance, Nespor (1987) claims that, for teachers, beliefs hold two uses: (a) 'task definition and cognitive strategy selection', in which the author categorizes cognitive resources, metacognitive control strategies, and beliefs systems as systems of thought that are the ones in charge of defining the way teachers analyze, interpret, and react to a situation despite possessing

different resources and specific knowledge. Hence, the understanding of teachers' beliefs makes possible to understand their practices.

The second use described by Nespor (1987) is (b) 'facilitation of retrieval and reconstruction in memory process': basically, the author explains that beliefs "frequently involve moods, feelings, emotions, and subjective evaluations" (p. 323). Because of those features, when it comes to retrieve information, one relies on the way that memory makes the person feel, and based on that, it is how an individual remembers and in some way categorize it. These two uses allow the analysis of teachers' practices in the classroom and their origins.

Additionally to these two functions, Fives & Buehl (2012) claim that beliefs have been studied from a context and content point of view that "do little to uncover the specific mechanisms and processes that explain how beliefs function for teachers engaged in practice, planning, learning, or reflection" (p. 478). However, after carrying out a discussion on theoretical works, they identified three more functions that beliefs hold specifically regarding teachers' action (Figure 2), thus: (a) filters for interpretation, (b) frames for defining problems, and (c) guides or standards for action.
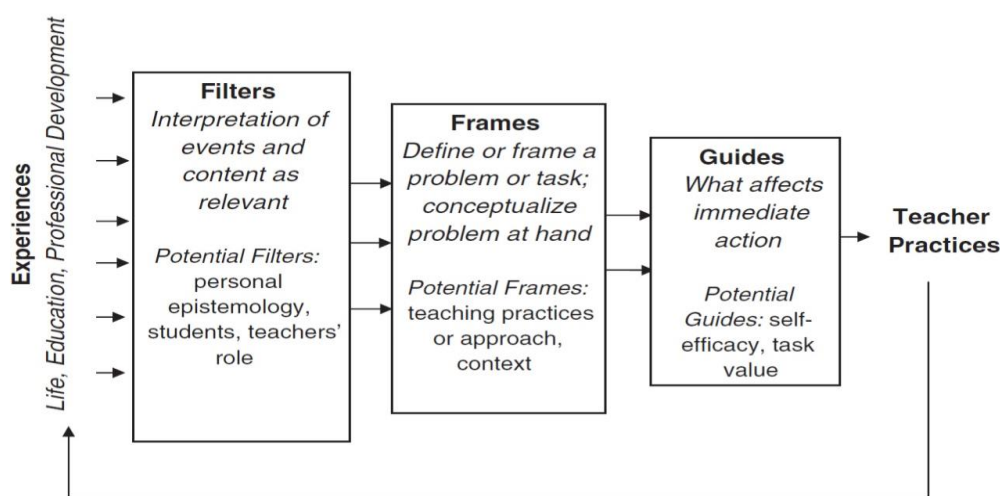
Figure 2. Teachers' beliefs function (Fives & Buehl, 2012, p. 478)

Beliefs as filters for interpretation. According to the authors Nisbett and Ross (1980), beliefs influence human perceptions, interpretation of information and experience. Transferring this concept to the teachers' beliefs field, Fives &Buehl (2012) affirm that beliefs, somehow, "shape what and how they learn about teaching" (p. 479). Thus, teachers form habits based on experiences in the classroom that will later on lead their teaching practices since, with time, they will consider these as the appropriate ones, and will discard the ones considered as inappropriate.

Beliefs, are also known as filters of information teachers consider relevant or not to share with students (Yerrick, Parke and Nugent, 1997, as cited by Fives & Buehl, 2012), so beliefs even permeate the content that a teacher would teach based on different characteristics, for instance, if a specific topic is included or not in the syllabus of a course.

Beliefs as frames for defining problems. The second function of beliefs is helping to frame the filtered information into specific interpretations of problems and situations happening in the classroom into specific categories and ways to approach the topics taught in class. For instance, two teachers asked to pick which is the best reading instruction successfully out of several options, will choose different ones all according to their specific beliefs about knowledge (Yadav & Koehler, 2007, as cited by Fives & Buehl, 2012). Dissimilar aspects that can lead to another outcome are content, teaching and learning; these can define the interpretation of the pedagogical path (function of filter) and the selection of the correct task to implement (function of frame) (Enyedy, Goldberg, & Welsh, 2006, as cited by Fives & Buehl, 2012).

➕ **Beliefs as guides or standards for action.** Finally, once teachers have filtered and

    framed the problem, they set the course of action to successfully execute it. Bandura

    (1997) calls these groups of beliefs '*teachers' sense-of-efficacy beliefs',* claiming that

    these beliefs seemed to be ideas that motivate and influence (or lead) the objective

    teachers establish, the effort and perseverance applied to accomplish them and how they

    feel throughout the task. Therefore, Fives & Buehl (2012) state that: "these behaviors

    (i.e., decisions, effort, and persistence) then influence the quality of teachers' practices.

    The guiding function of beliefs emerges in their motivational abilities to move teachers to

    action" (p. 479).

As a result of the functions developed by the authors, one can say that the importance of teachers' beliefs relies on the connection to their practice and finally to the students results. However, and although studies have said otherwise (Lee et al., 2006; and Stipek & Byler, 1997 as cited by Fives & Buehl, 2012), in this study, beliefs are the group of experiences that precede the development of teachers' practices in the classroom, then teacher practices will only change if teachers' beliefs do so.

3.   Chapter 3. Research Design

In this chapter, the methodology implemented to develop this study is going to be portrayed. The first section corresponds to the research paradigm; the second section develops the research approach and type of study, followed by the third section which describes the different settings in which the study was carried out. The fourth section characterizes the 6 participants of this research project and, the fifth section deals with the researcher's role. Finally, the data collection instruments and the procedures to gather all the information are presented.

3.1.Research Paradigm

Before establishing the chosen methodology to develop the current research project, it is important to clarify that the paradigm in which this study is developed is the post-positivism paradigm because, according to the characteristics given by Hatch (2002):

+ **Ontology.** Relies on the fact that reality exists, but it cannot be completely understood nor known. Postpositivists are then, critical inquirers who try to increase the opportunities given to approximately apprehend reality although never to the fullest only as approximated as possible (Cook & Campbell, 1979; Guba & Lincoln, 1994, as cited by Hatch, 2002).

+ **Epistemology.** It is based on approximations of reality and the researcher as the principal data collection instrument. It remains a firm objective opinion towards the object of study using controlled research techniques such as constant comparison and analytic induction (Glaser & Strauss, 1967; Robinson, 1951, as cited by Hatch, 2002).

+ **Methodology.** It possesses exhaustively defined qualitative methods. The postpositivists researchers look for the participants' opinions and points of view by conducting strict processes that validate and give reliability to the study. To give an

example: low inference, systematic procedures, frequency counts and low-level statics for data analysis as in studies carried out by Glaser & Strauss, 1967; Kirk & Miller, 1986; Miles & Huberman, 1994; and Hatch (as cited by Hatch, 2002).

- **Products.** Regarding this paradigm, knowledge is mostly in the form of descriptions based on grounded theory, analytic generalizations, descriptions, and patterns. As Hatch (2002) claims: "data collection and analysis processes lead to descriptions of patterned behavior that participants use to make sense of their social surroundings. Generalizations are induced from systematic analyses of data that take the form of searches for patterns", followed by the affirmation that "..when potential patterns are discovered, deductive processes are used to verify the strength of those patterns in the overall data set" (p. 15).

Considering Hatch's description about postpositivism, this paradigm fits the current research project as it aims to identify teacher' beliefs making the closest approximation possible to its understanding as a part of EFL teaching reality. Also, this study was based fully on participants voices, opinion and actions in the classroom, being the researcher the main data collection instrument and analyzer to produce a description that enlightens its understanding and apprehension. Having this cleared, it is proper to move on to the next section of this chapter, in which the rightfulness of this paradigm is validated by discussing the rest of the research design developed on this study.

3.2. Research Approach

A qualitative approach was used in this study. This type of research has different definitions, from very forthright ones such as the one given by Strauss & Corbin (1990, p. 17)

whose definition can be summarized as a kind of research which results are not related, in anyhow, to statistics or quantification, to a more carefully detailed.

Also, there are some definitions that are product-oriented:

…research procedures which produce descriptive data: people's own written or spoken words and observable behavior. [It] directs itself at settings and the individuals within those settings holistically; that is, the subject of the study, be it an organization or an individual, is not reduced to an isolated variable or to an hypothesis, but is viewed instead as part of a whole (Bogdan & Taylor, 1975, as cited by Hatch, 2002).

Hatch (2002) assures that some of the most important characteristics of qualitative research are: (i) 'natural settings', since the researcher object of study will be the lived experiences of real people in real settings, not contrived or manipulated realities; (ii) 'participant perspectives', which enables the researcher to be informed about the phenomenon happening and how it affects the people involved in it; (iii) 'researcher as a data gathering instrument', although there are countless data collection instruments for doing qualitative research the main characteristic is that data is collected directly by the researcher.

The most common instruments are fields notes, artifacts, transcriptions from interviews, or recordings related to the social phenomena being investigated. It is important to clarify that even when technological devices are used during the data collection process, they do not have any validation until they are analyzed and processed by the researcher. (iv) 'Subjectivity' is another important characteristic since it is needed by the researcher especially when he or she is going from description to interpretation. The researcher is expected to rely on subjective judgements to explain human activity.

(v) 'Emergent design' has to do with the possibility of transformation that the study may experience through the research process; (vi) 'reflexibility' is explained by Goodall (2000, as cited by Hatch, 2002) as "the process of personally and academically reflecting on lived experiences in ways that reveal deep connections between the writer and his or her subject".

3.3.Type of study

The inquiring of EFL teacher educators' beliefs regarding interculturality and how these are reflected on their teaching practices in two undergraduate English language teaching programs in Colombia made of this a descriptive study. According to Selinguer & Shohamy (1989): "descriptive research involves a collection of techniques used to specify, delineate, or describe naturally occurring phenomena without experimental manipulation" (P.124).

Also, the authors mention that the main characteristics of this type of study are: (i) it defines the phenomenon to be described; (ii) it uses qualitative methods to gather data; (iii) patterns are looked for in the collected data; (iv) the initial conclusions are validated when the researcher goes back to the collected data and; (v) in some cases it is necessary to analyze over again the collected data, narrowing its focus to "recycle" information (Selinguer & Shohamy, 1989).

This study is developed with two groups of subjects to describe their behavior related to the object of study of this research project and the impact of beliefs regarding interculturality. The groups were carefully structured and selected so that they represented most of the general population, in accordance, 3 teacher educators from each university who were teaching the English language subject in first and last semesters at undergraduate language teaching programs were asked to participate . This is one of the ways in which descriptive research can be used to

investigate second language acquisition (Selinger & Shohamy, 1989), and it is applicable to this research project.

3.4. Setting

Along this section it is going to be described, as detailed as possible, the context in which the current research project was conducted: two undergraduate English language-teaching programs in Colombia.

Previously mentioned in chapter 1, the first English Language teaching program (from this point forward P1) belongs to a national university (from this point forward U1) located in the capital city of Colombia, Bogotá. The second program (from this point forward P2) belongs to a regional university (from this point forward U2) located in the southeast area of Huila department, Neiva. Despite the different location of the institutions where they are offered, P1 and P2 are undergraduate teaching programs in foreign languages that offer different options regarding language education. However, this research worked only with P1 -Spanish and foreign languages-, and P2 -foreign languages with emphasis in English-. Another important aspect to highlight is that, as well as the programs, U1 and U2 are high-quality certified by the Colombian government.

The language teaching programs consist of 10 (P1) and 9 (P2) semesters, completed by credit hours and they aim to train EFL teachers in different areas of knowledge (the definitions for each change from P1 to P2) such as, pedagogy, didactic, psychology, sociology, literature, etc. However, the foreign language field appears to be the one with the most quantity of time, credit hours and number of subjects assigned (See Appendix A and Appendix B).

During the development of this research project, both universities were facing a difficult time dealing with strikes in which students and faculty members requested the compliance of the agreement settled during the *"Paro Nacional Universitario"* in 2018, in which the government committed to invest 4,5 billion COP to finance higher public education in Colombia (Valenzuela, 2019). This situation interfered with the data collection process -later on this situation will be wider explained-. However, these complications are of high relevance for the research since what they stated is that public education in Colombia faces several issues that can directly influence people who are involved and the institution's development and outcomes.

3.5.Participants and Sampling

To meet the objective of this project and due to the large group of EFL teacher educators belonging to P1 and P2, the selected teachers were narrowed and chosen under mainly the following criteria: (a) the concept of convenience sampling (Creswell, 2008) primarily because they were easily accessible for the researcher, willing and available to participate.

Teachers from U1 were easily to contact since the institution is the same in which the researcher was going for her masters' degree, and teachers from U2 were the ones working in the researcher's alma mater. Therefore, the researcher was familiarized with both institutions, programs and population, and (b) teachers must had been orienting the English language subject (name differs from P1 to P2) for students in first and final semesters of the academic period carrying out during the time of the data collection process.

The final group of teacher educators who took part in this study was then chosen following these stages:

(1) A letter from the master's program director was sent to each of the program's heads of department. The letter was aimed to inform about the objective of the study and the procedures that would be carried out, as well as to obtain an official permit to contact and enroll teachers in the study and to gather data from each university (See Appendix C).

(2) Once the heads of the departments gave the corresponding permissions to carry out the research project, the researcher contacted the programs' secretaries (one via telephone, and the other one personally) to find out the number of teachers who matched the profile to develop the project.

(3) A total of 7 teacher educators met the criteria to participate in the study. Due to time conflicts, the researcher decided to try and personally contact the teachers to politely request their participation and have them sign a consent format (See Appendix D) legally requested in research.

(4) Finally, the researcher was only able to reach out 6 teachers from the two programs (3 from P1, 3 from P2), all of them accepted to take part in the study. Table 2 shows some general characterization of them:

Table 2. Participants' characteristics

Participants					
Participant	**University/P rogram**	**Gender**	**Educational level**	**Years of teaching experience**	**Semester assigned to**
T1	U1-P1	Male	Master	10 - 12	1st
T2	U1-P1	Female	Master	16 and over	1st
T3	U1-P1	Female	PhD	16 and over	6th
T4	U2-P2	Female	Master	16 and over	1st
T5	U2-P2	Female	Master	16 and over	3rd
T6	U2-P2	Male	Master	16 and over	6th

Source: own elaboration.

It is important to clarify that not all of the 6 teachers answered to all of the data collection instruments because their answers were anonymous; it was impossible to determine which participant's information was missing at the moment of the characterization of the group. However, and there were a few participants, the researcher could infer the missing information and fill in the gaps.

3.6. Researcher's role

Since the very beginning of this research project, there was one specific desire that motivated it all: learning. Along a learning process, one aims to acquire knowledge about a specific field of expertise and although there are several paths that have been established to do so, at some point, research becomes the most important and interesting one. Thus, the most significant of the researcher's role regarding this study is being a learner who intends to guide each step of the project towards meeting the general objective.

Considering the nature of this study, curiosity plays a relevant role too. Dörnyei (2011) describes genuine curiosity as a must-have characteristic of researchers. In this case, during the bachelor's degree, a feeling of curiosity about culture and interculturality in the foreign language-teaching field was a big reason of inquiry. Later, they would nourish throughout the different masters' degree seminars, leading the researcher in the making of decisions on the object of study and the most accurate methodologies to carry out research.

Last but not least, Groom and Littlemore (2011) claim that researchers can be a non-participant observer, which means they do not get involved in any situation, do not produce any change in the environment. Then, for this research project it was necessary to not only observe but also to maintain an objective look on the phenomenon being observed so the resulting analysis is not compromised to personal opinions nor interests.

Summarizing, the researcher's role in this study can be stated as a curious individual who aims to learn about the influence that teacher educators' beliefs regarding interculturality have on their teaching practices based on observing and analyzing data, and producing an objective analysis of it.

3.7. Data collection instruments and procedures

The data collection process was conducted through mainly 3 data collection instruments: a questionnaire, field notes, and a semi-structured interview. First, teachers were asked to answer an online questionnaire, mostly related to interculturality and its incorporation in their teaching practices. Second, the researcher carried out class observations through field notes to observe the actual teaching practices being developed by the teacher educators in the EFL classroom.

Finally, participants gave a semi-structured interview in which questions were focused on their beliefs as teacher educators regarding interculturality in the EFL field.

The data collection process was developed within one semester approximately, taking into consideration the following timetable:

Table 3. Data collection timetable

Data collection timetable		
Date	**Activity**	**Responsible**
April 10th - May 16th	Project presentation before the heads of department of P1 and P2, seeking for their approval.	Researcher
May 20th - May 24th	Invitation and selection of participants	Researcher - Possible participants
June 5th - before starting respective class observations	Sending the questionnaire via email - Answer deadline	Researcher - Participants
June 18th - July 18th	Class observations	Researcher - Participants
July 19th - September 13th	Semi-structured interviews	Researcher - Participants

Source: own elaboration

Below, a brief definition of the instrument and the procedures that were followed during and after their application are going to be presented. However, it is of great significance to clarify that each instrument was piloted before its implementation by a group of teachers made up of some colleagues from the masters' program and by former teachers from the researcher, who willingly participated in this process. Each of them was personally contacted and explained the research project and the significance of their comments and observations since those would be determining the quality and reliability of each of the instruments.

3.7.1. Questionnaire.

The American Psychological Association (APA) Dictionary of Psychology defines a questionnaire as "a set of questions or other prompts used to obtain information from a respondent about a topic of interest, such as background characteristics, attitudes, behaviors, personality, ability, or other attributes". Meanwhile, Mcleod (2018) explains that, in research, questionnaires allow the collection of large amounts of data since it is not necessary for the researcher to be present at the moment that participants are answering them. Nevertheless, this also implies the possible disadvantage of having participants lying to accommodate their answers according to their own interests or getting confused and misleading their answers, putting at risk the reliability of the collected data and resulting analysis.

The author also highlights the importance of establishing a clear objective, maintaining the length of the questionnaire as short but meaningful as possible, carrying out a piloting process, and checking the questions order, terminology and presentation.

It is of great significance to mention that the questionnaire is a data collection instrument that has been widely used in different research projects that contributed to this current one (e.g. Olaya & Gómez-Rodríguez, 2013; Rojas-Barreto, 2018 and Arboleda-Hernández, 2018). This strengthens and validates its use as one of the data collection instruments applied to participants in this study.

In this research project, the questionnaire was based on the one implemented by Zhou (2011) in the research project *A study of Chinese University EFL teachers and their intercultural competence.* The questions and their type were narrowed and modified to make them more significant and suitable for this study. Thus, the questionnaire was created using the platform

Google forms and was first sent to the piloting group of teachers via email, expecting them to make comments or observations that ended up being mostly related to length, type of questions and language. After making the necessary modifications, the final version of the questionnaire (see Appendix E) was approved by the thesis advisor, and was divided into three sections for a total of 14 questions, thus: (1) personal information, (2) intercultural component and (3) teachers' beliefs and teaching practices.

The first section (questions 1-5) aimed to obtain demographic information about the participants involved in the study, such as gender, age, educational level, years of teaching experience and information about having traveled abroad. The second section (questions 6-8), explores teachers' beliefs about the intercultural component. It is based on three open questions, first and second to define the terms of culture and interculturality, and the third one to list abilities, knowledge, and/or willingness they consider as essential when developing interculturality.

The last section of the questionnaire (questions 9-14) is focused on teaching practices to incorporate the intercultural component in the EFL classroom specifically. So, there is a mix of type of questions that deals with the identification of teacher's beliefs about the objectives of EFL teaching, the role and objective of interculturality in EFL teaching and the activities developed in class to address topics about English language cultures and the Colombian cultures.

As it was mentioned before, not all of the teachers answered the questionnaire and, as the answers were anonymous, it was difficult to determine who was the one that did not send his or her answers at all, leaving the research only with data from 5 questionnaires (out of 6) fully answered. To ease the data analysis process, the questionnaire was assigned to the letter 'Q', plus

the question number as needed, for example "Q7" corresponds to question number 7 in the questionnaire.

3.7.2. Field notes.

The second data collection instrument used in this study was field notes developed through class observations conducted in the English language classes oriented by each teacher educator at U1 and U2, respectively.

Field notes are defined as qualitative data recorded by researchers in the development of a research project, along with or after the observation of a specific phenomenon. The data gathered aims to help the understanding and meaningfulness of the object of study, allowing the researcher to observe it without causing any impact or alteration on it (Canfield, 2011).

Some field notes advantages and disadvantages are stated by Wolfinger (2002). Mainly, he claims that advantages rely on the fact that field notes connect the researchers and their subjects of study; the data collection process depends absolutely on the researcher and since the information is acquired immediately after the notes have been taken, they can be studied right away. Meanwhile, some disadvantages are based on the fact that field notes taken can be influenced by the researchers' background, knowledge, beliefs and/or opinions; the transcription process can separate the researcher from the object of study possibly causing the alteration of the data or that some information is left out. Lastly, Bernard (2017) explains that field notes allow the researcher to collect data by the description of the observation and the further assignment of codes that facilitate their organization and analysis. That is why field notes are considered high time-consuming data collection instruments.

Thus, considering the current type of study and its objectives, it was of great significance to obtain information about the teacher educators' practices in the classroom related to interculturality and its incorporation (main focus of this data collection instrument). This data was well gathered through field notes that were later coded to ease their analysis. Although the initial idea was to observe three consecutive classes for each of the participants, this study is developed in two public universities that at the time of the data collection process were dealing with some public order issues (see 3.3. Setting) causing the original data collection schedule to be re-schedule several times.

Unfortunately, at the end of the established dates for this process, it was impossible to get to an agreement between the teacher educators and the research schedule, which finally only allowed the observation of 15 classes (out of 18). The field notes format was taken and adapted from Pauk (2010) and later approved by the thesis advisor (see Appendix F). In total, 1,620 minutes of classroom activity were recorded, divided into 900 minutes for teacher educators from U1 and 720 minutes for teacher educators from U2.

For the data analysis process, field notes were assigned to the letter 'C' and coded as follows: C1-T1 in which 'C1' stands for the number of the class observation and 'T1' for the teacher's code.

3.7.3. Semi-structured interview

In qualitative research one of the most useful data collection instruments is the semi-structured interview. Longhurst (2003) states that "a semi-structured interview is a verbal interchange where one person, the interviewer, attempts to elicit information from another person by asking questions" (p.143). The author also makes specific emphasis on the fact that in this

kind of interviews, a list of predetermined questions is prepared; the participants are able to develop them in a conversational manner that allows the interviewer to perform a deeper inquiry on the ones that he or she perceives as more important.

To develop an interview successfully and meaningfully in research, Leech (2002) highlights the importance of "gaining rapport" (p. 665) with the interviewees. He affirms that: "rapport means more than just putting people at ease. It means convincing people that you are listening, that you understand and are interested in what they are talking about, and that they should continue talking" (p. 665). Then one could say that rapport gives the participants a vote of confidence to give truthful, enlightening, and meaningful answers.

The author describes some important elements too; elements that should be taking into account when carrying out a semi-structured interview: (a) the researcher should seem a little less informed that the interviewee to avoid putting pressure on him/her and his/her answers; (b) the researcher must pay close attention to the interviewee's answers and try to restate them to confirm that he or she has understood it well; (c) sensitive questions should be left towards the end of the interview, always trying to avoid judgmental and/or threatening to phrase; (d) more specifically, leave out "loaded questions, double-barreled questions, leading questions, and (usually) presuming questions" (p. 667) and, (e) give to the participants' room to talk freely.

Finally, Leech (2002) and Spradley (1979, as cited by Leech, 2002) present three main types of questions that should be included in a semi-structured interview. The first type is "grand tour questions" (p. 667), which allow participants to give oral explanations of their field of expertise or the phenomena object of study. The second type of questions are "example questions" (p. 667), which tend to be a bit more specific because they aim to make emphasis on a specific piece of information and ask for exemplification of it. Lastly, the third type of questions

that should be included in a semi-structured interview are "prompts" (p. 667), that usually work as a mean to keep the participant giving information but also, as a mean to help the researcher get back on track in case the participant's answer is getting out of context.

For this study and considering the theory discussed in earlier paragraphs, a semi-structured interview (see Appendix G) was included as the last data collection instrument. The participants were previously contacted to schedule an appointment at the most convenient date and time. To give the interviews personally, they agreed to meet up with the researcher who, at the same time, tried to set up similar environmental conditions for each of the interviews to be carried out. The interviews were recorded using the researcher's phone for each one of the participants' contributions; approximately 148,88 minutes of recorded data was collected from 5 interviews. This material went under a transcription process resulting in an average of 25 pages and 18,708 words to analyze. Each of the interviews was assigned a code to make its classification and location easier in the data analysis process (I1, I2, I3, etc.), as well as each of the lines of the transcription, was numbered using cardinal numbers.

4. Chapter 4: data analysis and findings

This chapter deals with the processes carried out in the analysis of the data collected through the instruments mentioned, as well as, the findings resulting from the analysis, supported by excerpts or pieces of data to present the relationship created by the data collected and the outcoming categories from the analysis and the theory.

4.1. Data analysis framework

The process conducted in this study is inductive data analysis. According to Hatch (2002), inductive data analysis is based on grounded theory approach principles. However, the model that he presents "can be utilized for more than the discovery of data-based theory" (p. 162), as he defines inductive data analysis as "...a search for patterns of meaning in data so that general statements about phenomena under investigation can be made…" (p. 161). In this case, the model will be utilized for the descriptive analysis of the influence that teacher educators' beliefs regarding interculturality have on their teaching practices.

During the inductive data analysis process, after the most detailed amount of data has been collected, a search for patterns of relationships is set. As Bogdan and Biklen (1992, as cited by Hatch, 2002) declared, "you are not putting together a puzzle, whose picture you already know. You are constructing a picture that takes shape as you collect and examine the parts". Thus, the collected data goes through an analysis of patterns that enables the creation of hypothetical categories that will be later compared to the overall data set to determine if they are well supported or not. Basically, the data is analyzed from the specifics to generalizations to find a relationship among them.

Hatch describes nine steps to analyze data using the inductive data analysis model as it is presented in figure 3:

1. Read the data and identify frames of analysis

2. Create domains based on semantic relationships discovered within frames of analysis

3. Identify salient domains, assign them a code, and put others aside

4. Reread data, refining salient domains and keeping a record of where relationships are found in the data

5. Decide if your domains are supported by the data and search data for examples that do not fit with or run counter to the relationships in your domains

6. Complete an analysis within domains

7. Search for themes across domains

8. Create a master outline expressing relationships within and among domains

9. Select data excerpts to support the elements of your outline

Figure 3. Steps in inductive analysis (Hatch, 2002, p. 162)

The nine steps presented in this model were meticulously studied and adapted, yet always followed, to suit this research, being able to carry out the data analysis process and to contribute to the accomplishment of the objective of this study too. The process was developed and organized in the following stages:

1. The first stage dealt with defining the frames of analysis. Basically, this process is about putting data into pieces that allow an easier analysis. According to Tesch (1990, as cited by Hatch, 2002), these small pieces or units are "a segment of text that is comprehensible by itself and contains one idea, episode, or piece of information" (p. 116). Moreover, Hatch (2002) defines them as "conceptual categories that help researchers look at data"

(p. 164). Thus, during this stage all the data from the three data collection instruments (questionnaire, semi-structured interview and field notes) was read several times, and while reading it, some general and common findings were highlighted, and by having in mind the research question, objectives and theoretical constructs of the study, the emerging frames of analysis were determined as it is shown on table 3.

2. After having decided which were the frames of analysis, the next step consisted in creating the "domains based on semantic relationships discovered within frames of analysis" (p. 164). For this process, it was necessary to go through the data again but, this time, it was necessary to color code the categories to make the detection and posterior organization of the domains easier. For this study, the domains were denominated 'categories' and each of them were assigned to a specific color thus:

- Interculturality as knowledge = Blue

- Interculturality and the communicative competence = Green

- Interculturality's development through immersion in or direct contact with the foreign culture = Yellow

- Interculturality as a means for dealing with otherness = Red

Table 3. Frames of analysis or categories

Research question	Objectives	Theoretical Constructs	Frames of analysis or categories
How do EFL teacher educators' beliefs regarding interculturality influence their teaching practices in two undergraduate English Language Teaching programs in Colombia?	**General Objective** To analyze the influence that EFL teacher educators' beliefs regarding interculturality have on their teaching practices in two undergraduate English language teaching programs in Colombia. **Specific Objectives** **1.** To identify EFL teacher educators' beliefs regarding interculturality. **2.** To describe the impact that EFL teacher educators' beliefs regarding interculturality have on their teaching practices.	EFL Teacher Educators Teaching practices Beliefs regarding interculturality	Interculturality as knowledge. Interculturality and the communicative competence. Interculturality's development through immersion in or direct contact with the foreign culture. Interculturality as a means for dealing with otherness.

Source: own elaboration

Considering that Hatch (2002) explains domains as "...categories organized around relationships that can be expressed semantically", once the colors were set, there was still another important feature to take into account that was the semantic relationship that would connect the domains to the frames of analysis or main categories. To do so, Spradley (1979, as cited by Hatch, 2002) presents nine possible semantic relationships, but for this study and data analysis process there were considered principally two:

"...*cause-effect* (X is a result of Y)" and "...*rationale* (X is a reason for doing Y)" (p. 165).

This was the most important and time-consuming stage since it was necessary to re-read the data several times and triangulate the information, avoiding subjectivity by listening to the participants' voices and what they were trying to say. For each of the frames of analysis, a considerably big number of categories were spotted and tentatively named, which led to the next stage.

3. The third stage consisted of what the author calls "refining salient domains" (p. 167) and "complete an analysis within domains" (p. 171). As a researcher, one must always be aware of the research question and the objectives of the study; all the data must be focused on them. Consequently, this refining stage was based on putting aside the information that was not an answer for this study or that did not give enough contribution to it. However, the salient domains or categories were not completely discarded; they were still coded with numbers and letters and archived as well as the remaining ones. Then, other within categories analysis was needed. The objective of this process was to analyze and interpret them to spot the ones that may belong to (a) different frames of analysis, (b) a different category, and then group them and re-organize them always taking into consideration the relationship between them. This process allows the researcher to create sub-categories and furthermore avoid shallowness and poor analysis of the phenomena.

4. According to Hatch (2002) this stage was based on "examining the quality of the data that have been included in constructing your domains" (p. 170). Therefore, the main idea is to analyze and decide if there is enough data to support each domain or category and

look for those examples within data. These examples were also coded using letters and numbers to find them easily within data.

5. The last stage is the creation of the "master outline" (p. 176) in which all the frames of analysis, categories and sub-categories were re-named and re-organized one last time, to represent the relationships among them through the coding previously established in stage number three, as shown in figure 4.

---

1. Interculturality as knowledge.

    A. Knowledge about observable culture

        I.   Interculturality and the foreign culture

        II.   Interculturality and one's own culture

    B. Knowledge for pedagogical purposes

        I.   Interculturality as a tool for language teaching

            a. Materials

            b. Activities in the classroom

2. Interculturality and communicative competence.

    A. Interculturality related to speaking

        I.   Interculturality's development based on student's language level

3. Interculturality's development through immersion in or direct contact with the foreign culture.

    A. Abroad experiences (Immersion)

    B. English language teaching assistants (Direct contact)

4. Interculturality as a means for dealing with "otherness".

A. Teachers' role in student's education

    I. Students as future colleagues

B. Interculturality as a means for cultural understanding
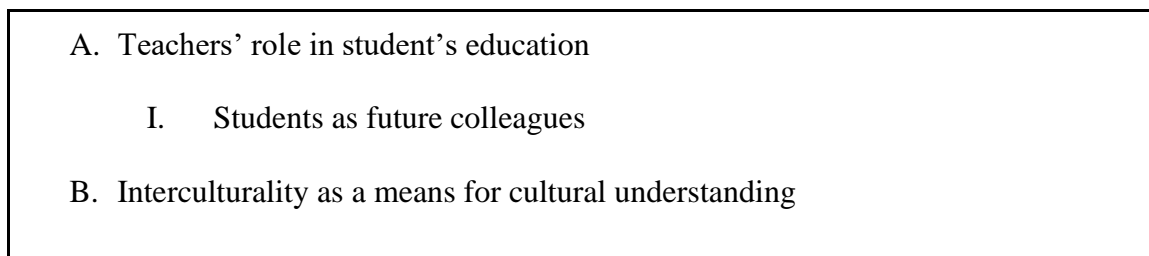
Figure 4. Frames of Analysis, categories, and sub-categories. Source: own elaboration

4.2. Findings

Along this section, the findings on this research project are going to be presented and, towards the end, the research question proposed at the beginning of this study is expected to be answered. Considering each frame of analysis, the theoretical basis will be established followed by its discussion and analysis supported by the excerpts from the data.

4.2.1. Interculturality as knowledge.

The factors in intercultural communication described by Byram (1997), that were also developed later by Byram, Gribkova & Starkey (2002), are knowledge, skills, attitudes, and critical cultural awareness. The authors argued that these elements must be equally considered in the intercultural competence for it to be successful. They also stated that: "**the components of intercultural competence**…[are] complemented by the values one holds because of one's belonging to a number of social groups. These values are part of one's social identities" (P. 11).

However, in this frame of analysis, the focus is placed in the knowledge component described by the authors as "[knowledge] of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction" (P.12). Then knowledge in interculturality does not stick only to know information about the foreign culture, but also to know about how "social groups and identities

function and what is involved in intercultural interaction" (P.12). Therefore, in interculturality, knowledge should deal with two parts: (a) the information about specific own and foreign culture features, and (b) how these features define that specific culture and people who belong to it.

Nonetheless, in this study interculturality was considered by teachers mainly as knowledge about specific own and foreign culture features. This can be evidenced in two of the teachers' responses when asked about what the objective of interculturality was being included in EFL teaching:

- ✓ "Getting close to the language by knowing anglophone cultures" (Q11)
- ✓ "Gaining knowledge and understanding of other cultures" (Q11)

Knowledge about culture seemed to be an obvious priority for teachers. This next two answers confirm: "To learn to be more open-minded to listen to others and try to understand the result of different historical processes *[sic]*." and "To make students aware of the fact that learning a foreign language involves being in touch with people from all over the world, not only in academic issues, but also for work or entertainment." (Q11). This helped to determine that teachers approach interculturality mainly by considering cultural knowledge and language learning as main aspects which, at the same time, were found to have specific characteristics.

Accordingly, the belief about interculturality as knowledge was divided into two domains or categories: knowledge about observable culture and knowledge for pedagogical purposes, which aim characterization of the teachers' belief.

4.2.1.1.Knowledge about observable culture.
From decades now, teachers have had to adjust their methods due to changes brought by globalization, migration, tourism and education (Paricio-Tato, 2014) and, as mentioned before,

most of these adjustments became more visible as a result of the increasing popularity of interculturality in the language teaching field. Consequently, a lot of research has been carried out in recent years, hoping for the results of these studies to positively influence the way teachers approach interculturality in their classroom that would improve the language teaching process.

Nonetheless, and according to Walsh (2005), teachers generally assume an inclusion policy, which means that they incorporate cultural topics in the classroom but it reinforces stereotypes and colonial processes of rationalization as interculturality has been restricted to the anthropological treatment of a folklore tradition. In other words, teachers have been including cultural topics in their teaching but there has not been an improvement of the intercultural competence because this incorporation is based on what Hinkel (1999) calls observable culture. That is, for instance, holidays, food, tourist places, celebrities, and so on; different from what Robinson (1988) defines as deep culture. As a result, it was evidenced that teacher educators were, indeed, including cultural topics in their lessons although they were identified as observable culture elements.

In C1-T1 the speaking exercise proposed by the teacher was based on food, work-jobs, relationships, travel, crimes, sports, transportation and animals, while in C1,C2-T1, the activities revolved around a TV show and music; nothing that can be listed as deep culture. Next, in C1, C2, C3-T2, two topics characterized the activities carried out by the teacher: music and social media.

Regarding C1, C2, C3-T3 the topics approached were economy and social media too. C1-T4 presented the topic "experiences" based on extreme sports, living abroad, language learning, food and traveling; C2, C3-T4 were based on topics such as music and living conditions of different cities around the world, specifically characteristics like driving, social life, people, safety, clothes, food/meals and school. Out of the 6 teacher educators, T5 and T6 are the ones who showed the most significant difference in their classes. In C1, C2-T5, the teacher developed elements of observable culture such as food and money, but also religious beliefs and behaviors, as deep culture elements, were discussed too. Finally in C1-T6, the teacher used the elements of observable culture: work and living conditions but his approach to these topics allowed students to grow into a more critical discussion about stereotypes and beliefs regarding different cultures around the world.

However, when teachers were asked to give a definition for "culture", some of their answers included deep culture elements, which demonstrate the gap between the way they understand culture and how it is developed in the classroom, thus:

- "All the characteristics of a determined group, which could be beliefs, assumptions, customs, visible or invisible." (Q6).

- "One of the main ingredients of a society." (Q6).

- "Values, ideas, beliefs, customs, social behavior, understanding of the world, manifestation of the Arts, etc." (Q6).

- "A mixture of knowledge, behavior, customs, way of thinking and acting and so on." (Q6).

- "What characterizes people from a country or a community (customs, religion, beliefs, language, etc.)." (Q6).

Considering the amount of data that was collected and the number of classes that were observed, it was acknowledged that, first, the little number of deep culture elements (previously mentioned by Olaya & Gómez-Rodríguez (2013) that can be "relationships, culture shock, cultural misunderstanding, relations of power, social class, politeness, discrimination, otherness, attitudes to life, and identity" (p. 54)), included in the teacher educators' lessons is not proportional to the approach they are making to cultural elements in general to develop interculturality in the EFL classroom, neither corresponds to the concept they claim having about culture. Secondly, although students happened to have discussions around these topics, they did not grow into significant and critical reflections and/or analysis, that is to say, pre-service teachers were not involved in discussions aiming to prepare them "on concepts of culture" (p. 55) that allow them to transform their superficial conceptions about culture, reason why they are likely to perpetuate misconceptions and a flawed intercultural communication when by the time they undertake their role as EFL teachers in the classroom with their future students.

Besides, there are specific characterizations of this knowledge based on the culture they belong to. Therefore, observable cultural knowledge characteristics will be described as found in the data, based on the sub-categories: Interculturality and the foreign culture and interculturality and one's own culture.

4.2.1.1.1. Interculturality and foreign culture.

The role that knowledge about the foreign culture plays in the EFL classroom is of high relevance, even though it has been determined that the cultural topics that are being dealt with remain in observable aspects of culture. Figure 5 shows the selection of topics that teachers more often treated in class as they apply to English speaking countries.
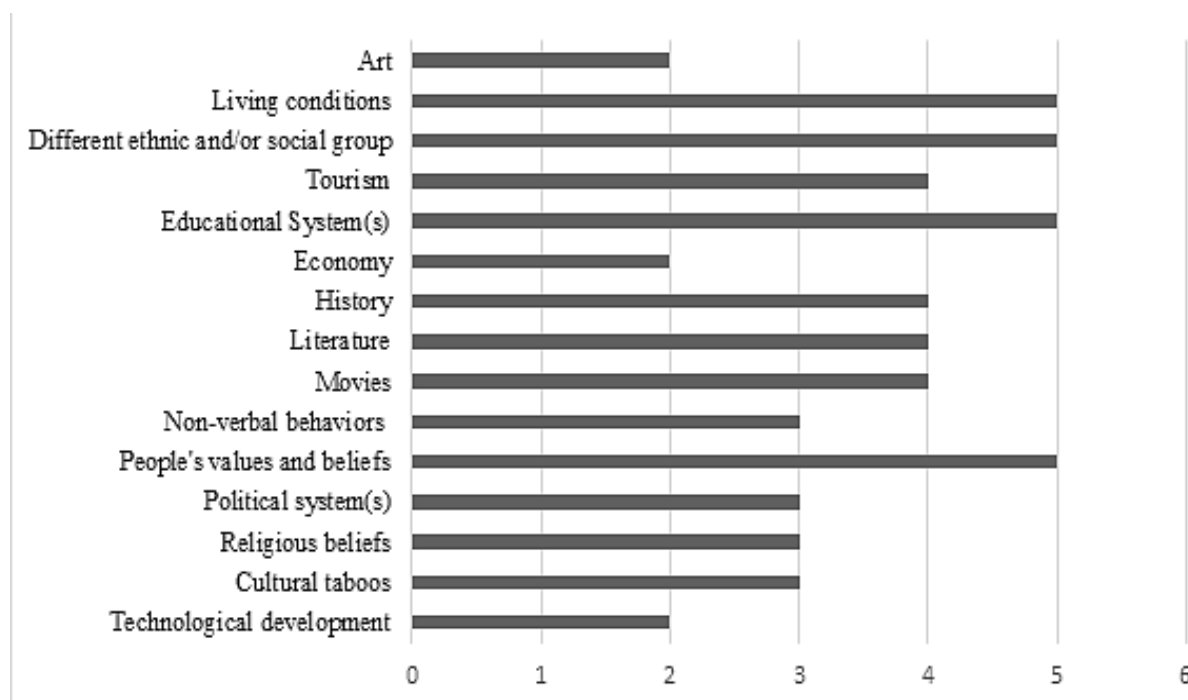
Figure 5. Topics more often addressed in class (Source: Q12)

The topics that 5/6 teachers agreed they approach more often were: living conditions, different ethnic and/or social groups, educational system(s) and people's values and beliefs. 4 teachers selected tourism, history, literature, and movies; 3 of them chose non-verbal behaviors, political system(s), religious beliefs, and cultural taboos; only 2 teachers agreed on art, economy, and technological development.

According to Olaya & Gómez-Rodríguez (2013), exemplifications of deep culture aspects can be "relationships, culture shock, cultural misunderstanding, relations of power, social class, politeness, discrimination, otherness, attitudes to life, and identity" (p. 54). That being

said, out of the topics that were selected by the 5 teachers, only people's values and beliefs, and different ethnic and/or social groups could be defined as aspects of deep culture, as approaching them in class would lead to a critical and reflective point of view.

At this point, a discussion emerged about some of the topics, their classification and the possibility for them to grow into deep culture elements. For instance, it was previously mentioned that T6 worked on living conditions and jobs, though based on C1-T6 it was observed that he presented these topics in a way that could lead to more critical discussions. He also used triggering questions that intended to make students conscious about their own stereotypes and beliefs regarding their own and the foreign culture, even though this situation was not clearly observed in other class observations despite the existing possibility.

The third place was given to non-verbal behaviors, political system(s), religious beliefs, and cultural taboos. These could be considered deep cultural elements but the way they were approached in class and the little discussion about them did not allow a more significant intercultural result for students. For example, in C1-T5, the teacher tried to illustrate how dramatic Latin people are in comparison to British people; however, it remained just as an example that did not allow a cultural meeting in the classroom to contrast and mutually learn from each culture, as proposed by Bernabé-Villodre (2012). Lastly, topics such as tourism, history, literature, and movies were supposed to be the second most popular option of topics that are discussed in class, slightly confirmed from the class observations; and the least popular were art, economy, and technological development. However, technological development specifically related to social networks and media was one of the most common topics. Nonetheless, these are all observable culture elements.

4.2.1.1.2. Interculturality and one's own culture.

According to teacher educators, aspects of the own culture play an important role in the EFL classroom as one should know and understand its own culture first, and then, move on to the study of foreign culture aspects aiming to enhance the intercultural competence and meeting its objectives. It was possible to even spot slightly stronger affections for the own culture, for example:

- "...we have to start in our culture. Interculturality doesn't mean that you have to study other cultures Anglo but our own ones" (I1, L195).

- I think that we need to work on our culture a little bit more because I know that our students don't know a lot of things about our culture, yes? So, it is like we need to know about ourselves a little bit. And the thing is to know what is happening here in Colombia and what is happening in another country, yes? To try to know about them and to learn. Mmm I don't want them to… like to adopt any custom it doesn't belong to us… I don't know *[sic]* (I2, L104).

It is possible that teachers approach topics more related to their own culture than related to the foreign culture. This does not stand for something negative since language teaching would not allow the complete exclusion of foreign culture elements as culture and language cannot be separated. Not less relevant, the use of words like "know" and "study" when referring to cultural elements, once more, reassures teachers' belief about interculturality as knowledge, primarily.

Moving on, teachers were asked if the topics shown in figure 5 were approached in class but, this time regarding Colombian culture, to which they answered affirmatively by even appealing to the integration of more cultures besides the two exposed in the questions as follows:

- "I think we need first to know about ourselves and then to learn about others" (Q13).

- "It is important to compare and value our culture with other cultures" (Q13).

- "Yes, we compare." (Q13).

- "Yes, as well as other countries" (Q13).

Then, the role that teacher educators' own culture appears to be playing is the basis element for the comparison between cultures, following teaching language's objective, demonstrating that teachers believe in the tight relationship between language and culture. However, this relationship will be discussed in the following category.

In conclusion, despite the interest that teachers profess about including cultural elements that impact students' cultural awareness, there is a flaw in this process as interculturality has been proven to be mostly developed as the acquisition of cultural knowledge based on observable culture elements. The way in which teachers believe in the relationship between language teaching and culture itself may be the a reason why this is happening, as T6 states: "I think the relation that there is with the English-speaking countries is that we both have a very unreal perspective on the culture on both sides, and maybe, maybe through English we can start to do something about that" (I5, L108).

The topics in class (regarding one's own or the foreign culture) and the way teacher educators address it in class, can be better understood by the concepts of interculturality that they possess in which it is confirmed that interculturality is mostly believe as knowledge about cultural elements, thus:

- "The interaction between and among cultural groups". (Q7).

- "A practice in which more than one culture get immersed". (Q7).

- "It´s the interaction of people from different cultural backgrounds showing knowledge and understanding of each other". (Q7).

- "It is the relationship between two or more cultures". (Q7).

- "It is the diversity of cultures immersed in the same community, where people are expected to understand and respect each other to establish good relations among them.". (Q7).

The vague and "unreal perspective on the culture on both sides" is precisely what perpetuates the uses that culture has been given in the EFL classroom. It is likely that by changing the elements of culture that are being approached, the intercultural competence development in the EFL classroom improves.

4.2.1.2. Knowledge for pedagogical purposes.

The second category of interculturality as knowledge is, knowledge for pedagogical purposes since another common role that knowledge about culture seems to be playing is a pedagogical one. Language and culture are not two separate elements; they both play an important role in language teaching as teachers stated: "we have always had clear the issue about culture and the issue about teaching a language it's not apart from culture, so, it hasn't been like a big deal" (I1, L48) and "we were like sure about that the language is connected to culture" (I2, L12).

Then, taking up the factors in intercultural communication from Byram (1997), Sercu (2006) defined the concept of FLIC teacher as someone who is "sufficiently familiar with the foreign cultures associated with the foreign language they teach" (p. 57) and "skillful classroom teachers" who also, but not limited to, are "...able to use experiential approaches to language-and-culture teaching" (p. 58). So, teachers must be competent classroom teachers aiming to meet the objectives of foreign language education in both the linguistic and intercultural competence. Considering this, the objective of this category is to explain how they are using interculturality (as knowledge) to teach language and through which means.

4.2.1.2.1. Interculturality as a tool for language teaching.
According to Prosser & Trigwell (1999, as cited in Moya-Chaves; Moreno-García; & Núñez-Camacho, 2019) interculturality is "…generally related to the beliefs about language and culture and about the possibility that these two are taught in an integrated manner". Therefore, based on the data collected, teachers seemed to believe that interculturality is useful for comparing cultures and that this comparison is useful for language teaching. The comparison between cultures aiming to teach language was spotted in situations as the following ones:

- I usually try to compare. I don't talk about positive or negative aspects, I mean, but just try to compare and talk about the differences, yeah, we have. For example, I, especially with first semester students, I usually insist on the way 'please' is just a word, but it involves much about culture. Yeah? I say: "well, here, sometimes we don't use the word 'please', just with the accent we may accept that it's polite but for American people, 'please' is a must. If you don't use 'please', probably you sound like kind of rude (I4, L99).

And the explanation that T1 makes around the use of titles in English and Spanish:

- They say Mrs. Pike and Mrs. Dockendorf not Miss or Mrs., but Ms., sorry it was Ms. So, I say "what happens in there?" it's easy! That you use that formula when you're not sure if the girl is married or not and you don't want to make a mistake. So, what do we do here? What do you do here? So, we use the Colombian… the Spanish Miss all the time and wash our hands and say "no, in there you have that third option. It's something we don't have *[sic]* (I1, L270).

Undoubtedly, the comparison between cultures will be based on the cultural topics that they are dealing with in class, spotted as observable culture elements in the previous category. As a consequence, the intercultural competence stays at a shallow level of development due to addressing non-meaningful intercultural elements.

Regarding materials and activities, most of the materials that teachers claimed to use to develop intercultural content were different kinds of texts (articles, news, books, stories), media (films, movies, music), presentations and games (Q14). However teachers did not necessarily choose materials with what could be considered a high level of cultural content, instead they adapt them to meet the objectives of two principal elements: the syllabus and the students.

Teachers claimed to have full autonomy in the selection of materials and the development of activities in class, however, they must cover the content of the syllabus. At this point, it is important to discuss that, in terms of the syllabus, there is a significant difference between P1 and P2. The syllabus in P1 was recently updated as T2 explained:

- Last semester we started the new curriculum, the new proposal of the curriculum and that proposal is 'communication and interculturality'. So, we are trying. It was the first time, last semester, it was our first experience like working all around interculturality and communication and leaving behind a little bit of grammar and all those things (I2, L54).

So, clearly, this new syllabus is explicitly focused on interculturality elements for communication. Meanwhile, the syllabus in P2 does not appear to have the same focus, as T5 expressed:

- I have not seen a syllabus or a course design that discusses or proposes a perspective of teaching from cultural, from the cultural perspective. So, in terms of those things, I wouldn't say there isn't much. In terms of the program, there is not like a general pursuit or they don't tell you that we have to focus on this (I5, L39).

However, the fact that interculturality is visibly included in the syllabus cannot be a reason to determine that it is being developed, as T3 (from P1) mentioned:

- ...But what happens is that sometimes we just remain in the superficial things, like in the… yeah, surface culture, native [not clear[2]] culture. We remain on that, and sometimes, even though we have beautiful things in the syllabus, the teachers don't do it *[sic]*. (I3, L66)

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[2] Inaudible

Hence, it was possible to not only reassure the approach to "surface" culture (observable culture) but also, to conclude that the syllabus of a program does not directly influence the development of interculturality in the classroom. That job is relegated to how teacher educators decide to manage the autonomy they possess to choose the materials and activities that could successfully contribute to meeting the objectives of interculturality.

The situation was not different when referring to the activities that are being implemented. Teachers try to choose the ones that allow them to cover the syllabus and to keep students' interest focused on the lessons. According to data, only one activity happened to be as close as possible to a cultural project, as Uso-Juan and Martinez-Flor (as cited by Tuzcu-Eken, 2015) suggested that interculturality activities should be developed. This project was developed by T6 (P2) and it was based on enquiring a community about equality, social justice, and education. Students would go to their schools (the ones in which they were carrying out their teaching practicum), neighborhoods, families and friends, applying surveys, questionnaires, interviews, etc., and then, they would go to class and by using, for example, infographics or discussions, orally report about their findings (I5, L73).

Opposite to that, the majority of the activities happened to be discussions, presentations, debates, panels, and round tables, based on either readings or current and triggering topics, as it was evidenced in the class observations and the interviews. The objective of these activities will be discussed specifically in the next frame of analysis. However, it is remarkable the fact that teachers did not seem to have in mind specific or clear strategies and/or activities when asked about which ones they carried out to develop the intercultural competence in their classes. Their answers were a little vague and imprecise, as T4 stated: "I think sometimes I fall shorting in getting some other strategies to promote more this competence" (I4, L77). Obviously, this is reflected in their lessons and the way they are approaching interculturality.

4.2.2. Interculturality and the communicative competence

According to Bernabé-Villodre (2012), interculturality does not simply advocate for understanding among cultures but also, it promotes communication. Being the object of this communication the possibility to compare and learn about these differences. Thus, Rizo (2013) develops the term 'comunicación intercultural' where she explains it as the interaction between at least two people from different cultural-geographical backgrounds, the ability to negotiate cultural meanings during the communicative interaction going through shallow topics to even deeper variables that highlight differences such as social class, age, genre, ideology and sexual preference.

One could tell that 'comunicación intercultural' can take place, even though individuals involved in it belong to the same culture, as Byram, Gribkova, and Starkey (2002) assure: "there are in fact many cultures within a country" (P. 17). Though, it is important to have in mind that interculturality is more about understanding that those differences take place in interaction and how they are going to influence it, to what Rizo (2013) says: "En cualquier caso, la clave de la comunicación intercultural es la interacción con lo diferente, con todo aquello que objetiva o, sobre todo, subjetivamente, se percibe como distinto, sea cual sea el motivo de distinción" (p. 27). Thus, Interculturality and communication become two elements which relationship is unbreakable as the author situate interaction in the middle of the intercultural process, specifically when it takes place between individuals that are considered different.

Consequently, interculturality and the communicative competence frame of analysis emerged precisely from the inquiry of the activities carried out by teachers. The activities were mostly discussions, presentations, debates, panels, and round tables; they were based on either

readings or current and triggering topics of discussion. As it can be observed, these activities have an obvious tendency to develop students' communicative competence, specifically on the speaking skill. For example, T1 made a comment about the objective of including 'gender' as a controversial topic in a discussion that his students had; he said: "So, yeah! It helps a lot… it helps a lot, but I think, as teachers, we must not forget the… like the main purpose: making them talk, yes..." (I1, L426).

On the other side, T6 made a similar comment about the same kind of topics. He claimed: "I think that this kind of topics somehow get my students talking and they get emotional and active about it" (I5, 135). Then, it was found that teacher educators believe in a relationship between interculturality and communication, but more specifically about this communication taking place through the speaking skill.

4.2.2.1. Interculturality related to speaking.
During data analysis, it was found that teacher educators believe interculturality possesses a direct relationship with the speaking skill. As it was discussed in the previous category, most of the activities that are being developed have to do mostly with the speaking skill, and are thought for the strengthening of students' participation in class by talking and/or interacting. This was confirmed by the fact that the six teachers carried out either presentations, discussion or debates during their classes. Although the common element remained to be the lack of more cultural consciousness awareness discussions, they recognized as good and purposefully that students participated more through topics that can be considered as intercultural ones.

For example, T4 stated that when she has the chance, she asks the language assistant to share aspects of his culture since it can make students interact (I4,90). Also, T3 commented about how she and the language assistant had debates, panels, round tables, so that students

could speak (I2, L99) and, later expressed that the good part of bringing controversial topics to the classroom is that students talk (I3, L143).

Teachers' affirmations lead to an interesting finding, bearing in mind that they believe interculturality "it's something more like a tool for you to teach something" (I1, L221) and that 'something' is in this case language specifically focused on the speaking skill. They do believe interculturality is different from linguistic matters. T2 explained that the new syllabus in P2 was focused on communication and interculturality. She later expressed her concern about it when she said: "I'm worried a little bit because we left behind the grammar part, so, the thing is next semester I think that I'm going to retake the good things from the last program and start working with the new things here" (I2, L64).

This was confirmed by T3 when talking about the incorporation of interculturality in their new syllabus, she said: "...and we try to do it. In 'competencias', even though we deal with… let's say… skills, to take international exams, anyway with all the readings, with all the discussions, etcetera, we are dealing with cultural issues" (I3, L50). Apparently, teachers believe that they step away from interculturality when approaching grammar and skills different from speaking, even though there are a lot of intercultural elements that could be discussed as, in the case of skills for taking international exams, the exam itself. However, the teacher reassured that the intercultural aspect was dealt with through discussions, once more, confirming the relationship between interculturality and its development through the speaking skill.

4.2.2.1.1. *Interculturality based on student's language level.*

Another characteristic that was identified was that interculturality is not only developed through the speaking skill, but that at the same time, teachers believe this development is possible based on students' language level. Taken into consideration that most of the activities

they implement aim to make students speak, teachers believe that to achieve it, students need to have a certain level that allows them to successfully participate and express themselves. Teachers spoke about previous experiences that lead to this conclusion, thus:

> I taught 'Lengua y cultura anglofonas 4' and we dealt with several issues that had to do with the culture of the United Kingdom. And we had debates, and we also had, yes, presentations. But anyway, we dealt with topics that were like different. For example, I remember that I decided to ask the students to talk about the kings or queens that have most influenced in the United Kingdom, etcetera. So, and why and, well, those things. So, with them it was… we had some presentations, but everybody had to investigate so we could discuss...Some of them were with the assistants from Trinidad and Tobago, and hmm she was from Scotland. And those presentations and sometimes discussions. And with the competences group, we had debates, panels, round tables, etcetera. Yeah. Because that's…they are in a higher level *[sic]* (I3, L89-100).

According to the experience of this teacher and her discourse, there are two groups that she compares, one from 4th semester and one from 6th semester. The first one did "some presentations" but everybody had to do research and only "sometimes" they had discussions. Meanwhile, with the second group which was as she said, "in a higher level" they had "debates, panels, round tables, etc.". She finishes saying: "probably if they were in lower levels, I would ask them to bring things to cook here, for example, as another teacher does, and she cooks, for example, French food in class /giggles/ and she prepares it and that's good" (I3, L104). The teacher always emphasizes the level of students, as a determiner for the activities she conducts in class regarding the approach of cultural elements.

Another experience that was previously mentioned was from T6, who carried out an enquiring project with his students from "advanced English" (I5, L71), which can be understood as the capability of these advanced English students to carry out the number of tasks that a cultural project involves, and that in this case where mostly speaking-related. Finally, in the following excerpt, it was found that T1 also confirms students' language level as a requirement to develop cultural elements in class:

> Interviewee: [...] I mean, first semester maybe not, maybe not… but sometimes they challenge you and you have to be ready for that.
>
> Interviewer: Why not first semester?
>
> Interviewee: No, I mean, more in terms of level.
>
> Interviewer: like the language?
>
> Interviewee: Yeah, yeah, yeah! Exactly! More in terms of language level. No, no, no because they are not capable, no, because they completely are…*[sic]* (I1, L393).

That being said, the fact that the activities related to aspects of interculturality are established and developed with students from higher semesters means that the intercultural competences may not be taken into consideration in the first stages of future teachers education. The relationship between these beliefs becomes clear. Believing that interculturality is developed through the speaking skill means that teachers would focus on its development with students who have a higher proficiency of the language, as they are able to participate and interact around the established cultural topics.

4.2.3. Interculturality's development through immersion in or direct contact with the foreign culture.

When talking about interculturality not only as the understanding among cultures, but also as the communication between them, one of the biggest concerns that emerges is about the possibility of intercultural development in contexts in which, neither learners nor teachers, have or have had the opportunity to be in direct contact with foreign culture and its individuals. Authors such as Byram, Gribkova, and Starkey (2002), have tried to solve this doubt when they suggest that:

> No teacher can have or anticipate all the knowledge which learners might at some point need. Indeed many teachers have not had the opportunity themselves to experience all or any of the cultures which their learners might encounter, but this is not crucial. The teacher's task is to develop attitudes and skills as much as knowledge, and teachers can acquire information about other countries together with their learners; they do not need to be the sole or major source of information (P. 12).

Thus, it is understood that interculturality's development can take place despite the non-existence of direct contact with the foreign culture, and that it is possible for this development to happen as long as the teacher facilitates the tools "to encourage comparative analysis with learners' own culture" (P. 14). In addition, another concern may be related to the role that native speakers play in the intercultural process, which can be immediately disassembled having in mind that language acquisition is a process that can be at an advanced level in childhood, different from cultural learning which development does not stop along life. In other words,

native speakers have the tools to express their points of views on language in an "authoritative" (P. 15) way but not on culture (Byram, Gribkova and Starkey, 2002).

However, in this study teacher educators allegedly believe that intercultural development depends or tends to be more successful when they have been abroad and when foreign language assistants participate in their lessons.

4.2.3.1.Abroad experiences (immersion).

In regards to cultural learning, teacher educators believe that through processes of immersion (denominated like this for this study) in a foreign culture is a successful method at the time of obtaining cultural knowledge that would later enhance their intercultural competence as teachers; in this case, the immersion happens through experiences abroad. Counting that 4 out of 5 teachers have been to a considerable number of countries such as Spain, Mexico, United States, Brazil, Chile, Argentina, Portugal, Switzerland, Cuba, Uruguay, France, and United Kingdom, and that they have different purposes like study, tourism and work (Q5), it is obvious that they have had several experiences with foreign cultures which could influence their position regarding this category. The immersion concept appears in the definitions that teachers made about interculturality, which confirms that they do think it is important to become intercultural individuals, for instance:

- "A practice in which more than one culture get immersed" (Q7).
- "It is the diversity of cultures immersed in the same community, where people are expected to understand and respect each other to establish good relations among them" (Q7).

Teachers also told their individual experiences and how they helped them to learn and bring more intercultural experience to their classes. T4 mentioned that she did not learn about

culture neither in her undergraduate nor postgraduate degree, however, she confirms that traveling has enriched her aware of culture:

> I have been able to travel, based on, I mean to give some conferences, too, based on the research studies I have carried out here at the university, so I have had the opportunity to live, for a short time but to live in other countries and, of course, those experiences are also enriching in order to compare our culture, our cultures and to make, I think, to make us, teachers, aware of the importance of talking about culture in our classes (I4, L48).

On the other hand, T2 who claimed to have had cultural experiences in university made clear that she only understood the connection in the comparison between, for example, characteristics from Colombian people and British people, when she started traveling:

- But in the way when you are… you're working, you start saying like things that remember people in Colombia are like friendly, yes? Remember people in, maybe, in Great Britain, because we always compare them, they're serious people, yes? They are very straight, I don't know, things like that. With the time, and when I start to traveling, I understood that connection (I2, L14).

Also, T3 talked about her experience:

> ...having lived in the United States, having been… let's say… well, not citizen… an inhabitant there, and having lived as a student of a university there, taught me many things that I consider are very useful for the students to know. In other words, when I was there, I realized that I hadn't known many things here in the undergraduate program (I3, L21).

She continues saying:

> ...all the things that we should lived or that we should know before going there or before getting in contact with a person that doesn't belong to our culture because it happens even if it is here. Sometimes we say "oh, but why that person is so upset, so angry, so serious?" …no, they are American, North Americans, they are Europeans. That's the way they are. They are not so warm as we are, etcetera (I3, L28).

Consequently, teachers' beliefs about abroad experiences as a means for developing the interculturality competence can be denominated as a decisive element about the way they approach it in class. For instance, through C1-T1 it was possible to identified that T1 is the only teacher out of the five who has not been abroad; then some of the examples in which he worked on in class were commonly related to his own culture knowledge, like Transmilenio tickets (massive means of transportation in Bogotá), a Frisby chicken video, and a personal experience related to Bon Bon Bum (both are Colombian brands, one for fried chicken and one for a lollipop) and it was not spotted an exemplification of foreign culture elements with similar characteristics.

This action differs from teachers who claimed being abroad, for example T4 who told a story about a personal experience that she had while trying to have dinner in Seville, Spain (C2, T4). The point is not to judge one practice as better than the other, but to identify to which level having been abroad can expand the discussion about knowledge from different cultures, and how important it is for teachers, as Byram, Gribkova and Starkey (2002) say, "to encourage comparative analysis with learners' own culture" (P. 14). In this case, the relevance is not so much about the details, but how the details are analyzed and reflected in class.

4.2.3.2. English language teaching assistants (direct contact).

In Colombia, English language teaching assistants are usually participants of exchanges or scholarships holders who possess undergraduate degrees in education, language teaching or applied linguistics. The participants are expected to participate as English native speakers in the improvement of communicative competence of students and professors from the faculty, and the language teaching practices, according to the Fulbright (n.d.) student program, which also highlights the intercultural abilities that participants possess.

This study showed that another element for interculturality's development teachers believe is relevant, is the direct contact (denominated like this for this study) with the foreign culture that, in this case, happens through the English language assistants working at both U1 and U2. Teachers lean on the language assistants to develop the cultural component of their lessons. Unfortunately, the class observations sessions did not match any of their interventions, though teachers made some remarkable observations about their role in their classes. T3, for instance explains the role that language assistants play:

> In the university, also we have the assistants. We always have assistants from other countries, so we have that opportunity. And our students have the opportunity to be in contact with them and learn a little bit. And what they… what they do here, most of the time, is like to show their culture, yes? To show their customs and the things that they do and their beliefs and that's the thing. So, we are very connected with that *[sic]* (I3, L40).

Furthermore, the role of assistants is mostly related to contact students with the foreign culture, as T4 also told:

The opportunity we have with the assistants from other countries. So, when they go to my classes, I always ask them to focus their, I mean, their… They don't teach a lesson but they are there to help us so, I usually tell them what we are going to study and I tell them: "well, talk about some important aspects because you're expected to share your culture here with our students and try to compare, make them interact (I4, L87).

Teachers consider English language assistants as an opportunity for students to be in touch with the foreign culture; they see the assistants as a "bridge" which can bring cultural elements into the classroom. Another highlight in this discussion is that assistants' purpose seems to be related to the speaking skill as it was evidenced by the experiences shared by T1 and T3 in which assistants participated in discussions, panels and presentations about cultural aspects (I1, L297 and I3, L97). Thus, it is confirmed that teacher educators believe in immersion in and direct contact to the foreign culture as an important opportunity to develop not only their intercultural competence but especially their students'.

4.2.4. Interculturality as a means for dealing with "otherness".

So far, three frames of analysis have been discussed and have led this study to define, from different points of views, the beliefs teachers have about interculturality. So, last but not least, the belief of interculturality as a means for dealing with "otherness" is the final frame of analysis present on this study. As it has been mentioned throughout this research, the main objective of interculturality is the understanding of cultural differences and the reflection on how those differences influence the interaction among individuals who belong to these different cultural backgrounds. In other words, Lázar claims that "[ICC is] the ability to cope with one's

own cultural background in interaction with others" who "hold different linguistic codes" and "different sets of values and models of the world" (2004, as cited by Gómez-Rodríguez, 2018).

A wider discussion took place around the factors in intercultural communication, presented by Byram (1997) which, according to the author, allow the development of the intercultural component. This frame of analysis is focused on the development of three of them, attitudes, skills, and critical cultural awareness. Byram, Gribkova and Starkey (2002) stated that attitudes are:

> curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. This means a willingness to relativise one's own values, beliefs and behaviours, not to assume that they are the only possible and naturally correct ones, and to be able to see how they might look from an outsider's perspective who has a different set of values, beliefs and behaviours (P. 12).

Meanwhile, skills are divided into two groups: 'skills for interpreting and relating', which frame the capability one has to comprehend elements from a different culture, but at the same time, being able to relate those elements to one's own and, 'skills for discovery and interaction', that are more focused on obtaining new cultural information, and the capacity to manage that information when communication takes place. Finally, the authors define critical cultural awareness as "an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries" (P.13).

As a result of this discussion and the findings of this study, it was identified that despite the aspects that have been discussed in this research through the frames of analysis and that could be reflected on the interculturality development of teacher educators and their teaching

practices, they remain committed to meet the objectives of interculturality (see Byram, Gribkova & Starkey 2002; Bernabé-Villodre, 2012; Lázár, 2004, as cited by Gómez-Rodríguez, 2018;) through the development of skills and attitudes. To deal with this frame of analysis, two categories will be presented: Teachers' role in students' cultural education and interculturality as a means for cultural understanding.

4.2.4.1. Teachers' role in students' cultural education.

To talk about how teachers aim to participate in students' cultural education, first it is of high relevance to consider their own personal education in the matter as a fact which can also influence their role as teachers in the present regarding interculturality. To start, most of the teacher educators agreed on the fact that culture and interculturality aspects were not a trend nor a notorious subject in learning when becoming teachers. As shown in some teachers' comments:

- "I have to recognize that when I was a student in the undergraduate program and then in master's program, we didn't talk much about the role of culture in the English classes" (I4, L40).
- "well, we learn although at that time it was not like the trend, there was… I mean, there wasn't that trend of teaching culture per se but anyway, the books and everything, it had some cultural component" (I3, L16).
- "I had in the undergraduate program; I was not aware of that. I didn't know, like, I understood cultural awareness or cultural, you know, everything related to culture was just to interact with people outside of Colombia" (I5, L23).

From a distinct perspective, two teachers who confirmed that during their bachelor's degree, in their programs, culture in language learning and its importance took a truly relevant

role (I1, L48 and I2, L10). Later, teachers seemed to agree on the fact that the higher the educational level, the higher level of intercultural content was developed. T3 declared that "in terms of the master's degree, maybe I didn't learn… let's say… in classes or in my project… let's say… about culture so that I could then bring it to my classes" (I3, L19). She continued: "...and then, in terms of the PhD, yes! I learned a lot that I have brought… maybe not in this course, exactly, that I am teaching this semester 'competencias' which is the same that I taught last semester" (I3, L32).

Same is the case of T6, who despite not having had the intercultural experience during the undergraduate program, he confirmed:

But when I got to the master's program, I had a class with a, in course design, in ICC, and I… well, from this professor I came to see other perspectives on this and the importance of teaching our students how to understand our culture first in order to interact and negotiate later in any dialogic practices (I5, L26).

Furthermore, although T1 experienced a more cultural approach in university, he emphasized the importance that his master's degree held in the development of his awareness about culture in the field:

My master was in education but the major in that master was interculturality, actually. So, I'm pretty aware of how important culture is not only for studying a foreign language but actually for studying many things culture is something that makes part of ourselves in all fields (I1, L50).

Only T4 declared not having been in contact with interculturality, meaningfully, until she was working at U2 and she was allowed to participate in seminars and academic events in which

presenters talked about culture and that helped her to be aware of the importance of culture and language teaching and learning (I4, L47).

So, the brief discussion about teachers' experiences regarding their education specifically related to cultural matters help to understand that despite their education not having been focused on this aspect, they do want to be active agents in students' intercultural development, evidenced in the fact that they do believe interculturality should be included in the EFL teaching (Q10).

Teachers see themselves as dynamic, responsible, strict, fully committed to students' integral education. They expect to be able to shape students into more open minded and respectful individuals and they see in interculturality the perfect opportunity to do so.

This category is divided into two sub-categories: Students as future colleagues and interculturality as a means for cultural understanding.

4.2.4.1.1. *Students as future colleagues.*

According to González-Moncada, & Quinchía-Ortíz, (2003) EFL teacher educators are the ones who develop "professional courses in teacher preparation curricula", they also "may be the professionals that educate teachers in pre-service as well as in-service professional development programs, and who help them meet the demands imposed by new trends in foreign language teaching and learning" (p. 87). Having said that, teachers in this study consider as a determining aspect for intercultural component implementation, the fact that their students are going to be future colleagues, as they will have to face otherness in their own classroom by their own means.

Teachers' responses on which the objective of EFL teaching is (Q9), although some-how imprecise, were based on different aspects to make students communicatively competent and to

make students interculturally competent. The closest approximation to the development of both competences was: "the student must be able to interact in the target language with good command of the language in terms of structure, pronunciation, vocabulary, pragmatics, as well as in terms of the knowledge of the target culture" (Q9). This confirmed that it is not apart from teacher educators' knowledge and beliefs, the relevance of developing these competences in students, as mentioned by Byram, Gribkova and Starkey (2002), since both:

> prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviours; and to help them to see that such interaction is an enriching experience (P. 10).

It is interesting that although only one of the teachers made a reference to "teaching pre-service teachers, future colleagues" (Q9), which was the only pedagogical train of thought showed by the teachers, it was observed that during their teaching practice and from different points of view (pedagogical, professionally, communicative) they constantly made reference to the fact that students are future teachers.

In C1-T2, the teacher suggested students to be careful about social media posts as they had to behave as teachers all the time; in C2-T3 the teacher gave a brief speech on "self-regulation" and which are the characteristics that students should consider to become "good language teachers"; in C2-T4 the teacher made a comment about having clear the information about "adverbs" as they are going to be teachers and will have to teach that topic to their own students, similar to the case in C2-T5 in which the teacher made a comment on understanding "unreal uses of the past tenses"; and finally, in C1-T6 the teacher presented an activity in which students had to speak about "how they became teachers"; activity that was presented as an exercise aimed to make students reflect on their roles as future educators.

Having in mind that they are teaching to future colleagues, make teacher educators be more aware of the responsibility of helping students to develop those skills and attitudes they are going to need at the moment of facing specific situations in the classroom, as T4 expressed "...they are going to be teachers and they are going to face that situation at schools" (I4, 174), when referring to the hypothetical case of a student being against discussion about gender issues.

Moreover, teachers demonstrated that they not only care for the pedagogical and professional education of their students but also for the development of cultural understanding through interculturality as it was shown in the following comment: "...they are going to be teachers, so I always remember them that. Like, you're going to be teachers, you must be very open mind with the situations *[sic]*" (I2, L208). It is precisely this aim for students' cultural awareness which led this research to the final sub-category of the analysis: interculturality as a means for cultural understanding.

4.2.4.2. Interculturality as a means for cultural understanding.

Along with the objectives of interculturality related to the understanding of differences among individuals, teachers who participated in this study believe in the importance of developing cultural understanding among their students. The first approach to this belief was pointed out in the definitions shared by the teachers about interculturality, in which it was possible to highlight the terms understanding/understand, respect, and establish good relationships, as follows:

- "It´s the interaction of people from different cultural backgrounds showing knowledge and understanding of each other" (Q7).
- "It is the relationship between two or more cultures" (Q7).

- "It is the diversity of cultures immersed in the same community, where people are expected to understand and respect each other to establish good relations among them" (Q7).

According to these definitions, it was possible to confirm that teachers are indeed aware of developing the intercultural competence. Furthermore, and considering their role as teacher educators, they expressed being open minded to dealing with difference. However, it is important to clarify that they deal with certain topics sometimes in favor of, and sometimes against their own beliefs, although being in favor is the most common finding. To illustrate this and, based on the semi-structured interviews, table 4 presents a description of teacher educators' beliefs about cultural understanding through interculturality elements.

Table 4. Teacher educators' beliefs about cultural understanding through interculturality

Teacher educator	Beliefs' description
T1	He believes that culture is flexible and attached to students, so even when they come from the same city, there are significant differences that he considers are good for understanding among them. Hence, "different" becomes the reality and it should be faced and discussed to transform it. For example, a controversial topic to deal with is abortion but it should be treated as something normal, without labels. Thus, understanding of differences is not about convincing others to think like him but to help them to be opened to other perspectives.
T2	She does not believe in stereotypes and aims to help students avoid judgmental opinions. Interculturality is the way through which students that are considered "different" can participate and, at the same time, be understood thanks to a more open-minded environment that does not define them as right or wrong. This process may be possible through obtaining cultural knowledge, for instance, by reading.

T3	She perceives the necessity to manage controversial topics with extreme carefulness in the classroom, as approaching them appears to be mandatory. Also, respect plays a significant role in the development of opinions and discussions with students, despite agreeing or not with them. For instance, when talking about abortion it would be important to respect opinions in favor despite being against it. Does not express conviction related to understanding otherness but considering the law and her personal position, being respectful is the best way to behave and act.
T4	She believes that cultural elements should be developed at early stages of language teaching, taking advantage of the relationship between the topics and culture, primarily with the objective of enhancing the importance of culture and language. "Being open minded" is mostly vested in her student teachers but she as well considers equally important to change the way one thinks regarding otherness since changes in society have imposed it like that.
T6	He has a notorious affection for topics related to social justice, and the importance of helping students to develop understanding of their own culture first, to be able to negotiate and interact with a foreign one. For him, it is important to be open to participate, to accept and to go along with unknown topics to learn about them as he sees himself as an open-minded teacher. He believes that it is a personal decision to carry out that process, and that he as a teacher cannot force students to believe nor accept anything, he can only discuss and accompany students' personal process.

Source: own elaboration

Thanks to this characterization, it was possible to identify that:

- Most of the participants possess strong beliefs regarding the importance of addressing "otherness" to contribute to students' cultural awareness. They may be or may be not in favor of the opinions or outcomes of these discussions, but regardless respect prevails above it all.

- Teacher educators seem to accept not being fully trained to face some scenarios, nevertheless they are open to learning and willing to create cultural knowledge

with students if needed, as in the case of T6. In other cases, they take some kind of "moderator" position that consists of guiding students through the resulting discussions aiming to show them different perspectives but never trying to convince them about anything.

- The discussion around topics that can be considered controversial, happens to be truly relevant. They consider these topics as the personification of "different" and, because of that, they find them useful at the time of developing the intercultural competence. However, the actual discussion about "otherness" tends to occur more often among students who apparently belong to the same culture.

- Personal characteristics such as age do influence teacher educators about specific aspects of cultural understanding. For instance, T3 and T4 found the intercultural discussion process more challenging in comparison to the other three participants. It could be said that it is due to a generational matter and the personal beliefs they possess. However, to some extent, this detail is not relevant since despite not being in full agreement with certain situations they still manage to include and develop intercultural elements in their lessons.

To sum up, in this chapter were presented the four frames of analysis which represent the main groups of beliefs identified in this study and that EFL teacher educators possess regarding interculturality: (i) interculturality as knowledge, (ii) interculturality and the communicative competence, (iii) interculturality's development through immersion in or direct contact with the foreign culture, and (iv) interculturality as a means for dealing with otherness.

As it was explained and discussed throughout this chapter, teacher educators' beliefs regarding interculturality go across different areas that were summarized by Fives & Buehl

(2012) as (a) self, (b) context or environment, (c) content or knowledge, (d) specific teaching practices, (e) teaching approach, and (f) students. Several points of view confirm what was mentioned by Nespor (1987): beliefs shape the way one analyzes, interprets and reacts to specific situations, in this case not only within the classroom but outside in daily life. Once more, this confirms the importance of getting to know teacher educators' beliefs so one knows the reason why they carry out specific practices in the classroom to be able to transform them, if needed.

5. Chapter 5

This chapter will present the conclusions of the study based on the findings previously discussed, then the possible implications will be established, followed by the limitations dealt with and finally, some recommendations for carrying out future research regarding teacher educators' beliefs regarding interculturality will be shared.

5.1. Conclusions

This post-positivist qualitative research study aimed to analyze how EFL teacher educators' beliefs regarding interculturality are reflected on their teaching practices in two undergraduate English language teaching programs in Colombia. Having discussed the frames of analysis, categories and subcategories established by the data analysis process, it is time to answer the research question proposed in this study: How are EFL teacher educators' beliefs regarding interculturality reflected on their teaching practices in two undergraduate English Language Teaching programs in Colombia? Correspondingly, some of the descriptions previously made on each of the frames of analysis will be brought back up.

First, it was found that teachers understand interculturality majorly as observable cultural knowledge (Hinkel, 1999) and that they use this knowledge to select the materials and carry out the activities in class with the objective of becoming what Sercu (2006) defines as a FLIC teacher. The importance of the discussion about knowledge relies on the fact that, to develop a successful interculturality process, Byram, Gribkova, and Starkey (2002) claimed there should not only be knowledge about specific features of the foreign culture but a deeper representation of how this knowledge operates and how it influences the actions of individuals who own it, specifically during intercultural interaction. As a result, most of the discussions addressed in the

classroom lack a more critical approach, causing a deficient intercultural process that does not enhance, for instance, a critical analysis of deep culture elements (Robinson, 1988) and that reinforces stereotypes as teachers may include elements of observable culture leaving interculturality as a mere exercise of "getting to know" folklore tradition (Walsh, 2005).

Second, it was observed that teacher educators aim to develop interculturality through the communicative competences as it is understood that it promotes communication (Bernabé-Villodre, 2012). However, it was determined that they focus specifically on the speaking skill which means that teacher educators will only address it by means of materials and activities that promote oral communication, leaving out the remaining skills that are equally important as recommended by Uso-Juan and Martinez-Flor (as cited by Tuzcu-Eken, 2015) who assert that the implementation of different activities including the four language skills is needed.

Furthermore, since they believe that interculturality is developed through speaking, they believe that only students with a high language proficiency have the ability to successfully take part in the interculturality development process. As a consequence, it is likely that meaningful intercultural activities are target to students from advanced stages of language teaching education possibly affecting the intercultural process of students at early stages.

Third, teacher educators believe that interculturality is better apprehended due to experiences abroad or experiences that supposed a direct contact with foreigners. In this particular case, teacher educators made reference to traveling and/or living abroad (denominated for this study as immersion) and having English language teaching assistants (denominated for this study as direct contact). However, native speakers of the target language should not be considered an authority regarding cultural issues since it transforms all the time and it is a never-ending process (Byram, Gribkova, and Starkey, 2002). Consequently, teacher educators favor

external factors such as cultural exchanges, trips abroad or the work of the language assistants in regards to the intercultural education of their students because they may not feel well-trained or capable to successfully do it themselves regarding the target culture.

Finally, teacher educators believe in interculturality as a means for dealing with otherness. They have in mind two main concerns: teaching future colleagues and using intercultural elements for cultural understanding; as a consequence, they are willing and open to learn and discuss topics that could be defined as "controversial" which they have strongly exemplified as what is different. This led to the idea that most of the actual intercultural discussions occur more frequently among students who belong to the same culture but that apparently differ in opinion, though teachers play the role of guides and mediators to show students different perspectives and ways to deal with 'otherness'.

To sum up, EFL teacher educators' beliefs regarding interculturality are widely reflected on their teaching practices. From the pedagogical and didactic point of view, these beliefs are reflected on the topics they include in their lessons, materials and activities they select and develop with their students and the way they approach the resulting discussions from these processes. Moreover, there is an influence in the way they deal with "otherness" not only related to the target language but within their classrooms. Somehow, interculturality help teacher educators to be more open-minded and to guide their students (that happen to be future colleagues) to develop a cultural understanding as well.

5.2. Implications

Based on this study, there are several aspects to be considered in the EFL teaching field by the EFL community. Taking into account that actions carried out by teachers are a consequence of their beliefs, a transformation in teachers' beliefs would consequently be a transformation in

their teaching practices (Fives & Buehl, 2012); that, based on the results of this study, need to be carefully analyzed and guide towards a change to accomplish a more efficient intercultural education. However, this call for transformation should not only be focused on teacher educators' current practices because they are not the origin of the issue but a consequence, instead it should be implemented from early stages of language teachers' education and continue even when they are already practicing like teachers or teacher educators.

Then, this call is extended to language teaching programs and universities so interculturality is taken more seriously to give more opportunities to the training of pre-service teachers and educators since the intercultural agenda seems not to be succeeding as expected.

A more intercultural perspective should be adopted to develop new pedagogical and didactic changes, too. According to this research, the implementation of interculturality can be an opportunity to avoid the perpetuity in the EFL teaching practices by looking at language from a wider point of view, not only as a means for successful communication between individuals but to have a deeper understanding of this interaction, and of otherness, to accomplish cultural awareness personally and among students (future colleagues).

From a more particular perspective, as a researcher and EFL teacher throughout the development of this study, I felt personally challenged to have a more critical perspective of my own practices towards the development of interculturality. All this despite it being my topic of interest in research since I was in undergraduate education and having been involved in its discussion for several years. So, I concluded that in the way culture constantly transforms I must do the same: to update my practices, to be open to learning and, to carry out more research; all of this with the objective of adopting the intercultural competence in my professional identity as an EFL teacher.

5.3. Limitations of the study

During the development of this research project some limitations were found, and, in this section, they will be presented. The first limitation was time. Due to some social situations happening at the moment of the data collection process, it was difficult to contact participants at a better time of the academic semester which could have been a lot more meaningful in regards to data collected for this research. Then, once the participants were selected and agreed to be involved in the study, because of the same circumstances it was impossible to complete the data collection process with two of them causing the loss of possible significant information, opinions and observations.

Additionally, the number of participants was modest but still considered to be a meaningful sample since, despite being part of a population with a specific characterization for the aims of the study, each of the educators had different demographic characteristics that allowed this research to be developed based on different perspectives, points of view and experiences. It would be remarkable to carry out a similar study with a larger population to have a wider view of the phenomena, once there is a joint effort from the institutions and programs aiming to gather a solid group of researchers with the conditions and resources needed.

Though, it is understood that this research is not finished. On the contrary research should be seen as an unending process, especially when dealing with topics such as culture and beliefs that can transform over time.

Finally, as a researcher I must accept that this was the first time I faced the development of a full project by myself, so despite having had the best support and direction from my advisor and professors there might be some gaps along the study. Nevertheless, I am fully convinced that research should be carried out following the existing methodologies but at the same time the

personal contribution and modifications should take part of it which I managed to do especially in the development of the data analysis process.

5.4. Further research

Bearing in mind aspects such as the time that was invested in the development of this study as well as the insights, understanding, results found, and me having been part of all the stages of the project, in this section there would be presented some recommendations and possible further research that can be contemplated by future researchers or individuals interested in the topic addressed in this study.

First, starting at a more general approach to this topic, it would be significant to address how public and private universities and language teaching programs are handling the development of interculturality and, if they do, especially focusing on teacher educators' training about the matter and its implementation in their respective syllabus. This would later lead to an even bigger study about national educational policies and possible strategies and/or methodologies to address the intercultural competence in a context like Colombia's and in language teaching programs.

However, it would be interesting to analyze its development as well in other programs since interculturality aims to promote understanding of "otherness" that happens to exist even within individuals who belong to the same culture. In a more specific way, it would be recommended to spend more time with teachers in the classroom, if possible during the development of a whole term, to gather more precise information about their teaching practices to deal with interculturality as well as implementing instruments that allow a deeper discussion and gathering of information about teacher educators' beliefs which are usually easier to identify in the individuals' discourse.

Therefore and according to the findings of this study, some questions that could offer and contribute to a wider analysis and understanding of the topic in which this research is based are: (i) If any, which are the strategies, approaches and/or policy that universities with language teaching programs are implementing to address teacher educators' training about interculturality as a means for cultural understanding in Colombia? (ii) To what extent does interculturality promote cultural understanding within post-secondary education programs in Colombia? (iii) By which means, and from a pedagogical point of view, could intercultural learning influence English language teaching methodologies and approaches? (iv) How to avoid language instrumentalization by the means of interculturality development in the EFL field?

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Appendices

Appendix A: P1 Syllabi

LICENCIATURA EN ESPAÑOL Y LENGUAS EXTRANJERAS

CON	CURSO	TAP	TAI	TH	CR	PR	CO	CON	CURSO	TAP	TAI	TH	CR	PR	CO
Sem1								**Sem6**							
1	Construcción del pensamiento pedagógico	2	4	6	2			31	Investigación en pedagogía del lenguaje	2	4	6	2	30	
2-V	Communication and Interculturality: The Private Domain	6	6	12	4			32	Políticas públicas, educativas y docentes	3	3	6	2		
3-V	Communication et interculturalité: le domaine personnel	6	6	12	4			33-V	Didácticas de las lenguas extranjeras (P)	3	6	9	3	28 y 29	
4-V	Estudios gramaticales del discurso	3	3	6	2			34-V	Communication and Interculturality: Culture and Identity	4	5	9	3	28	
5	Experiencias lecto-escritoras en la universidad	3	3	6	2			35-V	Communication et interculturalité: culture et identité	4	5	9	3	29	
6-V	Derechos, deberes y educación	2	4	6	2			36-V	Horizontes discursivos de la literatura española	3	3	6	2	18	
		22	26	48	16					19	26	45	15		
Sem2								**Sem7**							
7	Pedagogías del siglo XXI	2	4	6	2			37	Saberes evaluativos (P)	3	3	6	2	26	
8-V	Communication and Interculturality: The Public Domain	6	6	12	4	2		38	Praxis pedagógico-investigativa: Proyecto (P)	4	5	9	3	1 a 36	
9-V	Communication et interculturalité: le domaine public	6	6	12	4	3		39	Didácticas de la lengua propia (P)	3	6	9	3	27	
10-V	Estudios semántico-sintácticos del discurso	4	2	6	2			40-V	American literatures: The expanding canon	3	3	6	2	34	
11-V	Razonamiento matemático y verbal	2	4	6	2			41-V	Littérature française: textes, contextes et apports	3	3	6	2	35	
12	Lectura crítica	2	4	6	2	5		42-V	Horizontes discursivos de la literatura latinoamericana	3	6	9	3	18	
		22	26	48	16					19	26	45	15		
Sem3								**Sem8**							
13	Maestro como intelectual y sujeto cultural y político	2	4	6	2			43	Praxis pedagógico-investigativa: Implementación (P)	6	6	12	4	1 a 42	44
14-V	Ciudadanía y participación	2	4	6	2			44	Discurso pedagógico: Construcción de referentes (Trabajo de grado 1)	3	3	6	2		43
15-V	Communication and Interculturality: The Academic Domain	5	7	12	4	8		45-V	British literatures: The expanding canon	3	3	6	2	40	
16-V	Communication et interculturalité: le domaine éducationnel	5	7	12	4	9		46-V	Littératures francophones: regards et quête de l'identité	3	3	6	2	41	
17-V	Estudios críticos del discurso	4	2	6	2	4 y 10		47-V	Horizontes discursivos de la literatura colombiana	4	5	9	3	18	
18	Teoría y perspectivas de análisis literario	2	4	6	2			48	Multimodality and digital resources	3	3	6	2		
		20	28	48	16					22	23	45	15		

Sem4

		TAP	TAI	TH	CR	
19	Contextos escolares, cultura y poblaciones (P)	2	4	6	2	
20	Realidad sociocultural y educación (P)	3	3	6	2	
21-V	Communication and interculturality: The Professional Domain	5	7	12	4	15
22-V	Communication et interculturalité: le domaine professionel	5	7	12	4	16
23	Análisis complejo de los imaginarios y la significación	4	2	6	2	
24	Escritura académica	3	3	6	2	5
		22	26	48	16	

Sem5

		TAP	TAI	TH	CR	
25	Configuración del sujeto educativo (P)	3	3	6	2	20
26	Saberes curriculares (P)	3	3	6	2	20
27-V	Alfabetización inicial	4	8	12	4	
28-V	Communication and Interculturality: Current debates	5	4	9	3	21
29	Communication et interculturalité: accords et désaccords	5	4	9	3	22
30-V	Tendencias contemporáneas en la investigación educativa	2	4	6	2	11
		22	26	48	16	

Sem9

		TAP	TAI	TH	CR		
49	Praxis pedagógico-investigativa: Implementación y sistematización (P)	6	9	15	5	43	50
50	Discurso pedagógico: Análisis y sistematización	2	13	15	5	44	49
51	Praxis docente I (P)	6	12	18	6	1 a 48	
		8	22	30	16		

Sem10

		TAP	TAI	TH	CR	
52	Discurso pedagógico: Divulgación (Trabajo de grado 2)	2	13	15	5	50
53	Educación, paz y justicia social	2	4	6	2	
54-V	Praxis docente II (P)	6	12	18	6	51
		10	29	39	13	

Créditos obligatorios, 154; Créditos electivos y de núcleo común, 6. Total de créditos =160

Convenciones

CON: Consecutivo - CR.: Créditos - PR.: Prerrequisitos - CO: Correquisitos

TAP: Trabajo Academ. Presencial ; TAI: Trabajo Academ. Independiente

TH: Total de horas - V: Espacios académicos validables

(P) Espacio de Práctica

LICENCIATURA EN ESPAÑOL Y LENGUAS EXTRANJERAS
Horas de trabajo académico asistido, TAA (Apoyo a la docencia)

CURSO	TAA	CURSO	TAA
Construcción del pensamiento pedagógico	2	Communication and Interculturality: Current debates	3
Communication and Interculturality: The Private Domain	3	Communication et interculturalité: accords et désaccords	3
Communication et interculturalité: le domaine personnel	3	Tendencias contemporáneas en la investigación educativa	2
Estudios gramaticales del discurso	2	Investigación en pedagogía del lenguaje	2
Experiencias lecto-escritoras en la universidad	2	Políticas públicas, educativas y docentes	2
Derechos, deberes y educación	2	Didácticas de las lenguas extranjeras (P)	3
Pedagogías del siglo XXI	2	Communication and Interculturality: Culture and Identity	3
Communication and Interculturality: The Public Domain	3	Communication et interculturalité: culture et identité	3
Communication et interculturalité: le domaine public	3	Horizontes discursivos de la literatura española	2
Estudios semántico-sintácticos del discurso	1	Multimodality and digital resources	2
Razonamiento matemático y verbal	2	Saberes evaluativos (P)	2
Lectura crítica	2	Praxis pedagógico-investigativa: Proyecto (P)	2
Maestro como intelectual y sujeto cultural y político	2	Didácticas de la lengua propia (P)	3
Ciudadanía y participación	2	American literatures: The expanding canon	2
Communication and Interculturality: The Academic Domain	4	Littérature française: textes, contextes et apports	2

Communication et interculturalité: le domaine éducationnel	4	Horizontes discursivos de la literatura latinoamericana	3
Estudios críticos del discurso	1	Praxis pedagógico-investigativa: Implementación (P)	0
Teoría y perspectivas de análisis literario	2	Discurso pedagógico: Construcción de referentes (Trabajo de grado 1)	2
Contextos escolares, cultura y poblaciones (P)	2	British literatures: The expanding canon	2
Realidad sociocultural y educación (P)	2	Littératures francophones: regards et quête de l'identité	2
Communication and interculturality: The Professional Domain	4	Horizontes discursivos de la literatura colombiana	2
Communication et interculturalité: le domaine professionel	4	Praxis pedagógico-investigativa: Implementación y sistematización (P)	2
Análisis complejo de los imaginarios y la significación	1	Discurso pedagógico: Análisis y sistematización	4
Escritura académica	2	Praxis docente I (P)	2
Configuración del sujeto educativo (P)	2	Discurso pedagógico: Divulgación (Trabajo de grado 2)	2
Saberes curriculares (P)	2	Educación, paz y justicia social	2
Alfabetización inicial	2	Praxis docente II (P)	2

Appendix B: P2 Syllabi

Semáforo del Plan de Estudios Licenciatura En Lenguas Extranjeras Con Énfasis En Inglés

CAMPOS DE FORMACIÓN		I	II	III	IV	V	VI	VII	VIII	IX	TOTAL CREDITOS
COMPONENTE BÁSICO (8)	SABERES ESPECÍFICOS Y DISCIPLINARES	Basic English I (6 12 6)	Basic English II (6 12 6)	Pre-Intermediate English (6 12 6)	Intermediate English (6 12 6)	Upper-Intermediate English (6 12 6)	Advanced English (6 12 6)	Academic Writing I (4 8 4)	Globalization and Language Teaching (3 6 3)	Literature in English (4 8 4)	73
		Literacy Skills (4 8 4)	Phonetics and Phonology I (4 8 4)								
			Lingüística General (4 8 4)	Psicosociolingüística (3 6 3)	Technology Enhanced Language Learning & Teaching (3 6 3)	Foundations of Research in Education and Applied Linguistics (4 8 4)	Research Seminar in Education and Applied Linguistics (4 8 4)				
	DIDÁCTICA DE LA DISCIPLINA			Introduction to Teaching Settings (2 4 2)	Language Learning Theories and Teaching Methods (4 8 4)	Course Design and Assessment (4 8 4)	Language Skills Teaching (4 8 4)	Teaching Practice I (8 24 8)	Teaching Practice II (8 24 8)	Teaching Practice III (8 24 8)	43
							Teaching English to Children (3 6 3)	Reflective Teaching (2 4 2)			
	PEDAGOGÍA	Historia y Filosofía de la Educación (2 4 2)	Pedagogía (4 8 4)	Currículo (3 6 3)							22
		Sociología de la Educación (3 6 3)			Gestión y Desarrollo Educativo (4 8 4)						
		Psicología General y Evolutiva (3 6 3)		Psicología del Aprendizaje (3 6 3)							

	8	3	6	3				3	6	3											

FUNDAMENTOS GENERALES (8 8 %)

Comunicación Lingüística I			Competencias Comunicativas en Español, Escritura y Argumentación						Medio Ambiente				Ética			12
2	4	2	2	4	2				2	1	1		2	1	1	

			Constitución Política			Epistemología			Matemáticas para Profesionales			
			2	1	1	2	4	2	3	6	3	

COMPONENTE ELECTIVO - (12%)

Electiva de Facultad			Electiva Institucional			Electiva de Programa			Electiva de Programa			Electiva de Programa			20
2	4	2	2	4	2	3	6	3	3	6	3	3	6	3	

Electiva de Facultad			Electiva Institucional			Electiva de Programa		
2	4	2	2	4	2	3	6	3

100%	20	40	20	20	40	20	21	39	20	19	38	19	21	39	20	19	38	19	19	46	19	17	42	17	17	39	16	170

Leyenda:

| Nombre de Asignatura | | |

X			Horas presenciales. Número de cursos del campo básico: Cursos ofertados por el programa.
	Y		Horas de trabajo independiente
		Z	Créditos

| X | Y | Z |

Duración: 9 semestres o hasta completar 170 créditos

Prerequisitos: Todos los cursos electivos del Programa (con excepción del área del Francés y Teaching Spanish as a Foreign Language) requieren haber cursado y aprobado el curso de Pre-Intermediate English

Elective courses + credits	
Academic Writing II	3
Classroom Management	3
Content and Language Integrated Learning	3
Contrastive Grammar	3
Critical and Creative Thinking	3
Francés I	3
Francés II	3
Francés III	3
Francés IV	3
Francés V	3
Intercultural Competence in Language Teaching	3
Literary Criticism	3
Materials Design and Development	3
Oral Expression	3
Phonetics and Phonology II	3
Preparation for Standardized Examinations	3
Qualitative and Quantitative Data Analysis	3
Teaching Spanish as a Foreign Language	3
Testing and Assessment	3
Translation	3

Appendix C: Research letter

Bogotá, 19 de marzo de 2019

Profesor
GERAL EDUARDO MATEUS
Director Departamento de Lenguas
Universidad Pedagógica Nacional (UPN)
Bogotá D.C.

Asunto: Autorización desarrollo de Investigación.

Cordial saludo profesor Mateus:

Me permito presentarme, mi nombre es Laura Manuela Trujillo Diaz, identificada con la cédula de ciudadanía No. 1075300262, código 2018191520, estudiante de la Maestría de Enseñanza de Lenguas Extranjeras de la Universidad Pedagógica Nacional, énfasis en inglés. En este momento me encuentro realizando un trabajo de investigación que busca indagar sobre las creencias de los profesores y su impacto en cuanto a la implementación del componente intercultural en sus clases de inglés, motivo por el cual me dirijo a usted, respetuosamente, para solicitarle me otorgue la autorización necesaria para llevar a cabo el mencionado proyecto en el departamento de lenguas de la Universidad Pedagógica.

Para el desarrollo del trabajo investigativo está contemplada la realización de observaciones de clase, entrevistas y la aplicación de un cuestionario a los profesores de inglés de primero y último semestre de la Licenciatura en español y Lenguas Extranjeras con Énfasis en inglés y francés, y la Licenciatura en español e inglés. La información recolectada se incluirá en el informe final de la tesis, a la que podrán tener acceso en el momento que lo requieran. La participación de los profesores es completamente voluntaria, y se tendrá en cuenta el protocolo ético de investigación para lo cual se aplicarán los consentimientos informados del caso.

Agradezco su atención y la colaboración que se me pueda brindar para el desarrollo de este proyecto de investigación en la universidad.

Atentamente,

LAURA MANUELA TRUJILLO DIAZ
Estudiante de la Maestría en Enseñanza de Lenguas Extranjeras
Universidad Pedagógica Nacional

Appendix D: Informed consent form

	FORMATO
UNIVERSIDAD PEDAGÓGICA NACIONAL	CONSENTIMIENTO INFORMADO PARA PROYECTOS DE INVESTIGACIÓN
Código: FOR026INV	**Versión: 01**
Fecha de Aprobación: 02-06-2016	**Página 1 de 2**

Vicerrectoría de Gestión Universitaria

Subdirección de Gestión de Proyectos – Centro de Investigaciones CIUP

Comité de Ética en la Investigación

En el marco de la Constitución Política Nacional de Colombia, la Resolución 0546 de 2015 de la Universidad Pedagógica Nacional y demás normatividad aplicable vigente, considerando las características de la investigación, se requiere que usted lea detenidamente y si está de acuerdo con su contenido, exprese su consentimiento firmando el siguiente documento:

PARTE UNO: INFORMACIÓN GENERAL DEL PROYECTO

Facultad, Departamento o Unidad Académica	Facultad de Humanidades, Departamento de Lenguas, Maestría en Enseñanza de Lenguas Extranjeras.
Título del proyecto de investigación	Inquiring EFL teachers' beliefs regarding the intercultural component in two undergraduate English language teaching programs in Colombia.
Descripción breve y clara de la investigación	Este proyecto investigativo se relaciona con la implementación del componente intercultural en la enseñanza de inglés como lengua extranjera, específicamente en programas de formación de profesores de inglés. El proyecto se enfoca concretamente en la identificación de las creencias de los profesores respecto a interculturalidad y cómo estas se

	ven reflejadas en su práctica docente.
Descripción de los posibles riesgos de participar en la investigación	No hay riesgos asociados a este proyecto de investigación.
Descripción de los posibles beneficios de participar en la investigación	Los resultados de la investigación podrían direccionar futuras implementaciones del componente intercultural en la enseñanza del inglés en programas de pregrado enfocados en la formación de profesores de inglés, además de fortalecer el desarrollo profesional de los docentes de inglés y, por consiguiente, mejorar también la formación de los estudiantes de los respectivos programas.

	Nombre(s) y Apellido(s): Laura Manuela Trujillo Diaz.		
Datos generales del investigador principal	**N° de Identificación:**	**Teléfono**	
	Correo electrónico: lmtrujillod@upn.edu.co		
	Dirección:		

PARTE DOS: CONSENTIMIENTO INFORMADO

Yo:_____

_____Mayor de edad, identificado con Cédula de Ciudadanía N°_____de_____Con domicilio en la ciudad de: _____ Dirección: _____ Teléfono y N° de celular:_____Correo electrónico: _____

Declaro que:

1. He sido invitado(a) a participar en el estudio o investigación de manera voluntaria.
2. He leído y entendido este formato de consentimiento informado o el mismo se me ha leído y explicado.
3. Todas mis preguntas han sido contestadas claramente y he tenido el tiempo suficiente para pensar acerca de mi decisión de participar.
4. He sido informado y conozco de forma detallada los posibles riesgos y beneficios derivados de mi participación en el proyecto.
5. No tengo ninguna duda sobre mi participación, por lo que estoy de acuerdo en hacer parte de esta investigación.
6. Puedo dejar de participar en cualquier momento sin que esto tenga consecuencias.
7. Conozco el mecanismo mediante el cual los investigadores garantizan la custodia y confidencialidad de mis datos, los cuales no serán publicados ni revelados a menos que autorice por escrito lo contrario.

8. Autorizo expresamente a los investigadores para que utilicen la información y las grabaciones de audio, video o imágenes que se generen en el marco del proyecto.

9. Sobre esta investigación me asisten los derechos de acceso, rectificación y oposición que podré ejercer mediante solicitud ante el investigador responsable, en la dirección de contacto que figura en este documento.

En constancia el presente documento ha sido leído y entendido por mí en su integridad de manera libre y espontánea.

Firma,

_____

Nombre:

Identificación:

Fecha:

La Universidad Pedagógica Nacional agradece sus aportes y su decidida participación

Appendix E: Questionnaire

INQUIRING EFL TEACHER EDUCATORS' BELIEFS REGARDING INTERCULTURALITY IN TWO UNDERGRADUATE ENGLISH LANGUAGE TEACHING PROGRAMS IN COLOMBIA

The following questionnaire is part of the data collection instruments of the research project: *Inquiring EFL teacher educators' beliefs regarding interculturality in two undergraduate English language teaching programs in Colombia.* The research objective is *to analyze how are EFL teacher educators' beliefs regarding interculturality reflected on their teaching practices in two undergraduate English language teaching programs in Colombia.*

Please take into consideration that the results will be only used for research purposes, which means you are expected to give honest responses for each question.

<u>**Section 1: Personal Information**</u>

1. **Gender:**

   ☐ Female   ☐ Male

2. **Age:**

   ◘ 20 - 25   ◘ 26 – 30

   ◘ 31 – 35   ◘ 36 – 40

   ◘ 41 – 45   ◘ 46 and over

3. **Educational Level:**

   o Bachelor

   o Master

   o PhD.

4. **Years of teaching experience:**

   ◘ 1 – 3   ◘ 4 – 6

   ◘ 7 – 9   ◘ 10 – 12

   ◘ 13 – 15   ◘ 16 and over

5. **Have you been abroad?**

   ☐ **Y**es   ☐ No

5.1. Please specify below the name of the country/countries in which you have been.

_____
_____
_____

5.2. Check the boxes to specify the purpose of your trip(s).

- Study

- Tourism

- Work

- Other

Section 2: Intercultural component

6. Give a short definition of 'Culture':

_____
_____
_____

7. Give a short definition of 'Interculturality':

_____
_____
_____

8. List below _abilities, knowledge, and/or willingness_ you consider are essential when developing interculturality, for instance:

_____
_____
_____

Section 3: Teachers' beliefs and teaching practices

9. Personally, which is the objective of EFL teaching?

_____
_____
_____

10. Do you consider interculturality should be included in EFL teaching?

☐ Yes   ☐ No

11. What do you believe is the objective of interculturality being included in the EFL teaching?

_____
_____
_____
_____

12. Select the topics you MORE OFTEN touch in class, as they apply to English speaking countries:

- Art

- Living conditions

- Different ethnic and/or social

  groups

- Tourism

- Economy

- Literature

- Cultural taboos

- Religious beliefs

- People's values and beliefs

- Educational system(s)

- History

- Movies

- Non—verbal behaviors

- Political system(s)

13. Do you touch upon the topics in question '11', as they apply to Colombian culture?

☐ Yes   ☐ No

Briefly, justify your answer:

_____
_____
_____

8. Which activities do you develop in class when addressing the topics previously mentioned about English Cultures?

_____
_____
_____

Appendix F: Field notes format

FIELD NOTES FORMAT

BASIC INFORMATION

Date: 07/18/19   **Place:** U2 – P2

Objective of the observer: To observe the teaching practices developed by the teacher educators in the EFL classroom.

Duration of the session: 2 HOURS **Class Observation:** Number 1

Participants: 1 EFL Teacher, 33 students (25 females, 8 male)

Subject: Advanced English. Session´s objective: Modern Living.

Research question: How are EFL teacher educators' beliefs regarding interculturality reflected on their teaching practices in two undergraduate English Language Teaching programs in Colombia?

Researcher Objective: To analyze how EFL teacher educators' beliefs regarding interculturality are reflected on their teaching practices in two undergraduate English language teaching programs in Colombia.

FRAMING QUESTIONS	**(RAW) NOTES**

● How do teachers implement the intercultural component? ● How does this implementation can be evident during the session? ● If so, how do teachers incorporate "deep culture" elements related to the English culture during the lesson? ● If so, how do teachers incorporate "deep culture" elements related to the Colombian culture during the lesson? ● If so, which teaching strategies do teachers develop to implement the intercultural component during the lesson? ● Why/How is the teacher implementing the intercultural component? ● What is the evidence of the improvement in the teaching process when implementing interculturality elements? ● How does the teacher draw on interculturality elements to enrich his/her methodological	The class started with students divided in two groups, two students from each group stood in front of the rest talking for eight minutes about how they became teachers, like a reflection exercise. He asks a question to the students, which was supposed to be answered in the interventions students previously made: What can you do with the English level you have now? He speaks about a writing activity they carried out, some of the stories that students wrote are going to be published, what he wants is students to experience the process of publishing an article or just to encourage them to keep writing. Now, students make groups of three. "Modern Living" which is the at unit from the text book they're working on, related to jobs vocabulary, they have to pick a country and out of there select three workplaces and professions, describe them and share the information with the class, the teacher gives an example: In Mexico there are oil engineers (profession), they work in the oil field (work place), it is an isolated place up in the mountains, nobody to talk to… The teacher gives them 5 minutes to complete the task, meanwhile he walks around checking students' work. While the students share the information from each country, the teacher asks them to focus on patterns or stereotypes. He asks for cultural representations of each country, for example for Brazil students mention soccer, zamba, dancing, etc. Then, he tries to make them guess the workplaces their classmates are going to share just based on the cultural representation. He asks how this task would be developed with Pakistán, students mentioned the dessert, war but nothing like greenery for example, so he tries and make them think about how they have an stereotypical idea and how they put countries like Germany, Japan,

repertoire? ● How does the teacher manage to put into practice the different strategies of interculturality? ● How does the teacher cope with the implementation of interculturality during the lesson? ● How do students react to the interculturality elements (if so) included in class by the teacher?	Switzerland with technical jobs and countries like Colombia and Brazil with jobs like drivers, soccer players. He asks two questions, how are the workplaces and the jobs different from one country to another? Picture a scenario: They live in the US, they must attend a medical appointment, which kind of name would they feel more comfortable with reading on the front door? Students say American, Colombian and feel uncomfortable when asked for an Indian doctor. So, the teacher tells them that their answers have also been impacted by the cultural representation they have from each country and how for example, Americans prefer Indian doctors. A last question is set for discussion: Comparing the same job in different countries…what could be some projecting dissimilarities? Payment, working hours, contexts…These are the differences mentioned by the students. When reading the title of the unit, what countries/places come to your mind? Why? Students mention New York, German, Neiva (laughs). For homework they are supposed to write a question related to the title of the unit. It is noticeable that for students it is hard to participate and to think about it. Class finishes at 7:32 a.m.

ADDITIONAL COMMENTS

Appendix G: Semi-structured interview

Date:	August 30th, 2019	**Estimated Time:** 59:55	
Participant:	T1	**Interview code:**	I1
Place:	U1 – P1		
Researcher:	Laura Manuela Trujillo Diaz		

Interviewer: Ok, good! Ok professor, question number one. How do you describe yourself as a teacher?

Interviewee: Well, I really try to be a dynamic one. You know? Sometimes when you are with kids, they are more suitable to work and to do everything you propose but when you have teenagers or young adults, they are more… they don't like many things and you have to be really dynamic for motivating them. I try to mix, like… let's say dynamic activities also with linguistic ones, taking into account they are going to be colleges in the future. So, they also need to learn and to know how the language works. So, I mix that…

I really give them… I give them like many activities for autonomous work. So, one good thing we have here in the department is what we call academic assisted work which is something the other departments don't have. So, that allows us to have extra kind of mandatory hours in which we could give or at least generally called tutorials but it's different because tutorials in other departments, if existing because they don't, they are optional. So, students decide whether to go or not. But in our case, they are mandatory because, off the record, we are paid for those hours. So, for example, in my first semester class I have six hours with them, like in the classroom with everybody and I have three more hours for academic assisted work. So, I organize those hours for having like a personal encounter with them for improving writing or other doubts they could have.

So, I really try to give them many activities not to… not just to…like restrict the class to the two hours we have or well, actually six weekly, we have in the classroom. I am kind of open for suggestions in terms of the syllabus, in terms of the activities, but I also try to be like very exigent with the agreements we've got. So, taking into account we agree on dates for assignments or dates for exams or actually I agree with them also the schedule for academic assisted work. So, I just… if a student is supposed to come next Monday at eight, I am going to receive that student only at eight because another one is coming after. So, if that student cannot come, I try to… I try not… well, yeah, I try not to change it and it's because they also have to learn here in the university how to be autonomous and independent and it's something hard. I mean, it's something I usually… it usually happens to me since I always have… I almost always have first semester. It's like trying to change that chip they have from school in which they are told what they have to do and here that change of "I'm free, I decide if I go to class or not"… that freedom and autonomy they have sometimes it's choking for them because they don't

learn… they take time for learning that even if you are free and anybody is going to tell you "you have to be in the classroom" they have to decide, like, what it's better or what they should do or not doing. So, well, yeah, that's it. Kind of like gentle… I'm a gentle teacher but also like super attached to rules… like a mix of everything: dynamic or in some cases I try to be too dynamic and my students tell me "no, no way. Stop there" because, for example: our particular case. They are going to be teachers, so, sometimes I am just too dynamic, and they say "no, stop. We really need to know how this grammar works". So, they are asking me to turn a little bit into a more traditional teacher because they need… they are going to teach that in the future. So, they feel they need to have it clear for…

Interviewer: they need to be confident

Interviewee: exactly! That's it.

Interviewer: ok, good! Second question. Now, how has your academic experience, like undergraduate program and your master's… how this experience has impacted on the way that you understand and teach culture? Specific

Interviewee: Culture? Ok. Well, do you think it's that I am teaching the same program, the same degree I studied because I graduated from here. So, we have always had clear the issue about culture and the issue about teaching a language it's not apart from culture, so, it hasn't been like a big deal. My master was in education but the major in that master was interculturality, actually. So, I'm pretty aware of how important culture is not only for studying a foreign language but actually for studying many things culture is something that makes part of ourselves in all fields. So, it's not like maybe something that I changed according to what I studied, or what have studied but maybe something that I have reinforced because I have always had the clear that culture is something really important when you study, actually when study or you teach a foreign language.

Interviewer: So, you told me that you graduated from this university and now you're working here… so, how this institution specifically like the program, the syllabus, the students, the location, everything… how do you think that this have impacted on the way that you teach culture?

Interviewee: It's something weird because we usually have students from many places on the country and when I say that it's weird it's because this particular semester, all my students are from Bogotá. It had never ever happened to me before. It's weird.

Interviewer: You have first semester

Interviewee: yeah, first. I have first and fourth. Well, I haven't asked to my fourth semester students if they are from here or not. We talked about that with my first semester guys and they… all of them are from Bogotá. It's the first time it happens to me because we always have students from, you know, according to the law, actually, we always have received a couple of students or three students who are coming from Chocó…

Interviewer: like migrated…

Interviewee: yeah, exactly! Exacty! But they are always like afro people. No… I mean, indigenous not really. I have never had. I had a student once who is blind but main… but most of them are just afro. And, in this case I have two, but they are from Bogotá. It's particular. Well, anyway, they always bring experiences… different experiences from families. Even though they are, in this case, they are all from the same city, their families are not. So, customs are different, so… believes are different and that is very rich for my class taking into account that we are, this first semester is focused on the persona, it's focus on the… like the… themselves.

It's called private domain, taking into account they are… they have to… they start from… from…from the… from the self-being to the… that being with… his or her relationship with others, which is second semester. Then, they go to the academic domain and then they go to the professional and so on. So, in this first, they start from theirselves… from themselves, yeah! themselves. Ammm, we always find differences in terms of family, in terms of traditions, in terms of believes as I said. So, it is good because it helps the others to understand a person who is next to them, a person who is studying the same, a person who pretends to be a teacher just as the others; could…can be extremely different and different doesn't mean bad.

So, it has been good. It has been like great. Teaching to future colleagues is so different from teaching English to a person who just want to learn the language because they see, for example, if you teach English in an institute, they have different and particular interests because they want a promotion, because they want to travel, because they just like English, because they just…

Interviewer: think it's important…

Interviewee: exactly! Because they are rich and they need to spend money, or whatever /laughs/ but these guys, they are supposed to like this occupation and I say this because it's very common when you are in first you are not quite sure if you want to be a teacher and you're just digering[FP1] it out because it has happened to me a lot because parents tell them: "hey, why don't you study English? Why don't you study for being a teacher? You are not sure but do something! Oh, English is nice, so go!" but they are not, I mean…

Interviewer: they are not aware of what it means

Interviewee: yeah! And parents sometimes consider studying here is the same like studying in an institute and the language itself. And I am trying to tell them "no guys, you're supposed to be teachers and there are people… there are people outside who really want to be teachers and you're taking that place, that spot other people would like to have.

So, I understand if you're in first, you need to… you are… you could… May…be like 80 or 90 % sure you want to study this but you're not like 100% sure that you have to figure it out, like soon, because you are spending time. Money is like, money goes and goes back and is… but you're spend… you're wasting time and a person, for example, I always use to give example of a couple of students who I had last semester and they tried to start to study here three times. I mean, they applied three times and they couldn't make it. When they finally made it, they said like "I tried four times and I could make it at the fourth because I really want to be a teacher". Some others are 16, are 17, are 18. Like the 50% of my students is 17 years old and they are already starting like a bachelor, you know? So, ammm, it's… I mean, culture is attached to your

students. Even though they from the same city or not, they always bring different believes and they always bring different realities: economics, social… amm… I would say like romantic.

This thing about gender identity changes everything because each time we are receiving trans, or gay, or many others and it is not only like meaningful for us as teachers but also for the same students who are taking a class or taking some classes with them like all day long because this is supposed to be a full time degree and they are figuring out maybe something which is against to what their parents taught about religion, about men and women only. So, they are facing people who are next to them studying the same and they are realizing they are also like people. I mean, they are people. They are basically people and it doesn't matter if this person likes one or the other. It doesn't have to fit your… if you're good or bad person. So, and that makes part of culture as well. Yeah? In my time, when I was their age and I was in first, it was not that evident, and generations change and that's because of culture. So, everything… you see? Everything is attached.

Interviewer: yeah! what about the syllabus, for example. I understand that you just changed the syllabus. So, this is like the second semester that you are applied that one.

Interviewee: yeah, exactly!

Interviewer: and now it's more like focused on interculturality

Interviewee: yeah, exactly! Well, actually, we did use culture for teaching the language. Actually, the previous name was 'lengua y cultura anglófonas'. So, they were… I mean, we also consider culture but maybe here we are taking into account culture in a more reflexive way and we… I think, like the main issue is the thing I mentioned at the beginning about domains. So, this thing about focusing the first semester on the student: on what he or she is, on what his or her identity is and means, and what is the role of his or her family, his or her best friends, ethnicity, gender identity.

So, all that first semester, all the activities changes. All those things change, actually. Not only a single activity that changes but everything: an listening exercise, reading, some speaking exercises, homework, academic student work, tests, all the diverse activities we use are focused on taking into account: first, that person, the student, what he or she is, who he or she is. Second semester is public domain; so, second semester is like the society: how the society… how they make part of a society, which rules does that society follow. Third is academic, fourth is professional. So, I think the main change in this is not only interculturality but also thinking about particular steps a person follows in terms of getting… not a degree but becoming a teacher, I mean. So, I was… I was giving them an example, last class. The first class we were talking about they syllabus and I mentioned "guys, we are talking… one of our topics… the first topic is family; the first big topic is family. The second big one is ethnicity, no, yeah, no, this is the third. The second is identity and gender identity. May be some of you could be kind of sensible because you could find it so… like too touching but we have to face reality". And I gave them the example of the girl I just mentioned, because the girl I mentioned, the girl who is blind, she's not only blind… she's trans as well.

Interviewer: okay, that's /giggles/

Interviewee: yeah! And last year I worked in a school also, and I had a student. He, nowadays he must be eleventh. His name… well, I don't remember his name. Let's say that his name is Carlos. So, I was with him like regular classes, everything happened normal, I mean, a regular student. At the end of the term, I was talking to a friend, to another teacher and she told me "hey, how did you get along with this guy?" and I was like "normal, he's another student". And she said the thing was he was not a he, he was a girl. Actually, she told me, nowadays she's biologically a girl. And I said "really? I didn't figure it out". I just thought that guy had a soft voice and no more. But the guy looked like a guy, like a boy. So, I used that second example for telling my students two days ago "you see? We are not only talking about like the university. You see? I was facing that in a public school". You could think that maybe private. Well, it's just like… how do we call it? Ehmm… ehhmm… I forgot the word. Ehmm… well, it is not the word but there are some standards which could tell you that private schools are more open to those changes, to those new students and public schools are more… are closer to bullying or those things and actually it is not. So, I told them "you see? I was in a public school. I was in a school. Actually, was high school. I was already found… finding that. So, it's not only… it's something that… it's something that you're going to find not only in a university but also in your coming occupation in a school. So, we have to talk about it. If you are not ok with that, if you feel like too sensible with this, you can tell me. But, we have to work on that because we cannot

Interviewer: deny it

Interviewee: like exactly! Deny reality". Exactly, that's it. And mostly in our department, if you ask me.

Interviewer: yeah! /giggles/

Interviewee: because languages departments is, I don't know why but we have many gay students, many, many, many students. So, it's something we have to turn into a normal thing. I mean, it's not bad, it's not good, it's just a characteristic our students have because it happens… it happens to, I have to tell it like in a secret way, it happens to teachers as well. And there are many traditional ones who don't find it right… ehmm, I don't know and I cannot say that… I cannot assure that… I hope this is not happening but what you could say is like that those traditional beliefs of a teacher may affect the way he or she grades a gay student. So, that is the reason what we are… we are like taking, I wouldn't say classes, like having lessons but taking into account those topics maybe not included in the past but now evident which makes part of culture… our Colombian culture. And it's something I was, an hour ago, I was telling them that we… this semester we are going to fill a project in which they will have to taste something new. So, they have to make a report about going to a new place and having something new. So, they said "ok, something like, I mean, like an English restaurant, or a French restaurant" and I said "I thought that at the beginning but then no guys, I changed my mind. I think if we are talking about the private domain, we have to start in our culture". Interculturality doesn't mean that you have to study other cultures Anglo but our own ones. Yeah, we belong to the same country and you have no idea about how a traditional paisa breakfast is and how it is served that way, and why people in Bucaramanga, after having lunch, they don't work; they have lunch, from, let's say noon to one, and from one to three all stores are closed. So, you don't understand that because you are from Bogotá. You say "why the hell? I mean, we need work, we need money, why do you close, literally, close your stores?" And for them, they say "yeah, I mean, we need

money, but our health is first and we need to take a nap and we need to rest. And after having lunch you need to relax. You can't have lunch and right away starting working". That's part of our country and we have no idea about that. Because we are so, so, Bogotá; we are so from here and we don't figure that out. So, I think may… if we consider… if we agree on the idea of the private domain at our syllabus for first semester, it is private domain. It is ourselves beings Colombian as well. So, I think you can think about things you have never tried from our country. Have you ever tried Borojó? Have you ever tried, I don't know, in this case it is not going to happen but, a person who is not from Bogotá or a person who is just coming to Bogotá for studying, have you tried Changua? Have you tried Tamal? Maybe many of them but what is the difference between the Tamal you have in the city you were from and the mixed Tamales we find here in Bogotá? So, you see? That is also culture. That is also interculturality. So, it's… those are things kind of different from the previous syllabus.

Interviewer: ok, good. So, you have already told me but… do you think the culture should be taught to future… /interviewee interrupts/

Interviewee: I think culture is not taught. I think culture is more like shared that taught. So, that culture /interviewer interrupts/

Interviewer: So, I mean, interculturality implemented in the /interviewee interrupts/

Interviewee: yeah, exactly! But it's something that you don't teach. It's something more like a tool for you to teach something. In this case, language. So, yes! It is a tool and it's a necessary tool. Yeah, you're right. I already said it. Yeah, I think it is necessary. I think it is like basic for you to understand language is itself and other cultural issue. And when you study a language, you study also some cultural issues. So, for example, when you say… we don't have to talk about English. Let's talk about Spanish and they were asking me "hey, which one do you like better: British or American?" and I said "I don't like any better than the other. No, I mean, mine is American or my accent, my pronunciation is American. I really like how British English sounds and I am not saying that British is better than American. It's just another one". Which one do you like better Spanish from Barranquilla or Spanish from Bogotá? And they said "What?" and I said "exactly, they are different. It doesn't matter". But in there you find out that they say "hombe'" and it's not wrong. If we are talking about language and we find differences in terms of spelling, in terms of pronunciation, but at the same time we are finding out cultural issues in there about like if you say "hombre" like in Bogotá Spanish it sound normal like formal but if you say "hombe'" is more like if you are talking to your friends like in a very informal way. You're not going to say "hombe'" to your boss. So, you see? Just with a single word you are learning things on culture. It happens the same with English. So, that is the issue about making them…

Interviewer: conscious?

Interviewee: yeah… ehmm… find out language is strictly related to culture.

Interviewer: yeah, totally. So, besides all the activities that you have mentioned, you have like any other kind of strategies or activities that you use to develop interculturality or…?

Interviewee: I think we talked about that last semester. I told you I used a reading exercise in which they were talking… well, the text is showing them how people greet according to different countries and saying that if you are in a certain country, you shouldn't shake hands or hug people or maybe in another country people are, even if you are going to meet that person for the first time, that person is going to hug you. So, you shouldn't feel afraid or suspicious. Yeah? So, in those singular exercises such as reading, so you could consider "yeah, it's a reading exercise like another one" but in there you are learning a lot about culture. For example, I was telling them… I always use the same example. We were talking about families… not families… Taking into account it was… it is first semester, working on a reading today about people who were introducing themselves. So, one reading… one piece of reading was about first person and the person was saying "I am Carlos Martínez. I am a teacher who work in Universidad Pedagógica Nacional, blah blah blah". The other exercise was kind of similar but third person. So, the text says "Carlos Martínez is a teacher from a University, blah, blah, blah". And there we were studying something as… that could seen as… natural for people who already know English and as, super normal, it was the titles. So, they were talking about two girls and a guy and the two girls… the text… the reading says "Mrs. Pike lives in blah blah blah" and the other one was about a guy, a doctor and it says "Mr." it was a guy from Japan I think. So, it says "Mr. Kamimura is a doctor who works in a hospital blah blah blah". So, I told them: "you see how different we are? Maybe in Colombia we don't care, we don't care that much or kind of, but we have"… I always use the same joke and I always tell them: men are simple, and we use Mr. for everybody, similar to Spanish. But in English… but for women, sorry, women are so complicated. So, you have a Miss, you have a Mrs., you have Ms. And they said "What the hell?" I said "yeah". In Spanish you have clear like the difference between Miss, and Mrs., yeah? Single-married. But what about Ms.? "why is it necessary?" I told them "you see the two girls?... the two texts?... the two paragraphs?" They say Mrs. Pike and Mrs. Dockendorf not Miss or Mrs., but Ms., sorry it was Ms. So, I say "what happens in there?" it's easy! That you use that formula when you're not sure if the girl is married or not and you don't want to make a mistake. So, what do we do here? What do you do here? So, we use the Colombian… the Spanish Miss all the time and wash our hands and say "no, in there you have that third option. It's something we don't have. Something as simple and I mean, two letters, literally, two letters: an M. and an S. And that, in a reading, that help me to teach them something different between the two cultures. You see?

Interviewer: ok, that's… actually, that's really interesting. I never thought about it. Ok, so, well, also you have already mentioned this, but the Colombian culture and English-speaking culture are really closed related when we talk about teaching language. So, I guess that you consider that in your lessons… the two different… the differences between the two cultures like you put them together

Interviewer: the Spanish language is always a reference. I don't use Spanish at all but the Spanish language is a reference for me to show them how different or how similar a language is to me. A guy was asking me this morning the difference between 'borrow' and 'lend'. So, I told them "hey, look at this" In there, I mean, in English EFL they have the two verbs. That verb exists. In Spanish we don't have it. We say "lend" or ask "lend?" maybe? But we don't have the 'borrow' yeah? We don't have it like a single word. It happens… it is the opposite with other cases here in, for example, many of them say "I lunch at four" and I say "come on! We don't have that verb… we have that verb in Spanish but we don't in English" and those references

from their mother tongue help me to teach many things. It was weird. It was particular that we started this class, our class this morning, with two visitors: with the two assistants from here. One girl from Tobago and the other one from Scotland. And they were asking them questions about food, how interesting, how delicious, how terrible, and they had found our Colombian food.

Interviewer: oh, here!

Interviewee: yeah, here! Exactly! Yeah! My students were asking them, and I asked them "hey, you are learning Spanish or that is your… your main interest and you are just assistants here in that process of learning of a foreign language. So, what has been the most difficult part of learning Spanish?". So, they said "at the beginning we didn't understand anything, we were… I mean" one of the girls said "my Spanish teacher was the only one who taught for the first three weeks of class because we didn't understand a single word and he was never… he was not going to allow us to use English. So, it was difficult at the beginning". The other, I don't remember the girl from Scotland, she didn't say anything particular about the language, but I think each language is a reference for teaching something about the other. So, for example, that explanation I gave them about the titles, I told them in that moment "it's the same like in Spanish". The thing is that I figure it out we don't think about like a standard Spanish or good Spanish but… do you say 'Don Martínez'? or 'Don Carlos'? Don Carlos! We never use the 'Don' at the last and I say "exactly!". In English you never say Mr. Carlos. Never, ever in life! Because it's a very common mistake but I have to start, I mean, I cannot tell them, well, it's my… it depends on each teacher, you know? Methodology… But I don't start from… from giving them a piece of information like isolated without a context, without something they could connect, like here, in their minds for remembering that. So, if I told them "You never say Mr. Carlos. You say Mr. Martínez. Understood? Yeah!"… two days after, they are going to forget it. But if I say Don Martínez, they are going to find it like funny "oh, Don Martínez! Yeah, I remember you never say that". So, you never say Mr. Carlos. You say Mr. Martínez and they remember it that way. You see? And I am not translating at all. I am just using a reference from their mother tongue for them to remember something in English.

Interviewer: yeah! That's a good tool, actually. _____ [FP2] as you have the autonomy to choose the materials that you bring to your classroom?

Interviewee: yes, I do! But we also try to choose material we could use like in common with my colleagues, well, my level colleagues.

Interviewer: like you get some kind of agreement?

Interviewee: Not really! Maybe we… it's the same syllabus, so, we all… we are all working on family; the first term… the topic. So, we are talking about family and I find… I don't know! I met my… like my best friend here in the university in terms of my English teachers… they make… they… my team, yeah? My colleagues, and I told her "hey, what's up? How have your classes been so far?" and she said "hey, great! Look! I found this very interesting text about families in New Zealand and you see how different they are. So, they could be so interesting for your class" and I say "ok, I'm going to use it, I like it!" and I told her "hey, look! I found… I created… I adapted this text about gender identity in which a person was asking on a blog, well,

a kind of blog, how… I don't know… how strange could be changing your…your… likes about romantic companion, about romantic partnerships at the age of 17. And if it was normal. And some people were answering like… like… not in a very professional way but not… not… I mean… not in a… not in a… colloquial way either. But they were saying like "it is pretty normal" "I have talked to doctors and psychologists and they have told me blah blah blah blah blah" and I adapted this text for work… for start… for introducing this topic or this idea about gender identity". So, she said "oh! It's really good". So, we exchange texts. So, it's quite normal but we have the autonomy, maybe like I never talked to her and I could decide like using my own texts because they always like… like… our boss, or bosses, because I… I… actually I am not sure about how many we have nowadays… /both laughed/ but they… they want us to share everything and we… sometimes we do but with our closest friends but no with all the team… ahmm… personal reasons, you know? Sometimes we agree on these texts, sometimes they say "oh, you should share your text with us! Your texts, I mean, not only one, in like, the texts you used the previous semester, you could share those with us for seeing if… if anyone… it could be interesting for us!". So, "yeah, sure! Wait for my email". I don't like it because I don't know… I told you: something personal. And I… and my bosses not telling me 'you have to use these texts; you have to do that' because it breaks completely… it's completely against autonomy. So, no, no, we are not forced to. We are supposed to agree on some things. Sometimes, by our own, we share texts or listenings or exercises, activities, but it's more… more like intentional than mandatory.

Interviewer: So, besides your colleagues, or coworkers or other teachers, do you have any other, I don't know, something else that you think about when you choose an activity or any kind of material? Like you think about, well, obviously you think about them, about your students or any other specific characteristic?

Interviewee: I always… I always to… I always think about them… about my students, and about their needs. Maybe, I don't know, I was thinking about… we always try to choose, like… like…, current and interesting topics for making the class dynamic and interesting as well for them. But sometimes it doesn't fit. So, I would like to talk about the peace process we are seeing, it is going to be a mess according to what happened yesterday. So, but we… But I have to adapt it to the level, and I have to adapted to their interests. So, let's come back to the private domain thing. So, I am thinking… I am talking about that, but I am telling them "how do you feel about that that? Do you feel worried about war coming to your door? Do you want to have children? So, what to you think about children and the kind of country he or she is going to find?". And, in that way, we could fit a topic with the level. But if you see, it's always thinking about them, about the level, about the class itself, about the purpose which is private domain, about the topic… if it is family, well, I'm talking about coming children; so, it's family. I always ta… It's… I mean, the students are like the… like the focus, the main agent of the classes.

Interviewer: what about, for example, somehow controversial topics? Like, I don't know, like abortion, same sex marriage or well, what could be… politics? It could be kind of controversial.

Interviewee: yes! It is! But I consider we have to stop… I got the word… the word I was thinking about it… yes! It was stereotypes but no, I was thinking about another and it is a label. That label about controversial is a label we are giving the topics. I mean, abortion is something normal. I mean, wrong for some people, right for some people, normal for others, controversial

for you or not, I don't know, but we have to take it as the way it is. And it is an option women have. That's it. And we have to talk about it. Why controversial? Why does it have to be controversial? NO! it's just some point of… different points of view and we are discussing about it and it doesn't mean if you think it is good, and you have… like you have… I know you don't have, but well, but you have, it's not appropriate, but you have the right for doing it, but I say "no, because it is against the god and whatever". It doesn't mean, and it's something we are trying to make… to… to… make them understand it's not wrong and it doesn't have to make us argue or maybe fight. No! it's just for you… it's another tool. That, I'm quoting controversial again, it's not for… it's another tool for you to understand others that can think in a different way and that… that doesn't make the other person wrong or doesn't make you wrong.

Interviewer: alright!

Interviewee: that's it! So, yeah, it's normal. Abortion. I mean, first semester maybe not, maybe not… but sometimes they challenge you and you have to be ready for that.

Interviewer: why not first semester?

Interviewee: No, I mean, more in terms of level.

Interviewer: like the language?

Interviewee: Yeah, yeah, yeah! Exactly! More in terms of language level. No, no, no because they are not capable, no, because they completely are. And actually, I was going to say that. Sometimes, even if they are first or second, any semester, they challenge you. "Hey, what do you think about abortion" and say /gasps/. I say like "normal, normal, it's a topic. I mean, I have my own opinion... ehmm… which is yours? Let's talk, let's discuss. It's ok". And we started a debate from nowhere. I didn't plan that debate but some… a student asked me about… about religion. So, we were talking about families again, families which is the topic. So, they are asking me "hey, are you religious?" and I say like "no, I'm not". I tell them… I could tell them "I believe in god but I'm not religious". Some of them don't find the difference, so, they don't find that logic. Say "what do you mean? How do you mean it?" and say "listen, I believe there is a superior being, but I consider religion are creations of men… that is the reason why I don't believe in religions. That's it". And we, just because of a question which was "are you religious?" we started a debate which took 30 minutes. And it's ok because it's… because controversial topics again help your students or let your students, motivate your students to talk in a fluent and a natural way because when they feel passionate about something, they participate more, they speak more, it's good. Once I used a very silly topic, but I knew it was going to make them speak because that group, it was like three or four semesters ago… That group was kind of 50-50 men and women. And I said "women" no "men gossip more than women. We, men, are more gossiping". "no, come on! It's not true. Haven't you seen some blah blah blah", whatever. And they started a debate. It was super silly and then they jumped by themselves to the thing about shopping and that women are more… they are more sure about the… the… the clothes they buy or those things and men don't know to buy, they never know what to buy, they are more insecure, whatever. They started a debate by themselves. So, those controversial things about gender, because if you see like the big topic there is was gender. It was not shopping, it was not… because the other shopping… ehmmm… gossiping… that was not the topic. The

topic… like the topic… the big topic was gender and it's kind of controversial because it's… what… according to what you said it's stereotypes. So, yeah! It helps a lot… it helps a lot, but I think, as teachers, we must not forget the… like the main purpose: making them talk, yes, but making them understand the other and understand, not tolerate… I have always considered tolerate is a negative topic… a negative word, yeah, exactly. A negative term. Like to respect and accept others can be different. That makes part… that make its another element of culture. You see? We didn't mention it, but it is.

Interviewer: ok, well, this last part, it has to do, kind of, like… it has to do with the part that you just mentioned like gender, kind of. So, I'm gonna give you a situation. It is two parts and you are going to tell me how would you manage this situation.

Interviewee: ok! Black or white! I like it! /laughs/

Interviewer: yeah! Kind of. I mean…

Interviewee: let's see

Interviewer: let's see. Part one is this one: in class you introduce an activity called 'blind dates'. Students must fill questionnaires to find their perfect match. However, two students, two of your students disagree with the activity because on the questionnaire there are only two genders and you can only match with some from the… with someone, sorry, in the opposite sex.

Interviewee: oh, but it has to be opposite?

Interviewer: Yeah, I mean, according to this situation, the questionnaire only have two genders and you can only match with someone from the opposite sex. So, your students disagree with the activity. Tell me how would you react and yeah, why.

Interviewee: well, I would completely change the questionnaire and I would say "please, ignore it. Ignore the instruction and if you want to match with a guy, match a guy. I mean, if you are a man and you want to match a man, go!" Or maybe you also have to consider… I'm talking to the students, yeah? I'm not talking to you /giggles/. So, I'm telling the students "you have to consider, or actually, I have to consider you may not want to have a relationship. That is another stereotype. Why do we always have to be with…

Interviewer: someone /giggles/

Interviewee: exactly! Why do we have to have a boyfriend or a girlfriend? No! So, think about that matching, that soulmate as a threat[FP3] . So, think about that exercise, think about it as finding a best friend, even if you are gay or not, even if you are a man or a woman, think about yourself. Think about Pepito Perez. Who do you consider could be your perfect friend match? A man or a woman? And why? Start do the exercise thinking about that. Because maybe you're not looking for someone, you're not looking for a romantic relationship. You're looking for a friendship. Yeah, maybe at this point, so you have to consider your students like moment of life because maybe they are, they are finishing like a very traumatic experience and they don't want to know anything about couples

Interviewer: couples or relationships /giggles/

Interviewee: (continues last sentence) relationships, exactly. So, you have to take that into account. How long are we going to spend?

Interviewer: No, like two minutes

Interviewee: two or three more minutes. You're going… /he has a conversation with a different person/

Interviewer: you finished that part?

Interviewee: yeah, yeah.

Interviewer: So, this is the last part.

/Interviewee answers to a different person/

Interviewer: So, now it's the same situation…

Interviewee: oh! Well, just for concluding, just for concluding. The worksheet, the questionnaire. They have to… Let's come back to the UPN context. They are going to be teachers, right? So, they have to understand as well, that even if they chose a material from a book, from anywhere, the material doesn't have to be right. Just because it is printable, it doesn't mean it is like… like… the word of god.

Interviewer: ok.

Interviewee: So, even if it is a photocopy, even if it is a textbook, if it is an exercise taken from internet which they consider sometimes internet is god as well. They can learn they can correct it. So, I have… it's as normal as finding a spelling mistake in that photocopy in an exercise you find that it doesn't say… it says school without h. So, you "oh guys look at the photocopy there is a mistake in there" "oh" and for your students it's something /giggles/. And it's something silly, super silly. It happens the same with the questionnaire. So, yeah, the questionnaire maybe was design 30 years ago and it considers man and woman and woman and man and no man and man or woman and woman. So, why can't we change it? Normal! It's ok.

Interviewer: ok! Good! So, the last part is: at the end of that same class which you just changed the questionnaire, in this case, one of your students comes to you and tells you that he or she, I don't know, is in disagreement with your decision like he or she /interviewee interrupts/

Interviewee: letting the options ok

Interviewer: exactly! This student thinks the questionnaire was right, nothing needed to be changed. So, how would you face that? Or what would you tell to this student?

Interviewee: that would be harder for me because that makes me feel that I failed with my purpose. I told you in the previous example. Yeah, it is using the language, it is making them

participate but it's also making them understand the other and differences. So, if a student comes and tells me that he or she found the original questionnaire right, and after the complete… well, you told me that it was at the, it is at the end of the class.

Interviewer: yes!

Interviewee: so, at the end of the class and all the process, that student didn't learn much or didn't… it's not learning… maybe… well, I would feel that I failed with my purpose of understanding others. So, I would… I think I would ask that student to come to tutorials, for example, to work on texts now, specific texts about gender identity. Make him or her read that text or other materials or link I could send by email and we could start a discussion. I would make it in a private way. That's why I'm mentioning tutorials, academic assisted work, because maybe if that student waited for me to tell him or her that he or she was right, I have to make them understand that it's not about being right or wrong, first. And second, if that person didn't say anything in the middle of everybody during the class but at the end, and only to me, it's because the person doesn't want to be judged either. So, I would make it like in that private way and I would show that student or try to show that student and trying to help him or her to achieve that goal of understanding and respecting others because if the person… if that student is asking… is saying me that the questionnaire was right at the beginning, I have to work more with him or her. I don't want him to accept the same ideas I have. I don't want him or her to think the same way I do. But I need him or her to read other perspectives and to decide by reading and not by believing it. Stereotypes. Thinking about stereotypes. That would be hard. I would feel like sad if that happens.

Interviewer: ok! Good! Professor, that's it!

Interviewee: ok! You're welcome!