UNIVERSIDADE FEDERAL DE SANTA CATARINA

PROGRAMA DE PÓS-GRADUAÇÃO EM INGLÊS

Jeová Araújo Rosa Filho

INTERCULTURALITY IN THE ADDITIONAL LANGUAGE CLASSROOM: UNVEILING NARRATED AND ENACTED PEDAGOGIC PRACTICES

<div style="margin-left:50%">

Dissertação submetida ao Programa de Pós Graduação em Letras/Inglês e Literatura Correspondente da Universidade Federal de Santa Catarina para a obtenção do Grau de mestre em Letras.

Orientadora: Profa. Dra. Gloria Gil

</div>

Florianópolis

2015

Jeová Araújo Rosa Filho

INTERCULTURALITY IN THE ADDITIONAL LANGUAGE CLASSROOM: UNVEILING NARRATED AND ENACTED PEDAGOGIC PRACTICES

Esta dissertação foi julgada adequada para obtenção do título de "Mestre" e aprovada em sua forma final pelo Programa de Pós Graduação em Inglês: Estudos Linguísticos e Literários.

Florianópolis, 26 de fevereiro de 2015.

_____

Profa. Dra. Viviane Maria Heberle

Coordenadora do Curso

Banca Examinadora:

_____

Profa. Dra. Gloria Gil

Orientadora

Universidade Federal de Santa Catarina

_____

Profa. Dra. Rosane Rocha Pessoa

Universidade Federal de Goiás

_____

Prof. Dr. Hamilton de Godoy Wielewicki

Universidade Federal de Santa Catarina

_____

Profa. Dra. Cristiane Gorski Severo

Universidade Federal de Santa Catarina

To my mom and sister whose everlasting support made me get this far.

ACKNOWLEDGEMENTS

ABSTRACT

A great deal has been discussed and written about the relevance of interculturality in the additional language teaching and learning (Kramsch, 1993; Byram, 2002; Liddicoat and Scarino, 2013). According to Kramsch (1993), the teaching of an additional language, from an intercultural perspective, works as an experience that involves learners in de-constructing their perceptions about the world and the communities where they belong to. In such experience, the learner is interactively involved in practices of meaning making, which results from multiple interpretations of their own and other's cultures. However, despite the wide range of theoretical studies developed so far, there is not much empirical research conducted in real classrooms to investigate how interculturality can be constructed through the interaction between learners, teachers and texts. Therefore, this qualitative study aimed at understanding how three English teachers from a public school in Florianópolis deal with language and culture in the additional language classroom, analysing their perceptions of interculturality throughout their narrated and enacted pedagogic practices. Different data collection procedures were adopted so as to triangulate the data. The *corpus* of this study is composed of open-ended questionnaires, classes recorded in video, field notes, as well as transcriptions from classroom observations. The findings suggest that although the teachers recognize the relevance of interculturality in their classrooms, many are the difficulties when it comes to the enactment of such perspective. However, despite all the difficulties observed, when intercultural moments were managed to be constructed, the benefits were clearly noticed: students engaged in discussions, they were instigated to participate more, they could relate what was being taught to their realities outside the school, and indeed, this experience fostered them to understand the English class not only as a space of transmission of information about the language or customs of different cultures, but as a context of reflection where they could become more critical as students and citizens of world.

Key-words: Interculturality; Culture; Additional Language Classroom; English

Number of pages: 91

RESUMO

Muito se tem falado e escrito sobre a relevância da interculturalidade no ensino e aprendizagem de línguas adicionais (Kramsch, 1993; Byram, 2002; Liddicoat e Scarino, 2013). Segundo Kramsch (1993), o ensino de uma língua adicional, a partir de uma perspectiva intercultural, funciona como uma experiência que envolve os aprendizes na desconstrução de suas percepções sobre o mundo e as comunidades a que pertencem. Nesse tipo de experiência, o aprendiz é interativamente envolvido em práticas de construção de significados, que resultam de múltiplas interpretações de sua própria cultura e da cultura de outros. No entanto, apesar da vasta gama de estudos teóricos desenvolvidos até o momento, há poucas pesquisas empíricas realizadas em salas de aula reais para que se possa investigar como a interculturalidade pode ser construída através da interação entre alunos, professores e textos. Portanto, este estudo qualitativo teve como objetivo compreender como três professores de inglês de uma escola pública em Florianópolis lidam com língua e cultura na sala de aula de língua adicional, buscando analisar suas percepções de interculturalidade ao longo de suas práticas pedagógicas narradas e atuadas. Foram adotados diferentes procedimentos de coleta de dados, a fim de se garantir a triangulação dos dados. O corpus deste estudo é composto de questionários abertos, aulas gravadas em vídeo, notas de campo, assim como transcrições de observações em sala de aula. Os resultados sugerem que, embora os professores reconheçam a importância da interculturalidade para suas aulas, muitas são as dificuldades quando se trata da atuação dentro de tal perspectiva. No entanto, apesar de todas as dificuldades observadas, quando momentos interculturais foram construídos, os benefícios foram claramente notados: os alunos foram envolvidos nas discussões, instigados a participar mais, puderam associar o que estava sendo ensinado com suas realidades fora da escola, e de fato, essa experiência os encorajou a compreender a aula de inglês, não somente como um espaço de transmissão de informações sobre a língua ou os costumes de diferentes povos, mas como um contexto de reflexão, onde eles poderiam se tornar mais críticos como estudantes e cidadãos do mundo.

Palavras-chave: Interculturalidade; Cultura; Sala de Aula de Língua Adicional; Inglês

Número de páginas: 91

LIST OF FIGURES

LIST OF APPENDICES

LIST OF ABBREVIATIONS

Ss: Students

S1: Student 1

S2: Student 2

S3: Student 3

S4: Student 4

S5: Student 5

T: Teacher

ILT: Intercultural Language Teaching

PCNs: Parâmetros Curriculares Nacionais (National Document that rules the teaching of all subjects in Brazil)

PNLD: Programa Nacional do Livro Didático (National Plan for textbooks selection and adoption)

CONEP: Comissão Nacional de Ética em Pesquisa (Committee that regulates research ethical practice)

UFSC: Universidade Federal de Santa Catarina

TRANSCRIPTION CONVENTIONS

[…]   Text omitted

…   Trailing intonation

Italics Emphasis

( )   Transcriptionist doubt

(( ))   Comment on voice quality or paralinguistic features (e.g. laughter, gestures)

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

1.1 Statement of the problem

In the light of social conceptions about language (Liddicoat, 2002; Kramsch, 1998; Gee, 2004), it is impossible to dissociate it from its particular cultural background and the social identities it represents. Liddicoat (2002) noted that culture shapes what, when and how we say something from the simplest language we use to the most complex. According to the author, culture is fundamental to the way we speak, write, listen and read. Thus, the language we speak is always a result of cultural conventions embodied in our identities and such conventions reflect on the vocabulary and grammar we use.

A wide range of research informing additional language pedagogy has been grounded on the paradigm shift of how language and culture should be dealt in the classroom. At first, traditional models defined cultural competence as an encyclopedic knowledge about the target country (Lo Bianco *et al*, 1999), and language as a conduit of culture that functioned as a tool for naming events, institutions, people, and places. Based on such postulations, the aim of learning an additional language was to become as close as possible to a native speaker, that is, to acquire a native-like proficiency.

Nowadays, due to the drawbacks of the very concept of 'native speaker' (Davis, 1991; Kramsch, 1998; Widdowson, 1994), and the current multicultural status of English, the goals involved in the additional language teaching are no longer set on the native speaker as a target model. In this sense, many researchers now claim that the focus should be placed on the 'intercultural speaker' (Byram 2002; Corbet (2003); Kramsch, 1998; Liddicoat, Crozet, and Lo

Bianco, 1999), and the teaching of an additional language as an experience that should provide the transformational engagement of the learner by exploring, problematizing, and redrawing the boarders between the self and the other (Liddicoat, 2013).

Theoretically, these ideas are not a novelty within the Brazilian educational context. The Parâmetros Curriculares Nacionais (PCNS) (1998), for instance, take into account the teaching of an additional language as an opportunity to encourage learners to reflect upon their own and the other's cultures so as to deconstruct prejudicious perspectives. However, despite the relevant theoretical framework developed so far, many are the difficulties related to the implementation of an intercultural approach to the teaching of English, and the ways in which teachers associate culture and language in their actual practices can be far from an intercultural approach (Gimenez, 2001). Thus, the development of interculturality can be sometimes neglected or misinterpreted.

Taking into consideration the relevance of adopting interculturality in classroom, this research aims at analyzing how English teachers from Colégio de Aplicação, in Florianópolis - Santa Catarina deal with language and culture by analysing their narrated and enacted practices[1], in order to see whether intercultural approaches are adopted, and which strategies are used by the teachers to implement culture in language teaching.

The following section will cover in a more detailed way, the overall objective, as well as the research questions which support the development of this research.

1.2 Objectives of the study

The overall objective of this research is to investigate how English teachers from Colégio de Aplicação, in Florianópolis - Santa Catarina deal with language and culture in the additional

---

[1] Kanno, Y. & Stuart, C. (2011) make use of the distinction between the narration constructed identities, which they call *narrated identities*, and and the identities that are enacted in practices, which they call *enacted identities*. Within this study, I appropriated the terms 'narrated and enacted' used by Kanno & Stuart to analyse teachers' narrated and enacted pedagogical practices. A more detailed explanation about the appropriation of this term is given in subsection 3.6.

language classroom, analysing their perceptions of interculturality throughout their narrated and enacted pedagogic practices. In order to achieve the general objective, the following research questions will be answered:

1. What do the teachers' representations of culture and language teaching constructed within their narrated and enacted pedagogic practices show in relation to an intercultural approach?

2. Do teachers know and make use of the guidelines proposed by the PCNs regarding the implementation of interculturality in English classes?

3. Up to what extent are intercultural practices adopted in classrooms and, if so, do such practices happen in a planned or incidental way?

4. Does the textbook serve as a helper tool or a hindrance on the process of implementation of interculturality in classroom?

1.3 Significance of the research

The current status of English as an international language implies changes in beliefs and approaches regarding the teaching practices in contexts in which English is taught as an additional language. According to Corbett (2010), this is due to the fact that intercultural teaching challenges the traditional goal of language education as 'native-like proficiency' and substitutes it for the more immediately achievable goals of 'cultural exploration and mediation', once it seems sensible to accept that, given the current context in which English is learned, it is more important for the learner to communicate effectively in different contexts, than to be capable of mimicking linguistic conventions of native speakers.

Therefore, teaching an additional language must be concerned with not only developing the learners' communicative competence, but it should involve them in critical practices that situate language and discourses in their cultural and historical contexts.

Given that PCN guidelines also reinforce the relevance of an intercultural approach to language teaching, it is significant to develop ways to investigate how language teaching practices are informed by intercultural language pedagogy, and if what is provided in documents, such as PCNs, is coherent to the reality in classrooms. Considering the little research on the issue of how interculturality is constructed in Brazilian public schools, the relevance of the present study is twofold: to contribute to intercultural language pedagogy, and to the teaching of additional languages in public schools.

1.4 Organization of the thesis

Besides the Introduction (Chapter 1), the present study is organized as the following: Chapter 2 lays the theoretical background for this study. First, it provides an overview of the most relevant literature regarding the conceptualization of the term culture, and its relationship with language. Secondly, it discusses the social and pedagogical implications of English as either foreign or additional language. Thirdly, it presents an overview of the main pedagogic approaches to language and culture in additional language teaching, and discusses interculturality in the light of PCNs, and finally it reviews some empirical studies of interculturality. Chapter 3 addresses the method used in data collection and analysis, as well as all the participants' profiles. The research findings are reported and discussed in Chapter 4. At last, Chapter 5 draws on the main findings of the present study, its limitations and suggestions to warrant further research.

CHAPTER II

REVIEW OF LITERATURE

In order to provide the theoretical background of this research, this section presents a review of literature based on the discussion of the term culture (subsection 3.1); the relationship between language and culture (subsection 3.2); the pedagogical and social implications of English as both a foreign or an additional language (subsection 3.3); some remarks regarding the approaches to language and culture in additional language teaching (subsection 3.4); a brief reflection on the role of the English language in public schools in the light of the PCNs (1998) and PNLD (2012) (subsection 3.5); and finally, it will be provided a review on some empirical studies of interculturality with a focus on classroom interaction and teachers' representations. (subsection 3.6).

2.1 Conceptualizing culture

Once the term *culture* will be mentioned several times within this thesis, it is important to provide a brief explanatory background on the conceptualization of culture, as it seems to be a starting point for understanding the whole discussion about interculturality and language teaching. In order to do so, it will be given some theoretical orientation mainly based on Eagleton (2000), Mead (1973) and Kramsch (1998).

Through a historical overview of the conceptualization of culture, it is possible to notice how comprehensive are the ideas that have been associated to this word over the years. Eagleton (2000) highlighted that culture is said to be one of the most complex concepts in the English language. In fact, there is no consensus about what it really is, and the polysemous interpretations

of its concept lead some cultural critics, such as Stuart Hall, to the conclusion that there is no point in trying to define culture (1997). However, the problematic nature of the concept has not precluded social scientists from attempting to define it.

The discussion on the elusive definition of culture has its beginning on its very grammatical characteristics. The word is commonly used as a noun, what might give the erroneous impression that it is an object or a thing (Kumaravadivelu, 2008). Brian Street (1993) in a paper called 'Culture is a verb' questioned the grammatical characteristic of the word culture taking into consideration the function of this word in a given reality. According to the author, culture is a dynamic process of meaning making, which makes this word a verb rather than a noun. Following the same reasoning, Hall (1997) highlighted that what is important is not what culture is, but what culture does. Below, I will provide a brief historical account of the term 'culture'.

Until the sixteenth century, the idea of culture was closely related to land cultivation and livestock, due to the fact that the Latin root of the word 'culture' is *colere*, which can mean anything from cultivating and inhabiting to worshipping and protecting (Eagleton, 2000). These two latter meanings – worshipping and protecting, at that time, started to be related to the human subjectivity, and gave to the word culture a metaphorical perspective of 'cultivating the spirit' or 'developing the mind'. Thus, the concept of culture was transposed from a material process to the affairs of the spirit.

The etymology of the word culture also gives us the possibility of thinking about culture by its contrastive relationship with nature. The activity of cultivating what is born and grows organically evokes the famous dichotomy 'nature x nurture' (Kramsch, 1998), and it leads us to the traditional question of whether human beings are naturally determined from birth or culture shapes them through socialization.

According to Eagleton (2000), in the eighteenth century the idea of culture moved away from its etymological roots in rural labour, and becomes a synonym of 'civilization'. At that time,

the term embodied the general spirit of Enlightenment, with its cult of secular and progressive self-development, and it was related to the mannerly conduct and ethical behavior.

Another fundamental interpretation was given by Mead (1973), who presented a distinction between 'Culture and culture', respectively with capital letter and lower case. In this regard, the author postulates that Culture, with an initial capital letter, refers to the collection of human knowledge passed on from generation to generation. The term culture, with an initial letter in lower case, on the other hand, can be seen as forms of behavior that are typical of a particular society, place or period of time. Culture with 'c' is what enables a certain group to be identified by its specific cultural characteristics. In this sense, one single individual might be part of a group and have cultural traits of a number of other groups, and this perspective allows us to contemplate a multifaceted world in which it is difficult to attribute clear and specific features to a certain cultural group.

To some extent, the definition of culture provided by Kramsch (1998) is grounded on Mead's postulations of these two layers of culture combined - the social (synchronic) and the historical (diachronic) perspectives. According to Kramsch, people from a certain discourse community share the same language, social space and the same historical background. The term 'discourse community' is used by the author to refer to the common ways in which members of a particular social group use language to meet their social needs. In this sense, "[their] everyday practices draw on the culture of shared history and traditions" (Kramsch. 1998, p. 7), which explains their similar ways of thinking, behaving and valuing.

However, the author gives a third essential dimension to culture which is based on the premise of imagination. In Kramsch's words "[d]iscourse communities are characterized not only by facts and artifacts, but by common dreams, fulfilled and unfulfilled imaginings. These imaginings are mediated through language, that over the life of the community reflects, shapes, and is a metaphor for its cultural reality" (Kramsch. 1998, p. 8). Cultural imagination can be noticed on how people see their own community as inseparable from the mental images they have created

about it, as the city of London, for instance, is inseparable from Shakespeare and Dickens on its citizens' imagination.

From the theorization above, it is noticeable that the individual and collective identity of people is constructed within the culture/language(s) through verbal and non-verbal artifacts that they share among themselves. Each one of them constructs different interpretations of the world using his/her cultural values and language, and the context in which he/she is located is essential in the interpretations. In this sense, verbal discourse, which is used within a certain speech community, is constantly reframed due to shifting contextual aspects. In the following section, we will move to our next focus of discussion: the relationship between language and culture.

2.2 The relationship of language and culture

According to a traditional view about the relationship between language and culture, as stated in Hantrais (1989), the wide range of beliefs and practices governing the life of a society relies on its language as its vehicle of expression. In this perspective, everyone's views are grounded on a particular cultural context, and the understanding of a different culture can be enhanced by the knowledge of its language. Such theoretical accounts, however, define language as a container through which meanings are transmitted, not created, and it sets an essentialist way to represent language, which is at odds with post-structuralist ways of looking at language as discourse.

This idea is closely related to what is proposed by the famous Sapir-Whorf hypothesis which postulates that "no two languages are ever sufficiently similar to be considered as representing the same social reality", so that "we see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation" (Sapir. 1949 *in* Kumaravadivelu. 2008, p. 18). Through this assumption, it is

suggested that the language we use can determine on the way we interpret a certain reality, and speakers of different languages may have different perceptions of the world.

However, several critics have highlighted the problematic nature of the principle of linguistic relativity proposed by Whorf, since it offers a very limited view of language, it disregards the cultural hybridity of the global context, and offers no scientific evidence to prove that languages determine ways of thinking. For such reasons, Whorf's theory has been considered a strong claim, whose principles have racial overtones and induce to linguistic determinism.

In attempt to avoid a determinist perspective about languages, some scholars developed a weak version of the principle of linguistic relativity. John Carroll, a cognitive psychologist, rephrased Whorfian principle by stating that: "the structure of a human being's language influences the manner in which he understands reality and behaves with respect to it" (Carroll. 1956 *in* Kumaravadivelu. 2008, p. 20). Jim Gee, following what was given by Carroll, changed Whorf's dictum that "different languages cut up the world" into a more flexible claim: "The way a language cuts up will influence how we initially think about something, but it does not determine how we finish thinking about it" (Gee. 1993, p. 11). From this discussion, it is possible to assume that language and culture are linked, but not in an inextricably way. Otherwise, translations from one language to another would never be successfully done, as well as any kind of cross-cultural communication (Kumaravadivelu, 2008).

The deeply rooted relationship between language and culture is due to the fact that every language exists within a particular cultural context. Kramsch (1998) suggests that language expresses, embodies and symbolizes cultural reality. The way we express our attitudes, beliefs and points of view, for instance, reflects the cultural reality we are inserted in. Thus, language is expressing culture. However, language not only enables us to express our daily experiences. Through language, we also create or embody experience (Kramsch, 1998, p. 3) by the way in which we use spoken or written language (speaking on the telephone, sending an e-mail, for example.). Moreover, as a system of signs, language has in itself a cultural value. People refer to language as a

possession of a certain cultural community, and the prohibition of its use might be perceived by its speakers as a rejection of their identities. In this sense, language is the symbol of a certain culture. Thus, it is impossible to separate a certain language from its cultural foundations. The language we speak is always a result of cultural conventions embodied in our identities, and it reflects on the very vocabulary and grammar we use. Culture, in this perspective, is the foundation of communication. Such claim can be better understood trough the analysis of the diagram presented in Figure 1:

Culture most apparent				Language most apparent
World knowledge	Spoken/ written genres	Pragmatic norms	Norms of interaction	Norms of linguistic form
↓	↓	↓	↓	↓
Culture as context	Culture in general text structure	Culture in the meaning of utterances	Culture in the positioning of units of language	Culture in linguistic and paralinguistic structures
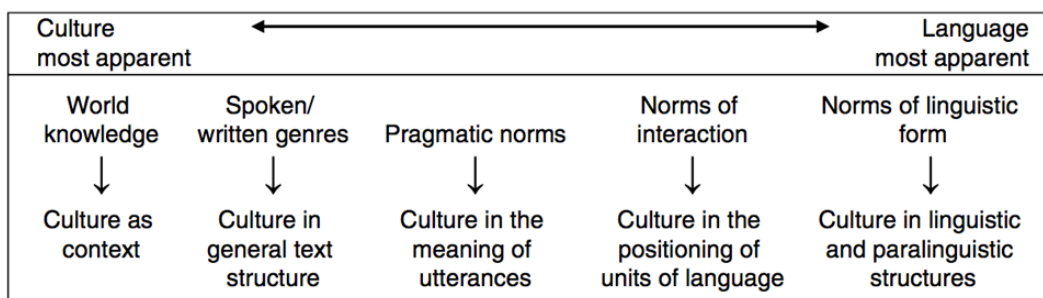
Figure 1. Points of articulation between culture and language in communication
(Liddicoat, A.J. 2009 as cited in Liddicoat,A.J. 2013, p. 26)

Figure 1 presents a number of possibilities in which language and culture are related in communication, from the macro level of world knowledge in which culture is the context where meanings are conveyed and interpreted, to the micro level of linguistic forms. Based on this diagram, it is possible to understand communication as a language-culture continuum between aspects in which culture is the most apparent construct to another extent in which language is the most apparent construct (Liddicoat, 2013). However, regardless what is most apparent, language and culture are displayed as interdependent across the continuum

A somewhat different perspective on the relation between language and culture is given by Gee (2004), who suggests that when we communicate through specific social languages or discourses, we play specific socially situated identities as a way to perform specific socially situated activities. The concept of discourses can be understood as "the multiple ways of acting-interacting-speaking-writing-listening-reading-thinking-believing-valuing-feeling with others at the 'right'

times and in the 'right' places, so as to be recognized as enacting an 'appropriate' socially-situated identity" (Gee. 2004, p. 25). In this sense, Gee suggests a view of language as social practices situated within particular discourses.

In order to support his argument, Gee has two claims. His first one is that the idea of language as a homogeneous system must give way to a more plural perspective in which there is not such a thing as 'English language' or 'Portuguese language', but instead, there are multiple social languages performed by different identities as a way to accomplish different activities. Thus, the language we speak is a dynamic-context-sensitive system that is always changing according to the demands of different discursive situations.

The second claim involves two different concepts: 'situated meanings' and 'cultural models'. The former rejects the idea that meanings are either general or stable, and suggests that they are constructed in different contexts; negotiated among particular individuals or groups of people. The latter, cultural models are storylines, families of connected images and informed theories. This concept represents how meanings are created within specific social or cultural groups in a way that the people who belong to the same group develop an unconscious level of constructing meanings of their words and phrases.

Once it is given the impossibility of dissociating language from culture, it is assumed a post-structuralist perspective about language as 'discourse'. Considering 'discourse' as what constitutes a certain reality, everything around us only makes sense because of the interpretations and impressions we have, and all of this is mediated through language use (Jordão, 2006). Thus, if we consider that there is no possible reality beyond the observer, all that remains is discourse.

2.3 English as foreign/additional[2] language: social and pedagogic implications

The new world conjuncture shaped by the process of Globalization has been changing the way that the English language has been used in recent times. The kaleidoscope of aspects involved in this panorama inter-relates changes in politics, technology, economy and culture, among a number of others, and all of these factors affect the use of this language and consequently the ways of teaching and learning it nowadays.

Graddol (2006) draws attention to a new world order in languages and how English is proving to be a key part of this process. According to the author, English and globalization exert reciprocal tensions, since the availability of English as a global language accelerates globalization while globalization accelerates the use – or the uses – of English.

Kachru (1985) proposes a classification to the English language in the global context. According to the author, the sociolinguistic particularities of this language can be observed through three concentric circles which may refer either to the traditional cultural and bases of English, the *Inner Circle*, or the institutionalized non-native varieties, the *Outer Circle,* or the regions where the varieties of language are performed by speakers of English as an additional language, the *Expanding Circle*.

According to a traditional classification, this language can be defined in three different ways: English as a Native (or First) Language (ENL), English as a Second Language (ESL) and English as a Foreign Language (EFL). However, such classification embodies a series of implications, once the term 'native language' for instance, is commonly seen as a standard variety to be followed and this might lead people to the feeling that native speakers are innately ahead of ESL or EFL speakers. In addition, the suggestion of a 'native model' excludes the dynamism of local varieties and conceives language as a homogenous system.

---

[2] The reason why I have decided to use both foreign and additional will be explained within this section.

Furthermore, the very concept of 'native speaker' is, according to Kramsch (1999) outdated and inappropriate, given the plurality of linguistic variations among 'native speakers' of the same language (Davies, 1991; Widdowson, 1994). Besides, under the concept 'foreign language' relies the idea that this language belongs to the other – the native speaker – and there will always be boundaries, which a foreign speaker cannot overcome. However, considering the current panorama of how English is spoken throughout the world, it is noticeable that non-native speakers are much more numerous than native-speakers and "English is being shaped at least as much by its nonnative speakers as by its native speakers" (Seidlhofer. 2005, p. 339). In this sense, instead of focusing on the native speaker as a target model, many researchers now claim that the focus should be placed on the 'intercultural speaker' (Byram 2002; Corbet (2003); Kramsch, 1998; Liddicoat, Crozet, and Lo Bianco, 1999). Mckay (2002) reinforces this paradigm and challenges the traditional EFL perspective based on the promotion of the following aspects:

1. Intercultural, rather than native speaker, competence;

2. An awareness of other varieties of English;

3. Multilingualism in classroom;

4. The use of materials which include both local and international cultures;

5. The development of culturally and socially sensitive teaching methodologies.

Bearing in mind the new status of English as a 'world language', and considering the wide range of social, economic and political implications under the term 'English as a Foreign Language', it seems to be appropriate to make use of the term 'English as an Additional Language' for it encompasses all the global community who use other languages than English, avoiding the necessity to label native, second or foreign speaker's status.

Considering this multicultural status of English, the pedagogical goals are no longer set on the similarity with the native speaker, or 'native-like proficiency', which seems for many learners, a distant and unachievable goal. In this context, and as suggested before, the capability of developing communicative skills which allow the learner to reach achievable goals of cultural exploration and

mediation seems more sensible than keeping on mimicking linguistic conventions of what is understood as standard or native-like.

Within the Brazilian context, these new goals seem to be present in official documents such as the Parâmetros Curriculares Nacionais (1998) through the emphasis on the relevance of associating language and culture as a way to enable learners to interact among different cultures and have a pluralistic understanding of the world, which is closely related to one of the main objectives of the Brazilian educational system according to this document – to make students aware of their role as a citizen of their community and the world.

2.4 Pedagogic approaches to language and culture in additional language teaching

Lo Bianco et al (1999) systematize four broad approaches to culture in language teaching which can be categorized as: a Traditional (high culture) approach, Culture studies, Culture as practices (societal norms) and Intercultural language teaching. The two first approaches are understood as traditional models for culture teaching, once they conceive culture as a collection of things, products or facts that can be taught and learned. The high culture model emphasizes a way of teaching based on the target country canon, such as literature, in which texts are used as an object of study rather than the expression of cultural aspects materialized in language. In this model, language works as a conduit of culture, and culture learning in this perspective refers to "knowing a valued text, rather than viewing the text as a window onto broader aspects of culture" (p. 18).

The second traditional approach to culture, Culture studies, treat cultural competence as the knowledge about random information of the target country. In this model, the teaching of culture is related to an encyclopedic comprehension "(...) about the countries – their history, geography, and institutions – in a tourist-like way, in which the learner knows about the country, but remains external to it" (p. 18). The role of the language within this model is, according to

Kramsch (1993) simply to conduit the transmission of information about the target country. Yet, there is no intrinsic relationship between language and culture.

From traditional models, in which language works as a conduit of culture, we move to another approach which emerged during the 1970's, when culture started to be seen as an area of studies, and foreign language teachers were concerned with teaching specific aspects of the target country, such as the history, geography and institutions. In this era, cultural competence meant "a body of knowledge about the country, which is part of the knowledge the native speaker is expected to have" (p.8). In this sense, language was viewed solely as a tool for "naming events, institutions, people, and places" (p.9).

From information about the target country, the focus was directed to how the target community behaves. Called by Lo Bianco et al 'the Social Practices Approach', whose main concern is to use the native speaker's language to communicate in any 'culture', the objective of this model is to learn the range of practices that characterize a certain society, in a way that it is possible to predict behaviors, values and beliefs, and the learner can be as close as possible from the native-like. Gimenez (2002) states that 'Culture as Social Practices' model embraces what became known as the communicative approach.

According to Kramsch (1993), the role of culture learning in the communicative approach is pretty much related to the performance of pragmatic functions and notions expressed through language in everyday ways of speaking and acting. However, this understanding of culture still relies on the notion of universally shared basic human needs negotiated through universal speech functions, which is considered an illusory and an imperialistic premise. Based on this issue of universality, Kramsch (1993) criticizes the communicative approach by claiming that it disregards culture as difference, variability and a potential source of conflict.

The intercultural approach was developed so as to avoid some issues highly criticized in communicative approach, such as the exclusive concern with speech functions that could be

universally transferred to any language. This approach considers communicative situations as context-sensitive, negotiated as well as variable, and learners engaged in understanding their own language and culture in relation to the other's. Thus, intercultural language teaching does not merely give information about a certain culture but aims at the learner's engagement to meaningful communication in other language by the understanding of the target culture and the negotiation of meaning involved in it. As the concept intercultural approach is central to the development of this thesis, the next section will explore it more deeply.

2.5 The intercultural perspective in additional language teaching

According to Kramsch (1993), the intercultural perspective involves reflection on the native and the target culture (C1 and C2) rather than simply transferring factual information from one to another. Therefore, an intercultural speaker would be, within this perspective, the one who is aware of the relation between a certain language and its particular context, capable of interacting through cultural frontiers, predicting possible misunderstandings and dealing with cognitive and social demands intrinsic in the relationship with the other. 'Walking' around such frontiers, however, is quite a challenge since the way we perceive realities is always mediated by our cultural lenses. At this point, the intercultural speaker is faced with a 'kaleidoscope of at least four different reflections of facts and events (…)' (p. 207), as presented in Figure 2:
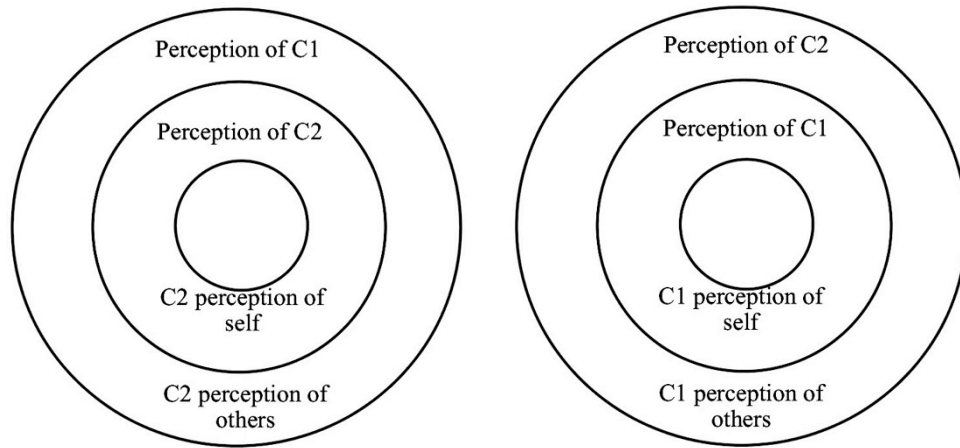
Figure 2. Cultural reflections involved in language and culture teaching

(Kramsch, 1993)

According to Kramsch's diagram of cultural reflections, it is possible to assume that there is no direct access to real C1 or C2, but only perceptions of such realities (C1', C1'', C2', C2''). In this case, reality is constructed while interpreting the facts, and in the teaching of culture, "myth and reality both contradict and reinforce one another" (p. 207).

As a way to deal with all this complexity, and construct an intercultural sphere, Kramsch postulates four main steps which are first, based on reconstructing the context of production within the foreign culture (C2), then, on constructing the same context in the native culture (C1), and on comparing how different cultures have different perceptions of contexts (C1-C2). By doing so, it is finally possible to raise a discussion that may lead to a change on the perspectives about oneself and the other.

Based on this understanding of culture as a social construct, and a product of the perceptions about the self and the others, the author proposes a different pedagogy to language and culture by suggesting four new lines of thought, as described below:

1. **Establishing a 'sphere of interculturality'**: the relationship between linguistic forms and social structure is not given, but rather constructed through interaction, and understanding a different culture requires reflection on both the target and the native culture. Thus, the intercultural teaching must promote spaces for such reflections.

2. **Teaching culture as an interpersonal process**: teaching fixed, normative factors of language use seems to be pointless, since meaning is constructed through social interaction. Instead, teachers should try to "replace the presentation/prescription of cultural facts and behaviors by the teaching of a process that applies itself to understanding foreignness or otherness" (p. 206).

3. **Teaching culture as difference**: relying on national or regional traits to describe the habits/behavior of a certain group of people can reinforce stereotypes that disregards particular cultural factors such as age, gender, ethnic background, and social class.

4. **Crossing disciplinary boundaries**: language teachers must broaden their readings to include other disciplines than the ones academically recognized for the teaching of culture, such as anthropology, sociology and semiology.

Byram (2002) provides a different interpretation of interculturality by suggesting that intercultural competence is composed by different *savoirs*, which are essential for intercultural speakers/mediators. *Savoir* (knowledge) is addressed by the author as knowledge of self and others, of their products, practices, and the general process of interaction. Such knowledge about the other may be held consciously or unconsciously, and it comes from experiences of interlocutors from another culture or from experiences of learning about other languages and cultures (Liddicoat and Scarino, 2003). *Savoir* constitutes, in this sense, a comprehensive body of knowledge on which other operations can be performed, as described by Byram (2002):

- *Savoir être*: a set of intercultural attitudes that encompass curiosity and openness, as well as readiness to suspend disbelief and judgment about others, and a willingness to suspend belief in one's own meanings so as to view them from a decentered perspective.

- *Savoir comprendre*: an ability to interpret texts, interactions and cultural practices by comparing them with aspects of one's own culture. Learning to interpret texts or practices of a different culture involves learning to understand the knowledge that lies upon the act of interpretation, and how such knowledge is used.

- *Savoir apprendre*: an ability to acquire new knowledge, to make discoveries through social interaction or in the use of texts. In the processes of communication and interpretation, learners are engaged in a continuous process of knowledge building through understandings reached in the experience with other languages and cultures.

- *Savoir s'engager*: an ability to make critical evaluations of aspects of one's own and other cultures. Such ability includes investigating and understanding ideological perspectives of others communicated through language use and behaviors.

The model of *savoirs* presented by Byram has been influential, but some limitations in the way it constructs interculturality can be pointed out. First, it lacks a stronger educational dimension that could encompass self-regulating mechanisms that would enable students to plan, monitor and evaluate their learning process (Sercu, 2004). Secondly, it does not elaborate on the ways in which language affects culture and culture affects language, and how learners understand this (Liddicoat and Scarino, 2010).

Based on the previous discussion, it is possible to make a distinction between cultural and interculturally-oriented perspectives. According to Liddicoat (2013), a cultural perspective is related to the development of knowledge about a culture. However, such knowledge remains external to the learner, since it is not intended to promote any kind of confrontation between the self and the other's culture. Conversely, the goal of an intercultural perspective is to provide the transformational engagement of the learner by exploring, problematizing, and redrawing the boarders between self and other. Thus, a main difference between cultural and intercultural-oriented approaches is that "(…) a cultural perspective emphasizes the culture of the other and leaves that culture external to the learner, whereas an intercultural perspective emphasizes the learners' own cultures as a fundamental part of engaging with a new culture" (Liddicoat, 2005 as cited in Liddicoat, 2013).

2.6 Interculturality in the light of the PCNs and PNLD

The conceptualization of school adopted within this research is that this institution is the place for social transformation and subject formation. In this way, the experience in school might engage students in practices of (de)constructing their perceptions about the world and the communities where they belong to. By doing so, students might develop the ability of comparing, criticizing and respecting the other, as they confront opinions and cultures, and establish relationships between different social groups. All of these are important skills and attitudes to effectively participate in a social context.

Based on this assumption, the task of teaching English is an activity that plays an important role in the school, once language embodies social interaction, and teaching an additional language can promote experiences based on the comparison of cultures, and, thus, develop the students' intercultural competence. However, before taking this for granted, it is noteworthy to provide some discussion based on the role attributed to the English language in public schools within official Brazilian documents such as PCNs (Parâmetros Curriculares Nacionais) (1998) and PNLD (Programa Nacional do Livro Didático) (2012). Concerning the teaching of an additional language, the guidelines proposed by PCNs highlight as one of the main objectives:

> [...] knowing and valuing the diversity of the Brazilian socio-cultural heritage as well as cultural aspects of other peoples and nations, standing against any discrimination based on cultural differences, social class, belief, sex, ethnicity or other individual and social characteristics.[3] (Brasil, 1998. p. 7) [My translation].

Based on this, the school assumes the experience in classrooms as a space of interaction through the interrelation of language/culture. In addition, the understanding of the school as a place

---

[3] [...] conhecer e valorizar a pluralidade do patrimônio sociocultural brasileiro, bem como aspectos socioculturais de outros povos e nações, posicionando-se contra qualquer discriminação baseada em diferenças culturais, de classe social, de crenças, de sexo, de etnia ou outras características individuais e sociais. (Brasil, 1998. p.37)

for social transformation and subject formation is reinforced through the idea that the additional language class should foster learners to avoid any kind of discrimination.

Through what is proposed in the PCNs, the boundaries of school experience are beyond a content-based perspective, in which students are trained to learn specific contents intrinsically related to the school life. The paradigm under this document promotes a model of school that is concerned with the connection of the formal curriculum to the life outside the classrooms, as it emphasizes the relevance of enabling students to interact with the world they live in.

Regarding this concern to attribute social relevance to the teaching practices, PCNs proposes an intercultural approach to language teaching:

> [...] to foster an appreciation of customs and values of other cultures, contributes to develop an awareness of their own culture through the understanding of the foreign (s) culture(s). The development of the ability to understand/say what other people, in other countries, would say in certain situations, leads to an understanding of foreign cultures as much of the native culture. This intercultural understanding also promotes acceptance of differences in ways of expression and behavior.[4] (Brasil, 1998. p.37) [My translation].

According to these guidelines, the English teacher has the opportunity to discuss culture and identity through language teaching. In this perspective, people's worldview is constructed through language, and it mediates their relationship with everything around them. This dialectical relationship between the subject and the world occurs in all social strata, in all activities and all the time. Within the school environment, it is not different. As a space of social interaction, the school is a context for the re-construction of new knowledge and cultural confrontation.

Every single student is immersed within specific culture(s) which is rooted in different experiences with different social groups. The school context is supposed to provide room for all these particularities to merge in the practices that students experience in classroom. Thus, the

---

[4] "[...] promover uma apreciação dos costumes e valores de outras culturas, contribui para desenvolver a percepção da própria cultura por meio da compreensão da(s) cultura(s) estrangeira(s). O desenvolvimento da habilidade de entender/dizer o que outras pessoas, em outros países, diriam em determinadas situações leva, portanto, à compreensão tanto das culturas estrangeiras quanto da cultura materna. Essa compreensão intercultural promove, ainda, a aceitação das diferenças nas maneiras de expressão e de comportamento". (Brasil, 1998. p. 37)

discipline of English Language (EL) plays a key role in this regard, as the students will have the opportunity to distance themselves from their own culture(s), reflect on it and relate it to the EL culture(s). This experience allows them to look, analyze and understand how different conceptions of the world are grounded on the cultural foundations that we all are constructed in. Through these intercultural practices, students might become active participants of their own social transformation, and the promotion of such practices will help them to construct their identities through the social experiences developed within the school.

Based on the guidelines proposed by PCNs, it is noticeable how, at least in theory, the current educational proposal is based on the inseparability between language and culture. However, such postulations do not offer very concrete instructional objectives or a consensus on how culture should be taught or assessed, and teachers end up by relying on different interpretations about language/culture that not always contemplate pedagogical practices that prioritize a space for comparing cultures and settings by means of critical activities.

Taking into consideration another official document, the PNLD (Programa Nacional do Livro Didático) - whose main purpose is to set criteria to evaluate textbooks - the importance of interculturality can also be noticed. The introductory part of PNLD guidelines emphasizes the learning of an additional language as a process that should lead students to the knowledge of local and global cultures: "[...] the criteria included the importance of the educational implications of learning an additional language that can provide the knowledge of the self and the other, and local and global cultures."[5] (Brasil, 2011, p. 11) [My translation].

Moreover, throughout PNLD specific criteria section, it is noticeable how culture learning is seen as paramount within textbooks. Five[6] of the fourteen segments presented by PNLD

---

[5] "[...] os critérios incluíam a importância do caráter educativo da aprendizagem de línguas, que pode oportunizar o conhecimento sobre o outro e sobre si mesmo, sobre culturas locais e globais (Brasil, 2011, p. 11).

[6] The segments are: 'III. Coerência e adequação entre a abordagem teórico-metodológica assumida pela coleção e a proposta didático-pedagógica e objetivos explicitados'; 'V. Observância das características e finalidades específicas do manual do professor e adequação da coleção à linha pedagógica nele apresentada'; 'VI. Adequação da estrutura

guidelines explicitly mention the words 'culture' or 'cultural' in more than 10 different questions[7]. Besides, three different segments[8] provide space for questions related to the insertion of different linguistic varieties and diversity of foreign communities: "69: Do the oral texts present sample of various language varieties (regional and social)?; 89: Are there opportunities for the student to understand the heterogeneity of users of the foreign language studied in relation to nationality, gender, social class, ethnic or racial groups etc.?"[9] (Brasil, 2012, p. 17-19) [My translation]. In this case, the word 'culture' was not mentioned explicitly, but it is noticed how PNLD guidelines prioritizes cultural plurality/diversity.

In the last segment, *'Diversidade, cidadania e consciência crítica'*[10], culture learning is related to the construction of citizenship and ethical behavior, as it is stated within questions 86 and 87: " Are the global and local diversity recognized and treated with respect?; Are there opportunities for the students to understand and appreciate their realities in relation to other realities? (social, cultural, linguistic etc.)?"[11] (Brasil, 2012, p. 18) [My translation]. Therefore, the textbook is expected to be a didactic material that fosters social transformation and subject formation.

Through the analysis of both PCNs and PNLD guidelines, it is clear that these documents propose an intercultural approach to language teaching. PCNs emphasize that students must be

---

editorial e do projeto gráfico aos objetivos didáticos pedagógicos da coleção'; 'VIII. Coletânea de textos orais e escritos'; 'XIV. Diversidade, cidadania e consciência crítica'.

[7] The words 'culture' and 'cultural' occurs explicitly in questions 9, 20, 21, 31, 39, 48, 49, 50, 87, 90 and 92.

[8] 'VII. Estrutura e organização'; 'IX. Compreensão oral'; 'XIV. Diversidade, cidadania e consciência crítica'.

[9]"69: Os textos orais apresentam amostra de diversas variedades linguísticas (sociais e regionais)?; 89: Existem oportunidades para o aluno compreender a heterogeneidade dos usuários da língua estrangeira estudada, em relação à nacionalidade, ao gênero, à classe social, ao pertencimento étnico-racial etc?" (Brasil, 2012, p.17, 19).

[10] 'Diversity, citizenship and critical thinking'.

[11] "A diversidade global e local é reconhecida e tratada com respeito?; Existem oportunidades para o aluno perceber e valorizar a sua realidade em relação a outras realidades (sociais, culturais, linguísticas etc.)?" (Brasil, 2012, p.18).

aware of the world as a multicultural and multilingual space of interaction. In this sense, learning an additional language is seen as possibility to the access of cultural goods from different parts of the world (Brasil, 1998, p. 67), although reinforcing the representation of culture as 'products' is an essentialist perspective. PNLD also promotes language learning as a means for cultural understanding and presents the relevance of interculturality as fundamental on the process of citizenship construction.

2.7 Empirical studies of interculturality: focus on classroom interaction and teachers' representations

The range of empirical studies concerning the language and culture pedagogy in the additional language classroom reviewed within this subsection can divided into two different themes: the analysis of teachers' discourse so as to understand their representations and beliefs about the relationship of language and culture (Gebien, 2013), and the analysis of teachers' pedagogic practices in real classrooms as a way to understand how they deal with language and culture (França, 2008; Sarmento; 2004; Volpato, 2014).

Regarding the first theme, the analysis of teachers' discourse, one good example is a study conducted by Gebien (2013), in which she investigates what a group of English teachers from public schools in Blumenau think about the cultural aspects of the English textbooks approved by PNLD, and how they conceptualize culture in their classrooms. According to Gebien, from the twenty-four teachers who participated in her study, only three of them were close to an intercultural approach, which according to the author suggests the teachers' poor understanding of the meaning of intercultural practice in the teaching-learning process.

Taking into consideration Gebien's findings, it is possible to notice that there are many difficulties related to the implementation of an intercultural approach to the teaching of English.

One of the reasons for those difficulties might be due to fact that a great amount of theoretical studies in this field does not provide enough practical answers for the teachers do adopt interculturality in their classrooms. In this regard, Schulz (2007) states that:

> Despite the vast body of literature devoted to the teaching of culture, however, there is no agreement on how culture can or should be defined operationally in the context of foreign language learning in terms of concrete instructional objectives, and there is even less consensus on whether or how it should be formally assessed. Indeed, despite all the claims about the importance of cultural content and culture learning in the language classroom, the profession has no tradition of assessing cultural understanding in the context of language instruction, either at the pre-collegiate or collegiate level (p.10).

Regarding the second theme, the analysis of teachers' pedagogic practices, the study conducted by França and Santos (2008) showed that having theoretical knowledge about interculturality was not a guarantee that third places would be constructed in classroom. Such conclusion was drawn by the contrastive analysis of questionnaires and classroom observation in which traits of an intercultural approach are evident in the teachers' discourse, but not in their pedagogic practices.

Moreover, studies in real classroom (Sarmento, 2004; Volpato, 2014) have indicated that the teaching of culture is many times related to cultural products, that is, a collection of visible and isolated cultural aspects, and this approach to culture ends up by reinforcing stereotyped views. In this regard, Sarmento (2004) concluded that the experience in classroom does not provide the students with means to develop an intercultural competence, since the classes are generally based on the transmission of decontextualized cultural information.

In her study, Sarmento aimed at analysing the kinds of cultural aspects in a class of English as a foreign language. For such purpose, she applied questionnaires, conducted classroom observations, and interviews with seven teachers from a private English course in Porto Alegre, RS. In order to organize her data, she created four different themes based on the definitions of culture provided by the teachers. The themes are:

Culture as behavior: this view of culture is related to the way people live, their common habits, and the aspects from their daily lives. In Sarmento's study, six occurrences could be found during classroom observation. The following excerpt (excerpt 1, p. 65), in which a foreign teacher, Paul, asks the students about a habit he believes to be unusual in Brazil, can exemplify this notion of culture:

> Paul – Hélio, what do you have for 'the cat'?
>
> S – Take the cat out.
>
> Paul – Yeah! It's possible. You can see that in the picture, Take the cat out. But do you, here in Brazil, do you take the cat out for a walk? Do people do it?
>
> S – When people are crazy. Paul – Ok. Let's move on to the next verb.

Culture as information: such perspective postulates culture as accumulated knowledge about something or somewhere. Culture in this case can be compared to a certain degree of instruction or intellect. Nine occurrences of this theme was found in Sarmento's study. The following excerpt (excerpt 9, p. 74), in which the teacher quotes Shakespeare and asks the students who the author of that quotation is, is a good example of this view of culture:

> Joana – You create questions using your imagination.
>
> S – To be or not to be?
>
> Joana – To be or not to be? Ok that's a question, very good. Who wrote this?
>
> S – hã? Joana – Who wrote, who created 'to be or not to be'? Who's the author? Quem é o autor?
>
> S – ah, Shakespeare. Joana – The play is Hamlet. Now, two questions, you have to create to questions.

Culture as language: In this perspective, culture can be materialized by linguistic features that can be evaluated as adequate or inadequate in a given communicative context. Nine occurrences of this kind were found during data analysis. On the following example (excerpt 14, p. 80), the teacher tackles the issue of social meanings in English language:

> S – A group of people who respond to direct manager.
>
> Ana - Como é que é isso, responder a alguém. Tem duas... [Professora escreve no quadro 'report to / be responsible to'.]

S – Report to

Ana – To report to somebody ou então, a little strange., to be responsible to somebody. Which one do you like best?

S – Report to somebody.

Ana – Report is easier, right. For example, who's your boss Álvaro? Em

vez de dizer assim , 'who's your boss', tu não pergunta assim, é muito uga-uga. Eu vou dizer assim, 'who are you...?'

S – Responsible to.

Ana – Responsible to ou então who do you

S-Report to.

Culture as history: This view is associated to the history of a people, and how such history materialize in the daily lives of a certain community. In Sarmento's study, no occurrences within this theme were found.

Similar to Sarmento's findings, the study developed by Volpato (2014) reveals that the teachers' pedagogic practices tended to focus on visible aspects of culture, favoring the creation of stereotypes based on constant national generalizations, or even overvaluing the culture(s) of the other, and diminishing the students' own culture(s). However, Volpato (2014) also noted several moments in which the teachers tried to raise students' intercultural awareness, and it happened in planned activities or in a completely spontaneous way. Therefore, despite all difficulties in the implementation of interculturality, Volpato, like França and Santos (2008), presents the possibility for developing critical intercultural awareness in classroom.

Based on the discussion presented above, it is noted how relevant it is to understand the teachers' representations and beliefs on the relationship of language and culture, and how such representations materialize (or not) in teaching practices. In order to analyse how teachers' discourse matches their practice practice, I coined the terms *narrated practices* and *enacted practices, b*ased on the terms of 'narrated and enacted identities' created by Kanno and Stuart

(2011)[12]. The former term, narrated pedagogic practices, refers to the teachers' representations on the relationship of language and culture in the additional language classroom constructed in their discourse from interviews, and the latter term, enacted pedagogic practices, refers to how culture is actually constructed with the teacher's mediation through classroom interaction.

2.7 Summary of the chapter

In this chapter divided into six sections, I proposed, first, an overview of the concept of the term 'culture' mainly based on theoretical orientations provided by Eagleton (2000), Mead (1973) and Kramsch (1998). Secondly, I set a discussion to problematize the relationship between language and culture, taking into account the contributions of authors such as Kramsch (1998), Gee (2004) and Liddicoat (2013), and reviewed some important definitions of an intercultural approach to additional language teaching in the light of Kramsch (1993) and Byram (1997). Then, I provided an analysis of oficial documents such as the PCNs (1998) and PNLD (2012) so as to understand the relevance of interculturality for public schools, and by the end of chapter, I presented a review of some empirical studies concerning the language and culture pedagogy in the additional language classroom.

---

[12] Kanno and Stuart use those terms in an empirical study which aims at examining how novice English-as-a-second-language (ESL) teachers learn to teach and how this learning-in-practice experience shapes their identities as teachers. Kanno and Stuart explain that they derive from the term 'identities-in-practice' coined by Varghese et al.'s (2005), but they add a broader sense for the use of the term. While Varghese et al.'s 'identity-in-practice' refers to identities that can be observed in a teacher's practice, and is a contrasting term to 'identity-in-discourse', Kanno and Stuart make we use the term 'identities- in-practice' to refer to the mutually constitutive relationship between identity and practice. In this sense, discursively constructed identities are also part of the identities-in-practice, since they are constituted of "(...) verbal expressions of the ongoing mutual relationship between the self and the practice of a teacher (Kanno and Stuart, 2011, p. 240)". Therefore, to avoid the confusion, and still to make use of the useful distinction between the discursively constructed identities and the identities that are enacted in practice, Kanno and Stuart refer to them as *narrated* and *enacted identities* respectively.

CHAPTER III

METHOD

The objective of this section is to provide some explanation regarding the method of the research, explain the procedures that were applied to collect and analyse data, and give some details about the research setting (Colégio de Aplicação). In order to do so, first, it will be   provided some explanation on what qualitative research is. Second, it will be presented some details about the research setting and, third, the procedures that will be used for data collection and analysis.

3.1 The method: qualitative research

According to Dörnyei (2007), qualitative methods were introduced into sociology and anthropology by the beginning of the twentieth century, yet the first attempt to define 'qualitative methodology' was only published in the 1960's by Glaser and Straus[13] with the intent to produce substantial advances in qualitative research regarding systematization of the collection, coding and analysis of data. Therefore, until mid-1990s the pioneer qualitative pieces of research were considered as nonsystematic and non-rigorous.

Nowadays, there has been an increasingly acceptance of qualitative research. In the field of applied linguistics, for example, the growing interest in investigating cultural, social and situational factors of language acquisition and use makes this method ideal for providing insights into such contextual conditions and influences (Dörnyei, 2007).

---

[13] Glaser and Straus published 'The discovery of grounded theory: strategies for qualitative research' in 1967.

As this study aims at understanding a given problem from the perspectives of the local context it involves, a qualitative approach appears to be the most suitable method for carrying out this research. The main core features of qualitative inquiry that justify this study are:

1. Emergent research design: no aspect of the research design is entirely prefigured. On the contrary, this study must be open and flexible to possible new details during the process of investigation.

2. The nature of qualitative data: this study works with a wide range of data including questionnaires, classroom observation and recorded interviews which will be transformed into a textual form during data processing.

3. The characteristics of the research setting: there is the concern not to manipulate the situation under study, in this case, teachers and students' behavior in classroom.

4. Small sample size: as the stage of data processing is labour intensive, small samples of participants will be adopted.

5. Interpretive analysis: the data analysis of this study relies on my subjective interpretation, since I am, as the researcher, "the main 'measurement device' in the study" **(**Haverkamp, 2005 in Dörnyei, 2007, p. 38**)**.

3.2 The research setting: Colégio de Aplicação

The school 'Colégio de Aplicação' from Universidade Federal de Santa Catarina is an institution integrated to Centro de Ciências da Educação, and it is located at the university campus. This school is run by the university, and it works as an experimental base aimed at the development of teaching experience and supervised training (practicum) for undergraduate courses, according to the requirements of the Law 9394, from December 20, 1996 (Lei de Diretrizes e Bases) and specific

resolutions postulated by Conselho Nacional de Educação. In addition, Colégio de Aplicação is an educational facility that offers primary, middle and secondary school, and it counts on four English teachers. Three of them are regular teachers and one is a substitute teacher.

Regarding specific objectives related to the teaching of English, the school guidelines found in an specific document[14], presents as main concerns for secondary school: (1) develop the acquisition of the lexicon in English through the use of reading techniques that allow both detailed readings and global readings; (2) consolidate the systemic knowledge of the English language within a communicative, meaningful and real context; (3) promoting conditions that enable the use of expressions, structures and vocabulary of English in real situations.

The classrooms chosen to be analysed in this study were three different grades of secondary school. This decision was made by considering the objectives for this school stage presented in the Projeto Político Pedagógico, in which it is noticeable the concern of teaching English as a way to engage students in meaningful communicative contexts. Since this piece of research aims at understanding how teachers deal with language and culture in the additional language classroom, the previously exposed objectives for secondary school proposes a way of teaching where intercultural practices are likely to be observed.

3.3 The participants

Three English teachers participated in this study. The first one, Natália, is 29 years old, and she has a Master's degree from PPGI/UFSC in the area of Phonetics and Phonology. At the present time, she is a Doctoral candidate at the same program in the area of Teacher Education. She has been teaching English for eleven years and has dealt with different realities of public education.

Her first experience as an English teacher was in her second year at college when she started working at a municipal public school whose audience was children of lower class families. In that

---

[14] This document refers to 'Projeto Político Pedagógico'.

scenario, her main challenge was to work at a school which had no resources. In her second experience, she was already a Master's student and had the status of a tenure teacher in São José. Her challenge in that context was to show students that studying English would be important for their careers, especially because in that reality, it was very common for students to finish ninth grade, start working and drop out of school. Finally, in her third experience at Colégio de Aplicação, students' reality is completely different. They usually have a good level of English, travel, have a good cultural capital, and maybe for this, they tend to be a "little selfish", said the teacher. Her challenge, in this case, is to help them broaden their views and become better people, citizens that may actually promote changes in the society/reality they are part of.

The second participant, Camila, is 29 years old. She holds a master's degree in the area of Second Language Acquisition, and now she is a doctoral candidate in the same area. Camila has been teaching English for eight years and has taught in different contexts, but being a teacher at a public school is a recent experience for her. According to her, the biggest challenges in this context are related to motivating the students to concentrate in class and participate actively in it.

The third participant, Estela, is 45 years old. She has a Master's in Literature and pursues a PhD in the same area. She has been teaching English for twenty-seven years, period of time in which she faced lots and diverse challenges in the contexts where she worked as an English teacher, such as minimal resources, students at different levels of learning, diverse learning styles, cultural aspects, and students' motivation and beliefs towards learning an additional language. Nowadays, at Colégio de Aplicação, she claims to have an interesting day-to-day at school because of this institution's teaching principles and the students' backgrounds. Considering Colégio de Aplicação as an experimental school straightly related to research and teacher education, Estela believes that the challenges related to her current teaching environment concern keeping up-to–date practices, willingness to reflect about one's own practice, as well as the constant dialogue and sharing required in teacher education practicums.

3.4 Objective of the study and research questions

The overall objective of this research is to investigate how English teachers from Colégio de Aplicação, in Florianópolis - Santa Catarina deal with language and culture in the additional language classroom, analysing their perceptions of interculturality throughout their narrated and enacted pedagogic practices. In order to achieve the general objective, the following research questions will be answered:

1. What do the teachers' representations of culture and language teaching constructed within their narrated and enacted pedagogic practices show in relation to an intercultural approach?

2. Do teachers know and make use of the guidelines proposed by the PCNs regarding the implementation of interculturality in English classes?

3. Up to what extent are intercultural practices adopted in classrooms and, if so, do such practices happen in a planned or incidental way?

4. Does the textbook serve as a helper tool or a hindrance on the process of implementation of interculturality in classroom?

3.5 Regulations governing research ethical practice: "UFSC ethical committee and the informed consent letter

In accordance to the resolution 466/2012-CNS/CONEP which postulates the respect to human dignity and special protection to participants of scientific research involving human beings, this piece of research was submitted to the system CEP/Conep under the responsibility of the

entitled researcher Dr. Gloria Gil and her assistant Jeová Araújo Rosa Filho. After evaluation, the research project that developed this study was approved with the serial number 711.467.

In order to fulfill the requirements proposed by the UFSC ethical committee, this project was registered into 'Plataforma Brasil' (*www.saude.gov.br/plataformabrasil*) and the following documents were sent enclosed: a detailed version of the project translated into Portuguese, a concession agreement (a document signed by Universidade Federal de Santa Catarina allowing the entitled researcher and her assistant to conduct research under the name of this institution), a consent letter signed by the school principal of Colégio de Aplicação, and an informed consent letter designed for the participants of this research.

According to the resolution 466/2012-CNS/CONEP, in order to invite participants to a scientific research, the informed consent letter must present the rationale, aims and procedures that will be used in the research; possible discomforts and risks arising from participation in the research; the assistance that the participants are entitled to have, and guarantee of full freedom and secrecy. All these criteria were regarded before designing the Informed Consent Letter whose clauses can be checked in detail in Appendix A.

3.6 Procedures of data generation

In order to guarantee the reliability of this study, different data collection procedures were adopted so as to triangulate the data. In general terms, triangulation refers to the implementation of more than one approach to the investigation so as to assure reliability to the research. In this sense, the *corpus* of this study is composed of three questionnaires, classes recorded in video, field notes, as well as transcriptions of the most relevant moments from classroom observations.

3.6.1 Questionnaire

The questionnaire, which can be found in Appendix B, was the first part of the process of data collection. It was designed in order to analyse the teachers' narrated practices on how they deal with language and culture within the additional language classroom, and it was structured in different parts. The first questions, which are not numbered, were developed for the personal identification of the respondents that included: name, age, education degree of study, years of experience in the area, and reasons why they became teachers.

In the second part, from question one to question seven, all of which were open-ended questions, the teachers were asked about interculturality and language teaching. Question number one was designed to find out the teachers' understanding about interculturality in language teaching. Question number two provided space for the teachers to present their knowledge about PCN guidelines in relation to an intercultural teaching. Questions number three, four, and five would allow me to understand what are the strategies used by the teachers to implement interculturality in classroom. The other questions, number six and seven, were designed to explore how English is taught (the kinds of material applied in classroom), and what is the role of the textbook within an intercultural education.

During data processing of the questionnaires, the data collected was gathered with the attempt to identify implicit and explicit ideas of interculturality. In order to do so, the questionnaires were submitted to an applied thematic analysis. This kind of analysis "move[s] beyond counting explicit words or phrases and focus on identify- ing and describing both implicit and explicit ideas within the data, that is, themes" (Guest et al, 2012, p. 10). In summary, I tried to identify traces of intercultural practices in teachers' responses. The answered questionnaires can be found in Appendix D.

3.6.2 Classroom observation

A total amount of 36 classes, 12 classes of each participant teacher, were observed and video recorded. All this data was gathered and transcribed so that I could analyse the teachers' enacted practices, and investigate if what was provided on the questionnaires was consistent with their actual practices in classrooms.

For the majority of the classes observed, I made sure to find a spot from which I could have a comprehensive view of the classroom. Having this in mind, I chose a place right next to the door so that I could pay attention to the teacher and the students. Figure 2 shows a diagram of the classroom:
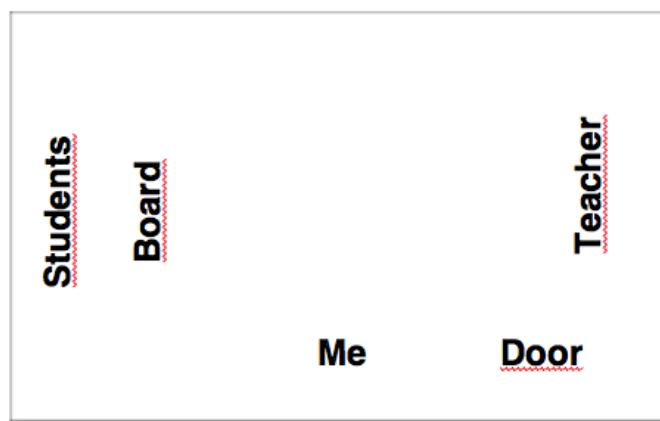
Figure 3. Diagram of the classroom.

3.6.3 Field notes

Along with the classroom observations, field notes were taken in order to organize the analysis of the data and register my reflections and impressions. In order to do so, I developed a classroom observation guide which was divided into four different sections: general information (part of guide in which it is provided information about the date, teacher's name, level of the group,

lesson topic, objectives of the observed class, materials used, interaction organization and design of the activities developed); culture and language teaching (section in which I analysed the perceptions of culture and language teaching in the participants' pedagogic practices); PCNs and interculturality (section in which I took notes of the moments where the guidelines proposed by PCNs in relation to interculturality could be observed in classroom); and evaluation (section in which I analysed the teachers' actions that facilitated or prevented intercultural moments in classroom). The model of this classroom observation guide can be found in Appendix C.

3.6.4 Transcription of the data

The transcription of the data was done on a weekly basis so that I would not miss any important detail from the classes observed. The video taped classes were not fully transcribed, but only the parts that I considered relevant to this research. The selected excerpts were transcribed by means of ordinary written English conventions, such as punctuation signals.

3.7 Data analysis procedure

The research questions of this study were answered based on two different perspectives. At first, the teachers' narrated practices were analysed from the questionnaires, and then, compared with their enacted practices observed during classes. This way, it was possible to observe the differences or similarities in dealing with language and culture, that is, by comparing the teachers' narrated and enacted pedagogic practices.

The first part of the analysis consisted in the organization of the answered questionnaires into four different themes. The first one corresponds to question number one, and it answered the

first research question, as it was designed to explore the teachers' understanding about interculturality and language teaching. The ideas from some authors such as Byram (2011) and Kramsch (1993) supported the analysis of these answers. The second theme, composed by question number two, answered the second research question, for it explored the teachers' knowledge about PCN guidelines in relation to an intercultural teaching. The third theme, composed of questions number three, four and five, answered the third research question, as this part of the questionnaire enabled me to understand what strategies were used by the teachers to implement interculturality in classroom. Finally, the fourth theme, which corresponds to questions number six and seven, answered the last research question, as it allowed me to notice the role of the textbook on the implementation of intercultural classes.

Having organized the questionnaires according to the themes previously discussed, I carefully analysed the transcripts from the classroom interactions, and the field notes in order to find patterns, and contrasted them with the data provided in the questionnaires. This allowed me to understand the relation between language and culture in both narrated and enacted teaching practices.

By observing the interactive data, I identified different moments that dealt with cultural aspects based on the four criteria, namely: culture as habits/behaviors, culture as language, culture as history and culture as information, used by Sarmento in a study entitled "Ensino de cultura na sala de aula de língua estrangeira" (2004), as already shown in the Review of the Literature Chapter.

Throughout the classes observed, it was possible to identify eight occurrences of culture-oriented moments: culture as habits/behavior (three occurrences); culture as language (three occurrences); culture as history (one occurrence) and culture as information (one occurrence). However, in this study some of these categories proposed by Sarmento (2004) could not be so clearly applied as they seemed to overlap, specially in the cases of culture as history and culture as information, as will be presented later. The culture-oriented episodes observed throughout the

classes were analysed as an attempt to understand the teachers' attitudes that could foster or prevent the construction of the learners' intercultural competence.

Moreover, eight occurrences of interculturality could be noticed. Such moments were discussed taking into consideration the theoretical framework of this study. Authors such as Byram (2011), Kramsch (1993) and Lo Bianco et al (1999) postulate that, in order to raise students' intercultural awareness, the teaching of language/culture must be grounded on discussions and reflections that help learners to construct their views in a place of mediation between their own culture and the culture of the other.

3.8 Summary of the chapter

This chapter provided the research questions of this study, as well as the methods and procedures used to collect and interpret data. Also, it situated the reader into the thesis by describing the research setting and the participants. The following chapter will provide the results and discussion of the data gathered through questionnaires, classroom observations and interviews.

CHAPTER IV

RESULTS AND DISCUSSION

4.1 Introduction

This chapter aims at presenting a discussion based on the qualitative analysis of the data, so as to answer the four research questions proposed in this study, namely:

1. What do the teachers' representations of culture and language teaching constructed within their narrated and enacted pedagogic practices show in relation to an intercultural approach?

2. Do teachers know and make use of the guidelines proposed by the PCNs regarding the implementation of interculturality in English classes?

3. Up to what an extent are intercultural practices adopted in classrooms and, if so, such practices happen in a planned or incidental way?

4. Does the textbook serve as a helper tool or a hindrance on the process of implementation of interculturality in classroom?

As a way to organize the discussion of the findings of this qualitative analysis, this chapter was divided into three main sections. Two of them were devoted to answer the research questions from the perspective of the teachers' narrated and enacted practices respectively, and the last section was created to conclude the chapter. Section 4.2 was divided into four subsections, and deals with the four themes in which the questionnaires were organized. Section 4.3 was divided into three subsections, and deals with the culture-oriented and the interculturally oriented moments noticed in the three classrooms observed. In these subsections, the answers from the questionnaires were brought back to the fore and compared to the teachers' enacted practices.

4.2 Representations of culture in language teaching in the teachers' narrated practices

This section aims at understanding the teachers' representations of culture and interculturality in language teaching taking into consideration their narrated practices. Throughout this section, I will promote a discussion of the data collected from questionnaires in the light of Kramsch's (1993), Byram's (2011), and Crozet et al's (1999) studies. As it was previously mentioned in the method, the questionnaires were divided into four themes, and the upcoming subsections will set discussions based on each one of them.

4.2.1 First theme: the teachers' understanding about interculturality and the language and culture relationship

In this part of the questionnaire, I aimed at investigating teachers' understanding about interculturality, and how relevant they consider the relationship between language and culture in their classes. In relation to this, all of them evinced theoretical knowledge about interculturality, and considered relevant to develop their students' intercultural competence.

All the teachers agreed that the definition of interculturality is strictly related to the encounter of different cultures: Camila, for instance, mentioned that "(…) interculturality has to do with different cultures playing a role in the same context." Natália answered that interculturality "(…) is related to how cultures overlap and modify each other in a dialectical relationship". Likewise the previous responses, Estela understands interculturality as "(…) an ongoing process of experiences put into contact that may be understood, juxtaposed or even assimilated as a result of such [cultural] collision".

Based on the answers previously exposed, it is possible to assume that the teachers' understanding about interculturality is in accordance to what is proposed by theoreticians such as Kramsch and Byram. According to Kramsch (1993), the intercultural perspective involves reflection on the native and the target culture, which confirms the contrasting of cultures as an essential characteristic of intercultural practices. Also, Byram (2011) suggests that being interculturally competent means being aware of the "mutual relationship between people of another language and country and ourselves as speakers of our language and inhabitants of our country, i.e. how 'we' observe 'them' and how 'they' observe 'us' – and vice versa" (p. 13). Once again, the comparison of different cultures is seen as paramount to develop an intercultural competence.

Regarding the relevance of developing the learners' intercultural competence, all the teachers agreed that this is an essential factor in the additional language classroom. Camila, for example, took into consideration the relevance of being intercultural in a globalized world: "This is surely a relevant topic to be considered when planning classes, specially nowadays that we live in such a globalized world. Students should be aware of cultural differences and similarities and how these play a role in their own lives and society". Also mentioning the cultural differences, Estela said that "students do not need to assimilate a foreign culture so as to learn that language; however, understanding the culture is important to help students perceive the cultural diversity, and to perceive their own experiences in relation to the world". Such understanding of perceiving one's own experience in contrast to the other's is the key to the construction of a "third place", term coined by Kramsch (1993) to refer to a place where there is mediation between our own culture and the culture of the other.

In addition to the importance of exploring cultural differences, Natália believes that developing learners' intercultural competence is crucial to make them competent speakers, since becoming fluent and competent is, according to her, far beyond the knowledge about vocabulary and syntax of a certain language. In relation to this, Natália said that:

I believe that learners must be empowered with the cultures that underlie the language they are learning, and sometimes the additional language may be really important for them to understand and function in their own culture. Otherwise, they will be able to use the language only as tool to decode texts and help them survive depending on the context they are. They may be able to understand and use the language, but it is unlikely that this language will really become part of themselves unless they have conscious about what is behind of what they are saying.

This teacher's opinion shows a post-structuralist perspective about language as 'discourse', and communicative situations as context-sensitive, negotiated, and variable. Thus, Natália's perspective is in accordance with what is postulated by Kramsch (1993) about Intercultural Language Teaching. According to the author, an intercultural class does not merely provide information about a certain culture, but aims at the learner's engagement to meaningful communication in another language by the understanding of the target culture and the negotiation of meaning involved in it.

4.2.2 Second theme: interculturality and the PCNs

According to PCNs, fostering an appreciation of customs and values of other cultures contributes to develop an awareness of the learners' own culture(s) through the understanding of the foreign(s) culture(s). Moreover, this intercultural understanding promotes acceptance of differences in ways of expression and behavior. Bearing this in mind, I analysed how the teachers evaluate their practices in accordance to such guidelines.

All the teachers believe their practices correspond to what is proposed in the PCNs. Camila said that what is suggested by such guidelines is one of her main concerns when planning her classes. Estela emphasized "there is no other way to try to facilitate students' learning of a second language than starting from a view of their own cultural practices and a perspective of the target language's culture in comparison". In order to put this into practice, Estela claims that she has "(…)

always observed the students' reality as a starting point to introduce new language items and then expand to the second language cultural environment in a critical analysis developed from the students' perspectives".

Natália emphasized that if this question was asked to her some years ago, when she worked at other public schools, her answer would probably list a series of difficulties related to the implementation of PCNs guidelines, but in her current context, Colégio de Aplicação, it is not a difficult task to promote cultural awareness in the additional language classroom, as it is proposed in the PCNs. However, she mentions that "it is very common for students to inquire about the differences between what they learn at school, and what they learn at language schools. They have a hard time understanding that we do not do the same things they do at a language school, that we have a different purpose". By saying so, the teacher exposes a difficulty in implementing intercultural activities, since it sometimes goes against the learners' beliefs of what an English class is supposed to be like.

Thus, through the analysis of these answers, it is possible to assume that the teachers' narrated practices are in accordance with PCNs guidelines regarding the intercultural teaching of English. However, this result might not mirror the general scenario in public schools of Santa Catarina, since Colégio de Aplicação was presented by one of the teachers as a privileged context in which implementing intercultural discussions is a possible task, different from her past experiences at other public schools.

4.2.3 Third theme: Implementing interculturality in the English classroom.

In addition to asking the teachers to talk about their theoretical knowledge on interculturality, I also tried to understand how they construct intercultural moments in their classes. In relation to this, all the teachers claimed that attempting to engage students in different intercultural activities is part of their routine in classrooms, and it is possible to develop such activities by taking into consideration the thematic units proposed by the textbook, which is noticeable through an example given by Estela:

> For example, when the topic of the unit is Fashion, I promote activities which may lead students to pinpoint the historical, social and cultural aspects of fashion. I ask them question about their perception of what fashion is and how fashion is present in their choices of clothing; what they communicate about themselves through their styles and how they perceive identity through clothing. I ask them to read a text in the textbook, to write a paragraph or two giving their opinion about fashion, concerning their age, hometown, and social group; the groups are asked to create a poster about fashion in different decades and places and bring information about it to present to the whole class.

Moreover, Estela mentioned that she promotes discussions that establish comparisons between the students' language/culture(s) and the target language/culture(s) through music, films and diverse textual genres. Likewise, Natália makes use of themes provided in the textbook to implement a series of activities that may lead students towards intercultural awareness:

> For example, when dealing with the topic of domestic violence, I first asked some questions in order to check their previous knowledge on the topic, I asked about the kinds of domestic violence they knew, for example. After that, I presented the concepts: physical violence, spiritual violence, financial violence, emotional violence and brought videos and pictures of campaigns from different countries. As the classes were being developed I asked them if what I was presenting made any sense for them, if they could relate the campaigns with their realities, but I didn't ask personal questions. I also brought a British video on abusive relationships among teenagers and promoted a jury. I also asked them to watch two Brazilian documentaries on the topic, at home, with questions that guided them in positioning themselves on the topic by checking their understanding. And at the end, they produced a leaflet either convincing, informing or shocking the target public (parents).

According to this teacher, with this kind of topic, suggested by the book, students learn not only the language itself, but they are also instigated to question their habits, and do not accept any kind of violence as being natural.

Taking into consideration both Estela's and Natália's examples, it is noticeable how these teachers seem to be concerned with implementing a wide range of interculturally oriented activities in their classes, from the very first moment, in which the topics are presented to the students, until the end of a thematic unit, when it is proposed an evaluative activity that requires reflection upon everything that had been discussed in classroom before.

When asked about this, Camila did not provide specific examples from her teaching practices, but highlighted that she usually tries to show students how everything they do, think or say is constructed within their culture and, for this, many cultural aspects either become the theme of her classes or are related to the theme under scrutiny.

By asking the teachers about their strategies to develop intercultural awareness in their classrooms, it is not intended to conclude that it is only possible to set interculturality by means of planned activities. Sometimes, meaningful intercultural discussions can be raised from unexpected ways, such as a random question or observation from a student, for example. However, reflecting on planned ways to facilitate intercultural-oriented classes may contribute with the development of practical ways of implementing and assessing intercultural understanding in the context of additional language instruction.

On question number four, when teachers were asked about any preference on topics to discuss the students language/ culture(s) and the target language/culture(s), all of them answered that they do not have any. Estela claimed that any topic can lead to discussions about culture, and Natália and Camila pointed out that they propose the discussions based on the topics suggested by the book and chosen by the students by the beginning of the year. Such perspectives are in

accordance with what is postulated by Byram *et al* (2002) as a possible way of promoting interculturality in a context where the teachers have to follow a set curriculum:

> Themes treated in textbooks can lend themselves to development in an intercultural and critical perspective. The key principle is to get learners to compare the theme in a familiar situation with examples from unfamiliar context. (p. 21)

The examples of Natália's and Estela's teaching practices previously analysed in this subsection also reinforces what is proposed by Byram *et al* (2002.) Estela fostered her students to perceive how people communicate about themselves through their styles, and how the identities of different cultural groups can be observed through clothing, and Natália presented the topic of violence under the lenses of a foreign and local perspective - a British video on abusive relationships among teenagers, and two Brazilian documentaries.

The last question of this theme tackled the issue of the varieties of English spoken around the world. According to Mckay (2002), a way of challenging the traditional EFL perspective is, among others, setting an awareness of other varieties of English in classroom. This way, the teacher can introduce the students to a plurality of 'Englishes' spoken around the globe beyond the hegemonic varieties so commonly seen as 'the proper English'.

Regarding this question, all the teachers seemed concerned about presenting different ways in which English is spoken around the world. Estela highlighted that " (…) English is not the language of a people or of a nation, but it is everywhere and it may become a conveyor of any experience around the world. English can be used to communicate thoughts and to provide cultural interchange among people". Such perspective helps reinforce the understanding of English as an additional language that belongs to all the global community, rather than to a group of dominant native speakers.

Camila mentioned that she tries to bring examples of authentic materials from different places of the world, as a way to present different varieties of English to the students. Natália emphasized that every time a student asks her what kind of English she speaks, the answer is

always the same: "My English. I explain to them that my English has been influenced a great deal by the North American culture, I had classes with a teacher with a British accent, I mingle with Australians quite easily, and it has some characteristics of my Portuguese variety". In order to show students different varieties, she makes use of movies and songs from different countries, and she always makes sure to tell them not to judge the varieties that are different from what they are used to listen, but to observe and learn.

Through the analysis of the answers provided in this theme of the questionnaires, it was possible to observe that according to the teachers' narrated practices, setting interculturally oriented activities is paramount to their pedagogic practices. Also, it was noticed that intercultural discussions can be carried out within any given topic, and all the narrated practices are aligned to the deconstruction of hegemonic perspectives about the English language(s).

4.2.4 Fourth theme: the role of the textbook on the implementation of intercultural classes.

As a way to understand the resources used by teachers to design intercultural activities, on the last part of the paragraph they commented on the types of material used in classroom, and whether or not textbooks are applied. In relation to this, the teachers' answers diverged. Natália classified a set of materials she uses in terms of frequency, and the textbook is placed as the most used material, followed by TV series, documentaries, texts on the topic, and songs. She justified the wide use of the textbook for the fact that it is still a novelty at the public school, and she is pretty much interested in testing it.

Different from Natália, Camila mentioned that she works very little with the textbook: "I use it as a guide in relation to the theme and some grammatical topics to be tackled in class. However, I prefer to use authentic materials such as films, magazines, videos, songs, etc".

Similarly, Estela emphasized that she attempts to use any material that can bring about a learning experience as close to the real life as possible. However, she did not mention which materials she uses.

Although each one of the teachers has a different approach to the use of the textbooks in their classrooms, when asked to evaluate the relevance of such material on the implementation of interculturality, all of them agreed that the books are a good source for setting intercultural discussions:

> • Since the textbooks were analyzed and approved by PNLD, it means that they are supposed to follow the National Documents, such as PCNs and OCNEMs, which means that they need to bring topics that trigger the discussion on culture to some extent. (Natália).
>
> • Yes, I think the textbook may give great opportunities to set intercultural discussions. (Estela).
>
> • I guess the themes discussed in the textbook are relevant since they are related to students' age. (Camila).

However, all the participants also agreed that the role of the teacher is seen as essential on the process of adapting what is provided in the book to the reality in classrooms. Natália mentioned that the way the topics provided by the textbook is approached in classroom depends exclusively on how much the teacher knows about the topic, and their students, and how much time is intended to devote to it. Estela emphasized that the teacher is responsible for enriching the discussions provided in textbooks through the implementation of other materials, and Camila believes that, as a teacher, it is her job to stretch the themes proposed by the textbook as she sees it relevant and appropriate to her students considering their needs, context and taste as well as her intentions as an educator.

From the analysis of the answers provided in the fourth theme of the questionnaires, it is noticeable that, despite the various ways in which the textbook is used, it is seen as a good source for setting interculturality in classroom. All the teachers make use of themes treated in textbooks to get students to compare these themes in both familiar and unfamiliar contexts, so that they are engaged in intercultural and critical practices. Such perspective is in accordance with what is

postulated by Byram *et al* (2002): "The key principle is to get learners to compare the theme in a familiar situation with examples from an unfamiliar context" (p. 21).

None of the teachers mentioned the teaching of grammar, and grammatical activities from the textbook as a way to promote an intercultural dimension. According to Byram *et al* (2002), grammatical activities can reinforce prejudices and stereotypes or challenge them, and when it is the case, it is the teachers' responsibility to encourage learners to comment stereotypical statements and think critically about them.

Taking into consideration the answers analysed on the questionnaires, it is noticeable that all the teachers presented a comprehensive understanding of interculturality, and considered relevant to develop the learners' intercultural competence. The guidelines proposed by the PCNs are taken into consideration, and the textbook is seen as a helper tool on the implementation of interculturality in classroom. However, such conclusions are based on the teachers' narrated practices, and now it remains the question of how such representations take place in their actual teaching practices. In order to respond to this question, the next section will provide a discussion based on the transcriptions gathered from classroom observation.

4.3 Representations of culture and interculturality on the teachers' enacted practices

This subsection aims at discussing the teachers' enacted practices on how they deal with language and culture within the additional language classroom in the light of Kramsch (1993), Byram (1997; 2002), Sarmento (2004) and Lo Bianco et al (1999) studies. Yet, before looking into more data, it is important to highlight what is meant by cultural and intercultural perspectives in this study.

In this study, the definition of culture is related to the understandings and practices shared among groups of people (Philips, 2003 as cited in Menard-Warwick, 2009). Such understandings

and practices are not static, but rather constantly changing as they are subjectively experienced (Kramsch, 1998; Kumaravadivelu, 2008). In the classroom context, cultural content is discursively constructed, and according to Liddicoat (2013) it is related to the development of knowledge about a culture. However, in many cases, such knowledge remains external to the learner, since it is not intended to promote any kind of confrontation between the self and the other's culture. This was clearly illustrated, for instance, in Sarmento's (2003) study, who found out that whenever most cultural aspects were dealt with in the classroom, this was done in a superficial way without either problematizing or contesting stereotyping and without taking into account the learners' own culture (See Review of Literature). Conversely, the goal of an intercultural perspective is to provide the transformational engagement of the learner by exploring, problematizing, and redrawing the boarders between self and other. Thus, a main difference between cultural and intercultural approaches is that:

> "(…) a cultural perspective emphasizes the culture of the other and leaves that culture external to the learner, whereas an intercultural perspective emphasizes the learners' own cultures as a fundamental part of engaging with a new culture" (Liddicoat, 2005 as cited in Liddicoat, 2013).

The next three subsections provide an analysis of the transcripts of the culture and interculturally oriented moments from the classrooms observed.

4.3.1 Estela's classroom

I observed Estela's classes in a third-year of secondary school group where learners were in English classes approximately 45 minutes a day, 2 days a week. The classroom was composed of 15 students, and the classes were teacher centered in that the teacher was usually stationed in front of the class, and students were organized in lines.

When I first entered in the classroom, I introduced myself and briefly explained that I would be observing the teacher for a period of time as a way to understand how she dealt with language and culture in their classes. I told the students that their identities would be totally preserved in this study, and they kindly accepted me in the group.

The teacher was all the time trying to engage learners in communicative activities by constantly asking questions to them, and she brought to class a customary joking atmosphere as a way to make them feel more relaxed, but the majority of the group was very reluctant to participate, and also, as the classes started early in the morning, some students seemed too sleepy to actually participate actively in discussions.

Classroom exercises were very diversified, as the teacher made use of the textbook, and also, she designed activities based on songs, movies and other supporting materials. During the classes observed, the teacher was dealing with the theme 'Religions of the world' provided by the second unit of the textbook[15] used in the school. Throughout that unit, she developed a number of grammar activities, and in order to tackle the theme proposed by the book, she brought to class the movie 'Little Buddha', and set a group activity in which the students were supposed to organize presentations about the routine of different social groups in the world.

From the 12 classes observed, I could notice only 4 moments where the teacher was explicitly dealing with culture. The limited quantity of such moments was due to the fact that sometimes the activities proposed did not generate any interaction, and also the teacher had to deal with time constraints. It commonly took her entire classes to present a movie or a song, and sometimes, there was no time for follow-up discussions.

The first culture-oriented episode I observed in Estela's classes took place when she was teaching the *present perfect tense*, and as a way to make students practice the structure, she set up an activity in which they had to talk about different experiences they had in their lives. From the

---

[15] The textbook used in her classes was the Globetrekker 3 (Globetrekker: inglês para ensino médio. Vol. 3, 2 ed. São Paulo: Macmillan, 2010)

following excerpt, it is possible to see how the teacher relied on stereotypes as a way to describe the habits/behaviors that supposedly represent a certain country/community. The problem about making use of stereotypes is that, according to Byram (2002), it can be a bridge to the construction of prejudices, since stereotypes can undermine our sense of who we are by suggesting that how we look or speak determine the way we act.

- **Dialogue 01 - Insects and monkey brains**

1. T: I want you to work in pairs. […] You are going to ask a friend if he or she has already done something in his or her life. Okay? Ask if he has met a famous person, if he or she has ridden a horse or a motorcycle. […] You can ask your friend about crazy things… if he or she has ever tried some kind of food. For example, have you ever tried paella? Have you?

2. S1: Eu não sei o que é isso.

3. S1: Paella?

4. T: I've tried once, but I hated it. I hate paella. Have you ever tried sushi, sashimi. Have you ever tried monkey brains?

5. Ss: O que é isso?

6. T: Eu fui longe agora… Monkey brains

7. S2: É braço de macaco? Não. Cérebro de macaco? ((asking the teacher))

8. T: É miolo de macaco. There is a certain place in the world where people eat it. Have you ever tried insects? In China people eat…

9. Ss: Barata? Um-um ((Students make expressions of disgust))

10. T: Yes! People eat this kind of things there. Have you ever tried frog legs?

11. Ss: Credo!

12. T: Yes! Pernas de rã! Yes! People try this!

13. S3: Não, professora!

(Classroom observation, 02/06/2014)

By the end her first turn, the teacher provided an example to make it clear what she wanted from the students in the activity: "For example, have you ever tried paella? Have you?". However, a student did not understand what the teacher meant by 'paella'. The meaning of the word was not explained and the teacher continued to list a series of other different kinds of food. When Estela told that in China people eat monkey brains, and insects (line 8), the students' reaction showed disgust and aversion. She finally continued saying that people in China eat those kinds of food, and the final comments from the students reinforced their feeling of disgust: "credo!" (line 11), "não, professora!" (line 13).

From this excerpt, it is noticeable that, although the teacher was trying to show students the diversity of eating habits around the world, and develop their knowledge about different cultures, she provided a series of information based on culture stereotypes and reinforced students' estrangement towards the culture of the other. According to Kramsch (1993), in order to establish a sphere of interculturality, the teaching of culture is radically different from a transfer of information, and it must include reflection on the target and the native culture. Since such reflection did not happen, students did not have the chance to change their perspective of non-acceptance.

Also, throughout the classes observed, it was possible to notice moments where culture was associated with the history of a people, and how such history materialize in the daily lives of a certain community (Sarmento, 2004). It is difficult, however, to categorize such episodes as either cultural or intercultural, since the teacher was trying to compare the learners' and other cultures, but due to time constraints, spaces of reflection could not be dialogically constructed. The following excerpt portrays a moment in which Estela was preparing the students to listen to a song. In order to do so, she initiated a conversation to foster students to talk about the kinds of music they like, and from the answers provided, the teacher presented a historical overview of Blues and Samba. This class took place at the English lab, where the teacher developed an activity based on the song "None of us are free" by Solomon Burke.

• **Dialogue 02 - What kind of music do you like?**

1. T: Do you like rock and roll?

2. S4: No. Eu não curto rock.

3. T: What kind of music do you like?

4. S4: Umm, eu curto Rap.

5. S5: Samba.

6. T: We would say that the same way, o mesmo caminho que o Blues trilhou nos Estados Unidos, it was almost the same for samba in Brazil. É quase a mesma coisa… It has started with the slaves, the work songs, there were no spirituals in Brazil, however, because we were not a protestant nation. In the USA, most of them is protestant, and the spirituals started from the protestant churches. But then, to originate the samba, we have the candomblé.

7. S2: Humm é a mesma coisa então…

8. T: Yeah, there is some kind of religious influence on the formation of both samba and blues or rock and roll.

(Classroom observation, 09/06/2014)

Based on this interaction, it is noticeable that the teacher provided students with a historical background of rock and roll and samba as a way to make them realize how these kinds of music share many common aspects regarding their origins. When the teacher asked students if they enjoyed Rock and Roll, some of them came up with negative answers, and elicited other types of music, such as Rap and Samba. The teacher, then, took advantage of that moment to show students that, even though they might not enjoy Rock and Roll, it is closely related to the music they like to listen to.

Continuing with the warm up discussions, the following excerpt was taken from the same class, and it depicts the moment when the teacher asked students how much they knew about the origins of Rock and Roll, and she started to collect any information they had about this style of music. In that moment, culture could be perceived not only as history, but also as an accumulated knowledge about something or somewhere (Sarmento, 2004). Culture in this case can be compared to a certain degree of instruction or intellect.

- **Dialogue 03 - Do you know the origin of Rock n' Roll?**

1. T: I have to introduce you to this kind of music that we are going to listen to, right? So, you know that rock and roll is one of the most popular kind of music that we have these days. But, do you know the origins of rock and roll? Where does rock and roll come from? What are the roots of rock and roll? Well, rock and roll was not born out of the blue, there is an origin, there is a root, there is a beginning, there is a history… What are the origins of rock and roll? Do you know?

2. S1: Nothing.

3. T: I guess you do. You know something about rock and roll. Let's see, the first rock and roll singer, the first rock and roll bands…

4. S2: Elvis Presley?

5. T: Okay, so we know something about Elvis Presley… Who else knows anything about it? Nobody else? ((students remain silent))

6. T: Yeah, we could say that Elvis Presley was the king of the rock and roll, but before Elvis Presley there was something… We can say that rock and roll was born long before than Elvis, during the slavery period. Do you know what is slavery?

7. S3: Escravos?

8. T: Yes! Escravidão. So, during the slavery period, the slaves used to sing work-songs. They used to sing these songs while they were working on the plantation fields, ok? After that, they went to churches, and there they started to sing spirituals, and at the bars they used to sing the blues. Right? But this is for black people, right? Because the white people had the folk-songs. This kind of music was descendent from European music. The fusion between blues and folk songs originated rock and roll. These are the most important elements that originated rock and roll.

(Classroom observation, 09/06/2014)

On her first turn, the teacher mentioned the popularity of rock and roll and asked students what they knew about its origins. The students did not seem to know the answer for the questions she raised, but the teacher insisted on asking more questions as a way to collect any information they could have (line 3). When one of the students mentioned Elvis Presley, the teacher used that information as a bridge to talk about the origins of the rock and roll (line 6). Thus, the culture of the other was, in that case, represented by its artistic products (rock and roll), famous people (Elvis Presley) and memorable events (the origin of the rock and roll, the slavery period). However, it is worthy highlighting that, by presenting a set of historical information about that kind of music, Estela gave the learners an opportunity to critically analyse the song, and understand that artistic product in its cultural context. In this sense, the transmission of information was based on the concern of helping learners develop interpretative abilities, which is pointed by Byram (2002) as an essential skill involved in intercultural competence. However, after listening to the song, the learners had no left time to discuss what they understood from the lyrics, and expose their opinions. So, due to time constraints, a moment of reflection could not be constructed.

By the end of the unit, the teacher brought to class the movie 'Little Buddha', and set a group activity in which students were supposed to organize presentations about the routine of different

social groups in the world. In order to do so, students were divided into three groups, and each one of them had to choose an specific social group to talk about.

The presentations they created were all based on the transmission of a set of information regarding the location, economy, housing, religion, and ways of dressing of different social groups. Such approach to culture is similar to the perspective of 'Culture studies', for the fact that the teaching of culture is related to an "encyclopedic comprehension about the countries in a tourist-like way, in which the learner knows about the country, but remains external to it" (Lo Bianco et al. 1999, p. 18).

However, by the end of the the first presentation, the teacher encouraged students to expose their impressions about what was presented, and by doing so, she initiated and intercultural dialogue. The same follow-up dialogue did not happen with the other two groups. Once again, there was not enough time for follow-up discussions, so that the exploration of cultural aspects remained at the level of a transmission of information, and no intercultural moment could be observed.

The following excerpt depicts the moment when the teacher initiated a dialogue after the first group of students had finished their presentation about Himba people:

- **Dialogue 04 - Himba people**

1. T: What did you find interesting about these people?

2. S1: The hair.

3. S2: A lama no corpo. Eles são sujos.

4. T: They never take a bath. Women never take a bath. What they use is not water, porque não é só água que limpa... That substance, whenever they have to rub their skin, it is going to be cleaned. Passar aquela substância na pele também limpa. É a forma deles de se limparem. So, this is something that we have to think about. We have to pay attention to different ways of life because they can teach us something.

5. S2: É. Tipo, a nossa forma de se limpar é diferente da deles, então.

In line (1), the teacher initiates the dialogue by encouraging the students to talk about what they found interesting about Himba people. One of students mentioned the mud on their bodies and came up with an evaluation by stating that those people are dirty: "A lama no corpo. Eles são sujos" (line 3). Based on that answer, the teacher explained that people might have different ways of hygiene, and the fact that Himba's methods of cleanliness is not similar to ours does not make them dirty, but just different from us. By the end of the dialogue, it is possible to see that the student changed his mind about the evaluation of Himba people as 'dirty' stated in line (3). At the end, 'dirty' was replaced by 'different' (line 5). Such intercultural attitude was based on what Byram (2002) calls '*savoir être*', that is, the ability to relativize the notions of right or wrong through the understanding that our values and beliefs are not the only correct ones.

Based on this excerpt, it is possible to see how crucial the role of the dialogic interaction on the construction of interculturality in classroom is. Through the dialogue, students were taken to another level of cultural exploration, and they could experiment the transformational engagement by exploring, problematizing, and redrawing the boarders between self and other (Liddicoat, 2013). Without the contributions of students and teacher, such intercultural moment would not have happened, and the culture of the other would remain external to the student as a set of tourist-like information. In this sense, by assuming that interculturality depends on dialogic interaction, it is possible to conclude that 'third places' are not constructed by a single person, but they are rather *co-constructed* by the negotiation of meaning amongs students and teachers in classroom.

When asked about the meaning of interculturality, Estela answered on the questionnaires that she understands it as "an ongoing process of experiences put into contact that may be understood, juxtaposed or even assimilated as a result of cultural collision", and according to her, understanding the culture is important to help students perceive cultural diversity, and to perceive their own experiences in relation to the world. In this sense, even though it was not possible to observe more than one intercultural moment in Estela's classes, through the dialogue previously discussed, it is

noticeable how her representation of interculturality exposed on the questionnaires seemed to be coherent to her practice on the moment transcribed above.

4.3.2 Natália's classroom

Natália's group was a first-year of secondary school, and the learners were also in English classes approximately 45 minutes a day, 2 days a week. The classroom consisted of 16 students who were organized in a semicircle, and the teacher was usually positioned in front of the class.

Differently from the other classrooms, I did not introduce myself or explained in general terms what I would be observing. Instead, the teacher introduced me to the group and briefly mentioned that I would be observing her classes for a certain period of time. In this group there were also two novice teachers observing classes as part of their practicum program, and despite the quantity of outsiders in the classroom, students did not seem to feel uncomfortable.

Likewise Estela, this teacher was constantly trying to engage learners in communicative activities, but with the exception of a group of four students who generally stayed together on the left side of the classroom and participated all the time, the rest of the learners was very reluctant to participate, mainly if they had to speak English.

During the classes observed, the teacher was dealing with grammar points related to 'future plans' provided by the textbook. She made use of a great part of the exercises from the book, but also designed a number of activities from other sources. From the 12 classes observed in Natália's classroom, there were 2 moments where culture-oriented episodes could be observed and 2 moments where interculturality was noticed. The limited quantity of such moments could be explained for the same reasons presented in Estela's classroom: some of the activities proposed did not generate any interaction, and also the teacher had to deal with time constraints. Students

commonly spent a great part of the lesson doing exercises and often there was not enough time for follow-up discussions.

When dealing with culture, this teacher also tended to make use of stereotypes while trying to explain to the learners certain habits/behaviors that supposedly represent a certain country/community. The next example depicts a moment of Natália's class in which she was preparing her students for a listening activity. In order to do so, she tried to set the scene by asking questions about the picture from the activity (Figure 3).

Figure 4. Future Plans (adapted from New Interchange Resource Book 2).

- **Dialogue 05 - Summer courses**

1. T: Here we have a picture of a man. He is trying to decide what to do this summer. In our case, it is winter. Look at the picture. He has a calendar with summer courses, and he is thinking about two different things. What is he thinking about? What are his choices?

2. S1: Ele está pensando em trabalhar ou viajar.

3. T: So you think he is thinking about traveling or working. But he has this folder that says *summer courses*. What is a summer course?

4. S2: É um curso?

5. T: Yes. It is a course that you do during your vacation. Do you do any course during your vacation? Do you study during your vacation?

6. Ss: No. No way. De jeito nenhum. A gente já estuda o ano todo na escola…

7. T: Yeah. That's probably because we don't have this habit. It is not part of our culture to study during vacation.

8. S3: Eu não estudo nada nas férias.

9. S4: Eu leio umas coisas…

<div align="right">(Classroom observation, 10/06/2014)</div>

In her first turn, Natália explained to the students that the man had two different options of summer courses, and then she asked them what those options were about. However, the students did not seem to understand the meaning of a *'summer course'*, which can be perceived through the response of S1: "Ele está pensando em trabalhar ou viajar" (line 2). Because of that, the teacher tried to explain the concept of a summer course by providing an explanation of the term and associating it with the students' reality (line 5). However, the majority of the group did not relate with the idea of studying during vacation (line 6), and the teacher understood that reaction as representative in Brazilian culture: "That's probably because we don't have this habit. It is not part of our culture to study during vacation" (line 7).

From this excerpt, it is noticeable that Natália made use of a generalization to explain the students' unfamiliarity with the habit of taking summer courses. Curiously, the last student who participated in this conversation seemed to disagree with this stereotype: "Eu leio umas coisas…" (line 9). Thus, the risk involved in taking a certain habit or behavior as representative within a culture is the fact that we might exclude those people who do not feel represented by the same habit or behavior.

The same use of national traits to describe a certain culture can be noticed on the following excerpt, when the teacher was talking about one episode of the TV series "Friends" in which Janine

and Joey are deciding where they are going to spend the Thanksgiving Day. According to Kramsch (1993) relying on national or regional traits to describe the habits/behavior of a certain group of people can reinforce stereotypes that disregard particular cultural factors such as age, gender, ethnic background, and social class. As a way to avoid this, the author suggests that culture should be taught as 'difference', rather than a cluster of habits that bound a whole country together. On the conversation below, the teacher was basically going through the dialogue between Janine and Joey to check if the learners understood the conversation:

- **Dialogue 06 - Boozy Australians**

1. T: She says: *No, we should go to Chandler's because none of us know how to cook. We will probably just end up drinking all day*. Então, o que ela está dizendo para o Joey?

2. S1: Ela disse que é melhor elas irem para a casa do Chandler, porque nenhuma delas sabe cozinhar e elas provavelmente iam acabar bebendo o resto do dia.

3. T: Isso! So, we don't know how to cook. We will probably just end up drinking. Tem um detalhe que vocês não sabem, Janine is Australian, and my friend who lived in Australia told me that Australian people drink a lot. So, this is probably why she said "No, we will just end up drinking the whole day!".

(Classroom observation, 14/07/2014)

Type equation here.

Knowing that Janine is from Australia, the teacher relied on what she was told about Australians to assume (in line 3) that drinking all day long is a common habit. By associating specific habits with a group identity, it is noticeable how the teacher explains certain facts by her perception of the target culture as a homogenous social construct. According to Kramsch (1998), our perception of someone's social identity is determined by our culture. What we perceive about the others is what we have been conditioned by our own culture to see. In this case, Natália's perception of Australians was based on what she was told about them. The challenge in the

additional language classroom is to question such discursive constructions we have about the other, and not reinforce stereotypical perspectives.

However, in Natália's classroom, I could also observe moments where interculturality took place. In her classes, the construction of intercultural dialogues was fundamental on the development of critical thinking and citizenship. The teacher made use of materials such as audio programs, pictures and texts from other cultures, and fostered students to think critically about them. By doing so, she put into practice her belief that developing learners' intercultural competence is crucial to make them competent speakers, since becoming fluent and competent is, according to her answer on the questionnaire, "far beyond the knowledge about vocabulary and syntax of a certain language".

The first intercultural dialogue to be analysed happened when the teacher was talking to the students about an audio program she had presented earlier in class. The group was still talking about 'future plans', and in this activity, they had to understand the expectations the characters had about their futures:

- **Dialogue 07 - That is sexist!**

Audio program: *It's probably about time I thought seriously about it. It would be great to have children, and I know it would make my parents happy, and I don't really enjoy living by myself, but if I do it I'll have to get a better job because the one I have now doesn't pay enough for two people to live on.*

1. T: He doesn't like to live by himself. He wants to have a family, but to have a family he needs to…

2. Ss: Emprego

3. T: Get a better job, because the job he has is not enough to pay for two people. O que vocês acham da visão dele?

4. S2: He wants to get married

5. T: Yeah! He wants to get married. Perfect. Mas qual é a visão dele? Ele tem que arrumar um emprego melhor para sustentar a família inteira… O que isso significa?

6. S2: Que ele é o trabalhador?

7. T: Ele é o trabalhador, ele vai sustentar a casa, a família dele vai ficar feliz. O que vocês acham desse ponto de vista?

8. S3: É meio machista, né?

9. T: Yeah. That is sexist! Very good. You are getting really critical and that is great!

(Classroom observation, 10/06/2014)

Through this dialogue, it is noticeable how the teacher used a listening activity to foster students to problematize the male representation as the 'breadwinner', and explore their critical perceptions about the social roles played by men and women in their culture. By taking advantage of a listening activity to move beyond the exploration of linguistic features, and using that as an opportunity to help students think critically, the teacher showed her concern in linking listening comprehension to the development of the students' intercultural competence, and encouraging such attitude to critically evaluate perspectives, practices, and products of one's own and other cultures stands for what Byram *et al* (2002) calls critical cultural awareness.

The following dialogue also shows the teacher's concern about helping learners think critically, and they took place when Natália was dealing with the topic 'Freedom' provided by the textbook Globetrekker 1[16]. In order to problematize the topic, the teacher brought to class a series of images, cartoons, and symbols that represented or criticized freedom, and asked students to express their opinions about them. The excerpt below depicts the moment in which the teacher and students were talking about two different cartoons (Figures 7 and 8):

Figure 5. *"Money buys freedom" by Andy Singer*

Figure 6. *"Freedom" by Eric Allie*

- **Dialogue 08 - Freedom**

1. T: I also brought some cartoons ((she shows a cartoon in which is written "money buys freedom")). What do you see in this cartoon? What does it mean "money buys freedom?"

2. S2: O dinheiro compra liberdade. Só que ele tá deixando a casa mais . . . tão ficando mais trancados.

3. T: Então, as pessoas para se sentirem protegidas, what do they do?

4. S1: Elas compram câmeras . . .

5. S2: Grades, cercas.

6. S2: A minha antiga casa tinha . . . A janela tinha tipo grade de prisão.

---

[16] The textbook used in her classes was the Globetrekker 1 (Globetrekker: inglês para ensino médio. Vol. 1, 2 ed. São Paulo: Macmillan, 2010)

7. T: In Cascavel my house has this. In Goiânia, for example, where I lived. All the houses have very tall walls. So you don't see anything. It's like a prison. It's really crazy . . . So, do you think this person is free? ((she points to the slide)).

8. Ss: No.

9. T: So, we need to think about what we understand by being free. What about this? ((the teacher shows another cartoon)) Qual a leitura que vocês fazem desse cartoon?

10. S3: Que a liberdade é manipulada.

11. T: Por exemplo, eu vou ao supermercado e eu escolho comprar uma coca-cola. Porque eu quero, porque eu gosto. Mas e aí? Será que essa minha escolha é realmente uma escolha livre? What is the cartoon showing you?

12. S1: Que você é manipulado para fazer aquilo. Você vê as propagandas e vai comprar algo porque acha legal e você acha que é livre para comprar o que quer, só que na realidade você foi influenciado.

13. T: Isso! Exactly. Não aparece na propaganda da coca-cola os danos que a coca-cola faz, por exemplo. You just see everybody happy having coke.

Based on the dialogue above, it is possible to see how students were led to think critically about the idea of being free. In line (1) the teacher encourages them to expose their opinion about the first cartoon (Figure 5), and a student immediately pointed out the paradoxical relationship of money and freedom (line 2). In lines (6) and (7) students and teacher linked what was provided in the text to their own lives by describing how their houses share some of the aspects of the one presented on the cartoon, and agreed that such way of living – protected by fences and cameras – is not the ideal of freedom they have.

Moving to the next cartoon (Figure 6), the teacher once again asked the class to interpret the message conveyed by that image (line 9), and a student promptly said that the cartoon represents the idea that freedom is manipulated (line 10). In order to support that, the teacher asked them to analyse a supposedly common situation of their own lives – going to the supermarket to buy a coke

(line 11) – and asked them if 'buying a coke' could be considered a free choice. A student then, answered that we might think we are free to decide what we want, but in fact, we are constantly influenced by the media discourse (line 14).

From the excerpt above, it is possible to see how texts from other cultures were critically analysed and generated discussions based on the students' reflection of their own culture. In this sense, interculturality could be noticed, through these dialogues, as the ability to experience the culture of the other without forgetting one's own, being able to reflect upon it and relate it to one's own culture (Byram *et al*, 2002).

Through the questionnaires, Natália emphasized that "learners must be empowered with the cultures that underlie the language they are learning" as a way to challenge an additional language pedagogy that treats language solely as a tool to decode texts. Although moments where cultural content was approached in Natália's classes were not aplenty, and despite the fact that they sometimes ended up by reinforcing national stereotypes, the teacher and students managed to co-construct interculturality through discussions that aimed at developing critical thinking and citizenship. Episodes of this kind exemplify how the recommendations regarding interculturality found in the guidelines of PCNs can be enacted in a real classroom.

4.3.3 Camila's classroom

I observed Camila's classes in a second-year of secondary school classroom where learners were in English classes on the same frequency as the other groups previously presented. The classroom was composed of 11 students, and the classes were teacher centered with students organized in lines.

On my first day in this classroom, I introduced myself and explained to the group that I would be observing the teacher for a period of time as a way to understand how she dealt with

language and culture in their classes. I guaranteed the protection of their identities on the results of the study, and the whole group seemed to be very comfortable with my presence.

The collaborative atmosphere in this classroom really caught my attention. The teacher was always smiling, and at the beginning of every class she used to ask students how they were doing, and what they had done during the weekend as a way to show her affection towards the group. The students were always very helpful. They commonly offered themselves to help the teacher with anything she needed, and the majority of the group was always eager to participate in the usual classroom discussions set by Camila. Such reality was radically different from the other classrooms where a great part of the students refused to participate.

Camila devoted much of her time to prepare her classes and to bring activities that could call the learners' attention. Classroom exercises were highly diversified, as the teacher made use of videos, images, and paper-based activities to set discussions in class. The limited time in class did not prevent the teacher to construct interculturality in classroom, and many were the moments when she involved learners in practices of deconstruction of stereotypes and prejudices.

During the classes observed, the teacher was dealing with the theme 'Advertising in different medias' provided by the fourth unit of the book Globetrekker 2[17], and throughout that unit she proposed different tasks to deal with the theme. At first, they developed activities to understand the specificities of different forms of advertising, and after that, the teacher presented videos of different types of advertisements and commercials to discuss with the group. The excerpts of Camila's classroom were taken from the moments when the teacher and students were talking about the videos presented in class. From the 12 classes observed, I could notice 3 cultural and 6 intercultural moments. Differently from the other classrooms where interculturality was rarely constructed, Camila's classes prioritized moments of discussion that engaged learners in practices of reflection on their own and the other's cultures.

---

[17] The textbook used in her classes was the Globetrekker 2 (Globetrekker: inglês para ensino médio. Vol. 2, 2 ed. São Paulo: Macmillan, 2010)

On the cultural moments observed in this classroom, culture could be perceived as linguistic features that could be evaluated as adequate or inadequate in a given communicative context. In such cases, culture was being constructed as **language**. Three occurrences of this view of culture were noticed in Camila's classes. The first one took place when the teacher was setting a discussion based on a commercial of Havaianas. After watching the video, Camila asked the students what was the view of Brazil that was being portrayed by that commercial:

- **Dialogue 10 - Ass is an offensive word**

1. T: What is the view they bring about Brazil? Remember that these commercials are shown in international television, like the USA, for example. So American people watch the commercial of havaianas, and what do they think about Brazil?

2. S1: Verão, praia, sol e…

3. S2: E bunda!

4. T: Very good. How do you say that in English?

5. S1: Ass

6. T: Ass is a very offensive word. It's correct, but it is very offensive.

7. S2: E como é?

8. T: Buttocks. Ass is very normal, but it is offensive.

9. S1: Buttocks é tipo bumbum.

(Classroom observation, 09/06/2014)

Through this excerpt it is possible to observe a moment in which the teacher tried to engage learners in a critical discussion about the commercial previously presented (line 1). However, the focus of the discussion changed from the moment that one of the students mentioned the word "bunda" (line 3), and the teacher decided to ask the group how that word could be said in English. One of the students answered "ass" (line 5), but the teacher considered that an offensive

word (line 6), and suggested a more 'appropriate' lexical choice (line 8). According to Kramsch (1993) meanings are constructed through interpersonal processes, and it seems pointless to teach fixed, normative factors of language.

Taking as an example the excerpt previously presented, the word 'ass' cannot be offensive in itself, but its offensiveness relies on the situation that it is being used. Here, the use of an assertive utterance instead of a modalized one is problematic. In this sense, as speakers/mediators, we have to be aware that meanings might change from one context to another, and what can be can be considered acceptable or offensive always depends on the specificities of the discourse.

Another similar example occurred when the same teacher was talking to her students about the meaning of the word 'elderly':

- **Dialogue 11 - Elderly x old**

1. T: What's the meaning of *elderly*?

2. S1: Old people.

3. T: Exactly. However, 'old people' is an offensive term. It is better to say *elderly*. Notice that *old* is *velho* while *elderly* is *idoso*.

(Classroom observation, 15/07/2014)

Once again, the teacher warned learners about the risk of being offensive depending on the words chosen. But the fact is that taking for granted that everyone would feel offended by the use of an specific word disregards the language we speak as a dynamic-context-sensitive system that is always changing according to the demands of different discursive situations (Gee, 2004). Likewise the previous episode, the lack of modalizations leads to dangerous generalizations. In this sense, instead of proposing prescriptive language rules, or appropriate lexicon with static meanings, it is rather advisable to provide the learners with experiences that develop their sensitivity of knowing what to say and how to say things in specific contexts. Such sensitivity is according to Kramsch

(1993), an essential feature of the intercultural speaker as the one who must be aware of the relation between a certain language and its particular context.

Differently from those interactions in which the teacher relied on generalizations to prescribe appropriate forms of language, the following episode, when learners and teacher were discussing some details of a video about families previously presented in class, depicts a moment where generalizations were avoided by the use of a modalized speech:

- **Dialogue 09 - Is this common in Brazil?**

1. T: How old is this person? A nineteen-month-old daughter?

2. S1: Um ano e pouco.

3. T: É muito comum nos Estados Unidos as pessoas darem a idade, enquanto a criança é pequena, por meses, é bem comum os Americanos fazerem isso.

4. S2: Como assim, teacher?

5. T: Ao invés de falar um ano e sete meses, eles falam dezenove meses. Is this common in Brazil?

6. Ss: No

7. T: No, right? Sometimes, before one year-old, of course. But after one year-old we normally say "um ano e seis, sete meses", right? It is more normal in Brazil.

(Classroom observation, 30/06/2014)

In this excerpt, the teacher led learners to reflect on the differences related to the 'ways of saying' in C2 (in this case, the United States) and C1 (Brazil). Even though she took into consideration Brazilian and American cultures as homogenous blocks represented by nations, she did not fall into the stereotype trap for the fact that modalized her speech: "É muito comum nos Estados Unidos…" (line 3), " (…) we normally say…", "It's more normal in Brazil…" (line 7). By stating how ages are commonly said in both countries (lines 3, 5 and 7), the teacher fostered

learners to understand how different cultures have different ways of speaking, and such comparison draws upon the notion of interculturality.

In addition to those moments where culture could be perceived as adequate or inadequate linguistic forms, five occurrences of interculturality could be observed in her practice. As the teacher was dealing with the theme 'Advertising in different medias', she proposed a series of activities that fostered students to develop their critical thinking. At first, she presented three different commercials broadcasted on YouTube (two Havaianas and one Nivea sunblock commercial) and asked the students to sit in small groups, and discuss the following questions:

- What is the product they are selling?

- What is the main message in them?

- How do the images and phrases help to convey the main message?

- What is the view they bring about Brasil? Do you agree with that view?

The dialogue below is the moment in which the teacher and the students were talking about the last question. Camila emphasized that the learners could discuss in Portuguese if they did not know how to fully express themselves in English:

- **Dialogue 12 - No Brasil só tem Rio de Janeiro?**

1. T: Now the last question I have for you. What is the view they bring about Brasil?

2. S3: Copacabana.

3. T: Yes, you think about Rio de Janeiro!

4. S1: Cidade Maravilhosa

5. T: People, do you agree with this view?

6. S2: Mais ou menos.

7. S4: It's a commercial view.

8. S1: Esqueceu da farofada que tem na praia?

9. S2: Quando o pobre chega na praia com aqueles 30 isopor, 30 cadeiras… todo mundo tem uma cadeira e um isopor. Isso é coisa de pobre.

10. T: E que visão é essa que as pessoas têm do Brasil, gente?

11. S4: It's a commercial view

12. T: É uma visão padronizada. É um estereótipo, certo? Isso que vocês estão comentando aí sobre pessoas pobres também são estereótipos, vocês não acham? Nem toda pessoa de renda mais baixa vai se comportar da mesma forma. O que eu tô querendo dizer é que, não que essa realidade não exista, mas se a gente pensar nas propagandas do Brasil, por exemplo, isso existe, mas é só isso? E é sempre assim? O brasileiro está sempre feliz? Vocês estão sempre felizes?

13. Ss: Não…

14. T: O Brasil só tem lugares bonitos?

15. S1: Não. Tem o Bela Vista, tem a Palhoça…

16. T: No Brasil só tem Rio de Janeiro?

17. Ss: Não…

18. T: Okay. Então o que é que tá faltando aqui, gente?

19. S2: A realidade

20. T: Reality, yes!

21. S1: Mas também no que a gente vê lá dos Estados Unidos, todo mundo gordo e feliz por causa do McDonalds e uma professora foi lá e explicou que não tem nada a ver com o que a gente vê nos filmes mesmo. Então é a mesma coisa.

22. T: So when we think about other countries, we normally relate to stereotypes, right?

23. S2: A senhora já foi para os Estados Unidos?

24. T: Yes.

25. S2: Como é lá? Normal? Eles são educados?

26. T: The people that I met, yes! Aí que tem a questão, gente. Não existe "eles são" né? Tem as pessoas que a gente encontra… Aqui no Brasil eu posso encontrar gente que é bem educada e gente que é super mal educada.

27. S1: É tem muita gente que diz "Ah! lá em POA as pessoas são super educadas".

28. T: Pois é, mas nem todo mundo, né?

(Classroom observation, 09/06/2014)

In this conversation, line 5 shows that the teacher is encouraging students to criticize the representations of Brazil portrayed on those commercials. By doing so, Camila is trying to develop the students' critical cultural awareness, what Byram (2002) calls *savoir s'engager:* "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).

Students' reactions on lines (6) and (7) demonstrates disagreement with the views of Brazil depicted on the commercials. However, in order to prove that those views are not reflecting Brazilian's reality, some students came up with offensive comments about poor people (lines 8 and 9). The teacher then, explained that those commercial views are based on stereotypes (line 12), and she took advantage of the students' comments to emphasize that, just like the commercials are showing a stereotyped image of Brazil, their comments about poor people are stereotyping lower-class population. At this point, the teacher is in accordance to what is proposed by the PCNs regarding interculturality and language teaching, since the English classroom is functioning as a space to stand against any discrimination based on cultural differences, social class, belief, sex, ethnicity or other individual and social characteristics (Brasil, 1998. p. 7). On the questionnaires, Camila said that what is suggested on such guidelines is one of her main concerns when planning her classes, and through classroom observation, it is possible to assume that she was being coherent with her narrated practices.

Also, on line 12 the teacher explains that the problem about a stereotype is not that it depicts a reality that does not exist, but the fact that it turns one single reality as representative for a whole

country "(…) não que essa realidade não exista, mas se a gente pensar nas propagandas do Brasil, por exemplo, isso existe, mas é só isso?". Camila, then problematizes this issue, by fostering students to think about how Brazil is much more than beautiful landscapes (line 14) and Rio de Janeiro (line 16). Through that discussion, a student realized that the same way American people can have a stereotyped view of Brazil, we might have a stereotyped view of the United States based on the media representations about this country (line 21). The teacher, then, explains that when we think about other countries, we normally rely on the stereotypes about them (line 22).

By the end of this dialogue, when one of the students asks the teacher if American people are polite (line 25), Camila takes advantage of that question to once again reinforce how problematic it is to ground your opinions on stereotypes: "Aí que tem a questão, gente. Não existe "eles são" né? Tem as pessoas que a gente encontra… Aqui no Brasil eu posso encontrar gente que é bem educada e gente que é super mal educada".

Based on this excerpt, it is possible to see how dialogues such as this one can provide opportunities for the teachers to help learners make meaning of different situations by constructing a 'third place'. As it was already mentioned on the review of literature chapter, this term is used by authors such as Kramsch (1993) and Crozet et al (1999) to refer to a place of mediation between the students' own culture and the culture of other, where it is possible to raise discussions that may lead to a change on the perspectives about oneself and the other.

On her second task, Camila showed a video in which three different models of families were being presented. The first one was about a stay-at-home dad, the second was about a single mother, and the last family was composed of two mothers. On the video, the families talked about the importance of being represented on the media.

The dialogue below is the moment in which the teacher raised a discussion based on the representations of families on television:

- **Dialogue 13 - Families**

1. T: Pensa numa propaganda bem tradicional de margarina. Como funciona uma propaganda tradicional da margarina?

2. S1: Pessoas loiras, olhos azuis.

3. T: Fazendo o que?

4. Ss: Tomando café.

5. T: Geralmente essas pessoas fazem parte de uma família que é composta por quem?

6. S2: Mãe, pai e filho.

7. T: Pai, mãe, um menino, uma menina e o cachorro. Né? Geralmente as famílias que aparecem nas propagandas são as famílias tradicionais, mas quem aqui tem pai, mãe, irmão e cachorro? ((two students raise their hands)).

8. T: Quem tem pai que mora com vocês? Ou mãe? Avô ou avó? Tio ou tia? Quem aqui tem cachorro? ((some students raise their hands)).

9. T: Então dá para a gente ver que nem toda família segue esse padrão. Então, o que eles estão querendo é ser representados nas propagandas também. Eles querem sentir que eles também existem na mídia e que não é só aquela família tradicional.

(Classroom observation 30/06/2014)

From this excerpt, it is possible to see how the teacher instigated learners to deconstruct the stereotyped ways in which families are represented on the media. In order to do so, she provided the students with an example of a commercial they would probably be familiarized with (line 1), and fostered them to reflect on how families from such commercials are represented by the traditional model "Pai, mãe, um menino, uma menina e o cachorro" (line 7). As a way to deconstruct such stereotype, Camila asked the learners how many of them had the same model of family as the one presented on a Margarine's commercial, and only a few students raised their hands. By the comparison of their families with the traditional ones commonly represented on the media, the

teacher helped learners to develop a critical cultural awareness, by making them realize that such stereotyped representations exclude a great number of people.

From this discussion, the teacher continued to talk about family representations on the television. On the next dialogue, she fostered students to compare the issue of African descent representations in the United States and Brazil based on the speech of one the families represented on the video she brought to class:

- **Dialogue 14 - African descents and media representations**

1. T: Então, de acordo com a Jenn, as famílias afro-americanas têm sido mais representadas nos últimos anos nos Estados Unidos. Isso acontece no Brasil também pessoal?

2. S1: Não muito.

3. T: Vocês sabem que existe uma lei no Brasil que exige uma cota para negros nos comerciais. A secretaria de turismo de Santa Catarina tem essa cota, mas nem todos os comerciais de turismo obedecem a essa lei.

4. S4: E qual a diferença de colocar um negro ou um branco?

5. T: Eu gostaria de saber de vocês. O que vocês acham? É importante essa representação?

6. S5: Eu acho que isso pode provocar racismo. Pra que cota se todo mundo é igual?

7. T: A lógica de vocês está certa, de que todo mundo é igual. Mas se eu tiver só comerciais de pessoas brancas, que ideia que isso pode passar?

8. S1: Que no Brasil só há pessoas brancas.

9. T: Exatamente e na realidade não é assim.

10. T: Então todas essas representações que são feitas sobre modelos de família, sobre o Brasil como vimos nos comerciais é uma visão estereotipada, certo? Então chegamos à conclusão de que estereótipos nem sempre são uma maneira justa de representar a realidade. O papel da mídia, portanto, é essencial. A partir do momento em que a gente começa a ver o diferente com mais freqüência na mídia, a gente começa a sentir que aquilo ali faz parte da realidade. Apesar da gente conhecer os vizinhos que são um casal

homossexual ou a vizinha que é uma mãe solteira, a gente vê na mídia uma visão estereotipada da realidade e temos a impressão de que o que a gente vê na TV é o certo e o que está ao nosso redor não é.

Camila's class (30/06/2014) (Intercultural Moment)

By setting a comparison on how African descents are being represented on American and Brazilian commercials, the teacher gave way for the students to think critically about the topic and used the additional language class as a context to avoid ethnic discrimination. Also, by bringing issues of the learners' realities, the teacher engaged students in a reflection upon their own culture. In this sense, interculturality could be observed in this dialogue as the ability to experience the culture of the other without forgetting one's own, being able to reflect upon it and relate it to one's own culture (Byram, 2002).

In line (3), when the teacher explained that there is a specific law in Brazil to guarantee the participation of African descent people in Brazilian commercials, a student did not understand the necessity of this law: "E qual a diferença de colocar um negro ou um branco?" (line 4). The teacher, then, asked the rest of the group instead of giving herself an answer (line 5). Another student claimed that such a law is pointless since everyone is equal, and Camila took advantage of that moment to help them realize that, although everyone is supposed to be equal, if we only see white people being represented on the media, we might be led to conclude that in Brazil there are no different ethnicities. By the end of this dialogue, the teacher stated that commercials are sometimes based on stereotyped views that do not faithfully portrait a certain reality, and fostered learners to understand that the role of the media is essential to reinforce or change the stereotypes and prejudices we may have.

The intercultural dialogues previously discussed are examples of how the English class can be a space for social transformation and subject formation. From these excerpts, it is possible to see how the experience in school engages students in practices of (de)construction of their perceptions about the world and the communities where they belong to.

The following three dialogues also happened in Camila's classes by the end of the unit, when the teacher asked the students to organize themselves in groups and prepare some posters to be presented. In order to do so, they were supposed to think about everything they had been discussing in class and create a commercial in which they would bring a different view about Brazil. Such task aimed at helping students to deconstruct the stereotyped media representations of Brazil, and it was a good example of how interculturality can be systematically evaluated in a graded assignment.

The first group to present their poster was composed by three students, and they designed an Havaiana's commercial entitled 'Havaianas breaking prejudice' (Figure 4):

Figure 7. Students' poster 1: "Havaianas breaking prejudice".

- **Dialogue 15 - 'Havaianas breaking prejudice'.**

1. S1: Our type of commercial is an advertising. The type of media is a billboard. The product is Havaianas, and the slogan is 'Havaianas breaking prejudice'.

2. S2: Quebrando preconceitos e estereótipos.

3. T: Qual a relação que vocês veem com as imagens? Quem são essas pessoas? Aquela mulher negra, por exemplo, ela é…

4. S2: Catarinense!

5. T: Okay! Então o que está sendo dito nesse comercial?

6. S2: Aqui tem nordestinos brancos, paulistas fazendeiros

7. S3: Mas o que é que isso tem a ver com vender um chinelo?

8. S2: Mas isso aqui não é pra vender um chinelo. É pra vender uma ideia.

9. S3: Havaianas quer acabar com o preconceito. Entendi!

10. S1: E assim ela vai conseguir vender mais, entendeu?

11. T: Se você pensar, a gente pode considerar que todo mundo no Brasil usa Havaianas, em todos os lugares, né? Logo, todos precisam ser representados.

(Classroom observation, 15/07/2014)

Through this excerpt, it is possible to see how the group of students who created this poster took into consideration all the previous discussions related to stereotypes and media representations to recreate a commercial that could deconstruct stereotyped views about Brazil. In line (1), the slogan 'Havaianas breaking prejudice' presents this idea, but the teacher wanted to explore how what they meant by that slogan was conveyed through the images from the poster (line 3).

By portraying a black woman as a 'catarinense', a white man as a 'nordestino' or a farmer as a 'paulista', the group is trying to deconstruct regional stereotypes, and this attitude shows that culture is being seen as difference rather than reduced to national or regional traits, what Kramsch (1993) postulates as one of the key elements of interculturality. In line (7), when asked about how such commercial would help them to sell their product, the group answered that they were actually selling an idea (line 8). However, unlike the ideas sold through the commercials they watched along the unit – happiness, summer, beautiful women and beaches – they decided to create a media representation that could stand against stereotypes and discrimination by including in their poster diversified groups of people, which is reinforced by the teacher by the end of the dialogue: "Se você pensar, a gente pode considerar que todo mundo no Brasil usa Havaianas, em todos os lugares, né? Logo, todos precisam ser representados" (line 14).

The second group to present their poster was also composed by three students, and they designed an advertisement entitled 'Brazil is not like this. Find a brain'(Figure 5):
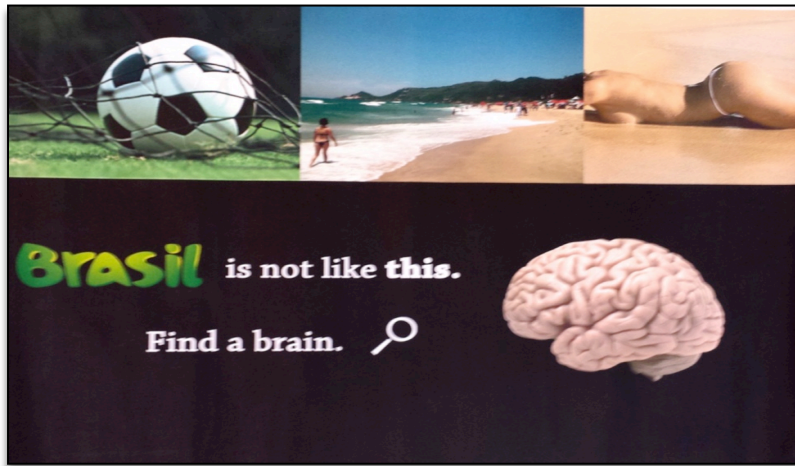
Figure 8. Students' poster 2: "Brasil is not like this. Find a brain".

• **Dialogue 16 - 'Brasil is not like this'**

1. S1: So, it is an advertisement, and it is a billboard. It has the message that Brazil is not only football, beach and beautiful women. The message is 'Brazil is not like this. Find a brain'.

2. T: Do you understand the message people? What is the slogan of this commercial?

3. S2: O Brasil não é só isso, né?

4. T: Exatamente. Só isso o que?

5. S2: Futebol, praia e mulher bonita.

6. S3: Tá quebrando um estereótipo, né?

7. T: Exatamente. E o que aquele cérebro tá fazendo ali?

8. S4: Chamando pra pensar.

9. T: Exatamente. Quando diz ali 'Find a brain', o que significa, gente?

10. S5: Procurar um cérebro. Ache um cérebro!

11. T: Isso. Encontre um cérebro. Isso está sugerindo o que?

12. S2: Chamando pra pensar.

13. S3: Pra refletir, né?

14. T: Exatamente. Reflita sobre isso: o Brasil não é só isso. Tem mais.

(Classroom observation, 15/07/2014)

Once again it is possible to notice how students were involved in practices of deconstruction of stereotypes facilitated through this task. In line (1) a student explained that the slogan they created for their advertisement aimed at calling people's attention to the fact that in Brazil there is much more than just "football, beach and beautiful women". By doing so, the group was trying to deconstruct the national traits commonly associated with their country.

Through this excerpt, it is also possible to see how the teacher was all the time mediating the negotiation of meaning between the group of students presenting their posters and the rest of the class (lines 2, 4, 7 and 9). By doing so, the teacher was allowing students to become agents of their own process of (de)construction of perceptions by providing them with interpretative and critical skills.

While the last group was presenting their poster, the same attitudes of deconstruction of stereotypes could be observed. On this poster, a group of three students tried to present another view of Florianópolis (Figure 6):

Figure 9. Students' poster 3: "Floripa in a way that you have never seen".

- **Dialogue 17 - 'Floripa in a way that you have never seen'**

1. T: So, what is your slogan?

2. S1: Floripa in a way that you have never seen.

3. T: Do you understand people?

4. S2: Floripa num caminho…

5. T: O que 'way' quer dizer, gente? 'caminho' e tem outra opção…

6. S3: Floripa de um jeito que você nunca viu.

7. S2: Ah! Eu achei que 'way' era caminho.

8. T: Como eu sei se ali na frase é 'jeito' ou é 'caminho'?

9. S3: Pelo contexto.

10. T: So, what is the message in this slogan? What is the relation with the images…

11. S1: Tipo, imagens do verão e imagens do inverno. É que aqui as pessoas não estão indo na praia o tempo inteiro e Florianópolis não é só verão.

(Classroom observation, 15/07/2014)

This group tried to deconstruct the representation of Florianópolis as a summer place by presenting to the class a poster with summer and winter pictures. Through this presentation, the learners had the chance to see how different groups of people have different perceptions of contexts (Kramsch, 1993), and how sometimes stereotypes about our country, region or city do not match the way we see these contexts. That is, the representations of Florianópolis as a summer destination might not be correspondent to the way its citizens see the city. Also, from line (5) to (9) it is possible to observe how intercultural dialogues offer rich opportunities for students to learn new vocabulary in authentic communicative situations.

Based on the intercultural dialogues previously analysed, it is noticeable how interculturality was paramount in Camila's classes. Throughout the period of classroom observation she put into practice the theoretical knowledge about interculturality evinced on the questionnaires, and since the very first day, in which the topic of the unit 'advertising in different medias' was presented, she engaged students in a variety of interculturally oriented tasks until the end of the unit, when learners

were asked to organize the presentations through which it was possible for her to assess their intercultural awareness by means of a planned activity.

4.4 Conclusion to the chapter

Based on the theoretical framework of this study, in order to raise students' intercultural awareness, the teaching of language/culture must be grounded on discussions and reflections that help learners to construct their views in a place of mediation between their own culture and the culture of the other. In this sense, being intercultural involves a constant practice of otherness, and negotiation of meaning.

Through the analysis presented on this chapter, it was possible to notice that interculturality played an important role on the teachers' narrated practices. Taking into consideration the answers analysed on the questionnaires, the teachers evinced a comprehensive understanding of interculturality, and considered relevant to develop the learners' intercultural competence. However, by analysing the transcripts from classroom observation, it was evident that some of the teachers had the tendency to deal with more visible aspects of culture and they ended up by relying on national or regional stereotypes to describe groups of people.

Nevertheless, despite all the difficulties noticed on the construction of interculturality, there were also moments in which the teachers managed to construct spaces for the development of the learners' intercultural competence by engaging them in practices of deconstruction of stereotypes and prejudices. In such moments, it was possible to observe the co-construction of a 'third place', where meanings were negotiated through dialogues that aimed at transforming the learners' perspectives about themselves and the others.

When intercultural moments were managed to be constructed, they happened by means of planned activities or through incidental ways. However, even when it was noticed that the teachers planned an intercultural activity, the construction of an intercultural awareness could only be perceived through the interaction in classroom. In this sense, planned activities might have

facilitated interculturality, but the development of an intercultural awareness in classroom could only happen through the negotiation of meanings in a dialogue.

In relation to the use of the textbooks, it could be perceived that, in general, they worked as a helper tool on the process of implementation of interculturality, since they provided the teachers with themes that could bring about intercultural dialogues in classroom. However, none of the planned activities that generated such dialogues were completely based on the texts or activities from the books.

Also, through this analysis, the knowledge about interculturality and PCNs guidelines evinced on the questionnaires could be noticed whenever the teachers managed to construct intercultural moments in their classes. During such moments, they encouraged their students to reflect upon their own culture and the culture of the other, instigating them to think critically, deconstruct stereotypes and stand against any kind of discrimination.

CHAPTER V

FINAL REMARKS

This chapter aims at summarizing the main findings of the present study, as well as providing some pedagogical implications and possibilities for further research. It is divided into three sections. The first one, Section 5.1, presents the main findings obtained from the data analysis. Section 5.2 sets a discussion on some pedagogical implications of this thesis, and at last, section 5.3 brings the limitations of this study and proposes suggestions for further research.

5.1 Conclusions

The overall objective of the present study was to investigate how three English teachers from a public school in Florianópolis, Santa Catarina, deal with language and culture in the additional language classroom, analysing their representations of interculturality throughout their narrated and enacted pedagogic practices. In order to achieve this objective, four research questions grounded this research: (1) What do the teachers' representations of culture and language teaching constructed within their narrated and enacted pedagogic practices show in relation to an intercultural approach? (2) Do teachers know and make use of the guidelines proposed by the PCNs regarding the implementation of interculturality in English classes? (3) Up to what an extent are intercultural practices adopted in classroom and, if so, do such practices happen in a planned or incidental way? (4) Does the textbook serve as a helper tool or a hindrance on the process of implementation of interculturality in classroom? Therefore, in this section, the main findings related to each research question previously presented will be summarized.

Based on the teachers' answers provided on the questionnaires, it was possible to observe that engaging learners' in intercultural practices was seen as an essential factor in the English language

classroom. Also, all the teachers evinced an understanding about interculturality that is in accordance to what is proposed by theoreticians such as Kramsch (1993) and Byram (2011). However, although their responses converged, the enactment of such representations of interculturality in their classrooms showed a number of differences among the three teachers observed. Estela and Natália had the tendency to deal with more visible aspects of culture and relied on national or regional stereotypes to describe certain groups of people. Although they answered on the questionnaires that developing the learners' intercultural competence was paramount in their pedagogic practices, throughout the classes observed, intercultural moments rarely happened. Differently from that, a great number of Camila's classes provided opportunities for the students to construct a 'third place'. From what was observed from her practice, it was possible to see that interculturality was constructed in the classroom from the very first day, when the topic of the unit was presented, until the end of the semester, when students were evaluated through oral presentations.

Another conclusion possible to be reached is that, based on the teachers' answers from the questionnaires, their teaching practices are in accordance to what is proposed by the PCNs regarding the implementation of interculturality. That is, their approach to language teaching should provide ways to facilitate the students' understanding of their own cultures and the cultures of the others, and foster the deconstruction of prejudices based on cultural differences, social class, belief, sex, ethnicity or other individual and social characteristics. The orientations provided by such guidelines could be clearly observed on the majority of Camila's classes. However, when dealing with culture, the other teachers ended up by falling into 'stereotypes traps', and few were the times when they managed to engage students in practices of deconstruction of prejudices.

In addition to these findings, it was also noticeable that even if the teachers planned intercultural activities, the construction of the learners' intercultural awareness could only be perceived through the interaction in classroom. In this sense, planned activities certainly facilitated interculturality, but the development of an intercultural awareness could only happen through the negotiation of meanings in a dialogue. In this sense, by assuming that interculturality depends on a

dialogical interaction, it was possible to conclude that 'third places' were not constructed by a single person, but they were rather *co-constructed* by the negotiation of meanings among students and teachers in classroom.

In relation to the use of the textbook on the development of intercultural activities, only one teacher, Natália, claimed to widely use it, for the fact that it is still a novelty at public schools, and she is interested in testing it. The other teachers mentioned that they use the book only as guide in relation to the theme and some grammar points to be tackled in class. However, all of them agreed that such didactic material is a good source for setting intercultural discussions. Interestingly, in the classes observed, all the intercultural moments that emerged by means of planned activities were based on different sources rather than the textbook. In this sense, although the teachers considered this material as a helper tool on the process of implementation of interculturality, the planned activities that could bring about intercultural dialogues in classroom were not based on the book, but mostly adapted from sources such as Youtube videos, slides with images, and audio programs.

It was not intended in this study to evaluate the intercultural aspects of textbooks, or to conclude that the preference on the use of other materials to plan intercultural tasks means that the books are not a helper tool in this process. What was intended instead, was to understand how teachers managed to implement interculturality by means of planned ways, and in the classes observed, the books only provided the teachers with the themes to be dealt throughout the units.

From the findings previously exposed, it is possible to see that although the teachers recognize the relevance of creating a sphere of interculturality in classroom, many are the difficulties when it comes to put it into practice. Throughout the classes observed, I could notice that a great part of the activities developed in classroom were based on the practice of formal aspects of the language, and the interaction between students and teacher was mostly based on the correction of those exercises. Also, it was noticeable that teachers had to deal with lack of time, and sometimes they did not manage to extend a discussion because of the short time in class. In addition to that, I could observe that although the teachers exposed on the questionnaires the relevance of understanding the additional language classroom as an opportunity for learners to compare and

understand better their own cultures, and the culture of the others, they ended up relying on national stereotypes to characterize the habits/behaviors of certain groups.

However, despite all the difficulties observed, when intercultural moments were managed to be constructed, the benefits were clearly noticed. Students engaged in discussions, they were instigated to participate more, they could relate what was being taught to their realities outside the school, and indeed, this experience fostered them to understand the English class not only as a space of transmission of information about the language or customs of different cultures, but as a context of reflection where they could become more critical as students and citizens of world.

5.2 Pedagogical implications

Based on the findings of this study, it is possible to see that despite the theoretical knowledge about interculturality, and the recognition of its relevance in the additional language classroom, intercultural moments were not frequently constructed in the classrooms observed, which could be explained for a number of reasons, as it was previously discussed. However, it could also be perceived that it is possible to incorporate the intercultural approach to language teaching in a public school context, and when it is managed to be constructed, many are the benefits involved.

From the intercultural moments analysed in this study, it was possible to see how the experience in school engaged learners in practices of (de)construction of their perceptions about the world and the communities where they belong to. In this sense, the English class could be seen as a space of social transformation. Also, through intercultural dialogues, learners were fostered to analyse their own life experiences in relation to what was being discussed in classroom. Therefore, the English class was not isolated inside the school context, and also, the construction of interculturality was fundamental to the development of critical thinking and citizenship. Thus, the benefits of setting an intercultural sphere in classroom are threesome: (1) it helps learners to deconstruct pre-conceived ideas about themselves and the others, (2) learning may be a more

meaningful experience since students are able to relate what is being taught to their own life experiences, and (3) learners are fostered to think critically and not accept naturalized views of culture.

5.3 Limitations of the study and suggestions for further research

This study aimed at understanding how English teachers from a public school in Florianópolis, Santa Catarina deal with language and culture in the additional language classroom, analysing their perceptions of interculturality throughout their narrated and enacted pedagogic practices. However, the context investigated might not be representative of all public school contexts, for its privileged infrastructure, and teachers who are fluent in the language. Therefore, I would suggest that further research in other public teaching environments is necessary to be carried out.

In addition, in this study, I analysed narrated and enacted pedagogic practices, but I did not take into consideration the learners' perspectives. In this sense, given that interculturality are moments co-constructed by both teachers and learners through interaction, both sides should be explored, so that the issue of interculturality could be addressed in a more holistic way. Thus, further research that investigates both teachers' and learners' perspectives on the co-construction of interculturality in classrooms is recommended.

REFERENCE LIST

Brasil (1998). *Parâmetros curriculares nacionais: terceiro e quarto ciclos do ensino fundamental: língua estrangeira*. Brasília: MEC/Secretaria de Educação Fundamental.

Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon, NJ: Multilingual Matters.

Byram, M., Gribkova, B., & Starkey H. (2002). *Developing the intercultural dimension in language teaching: a practical introduction for teachers*. The Council of Europe.

Brooks, N. (1986). *Culture in the classroom*. In JM Valdes (ed) Culture bound: bridging the cultural gap in language teaching. Cambridge: Cambridge University Press.

Corbett, J. (2003). *An Intercultural Approach to English Language Teaching*. Multilingual Matters Ltd. New York.

Corbett, J. (2010). *Intercultural language activities*. Cambridge: Cambridge University Press.

Davies, A. (1991) *The native speaker in applied linguistics*. Edimburgh: Edimburgh University Press.

Dörnyei, Zoltán. (2007). *Research methods in applied linguistics*. New York: Oxford University Press.

Eagleton, T. (2000). *The idea of culture.* London: Blackwell Publishers

Emmitt, M. & Pollock, J. (1997). *Language and learning: an introduction for teaching.* Melbourne: Oxford University Press.

França, O., Santos, C. (2008). Visão e abordagem cultural de professores em sala de aula de LE (inglês) e os PCNS. In: *Revista Horizonte de Linguística Aplicada,* v. 7, n.2, p. 80-97.

Gee, J.P. (1993). *An introduction to human languages: fundamental concepts in linguistics.* Upper Saddler River, NJ: Prentice Hall. (p. 11).

Gee, J.P. (2004). Learning language as a matter of learning social languages within discourses. In M. Hawkins (Ed.), *Language learning and teacher education: a sociocultural approach.* Clevedon, England: Multilingual Matters. (pp. 13-31).

Gimenez, T. (2001). Eles comem *cornflakes*, nos comemos pão com manteiga: espaços para a reflexão sobre cultura na sala de aula de língua estrangeira. *Anais do IX Encontro de Professores de Línguas Estrangeiras* - IX EPLE. Londrina: APLIEPAR. 107-114. Retrieved from:http://www.utp.br/nepri/halu/tesig/cornflakes_com_manteiga.htm.

Gebien, K. (2013) *A study of teachers' perceptions on cultural and intercultural aspects in public schools in Blumenau*. Unpublished Master's Thesis. Universidade Federal de Santa Catarina

Graddol, D. (2006). *English next*. British Council.

Guest, G., Macqueen, M. K., Namey, E. E. (2012). *Applied thematic analysis*. California: Sages. (p. 10)

Hall, S. (1997). The spectacle of the 'other'. In S. Hall (ed.). *Representation: cultural representations and signifying practices*. London: Sage/ Open University. (pp. 22-29).

Hantrais, L. (1989). *The undergraduate's guide to studying languages*. London: Centre for Information on Language Teaching and Research.

Jordão, C. M. (2006). O ensino de línguas estrangeiras -de código a discurso. In: Karwosky, A.M.; Boni, V. (Eds.), *Tendências contemporâneas no ensino de inglês*. União da Vitória, PR: Kaygangue. (pp. 26-32)

Kachru, B. B. (1985). Standards, codification and sociolinguistic realism: the English language in the outer circle. In R. Quirk & H. G. Widdowson (Eds.), *English in the world: Teaching and learning and the language and literatures*. Cambridge: Cambridge University Press.

Kanno, Y., & Stuart, C. (2011). The development of L2 teacher identity: Longitudinal case studies. In: *The Modern Language Journal*, 95(2), 236–252.

Kramsch, C. (1993). *Context and culture in language teaching*. Oxford: Oxford University Press.

Kramsch, C. (1998). *Language and culture*. Oxford: Oxford University Press.

Kumaravadivelu, B. (2006). *Understanding language teaching: from method to postmethod*. Mahwah, NJ: Lawrence Erlbaum Associates.

Kumaravadivelu, B. (2008). *Cultural globalization and language education*. New Haven, CT: Yale University Press.

Liddicoat, A.J. (2002). *Static and dynamic views of culture and intercultural language acquisition. Babel*. 36, 3:4-11,37.

Liddicoat, A.J. (2010). Eliciting the intercultural in foreign language education, in *Testing the Untestable in Foreign Language Education*, Multilingual Matters, Clevedon, pp. 52-73.

Liddicoat, A. & Scarino, A. (2013) *Intercultural language teaching and learning.* Oxford: Wiley-Blackwell (p. 26).

Lo Bianco, J., Liddicoat, A. & Crozet, C. (1999). *Striving for the third place: intercultural competence through language education.* Melbourne: Language Australia.

Mckay, S. L. (2002). *Teaching English as an international language.* Oxford: Oxford University Press.

Mead, M. (1973). *Cooperation and competition among primitive peoples.* New York: Macgraw Hill.

Menard-Warwick, J. (2009).Co-constructing representations of culture in ESL and EFL classrooms: discursive faultlines in Chile and Colombia. *The Modern Language Journal*, v.9, i, (pp.30).

Sarmento, S. (2004). Aspectos culturais presentes no ensino de inglês. In: *O ensino de Inglês como Língua Estrangeira – estudos e   reflexões* (pp. 241-266). Porto Alegre: Apirs.

Schulz, R. A. (2007). The challenge of assessing cultural understanding in the context of foreign language instruction. In: *Foreign language annals,* 40(1). Education Module, p. 10.

Seidlhofer, B. (2005). English as a lingua franca. In: *ELT Journal*, *59*(4). (pp. 339-341).

Sercu, L. (2004) Assessing intercultural competence: a framework for systematic test development in foreign language education and beyond. *Intercultural Education*, 15 (1): 73-89.

Volpato, M. (2014) *Interculturality in additional language teaching, reality or just another dream?* Unpublished Master's Thesis. Universidade Federal de Santa Catarina.

Walters, M. (2001). *Globalization*. London: Routledge.

Widdowson, H. G. (1994). The ownership of English. In: *TESOL Quarterly.* 28(2). (pp. 377-89).

APPENDICES

Appendix A – INFORMED CONSENT LETTER

TERMO DE CONSENTIMENTO LIVRE E ESCLARECIDO

(Elaborado de acordo com a Resolução 466/2012-CNS/CONEP)

Convidamos você a participar da pesquisa ***Explorando valores e significados: dimensão intercultural na aula de inglês como língua adicional***, sob responsabilidade do pesquisadora Glória Gil e de seu pesquisador assistente Jeová Araújo Rosa Filho, orientado pela professora Glória Gil, tendo por objetivo investigar como professores de Língua Inglesa do Colégio de Aplicação, em Florianópolis - Santa Catarina lidam com a relação entre língua e cultura na sala de aula de língua adicional.

Para realização deste trabalho, serão aplicados questionários, realizadas observações de sala de aula e entrevistas. O questionário será a primeira parte do processo de coleta de dados. Ele foi projetado a fim de analisar como você lida com a língua e a cultura dentro da aula de língua adicional. Depois de aplicados os questionários, uma série de aulas será observada e gravada em vídeo, de modo que seja possível compreender a realidade de sua sala de aula. Ao final do período de observação, você será convidado(a) para uma entrevista estimulada na qual poderá falar sobre as abordagens de cultura dentro em suas aulas. Para a realização deste procedimento, você irá refletir sobre suas próprias aulas gravadas em vídeo e responder a algumas perguntas. Esta sessão será gravada em áudio.

Esclarecemos que manteremos em anonimato, sob sigilo absoluto, durante e após o término do estudo, todos os dados que identifiquem o participante da pesquisa usando apenas, para divulgação, os dados inerentes ao desenvolvimento do estudo. Informamos também que após o término da pesquisa, serão destruídos de todo e qualquer tipo de mídia que possa vir a identificá-lo(a) tais como filmagens, fotos, gravações, etc., não restando nada que venha a comprometer o anonimato de sua participação agora ou futuramente.

Na pesquisa qualitativa habitualmente não existe desconforto ou riscos físicos. Entretanto o participante poderá se sentir desconfortável em compartilhar informações pessoais, confidenciais ou falar sobre alguns tópicos que causem incômodo. Portanto, deixamos claro que você não precisará responder a qualquer pergunta ou compartilhar informações obtidas em debate/entrevista/pesquisa, caso a considere de ordem pessoal ou sinta qualquer desconforto em falar.

Caso você venha a sentir algo dentro desses padrões, comunique aos pesquisadores para que sejam tomadas as devidas providências. Imediatamente abandonaremos o uso de qualquer possível informação que seja avaliada pelo participante como imprópria.

A sua participação nessa pesquisa é de grande valor. Através dela, buscaremos desenvolver estratégias que busquem contribuir com o ensino intercultural de línguas adicionais no Brasil.

O participante terá os seguintes direitos: a garantia de esclarecimento e resposta a qualquer pergunta; a liberdade de abandonar a pesquisa a qualquer momento sem prejuízo para si ou para seu tratamento (se for o caso); a garantia de que em caso haja algum dano a sua pessoa

(ou o dependente), os prejuízos serão assumidos pelos pesquisadores ou pela instituição responsável, inclusive acompanhamento médico e hospitalar (se for o caso). Caso haja gastos adicionais, os mesmos serão absorvidos pelos pesquisadores.

Em caso de dúvidas e esclarecimentos você deve procurar os pesquisadores Glória Gil (glorigil@gmail.com) ou Jeová Araújo Rosa Filho (jeoh.mail@gmail.com).

Caso suas dúvidas não sejam resolvidas pelos pesquisadores ou seus direitos sejam negados, favor recorrer ao Comitê de Ética em Pesquisa com Seres Humanos (CEPSH) da Universidade Federal de Santa Catarina, localizado no setor de periódicos da Biblioteca Universitária Central ou estabelecer contato eletrônico através do endereço: http:// cep.ufsc.br/contato/.

Consentimento Livre e Esclarecido

Eu _____ após ter recebido todos os esclarecimentos e ciente dos meus direitos, concordo em participar desta pesquisa, bem como autorizo a divulgação e a publicação de toda informação por mim transmitida, exceto dados pessoais, em publicações e eventos de caráter científico. Desta forma, assino este termo, juntamente com o pesquisador, em duas vias de igual teor, ficando uma via sob meu poder e outra em poder dos pesquisadores.

Florianópolis, ____/____/_____.

_____   _____

      Assinatura do participante   Assinatura do pesquisador

Appendix B – QUESTIONNAIRE MODEL

UNIVERSIDADE FEDERAL DE SANTA CATARINA
CENTRO DE COMUNICAÇÃO E EXPRESSÃO
Programa de Pós-Graduação em Inglês: Estudos
Linguísticos e Literários

PPGI

Jeová Araújo Rosa Filho (201300456)
Orientadora: Glória Gil

The questionnaire below was developed for you to talk about the relationship between language and culture in your teaching practices. Your real name will not be exposed in data analysis, but filling the field 'name' is important, since this questionnaire will be analysed together with other data collected on the next stages of the research.

Name: Age:

University you graduated from:

Course:

Do you have a masters or a PhD? In which area of knowledge?

For how long have you been teaching English?

Talk a little about your career. How did you become a teacher? How is your day-to-day at school? What are the biggest challenges in teaching English at a public school?

1.   In your opinion, what does ***interculturality*** mean? Do you consider relevant to develop the learners' intercultural competence? Why or why not?

2. According to PCNs guidelines, fostering an appreciation of customs and values of other cultures contributes to develop an awareness of the learners' own culture(s) through the understanding of the foreign(s) culture(s). Moreover, this intercultural understanding promotes acceptance of differences in ways of expression and behavior. Do you think your classes are in accordance with such guidelines, or you find it difficult to put into practice what is proposed in the document?

3. How do you deal with the relationship between language and culture in your classes? Do you promote discussions that set comparisons between the students' language/culture(s) and the target language/culture(s)? If yes, which teaching strategies can facilitate such discussions? If possible, cite examples of how this can happen in your classes.

4. Do you have any preference on topics to discuss the differences between the students language/culture(s) and the target language/culture(s)?

5. Do you present to the students different ways of how English is spoken around the world or prefer to focus on a particular pattern of the language? Justify your choice.

6. Comment on the types of material that you use in classroom. Do you use only the textbook or apply other materials such as films, magazines, books, websites, songs, etc.?

7. In your opinion, the English textbook used in your school is a good source for setting intercultural discussions, or this is only possible through the implementation of materials adapted by the teacher?

Thank you for your time!

Appendix C – CLASSROOM OBSERVATION GUIDE

CLASSROOM OBSERVATION GUIDE
Gerneral Information
- Date:
- Teacher's name:
- Level of the group:
- Lesson topic:
- Objectives of the observed class:
- Materials used:
- Interaction organization:
- Classroom organization -
Design of the activities developed:
Interculturality and language teaching
Were any of these aspects observed in this class? - ( ) Intercultural, rather than native speaker, competence - ( ) Awareness of other varieties of English - ( ) Multilingualism in classroom - ( ) The use of materials which include both local and international cultures - ( ) The development of culturally and socially sensitive teaching methodologies Examples:
The PCNs and interculturality
- Was there any moment in which the Brazilian socio-cultural heritage as well as cultural aspects of other peoples and nations were used in a way to stand against any discrimination based on cultural differences? Examples:
- Was there any moment in which the students were lead to reflect on the ways of saying and doing of other cultures? Examples:

Teacher's actions that facilitated intercultural moments:
Teacher's actions that prevented intercultural moments:
Possible reasons for (in)success of an intercultural class:

The PCNs and interculturality
- Was there any moment in which the Brazilian socio-cultural heritage as well as cultural aspects of other peoples and nations were used in a way to stand against any discrimination based on cultural differences? Examples:
- Was there any moment in which the students were lead to reflect on the ways of saying and doing of other cultures? Examples:
Evaluation:
Teacher's actions that facilitated intercultural moments:
Teacher's actions that prevented intercultural moments:
Possible reasons for (in)success of an intercultural class:

Appendix D – ANSWERED QUESTIONNAIRES
(Answered questionnaire 01)

UNIVERSIDADE FEDERAL DE SANTA CATARINA CENTRO DE
COMUNICAÇÃO E EXPRESSÃO Programa de Pós-Graduação em Inglês:
Estudos Linguísticos e Literários

PPGI

Jeová Araújo Rosa Filho (201300456)

Orientadora: Glória Gil

The questionnaire below was developed for you to talk about the relationship between language and culture in your teaching practices. Your real name will not be exposed in data analysis, but filling the field 'name' is important, since this questionnaire will be analysed together with other data collected on the next stages of the research.

Name: Natália   **Age:** 29

University you graduated from: Universidade Estadual do Oeste do Paraná - Unioeste

Course: Letras – Portuguese/English

Do you have a masters or a PhD? In which area of knowledge?

I have a Master's degree from PPGI/UFSC in the area of Phonetics and Phonology, and I am currently a Doctoral candidate at the same program, but in the area of Teacher Education.

For how long have you been teaching English?

I have been teaching English for 11 years.

Talk a little about your career. How did you become a teacher? How is your day-to-day at school? What are the biggest challenges in teaching English at a public school?

      I believe I didn't plane to become an English teacher, it simply happened and happened fast. I was in my first year of College when I friend of mine invited me to help her in a project she used to work in. The objective was to teach English to children at social risk in a philanthropic institution.

      The first time I stepped into a classroom I was not sure about what I was supposed to teach because I, too, was learning the language. But at that moment I knew that that was the job for me. Since that experience, I have worked in three public schools with completely different realities, that is why it is not simple to list the challenges of teaching at a public school.

      For example, in my first experience, I was in my second year at college when I started working at a municipal public school whose public was children of lower class families, ages 5-10, who spent the day at the school, and what the children wanted the most, as far as I can recall, was a

hug or a smile, they used to wait for me at the gate of school to jump over me and get a hug. I thought I was doomed because the school had no foreign language resources, and I had no idea of what I was doing. The only thing I could do at the time was to teach vocabulary and use drawings to do that. Luckily, I had the opportunity to offer them the experience of meeting foreigners, a group of CaNatálian Elderlies from the Friendship Force organization who happened to be visiting the city and were friends with a professor of mine. I am pretty sure, based on the reports I got later, that those children will never forget that experience, especially because the students at fourth grade had the opportunity to exchange letter with some Canadian kids. I am not sure, however, if they ever got any reply because I left the school and lost contact with them.

In my second experience at a public school, I was already a Master's student and had the status of a tenure teacher in São José. My challenge there was to show students that studying English would be important for their careers, especially because in that reality, it was very common for students to finish ninth grade, start working and drop out of school. It took me three years to change the status of English at school, but at the end of my third year a great percentage of my classes was in English, and I believe I incepted the seed that English would be important in their lives if they wanted to change the situation they live in in order to overcome their difficulties and have a better life.

Despite the lack of resources I managed to take copies of books, bring lots of songs, bring some Tv series episodes in order to shorten the distance they had with English. They could not believe that the movies they watched were not in Portuguese, they had difficulty in accepting the idea of watching something with subtitles, they did not have contact with the language outside of the classroom. And in my third experience, students' reality is completely difference. They usually have a good level of English, travel, have a good cultural capital, but sometimes I feel that they are too selfish. That is why bringing topics to the class that have social relevance may help them broaden their views and become better people, citizens that may actually promote changes in the society/reality they are part of.

1. **In your opinion, what does *interculturality* mean? Do you consider relevant to develop the learners' intercultural competence? Why or why not?**

Interculturality, for me, is related to how cultures overlap and modify each other in a dialectical relationship. I do believe that learners' should develop intercultural competence because they will never become fluent and competent speakers only because they know vocabulary and syntax. I believe that learners must be empowered with the cultures that underlie the language they are learning, and sometimes the additional language may be really important for them to understand and function in their own culture. Otherwise, they will be able to use the language only as tool do decode texts and help them survive depending on the context they are. They may be able to understand and use the language, but it is unlikely that this language will really become part of themselves unless they have conscious about what is behind of what they are saying.

2. How do you deal with the relationship between language and culture in your classes? Do you promote discussions that set comparisons between the students' language/culture(s) and the target language/culture(s)? If yes, which teaching strategies can facilitate such discussions? If possible, cite examples of how this can happen in your classes.

Bringing culture to the classroom is part of my daily life classroom, it is always part of the topics to be discussed. However, it is not present every day because students need to discuss about the topics presented but also need to develop oral and written comprehension and production so that they can express themselves, usually in written language, about the topic brought to discussion. I usually ask them to have in mind their reality and experience when discussing a new topic. For example, when

dealing with the topic of domestic violence with a group of teenagers from high school, I first asked some questions in order to check their previous knowledge on the topic, I asked about the kinds of domestic violence they knew, for example. After that, I presented the concepts: physical violence, spiritual violence, financial violence, emotional violence and brought videos and pictures of campaigns from different countries. As the classes were being developed I asked them if what I was presenting made any sense for them, if they could relate the campaigns with their realities, but I didn't ask personal questions. I also brought a British video on abusive relationships among teenagers and promoted a juri. One group had to argue in favor of the victim, and the other group had to find arguments to justify the violence (yes, it sounds crazy, but in the mind of the abuser, the abuser is right, and although violence of any sort is unacceptable I would like them to see both sides of stories to prepare them for the next step). I also asked them to watch two Brazilian documentaries on the topic, at home, with questions that guided them in positioning themselves on the topic by checking their understanding. And at the end, they produced a leaflet either convincing, informing or shocking the target public (parents). These leaflets, in English, were distributed at the gate of the school to the parents who were dropping their kids in the beginning of the day, and they were instructed to talk and explain the topic in Portuguese to the parents in case they do not speak Portuguese. With this kind of topic, suggested by the book, students learn not only the language itself, but are instigated to question their habits, and do not accept any kind of violence as being natural.

3. According to PCNs guidelines, fostering an appreciation of customs and values of other cultures contributes to develop an awareness of the learners' own culture(s) through the understanding of the foreign(s) culture(s). Moreover, this intercultural understanding promotes acceptance of differences in ways of expression and behavior. Do you think your classes are in accordance with such guidelines, or you find it difficult to put into practice what is proposed in the document?

I believe that in my current context, it is not a difficult task to promote cultural awareness in the classroom, but again, in my context. If you asked me this question 6 years ago I would answer differently. I believe that the difficulty lies in showing students the importance of learning not only about others' cultures but their owns. It is very common for students to inquiry about the differences between what they learn at school, and what they learn at language schools. They have a hard time understanding that we do not do the same things they do at a language school, that we have a different purpose. Having this said, it does not mean that they never do some traditional activities, they do, especially to lower their anxiety about what has being developed in the classroom.

4. Do you have any preference on topics to discuss the differences between the students language/ culture(s) and the target language/culture(s)?

Not really. I propose the discussions based on the topics suggested by the book and chosen by the students at the beginning of the year.

5. Do you present to the students different ways of how English is spoken around the world or prefer to focus on a particular pattern of the language? Justify your choice.

This question is really interesting, I actually love it. Every time a student asks me what kind of English I speak I answer "my English". I explain to them that my English has been influenced a great deal by the North American culture, I had classes with a teacher with a British accent, I mingle with Australians quite easily, and it has some characteristics of my Portuguese variety. I always tell them that they bring characteristics of their first language to the second, and that there are different ways of pronouncing the same word in the target language. However, I call their attention not to confuse a variety with a mistake. I like to bring movies and songs from different countries so they get to know some varieties, but of course my knowledge is limited, I don't know all the varieties available. I just tell them not to judge the varieties that are different from what they are used to listening, but to observe and learn.

6. Comment on the types of material that you use in classroom. Do you use only the textbook or apply other materials such as films, magazines, books, websites, songs, etc.?

I would classify the material I use in terms of frequency in the following order: (i) textbook; (ii) TV series; (iii) documentaries; (iii) handouts: vocabulary, grammar, texts on the topic; (iv) songs; (v) websites. The textbook is the basic one because it is still a novelty at the public school, and I am pretty much interested in testing it.

7. In your opinion, the English textbook used in your school is a good source for setting intercultural discussions, or this is only possible through the implementation of materials adapted by the teacher?

Since the textbooks uses at public school were analyzed and approved by PNLD, it means that they are supposed to follow the National Documents, such as PCNs and OCNEMs, which means that they need to bring topics that trigger the discussion on culture to some extent. However, how the topic will be approached in the classroom will depend exclusively on how much the teacher knows about the topic and their students, and how much time and effort she is willing to dedicate to it.

Thank you for your time!

(Answered questionnaire 02)

UNIVERSIDADE FEDERAL DE SANTA CATARINA CENTRO DE COMUNICAÇÃO E EXPRESSÃO Programa de Pós-Graduação em Inglês: Estudos Linguísticos e Literários

Jeová Araújo Rosa Filho (201300456)

Orientadora: Glória Gil

The questionnaire below was developed for you to talk about the relationship between language and culture in your teaching practices. Your real name will not be exposed in data analysis, but filling the field 'name' is important, since this questionnaire will be analysed together with other data collected on the next stages of the research.

Name: Camila   **Age:** 29

University you graduated from: UFSC

Course: Letras Inglês

Do you have a masters or a PhD? In which area of knowledge?

Yes. I hold a masters in Inglês: Literatura e linguistica correspondents and, currently, I am a doctoral student in the same area.

For how long have you been teaching English?

8 years

Talk a little about your career. How did you become a teacher? How is your day-to-day at school? What are the biggest challenges in teaching English at a public school?

I started teaching when I was 16 years old. I used to be a theater and dance teacher as well as creative writing teacher. After I went abroad, I decided to focus my studies on English and I became an English teacher. I have taught in different contexts and, in the past weeks, I started as a public school teacher. I guess the biggest challenges I have been facing are related to motivating the students to concentrate in class and participate actively in it.

1. In your opinion, what does *interculturality* mean? Do you consider relevant to develop the learners' intercultural competence? Why or why not?

I guess interculturality has to do with different cultures playing a role in the same context. This is surely a relevant topic to be considered when planning classes specially nowadays that we live in

such a globalized world. Students should be aware of cultural differences and similarities and how these play a role in their own lives and society.

2. How do you deal with the relationship between language and culture in your classes? Do you promote discussions that set comparisons between the students' language/culture(s) and the target language/culture(s)? If yes, which teaching strategies can facilitate such discussions? If possible, cite examples of how this can happen in your classes.

Whenever I have the opportunity, I try to raise students' awareness of different cultural aspects that permeate the discussion we are having. Indeed, language and culture are intrinsically related and, as a language teacher, many cultural aspects either become the theme of my classes or are related to the theme under scrutiny. Usually, I try to show students how everything we do, think or say is related to the culture we have been exposed to and, therefore, diversity and differences are to be considered.

3. According to PCNs guidelines, fostering an appreciation of customs and values of other cultures contributes to develop an awareness of the learners' own culture(s) through the understanding of the foreign(s) culture(s). Moreover, this intercultural understanding promotes acceptance of differences in ways of expression and behavior. Do you think your classes are in accordance with such guidelines, or you find it difficult to put into practice what is proposed in the document?

I like to think they are since this differences are one of my main concerns when planning my classes.

4. Do you have any preference on topics to discuss the differences between the students language/ culture(s) and the target language/culture(s)?

In fact I don't. I usually base my theme choices in the textbook we are using. However, after the theme is chosen, I try to contemplate as many cultural perspectives I can within the same theme.

5. Do you present to the students different ways of how English is spoken around the world or prefer to focus on a particular pattern of the language? Justify your choice.

I try to bring examples of authentic materials from different places of the world.

6. Comment on the types of material that you use in classroom. Do you use only the textbook or apply other materials such as films, magazines, books, websites, songs, etc.?

I usually work very little with the textbook. I use it as a guide in relation to the theme and some grammatical topics to be tackled in class. However, I prefer to use authentic materials such as filmes, magazines, videos, songs, etc.

7. In your opinion, the English textbook used in your school is a good source for setting intercultural discussions, or this is only possible through the implementation of materials adapted by the teacher?

I guess the themes discussed in the textbook are relevant since they are related to students' age. However, I believe that, as a teacher, it is my job to stretch the theme as I see it relevant and appropriate to my students considering their needs, context and taste as well as my intentions as an educator.

Thank you for your time!

(Answered questionnaire 03)

UNIVERSIDADE FEDERAL DE SANTA CATARINA CENTRO DE COMUNICAÇÃO E EXPRESSÃO Programa de Pós-Graduação em Inglês: Estudos Linguísticos e Literários

PPGI

Jeová Araújo Rosa Filho (201300456)

Orientadora: Glória Gil

The questionnaire below was developed for you to talk about the relationship between language and culture in your teaching practices. Your real name will not be exposed in data analysis, but filling the field 'name' is important, since this questionnaire will be analysed together with other data collected on the next stages of the research.

Name: Estela   **Age:** 45

University you graduated from: UNIPLAC – Lages, SC.

Course: Letras - Inglês

Do you have a masters or a PhD? In which area of knowledge?

Yes, I have a Master's in Literature – African/CaNatálian/American/Brazilian literatures. I pursue a PhD in Literature in the same area.

For how long have you been teaching English?

For twenty seven years

Talk a little about your career. How did you become a teacher? How is your day-to-day at school? What are the biggest challenges in teaching English at a public school?

I became a teacher because I always felt that I could make a good one. I always enjoyed helping my little classmates at school and I taught my little sister to read and write when she was five and I was nine. I have faced lots and diverse challenges since the very beginning of my teaching practice. From minimal resources (which I have learned that it does not mean an obstacle in fact), students at different levels of learning, diverse learning styles, cultural aspects, to students' motivation and beliefs towards learning a foreign language.   Nowadays, I have an interesting day-to-day at school because of this school's teaching principles and the students' backgrounds, for example. Today, I have a more nurturing atmosphere to work at. There's a great diversity concerning public schools and I can say I have worked at several places: public schools in rural areas, in underprivileged districts, with students from many different cultural and social backgrounds; all these places presenting really specific characteristics. Location, facilities, staff, few books in the libraries, students' levels concerning the target language, students' motivation, teachers' low salaries and heavy loads of work are some of the issues which may become challenges while teaching in public schools.

In the case of CA, for example, which is an experimental school straightly related to research and teacher education, the challenges concern keeping up–to–date practices and willingness to reflect about one's own practice. Also, the participation in the teacher education practicum requires constant dialogue and sharing.

1. In your opinion, what does *interculturality* mean? Do you consider relevant to develop the learners' intercultural competence? Why or why not?

In order to acquire a second language it is necessary to understand the culture in which such language is used. Learning to speak a certain language also implies that one is in contact with practices, beliefs and experiences expressed through the language concerning that culture. Students do not need to assimilate a foreign culture so as to learn that language; however, understanding the culture is important to help students perceive the cultural diversity and to perceive their own experiences in relation to the world. Interculturality is an ongoing process of experiences put into contact that may be understood, juxtaposed or even assimilated as a result of such collision. The more cultures are put into contact and understood the fewer chances of conflicts and misunderstandings emerge.

2. How do you deal with the relationship between language and culture in your classes? Do you promote discussions that set comparisons between the students' language/culture(s) and the target language/culture(s)? If yes, which teaching strategies can facilitate such discussions? If possible, cite examples of how this can happen in your classes.

I attempt to include moments for the students to deal with culture (their own and the target language culture). I promote discussions that establish parallels between the students' language/culture(s) and the target language/culture(s) through music, films and diverse text genres. For example, when the topic of the unit is Fashion, I promote activities which may lead students to pinpoint the historical, social and cultural aspects of fashion. I ask them question about their perception of what fashion is and how fashion is present in their choices of clothing; what they communicate about themselves through their styles and how they perceive identity through clothing. I ask them to read a text in the textbook, to write a paragraph or two giving their opinion about fashion, concerning their age, hometown, and social group; the groups are asked to create a poster about fashion in different decades and places and bring information about it to present to the whole class.

3. According to PCNs guidelines, fostering an appreciation of customs and values of other cultures contributes to develop an awareness of the learners' own culture(s) through the understanding of the foreign(s) culture(s). Moreover, this intercultural understanding promotes acceptance of differences in ways of expression and behavior. Do you think your classes are in accordance with such guidelines, or you find it difficult to put into practice what is proposed in the document?

Yes, I think most of my classes are in accordance with the official guidelines. I think there is no other way to try to facilitate students' learning of a second language than starting from a view of their own cultural practices and a perspective of the target language's culture in comparison. I have always observed the students' reality as a starting point to introduce new language items and then expand to the second language cultural environment in a critical analysis developed from the students' perspectives. Together with the students I build parallels and reflect critically about differences in behavior and ways of expression.

4. Do you have any preference on topics to discuss the differences between the students language/ culture(s) and the target language/culture(s)?

No, I have no preferences because I believe that any topic can lead to discussions about culture.

5. Do you present to the students different ways of how English is spoken around the world or prefer to focus on a particular pattern of the language? Justify your choice.

Yes, I present different ways of how English is spoken around the world because it is important to emphasize that English is not the language of a people or of a nation, but it is everywhere and it may become a conveyor of any experience around the world. English can be used to communicate thoughts and to provide cultural interchange among people.

6. Comment on the types of material that you use in classroom. Do you use only the textbook or apply other materials such as films, magazines, books, websites, songs, etc.?

I attempt to use any material, anything that can provide effective learning and that can be closer to the real life as possible, I mean, which can provide examples of communication that can be applied by the students when using the language.

7. In your opinion, the English textbook used in your school is a good source for setting intercultural discussions, or this is only possible through the implementation of materials adapted by the teacher?
Yes, I think the textbook may give great opportunities to set intercultural discussions and I also implement materials to enrich the discussions.

Thank you for your time!