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**AN ACTION RESEARCH ON HOW TO IMPLEMENT  
INTERCULTURAL TEACHING ACTIVITIES IN ENGLISH  
LANGUAGE CLASSES**

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Esta Dissertação foi julgada adequada para obtenção do Título de “Mestre em Letras”, e aprovada em sua forma final pelo Programa de Pós-Graduação em Inglês: Estudos Linguísticos e Literários.

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To all my dear ones.



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the **'best' teacher** is neither the native nor the non-native speaker, but the person who can help learners see relationships between their own and other cultures, can help them acquire interest in and curiosity about 'otherness', and an awareness of themselves and their own cultures seen from other people's perspectives.

(Byram, Gribkova, & Starkey, 2002)



## ABSTRACT

In language teaching, the concept of *culture* has been understood in different ways over time by different methodological approaches. Even though some of those approaches have recognized that culture and language are strongly connected, culture still does not play a central role in the English language classroom (Corbett, 2003). Often cultural “facts” are used as excuses to simply make the classes more interesting to the students, and even sometimes reinforcing stereotypes and prejudices (Corbett, 2003; Kramersch, 1993; Gimenez, 2002). Thus, by understanding that culture is related to the everyday lifestyle of a community, and that, it is an expression of its values and beliefs; the intercultural language teaching has emerged as an approach that aims at overcoming those drawbacks (Corbett, 2010; Larsen-Freeman, 2000). Also, an intercultural teaching emphasizes that language and culture are not static neither homogeneous, and it aims at raising learners’ intercultural awareness. Therefore, this work, grounded on literature related to the intercultural approach, was carried out as an action research and investigated how to implement the approach through a set of intercultural activities adapted from a unit of the *New Interchange* student’s book in an English language class. For the study, a group of thirteen students from a lower intermediate level of the Extracurricular course at Universidade Federal de Santa Catarina in Brazil was chosen. The teacher-researcher adapted the activities and applied them during six classes along the semester. The classes were recorded. The data analysis was based on the transcriptions from recordings of the classes, as well as, the notes from the teacher’s diary, and showed that although idealizations, stereotypes and prejudices are present in the interaction of the English language classes, the adoption of an intercultural perspective, which allows to discuss these issues explicitly, might increase the students’ awareness about culture and raise their interest for language and culture related aspects. Finally, this study brought important insights to the teacher-researcher and her practice in class such as the difficulty of doing the didactic transposition between the theory and the real class, in addition of dealing with prejudices and stereotypes.

**Keywords:** Culture and language, intercultural teaching, intercultural activities, action research.



## RESUMO

No ensino de línguas, o conceito de cultura foi entendido de diferentes formas ao longo do tempo por diferentes abordagens metodológicas. Mesmo que algumas dessas abordagens tenham reconhecido que a cultura e língua estão fortemente interligadas o conceito de cultura ainda não desempenha um papel central na aula de língua Inglesa (Corbett, 2003). Muitas vezes, "fatos" culturais são usados como desculpas para simplesmente tornarem as aulas mais interessantes para os alunos, e até mesmo, muitas vezes, reforçando estereótipos e preconceitos (Corbett, 2003; Kramsch, 1993; Gimenez, 2002). Desta forma, por entender que a cultura está relacionada ao estilo de vida cotidiana de uma comunidade e que ela é uma expressão de seus valores e crenças; o ensino da língua intercultural surgiu como uma abordagem que visa superar estas dificuldades. (Corbett, 2010; Larsen-Freeman, 2000). Além disso, um ensino intercultural enfatiza que a língua e a cultura não são estáticas nem homogêneas, e busca aumentar a consciência intercultural dos alunos. Portanto, este trabalho, fundamentado na literatura relacionada à abordagem intercultural, foi realizado como uma pesquisa-ação e investigou como implementar esta abordagem através de um conjunto de atividades interculturais adaptadas a partir de uma unidade do livro do estudante New Interchange em uma turma de Inglês. Para o estudo, um grupo de treze alunos de nível intermediário do curso extracurricular na Universidade Federal de Santa Catarina no Brasil foi escolhido. A professora e pesquisadora adaptou as atividades e aplicou-as durante seis aulas ao longo do semestre. As aulas foram gravadas. A análise dos dados baseou-se nas transcrições das gravações das aulas, bem como as notas do diário do professor, e mostrou que idealizações, estereótipos e preconceitos estão presentes na interação das aulas de língua inglesa. Além disso, a análise mostrou que a adoção de uma perspectiva intercultural permite discutir estas questões de forma explícita e pode aumentar a consciência dos alunos sobre a cultura e também aumentar o interesse dos alunos para a língua e aspectos culturais relacionados. Finalmente, este estudo implicou em importantes reflexões para a professora e pesquisadora no que diz respeito a sua prática em sala de aula, reflexões tais como as dificuldades em fazer a transposição didática entre a teoria e a prática, e lidar como lidar com preconceitos e estereótipos.

**Palavras-chave:** Cultura e língua, ensino intercultural, atividades interculturais, pesquisa ação.



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## 1 INTRODUCTION

### 1.1 STATEMENT OF THE PROBLEM: AN OVERVIEW ON LANGUAGE TEACHING AND THE INTERCULTURAL APPROACH.

Traditionally, second/foreign language teaching<sup>1</sup> in formal contexts has and still is in some places been reduced to linguistic structured approaches in which the development of linguistic grammatical competence has been the main focus (Corbett, 2003). However, the demand for classes where students are able to develop their ability of communicating using the target language, in the four language skills: reading, writing, listening and mainly speaking, has increased over the recent decades. Communicative language teaching (CLT) emerged in the late 1970s as an alternative to the audio-lingual method. Mainly, it emphasizes that communication involves information exchange and meaning negotiation, thus language is not presented isolated but within a context which, in turn, relates to ‘culture’<sup>2</sup>. Culture, in this sense, as Corbett (2010) pointed out, can be understood as the:

expression of the values and beliefs of a community - and the community, in turn, maybe defined in terms of age, gender, profession, ethnicity, social class, nationality, or even affiliation to some social activity such as sport, theatre-going (p. 4).

Culture, thus, has become an essential issue in the field of foreign language teaching and several authors, such as Kramsch (1993) and Corbett (2003), have dealt with the complex issue of “culture” in the foreign language classroom from different perspectives.

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<sup>1</sup> The term *second language* usually refers to learning a non-native language in a context where the language is widely spoken by the community (e.g. learning English in the US). *Foreign language* often refers to the learning of a non-native language in a context where the language is not widely spoken by the community (e.g. learning English in Japan). (Fasold & Connor-Linton, 2006, p. 502 and 514). Authors cited in this study used both terms, sometimes interchangeably.

<sup>2</sup> A more detailed discussion on the term and its implications for language teaching will be presented in the Review of the Literature chapter.

Kramersch (1993), for instance, states that “traditional thought in foreign language education has limited the teaching of culture to the transmission of information about the people of the target country, and about their general attitudes and world views” (p. 205). In other words, ‘culture’ as a social dynamic construct has been neglected. Culture is not a product that can be easily transmitted to the learner, because culture, in the first place is neither static nor homogeneous. By following the “traditional thought” previously mentioned by Kramersch, many times the learner’s own culture is left behind, stereotyped ideas are transmitted, culture is presented as a simplified product, and no deep reflection is promoted in the classroom. Therefore, authors such as: Byram et al (2002), Kramersch (1993), Corbett (2003), Crozet and Liddicoat (1999; 2005), among others, have called attention to the necessity of teaching culture by adopting an intercultural approach to language teaching.

Crozet and Liddicoat (1999) suggest that the basic difference between intercultural language teaching to other approaches is that language teaching should focus on “intercultural communication rather than communication in the target language” (p. 119)<sup>3</sup>, i.e., students learn to communicate through culture. Also, an intercultural approach aims to promote a way of language teaching in which culture is not reduced to an essentialized representation of people and customs from a given country, as the objective is not to transform the learner in a copy of a native speaker but in an intercultural communicator. As Corbett (2003) points out, intercultural teaching – ICT- “offers a way of enriching the language-learning experience and contributing to the wider educational goals of a better understanding one’s own community as well as those of others” (p. 34). ICT becomes essential in contexts where a target-language, such as English, is being learnt. Corbett (2003) has also suggested that there is no need of abandoning CLT activities structures, as he points out: “developing intercultural competence does not mean doing away with the information gap, or related activities, but developing them” (p. 32).

There were two main reasons why I intended to investigate the intercultural approach. The first one was that as an English language student and an English language teacher in Brazil, I believe developing an intercultural language approach to English teaching is important. The

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<sup>3</sup> ‘Target language’ refers to the language which a person is learning, independently of the context.



second one is that in spite of the fact that there are many theoretical accounts about the intercultural approach, very few studies have been carried out about the implementation of it in real classrooms.

## 1.2 RELEVANCE OF THE STUDY

As already suggested, there has been a significant number of theoretical studies in the area of ‘interculturality’ but not many studies have attempted to apply and investigate the outcomes of the intercultural approach in a real classroom. Furthermore, investigating ‘interculturality’ seems to be particularly interesting in a context where the learners’ target language is not the native language of the majority, and where they are learning the language for a variety of purposes. As an English teacher in Brazil, I found that, many times issues regarding ‘culture and language’ are left aside, as the main focus in most classes is the development of linguistic features of the learners. Still, students’ books and the activities proposed by them, many times, seem to avoid conflicting ideas regarding culture, often presenting an essentialized, stereotyped, single view of the world based on a middle class values. Thus, adopting an intercultural approach which aims to develop the learners’ intercultural competence and awareness seems to be a suitable choice for teachers.

The general objective of this thesis is to investigate the outcomes of the implementation of a set of activities aimed at promoting intercultural competence in a real classroom. In order to do that, the proposed study aims to adapt and apply intercultural activities based on a unit from the textbook used by students and the teacher of an English language course in Brazil.

## 1.3 RESEARCH QUESTIONS

In order to reach my general objective, the following research questions will be answered:

- 1- How was the proposed intercultural perspective actually implemented in the classroom?
- 2- To what extent did the actual implementation of the intercultural perspective promote students’ awareness about the language and culture being taught?
- 3- What kind of insights did the experience bring to the teacher?

## 1.4 ORGANIZATION OF THE THESIS

The present thesis is organized as follows: Chapter I, Introduction, which contextualizes the investigation and presents its objectives. Then, Chapter II, the Review of the Literature, presents the theoretical background of the study and an overview on language teaching, the communicative approach, and the proposed intercultural approach. Next, Chapter III, Methodology, explains both the methodological procedures and the context of the investigation of the study. After that, Chapter IV, the Data Analysis discusses the main results from the analysis of the interaction generated in the application of the intercultural activities. Chapter V offers some general conclusions and discusses the pedagogical implications of the study.

## **2 REVIEW OF THE LITERATURE**

In order to lay the theoretical framework that grounds the present study, this section presents an overview of some of the main issues on teaching language and culture. To begin with, a brief review on how culture is understood in relation to language in some of the most well known methodological approaches to second foreign language teaching is presented. Thereafter, the main principles of the communicative language teaching (CLT, also called the communicative approach - CA) will be discussed. Also, the necessity of developing learners' intercultural communicative competence will be debated. Finally, the main theories about the development and implementation of an Intercultural approach for teaching English will be reviewed.

### **2.1 CULTURE AND LANGUAGE TEACHING IN DIFFERENT METHODS OVER TIME**

There are many different teaching methods and approaches for teaching a foreign/second language, as, for example, the grammar-translation method and the audio-lingual method. The difference among methods depends on some factors: learners' goals, learning contexts, social and political changes, point in time, and theories and findings from foreign/second language research. The way culture is understood and its relationship to language also varies in the methods. For example, in the beginning, in approaches such as the grammar-translation method, the objective was to teach students to read "classic" literature and there was no need to focus on listening/speaking skills, because in this method, as Larsen-Freeman (2000) states, "Literacy language is considered superior to spoken language" (p. 18.) Thus, in this method "culture is viewed as consisting of literature and the fine arts" (p. 18.) On the other hand, in the audio-lingual method, whose objective is to make students speak, "culture consists of the everyday behavior and lifestyle of the target language speakers" (Larsen-Freeman, 2000, p. 46). In addition, the audio-lingual method is based on the development of a set of new habits in the target-language and, to achieve so, learners are encouraged to inhibit using their first language and culture at all.

In the 70's and concerned with the learners' ability to communicate in the target-language outside the classroom, the communicative approach was developed. Larsen-Freeman points out that in this approach: "culture is the everyday lifestyle of people who

use the language” (p. 130) (not very different from its predecessor, the audio-lingual method). At this stage, it is important to notice that, in spite of the differences among methodologies described above, in relation to culture and language teaching:

most of these methods seem to treat culture implicitly, having no clearly articulated view of it or its teaching. (...) Where culture is included, it may be seen as a ‘fifth’ skill, another skill to teach in addition to reading, writing, speaking and listening. Alternatively, there may be a deliberate attempt, in the case of those who teach English as an international language, to omit explicit teaching of culture, even though we know that culture values are transmitted through language. (Kramsch, 1993, as cited in Larsen-Freeman, 2000, p. 180).

Consequently, along the history of foreign/second language teaching methods there has hardly been any attempt to teach or to discuss culture explicitly in the classroom, and when it happens, it frequently means teaching target cultural facts, and cultural products such as songs or food habits. Also, this movement is simply made to turn classes more interesting or funnier to the students. As Sarmiento (2004, p. 262) remarks, this is not enough to develop students’ cultural awareness and their sociolinguistic abilities to interact with people from different communities.

## **2.2 COMMUNICATIVE LANGUAGE TEACHING AND COMMUNICATIVE ACTIVITIES**

Communicative language teaching (CLT) is one of the most popular approaches to teaching languages nowadays, and it is worldwide recognized by engaging learners in developing language proficiency through communication. Ellis (2003) notes that “Communicative language teaching (CLT) aims to develop the ability of learners to use language in real communication” (p. 27). Furthermore, CLT was developed as an alternative for earlier methods such as the audio-lingual method, which were as Ellis (2003) says, “based on the view of language as a set of linguistic systems” (p. 27). CLT seeks meaningful communication rather than simply linguistic competence. Thus, for

CLT, the aim of teaching is to develop learners' *communicative competence*.

Canale and Swain (1983, 1984) proposed four different dimensions for developing communicative competence. According to Canale (1983) "in order to communicate effectively, one must manage four different competences: *grammatical, sociolinguistic, discourse, and strategic*." *Grammatical competence* is concerned with the mastery of 'accurate' or 'correct' linguistic knowledge of, for example, lexis and grammar; *sociolinguistic competence* is about the mastery of the rules and conventions which underlie appropriate language use in different contexts; *discourse competence* is the mastery of rules in which forms and meanings are combined to form a meaningful unity of spoken or written texts, and the *strategic competence* is the knowledge of communication strategies that are recalled to compensate for breakdowns in communication. Besides, in order to help learners to develop communicative competence, some pedagogic practices were incorporated in the classroom (such as pair-work and group work), but perhaps the most important one was the inclusion of *tasks*, which are class activities in which the focus is on meaningful communication. Nunan defines a task as:

a piece of classroom work which involves learners in comprehending, manipulating, producing, or interacting in the target language while their attention is focused on mobilizing their grammatical knowledge in order to express meaning, and in which the intention is to convey meaning rather than to manipulate form. The task should also have a sense of completeness, being able to stand along as a communicative act in its own right. (Nunan, 2004, p. 4)

In addition, other concepts such as *information gap* were also incorporated. Information gap activities are the ones in which learners miss part of the information they need to complete a task and need to interact with another student to get it. Information gap activities, are thus, supposed to lead students to negotiate meanings, which is a process that speakers go through to reach a clear understanding of each other. In order to develop such activities, the arrangements of the class include the interaction between student-student in pair or group work. The teacher facilitates communication sometimes as an advisor and sometimes also engaging in the activities.

Another innovation brought by the communicative approach teaching is the use of *authentic materials* that are texts in the target language which were not produced with pedagogical purposes. According to Harmer (1991) for example, authentic materials can be defined as a “real text designed not for language students, but for the speakers of the language in question.” (p. 185 to 188). The objective is to expose learners to real and purposeful communication. Since the 1970s, the advantages of the communicative approach in relation to other approaches to language teaching, as well as, its benefits have been reported by schools, teachers and studies worldwide.

### 2.3 CULTURAL CHALLENGES OF CLT

As a methodological approach, CLT has been widely accepted and even implemented in different countries as part of the national curriculum guidelines for teaching a foreign language. Nonetheless, some difficulties for its implementation in some classrooms and social contexts may be found. Recently, several questions about some of the basic assumptions of the CLT, such as the use of authentic materials, cited before, have been raised. Yet, it is necessary to note that most of the problems faced by teachers and students are not challenges to CLT exclusively, but to language teaching in its broad sense and, in special, to English language teaching.

Lazaraton (2003) calls attention to the very problem in the way culture is understood. Citing Atkinson (1999), she makes a comparison between a traditional view of culture and the post-modern view. The first one defines “culture as unchanging and homogeneous aspects of bounded geographical and national entities” (Lazaraton, 2003, p. 215). Thus, culture is related to national states neglecting the existence of different cultures inside a single country. The other view is “a postmodern, nonstandard” (Atkinson, 1999, p. 626) view, in which “the traditional terms for discussing culture have been replaced with terms like *identity*, *resistance*, and *essentialism*.” (p. 215). This last view is often connected to idea that societies are heterogeneous, non-static and suffer different pressures such as being under the power of another society, or impose its power over another society or societies.

As it was said before, this new critical view of a society and culture brings some (interrelated) challenges to language teaching in general and to CLT in particular, which are: teaching culture as a process and seeing the language as a social-cultural system, teaching English as an international language and questioning native-speaker

models, and dealing with the learners' cultural identity and stereotypes. These issues are discussed in the section below.

### **2.3.1. Challenge 1: Teaching culture as a process and seeing the language as a social-cultural system**

Corbett (2003) points out that the concept of communicative competence has been misinterpreted as the simple ability to communicate, that is, to exchange information. Communicative competence, for him, has an ampler meaning connected with the use of language as a sociocultural system, and he suggests that communicative competence “fulfills a multitude of social functions”. (p. 23) Communication is, thus, not always about exchanging information, and the social norms involved in communication are also hard to define. Therefore, Corbett (2003, p. 23) calls attention to the fact that as ‘language’ is not only about the transfer of meaningful information, so pedagogical decisions should not reduce communicative competence to a mere acquisition of skills.

Communication (Ellis, 2003) involves two general purposes: “the interaction function, where language is used to establish and maintain contact, and the transaction function, where language is used referentially to exchange information.” (p. 27). In relation to the interaction function, it is also related to learners' identity and culture as we will see later. Corbett (2003) argues that CLT has focused on the exchange of information or the transaction function and also said that “a communicative language teaching course neglects important cultural information that can help anticipate and make sense of differences” (Corbett, 2003, p. 23). Although many teachers do introduce cultural information in their CLT classes and try to raise students' awareness to subjects such as stereotypes, Corbett calls attention to the necessity of developing materials and activities supporting teachers and students on that: “both teachers and students require systematic support from language teaching materials, not only in devising communicative tasks, but also in dealing with cultural differences.” (p. 24). As it was discussed in the last section, cultural issues are usually not discussed explicitly, it can be also argued that not only materials but teacher education programmes should include the issue.

### 2.3.2. Challenge 2: Teaching English as an international language and questioning native-speaker models

McKay (2003) calls attention to that, although in the communicative language teaching the focus on real language use and on learner's personal experiences are certainly beneficial for language learning, some assumptions of that approach might not be appropriate for teaching English as an international language due to "its reliance on native speaker models to inform a definition of authentic materials and cultural appropriateness." (p. 15). In CLT, many times authentic materials and pragmatic norms are presented as exclusive products of native speakers from the called Inner circle countries such as the United States, England, Canada, Australia, and materials and forms from other varieties are ignored.

On the other hand, McKay (2003), also notices that due to the spread of the English language around the world, there is an increasing number of people who believe it is to their benefit to acquire English as an additional language<sup>4</sup> (McKay, 2003, p. 1), and "English has spread because there is tremendous interest on the part of the people of that country to learn" (Mackay, 2003, p.16). In addition, she further adds that CLT: "has spread also because educators in these countries have advocated the adoption of this method" (p.16.) Having said that, a more appropriate approach to teaching English in contexts where it is used as an international language, should take into consideration the issues aforementioned in order to re define the concept of authentic materials, which could also be branded to include not only British or American English but other different varieties of English, such as African, Asian, or Caribbean English.

If the status of English has changed from a native language of some countries, such as the United States and England, to an international language, as it was stated above, this emerging status of English, in turn, challenges the notion of the native speaker as a model that heavily underlies CLT. However, the native like competence is still the ultimate goal for many communicative approach followers and also

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<sup>4</sup> As it was said before, the term *additional language* was preferred for this study rather than foreign or second language. A contemporary term, particularly used in the United Kingdom and the rest of the European Union, *English as an additional language* acknowledges that students are already competent speakers of at least one home language.



for many learners, allied to the belief that the standard language to be learnt should be based on standard written forms. This myth is what leads learners, many times to get frustrated as they notice they cannot speak like a native speaker (Corbett, 2003, p. 39). Also, McKay (2003) argues that there are more people now using English alongside with other languages, and their purpose of using a language is different than those of monolingual speakers. She suggests that “because bilingual speakers of English frequently have different purposes in using English than do monolingual speakers, it is unwarranted to assume that bilingual speakers necessarily want need to attain native like competence.” (p. 6)

Furthermore, most of the English teachers in countries such as Brazil are not native speakers but bilinguals<sup>5</sup>, they cannot serve as a model of a native speaker, and it is unfair to expect that. However, they can be a model of a successful learner, pedagogic experts if well prepared for their occupation, as a native speaker could be. Even though, there is a lot of discussion about the concept of English as a *lingua franca*<sup>6</sup> or an international language<sup>7</sup>, it is important for teachers and language teaching pedagogy to be aware that language contexts and available resources vary as well as students’ purposes in learning the language.

### **2.3.3. Challenge 3: Dealing with learners’ cultural identity and stereotypes**

As already mentioned, societies change over time and they are also not homogeneous but “communities characterized by a range of factors, including age, gender, class, ethnicity, and even such things as leisure pursuits. We can talk about ‘Welsh culture’ but we can also talk about ‘youth culture’, and the cultures of football fans” (Corbett, 2003,

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<sup>5</sup> The Oxford dictionary (2005) defines the term “bilingual” as an adjective, and it refers to a person who is “able to speak two languages equally well because he or she has used them since he or she was very young”. (p.139). However, the term is also used as a noun in opposition to a monolingual or multilingual speaker and it often means that a person is fluent in two languages, and that is the definition used in the text.

<sup>6</sup> The “term ‘English as a *lingua franca*’ (ELF) has emerged as a way of referring to communication in English between speakers with different first languages” (Seidlhofer, 2005, p. 339).

<sup>7</sup> English as an International language (EIL) “implies a new way of communication across different nationalities and cultures through the medium of a common language” (Leonardi, 2010, p. 347), i.e., English language.

p. 19). Culture is, thus not only related to a nationality, since there are different communities inside a country and individuals vary. We need to be careful in order not to reproduce stereotypes, prejudices or diminish learners' own cultures.

In addition, the culture of a person is related to his or her 'identity'. Byram and Starkey (2002) suggest that "Someone who is 'Chinese' will have acquired that identity through being brought up surrounded by other Chinese, unconsciously learning their beliefs, values and behaviors." (p. 11), and then they give another example, "someone whose social identities includes being 'a teacher' will have acquired the knowledge, values and behaviors they share with other teachers through a process of socialization." (p. 11). Although the examples are a simplification, they show that while communicating one does not only negotiate information, but constructs his/her own identity. We can connect it to the interaction function of language defined in the first challenge. Norton (1997) used the term *identity* to refer to how people understand their relationship to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future., it is therefore necessary to take into consideration that when learning an additional language the learner will build up an identity of a speaker of both the additional and his own language, and this process involves both the target culture and also the learners' own culture.

In sum, although the communicative approach has as one of its goals to give students opportunities to express their own opinions and life experiences, this approach has emphasized the transactional function of language and neglected the interactional, which is related to culture and identity. Therefore, ideally, learning an additional language should be more than the transfer of information from the learner's previous experiences and the world presented in the language learning materials, it should also develop the learners' linguistic and cultural identities. Furthermore, CLT usually avoids conflicts, and puts aside the questions of identity and culture mediation presented above. Also, there is a tendency of presenting language and cultures as monolithic and simplified. According to Corbett (2003) "foreign language learners are outside the target language group looking in. Learners may not wish to adopt the practices or beliefs of the target culture", but they should be stimulated to understand practices and beliefs so they can "comprehend the language that members of the target culture produce" (p. 20), as language "is more than transfer of information – it is the assertion,

negotiation, construction and maintenance of individuals and group identities” (p. 20).

It is not easy to establish the best approach to deal with issues related to culture. The intercultural approach to language teaching can be an alternative for CLT as it assimilates some features of other approaches, such as, cultural topics, cultural awareness-raising, and the communicative curriculum as Corbett (2003) puts it: “An Intercultural approach differs from earlier approaches to teaching culture by moving intercultural knowledge and skills centre-stage, and making them an internal part of the curriculum. (p. 30). The goal is, thus, to promote intercultural communicative competence rather than ‘native language proficiency’ in the target language. The intercultural approach to language teaching is reviewed in the following section.

## 2.4 TOWARDS INTERCULTURAL COMPETENCE

As suggested before, the *intercultural approach to language teaching* does not reject CLT, but it incorporates the construct of ‘culture’, as Corbett (2003) says “developing intercultural competence does not mean doing away with the information gap, or related activities, but developing them” (p. 32). The intercultural approach promotes rich language experiences and helps learners to understand their own communities and other communities. As Liddicoat (2005) highlights, learning a language “involves fundamentally learning to communicate with others in that language and such communication involves an engagement with culture”. In addition to that, Liddicoat and Crozet (1999) notice that “CLT has overlooked both links between language and culture and the necessity to understand communication (...) as intercultural communication rather than communication in the target language.” (p. 113). We can say, then, that the intercultural approach aims to make that link.

Consequently, as already suggested the main goal of the intercultural approach is to develop learners’ intercultural communicative competence, which means transforming learners into intercultural communicators. Therefore, before discussing how to develop intercultural competence, it is important to discuss the concept of ‘culture’ for the intercultural communicative approach. In ILT, culture is understood as hybrid and not monolithic and it is presented as difference through the comparison between the learners’ own language and culture and to the target language and culture. Some authors, such as Sarmiento (2004, p. 241), explain that there are two types of ‘culture’:

visible culture and invisible culture. Visible culture refers to the aspects that we can easily identify such as our dressing codes, food habits, housing, geographic and climate factors, music and other products. Invisible culture refers to the unconscious aspects, which are part of our daily life and are more connected with, for example, our comprehension of what is polite or impolite, ways of speaking and topics of interest. ILT is not only concerned with the visible aspects of culture which appear more often in textbooks, but it is concerned with promoting awareness of both aspects.

Liddicoat and Crozet (1999) also discuss about different aspects of ‘culture’, yet they are more concerned with the fact that ‘culture’ either invisible or visible, is not a fixed or static concept as already suggested, it is dynamic and it changes over time. The aforementioned authors point out that understanding the dynamic nature of culture could be “useful to language teachers as it can help to trace the origins of cultural behaviors in individual interactions” (p.114). Thus, Crozet and Liddicoat (1999) point out that ‘culture’ over time can be seen as: archaic, which “carries the past-historical patterns which have a symbolic value no longer relevant. Such historical patterns can, for example, be discerned in proverbs, expressions, colloquialisms...” (p. 114); or residual ‘culture’, which “represents the current, still effective, lived patterns of behavior (p. 114); and finally the emergent ‘culture’, which “represents new ways of being/thinking in a culture which are evident for instance in the new forms of expressions” (pp.114-5). Furthermore, Liddicoat and Crozet (1999) indicate that ‘culture in this paradigm “refers to shared knowledge/patterns of interaction, between people of a given society” (p. 115), however it is also necessary to look to individuals and their behaviors: “Individuals select from this cultural blueprint in order to act appropriately, but not reductively, in different social contexts within the same culture.” (p. 115). Liddicoat and Crozet (1999) bring a definition of an intercultural competent speaker by Byram:

An intercultural speaker is someone who can operate their linguistic competence and their sociolinguistic awareness of the relationship between language and the context in which it is used, in order to manage interaction across cultural boundaries, to anticipate misunderstandings caused by difference in values, meanings and beliefs, and thirdly, to cope with the affective as well as cognitive demands of

engagement with others (Byram, 1995, as cited in Liddicoat and Crozet, 1999, p. 116)

In order to develop language learners' intercultural competence, Byram (1997) has proposed five *saviors* or kinds of knowledge and skills necessary for culture mediation. According to Byram, there are two kinds of knowledge (*saviors*) individuals bring to interact with people: "knowledge about social groups and their cultures in one's own country, and similar knowledge of the interlocutor's country on the one hand" (p. 35), and "knowledge of the processes of interaction at individual and societal levels" (p. 35). It is also necessary to have 'intercultural attitudes' (*savoir être*) such as "curiosity and openness, readiness to suspend disbelief about other culture and belief about own". So that, it is also important that individuals are able to "decenter" in order to respect and understand others' meanings, beliefs and behaviors." (p. 34). Moreover, a person should have skills such as: the "skill of interpreting and relating" information which "draws upon existing knowledge" (*savoir comprendre*) (p. 37). If the existing knowledge is not enough, or the person has no knowledge about a cultural issue "the skill of discovery comes into play" (*savoir apprendre/faire*) (p. 37). Finally, 'critical cultural awareness' (*savoir s'engager*) which is "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) is also essential.

The complete model proposed by Byram (1997) is summarized in figure 1:

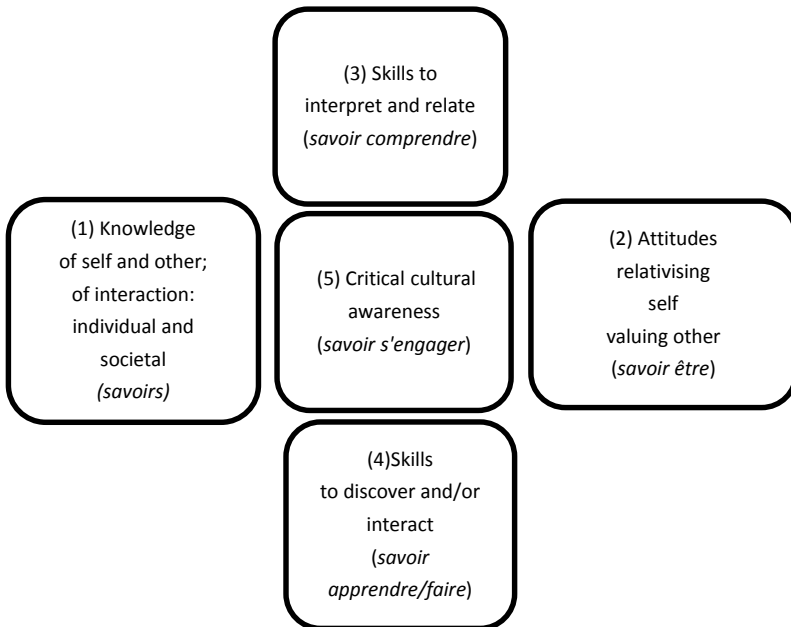


Figure 1 - The five saviors.  
(As cited in Byram, 1997, p. 34.)

According to Byram (1997), each of these knowledge types can be seen as objectives to be developed in language education:

- (1) *Savoirs*: knowing about one's own culture and the other's and also about the process of communication. It has to do with knowing one's identity as well.
- (2) *Savoir comprendre*: interpreting and relating "a document or event from another culture, to explain it and relate it to documents from one's own." (p. 52). This skill is based on already existing knowledge.
- (3) *Savoir être*: being willing to learn to look at the world with new eyes and let behind prejudices or stereotypes.
- (4) *Savoir apprendre/faire*: being able to acquire "new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction." (p. 52). This *savoir*

allows one to be able to interact even when there is no previous information about a cultural practice.

(5) Saviors'engager: being able to have a critical attitude upon cultures and countries.

The intercultural approach proponents, such as Byram (1997), Corbett (2003) and Liddicoat and Crozet (1999) agree that cultural stereotypes and prejudices should be avoided. In order to develop Intercultural Competence, based on the five saviors presented and their objectives, there are some central principles:

*The main objective should be* intercultural communicative competence instead of native like proficiency;

*learners should act as ethnographers*, giving space to the systematic observation and description of community, promoting a rich cultural exploration of one's own and the target communities;

*learners' needs should be incorporated*, as different learners and learning contexts have different needs;

*Intercultural activities should be included*, where the communicative tasks can be modified so that not only communicative skills are developed but also (inter)cultural awareness is raised.

In sum, intercultural language teaching brings opportunities to deal with new forms of communication in a world where societies are changing fast, and languages are an essential part of them. As Byram summarizes:

Developing the intercultural dimension in language teaching involves recognizing that the aims are: to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviors; and to help them to see that such interaction is an enriching experience. (Byram et al., 2002, p. 11)

Therefore, intercultural language teaching can help students and teachers get to know themselves better and their own lingua-culture. It

motivates students to learn a new language while making them aware of their own identities. The intercultural approach can fulfill the needs that other approaches could not, by putting culture in the center, discussing cultural issues explicitly, as Liddicoat and Crozet (1999) pinpoint: “culture is not learnt by osmosis, it requires an intellectual effort because culture is not readily accessible to be noticed, analyzed and taught.” (p. 116).

### 2.4.1. Intercultural Activities

Several authors have published books that propose “cultural” and intercultural activities to be used in classroom together with other types of activities. An example of ‘cultural’ activities is Tomalin and Stempleski’s book (1993), which proposed a variety of activities based on materials such as textbooks, videos, radios broadcasts, newspapers and magazines among others. According to them, by using such materials the teacher and students could research cultural information. In addition, they recommend the use of task-oriented approaches and cooperative learning to the use of any material in class because “little benefit will result from merely displaying a cultural document or artifact in class” (p. 8), they also call attention to the fact “students need to be trained to extract appropriate information from the material” (p. 8). Another example of book proposing intercultural activities or an intercultural resource pack is Corbett’s book (2010). According to Corbett, four components will be essential to the development of intercultural activities: an ethnographic perspective, a critical instance, liberal morality, and a multi-modal component.

The **ethnographic component** according to Corbett (2003) refers to the fact that students will be “expected to demonstrate ‘discovery’ skills” (p. 32), they should observe, describe, compare and interpret information about language and culture. This can be done, for example, by engaging students to do a research about souvenir stores, or by interviewing people, among other activities.

The **critical component** should prompt the learners to compare and reflect rather than to simply automatically imitate the behaviors of the target culture (Corbett, 2003, p. 32). During the performance of a given task, the learner should be given voice. The task is designed to engage the learners in social practice, so they can discuss cultural practices deconstructing myths and stereotypes.

**Liberal morality** refers to the ability become tolerant, as Corbett (2003) bring outs: “learners’ should demonstrate the skills of



decentring and valuing, or at least tolerating, other cultures” (p. 32). Learners should be encouraged to try to understand others instead judging them. They can for example reflect about their own culture, and the things that can cause strangeness to people from a different one.

The **multi-modal component** refers to the use of visual aids, and the use of new media as for example: pictures, videos, blogs, power point presentations, websites, social networks, and podcasts. Learners can be stimulated to use some of these means.

## 2.5 ANALYZING CULTURAL ASPECTS IN TEXTBOOKS

The relationship with cultural representations in textbooks is also important to the development of the intercultural approach. Cortazzi and Jin (1999) discuss about the materials used in language classes and observed that “one would expect materials that raise learner’s awareness of intercultural issues and enable them to communicate effectively and appropriately in a variety of communicative contexts” (p. 198). Cortazzi and Jin call attention to the fact that materials are based on a range of different assumptions of culture. Some textbooks are based on the *source culture*, meaning the culture of the learners which are usually used at national level. “In such textbooks, learners see members from their own culture, in their own context, which are no different from themselves, except that they all speak English.” (p. 204). That means that even though we can argue that there might be many different cultures inside a country, and students can perceive themselves differently, the rationale behind such textbooks is that students will recognize themselves and their contexts on the pages of the book. Differently, there are also books that focus on the *target culture* which are more common to find in stores than the ones previously described. Cortazzi and Jin (1999) remark that usually “commercial values clearly influence the design and content of textbooks, but there are changes” (p. 208). The changes refer to social and environmental issues that start to appear in those books: “not only EFL textbooks include materials designed to promote awareness of race, gender, environmental issues, but these points are highlighted in the publishers’ promotional materials.” (p. 208)

A third category would be those books that aim at presenting international target cultures. Those books are related to many different groups of people from many countries around the world using the target language. In the specific case of English “the rationale for such international target cultures is that English is frequently used in

international situations by speakers who do not speak it as a first language” (Cortazzi & Jin, 1999, p. 208). Such books might be interesting as they portray a range of social groups and can “offer cultural mirrors” (p. 210). However, as Cortazzi and Jin (1999) suggest the intercultural learning will depend mainly on the interaction in the classroom, on how the teacher will work with such materials: “Beyond textbooks, what is required is a methodology of cultural learning” (p. 210).

Byram (1993, as cited in Cortazzi & Jin, 1999), has suggested, a criteria framework for textbook evaluation which should focus on cultural content. For him, teachers and institutions should pay attention to: “social identities and social groups, social interaction, belief and behavior, social and political institutions, socialization and life cycle, national history, national geography, stereotypes and national identities.” (Cortazzi & Jin, 1999, p. 203). The teacher can use themes and contexts from the textbooks to develop intercultural competence, and, for example, develop an activity based on the proposed themes. Thus, as Garrido (on-line document) says: “themes treated in textbooks can lend themselves to development in an intercultural and critical perspective.” (p. 2).

In sum, as already suggested, different authors such as Byram (1997) have emphasized the necessity of developing Intercultural competence rather than only linguistic competence. Culture, and its relationship with learners’ identities, cannot be ignored in the process of learning a target language. As Tannen (2006) says: “a language frames the way you see the world.”(p. 367). That is, the way we interpret the world is based on our culture, in our language, and when learning another language one should be able to decentralize and understand the differences among cultures. In a time when people are more and more in contact with members of different communities’ mutual understanding and respect are essential. The intercultural approach and the intercultural activities suggested by authors such as Corbett (2003), intend to help learners’ to build bridges between their culture and the culture of the target language, developing their intercultural competence. The materials used by schools are very important in this process, though it is the teacher who will mediate the students’ contact with the world presented on textbooks.

## 2.7 SUMMARY OF THE CHAPTER

In this chapter, the literature concerning the challenges in teaching language and culture as well the intercultural approach theories and intercultural activities were reviewed. In the first part, it was presented an overview on language and culture teaching in different methods over time. Next, the communicative approach and the concept of task in language teaching were discussed. Also, the main challenges concerning the communicative approach in relation to cultural assumptions were debated; and finally the intercultural approach was presented as well as the concept of intercultural activities and the use of textbooks.

In the next chapter, the methodology and the intercultural activities adapted for this study are presented and explained. Also, I will present the participants of the study and the context. The procedures for data collection and the data analysis and interpretation are discussed as well.



### 3 METHODOLOGY

In this chapter, the methodological procedures used in order to carry out the study are described. I present, first, the objectives and the research questions, then, an overview on qualitative research definitions as well as action research methodological procedures will be given. After that, I describe the context of investigation and the participants of the study. Then, the objectives and the research questions are shown. In the second half of this chapter, I explain how the data was collected in different phases, as well as how the transcriptions and the analysis were carried out. A summary of the lesson plans for the intercultural activities adapted for this study is also presented.

#### 3.1 OBJECTIVES OF THE STUDY AND THE RESEARCH QUESTIONS

This study was carried out in the first semester of 2013 as mentioned earlier in this chapter. The choice of working with Action Research is due to the fact as a method suits the aims of this study as Cohen, Manion and Morrison (2000) state, “action research may be used in almost any setting where a problem involving people, tasks and procedures cries out for solution, or where some change of feature results in a more desirable outcome.” (p. 243). Being a teacher, I believe developing students’ cultural awareness while learning English or any target language is very important, but the question of “How to do” that, if it is possible to do it, in a real classroom still has led me to carry out this study.

This study investigates the outcomes of the actual implementation of a set of activities aimed at promoting not only communicative competence but also intercultural competence in classes. Also, this study aims at getting an insight on the attitudes and assets underlying these teaching/learning practices in relation to the intercultural teaching theories.

In order to reach my general objectives, the following research questions will be answered:

1. How was the proposed intercultural perspective actually implemented in actual classrooms?

2. To what extent did the actual implementation of the intercultural perspective promote students' awareness about the language and culture being taught?
3. What kind of insights did this experience bring to the teacher?

### 3.2 ACTION RESEARCH AND THE CHARACTERISTICS OF THE STUDY

This section intends to describe the features of this qualitative study as Action research (Dornyei, 2007). To begin with, it is necessary to acknowledge that there are different definitions of what qualitative research is. Qualitative research is often defined in contrast with quantitative research, and as McKay (2006) says, "there is far less control and structure in qualitative research" (p. 13). For this study, I will side with Denzin and Lincoln (2005) who states that: "Qualitative research is a situated activity that locates the observer in the world. (...) It consists of a set of interpretive, material practices that make the world visible." (p. 3). In addition, in order to make the world visible, qualitative researchers "turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self" (p. 3). There are different possibilities to carry out Qualitative research, such as case studies, ethnography studies and action research. Within this scope, Action research was chosen for the present study.

Dornyei (2007) defines Action research (AR) as a "generic term for a family of related methods that share some important common principles." (p. 191). According to him, AR most important characteristic "concerns the close link between research and teaching as well as the researcher and the teacher" (p. 191). Hence, in this study, I assumed the role of the teacher and researcher of my classroom and my own practice as a teacher. However as Nunan (1990) pointed out, this method is not simply concerned with a practice, but:

it represents a particular attitude of the practitioner, an attitude in which the practitioner is engaged in critical reflection on ideas, the informed application and experimentation of ideas in practice, and the critical evaluation of the outcomes of such application. (Nunan, 1990, p. 63).

This last definition best describes the present study, in which I tried to implement and explore a new approach to language teaching in one of my classrooms: the Intercultural Approach. In addition, it is important to say that, my project was possible due to the fact I had some special conditions that contributed to the viability of the study, for example, the support of the *Extracurricular* course that allowed me to develop this study with one of their group of students. Such conditions are described next in the Context and Participants of the investigation section.

### 3.3 CONTEXT OF INVESTIGATION AND PARTICIPANTS

#### 3.3.1 Context of Investigation

The participants of this study were students from a lower intermediate level group, which had originally thirteen students enrolled, from a project called *Extracurricular* at the Federal University of Santa Catarina (UFSC) and myself, the teacher-researcher. The University main campus is in the city of Florianopolis, Brazil, where the study was carried out. Florianopolis is a mid-sized city; with a population of 427,298, according to IBGE (Brazilian Institute of Geography and Statistics) in 2009. It is the state capital and the second most populous city in Santa Catarina. The economy of Florianopolis is heavily based on information technology, tourism and services, including educational services. Its population is in the majority composed of Brazilians of European descent, from which most of them were originally from the Portuguese Azores Islands. However, the city has taken on a cosmopolitan air with tourism and the arrival of Brazilians from other states and foreigners, such as Argentineans, the most expressive group, who chose to live in the city. (Retrieved from [http://www.propertyinbrasil.com/Brazil-Information/Santa Catarina/ Florianopolis/](http://www.propertyinbrasil.com/Brazil-Information/Santa_Catarina/Florianopolis/) and <http://en.wikipedia.org/wiki/Florianopolis>).

The Extracurricular is a program which aims to offer language courses for students and employees from the University, but also offers them for community members. Most of the students join the program because it is offered on campus, and it is cheaper than other private language institutions. It is important to point out for this study that, the minimum age to enroll the Extracurricular program is fifteen years old, which means that most of the participants of the study were teenagers or young adult learners. Students can choose from a range of different

languages: German, French, Italian, Mandarin, Spanish and English, which is, the most popular language among the students. A whole English course takes about eight semesters, or eight levels. Students receive thirty hours of instruction at each level. Usually, they have classes two times a week, for about ten weeks; each class lasts for an hour and thirty minutes. The selection of the specific group of students to participate in this study was based on students' English level: level five (intermediate), and the book used for the classes, the *New Interchange, Fourth Edition*, from Cambridge Press. In addition, the students' willingness to volunteer and participate in the study was taken into consideration.

### **3.3.2 Participants**

#### **3.3.2.1 The students**

A group of originally thirteen students of a class from the fifth level of the Extracurricular course at the Federal University of Santa Catarina participated in this study. This group was chosen mainly because their English proficiency level, as at the fifth semester students are considered to be an lower intermediate to an intermediate proficiency level, which was important, based on some of the topics and the type of activities that I meant to work with. Also, the students' age was taken into consideration, due to the fact that some of the activities required some level of maturity from the students. The youngest student was fifteen years old and the oldest forty one. However, most of the students were between 17 and 23 years old.

After some classes, a questionnaire was applied in order to get some personal information about the participants (Student's profiles questionnaire) (See APPENDIX D). The data from the questionnaire showed that most of the participants were students or employees at the University. They were all Brazilians mostly from Florianópolis or Santa Catarina state, and the students who reportedly were from other states in Brazil had been living in Florianópolis for many years by the time of this study. It's possible to say that the group was pretty homogeneous when it comes to their life background. To have more detailed picture see Table 1:



**Table 1. Participants' profile**

<b>Participants</b>	<b>Age</b>	<b>Sex</b>	<b>Originally from</b>	<b>Study</b>	<b>Work</b>
1	31	F	Cruz Alta/RS	Yes/ IFSC	Yes/ UFSC
2	21	M	Antônio Carlos/SC	Yes/UFSC	No.
3	17	F	Florianópolis/SC	Yes/IFSC	No.
4	21	F	Tijucas/SC	Yes/UFSC	No.
5	41	F	Rio de Janeiro/RJ	No.	Yes/UFSC
6	21	M	Laguna/SC	Yes/UFSC	No.
7	15	F	Florianópolis/SC	Yes/High school	No.
8	17	M	Antônio Carlos/SC	Yes/UFSC	No.
9	18	M	Florianópolis/SC	Yes/UFSC	No.
10	23	M	Florianópolis/SC	Yes/UFSC	No.
11	19	F	Florianópolis/SC	Yes/UFSC	Yes/traine e
12	18	F	Joaçaba/SC	Yes/UFSC	Yes.

NOTES: UFSC/Universidade Federal de Santa Catarina. IFSC/ Instituto Federal de Santa Catarina. SC/Santa Catarina. RJ/ Rio de Janeiro. RS/Rio Grande do Sul.

However, regarding their previous experience in learning and studying English, the group could be considered heterogeneous. Half of the students had been studying in the Extra Curricular program since the first semester, and most of them said they only had English classes in Elementary or High schools before. The other half had taken a placement test and they were placed in the fifth level/semester of the program. Also, from this half of the students that took the placement test, two of them said they had classes in private institutions before Extra Curricular. See Table 2:

**Table 2. Students' life experiences in studying English Language**

<b>Participants</b>	<b>Previous experiences to Extra Curricular in studying English.</b>
6	Student at 'Extra Curricular' since level one.
10	Before 'Extra Curricular' studied English in elementary or high school only.
2	Before 'Extra Curricular' studied English in private language institutions.
6	Took the 'Level' test

In relation to the reasons they were studying English, some of the students pointed out the necessity of reading academic texts in their fields of study. Only three students reported to have been abroad, and other four students were getting ready to participate in exchange programs. Although most of them did not mention that speaking English was essential in their daily routines, or had frequent contact with foreigners with whom they would have to speak English, they believed in the importance of learning the language for their future jobs, and some of them reported an intrinsic desire to learn the language, because they liked or found the language interesting. See Table 3 below:

**Table 3. Why do you study English?**

<b>Participants</b>	<b>Why do you study English?</b>
1	Because "it's a universal language"
2	Because the carrier and future work perspectives
3	To watch movies, TV series and play games
4	To travel abroad
5	Because "I like the language"

### **3.3.2.2 The teacher-researcher**

As the researcher of this study, and also as a teacher analyzing my own practice, I would like to include here some information about my professional history and my experience as an English learner and teacher. I started to study English when I was fifteen years old at a private language institution in my hometown, Rio do Sul in the state of Santa Catarina, and later I moved to Florianópolis to study at UFSC in the undergraduate program of English language and Literature or “Letras-Inglês” course. After finishing my undergraduate program, I spent two years abroad, in New York City in the United States, and when I came back to my country, I decided to enroll in the Master’s program at the same University. I have been teaching English at private language institutions since I was still in the undergraduate program. I have been interested in working with Intercultural activities, as well as, in reflecting on the Interchange book since it was the series I used when I was learning the language and it is one of the most popular English language books in Brazil. I hope with this study I can improve my own practice and also bring some light about the relationship between language teaching and Interculturality.

### **3.3.2.3 The Course-book: New Interchange**

The New interchange is a book series published by Cambridge University Press which was first published in 1998, and has been successfully sold around the world. The public for which the book has been designed is young adult language learners. In the Introduction to the first edition, the emphasis is placed on communication and the four language skills: “The course covers the four skills of listening, speaking reading and writing, as well as improving pronunciation and building vocabulary. Particular emphasis is placed on listening and speaking.” (Richards, Hull & Proctor, 1998, p. iii). There is an effort to present the language in context: “The primary goal of the course is to teach the ability to communicate according to the situation, purpose, and the roles of the participants.” The book proposes to bring interesting activities to students, and everyday language, so that they could “consolidate and develop their communicative competence in English” (Richards et al. 1998, p. iii). It is important to notice for the present study that, although it is not mentioned in the fourth edition, in the first edition it is stated that: “the language used in New interchange is American English; however the course reflects the fact English is the major language for international communication and is not limited to any one county, region, or culture.” (p. iii)

The emphasis on international communication signals that there is an attempt to fulfil the needs of students learning English in different countries. It can be said, following Cortazzi and Jin (1999) that the Interchange series belongs to a group of EFL textbooks aimed at international target cultures. These books “include a wide variety of cultures set in English-speaking countries or in other countries where English is not a first or second language, but is used as an international language.” (Cortazzi & Jin, p. 209). This is probably one of the reasons this book is so popular around the world. However, as it was said before, if the focus is to develop learner’s *intercultural competence*, as Byram (2008) points out it is necessary to develop more than communicative competence, and try to help students to build and experience knowledge about cultures and their own identity, because “the old idea that we have one language and one identity associated with it, a national identity, it is too simple and does not reflect the world as it is.” (p. 34). Finally, as Cortazzi and Jim (1991) points out in this scenario not only textbooks are important but the “interaction between students, texts and teachers” (p. 210). This study attempts to use the Interchange book as one of the main resources to develop not only communicative competence, but also to transform the activities proposed in it to go beyond and develop the learners’ intercultural competence.

### 3.4 THE PHASES OF THE RESEARCH

As action research, this study can be divided into two phases: Phase 1: pedagogical and Phase 2: investigative.

#### **3.4.1 Pedagogical phase**

The aim of this section is to present the methodological procedures for the adaptation and implementation of the intercultural activities, which occurred in three steps. Figure 2 illustrates the pedagogical phase:

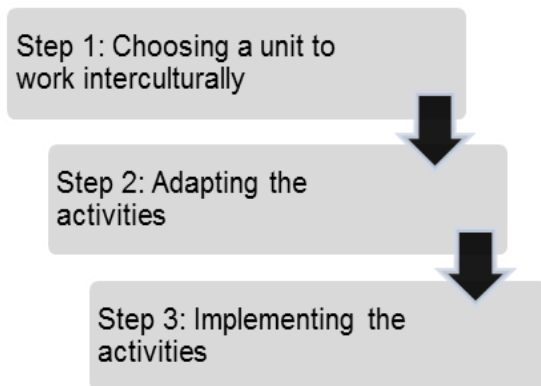








Figure 2 - Phase 1: Pedagogical

### 3.4.1.1 Step 1: Choosing a unit to work interculturally

The first phase of the research started with the adaptation of some activities from the textbook in order to include intercultural components to them. First, I analyzed the activities from the textbook and based on the work from intercultural-oriented scholars, such as Kramsch (1993), Corbett (2003, 2010) and Lo Bianco, Liddicoat and Crozet (1999), I chose the activities to be worked with (Step 1). I decided, then, to work with Unit 5, entitled “Crossing Cultures” (See Appendix A). I thought the themes presented in this unit could lead to some interesting reflections on the subject of Culture and Interculturality. The unit title, “Crossing Cultures”, already implies and suggests a discussion on cultural issues and comparison between different cultures. I decided that even though the intercultural approach can be applied in several ways, and certainly with other units of the Interchange book, Unit 5 provided a certain richness worth to be worked with. The unit presented together with the linguistic objectives on the teacher’s guide, some information about customs and countries which could be used to instigate learners to reflect on intercultural issues and consequently to develop their intercultural communicative competence. See, for example, below (Fig. 3) the activity number 6 of the Snapshot Section, from Unit 5 of Interchange, where a series of customs related to different countries are presented:

**6 SNAPSHOT**

## Different Customs

 <p><b>Canada</b> If you are invited for a meal, you should arrive on time – not early or late.</p>	 <p><b>Indonesia</b> Never point to anything with your foot.</p>	 <p><b>France</b> When eating out, keep both hands on or above the table.</p>
 <p><b>South Korea</b> Always use both hands to pass something to an older person.</p>	 <p><b>Egypt</b> Don't eat anything with your left hand.</p>	 <p><b>Thailand</b> Never touch anyone – especially a child – on the head.</p>

Source: Kiss, Bow, or Shake Hands

Does your culture follow any of these customs?  
Do any of these customs seem unusual to you? Explain.  
What other interesting customs do you know?  
What customs should a visitor to your country know about?

Figure 3 – Snapshot.

From: New interchange students' book 3 (Richards, 2013, p. 32)

### 3.4.1.2 Step 2: Adapting the activities

I decided to work with a set of activities which would be applied along six classes during the course. I made this decision observing the objective of the research, which was to incorporate intercultural communicative activities in real classes. In order to achieve this goal, I noticed that it would not make sense to bring to the classroom an activity which did not take into consideration our own reality. The use of a textbook at the Extracurricular course was an important part of my reality, it seemed logic then, to adapt or complement activities from the book students used in order to

accomplish the intercultural communicative goals, instead of bringing a completely different activity to the classroom. Also, I thought it would feel more natural and less artificial for the students, making it possible to get an insight of the application of intercultural activities in a real class, during a real semester; because, again, the goal was to achieve the objectives of the proposed Intercultural activities following the principles of the Intercultural approach, without interrupting the normal flow of the classes and the semester.

The activities in this Step (2) were, then, redefined and adapted using Nunan's (1989) framework for a task, modified as Corbett (2003) suggested in order to promote intercultural exploitation and the linguistic development of the students, based on the following principles already presented in 2.4.1. :

- The main objective should be intercultural communicative competence instead of native like proficiency;
- learners should act as ethnographers, giving space to the systematic observation and description of community, promoting a rich cultural exploration of one's own and the target communities;
- learners needs should be incorporated, as different learners and learning contexts have different needs;
- Intercultural activities should be included, where the communicative tasks can be modified so that not only communicative skills are developed but also cultural awareness is raised.

Nunan's (1989) task framework used to adapt the Interchange activities has the following components: (1) goals; (2) input; (3) the activity; (4) learner's role; (5) teachers' role; (6) and settings. I used these components on the activity planning. Also, as already suggested, I tried to keep the activities proposed in the book, not only because students bought the book and expected to use it, neither because the institution in which I worked asked me to do so, but because of the nature of this study which aimed to apply intercultural activities in real and not artificial settings, with all the limitations teachers and students might face.

The first activities, for the first, second and third classes were planned before the beginning of the semester, but the ones for the fourth, fifth and sixth classes were developed during the semester. There were changes in the activity plans even right before the activities were applied. The reasons for such modifications were many: time available, access to the lab and other materials, learners' interests, classes that were canceled due to bus strikes and protests in the city, teacher's new ideas, and opportunities for class interaction with foreigners, for

example, that emerged during the semester, among others. This last example can be illustrated in this excerpt from my diary:

I was talking to Mayara, who is also observing my classes, and she told me that a friend of hers “Rod” from the United States is visiting Brazil, and she asked me if I would like to invite him to participate in the class, so students could talk to him. I decided to accept her suggestion and I tried to include him in the class”. (passage from my diary in June, 2013)

Sometimes, even the activity applied in the day before brought new ideas that would transform the following activity. See what was written by me:

As the last part I showed them a video about stereotypes about France, I’m thinking about discussing more with them in the next class, before we keep going with the activity. (passage from my diary in June, 2013)

The work-plans of the activities, slightly modified to match what actually happened in the classes, are included in Appendix B. A more detailed description of the ‘Intercultural activities’ for the present study are described in the following section.

#### 3.4.1.3. Step 3: Implementing the activities

Once the first activities were planned, I started applying (Step 3) them in class. At this point, I worked with the students as I usually do, following the principles of the communicative approach together with the activities as they were proposed by the students’ book and teachers’ manual. As part of my regular practice, I also brought extra materials such as: games, songs and videos; there were changes in the activities regarding the number of students or time constrains, which are part of the routine of any classroom work. Thus, the third step of this study, consisted in the application of the set of reformulated intercultural activities based on, as I mentioned before, Unit 5 of the students’ book. We started working with this Unit around the middle of the semester, on the seventeenth class, and worked with it during six classes. Yet, although the Intercultural activities were planned, there were modifications along with the classes in order to adapt to new situations.



The activities and their objectives are summarized in Table 4 below. The complete work plans for the activities are in the Appendix B. It is important to notice that the work plans were slightly modified according to what really happened, so they include the activities that actually were developed in the classes.

**Table 4. Class planning summary of the activities**

Class	Activity	Main Objective	Procedures	Resources	Settings
1	1	Introducing the topic “Crossing cultures”	Teacher presents the slides and discuss them	Power Point presentation	Teacher - students.
1	2	Discussing culture shock	Teacher and students discuss <i>Culture Shock</i> and the representation of countries.	Student’s Book	Small group discussion
1	3	Developing an ethnographic study project activity (continued in class 6)	The teacher proposes a research to be done. Students elaborate questions	Board	Teacher - student s. small group work
2	4	Expressing opinions and concerns about living abroad and getting in contact with other communities	Teacher introduces noun phrases through sentences about living abroad. Students match sentences.	Student’s Book Cardboard Cards	Teacher - student s.
2	5	Reflecting upon expectations about living in	Teacher asks and discusses the countries students would	Board	Small groups

		a foreign country	live or not and why.		
2	6	Dealing with different customs	Talk about customs	<i>Snapshop</i> section	Pair work
3	7	Reflecting about stereotypes from Brazil and other countries.	Teacher shows a video “Cliché”, asks and writes on the board: <i>stereotypes</i> about Brazil and The U.S. Students discuss the ideas and interview an American guest.	Video from the <i>Youtube</i> Book Board	Teacher - student s. Teacher - student s-foreigner participant.
4	8	Comparing customs from different countries emphasizing inner variations according to regions, social groups, age, etc.	Go to the lab, work with the listening section and discuss more about customs.	Audio-lab	Individual work Pair work
4	9	Defining the concepts of culture, culture shock and stereotypes.	Students go to the Lab. Listen to the audio from p.32. Students discuss variations about customs in Brazil and what they know about other countries customs, whether they	Book Audio-Lab.	Teacher - student. Pair work

		would adopt or them and why.			
5	10	Attempting to explicitly talk about <i>culture</i> , <i>stereotypes</i> and <i>culture shock</i> definitions.	Students read the text on the <i>workbook</i> about <i>Culture Shock</i> and discuss in groups the questions and the definitions.	Workbook text. Student's Book	Small groups Teacher - student s.
5	11	Discussing appropriate/in appropriate local customs.	Students create a tourist pamphlet about local customs for tourists.	Paper Markers Pictures	Group work
6	12	Discussing the results of the Ethnographic project.	Students divided in two groups and discuss the answers from the respondents of the research questionnaire.	Printed answers from the questionnaires	Two groups Teacher - student/ open group

### 3.5 INVESTIGATIVE PHASE

The investigative phase consisted on the recording of the data and their transcription and analysis. Figure 4 below illustrates the steps of the Investigative Phase:

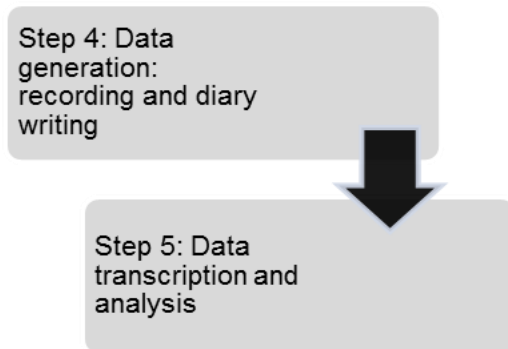


Figure 4: Phase 2: Investigative

### 3.5.1 Step 4: Data generation by recording and diary writing

I began generating data (Step 4), after the semester started and I met the students. When I started applying the intercultural oriented activities, my colleague Mayara began to observe and record several classes (step 4), for her own and my study. It is important to say that Mayara was my classmate in some of the courses in the Masters program at UFSC as well. Consequently, she was familiar with the Intercultural approach, but her role during the research was, as it was said, was to observe and record the classes. She did not participate in the planning of the activities, for example. Mayara was in the classroom since the beginning of the semester and the students got used to her presence in class.

However, I only used the recordings from six classes in this study, which were the classes the adapted activities were applied. I asked students their authorization to participate in the study (see Appendix C). I gave students some general information about the study, but no details that could interfere on their performance in classes were given. In addition, I asked them to answer a questionnaire in which I could get some information on their profiles which was used to set the participants' profile in 3.3.2.1 (see Appendix D). Furthermore, from the beginning I kept a diary (step 4), in which I wrote down any important observation of the classes and my feelings in relation to them. The diary and its field notes were helpful because they brought important insights for the analysis of the data of the study, and some of the insights are presented in the analysis chapter (See Appendix E)

### 3.5.2 Data transcription and analysis of classroom interaction

As suggested before, the diary and field notes, the activity plans and samples of the students work in class, and also their answers from a questionnaire about themselves and classes (See appendix D), which was applied during the semester, provided a context that guided me to try to understand how ‘interculturality’ was implemented or not in the actual classroom. Nevertheless, the main data used for trying to achieve this understanding came from the transcriptions (See Appendix F) and analysis of the videos of the six classes in which I implemented the intercultural activities already described before.

After the six classes were recorded, I started to watch the videos from the six classes in which the adapted activities were developed and transcribed some parts of the interaction. As represented in Table 5, the key to transcription conventions are the following:

**Table 5. The Key to transcription conventions**

<b>Symbol</b>	<b>Convention</b>
T	Teacher
S1/2	Unidentified student
Ss	More than one student talking
CAPITALS	Emphasis
?	Questions
+	Short pause
+++	Long pause
(( ))	Transcript annotations
!	Marks the conclusion or a sentence with emphatic and animated tone.
:	Turn
(xxxxxx)	Inaudible or unclear speech

Adapted from: Transcription design principles (Du Bois, 1991,71-106)

During the analysis of the data, it was found that the planned activities applied promoted some interesting discussions among the teacher and students. Moreover, such moments are described as “intercultural episodes”. An intercultural episode in the present study refers to moments the teacher and the learners’ engaged in a conversation in which they reflect about language and culture aspects and involve either attitudes of curiosity and openness, or skills in interpretation and mediation or critical awareness of conflicting perspectives (Byram, 1997). As Corbett (2000) points out:

teachers and materials designers should build into cultural activities genuine opportunities for reflection. Reflection should allow a critique of both home and target cultures, and the exploration of how learners position themselves in each. Active reflection should develop intercultural awareness (cf. Byram & Fleming, 1998; Kramsch, 1993) (p. 67)

The intercultural episodes can be defined as interactive moments in which teacher and learners discuss/reflect on cultural aspects (visible or invisible) of their own culture or other cultures. Yet, these episodes were mainly from the interaction among teacher-students or, in other words, the open group settings, because it was more difficult to record and transcribe the conversation of the students when working in pairs or in small groups. When transcribing the classes, many intercultural episodes were found. However, for the analysis the most representative, or the ones that illustrated better the interaction between the teacher/researcher and students, were chosen.

### 3.3 SUMMARY OF THE CHAPTER

This chapter intended to explain the methodological aspects of this study. Information about the participants of the research, the teacher, the context of the investigation as well as the text book used in class was given. The choices made in order to conduct a qualitative study through action research methodological principals were explained. After that, the objectives of the study and the research questions were presented. Next, I showed the phases of the research explaining it by steps. Finally, I also explored the aspects of data analysis.

Next, in chapter five, I will discuss the data collected for the study also from a qualitative perspective.

## 4 ANALYSIS OF INTERCULTURAL EPISODES

### 4.1 INTRODUCTION

The present chapter aims to present and discuss the results of this qualitative study, specifically of some episodes from the interaction between teacher and students in the classroom. The analysis will be based on the transcriptions of the interaction during the classes, in which, the adapted intercultural activities were applied. In addition, such interaction between the students and me, the teacher/researcher, will be discussed in the light of the theory presented on the review of the literature of this study.

The first part of this chapter presents the main characteristics of the episodes chosen from the transcriptions to the analysis. The second part contains the discussion of the episodes chronological order, from the first to the last class. At the end, the conclusions of this analysis will be presented.

### 4.2 THE INTERCULTURAL EPISODES

#### **4.2.1. First Class: starting out: students' first impressions, prejudices and stereotypes**

As it was described in Chapter III, we started working with the adapted Intercultural activities in the seventeenth class in the middle of the course semester. The first class was about introducing the topic of Unit 5, "Crossing Cultures" (Activity 1. Introducing the topic "Crossing cultures"/ Unit.5/ p.30/ n.1/ letter A and B. Perspectives: If I move to a foreign country) (See Appendix B), and discussing the "Culture Shock" concept which was introduced right in the beginning of the same unit. (Activity 2. Discussing "Culture Shock"/ U.5/ p.30/ n.1/ Letter A and B. Word Power: Culture Shock) (See Appendix B). Also, at the end of this class an ethnographic research project was proposed and the students elaborated, in groups, the questions of the research which aimed at getting an insight on the experiences and impressions of foreigners living in Brazil, as well as, from Brazilians living abroad. The results from this research will be discussed in the analysis of the last two episodes.

In order to introduce the general topic of "Crossing Cultures" and the specific topic of "Culture Shock", a power point presentation was

used, adapted from the Interchange book (Unit 5/ p. 30/ n. 1/Perspectives: If I moved to foreign country/letter A) (See Appendix B). The episode that will be discussed below comes from the beginning of the first class, and it provides us an insight of the stereotypes and prejudices learners have about others, also it shows how complex it can be for the teacher to deal with unexpected comments from students. The students not only answered the questions from the Power Point presentation offering their personal concerns, but they related them to their world knowledge, their previous experiences, in addition to their friends' experiences. In this episode as in the others ones the name of the students were changed in order to protected their identity.

Episode 1, which will be presented below, comes from a discussion that emerged after we had seen the Power Point presentation and while I was checking the exercise from the (Unit 5/ p. 30/ n. 1/Perspectives: If I moved to foreign country/letter B) (See Appendix B) which had the question "if you moved to a foreign country what would be your biggest concern an why?". I started the checking of the activity focused on the question presented in the book, and I strived for the students to have the opportunity to express their ideas:

#### Episode 1

((...))

- 1 T: And the other ones + nervous + or the others + one thing that I would really miss is my mom's cooking? +
- 2 Marcelo: If I go to India I will be nervous about the second one.
- 3 T: The second one? I would be worried about the local food!
- 4 Marley: If I go to India.
- 5 T: Why you think so if 'I' go to India?
- 6 Marcelo: My friend have been there and he said it's terrible  
+++ terrible.
- 7 T: Have you been there?
- 8 Marley: No my friend +++ they have been there and got stuck in the bathroom for days.  
((Students laugh))
- T: Really?
- 10 Marcelo: Yes terrible!
- 11 T: Uhm + any other country + maybe that  
((Interruption))
- 12 Juliana: China.
- 13 Marcelo: Japan *cause* I don't like Sushi.



- 14 Amir: So you just eat Sushi for a month + you will see Sushi  
from a different view +
- 15 T: That's what you think about the Japanese food?
- 16 Amir: Yea!  
((Students laugh))
- 17 T: And you girls? No? + getting used to different customs  
might be difficult at first +++ do you understand?
- 18 Ss: Yes
- 19 Amir: But depends from the country + usually uhm +++  
occidental countries have + uh + the culture more equal.
- 20 T: Uhm more similar +++
- 21 Amir: But the oriental countries you have like this + uhm huge  
differences + I guess is more difficult.
- 22 T: Uhm
- 23 Amir: If you are travelling is something that you are supposed  
to know.
- 24 T: And +++ what do you think? ((to the whole class))
- 25 S1: I think + uhm + I don't know do you think would you have  
difficulty in adapting to different customs?
- 26 Juliana: Depend on the customs.
- 27 T: Depend on the customs +++  
((Juliana says something not comprehensible in the audio))
- 28 T: So why do you think that?
- 29 Amir: My friend worked in German + and she tells me that and  
a common custom + uhm+ between young people is to  
"reunion" in a place and stay naked among friends +++
- 30 T: Going to a place?
- 31 Amir: with your friends + like uhm your apartment and then  
they are like naked + and you can change in front of all +  
((Teacher just listens))
- 32 Amir: For me I don't know + it's +
- 33 Pablo: Weird
- 34 Amir: Yea!  
((No sound))
- 35 T: What do you think here +++
- 36 Pablo: Places that have this strong religious there + the women  
+
- 37 Juliana: Just cooking and washing +++ not value +
- 38 T: So you think women aren't + uhm + valued + respected?
- 39 Juliana: Yes  
((Pablo agrees, silence))

40 T: ok + and number 4? My room at home is something I would miss the most? Would you miss your room?

In the episode, in lines 12 and 13, when Marcelo refers to India, as well as in lines 12 and 13 in which Juliana and Pablo talk about China and Japan, students seem to have some resistance about the countries and cultures they themselves brought to the discussion. They considered the culture found on those countries to be very different from their own, especially from Asian and Muslim countries. As Amir said, for him “oriental countries” are very different, and that differences, according to him would cause problems (see line 19). We can also conclude that to the students the term culture until here means a ‘National culture’. In the discussion, students did not mention the possibility of the existence of more than one culture in a country. Nevertheless, Amir cited, in line 29, a custom from a European country, Germany, meaning it was a custom among young people only, thus without relating it with German national culture.

What students expressed was, in my point of view, very much loaded with stereotypes and negative expectations from cultures and customs. Besides, students demonstrated not knowing much about the countries they were talking about. The information might have been true, but there was a tendency to generalize and reject any difference in relation to their country and culture, without trying to understand the other(s). It was difficult for the students to put themselves in a different position, for example, they did not realize that a person from a different culture, which comes to Brazil for the first time would have a very different view of our customs and culture.

In Episode 2, below, as it was also shown in Episode 1, students’ bring again to the class their own world knowledge, life experiences, ideas, and stereotypical comments. Such contributions can be important to make the class more interculturally oriented. The episode below took place while the students and I were working with an Interchange section (Unit 5/ p. 30/ n. 2 Word Power: culture shock) (See Appendix A), which according to Richards (2005), “presents vocabulary related to the unit topic and promotes freer, more personalized practice” (p. xii). I decided to start working with the “word power” and the vocabulary proposed by the book to brainstorm words such as: “anxious, homesick, and curious” etc, which were related to the topic of “Culture Shock”, and the following interaction was generated:

## Episode 2, Part 1

((...))

- 1 T: Ok + Some of the things here they are not concerns + they are also about how people feel travelling or living abroad + so let's imagine if next week you would travel + move to a foreign country + how would you feel about it? + so If I say ok next year you are travelling and you are living one year abroad + I don't know where + how would you feel?+
- 2 Pablo: Happy
- 3 Marcelo: Anxious
- 4 S1: Nervous
- 5 Pablo: Excited
- 6 Amir: Enthusiastic  
((Teacher writes the words on the board))
- 7 Pablo: I would be happy to move
- 8 S2: Worried + insecure
- 9 T: Insecure?
- 10 S2: Yea+
- 11 T: Ok in your book on page 30 we have some other ideas.

As the students opened the book, I explained to them that some of the words they uttered, which were also in the book expressed positive feelings while other ones expressed negative ones. After giving the students some time to complete the activity in the book, I checked with them which ones expressed positive, negative or neutral feelings. I started to check on the activity by asking the students how they would feel before travelling and once they get to the place:

## Episode 2, Part 2

- 12 S3: Comfortable
- 13 S4: Fascinated.
- 14 S5: Curious.
- 15 S6: Homesick.
- 16 T: What is 'homesick'?
- 17 S7: *Saudade* +
- 18 T: Right is a feeling some people have + sometimes people wanna go home + things are different +for example they go to the supermarket and the food everything is different + they feel homesick +++ but all of this can be also part of what we call culture Shock + have you heard this expression before? + culture Shock + no? +++ so + what comes to your mind when

you hear “culture shock”? What would be a “culture Shock” for you?

19 Amir: Your impressions +++

20 T: Your impressions when you arrived +++

The episode illustrates how, besides promoting communication and the use of the vocabulary presented in the book, I was trying to create spaces for an intercultural dialog by making students discuss the topics. In this sense, as I wanted to develop students’ intercultural competence, I could no longer simply be a teacher of language and linguistic competence (Byram, 1997, p. 13). For that reason, there was not a right or a wrong answer to the questions, but a brainstorming in which students shared their experiences and ideas about living abroad. Let’s see the continuation of the episode:

### Episode 2, Part 3

((....))

21 Marcelo: When I went to Barcelona in 2007 + and I went to a bar and there was two men kissing each other + and there it was normal for me it was crazy + it was in 2007 + 6 years ago and they were kissing each other + and here in Brazil even six years later + after that it inst common in a bar + since it’s not a bar gay + in a normal bar I think that isn’t common+

22 Amir: How do you know it was not a gay bar?

((Students laugh))

23 Marcelo: Yeah + it’s a good question!

((Students laugh))

24 T: Ok + then you noticed in Barcelona that was common +

25 Marcelo: Yes + there is common + in a club in front of the beach + *E não era um bar gay + as pessoas se beijam*

26 T: Uhm and here in Brazil+++

27 Marcelo: ((in Portuguese)): *Se você estiver em um bar e dois caras começarem a se beijar + acho até que vai ter uma briga + as pessoas não vão gostar.*

28 T: Uhm so you think there people don’t care + they are more “open” than here in Brazil? +++

29 Marcelo: Yes (agree)

30 T: Yea + Culture shock is when the costumes are different from country to country + any other idea about Cultural Shock?

31 Pablo: What can be normal or not here + can be the opposite+

- 32 T: Yea + what can be considered normal in a place cannot be  
considerate normal in another place.
- 33 Pablo: Like in Russia they kiss each other in the cheek.
- 34 T: Men you mean?
- 35 Pablo: Yes + like everyone in the face + here +
- 36 T: we are not used to that +++ do you think you would get used  
to this custom if you moved to the place? +  
\*Marley says something
- 37 T: Do you have another story?
- 38 Marcelo: No more stories +
- 39 T: Ok but Culture Shock is also about how you feel in a place +  
not only what happens + but your feelings + about been there +  
friends + where you live + people you live with +

Although, I did not ask the students about their experiences but about the concept of ‘Culture Shock’, the dialog promoted a discussion and comparison about cultures, and about students’ knowledge and experiences. When talking about his personal experience, in lines 21, 23, 25, 27 and 29, Marcelo seemed to have a more ethnographic attitude (Corbett, 2003) as he told us about a real experience he had had in Barcelona. In the anecdote, he did not refer to the fact that men were kissing as typical behavior of Spanish people. Therefore, he did not generalize about that behavior and did not attribute it to all Spanish people. Generalizations, thus seem to be less likely to occur when students have the opportunity to observe a real community.

On the other hand, in line 33, the student Pablo, made a comment on the custom of kissing and he pointed out that in Russia men kiss each other on the cheek when they meet. Thus, Pablo brought about a general piece of information about a custom from a country, and whether it was true or not, he presented it as a fact which the other students in the classroom seemed just to accept. I felt at that moment that I should not interfere and make any comment as it was important for students to feel comfortable to express their opinion. Culture in this episode is related to what Kramsch (2013) refers to as the small “c” culture which is related to the everyday life of a community, its behaviors, customs, beliefs and values, (p. 66), differently than literature and the other arts, culture with big “C”. The information Paulo brought led to a generalization about a custom that all people in Russia are supposed to have, without questioning it. When information is presented in this manner it might lead to stereotypes and false expectations about people from a certain

place and/or country. The main problem, in this case, was that culture is, indirectly, equated with ‘static homogeneous national culture’.

Likewise, information about culture in textbooks is often presented as facts, homogeneous and static, about a country. Everyday customs, food, descriptions about festivals, for example, frequently appear in textbooks such as *Interchange*. Such focus on the everyday life of a community is the way culture is viewed in the Communicative approach. Regarding that, Larsen Freeman (2000) pointed out, that in CLT “culture is the everyday lifestyle of the people who use the language” (p. 131). The intercultural approach proposes that when students deal with the information they should adopt an ethnographic and critical approach to cope with it. Such approach can lead students to adopt a posture more similar to the one Marcelo had, when he did not talk about a custom in relation to a national homogeneous culture, but referred to specific a situation. And differently from Pablo, Marcelo did not have an essentialist view of a culture.

After the class, I realized that I could have used the examples students brought to generate a deeper discussion and ask them to research, finding not only the differences but the similarities among people and cultures that students seem to be unable to see. In that way, I could have been able to lead the discussion according to main tenets of the intercultural approach. That means that when I asked students an open question, students brought different kinds of answers, and many times I just dealt with them superficially taking into consideration mainly linguistic objectives and the little time available.

#### **4.2.2. Second class. My efforts to develop students’ intercultural awareness**

In the following episode to be presented, Episode 3, which is from the second class (Activity 5: Reflecting upon expectations about living in a foreign country/ Unit 5/ p. 32/ n 5. Discussion: Going abroad) (See Appendix B), I tried to question in a subtle way the students about their beliefs and expectations about foreign cultures. The objective of this activity was to “discuss about living in a foreign country, encourage students to reflect upon their expectations about living abroad and promote students’ awareness of the prejudices and false ideas they might have of different people from different places around the world.” Specifically, I asked the students to discuss in groups which places they would like to move in and which ones they wouldn’t and why. The

episode below deals with a discussion that was generated from the second part of the activity.

### Episode 3

((...))

- 1 T: Ok. I see. Is there a place you wouldn't like to go? Like + India + this group here they all said they did not want to go to India.
- 2 Pablo: She also said that.
- 3 T: So five people did not want to go to India + anybody else? You too + so six people? So any other country you wouldn't like to go?
- 4 Amir: The most Asian countries +++ I don't know Arzebaijão + ((Students laugh))
- 5 T: So what do you know about Arzebaijão? + ((Students keep laughing))
- 6 T: Ok so when I visit Arzer + baijão I will tell you about it ok +
- 7 Amir: I don't know
- 8 T: Why is it?
- 9 Pablo: But also Turkey
- 10 T: Turkey?
- 11 Pablo: Because they are in Civil war +++ ((Teacher writes on the board 'Turkey'))
- 12 Pablo: Yea because they are in Civil war +
- 13 T: Really? I haven't heard about that +
- 14 Bianca: It's in Si + ria, Syria.
- 15 T: ah Syria is also in a civil war +++
- 16 Bianca: Yea
- 17 Anderson: But also Japan +
- 18 T: Japan? ((writes on the board))
- 19 T: Why?
- 20 Anderson: Earthquakes
- 21 T: Earthquakes + ahm +
- 22 Anderson: It's very crowded + and
- 23 T: Ah
- 24 Anderson: And Japanese people +++ ((Students laugh))
- 25 T: Why?? You don't like them?
- 26 Anderson: + uhm + ((Anderson keeps thinking, students start laughing again))

- 27 Anderson: I mean Japanese food + Japanese people yes +++  
 28 T: Ah you don't like the rice +  
 29 Anderson: I like it + but I don't like Sushi and those things +++  
 30 T: Ah you don't like the Sushi you don't like the food +  
 31 Anderson: Yes  
 32 Juliana: But the Japanese people they are + weird +  
 33 T: Weird?  
 ((Students start laughing again))  
 34 Anderson: Yea the Japanese people *sended* to Brazil they are normal but + the Japanese people +++  
 ((students laugh))  
 35 Anderson: they really are +++  
 36 T: Ok, you mean + normal for us +++  
 37 Anderson: Yes  
 38 T: Ok + but don't' you think they think they same about us? Because we are all occidental + people +++  
 39 S1: Yes +  
 ((Anderson agrees with his head))

\*there is a pause on the video here, when the teacher and students start talking about some habits in Brazil like being late in appointments...and about which situations it is accepted to be late and which ones are not, and if they are used to be late in appointments

One important point that can be observed in this episode is that the students did not seem to know much about countries such as India or Japan which they brought in their answers. Behind some of the students' comments, it was clear, as for example, when Amir in line 4 mentioned *Azerbaijão*, or Azerbaijan, that it is difficult to have an opinion or a positive attitude about country or cultures if one has little or none information about it. Also, a small piece of information seems to have led to stereotypes and negatives views of other cultures, an example of that are when Pablo and Bianca got confused about a war which was going on at the time, see lines 10, 11, 12, 14 and 16, when Anderson also related Japan to sushi and earthquakes, and like Paulo and Beatriz, he got confused, not sure about what he was saying. What was happening regarding students' stereotyping in this class has already been reported to happen in other language classrooms, mainly when references from different cultures are introduced as a way of motivating the students to speak. In this regards, Corbett (2003) suggests that "cultural products, ideas, behaviors are presented primary as a means of



motivating language use” (p. 25), and this seems to be what the Interchange book also aims at, something that I realized when trying to adapt the activities to become intercultural. In other words, sometimes a small piece of information is introduced so that it can generate a discussion for students only to talk in English, and not to that a critical stance. Another example in which something similar happen when we worked with the second “Snapshot” from the Unit (Unit 5/ p. 32/ n. 5 Discussion: going abroad/ n. 6 Snapshot: different customs) (See Appendix A), which brought information of customs from six different countries followed by questions such as “Does your culture follow any of these customs?” Interestingly, the way it is suggested by the authors of the book, the activity does not instigate students to learn more about the cultures of those countries but just fosters conversations in the target language.

Therefore, in Episode 3 just described, it is possible to see that students were prompt to accept any piece of information without questioning the source, the context and the cultural essentialism behind it. In this way, the book seems to be fostering an essentialist attitude in the students and that is when the role of the teacher becomes important, as Kramsch suggests (2003) because “some educational materials favor the horizontal juxtaposition of cultural facts when transmitting information about cultural diversity” and “the learner is left alone to interpret the cultural information presented” (p. 228). In this sense, Cortazzi and Jin (1999) suggested that “beyond the textbook what is required is a methodology of cultural learning” (p. 2010), a methodology that takes into account the interaction between the learner, texts and the teacher. Due to that, as the teacher in the present study, I felt it was necessary to challenge students about their concepts of culture(s), to help them realize the plural and heterogeneous nature of present societies. Therefore, in this episode, on line 32, I tried to go beyond what was in the book and challenged the students about their attitudes towards culture(s). There I, in a subtle and indirect way, questioned Juliana’s comment by echoing part of her utterance, namely ‘but the Japanese people they are...weird...’, I wanted her to reflect about her notion of “weird” and why she was saying that about Japan and Japanese people, not only her notion but Anderson’s notion as well, interestingly by the end he tried to rephrased his comment, also he agrees with me when I said ‘normal’ or ‘weird’ are concepts that depend on the point of view of a certain social group.

This kind of situation can help students to understand the limitations of a homogeneous (essentialist) view of a culture or society

by realizing the prejudices that they themselves have, because as Kramsch (1998) said: “what we should seek in cross-cultural education are less bridges than a deep understanding of the boundaries.” (p. 228). I found it was necessary to call attention to the students about the limited knowledge they had and how that can lead them to prejudicial views of other(s) cultures.

Besides recognizing the limited knowledge we have about different cultures, I found it was important to encourage students to interpret the information once they have it, looking at their own culture and finding both similarities and differences among them. The next episode, Episode 4, also from the second class, comes from the interaction generated from activity 6 “dealing with different customs” (Activity 6. Dealing with different customs/ Unit 5/ p. 32/ n 6. Snapshot: Different customs) (See Appendix B). In the episode, we were having a conversation, brought about by the students themselves. At the beginning of the activity, I read about the custom in Egypt in which people do not use the left hand to eat their food, and I commented that it is a custom in other countries too. The students and I, then, started a discussion, about the reasons why in some places people should eat with the right and not the left, the origin of the custom, and also compared it to other cultures as well as to our own culture across time, as we can see below:

#### Episode 4

- 1 Anderson: But not only there here too sometime ago +
- 2 T: Yea.
- 3 Anderson: For example my grandmother + they + they + she doesn't like when people eat with the left hand. She talks to the person to eat with the other hand.
- 4 T: She tells people to use the right hand + but do you know why that? Do you have any idea?
- 5 Bianca: Here I don't' know + but in those countries they eat with +++
- 6 T: Hands
- 7 Bianca: Yea + so this hand is to clean +++  
((Bianca does a gesture))
- 8 Bianca: Their butt
- 9 T: Yes + their butt +++  
((students laugh))
- 10 Bianca: And the other +

- 11 Anderson: *Por isso que vem a palavra “adestrar” porque se você escreve com a mão esquerda eles te adestram para você ficar destro, escrever com a direita.*
- 12 T: Yea + because it was not a good thing + left always the bad things and the right the good ones + that’s why +
- 13 Anderson: Superstition.
- 14 T: Yea it’s like a superstition for us right +++

In this episode Anderson, in lines 1 and 3, recognized that although the custom of using the right hand referred to in the book is about Egypt, it was also possible to establish a connection with other similar customs from Brazil. Even though Anderson saw the custom as a superstition, in line 13, he was able as well to respect and understand why people use their right hand only. To do that, Anderson related the new information they received from the book with a similar custom from Brazil, because when he talks about his grandmother (see lines, 3 and 11), he was able to re contextualize the information about the custom related to the hand over time. When students focus not only on the differences but on the similarities between their own culture and a different one, they can mirror themselves and their culture. By doing this, they consequently are able to reflect about and understand the other by adopting a critical but not intolerant attitude about towards the reasons for which people adopt a certain custom or behavior.

#### **4.2.3. Third class: reflections national stereotypes, Brazil and USA**

The fifth episode presented is from the third class, in which we had a visitor from the US. As it was in the lesson plan for the activity, I proposed a discussion about stereotypes of both countries: Brazil and the United States, (Activity 7: Reflecting about stereotypes from Brazil and other countries) (See Appendix B), and I decided to include in our discussion, Roger, a visitor from the United States. I thought he could contribute by bringing his views about the expectations about the experience with Brazilian culture, as well as his own culture. The purpose of the activity was to instigate students to think about their images and/or representations in relation to their own country and culture, and also of the images of a different culture, namely American culture. Before the interaction of the episode below, the students had just seen a video, called “*Cliché*”, which is a five minutes video from YouTube which presents and makes fun about some stereotypes about

France and French people. The issue of stereotypes was explicitly introduced by me:

Episode 5, part 1

((...))

- 1 T: Guys here we talked about the stereotypes about France + but what about Brazil? What are + which are the stereotypes about Brazil? Do you know any? Because usually people describe French the way they show here right? Do you think it is true? Like for example + women don't shave + do you think it is true?
- 2 Ss: I don't think so.
- 3 T: Have you met any French? French people?
- 4 Anderson: I don't know French + but I think it is too much strange +++
- 5 T: Do you think it is strange?
- 6 S1: I think stereotypes about Brazil they think it is + *Samba* and Football all day +
- 7 T: Uhm +++ ok so let's put here on the board then.  
((Teacher writes on the board))
- 8 T: Ok + what people think about Brazil + so maybe *Samba* + soccer +++  
((writes on the board))

It is important to highlight that, I had assumed that my role was not to show the stereotypes, but let the students discover and explore them by themselves. According to Crozet and Liddicoat (1999, p. 124), in the intercultural approach, the role of the teacher “is more of a supportive one in which they can help language learners articulate and resolve the conflicts they (the learners) will encounter in trying to reconcile the sometimes opposite values between their natives and target languages/cultures”. Thus, I tried to encourage the students to express their ideas about the images foreigners have about Brazil. Nevertheless, in the conversation I myself suggested some stereotypes, see, for example, in line 13, the Amazon forest and, in line 20, beaches. Let's see the development of the episode below:

Episode 5, part 2

((...))

- 9 S1: Carnival
- 10 T: Carnival.

- 11      Juliana: *Mulata*  
 12      Amir: Jungle  
 13      T: Ah ok + Jungle + maybe the Amazon Forest?  
 14      S2: *Rio de Janeiro + Copacabana.*  
 15      T: Ah ok + they say on the video that in France everybody is  
 from Paris + maybe here everybody is from Rio I don't know +  
 16      Amir: Rio + and next Salvador.  
 17      T: Salvador.  
 18      Amir: Salvador or the Jungle.  
 ((Students laugh))  
 19      T: Ah ok everybody else is from the jungle +++  
 ((laughs))  
 20      T: But there is the song right the girl from *Ipanema* +++ maybe  
 that's why the beach is so famous +++ what else?  
 21      Pablo: Beaches  
 22      T: The beaches. What else? +++ bikini?  
 23      Roger: Tan girls  
 ((Students laugh))  
 24      Juliana: *Havaianas*  
 25      T: *Havaianas!* Do you know the flip flops?  
 ((Juliana asking Rod))  
 26      Roger: Ah yes +  
 ((Roger laughs))  
 27      Mayara: He got one  
 28      Roger: Yes  
 29      T: Ok what else? But ok +++ What about the Brazilian people?  
 What we are famous for?  
 30      Roger: Beautiful women.  
 31      Mayara: That's the only thing he is saying since he got to Brazil  
 +++  
 ((Students laugh))  
 32      T: Ok but how we are + do you think we are nice people or rude  
 like the French taxi drivers they show in the video? What do  
 you think people think we are?  
 33      S1: Nice people  
 34      T: Ok nice people +++

It is interesting to see that the conversation focused first on cultural products such as “Carnival” (line 9), which is a festival, places as “Rio” (line 14) and the “forest” (line 12), or the “beaches” (line 21 and 22), and even “*mulata*”, (line 11) which even though refers to a

woman, here seems to be a representation of a product of our culture<sup>8</sup>. Thus, in this dialogue, when talking about the stereotypes and the products of the Brazilian culture, students and I were focusing in the visible aspects of culture (Sarmiento, 2004). It has to be acknowledged, as stated before, that the questions I made (lines 13, 20, 21, 29, 32) might have lead students to certain answers. However, it is interesting to notice that students didn't seem to see themselves or their country included in the stereotypes we brainstormed; that is, the students seemed to be distant from or they did not recognize themselves in the stereotypes. For example, when Juliana, in line 12, said "*mulata*" her facial expression was more of disapproval, and she seemed to have a critical attitude towards this stereotype and what this represents, that is, the strong sexual connotation related to Brazilian black women<sup>9</sup>. Another example of this distancing from the stereotypes, happened when Amir suggests, in lines 12 and 16, that for foreigners there are only two possible scenarios in Brazil, either the cities of Rio, Salvador and the jungle. This was emphasized by his using an ironic tone when he said "Salvador or the jungle". The students and I laughed because we did not live in Rio or either Salvador, and as a consequence, *Florianópolis* according to the stereotype brought by Amir should be part of the jungle and not a city as it is.

Also, some of the representations of Brazilian culture were reinforced or confirmed by our guest, Roger, when, for example, one of them said "*Havaianas*", in line 25. Interestingly, when Roger suggested that one stereotype of Brazil could be "beautiful women" none of us

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<sup>8</sup> The term "*mulata*" which according to the Michaelis dictionary means: "woman of mixed white and black races", nowadays often symbolizes a beautiful, young and sensual black woman. This term has its roots in Brazilian colonial times when black people were slaves and has its origin of the word "mule" which can explain the highly derogatory and prejudiced meaning sometimes attached to the word.

<sup>9</sup> In his article, Duarte (2009), also calls attention to the word "*mulata*", which according to him refers to a stereotyped representation of the African descendant woman highly sexualized in the Brazilian history and literature: "from Gregorio Guerra, Jorge Amado and Guimarães Rosa, the female character originated from the African diaspora in Brazil has a place, especially regarded to the stereotyped representation that combines sensuality and desrepression" (p. 6). [my translation]

disagreed, even though I felt that some of the students, and myself, did actually not agree with this stereotype. We may have recognized, for example, that a person from a different country might be unaware of the problems with sex tourism, and the strong sexism existing in Brazilian society and that may have been why he did not see any negative connotation in saying that Brazil is famous for its “beautiful women”. That is, even though Roger seemed to believe he was talking about a positive aspect of the country by saying “beautiful women”, some of the students and I did not seem to believe this stereotype is a positive one and this created a kind of ‘veiled’ conflict. What solved the possible conflict was the joke Mayara made, in the end of the dialog (line 3), by saying: “it’s all he has been talking about”. It was noticed that jokes and laughing occurred in most dialogs, many times as a way of avoiding or reducing possible conflicts. When talking about difficult subjects or negative stereotyped ideas, humor seemed to make certain issues less hard to deal with. Students seemed to avoid arguing about hard issues and use humor to solve them, softening the discussing.

Later I, in line 34, asked the students explicitly to talk about some stereotypes from the United States, and the students answered with general information and ideas they have about them. Let’s see what we said in the episode below:

#### Episode 5, Part 3

- 35 T: Roger is from the United States. So what comes to your mind when you think about the United States?
- 36 S1: Shopping.
- 37 T: Yes.  
((Roger laughs))
- 38 Juliana: Mac Donald’s.
- 39 T: Mac Donald’s + fast food
- 40 Amir: Rappers
- 41 T: Rappers
- 42 Bianca: Fat people
- 43 T: Fat people
- 44 S2: Basketball
- 45 Luana: Baseball
- 46 Pablo: Football
- 47 T: Ah American Football +++
- 48 T: What else?
- 49 Bianca: TV series
- 50 T: I guess we watch American TV series a lot + I guess

- 51 Luana: Movies.  
 52 T: Yea + Hollywood movies  
 53 Samara: New York  
 54 S3: Disney land  
 55 T: Disney land + Disney World  
 56 S4: Mickey Mouse.  
 57 T: Mickey mouse  
 58 Anderson: Eggs and + Bacon + Bacon  
 59 T: Bacon and eggs  
 ((Students laugh))  
 60 Anderson: For breakfast  
 61 T: Ah for breakfast + uhm  
 62 Roger: Very good  
 63 T: Very good?  
 ((Laughs))  
 64 T: I like it too! I love bacon and eggs  
 65 Amir: Waffles.  
 66 T: Waffles.

After this part, I referred to other things such as Coke, coffee from Starbucks, and Amir brought Dry Martinis, Apple, Blackberries and phones, also products and stereotyped symbols of an American national culture. We also compared the stereotypes about the U.S.A with the students' reality as can be seem in the episode below, where the students compared the typical American houses with the houses in *Jurerê Internacional*, a rich neighborhood in the north of the island of *Santa Catarina, Florianópolis*:

#### Episode 5, Part 4

- 67 Anderson: The houses have a green grass +  
 68 T: Ah yes there is no + walls separating the houses +  
 69 Bianca: Like in *Jurerê Internacional*  
 70 T: Have you been to *Jurerê*?  
 71 Roger: Ju + rere?  
 72 T: Yea it's a beach in the north of the Island.  
 73 Roger: No  
 74 Mayara: Not yet + we are going there on the weekend  
 75 T: Yea because it is supposed to be a neighborhood like +  
 American style you know?



In Episode 5, (part 3 and 4), the amount of information the students brought about American society such as its products, places, companies, food, and drinking habits is huge, and quite impressive when compared to the other countries which were mentioned in the previous episodes. In the second part, we went on talking about generalizations and stereotypes, such as, when Anderson said in line 66 that “the houses are big with green grass”. Even though the students had a great amount of information about the United States and this allowed them to have a more complete picture of American culture, that picture was highly idealized and essentialist. Such idealization may have been originated from different sources such as television series and Hollywood movies (See lines 49, 50, 51, 53, 54, 56 and 58).

In addition to that, there are also historical and economical reasons for the United States to have become of great cultural significance in Brazil. The close relationship between the two countries has a long history, and it started by the United States been the first country to recognize Brazil as an independent country. Such relationship was straightened during the World War II, the Cold war, and especially during the Brazilian military government, when Brazil politically and economically aligned with the United States. Up to now the countries have maintained a fairly close bilateral relationship, and, it is reasonable to say that, the powerful political and economical position that the United States has had for many years can also have brought about the familiarity students seem to have with the customs and habits of that country.

Thus, the familiarity with the American way of living and its values, may have led students and I to perceive the stereotypes about a ‘national American’ culture as natural. Likewise, by increasing the access to information about other countries and cultures may have had the same effect: reproducing and naturalizing stereotypes. Concerning that, the advent of the internet plays an interesting role, as it has influenced education and language teaching by facilitating the access of information from all over the world, which means that, students and teachers are getting more information about different countries. However, the focus seem to be still on the most powerful English speaking nations, such as the United States, England, Canada and Australia, and the occidental European countries. Raising the students’ interest about different countries and cultures by bringing information is important, as they seem to know very little about less powerful nations, and have a limited view of many countries and cultures. Therefore, as it was said before, it is necessary to be careful as working with

information alone may reinforce stereotypes and essentialized views of a country, as it happened in Episode 6, when the students and I talked about the United States.

The discussion, in Episode 6, may not have been enough to make the students perceive the existence of more than a single reality in a country. I myself, missed many times the opportunity of problematizing the information brought by the students and Rod. This may also have led the students to reinforce the idealized perspective they have about the United States. In other words that situation could have been an instance of “cultural imperialism” the term refers to the imposition of cultural values by powerful nations over the others, and has been seen by many as a treat to less powerful societies and small communities. On the other hand, I did not find any strong evidence that the idealized views presented by the students was necessarily a threat to their national and local cultures, for example, as they did not seem to feel inferior to the native speaker. Students seemed to have enjoyed the presence of Rod not because he was American, but because it was an opportunity to communicate in the target language, as Rod did not know any Portuguese and students had to force themselves to speak English. In addition, they enjoyed exchanging ideas with a person from outside the regular class.

In sum, the data from the first three classes shows that having information about countries, customs and cultures allows learners’ to talk more in classes, but the discussions were many times superficial, mostly about ‘national cultures’ and the stereotypes related to them. In other words they did not lead to a deep reflection about culture. Also, students seemed to have a more open and comfortable attitude in relation to countries about which they had more information. On the other hand, they seemed to be more resistant of cultures and countries which they did not know much.

In sum, the analysis of the episodes has demonstrated that just talking about other cultures did not automatically develop cultural awareness. What seemed to be more important was the kind of information and the way it was presented, which could have reinforced positive or negative feelings about oneself or the other. Again, economical and historical may have also affected the way students see countries and cultures. When talking about the United States, as in the last episode, the powerful historical, economical and ideological relationship of that country upon Brazil may have influenced students to have a more receptive attitude towards American customs and values. But, it is not possible to affirm to which extent those idealizations

affected positively and/or negatively the students' perceptions about themselves and their own country.

#### **4.2.4. Classes 4, 5 and 6: Explicitly talking about intercultural values**

After the first, second and third classes, I felt that as the time passed by, students became more aware about cultural aspects, stereotypes about countries and people's behavior. At the beginning, the discussions in class were about stereotypes and comparisons among countries, but later on the students and I started overtly to talk about prejudices, and how the students saw their own country and culture in relation to others. My change of attitude that brought about a change of attitude from the students, occurred because I had read and reflected again about the intercultural perspective, and also I had observed the previous classes. I thought it would be more effective to talk about culture explicitly, because, as Liddicoat and Crozet (1999) had pointed out, that intercultural language teaching "implies learning about languages (or linguacultures)" and "new concepts (metaknowledge) about the mechanisms of human communication" (p. 121). Similarly, Larsen-Freeman (2010) pointed out to the necessity of talking about language and culture explicitly. Thus, the use of metalanguage would allow the students to discuss together with me issues on language and culture.

Furthermore, Corbett (2003) also mentioned, as pointed out in the review of the literature, that an intercultural activity should have a 'critical component', in which students should have the chance to discuss and evaluate their own language-culture in relation to that of others. Regarding that, I found relevant to analyze three episodes from the fourth and fifth class, which will be discussed below, as the dialogs are illustrative of critical moments. First, we developed Activity 8 (Activity 8. Comparing customs from different countries emphasizing inner variations according to regions, social groups, age, etc. / Unit 5/ p. 33/ n. 7/ Letter A and B. Conversation: What's the custom?) (Appendix B), in the fourth class. For that, we worked with a listening in which a German girl who was living in Canada asked for advice from a friend about how to behave when invited to dinner at someone's house in the United States or Canada. Also, there was a proposed discussion in the book in which students should talk about customs such as behavior in parties and in their own countries. I decided not to ask students to talk about how people behave in those situations in Brazil in general, which

would emphasize a ‘national’ homogeneous and static culture, but to ask them about how they themselves would behave in those situations presented in the book, as we can see below:

Episode 6:

- 1 T: And if you would like to visit someone at home + you are supposed to call first +++?
- 2 S1: Yes
- 3 T: You think so? + you go to your friends +++ I don’t’ know your family and you call first. No? You do?
- 4 S2: Best friends
- 5 T: You go to your best friend’s house without calling?
- 6 S2: No
- 7 T: Yea + because nowadays everybody has a cell phone as well right? +++ send a text message + call +
- 8 S1: Facebook + and the cell phone.
- 9 T: Ah Facebook on the cell phone as well
- 10 S2: Yes + now everybody is connected all the time so I think it changed the way we relate to each other right? Cause we are always knowing about people lives + where people are + where they going +++
- 11 Bianca: When I was a Kid it was common to call + and say hey you are home?
- 12 T: Ah yes you don’t wanna go to your friend’s house and if he is not there.  
(Pause)
- 13 T: On letter C there you have some sentences + the sentences you have in part A + but you have to complete the sentences ok + think about Brazil you can do that in pairs ok? +++ so In Brazil + you can think about the sentence + if people invite you to their home (teacher makes gestures) +++ I don’t know think about and complete the sentence with what comes to your mind +++ when you go out with your friends for dinner +++ if a friend gets engage to be married +++ when a relative has a birthday +++ if a friend is in the hospital + what do you do +++ when someone’s is going to have a baby +++ think about the situations ok? You

Above, in Episode 6, the students and I were still implicitly talking about how cultural aspects change over time. We can see that, in line 11, when Bianca said that people customs concerning ‘calling habits’ had changed since she was a child. Also, in lines 7, 8 and 9, one

of the students had called attention to how technology has changed the way people communicate around the world. I could have pointed out in an explicitly manner, that customs and behaviors are not static, and that there are changes in languages and cultures over time as well. But, I did not do that at the time, what I did was to propose, in line 13, one more activity. As we did not talk much explicitly about how the changes are related to Portuguese and/or English language and culture, we can say that we did not use metalanguage and either metaknowledge in this episode. Even though, I had the intention to instigate students to reflect in a more explicit way about some specific aspects of language and culture, I only did that in the following class, the fifth class, when we discussed the definition of the concepts of culture, culture shock and stereotypes. First, before presenting the next episode, Episode 8, from the fifth class, I briefly explained the context of the activity which was based on a text from the students' workbook on p. 27. The text was about culture shock and about culture and stereotypes, concepts which I thought it could be interesting to discuss in class explicitly. The text was the following one:

*Figure 5: Culture Shock.*

## 4

**Culture shock!**

**A** What two main differences have you noticed between your own culture and another one?

**B** Read this article from a student travel Web site. Does the article make you think of any other differences?

**E**ach society has its own beliefs, attitudes, customs, behaviors, and social habits. These give people a sense of who they are, how they are supposed to behave, and what they should or should not do.

People become conscious of such rules when they meet people from different cultures. For example, the rules about when to eat vary from culture to culture. Many North Americans and Europeans organize their timetables around three mealtimes a day. In other countries, on the other hand, it's not the custom to have strict rules like this — people eat when they want to, and every family has its own timetable.

When people visit or live in a country for the first time, they are often surprised at the differences that exist between their own culture and the culture in the other country. For some people, traveling abroad is the thing they enjoy most in life; for others, though, cultural differences make them feel uncomfortable, frightened, or even insecure. This is known as "culture shock."

When you're visiting a foreign country, it is important to understand and appreciate cultural differences. This can help people avoid misunderstandings, develop friendships more easily, and feel more comfortable when traveling or living abroad.

**Here are several things to do in order to avoid culture shock.**

1. Avoid quick judgments; try to understand people in another culture from their own point of view.
2. Become aware of what is going on around you, and why.
3. Don't think of your cultural habits as "right" and other people's as "wrong."
4. Be willing to try new things and to have new experiences.
5. Try to appreciate and understand other people's values.
6. Think about your own culture and how it influences your attitudes and actions.
7. Avoid having negative stereotypes about foreigners and cultures.
8. Show interest in as well as respect, sincerity, acceptance, and concern for things that are important to other people.

**C** Use your own words to write definitions for these words.

1. culture \_\_\_\_\_
2. culture shock \_\_\_\_\_
3. stereotypes \_\_\_\_\_

**D** Choose two pieces of advice in the reading that you think are the most important for avoiding culture shock. Why do you think they are especially important?

Advice	Why it is important

The text implicitly brings a complete identification between one country and one culture, that is, culture is understood in relation to the beliefs, attitudes, customs, behaviors, and social habits of a *given* society, in other words in an essentialist way. Thus, the text brings an essentialist idea of a ‘national culture’ without making reference to cultural diversity and other types of cultures (for example, professional and affinity cultures). The students read the text and after I asked them to get in groups of 3 and find definitions for: “culture”, “culture shock”, and “stereotype”. It was interesting that although the answers were in the text, some students tried to bring their own definition of culture, and they took some time to express it. I went around in the class trying to help them to put the definition in to words. I tried not to influence their ideas, because I would like to see what they had in mind. After they had finished, I started to check and discuss the definitions of “culture”, “culture shock” and “stereotype”. Let’s look at the Episode 8 below, in which we discussed the definition of the word “culture”:

#### Episode 7

- 1 T: And what did you talk about?
- 2 Anderson: We marked on the text +
- 3 T: Uhm + what did you marked on the text?
- 4 Anderson: Each society has its own beliefs and behaviors +++
- 5 T: Ahm each society + but he ((the author)) said it varies from country to country.
- 6 Marcelo: Yea but in one country a lot of societies
- 7 T: Uhm +
- 8 Marcelo: For example *São Paulo* has Japanese + *Cearense* +
- 9 T: Yea that’s true + so it is different the culture in *Florianópolis* than any other city + I don’t know other places ++++ and also people vary no? + ok + what you girls here wrote?
- 10 S1: The places and behaviors people have in Country +
- 11 T: So it’s more about behaviors and countries +
- 12 S2: The same definition +

Anderson, lines 2 and 4, pointed out that his group had decided to bring the definition of culture as it was written on the workbook. Marcelo, in lines 6 and 8, tried to complete my comment, in line 5, and made an interesting observation when he said that, inside a country or a city there are different groups of people, and suggested the city of *São Paulo* as an example of that. After that, I took advantage of the occasion to say that *Florianópolis* is different from other cities as well,

emphasizing that in Brazil there are different social groups too (line 9). On the other hand, in lines 11 and 12, I moved on with the activity, without deepening the point Marcelo made about the heterogeneous nature of culture. I could have explored more about the fact that the text, in the workbook, defined culture in relation to countries or the “national cultures” only. I should have pointed out that culture is a reflection of different aspects of a society such as historical and economical facts among others that shape the identity of a given society.

In the next episode, which was also from the fifth class, (Activity 10. Reviewing the “*Culture Shock*” definition. Workbook/ student’s activity book/ Unit 5/ p. 27/ n.5/ Letter A, B, C and D. Culture shock) (See Appendix B), the students and I discussed the definition of the word ‘stereotypes’ according to the text in the workbook and according to our previous discussions in class about culture shock. In a previous discussion from this episode, Amir had said that in spite of the fact he had friends from Argentina, he did not like when groups of Argentinian tourist, speak loud or make noise when using the public transportation. He considered that a typical characteristic of people from that country, or in other words, it is a stereotype he had about them. The episode begins when I questioned and tried to call Amir’s attention to the problem of having expectations based on stereotypes:

#### Episode 8, Part 1

((...))

- 1 T: You should think about because if it bothers you + yours might bother other ones as well no? Don’t you see both sides? right?
- 1 Bianca: That’s why you can’t change people +
- 2 T: Yea do you agree? + Amir wants to change +
- 3 Amir: I don’t want to change I just it bothers me but I don’t go out and talking to people to change. I don’t like
- 5 T: Ok it’s your opinion right  
 ((The teacher then explain that there are still two words in the text: appreciate and stereotype. The teacher gives some examples from what they have said before to use the word appreciate and stereotype)).
- 6 T: For example I think stereotype is what Akin have about Argentineans. Argentineans are people who speak loud +++ that would be a stereotype + because it is not everybody who speaks loud right?
- 7 S1: Yes



- 8 T: Of course it is not everybody + but when you have a stereotype we kind of generalize.
- 9 Amir: Expect that the people are like that +
- 10 T: Sorry?
- 11 Amir: My stereotype is like + uhm + like when you have a stereotype of people from another country you ex + expect that when you meet the people from that country they + are that way.
- 12 T: Uhm + so what kind of + you have some expectations before you know the person.
- 13 Samara: Yes + something you think it is true.
- 14 T: Ahm + something you think it is true about that people + that group of people + for example we talked about stereotypes from Brazil maybe we can talk about + uhm + that all Brazilians like soccer that would be a stereotype.
- 15 Amir: Oh but all Brazilians like soccer
- 16 T: All Brazilians like soccer ahm + but maybe you know people that don't even know what soccer is right + that's an expectation + stereotype about people + well you probably know many stereotypes about different places right? Most of them true or not? + sometimes can be true right? Some things but some other things are not right +++  
((...))
- 17 T: So guys do you see there is a list there from number 1 to number 8? several things to do in order to avoid Cultural Shock + so do you agree with those advices there? +++ avoid quick judgments try to understand the point of view of people from another cultures +++ so probably there is a reason why the people from this place where you have been use their hands to eat right? +++ try to understand what's going on around you and why. +++ don't think about the habits of your culture as right and the ones from other peoples as wrong + as we said here we cannot say that the way of speaking is better from other people way of speaking + because there is no right or wrong in this sense + Akin doesn't agree with me +  
((Laughs))
- 18 Amir: No I agree but it is difficult.
- 19 T: Do you agree + ok you are right it is not that easy to think like that + yea but you can't think that the way we do things are the right way + do you understand me? + We think that our ways of doing things are better so it is kind of difficult to

understand other people sometimes + it is kind of hard to understand +++ because for you it seems so natural + it can be hard to understand I agree with you Amir + so number four and be willing to try new things +

In this dialog, (line 1), I tried to make the students aware that in any meeting between people from different cultures there are two sides, and both sides might feel uncomfortable about some custom or behavior from the other side. After that, in line 3, I tried to point out that it is not possible to change people and I used the previous example of Amir who explicitly rejected the attitudes of the people from Argentina he had met, actually he had a stereotypical Argentinean in his mind. However, his position in his answer, in line 4, shows that not always people are interested in understanding or accepting some attitudes from people from a different culture, or they are not interested in avoiding having stereotypes. Using the word “stereotype” as it was already said, allowed me to discuss issues concerning language and culture in class, and even though Amir might never adopt a positive attitude about the groups of tourists from Argentina, at least he had a time to express his thought and reflect about the reason of his expectations and other students in the class had the opportunity to make a similar reflection.

Thereafter, we discussed the suggestions the text brought in order to avoid “culture shock”, and we went on discussing how difficult it can be to avoid stereotypes. Amir and I pointed out, in lines 18 and 19, that it is not always an easy task to reject stereotypes and having positive expectations, as a person needs to be willing to forget his or her point of view and understand other people from their point of view, i.e., it is necessary to decenter (Byram, 1997).

In Episode 8, I tried to emphasize that our expectations are highly influenced by the norms of our own culture, and that we judge other people’s behavior based on our own cultural repertoire. In other words, I wanted them to become aware how our cultural repertoire or identity greatly influences the way we see the world. Thus, I also wanted them to see that cultural identity which “refers to the relationship between individuals and members of a group who share a common history, a common language, and similar ways of understanding the world” (Norton, 1997, p. 420), is not fixed but dynamic and heterogeneous. In Episode 8, part 2 below, I went on asking the students about their own generalizations and stereotypes which demanded some effort from all of us, as can be seen:

## Episode 8, part 2:

- 20 T: And number 5 try to understand and appreciate other people's values. +++ think about your own culture and how it influences your attitudes and actions + because you know you are influenced by all cultures here + your ways of being + as the girls said her parents told her since she was a child that she shouldn't make any + noise while eating that is something that influences her + she does things because of some values. +++ and avoid having some stereotypes about foreigners and people from different cultures. + can you think about the negative stereotype +++
- 21 Marcelo: About?
- 22 T: About for example people from Brazil? What would be a negative stereotype? +++ about people from *Florianópolis* I don't know?
- 23 Amir: The people from *Florianópolis* the ones really from *Florianópolis* they don't they don't like foreigners +++
- 24 T: Foreigners +++
- 25 Amir: They are kind of hostile +++

In part 2 above, lines 20 and 22, I asked students about the stereotypes related to their own city, *Florianópolis*, and Amir suggested that the native people from *Florianópolis* are known to be hostile to foreigners. 'Hostile' is a word probably used here to refer to the behavior of not being helpful, or not accepting the new immigrants to the city. Unfortunately, the reasons why the people are hostile according to him were not discussed, and I moved on asking the students about the stereotypes about Brazilian people, similarly to what I had done in the previous classes. The difference was that, in this episode, we talked about negative stereotypes related to the people from *Florianópolis*. Also, students seemed to have understood stereotypes do not correspond to the reality. Let's see the last part of the Episode:

## Episode 8, part 3

- 26 T: Ok but what about Brazilians?
- 27 Juliana: Dishonest.
- 28 Amir: Brazil is a big jungle.
- 29 T: So this is a negative stereotype.
- 30 Amir: When they think there is not a civilization here +
- 31 Anderson: It is like people from '*Nordeste*' are lazy.

- 32 T: Ahm + those are not good stereotypes right + so instead of having this negative stereotypes you should avoid them + know the person first and then +
- 33 Amir: That is sometimes you have a very negative idea and then you meet the person and it is very different.
- 34 T: Yes very different.
- 35 Amir: So sometimes it is good.
- 36 T: Good?
- 37 Amir: Yes because it surprises you.
- 38 T: Ah ok.
- 39 Bianca: Ah! I get your point. ((Referring to what Amir said))
- 40 T: So you should avoid going around and say that people are lazy because it is probably not true + or at least not all the people right?
- 41 Beatriz: you don't know the people +
- 42 T: Yea you don't know everybody right?
- 43 Bianca: Yes.
- 44 T: And the last one + “show interest for things that are important to other people” do you agree? For example for your friend's religion is important so show interest + learn more about Culture. That could be a good idea + if you are here in Brazil + try to know more about the people or wherever you go try to learn something about it.

As I said before, I moved on asking about stereotypes, and my question, in line 26, led students to talk about stereotypes related to Brazil. Interestingly, students presented different views of the people from Brazil as a whole, and the specific groups from different parts of the country. For example, the stereotype assigned to Brazilian people by the student Juliana was “dishonest”, line 27, which refers to the Brazilian people as a whole, and it was different from the one brought by Marcelo, which was “lazy”, in line 31, and referred to the people from a specific region of Brazil. The first stereotype was related to a “national” culture, while the second to a “regional one”. Both examples presented essentialist views, but differently from previous classes, students demonstrated to be more aware of the existence of stereotypes, and adopted a more critical position. An example of that, from lines 41 to 43, Bianca being guided by me, seemed to understand that even though cultural stereotypes do exist, we should not expect people to be or to behave according to the stereotypes, when she said “you don't know people”.

In addition to that, in the last part of Episode 8, from lines 26 to 44, the students and I discussed the issue of stereotypes explicitly. Some students demonstrated they were interested in discussing about the problems caused by pejorative stereotypes about people from different cultures, influencing their own ideas. Even though, in Episode 8 as a whole, I hold the floor in long turns, such as, in lines 17 and 19, I was striving for the students to express their ideas. I felt during the classes that I tended to dominate the conversations, and the students most of the time seemed to expect some explanation from me, and, in general, they did not disagree or contest my ideas. My role as the teacher in this episode was to guide and point out the problem of generalizations, which I did, in lines 26 and 44, when I told the students the stereotypes they had can be false ideas that lead to prejudicial ways of understanding groups of people.

#### **4.2.5. The last class:**

In the last class, we had finished Unit 5, and I decided to return to the proposed research in which students had created a questionnaire at the end of the first class. (Activity 12. Discussing the results of the Ethnographic project/ Project part 2: checking out the answers from the questionnaires.) (See Appendix B). In the first class, students had written some questions they would like to ask to foreigners living in Brazil or to Brazilians living abroad. They did the activity in groups and once they had finished they handed in the questions. I had organized those questions at home in a questionnaire form and put it on 'Google docs'. After that, I sent the questionnaire to some people by e-mail, who were mostly my friends, Brazilians living abroad, foreigners living in Brazil, or students' friends. I asked the respondents to send me the answers within a month's time.

In the last class, I divided the students in two groups again, the same groups from the first class, and I gave to each of them a copy of the results from the research, that included the diagrams from the Google Doc analysis and a list of the respondents' answers (See Appendix G). The students had some time to read and look at the results. After that, I asked students what they found most interesting and we discussed the findings together. We had then, an interesting discussion about the findings during the class, as it can be seen in Episode 9 below:

Episode 9:

- 1 Amir: The Korean guy.  
 2 T: Yea + and did he say about Brazil?  
 3 Amir: He said that he thought it would be cheaper to live here +  
 and that we have really + insecurity + and the +  
 4 Marcelo: The Germany talking about the corruption that people +  
 that it isn't reliable +  
 5 T: What do you mean the Brazilian people is not reliable? Or the  
 corruption + the government?  
 6 Marcelo: No the people.  
 7 T: Ah the people are not reliable.  
 8 Amir: Yea if you make an appointment.  
 9 T: Ah if you have an appointment + you don't know if the person  
 will show or not +  
 10 Marcelo: About the corruption + that you don't' know anything  
 about it +  
 11 Amir: Less polite +++  
 12 T: Ok that was two weeks ago +++ do you agree with their  
 answers?  
 13 Juliana: No + depends.  
 14 T: depends +++ uhm +++ what about the Brazilians being  
 reliable for example?  
 15 Marcelo: I agree.  
 ((...))

As Amir and Marcelo, see lines 3, 4 and 5, answered my question, about what they had found most interesting on the questionnaire, we realized that sometimes the respondents' answers were not clear, and they could lead to different interpretations. An example of it, as Amir and Marcelo referred to, in lines 4, 6, 8, 10 and 11, was one of the respondents' answer to the question "What are your impressions about Brazil? And what about the Brazilian people?". The respondent said: "People are more relaxed, superficial and outgoing than people in Germany. Everything's a little slower. There's always *a jeitinho*. It's crazy that everyone knows about the strong corruption but no one is doing anything against it." Marcelo and Amir had different interpretations about this answer and the kind of "corruption" the respondent was talking about. They tried to guess if the respondent was talking about the corruption in the government or if he was talking about corruption in society in different levels.

Also, the answer to the question brought about and even reinforced a stereotype, (See lines 5, 6, 7, 8 9 and 10), as we talked

about the stereotype of Brazilians not being reliable in relation to appointments and the corruption in the country. In other moments though, the students and I had contested the respondents' answers and the stereotypes, such as in lines 12 and 13, when I asked the students if they agreed with the respondents and Juliana said "it depends". It became clear then that the activity could have been more interesting for students, if they had had the opportunity to interview the respondents personally in order to clarify their doubts. Despite that, the students seemed to be engaged in the discussion and interested in the activity until the end of the class.

In addition to that, some of the answers called the students' attention because they presented the opposite from what they had expected. One example can be seen below:

Episode 10:

1 Amir: We found funny that the German guy is vegetarian + because many the customs from German food are only potato and sausage +

2 T: Ah yea they are famous for the sausage.

3 Anderson: That explain why he is in bad humor.  
(laughs)

In Episode 10, Amir pointed out, (line 1) that although one of the expectations people have about food habits in Germany is related to consume of sausage, such expectation was not confirmed as one of the German respondents was vegetarian. Amir and his group probably found it interesting because it was an example, in which, a person's behaviours did not correspond to the national stereotypes about the country he or she comes from. In line 3, Anderson made a joke about that, as he correlated the fact the respondent did not eat sausage or meat to his bad humor. The 'bad humor' probably referred to some negative comments the respondent made about his experience living in Brazil and outside his country when answering the questionnaire. The laughs at end of the episode, signaling humor, again, inhibits the possible continuation of the discussion. As it has already been said during this analysis, my students many times used humor to avoid any uncomfortable discussion about customs or people behavior.

In sum, I found the activity and the discussions from this class interesting for the students, but I realized the activity as a whole was not very effective in developing students' ethnographic skills, as I had thought when planning it. Most of the work had been done by me, the

teacher, and not by the students. In addition to that, as it was pointed out before, the questions were answered by e-mail and we could not ask for more details from the respondents. Nevertheless, the students had demonstrated at that point, in both episodes from the last class, that they were able to identify stereotypes and noticed the fallacy behind them.

#### 4.3. SUMMARY OF THE CHAPTER

This chapter aimed at discussing the data from the transcriptions of the classes from a qualitative perspective based on the Intercultural approach theory. The transcriptions of the classes illustrated mainly the discussions between the research-teacher and the students during the implementation of the intercultural activities. It showed how the students were exposed to issues such as culture, stereotypes and prejudices, as well as their views and feelings about them. The episodes were presented in a chronological order and discussed in the light of the theoretical background. The following chapter will present the conclusions from the study, the pedagogical implications and also the suggestions for future studies.



## CONCLUSION

### 5.1 INTRODUCTION

In this Chapter, the findings of the study are presented. First, the three research questions of the study are answered. After that, the pedagogical implications of the study are discussed. Finally, the limitations of the study are pointed out and some suggestions for future studies will be given.

### 5.2 ANSWERING THE RESEARCH QUESTIONS OF THE STUDY

The main objective of this study was to investigate the outcomes of the implementation of a set of activities aimed at promoting intercultural competence. In addition to that, as stated before, it aimed at getting an insight on teaching attitudes, assets, and practices based on the teacher's and the students' interactions. In order to reach the objectives, three research questions were addressed in the study and they are answered as follows.

#### 5.2.1. Research Question 1

*How was the proposed intercultural perspective actually implemented in the interaction of the classroom?*

First, as it was previously discussed in the methodology chapter, I decided to adapt a unit of the students' textbook in order to investigate the outcomes of the actual implementation of a set of activities aimed at promoting not only communicative competence, but intercultural competence. In the process, I planned a series of activities based on the New Interchange textbook, and I included some extra activities as well, such as a video and a small-scale research. Some interesting discussions emerged between the students and I during the actual implementation of the proposed activities. I called such discussions intercultural episodes, and they were presented and discussed in the analysis chapter.

In conclusion, the proposed intercultural perspective was implemented in the planned activities through the discussions/interaction among students and the teacher in the classroom. I tried to follow the main tenets of the intercultural perspective which guided me to make decisions about how to use the materials available,

such as the student's book. Throughout the process of implementation I reflected upon the literature about the intercultural approach, and based on that I made, for example, the decision of inviting a guest and creating a questionnaire to be answered by Brazilians and foreigners. Finally, adopting this perspective was possible as the students themselves were willing to share their views about cultural issues.

### **5.2.2. Research Question 2**

*To what extent did the actual implementation of the intercultural perspective promote students' awareness about the language and culture being taught?*

Through the analysis of the episodes in the interaction between the students and I, it was shown that by adopting an intercultural perspective, students were exposed to discussions about culture, stereotypes and prejudices along other issues and seemed to reflect about them in class. Also, in the actual interactions there were concrete examples of prejudices, discriminatory stereotypes about some social groups and nations, as well as homogeneous and static pictures of cultures.

In the review of the literature, I included some of the most important challenges in relation to teaching language and culture: teaching culture as a process, seeing language as a social-cultural system and dealing with learners' cultural identity and stereotypes. In order to face those challenges, during the classes, I tried to go beyond developing students' communicative competence as in CLT, by discussing the students' views about the cultural information they had about their own lingua-culture(s) and target lingua-culture(s). In other words, I tried to introduce the intercultural perspective, because I believe based on some authors such as Lazaraton (2003), Corbett (2003), (2010) and Ellis (2003) that language is not only used to transfer information, but to establish and maintain contact between people, being strongly connected to a person's or group identities.

The analysis of the episodes showed that culture was for students, at least in the first classes, strongly connected with national homogeneous states, the words "culture" and "country" were almost synonyms, and this idea was at some moments reinforced by the textbook and (unintentionally) by myself. In addition to that, the students demonstrated during the interactions that they had a lot of information about countries such as the United States, and most of the

information was about its products. The stereotypes about that country reflected idealized views about the United States, as well as, other developed occidental countries. On the other hand, students demonstrated to have little knowledge about other countries, such as India, Japan and Argentina, and this lack could have led them to express negative feelings, and prejudicial stereotyped towards those cultural groups.

However, simply increasing the amount of information about different cultures did not seem to automatically lead to positive attitudes toward certain communities. It is important to notice that there are historical, economical and ideological reasons, in addition to the influence of the media that might have contributed to the students' essentialized views about different communities. Nevertheless, during the interactions such essentialized, idealized views about powerful nations did not seem to have led students to see themselves or their culture as "inferior". In relation to their own country, students demonstrated to be aware of the existence of multitude of cultures, differences concerning geography, history, and economic class, gender, generations, and so on. In other words, they showed an awareness that cultures and individual behaviors do not always match national stereotypes.

In the intercultural moments described and interpreted in the analyses, culture "refers to shared knowledge/patterns of interaction, between people of a given society" (Liddicoat and Crozet 1999, p. 115). Nevertheless, through our discussions in class, thus, I tried to call the students' attention to that, although people in a given society do share some patterns of behavior, as it was said, individuals are free to adopt or not certain patterns of behavior. We may say that there is a Brazilian culture, but such culture is not a homogeneous one. In addition to that, I tried to encourage students to develop a positive attitude towards different cultures, even when they found a certain cultural fact strange or weird.

Once the students and I started to talk about prejudices and stereotypes more explicitly, they demonstrated to have become aware that societies are not homogeneous or static, and the students' interests on the issues also seemed to increase. Perhaps, in a future study a "pre" and a "post task" questionnaire can be applied in order to unfold the students' perspectives on these issues. However, it is important to say that, it is not possible to know, at this point, the impact of such discussions from the classes on the students' attitudes and practices outside the classroom.

### 5.2.3. Research Question 3

*What kind of insights did experience bring to the teacher?*

It was pointed out that this qualitative study followed action research procedures, which involves the teacher's exploration of his/her classroom. Nunan (1990) said that this type of research can be used towards different general ends. In this study, I was concerned with action research "as a means of injecting additional or innovative approaches to teaching and learning" (p. 64), by means of the intercultural perspective, and I was also concerned with action research "as a means of providing an alternative to the more subjective, impressionistic approach to problem solving in the classroom" (Cohen and Manion, 1980, p. 211, as cited in Nunan, 1990, p.64). Said that, this study has turned possible for me to observe my own practice and make important reflections about issues involving teaching and learning from an intercultural perspective.

I address first, to how the development of intercultural activities influenced my own practice. In that sense, the period from the data collecting phase until the data analysis phase was a learning path for me, the teacher, as I learned a lot about my own practice and tried to improve it. At the beginning, I was concerned about how to create tasks and opportunities for the students to discuss cultural issues. However, at that time I discovered that my own concept of culture was strictly connected with the idea of 'national cultures'. When the classes started, for example, I felt many times insecure when talking about prejudices, and when students had a negative attitude toward different cultures. I did not want to impose my point of view to influence the students, and due to this I realized when analyzing the data that sometimes I missed the opportunity to explore some issues more deeply.

Another difficulty faced, being the teacher, was to thoroughly understand in real practice the intercultural approach and how different it is from the communicative approach. Even though I had read a lot about "intercultural competence", I felt it was very difficult to see the concept "in action", that is i.e., the didactic the transposition. Along the different classes while doing the activities with the students, and after that while analyzing the pieces of interaction generated by the activities I constructed little by little my own understanding of intercultural competence. I found it difficult too, as Lima (2012) said, to "be attentive to unplanned opportunities to discuss identity and cultural representations in class." (p. 96). Many times, even when I was trying to

make learners aware of stereotypes, prejudices and values, I felt I was missing some opportunities to make them decent, (Byram, 1997) and I might be reinforcing some prejudices. Only after starting the classes, I was able to comprehend better that, as Gimenez (2002), said, the simple comparison of two cultures is not enough in order to develop students' intercultural competence. It is necessary to call attention to the diversity inside a single culture and to individual variations.

Another conclusion that I drew from my practice, was that, when comparing cultures, it is necessary to be careful about the unbalanced powerful relationships among some of them. Some groups of people or countries do influence and many times impose their ways of being over the others. During my research and the analysis of the dialogs, students seemed to have tended to accept better cultures some cultures, such as the U.S, Germany and England, but they seemed to be more resistant to other countries such as India, Russia and Argentina. This was expressed in the idealized views and the stereotypes they mentioned.

Furthermore, by understanding the many possibilities languages and cultures can present in a single country, as well as the nature of their own culture and identity, it is easier for students to relativize and notice that there are not only differences but similarities among people everywhere, and there will be always negative and positive things about all countries and cultures.

Finally, I drew some conclusions about the textbook and the Extracurricular course. As I was institutionally required to work with the content of eight units of the textbook, the time available was short to bring about debates in class, to develop projects with the students and to bring extra materials to the class. In addition to that, the New Interchange book, the textbook chosen for this course, presents people from all over the world speaking English, which is interesting when adopting an intercultural perspective. However, it still presents essentialized and idealized views of countries and cultures, and standard American English is the model chosen to be followed by the students. The authenticity of the material can be also contested, as it presents many times dialogs and characters which do not seem to be real. On the other hand, when working with the intercultural perspective, having a textbook can be desirable, as it can be a guide for the teacher and for the students. Particularly, the use of a textbook was important for me, as I felt during this study the necessity of having something concrete to organize the content of the course. In addition to that, I realized that I still needed to develop the skills that would help me develop activities with extra materials. Although the textbook was helpful in this sense, as

a source of ideas and pre-suggested activities, I had missed having a textbook based and developed from an intercultural perspective.

### 5.3 PEDAGOGICAL IMPLICATIONS

This study has shown that, adopting an Intercultural perspective is possible and interesting as it brings to light some important issues about languages and cultures. Although English is being used as an additional language by different people all over the world, the native speaker is still the linguistic and cultural model to be followed. Culture many times appears as an idealized concept strongly connected to the idea of homogeneous cultures. This generates stereotypes and prejudices which become naturalized to learners and teachers. The intercultural perspective adopted in this study was an alternative to change that, but still it is important to notice that teachers need to pay attention to the materials, and the textbooks used, as they may not match the intercultural perspective requirements. I found it is also interesting when possible to insert additional materials and instigate students to research.

Another pedagogical implication is that when using the intercultural approach teachers would be challenged to reflect during their practice and this will bring the possibility of improvement and innovation. As the intercultural perspective is a relatively new approach to language teaching, more empirical research should be carried out.

### 5.4 LIMITATIONS AND SUGGESTIONS FOR FURTHER RESEARCH

This study presents some limitations that will be now discussed. The first limitation is in relation to the methodological procedures on how the classes were recorded. At first, I had the intention to not only analyze the episodes from the interaction between students and the teacher, but from the interaction among the students themselves when working in pairs or in groups. However, it was difficult to record all the interactions between students during the classes, because I did not have the technological resources to do that.

Another limitation of this study, is that it was applied to a very specific group of students in a privileged context: a small group inside a university which provided all the necessary resources for the teacher to work. Other teachers, in different institutions, may have to deal with the lack of support from their institutions, or the lack of materials to develop a similar work, which could consequently lead to different results. In

terms of the methodological procedures of an action research, it is also important to observe that, even though I had the collaboration of my advisor and also help from a colleague when recording some of the classes, most of the decisions were taken and the class plans were developed by me. In a future study, I would recommend the collaboration between two or even more teachers which can turn the study richer in terms of ideas, problem solving and some of the work and the responsibilities could be shared.

In addition to that, it would be relevant to develop a project in which the teacher is not completely limited by the institution, where she or he works, where the teacher has more possibilities of using his or her own intercultural activities. Developing the activities was not a simple task, as it was said previously, perhaps with the use of more appropriate materials for the intercultural perspective and support from other teachers and more time available there would be better results. In this study, I used and adapted activities, a future study could focus on the development of specific materials for the intercultural perspective, for example, and the further use in the classroom. In addition to that, as an action research, it could focus on the implication for teacher development courses.





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## APPENDICES

## APPENDIX - A Copy of Unit 5/ New Interchange Fourth Edition

## Unit 5/ p. 30/ n. 1 perspectives/ n. 2 word power

# 5

## Crossing cultures

### 1 PERSPECTIVES *If I moved to a foreign country...*

**A** Listen to the people talk about moving to a foreign country. Would you have any of the same concerns?

..... "One thing I'd really miss is my mom's cooking."

..... "I'd be worried about the local food. I might not like it."

..... "Getting used to different customs might be difficult at first."


..... "My room at home is the thing that I'd miss the most."

..... "Not knowing the prices of things is something I'd be concerned about."

..... "Moving to a country with a very different climate could be a challenge."

..... "I'd be worried about getting sick and not knowing how to find a good doctor."

..... "Something I'd be nervous about is communicating in a new language."




**B** Rate each concern from 1 (not worried at all) to 5 (really worried). What would be your biggest concern? Why?

### 2 WORD POWER *Culture shock*

**A** These words are used to describe how people sometimes feel when they live in a foreign country. Which are positive (P)? Which are negative (N)?

anxious .....	embarrassed .....	insecure .....
comfortable .....	enthusiastic .....	nervous .....
confident .....	excited .....	uncertain .....
curious .....	fascinated .....	uncomfortable .....
depressed .....	homesick .....	worried .....



curious

**B GROUP WORK** Tell your group about other situations in which you experienced the feelings in part A. What made you feel that way? How do you feel about the situations now?

A: I felt anxious yesterday. I had to give an important presentation at work.  
 B: How did the presentation go?  
 A: I was nervous and uncomfortable at first. I don't like speaking in public.  
 C: How did you feel after the presentation?  
 A: Actually, I felt pretty confident. I think it went really well!

30

**Unit 5/ p. 31/ n. 3 grammar focus/ n. 4 pronunciation**



### 3 GRAMMAR FOCUS

#### Noun phrases containing relative clauses

**One thing (that) I'd really miss** is my mom's cooking.

**Something (that) I'd be nervous about** is communicating in a new language.

**Two people (who/that) I'd call every week** are my parents.

My mom's cooking is **one thing (that) I'd really miss**.

Communicating in a new language is **something (that) I'd be nervous about**.

My parents are **two people (who/that) I'd call every week**.

**A** Complete the sentences about living in a foreign country. Use the phrases below. Then compare with a partner.

my friends  
my family  
getting sick

trying new foods  
my favorite food  
my room at home

making new friends  
being away from home  
speaking a new language

getting lost in a new city  
not understanding people  
getting used to a different culture

- One thing I'd definitely be excited about is ...
- ... is something I'd really miss.
- Two things I'd be homesick for are ...
- ... are two things I'd be anxious about.
- Something I'd get depressed about is ...
- ... is one thing that I might be embarrassed about.
- The thing I'd feel most uncomfortable about would be ...
- ... are the people who I'd miss the most.
- One thing I'd be insecure about is ...
- ... are two things I'd be very enthusiastic about.



**B** Now complete three sentences in part A with your own information.

**C GROUP WORK** Rewrite your sentences from part B in another way. Then compare. Do others feel the same way?

1. One thing I'd definitely be excited about is taking pictures as I go sightseeing.

### 4 PRONUNCIATION *Word stress in sentences*

**A** Listen and practice. Notice that the important words in a sentence have more stress.

Argentina is a country that I'd like to live in.

Speaking a new language is something I'd be anxious about.

Trying new foods is something I'd be curious about.

**B PAIR WORK** Mark the stress in the sentences you wrote in Exercise 3, part A. Then practice the sentences. Pay attention to word stress.

## 5 DISCUSSION *Going abroad*

**GROUP WORK** Read the questions. Think of two more questions to add to the list. Then take turns asking and answering the questions in groups.

- What country would you like to live in? Why?
- What country wouldn't you like to live in? Why?
- Who is the person you would most like to go abroad with?
- What is something you would never travel without?
- Who is the person you would email first after arriving somewhere new?
- What would be your two greatest concerns about living abroad?
- What is the thing you would enjoy the most about living abroad?

- A: What country would you like to live in?
- B: The country I'd most like to live in is Italy.
- C: Why is that?
- B: Well, I've always wanted to study art.



## 6 SNAPSHOT

### DIFFERENT CUSTOMS

 <p><b>Canada</b> If you are invited for a meal, you should arrive on time – not early or late.</p>	 <p><b>Indonesia</b> Never point to anything with your foot.</p>	 <p><b>Thailand</b> Never touch anyone – especially a child – on the head.</p>	 <p><b>Brazil</b> Open any gift in front of the person who gave it to you.</p>
 <p><b>South Korea</b> Always use both hands to pass something to an older person.</p>	 <p><b>Egypt</b> Don't eat anything with your left hand.</p>	 <p><b>France</b> When eating out, keep both hands on or above the table.</p>	 <p><b>Nigeria</b> When you meet people, don't call them by their first names until they say you can.</p>

Source: *ABC, ABC, a State Road; www.kidsworld.co.uk*

Does your culture follow any of these customs?  
Do any of these customs seem unusual to you? Explain.  
What other interesting customs do you know?

## 7 CONVERSATION *What's the custom?*

**A** Listen and practice.

Marta: I just got invited to my teacher's house for dinner.

Karen: Oh, how nice!

Marta: Yes, but what do you do here when you're invited to someone's house?

Karen: Well, here in the U.S., it's the custom to bring a small gift.

Marta: Like what?

Karen: Oh, maybe some flowers or chocolates.

Marta: And is it all right to bring a friend along?

Karen: Well, if you want to bring someone, you're expected to call first and ask if it's OK.



**B** Listen to the rest of the conversation. If you are invited to someone's house in Germany, when are you expected to arrive? What can you bring as a gift?

## 8 GRAMMAR FOCUS

### Expectations

When you visit someone,

it's **the custom** to bring a small gift.  
you **aren't supposed to** arrive early.

if you want to bring someone,

you're **expected to** call first and ask.  
you're **supposed to** check with the host.  
it's **not acceptable to** arrive without calling first.

**A** Match information in columns A and B to make sentences about customs in the United States and Canada. Then compare with a partner.

**A**

1. If you plan to visit someone at home, .....
2. If you've been to a friend's home for dinner, .....
3. When you have been invited to a wedding, .....
4. When you go out on a date, .....
5. If the service in a restaurant is acceptable, .....
6. When you meet someone for the first time, .....

**B**

- a. you're supposed to call first.
- b. you're expected to leave a tip.
- c. you aren't supposed to kiss him or her.
- d. you're expected to respond in writing.
- e. it's the custom to thank him or her.
- f. it's acceptable to share the expenses.

**B GROUP WORK** How are the customs in part A different in your country?

**C** Complete these sentences with information about your country or a country you know well. Then compare with a partner.

1. In ... if people invite you to their home, ...
2. When you go out with friends for dinner, ...
3. If a friend gets engaged to be married, ...
4. When a relative has a birthday, ...
5. If a friend is in the hospital, ...
6. When someone is going to have a baby, ...

## 9 LISTENING *Unique customs*

- ④ Listen to people describe customs they observed abroad. Complete the chart.

	Where was the person?	What was the custom?	How did the person react?
1. Alice	.....	.....	.....
2. John	.....	.....	.....
3. Susan	.....	.....	.....

## 10 SPEAKING *Things to remember*



**A PAIR WORK** What should a visitor to your country know about local customs? Make a list. Include these points.

greeting someone	dressing appropriately
eating in public	visiting someone's home
taking photographs	traveling by bus or train
shopping	tipping

**B GROUP WORK** Compare your lists with another pair. Then share experiences in which you (or someone you know) *didn't* follow the appropriate cultural behavior. What happened?

A: On my last vacation, I tried to bargain for something in a store.

B: What happened?

A: I was told that the prices were fixed. It was a little embarrassing because ...

## 11 WRITING *A tourist pamphlet*

**A GROUP WORK** Choose five points from the list you made in Exercise 10. Use them to write and design a tourist pamphlet for your country.



### Tips for Travelers

When you visit Indonesia, there are some important things you should know. For example, if you are visiting a mosque or temple, it's not acceptable to take photographs. Also, you are supposed to ...



**B CLASS ACTIVITY** Present your pamphlets. Would a visitor to your country have all the information he or she needed?

## 12 INTERCHANGE 5 *Culture check*

Compare customs in different countries. Go to Interchange 5 on page 118.

## 13 READING

## BLOG

## CULTURE SHOCK

Scan the blog. What kinds of culture shock did the writer experience?

Kil-kin Lin, a student from Taipei, Taiwan, is studying in Chicago. The following entries are taken from her blog during her first three months in the United States.



## August 31

People often refer to Taipei as "The Sleepless City," but I didn't understand why until I got to Chicago. I was window-shopping with another student this evening. Suddenly, the store owners started pulling down their gates and locking their doors. Soon the whole street was closed. And it wasn't even dark yet! I'd never seen this in Taiwan. Back home, the busiest streets "stay awake" all night. You can go out to restaurants, stores, and movies even long after midnight. [MORE](#)

## September 5

After the first week of class, I've found some differences between Taiwanese students and American students. Whenever a teacher asks a question, my classmates immediately shout out their answers. And some of them interrupt the teacher. In Taiwan, we're usually quiet in class so that the teacher can finish on time. We usually ask the teacher questions afterward. American students seem to leave the room as soon as the class ends. [MORE](#)

## October 6

I met an interesting girl at an Internet café today. I was writing an email to my mother, and she asked me what language I was using. We ended up talking for about an hour! People in Chicago seem very comfortable with each other. It's very natural for two people to start talking in a café. This is something that doesn't happen in Taipei. At home, I'd never just start chatting with a stranger. I like that it's easy to meet new people here. [MORE](#)

**A** Read the blog. Then add the correct title to each blog entry.

Café etiquette      Less than 24/7      Just say it!

**B** Complete the chart.

	Chicago	Taipei
1. When does the city shut down?	.....	.....
2. How do students behave in class?	.....	.....
3. How do students behave after class?	.....	.....
4. How do people act toward strangers?	.....	.....

**C PAIR WORK** How do things in your city compare with Taipei? with Chicago?



## APPENDIX B - Unit 5/ Plans

### Intercultural activities: Unit 5:

**General objectives:** This activity pack aims at encouraging students to reflect about their own culture (facts, behaviors and assumptions). In addition to that, it aims at raising students' awareness about other social groups by instigating their curiosity and respect about them. The activities were planned in order to increase English language learners awareness of the heterogenic characteristics of cultures and also to discuss about stereotypes related to different cultures. Furthermore, one of the objectives of this pack is to encourage students to develop and ethnographic study, and research using the technology available to them: the internet. Finally, it aims to provide students opportunities to simulate possible cultural encounters trough discussions and presentations.

**Materials:** Interchange three, fourth edition. Computers, videos, the *Youtube*, power point presentations, audio-lab, handouts, the internet, paper-folders, and *Google docs* for the electronic questionnaires.

**Teacher:** Guide students through the activities, mediate and facilitate learners' discussions. Help learners' to develop critical awareness and positive attitudes towards their own culture and also about any other cultures and social groups. As well as, provide students opportunities to communicate using the target language.

**Students:** The students will engage in the proposed activities, express their own ideas, discuss in groups, and make research.

**Settings:** Teacher-students, student-student (pair work/ small group work), depending on the activity.

**Time:** The whole unit should take four to five classes (90 minutes each). However, students' research might extend this time.

**Procedures:** Each class has its own working plan to be described now:

#### Class 1

## **Activity 1. Introducing the topic “Crossing cultures”**

**Unit.5/ p.30/ n.1/ letter A and B. Perspectives: If I move to a foreign country:**

**Objectives:** Intercultural communicative objective: introduce the unit and the topic. Discuss the students concerns about living in a foreign country. Linguistic objective: see noun phrases containing relative clauses in context.

**Time:** 15 to 25 min.

**Settings:** Teacher-students

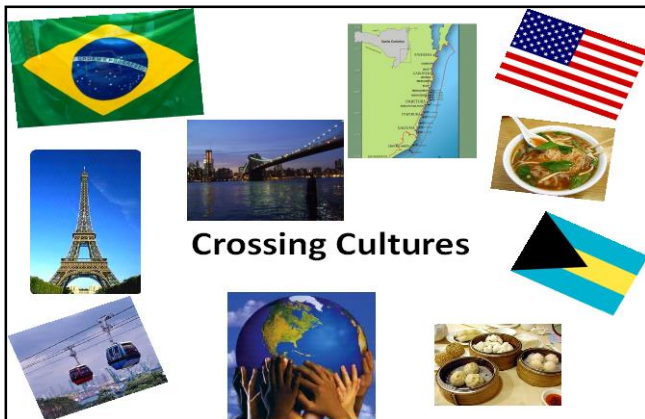
**Materials:** Power point presentation, student’s book.

### **Procedures:**

1. Show the students a slide presentation called: Crossing Cultures. This slide presentation was based on the student’s book, page 30, section called: Perspectives.

Slides:

1.



2.



- If I moved to a foreign country.....

3.

- \_\_\_ “One thing I’d really miss is my mom’s cooking”
- \_\_\_ “I’d be worried about the local food. I might not like it”
- \_\_\_ “Getting used to different customs might be difficult at first.”
- \_\_\_ “My room at home is the thing that I’d miss the most.”
- \_\_\_ “Not Knowing the prices of things is something I’d be concerned about”
- \_\_\_ “Moving to a country with a very different climate could be a challenge.”
- \_\_\_ “I’d be worried about getting sick and not knowing how to find a good doctor.”
- \_\_\_ “I’d be nervous about communicating in a new language.

4.

- What it would be your biggest concern?
- Why?

2. Show the statements on the slides asking the students about what they see on the first slide, after that, show the second slide with sentences from the book and play at the same time the audio from the book.
3. Teacher and students discuss the statements and the questions on the presentation.
4. Ask students: Would you have any of these concerns? What would be your biggest concern from the ones listed?
5. After that, ask students to open the book and explains they have the same sentences on page 30, unit 5, and ask them to complete the exercise in letter B and should rank their concerns from number 1 to 5.
6. Check their answers in an open group.
7. Evaluation: check which is the biggest concern from the students, the top concern, and the least concern. Ex. 1-communicating in a new language. 5 – mom’s cooking.
- 8.

## **Activity 2. Discussing Culture Shock.**

### **U.5/ p.30/ n.1/ Letter A and B. Word Power: Culture Shock:**

**Objectives:** Introduce the concept of “Culture Shock”. Discuss with the students what they understand by *Culture Shock*. Linguistic objective: learn adjectives to describe a person’s positive and negative feelings about living abroad.

**Time:** 20-30 min.

**Settings:** teacher-students, students-students.

**Materials:** student’s book.

#### **Procedures:**

1. Read the title and ask students if they know the meaning of “Culture Shock”, eliciting that it is the expression used to describe the feelings people have when in contact with another culture.
2. Then, ask students: if you have to move to a different country, how would you feel? Letting the students talk; write some of the words students say on the board.
3. After that, explain some of the feelings are negative and some positive. Ask the students to complete on page 30 in the book, the exercise 2/ letter A. Check the answers and make sure they understand the meaning of each word from this activity. If needed give examples.
4. Ask students to do exercise 2/ letter B. Students can talk in pairs about situations in which they have experienced the feelings described on letter A. Give students five to ten minutes to do this activity.
5. Students report to the open group what they have discussed in pairs.

6. Link to the next activity: say that we will do a research about people living in foreign countries and that will include how people feel about that.

**Activity 3. Developing an ethnographic study project activity (continued in class 6).**

**Ethnographic study project activity/ Part 1:**

(Planning an ethnographic project about different people experiences when living abroad)

**Objectives:** To develop an ethnographic study with students, in which, they will create a questionnaire to interview different people about their experiences when living abroad. To encourage students to research by using the technology available to them, for example: the Internet. To developing students' intercultural competence: increase their awareness about cultural facts, as well as, the different perspectives people might have of the same foreign culture. Raise students' awareness of their own culture and how it can influence their world view.

**Teacher and students:** The teacher will help students and guide them through out the research. Organize the data. Students participate in the activity working in collaboration with classmates.

**Settings:** teacher-student, group work.

**Time:** total in class: around 1 hour and 30 min. outside the classroom around 1-4 weeks.

**Materials:** papers, e-mails, Google docs, internet, folders.

**Procedures:**

1. After students have seen the first part on page 30 (slide presentation and vocabulary), the ask students if they have friends or family living abroad. Students might have friends who spent some time living in a foreign country that are back in Brazil. If they do the teacher can ask students if they are still in

touch with those friends. If not the teacher can talk with some people who lived or who are living abroad (in this case her friends) to participate in a study. Invite students to research about the impressions those people have about their experiences when in contact with a different culture.

2. Divide the class in two groups. After that, students create eight questions to the Brazilians living abroad. Encourage students to ask about difficulties, routines and any curiosity they might have. Set a time: around 25 minutes, if it is not enough give students some more minutes to finish.
3. Once have they finished, students write the questions on the board the 16 questions. Students will decide which of the best questions from the list are.
4. After students and the teacher have decided on the questions, they will create a questionnaire that the teacher will organize on *Google docs* and send to their Brazilian friends and relatives living abroad.
5. Later, in the last class of the unit, students and the teacher will organize the answers in categories, for example: the most common answers for the first question, or the surprising answers.

### **Observations:**

This is a task to be developed during the whole unit; it may take from one to 3 or 4 weeks.

The teacher should check previously the contact of the people to be interviewed and if they accept to participate in the “students’ research” and explain that it is a class activity and there is no need of identification of the participants.

Some people might not answer the questionnaire. Discuss with the students in advance while creating the questionnaire whether the questions are or are not too difficult for the respondents. It will be nice to ask respondents to write: the country where they are living, their age, what they do, how long they are living there and when they will return to Brazil, if they will. For example:

Country you are living:

Age:

Occupation:

How long are you living abroad:

Are you going back to

Brazil: Yes\_\_\_No\_\_\_

For how long did you live abroad?

Also, this research can be done with people from different countries living in Brazil. It can be interesting for comparison and discussion about the life in Brazil.

## Class 2

### Activity 4. Expressing opinions and concerns about living abroad and getting in contact with other communities.

**Unit 5/ p.31/ n. 3/ Letter A and B. Grammar Focus: noun phrases containing relative clauses:**

**Objectives:** To provide students opportunities to express their opinions and concerns about living abroad or getting in contact with different communities. Talk about foreign customs, prejudices and stereotypes. Linguistic objectives: to raise students' awareness of noun phrases containing relative clauses. Provide students an opportunity to use this structure. Practice noun phrases containing relative clauses.

**Settings:** Group-work. Teacher-students, individual work, student-student (pair work)

**Time:** 30-45 min.

**Materials:** book, cards made of cardboard.

**Procedures:**

1. Create two sets of cards with the sentences from the grammar focus on page 3. Example: in one card it is written: "One thing (that) I'd really miss", and in the one "is my mom's cooking". There are three sentences, so there should be six cards.
2. Ask students to form two groups and give a set of cards to each group. Tell students they are some of the sentences they saw in

the previous class. They should match the two parts of the sentences. They cannot look into their books.

3. Once the students finish, check the sentences writing them on the board, explain to the students there are more than one possibility for each sentence. Elicit that the sentences contain noun phrases, which can go before or after the verb “to be”.
4. Ask students to open the book on p. 31 and complete the activity (letter A) individually. They should form sentences which contain noun phrases. Check their answers.
5. After they have finished letter A, they will do letter B, the teacher explains they will complete it again but orally, with their own information and they will work in pairs.
6. Go around the class and check if the students need help.
7. Students report their most interesting findings about their classmates.

### **Activity 5. Reflecting upon expectations about living in a foreign country.**

#### **Unit 5/ p.32/ n 5. Discussion: Going abroad:**

**Objectives:** To discuss about living in a foreign country, encourage students to reflect upon their expectations about living in a foreign country. To raise students’ awareness of prejudices and false ideas they might have about people from different countries and places around the world.

**Settings:** groups of three

**Time:** 10-15 min.

**Materials:** student’s book.

**Procedures:**

1. Tell students that we have been talking about living or visiting a foreign country: we've talked about culture shock, feelings and etc. But if you have to live in a foreign country for a while, which one would you chose?
2. Explain to the students that they will work in groups of three, and they will discuss about the country they would like to live and why.
3. Students will use the questions in number 5 to guide the discussion.
4. After students have finished, in the open group, ask which countries they would like to go or which country they would like to live and why.
5. Write their answers on the board. Some of the countries might be cited by more than one student. The teacher can organize the students "most common" answers for example:

*What country would like to live in? Why? England 4 students – because they said they could practice their English... Italy 3 students – because they have family members there and because they think it is beautiful... United States 6 students -.... Mexico 1 student.... The most country cited is USA.*

6. After that, you can also ask the opposite: Which country would you like to live in or not to live in? why? Discuss with the students the negative ideas they have and why they have such negative impressions from those places.

### **Activity 6. Dealing with different customs.**

#### **Unit 5/ p.32/ n.6. Snapshot: Different customs:**

**Objectives:** To discuss about customs. Introduce a new topic: costumes from different places around the world.

**Settings:** teacher-students, open group: students-students.



**Time:** around 30 min.

**Materials:** book, video

**Procedures:**

1. Elicit to students that they have discussed about the countries they would like to visit. Ask them if they know any particular custom of the country they would like to visit or to live.
2. The Snapshot on page 6 is about customs in different countries. Here the information is presented in the format of *Cultural Facts* about countries. The teacher can suggest to the students that to take a look on the page 32, number 6. Read aloud the customs and the countries names to them. Discuss with students what they think about it. There are two questions on the page already, which can be discussed.
3. There is also information about a Brazilian custom: *Open any gift in front of the person who gave to you*. Ask students if the information is true or false, whether it happens in only one part of the country, or if it depends on the social group. Encourage students to think about any other Brazilian Customs.
4. Show students a video called: (Cliché! English version), which is an animated video from Youtube which shows the stereotypes about France and the French people.
5. Talk about the video with students. You can ask them to identify the stereotypes about French people.
6. As homework, ask students to check the source cited in the interchange, there is the web site on the book. What else they can find about those places.

### Class 3

#### Activity 7. Reflecting about stereotypes from Brazil and other countries.

**Objectives:** To reflect on stereotypes about Brazil and other countries. To be able to interview a foreigner, discuss and compare with him Brazilian and American costumes, as well as the stereotypes about both countries.

**Settings:** student-teacher, student-foreigner visitor.

**Teacher:** Present the topic of the discussion, asks students questions and instigate students to reflect about costumes, mediate the discussion between the foreigner visitor and the students.

**Student:** Participate on the activity and discuss about the Brazilian costumes and stereotypes, interview the foreigner visitor by asking him questions.

#### **Procedures:**

1. Talk about the last class, and ask students if they have gone to the website, you can ask them to report their findings.
2. As we didn't have time to discuss the video "cliché" in the previous class, the teacher plays the video again, asks students which were the stereotypes about French people discussed in the video.
3. After that, ask students which are the stereotypes they think are related to Brazil and Brazilian people.
4. While the students talk write their ideas on the board. After that, discuss with students whether the ideas on the board are true or not, if they are partially true.
5. In this class a friend from the US, which I will called Roger will be in the class, the teacher introduces him to the students and asks him what were their expectations before coming to Brazil,

and which are his impressions once he is here. Compare if the students ideas match his ideas.

6. Ask students what comes to their mind when they think about The United States and people from there, customs etc. Promote a discussion with Roger. Write the stereotypes about the U.S on the board as well.
7. Evaluation: students tell how they feel about interviewing a foreigner and discussing about Brazilian and American costumes and societies.

**Activity 8. Comparing customs from different countries emphasizing inner variations according to regions, social groups, age, etc.**

**Unit 5/ p.33/ n.7/ Letter A and B. Conversation: What's the custom?:**

**Objectives:** To practice a conversation about customs. Discuss about Brazilian, and students customs when having a friend over. Linguistic objective: see clauses with when and if in context.

**Settings:** teacher students, student-student (pair work).

**Time:** around 20 min.

**Materials:** student's book, audio. Audio-lab.

**Procedures:**

1. Take students to the Lab and tell them they will listen to a dialog in which a girl called Marta asks a friend for advice because she is a foreigner from Germany living in the U.S.A. Marta in the dialog was invited for dinner at her teacher's house who is an American.
2. Basically, in the audio, Marta asks an American friend for advice on what to do or what are the customs about visiting someone's house in The United States and they talk about

differences and similarities between what happens in both countries.

3. Students listen the first time without the transcript, and a second time with it. Check their comprehension and whether students have any question about the dialog.
4. Next, invite students to practice the dialog by changing a little the situation telling them to imagine that Marta was invited for dinner by a Brazilian teacher, so students can give their advice to Marta. Teacher and students can discuss before what people usually do when they are invited for dinner for example.
5. Go around the class (in the lab) while they are practicing, help students when necessary.

#### Class 4

#### Activity 9. Defining the concepts of culture, culture shock and stereotypes.

#### **Unit 5/ p.30/ n 8/ Letter A, B and C. Grammar focus:**

**Objectives:** to talk about customs in Brazil and compare it with customs from The U.S. and Canada and also variations depending on social groups, different generations, regions of the country etc. Linguistic objective: practice using clauses with *when* and *if* expectations.

**Settings:** teacher-student, group work, pair work;

**Time:** around 30 min.

**Materials:** student's book, audio.

#### **Procedures:**

1. In order to call attention to the different ways of describing expectations, teacher elicits the topic and call attention to the

grammatical structure. Play the audio, so that students can listen to the sentences with the head phones.

2. In letter A, there is an exercise to practice the structure. Students complete the exercise. Once they finished check their answers.
3. Letter B, students should discuss whether the information about customs are different from Brazil or not. You can elicit that the customs might vary not only from country to country, by different generations, social groups, regions of the country and etc. Students can discuss in pairs. Go around the class and help them.
4. Letter C, students should complete the sentences with information about their own country, region, family customs. Students work in pairs in order to complete the exercise. Check their answers with the whole group and discuss the differences.

### **Unit 5/ p. 34/ n.9. Listening: Unique customs.**

#### **Procedures:**

1. After students have finished the grammar focus on p. 33 write on the board: *When in Rome, do as the Romans do* (as it is suggested on the teacher's manual book).
2. Ask students if they agree with the sentence. Ask them to think about what we have been discussing in the previous activities about countries and cultures.
3. After that, tell the students they will listen to three people talking about their experiences living abroad. Asks students to fill the chart on p.32. Play the audio twice if needed. Finally the teacher checks what they think about the customs described by the people in the listening.

## Class 5

### Activity 10. Reviewing the “Culture Shock” definition.

**Workbook/ student’s activity book/ Unit 5/ p. 27/ n.5/ Letter A, B, C and D. Culture shock:**

**Objectives:** To consolidate and define the concepts of “culture”, “culture shock” and “stereotypes”. To provide students opportunities to express their understanding about these three words and their meanings as we have been working with them in the last four classes. Also, provide students an opportunity to work with a text, and improve their reading skills.

**Teacher:** Guide students through their reading.

**Students:** Participate, read, and express their views and understanding from the text.

**Time:** 30 min

**Settings:** open group, individual reading and small group work.

**Materials:** students work book. Unit five, number five: Culture Shock text.

#### **Procedures:**

1. Activate students’ previous knowledge telling them about the topic “culture shock”, reminding them about the topics we talked about in the last classes: costumes, stereotypes and prejudices.
2. Tell students that they will work with a text from the workbook on page 27.
3. As the students open the book, explain the text and discuss ways of avoiding culture shock. Then, ask students to read the text. (Individual reading). Give them some time to read the text it should take no longer than 5 minutes.

4. Once they have finished reading, ask students about words or anything they did not understand from the text.
5. After checking their doubts with the open group, tell the students they will work in groups of three and explain they will discuss and write down the definitions for “culture”, “culture shock” and “stereotypes” in letter C. Help students while they are doing the activity if necessary.
6. Also, tell students to answer letter D and check out which are, in their opinion, the most important advices in order to avoid culture shock.
7. Evaluation: finally discuss students answers in the open group asking students how difficult it was to define in their own words the definitions and how the definitions in the book relates to what we have been talking in previous classes.

**Activity 11. Discussing appropriate/inappropriate local customs.**

**Unit 5/ p. 34/ n.10/ Letter A, B. Speaking: Things to remember:**

**Objectives:** to talk about local customs, to discuss the differences among what the students think it is appropriate or not in certain situations in their community. Linguistic objective: to promote a discussion in which students will be using “when” and “if clauses”.

**Teacher:** supports and collaborate with the students during the discussion.

**Student:** express their ideas about local customs, respect classmate opinions.

**Time:** 30 min.

**Settings:** teacher-students

**Materials:** book

**Procedures:**

1. Introduce the activity by asking students what a visitor from any other country should know about Brazil. Which the local customs are. Give students examples such as: *“It is the custom to....”* *“You are expected to....”* *“You are not supposed to...”* *“It is not acceptable or it is acceptable to...”* Let students express their ideas.
2. After that, ask students to work in pairs and discuss the topics on number 10, in the book. (*What should a visitor to your country know about local customs?*)
3. Tell students they should think about a specific place, their own city *“Florianoópolis,”* and asks students to imagine what a visitor should know, what to expect when coming to *Florianoópolis*. What would be their advice to any visitor to the city?
4. Teacher points out students should think also about the topics on number 10, letter A from the student’s book.
5. Then, the teacher tells students they will discuss in groups of three and also explains that students should take notes about their ideas.
6. The teacher goes around the class and help students.

**Unit 5/ p. 34/ n.11. Writing: A tourist pamphlet:**

**Objectives:** to write a tourist pamphlet using students’ ideas from the previous activity.

**Teacher:** Helps students to create and write the pamphlet.

**Students:** make the pamphlet

**Time:** around 30 min

**Materials:** paper, colorful paper, pen, markers, student’s book



**Procedures:**

1. Tell students they will use the ideas from the previous activity (activity n.10. Speaking) to write a pamphlet.
2. Also, explain they will have some time to organize the sentences.
3. Tell students they can draw or use pictures in their pamphlet, as they wish, they can write it in the format of a paragraph or as a list.
4. Set a time to complete the activity and go around the class helping the students with their ideas and vocabulary.
5. Ask students if they wish to expose their pamphlets in the classroom and post them on the walls.

**Class 6****Activity 11.**

\*Observation: as students did not finish in 30 minutes give some extra time to finish the pamphlets from the last class. Also, help students with the vocabulary and ideas.

**Activity 12. Discussing the results of the Ethnographic project.**

**Project part 2: checking out the answers from the questionnaires:**

**Objectives:** to discuss the results of the online research from Brazilians and Foreigners living abroad and in Brazil. Create a folder with the results.

**Teacher:** Guides students' discussion, help them to understand and organize the data.

**Students:** read, discuss and organize the data on the book.

**Time:** around an hour.

**Materials:** answers from the questionnaires, paper, online questionnaire.

**Procedures:**

1. Divide the class in two big groups, the same group from the class they created the questionnaires (in the first class).
2. Hand in first, a paper (a sheet of paper) with the answers from the questionnaire the Brazilian people living abroad answered. Tell them to read and discuss with the group the answers that find most interesting, the one that call their attention. Also, ask the students to observe any pattern in the answers. Which ones were similar and the ones that were very different or surprising when comparing to the other ones.
3. Ask students to take notes.
4. Then, hand in the answers from the questionnaire foreigners living abroad answered. Ask students to discuss the answers just as they did with the ones from the Brazilians living abroad.
5. At the end the students present their findings, the most interesting or the most common answers from the questionnaire to the whole the classroom in an open group guided by the teacher.
6. You can also show the online questionnaire on the “*Data Show*” to the students and asks whether they like the activity or not.

**APPENDIX C - Consent Letter (carta de consentimento)**

UNIVERSIDADE FEDERAL DE SANTA CATARINA  
CENTRO DE COMUNICAÇÃO E EXPRESSÃO  
DEPARTAMENTO DE LÍNGUA E LITERATURA  
ESTRANGEIRAS  
FORMULÁRIO DE CONSENTIMENTO LIVRE E  
ESCLARECIDO

Prezado (a) aluno (a),

Gostaríamos de lhe convidar a participar de um projeto de pesquisa sobre atividades Interculturais no ensino de Inglês, realizado por mim, Prof<sup>a</sup> Sabrina Hillesheim, e supervisionado pela Profa. Dra. Gloria Gil. Você está sendo convidado (a) a participar deste estudo por estar no processo aprendizagem da Língua Inglesa em nível intermediário no Curso Extracurricular da Universidade Federal de Santa Catarina. Por favor, leia este termo de consentimento e, se, concordar com a informação aqui apresentada e aceitar participar, assine onde indicado.

**Título do Projeto:** Uma Investigação sobre como Implementar Atividades Interculturais em classes de Língua Inglesa no Brasil.

**Objetivo do estudo:** O objetivo deste estudo é investigar como atividades interculturais podem ser incorporadas no Ensino de Língua Inglesa.

**Procedimentos:** Se você aceitar participar deste estudo, terá apenas que frequentar normalmente das aulas do extra como aluno e participar das atividades desenvolvidas. Ainda, Eu, como professora poderei vir a gravar ou filmar alguns trechos ou algumas das aulas no primeiro semestre de 2013. Desta forma, para facilitar o contato peço que preencha, neste formulário, seu nome, endereço e telefone.

**Riscos e benefícios:** Não há riscos em participar deste estudo. Caso você tenha dúvidas sobre o estudo e os procedimentos, poderá tirar suas dúvidas comigo. Ao participar do estudo você poderá ampliar mais seu conhecimento sobre a língua inglesa, e também sobre diferentes culturas. Ao final da pesquisa, os resultados deste estudo serão tornados públicos, mas sua identidade será mantida totalmente preservada e não

será incluída nenhuma informação que possa identificá-lo (a). Seu nome e telefone são úteis apenas para uma possível necessidade de contato no futuro.

**Natureza voluntária do estudo:** Sua decisão de participar ou não do estudo não irá afetar você ou sua relação com seu estabelecimento de ensino e nem seu rendimento em sala. Se você decidir participar e depois desistir, não há nenhum problema. Caso você desista, peço apenas que notifique a mim, Profa. Sabrina Hillesheim. Não é necessário justificar-se.

**Contato:** A pesquisadora responsável por este estudo é a Prof.a. Dra. Gloria Gil. Para contatá-la você pode telefonar (48-37219288) ou dirigir-se à sua sala, 118, prédio B do CCE, ou mandar um e-mail para [glorigil@gmail.com](mailto:glorigil@gmail.com)

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**Declaração de consentimento:**

Declaro que li a informação acima. Quando necessário, fiz perguntas e recebi esclarecimentos. Eu concordo em participar deste estudo.

Nome completo: .....

Telefone: ..... E-mail: .....

Florianópolis, ..... de junho de 2013

Assinatura: .....

## APPENDIX D - Students' profiles questionnaire

1. Name: \_\_\_\_\_
2. Age: \_\_\_\_\_
3. Where                    are                    you                    from?  
(Hometown): \_\_\_\_\_
4. Do you study? – Which area? Name of the course/ Graduation
5. Do you work? What do you do?  
  
\_\_\_\_\_
6. Why do you study English Language?  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. Are you a student at Extra Curricular since Level 1? Did you study English before?  
  
\_\_\_\_\_
8. How do you like your English Classes in general?  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## Poll questions

1. Think about the classes during Unit 5:

The research with people living abroad and foreigners' living in Brazil;

Roderick, the guy from US that came to our class and we had a conversation about the ideas people have about Brazil and other countries;

Think about our discussions about where would you like to live in abroad, and the discussions about different customs.

How did you like the classes? What did you like the most from the classes from the unit 5? Comparing to the other English classes write any comment, suggestion, about our classes, the activities, and the book.

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Name: \_\_\_\_\_

What is "Culture" for you? Describe it. (Write anything that comes to you mind)

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## APPENDIX E – Teacher’s diary

### Atividades

#### *Aula 17*

*Estava um pouco nervosa antes da aula, não por estar sendo gravada, mas porque queria que a atividade desse certo. Começamos a aula falando do título “crossing cultures” e o que vem na cabeça deles. Achei interessante que os alunos tem uma visão de que podemos ter diferentes culturas dentro do nosso país especialmente quando falamos em Culture Shock. Além é claro do fato de que podemos encontrar diferenças vivendo aqui quando encontramos um estrangeiro. Coloquei os slides e tentei colocar o listening junto. I got a little stuck, but then it worked. We discussed about difficulties they would find abroad and the biggest concerns. Most students said that not knowing the language would be a problem, but also one of the students described her experience with a Japanese guy who went to the drugstore she used to work and couldn’t buy medicine because people couldn’t understand the prescription. She said getting sick and not knowing a good doctor there would be a concern. About culture shock students described some of their experiences: for example Marley said that when he went to a bar in Barcelona six years ago he saw a gay couple kissing, he said for him it was shocking to see that in a public place, as in Brazil even nowadays it is common to see gay couples kissing in public places because “some people” do not like it, and it can even cause some “fight”. Akin said once he shared a room with a Muslim and was surprised when the guy started to pray in the middle of the night. I guess students also talked about stereotyped ideas about some places like Muslim countries, food in India etc. Although none of them has been to those places, and can only see from their eyes. They wrote interesting questions that I already organized in two questionnaires. I’m not sure yet if they will help students in terms of Interculturality, but I hope it will bring some interesting insights.*

#### *Aula 18*

*04/06/2013*

*I started the class trying to refresh their memory about what we have done in our last class since there was a long holiday. After that quick conversation, I proposed them an activity where they should put parts of sentences together. I gave them papers and they worked in groups putting the parts on the floor. I thought about this activity*

*instead of explaining the grammar focus part, it was a suggestion made by professor Raquel to do not work with grammar in the same way the book proposed since it would not make sense since I'd have stop and brake the flow of the intercultural activities. I decided to work with a part of the activity from the grammar focus anyway on pg.31. The reason why I decided to do is because I think sometimes students need to be aware of some structures and also because the activity in number A could make them think about "things they would miss from their home country" "what to be worried about" and etc, so in a way during the correction students had the opportunity to talk about it. Part B and C I told them it was homework. I did not work with the pronunciation part because it was about intonation, most of the time it is very similar to the student's intonation already. So I thought it would not be challenging to the students and consequently not motivating.*

*I guess the most important part of the classroom was the activity where students should discuss about the countries they would like to live or not and their biggest concerns. It is interesting that none of the students said they would like to move to USA or England, most students said they would like to move to countries like: Germany, Australia, Canada, Portugal, and Spain. They had different reasons for their choices: Portugal because of study and because the language that is also Portuguese. Canada was cited because students think it is a good place to live and study, that seems to be the same reason why some students said they would like to go to Australia. Australia was also cited because it is not so "cold": one of the students said Australia is the only country "hot" or in the south hemisphere which has a high quality of life, he said the other ones are just like "Brazil" with poverty. Germany was cited because of the back ground of the students' families. Spain because students think it is a fun place to live and more similar to Brazil. I did not tried to discuss the issue of learning English and or the fact students did not seem to be worried about going to a place to "learn" English specifically although "Australia and Canada" students did mention these two English speaking countries. I guess they have different porpoises and learning English is more about communicating with different people than trying to speak like a native speaker or move to English speaking countries. We should also think they are at the university and many people think English is mandatory for learning and getting better jobs opportunities in the future. One of the students Liza said she could not decide the country because she never thought about that.*



*Another interesting observation about the class is that students do have stereotyped ideas about the countries and people living there. They do not think even about the stereotypes other people also have about Brazil. Most students said they would not live in any Asian country (because it is too different) from western countries, but also in the case of India or China, some students only have the idea of a big crowded place where people do not wash their hands or a dirty place. I tried to say that those are big countries and it can be very different depending on where you are. Also I asked them if they know someone who has been there, some said yes, but most students do not know much about the places they said they would not live. One student said he would visit but not live in Japan because people can be weird, meaning their habits and we discussed a little about it, and how our “normal” ways of being can also be “weird”, but I guess it is very hard to students to “leave” their ideas and stereotypes behind. Paulo another student said he would not live in any “Muslim” country, although he did not know for example that Indonesia is also a Muslim country. The reason as he said, it is because the religion would be an issue for him; he thinks it would be too hard to adapt.*

*After discussing this and other questions about their concerns and what they would enjoy about living abroad, I started the snapshot part. There were some flags and some customs from those countries listed. Some of them were not new for students, but the one about not pointing things with your foot made students to ask why in first place a person would do that, a student said: maybe people who create this book think somewhere people point at things with their foot and not with their hands. We also talked about the custom of eating with the right hand, and one student even knew the probable explanation for that. Other customs we just discussed how difficult they could be for us (keeping hand above the table, or not touching children head). It was interesting that one of the students said people do eat dogs in South Korea, and he said he was curious about that and he saw videos about it on the internet. Students seem to think it is a common thing there. We then discussed about food and some habits.*

*About Brazil and the customs about opening the present in front of the people who gave it to you, made students to discuss because they didn't agree and we talked about the situations such as birthday parties and weddings where people do not do that. We also said it can be impolite or we can disappoint the person who gave a gift to us if we do not open it. I tried to point out that in the same way the custom about Brazil cited in the book cannot be always true, the other ones about*

*other countries cannot be true as well. I asked them to look in the website and check, but I'm not sure if they would do that.*

*As the last part I showed them a video about stereotypes about France, I'm thinking about discussing more with them in the next class, before we keep going with the activity.*

*My impression from this class it is that students do have stereotypes and it is not easy to make them aware of them, or even to make them curious about it. Also when we talk about target culture, I guess It can be very different as students are not studding English with the purpose of living in an English speaking country, and the language is a way of communicating, the historical context or even some language expressions or the habits from the "target language" seem to be interesting but not the main goal. I think students not even stop to think why English is an International language and its status, or the influence in other places and in their own culture. So far I'm not sure if the activity was the best way to make them think or if we just reinforce some of the student's ideas.*

### ***Aula 19***

***06/06/2013***

*b. So basically in the beginning I told students Rod who was an American visitor was coming to the class, and I showed them the video "Cliché" again and we talked about the stereotypes or the ideas the video brought about the French people. Later I asked them to think about Brazil and the ideas related to our country. Rod also helped to discuss. As students began to talk I wrote the ideas on the board. Students Said: Samba, soccer, Havaianas, Carnaval, Forest, Jungle, Rio de Janeiro, beach, Ipanema, Copacabana, Feijoada, Caipirinha. Also, Rod said: Churrasco, beautiful women, friendly people, lay down. We also talked about "monkeys" and whether we can or not find them on the streets, because they said this is an idea that people have about Brazil. I asked them about products Brazil produce and they said: soy, coffee. I asked them if Samba is really popular in Brazil, and students said probably not, but that it is emblematic for our country. One of the students said that happens because it is the only kind of music that is originally from Brazil, but other students disagree and said that other kinds of music such as: Axé, Frevo, Pagode are also from here. I discussed with them about Funk Carioca that is normally related to poor areas and Favelas, and that is also music created here with other influences. We also discussed that nowadays it is not only music from Favelas but that it is quiet popular in the whole country. We talked*

*about Sertanejo that is a kind of music many people compare with American country music. It is popular nowadays in Brazil, specially a variation called “Sertanejo Universitário”, Rod said he heard about it but had never listened before. We talked about other popular things in Brazil and then I asked them what ideas come to their mind when they think about the United States the country Rod is from. Students came up with ideas such as: Fast food, movies, tv series, obesity, New York, California, Orland, Disney, war, rap music, country music, a place where things are cheap to buy especially clothes, electronics, make up, sneakers. Some students said they would live in the US, some others said they would like to go to by things. I asked them about the truth about those things, and I told them to ask Rod what he found about Brazil so far what is true and if there was things that he didn't know. We keep talking about it for some time.*

*Later I asked students and Rod what are you expected to do if you are invited to someone's house for dinner in Brazil and how is it in the US. They said you are expected to be nice, but you do not need to bring anything. Some students said you should arrive on time, but most students said people are usually late for dinners and parties. I took them to the lab because we had this “Listening” in the book where a girl from Germany is invited to visit her teacher's house in Canada. In the second part of the listening, it talks about the customs in Germany. In the lab with headphones the students listened the dialog and we talked about the situation. Later I told them to practice the dialog but changing roles: I told them to imagine the girl was coming here to visit her Brazilian teacher. They started to talk about it. Later some students said we sometimes take desert to the house we are visiting for dinner, or wine (something to drink). They talked about being on time or not and etc.*

*I think this class was interesting for students as they had someone different to talk to. Rod is American but his family is originally from Jamaica and he lives in Orlando. I had the feeling, students liked to be in a more real conversation than just in hypothetical situations in the book. They were also forced to talk in English with someone who had no idea about many things they know. For example, they do not have to explain things for me but they had to do it with Rod. For sure in the same country they might find people with totally different ways of being and with different customs. But talking in the target language with someone who is from a different context from the one they live was certainly a good experience for them.*

**11/06/2013**

*Some students missed this class because there was a bus strike in the city. There were 5 people in class, because of that I decided to change some of my plans. I took them to the lab as it was planned. Although, I thought at first about doing a different activity and already start working with the data from their “research” with people living abroad, I decided to work with the grammar focus part. I did not want to start with the data in a class as most students weren’t present. The part of the grammar just called attention to some expressions such as: it is the custom...you are supposed to...you are expected to. Basically the students used the expectations to talk about customs in Canada, US and compare it to Brazil, we discussed some situations that the book brought in letter C from the part 8. It is interesting that students had different opinions about the same subject and different customs as well. We talked about for example the custom of kissing friends on the chick, most students said they give only one kiss, but we talked about places like in Rio where people kiss twice and also about some other parts of the countries where people kiss relatives 3 times and they say that the third kiss is to “make you marry someone”.*

*Later as we were at the Lab I did the listening part with them. I wrote on the board the sentence “When in Rome, do as the Romans do”, we talked about the meaning of the sentence and then we listened to the situations. After that we discussed a little about the customs and what the people in the listening talked about. I think this part was nice in terms of linguistic input from the listening but I guess there was not many things to discuss, most students agreed that a person might have to adapt to some situations. One of the students said she would be fine covering her body and didn’t have to worry about what clothes she would wear in the next day. Also about the situation of making noise when eating, they said parents usually say that you shouldn’t do that but they seem to be ok if other people from other cultures do that.*

*In the next class I intend to work with the research and also making a folder advice for people coming to Florianópolis with them.*

**Aula 21**

**13/06/2013**

*To start the class I’ve decided to change a little the original plan. I found a text on their workbook on pg.27 that I thought could be interesting to read and discuss in class rather than let them reading it at home. The text is about Culture chock but also talks about Culture and Stereotypes. The students read the text and after I asked them to get in*

groups of 3 and find definitions for: Culture, Culture Shock, Appreciate, and Stereotype. It was interesting that although answers were in the text, students tried to bring their own definition of Culture, and they took some time to express it in words. I went around in the class trying to help them to put in to words. I've tried not to influence their ideas, because I would like to see what they had in mind. After they had finished I opened to the group to share the answers with the whole classroom. I think most students think about culture as products or ways of behaving of a given society. Some talked about "country" as nation, but students are aware of the differences inside a single country. When we talked about culture shock a student cited the difference between different states in Brazil. Also, when we talked about appreciating other cultures, one of the students said he did not like the way of being of groups of people from Argentina, tourists or not, in Floripa. He said he has friends from there, but that the facts "according to him" people speak loud, and their accent annoys him. Then there were then a little discussion about this and students also talked about other cities and places. I guess it was interesting to that we had this discussion in class; I guess students feel comfortable now to express their own ideas. On the other I could also see that it might be hard to make a student to descend from his/her position and try to make them to picture themselves in the on the other's side. And try to tell them that before criticizing it's important to try to understand other people. Then we talked about the 8 tips the reading gives about what one should to avoid culture shock.

In the second part I used the book to make them think about Florianópolis and its local customs. Students talked about in pairs and I told them to make a folder with tips and suggestions for any person who is coming to the city to visit or living here. We could not finish in this class, so I will have to give them some time to finish next class, and after that we will finally check the research and people's answers to the questions.

I'm a little bit worried about the fact that there are also 3 new units to cover in the program I guess I will only have time to work with two. Time is the biggest problem when we want to do something different. I guess the book brings too many things and sometimes we do not have the option to choose. I will try to be creative and work things out.

## **Aula 22**

In this class, we started by finishing the activity from the last class. I noticed that students took some time to do it. Some groups

*finished earlier than the others. The point is that some students had doubts about how to write some expressions, others did not work in groups very well. They just waited to someone in the group do the job. For example: Akin was drawing and the other students in the group were just looking, instead of writing the instructions or correcting possible mistakes in writing on their paper. Anyway I think the activity was good, students had to stop and think about their own city and how things work in Florianópolis. Anyway I noticed after class, which in class I didn't noticed some of students spelling mistakes. (I'm thinking about removing the papers from the wall and correcting them and later return them to the students.). Also, I noticed that they most of the time just talk about the topics from the book, even though we had discussed some of their aspects in class. I guess as we started the activity in the class before students tend to forget some details. And in the book it was written so they could check.*

*I decided to give the papers with the results from their research to the groups who had finished. I passed the papers and I asked them to take a look and think about the most interesting facts they could find in the research. I was pretty easy to organize the data from the research because basically the "Google docs" do it by itself. The program makes the graphics and a little summary of the results. I also brought a paper with the complete answers from the people interviewed. It was interesting because at a certain point one of the students said she found it interesting that a French person said "Brazilians were not polite", she said, she did not like the comment, and another student said he found it pretty interesting because in the video they had seen before \*the Cliché, one of the stereotypes about French people was the fact they were not very "nice" with people specially the waiters. Then I tried to emphasize that people have different notions about what is to be polite or not. Something that can be considered "polite" in one place might be considered impolite in another place. But even if we do not like the opinion of the French person who was interviewed, we had to respect it, because we do not know what his experiences here was, we also do not know exactly why he was saying that. I also told them that some of the questions they've created did not give room for the person to explain. Some of the others were very open and the people interviewed did not provide all the information, or just said yes or no without explaining why. I guess it was interesting for them also to learn how a questionnaire or interview works. And that it is not always so simple to get from the questions the answers that we expect.*

*Later we just talked about the questions and what they have found interesting. I gave some time for them to talk in their groups. (I divided them in 2 big groups). Later I noticed they were reading and one or two in the group dominated the discussion. I guess I should have divided them in smaller groups. Anyway I opened in big groups and we spent the rest of the class discussing the answers from the questionnaire. We talked about the comments from the Brazilians living abroad, the things they missed the most and the fact that most of the people living abroad did not know the language spoken there before moving there. We also comment on the fact that people from the same country had very different opinions about Brazil, and that Brazilians living abroad (most in the US), had different experiences. They also found interesting that one Korean guy said he did not know the language, and basically almost nothing about Brazil, but it seems that he has some friends now here. While other people who seem to have more knowledge about the place and the language said they do not have many friends in Brazil.*

*I thought about asking them to write on a paper their founding. But I decided not to do that because we do not have time to do it in class. Also I'm a little behind the schedule with them. But I guess it is ok as they already talk about it in class.*





## Appendix F - Transcriptions

### Episode 1

((...))

- 1 T: And the other ones + nervous + or the others + one thing that I would really miss is my mom's cooking? +
- 2 Marcelo: If I go to India I will be nervous about the second one.
- 3 T: The second one? I would be worried about the local food!
- 4 Marley: If I go to India.
- 5 T: Why you think so if 'I' go to India?
- 6 Marcelo: My friend have been there and he said it's terrible +++ terrible.
- 7 T: Have you been there?
- 8 Marley: No my friend +++ they have been there and got stuck in the bathroom for days.  
((Students laugh))
- 9 T: Really?
- 10 Marcelo: Yes terrible!
- 11 T: Uhm + any other country + maybe that  
((Interruption))
- 12 Juliana: China.
- 13 Marcelo: Japan *cause* I don't like Sushi.
- 14 Amir: So you just eat Sushi for a month + you will see Sushi from a different view +
- 15 T: That's what you think about the Japanese food?
- 16 Amir: Yea!  
((Students laugh))
- 17 T: And you girls? No? + getting used to different customs might be difficult at first +++ do you understand?
- 18 Ss: Yes
- 19 Amir: But depends from the country + usually uhm +++ occidental countries have + uh + the culture more equal.
- 20 T: Uhm more similar +++
- 21 Amir: But the oriental countries you have like this + uhm huge differences + I guess is more difficult.
- 22 T: Uhm
- 23 Amir: If you are travelling is something that you are supposed to know.
- 24 T: And +++ what do you think? ((to the whole class))
- 25 S1: I think + uhm + I don't know do you think would you have difficulty in adapting to different customs?
- 26 Juliana: Depend on the customs.
- 27 T: Depend on the customs +++  
((Juliana says something not comprehensible in the audio))

- 28 T: So why do you think that?
- 29 Amir: My friend worked in German + and she tells me that and a common custom + uhm+ between young people is to “reunion” in a place and stay naked among friends +++
- 30 T: Going to a place?
- 31 Amir: with your friends + like uhm your apartment and then they are like naked + and you can change in front of all +  
((Teacher just listens))
- 32 Amir: For me I don’t know + it’s +
- 33 Pablo: Weird
- 34 Amir: Yea!  
((No sound))
- 35 T: What do you think here +++
- 36 Pablo: Places that have this strong religious there + the women +
- 37 Juliana: Just cooking and washing +++ not value +
- 38 T: So you think women aren’t + uhm + valued + respected?
- 39 Juliana: Yes  
((Pablo agrees, silence))
- 40 T: ok + and number 4? My room at home is something I would miss the most? Would you miss your room?

#### Episode 2, Part 1

- ((...))
- 1 T:Ok + Some of the things here they are not concerns + they are also about how people feel travelling or living abroad + so let’s imagine if next week you would travel + move to a foreign country + how would you feel about it? + so If I say ok next year you are travelling and you are living one year abroad + I don’t know where + how would you feel?+
- 2 Pablo: Happy
- 3 Marcelo: Anxious
- 4 S1: Nervous
- 5 Pablo: Excited
- 6 Amir: Enthusiastic  
((Teacher writes the words on the board))
- 7 Pablo: I would be happy to move
- 8 S2: Worried + insecure
- 9 T: Insecure?
- 10 S2: Yea+
- 11 T: Ok in your book on page 30 we have some other ideas.

#### Episode 2, Part 2

- 12 S3: Comfortable

- 13 S4: Fascinated.  
 14 S5: Curious.  
 15 S6: Homesick.  
 16 T: What is ‘homesick’?  
 17 S7: *Saudade* +  
 18 T: Right is a feeling some people have + sometimes people wanna go home + things are different +for example they go to the supermarket and the food everything is different + they feel homesick +++ but all of this can be also part of what we call culture Shock + have you heard this expression before? + culture Shock + no? +++ so + what comes to your mind when you hear “culture shock”? What would be a “culture Shock” for you?  
 19 Amir: Your impressions +++  
 20 T: Your impressions when you arrived +++

### Episode 2, Part 3

((...))

- 21 Marcelo: When I went to Barcelona in 2007 + and I went to a bar and there was two men kissing each other + and there it was normal for me it was crazy + it was in 2007 + 6 years ago and they were kissing each other + and here in Brazil even six years later + after that it inst common in a bar + since it’s not a bar gay + in a normal bar I think that isn’t common+  
 22 Amir: How do you know it was not a gay bar?  
 ((Students laugh))  
 23 Marcelo: Yeah + it’s a good question!  
 ((Students laugh))  
 24 T: Ok + then you noticed in Barcelona that was common +  
 25 Marcelo: Yes + there is common + in a club in front of the beach + *E não era um bar gay + as pessoas se beijam*  
 26 T: Uhm and here in Brazil+++  
 27 Marcelo: ((in Portuguese)): *Se você estiver em um bar e dois caras começarem a se beijar + acho até que vai ter uma briga + as pessoas não vão gostar.*  
 28 T: Uhm so you think there people don’t care + they are more “open” than here in Brazil? +++  
 29 Marcelo: Yes (agree)  
 30 T: Yea + Culture shock is when the costumes are different from country to country + any other idea about Cultural Shock?  
 31 Pablo: What can be normal or not here + can be the opposite+  
 32 T: Yea + what can be considered normal in a place cannot be considerate normal in another place.  
 33 Pablo: Like in Russia they kiss each other in the cheek.  
 34 T: Men you mean?

- 35 Pablo: Yes + like everyone in the face + here +  
 36 T: we are not used to that +++ do you think you would get used to this  
 custom if you moved to the place? +  
 \*Marley says something  
 37 T: Do you have another story?  
 38 Marcelo: No more stories +  
 39 T: Ok but Culture Shock is also about how you feel in a place + not  
 only what happens + but your feelings + about been there + friends +  
 where you live + people you live with +

### Episode 3

- ((...))  
 1 T: Ok. I see. Is there a place you wouldn't like to go? Like + India +  
 this group here they all said they did not want to go to India.  
 2 Pablo: She also said that.  
 3 T: So five people did not want to go to India + anybody else? You too  
 + so six people? So any other country you wouldn't like to go?  
 4 Amir: The most Asian countries +++ I don't know Arzebaijão +  
 ((Students laugh))  
 5 T: So what do you know about Arzebaijão? +  
 ((Students keep laughing))  
 6 T: Ok so when I visit Arzer + baijão I will tell you about it ok +  
 7 Amir: I don't know  
 8 T: Why is it?  
 9 Pablo: But also Turkey  
 10 T: Turkey?  
 11 Pablo: Because they are in Civil war +++  
 ((Teacher writes on the board 'Turkey'))  
 12 Pablo: Yea because they are in Civil war +  
 13 T: Really? I haven't heard about that +  
 14 Bianca: It's in Si + ria, Syria.  
 15 T: ah Syria is also in a civil war +++  
 16 Bianca: Yea  
 17 Anderson: But also Japan +  
 18 T: Japan?  
 ((writes on the board))  
 19 T: Why?  
 20 Anderson: Earthquakes  
 21 T: Earthquakes + ahm +  
 22 Anderson: It's very crowded + and  
 23 T: Ah  
 24 Anderson: And Japanese people +++  
 ((Students laugh))  
 25 T: Why?? You don't like them?

- 26 Anderson: + uhm +  
 ((Anderson keeps thinking, students start laughing again))
- 27 Anderson: I mean Japanese food + Japanese people yes +++
- 28 T: Ah you don't like the rice +
- 29 Anderson: I like it + but I don't like Sushi and those things +++
- 30 T: Ah you don't like the Sushi you don't like the food +
- 31 Anderson: Yes
- 32 Juliana: But the Japanese people they are + weird +
- 33 T: Weird?  
 ((Students start laughing again))
- 34 Anderson: Yea the Japanese people *sended* to Brazil they are normal  
 but + the Japanese people +++  
 ((students laugh))
- 35 Anderson: they really are +++
- 36 T: Ok, you mean + normal for us +++
- 37 Anderson: Yes
- 38 T: Ok + but don't' you think they think they same about us? Because  
 we are all occidental + people +++
- 39 S1: Yes +  
 ((Anderson agrees with his head))  
 \*there is a pause on the video here, when the teacher and students start  
 talking about some habits in Brazil like being late in  
 appointments...and about which situations it is accepted to be late and  
 which ones are not, and if they are used to be late in appointments

#### Episode 4

- 1 Anderson: But not only there here too sometime ago +
- 2 T: Yea.  
 people eat with the left hand. She talks to the person to eat with the  
 other hand.
- 4 T: She tells people to use the right hand + but do you know why that?  
 Do you have any idea?
- 5 Bianca: Here I don't' know + but in those countries they eat with +++
- 6 T: Hands
- 7 Bianca: Yea + so this hand is to clean +++  
 ((Bianca does a gesture))
- 8 Bianca: Their butt
- 9 T: Yes + their butt +++  
 ((students laugh))
- 10 Bianca: And the other +
- 11 Anderson: *Por isso que vem a palavra "adestrar" porque se você  
 escreve com a mão esquerda eles te adestram para você ficar destro,  
 escrever com a direita.*

- 12 T: Yea + because it was not a good thing + left always the bad things  
and the right the good ones + that's why +
- 13 Anderson: Superstition.
- 14 T: Yea it's like a superstition for us right +++

### Episode 5, Part 1

- 1 T: Guys here we talked about the stereotypes about France + but what  
about Brazil? What are + which are the stereotypes about Brazil? Do  
you know any? Because usually people describe French the way they  
show here right? Do you think it is true? Like for example + women  
don't shave + do you think it is true?
- 2 Ss: I don't think so.
- 3 T: Have you met any French? French people?
- 4 Anderson: I don't know French + but I think it is too much strange  
+++
- 5 T: Do you think it is strange?
- 6 S1: I think stereotypes about Brazil they think it is + *Samba* and  
Football all day +
- 7 T: Uhm +++ ok so let's put here on the board then.  
((Teacher writes on the board))
- 8 T: Ok + what people think about Brazil + so maybe *Samba* + soccer  
+++  
((writes on the board))

### Episode 5, part 2

((...))

- 9 S1: Carnival
- 10 T: Carnival.
- 11 Juliana: *Mulata*
- 12 Amir: Jungle
- 13 T: Ah ok + Jungle + maybe the Amazon Forest?
- 14 S2: *Rio de Janeiro* + *Copacabana*.
- 15 T: Ah ok + they say on the video that in France everybody is from  
Paris + maybe here everybody is from Rio I don't know +
- 16 Amir: Rio + and next Salvador.
- 17 T: Salvador.
- 18 Amir: Salvador or the Jungle.  
((Students laugh))
- 19 T: Ah ok everybody else is from the jungle +++  
((laughs))
- 20 T: But there is the song right the girl from *Ipanema* +++ maybe that's  
why the beach is so famous +++ what else?
- 21 Pablo: Beaches

- 22 T: The beaches. What else? +++ bikini?  
 23 Roger: Tan girls  
 ((Students laugh))  
 24 Juliana: *Havaianas*  
 25 T: *Havaianas*! Do you know the flip plops?  
 ((Juliana asking Rod))  
 26 Roger: Ah yes +  
 ((Rod laughs))  
 27 Mayara: He got one  
 28 Roger: Yes  
 29 T: Ok what else? But ok +++ What about the Brazilian people? What  
 we are famous for?  
 30 Roger: Beautiful women.  
 31 Mayara: That's the only thing he is saying since he got to Brazil +++  
 ((Students laugh))  
 32 T: Ok but how we are + do you think we are nice people or rude like  
 the French taxi drivers they show in the video? What do you think  
 people think we are?  
 33 S1: Nice people  
 34 T: Ok nice people +++

### Episode 5, Part 3

- 35 T: Roger is from the United States. So what comes to your mind when  
 you think about the United States?  
 36 S1: Shopping.  
 37 T: Yes.  
 ((Roger laughs))  
 38 Juliana: Mac Donald's.  
 39 T: Mac Donald's + fast food  
 40 Amir: Rappers  
 41 T: Rappers  
 42 Bianca: Fat people  
 43 T: Fat people  
 44 S2: Basketball  
 45 Luana: Baseball  
 46 Pablo: Football  
 47 T: Ah American Football +++  
 48 T: What else?  
 49 Bianca: TV series  
 50 T: I guess we watch American TV series a lot + I guess  
 51 Luana: Movies.  
 52 T: Yea + Hollywood movies  
 53 Samara: New York  
 54 S3: Disney land

55 T: Disney land + Disney World  
 56 S4: Mickey Mouse.  
 57 T: Mickey mouse  
 58 Anderson: Eggs and + Bacon + Bacon  
 59 T: Bacon and eggs  
 ((Students laugh))  
 60 Anderson: For breakfast  
 61 T: Ah for breakfast + uhm  
 62 Roger: Very good  
 63 T: Very good?  
 ((Laughs))  
 64 T: I like it too! I love bacon and eggs  
 65 Amir: Waffles.  
 66 T: Waffles.

#### Episode 5, Part 4

67 Anderson: The houses have a green grass +  
 68 T: Ah yes there is no + walls separating the houses +  
 69 Bianca: Like in *Jurêre Internacional*  
 70 T: Have you been to *Jurêre*?  
 71 Roger: Ju + rere?  
 72 T: Yea it's a beach in the north of the Island.  
 73 Roger: No  
 74 Mayara: Not yet + we are going there on the weekend  
 75 T: Yea because it is supposed to be a neighborhood like + American style you know?

#### Episode 6:

1 T: And if you would like to visit someone at home + you are supposed to call first +++?  
 2 S1: Yes  
 3 T: You think so? + you go to your friends +++ I don't' know your family and you call first. No? You do?  
 4 S2: Best friends  
 5 T: You go to your best friend's house without calling?  
 6 S2: No  
 7 T: Yea + because nowadays everybody has a cell phone as well right? +++ send a text message + call +  
 8 S1: Facebook + and the cell phone.  
 9 T: Ah Facebook on the cell phone as well  
 10 S2: Yes + now everybody is connected all the time so I think it changed the way we relate to each other right? Cause we are always



- knowing about people lives + where people are + where they going  
+++
- 11 Bianca: When I was a Kid it was common to call + and say hey you are home?
- 12 T: Ah yes you don't wanna go to your friend's house and if he is not there.  
(Pause)
- 13 T: On letter C there you have some sentences + the sentences you have in part A + but you have to complete the sentences ok + think about Brazil you can do that in pairs ok? +++ so In Brazil + you can think about the sentence + if people invite you to their home (teacher makes gestures) +++ I don't know think about and complete the sentence with what comes to your mind +++ when you go out with your friends for dinner +++ if a friend gets engage to be married +++ when a relative has a birthday +++ if a friend is in the hospital + what do you do +++ when someone's is going to have a baby +++ think about the situations ok? You

#### Episode 7

- 1 T: And what did you talk about?
- 2 Anderson: We marked on the text +
- 3 T: Uhm + what did you marked on the text?
- 4 Anderson: Each society has its own beliefs and behaviors +++
- 5 T: Ahm each society + but he ((the author)) said it varies from country to country.
- 6 Marcelo: Yea but in one country a lot of societies
- 7 T: Uhm +
- 8 Marcelo: For example *São Paulo* has Japanese + *Cearense* +
- 9 T: Yea that's true + so it is different the culture in *Florianópolis* than any other city + I don't know other places ++++ and also people vary no? + ok + what you girls here wrote?
- 10 S1: The places and behaviors people have in Country +
- 11 T: So it's more about behaviors and countries +
- 12 S2: The same definition +

#### Episode 8, Part 1

- ((...))
- 1 T: You should think about because if it bothers you + yours might bother other ones as well no? Don't you see both sides? right?
- 2 Bianca: That's why you can't change people +
- 3 T: Yea do you agree? + Amir wants to change +
- 4 Amir: I don't want to change I just it bothers me but I don't go out and talking to people to change. I don't like

- 5 T: Ok it's your opinion right  
 ((The teacher then explain that there are still two words in the text: appreciate and stereotype. The teacher gives some examples from what they have said before to use the word appreciate and stereotype)).
- 6 T: For example I think stereotype is what Akin have about Argentineans. Argentineans are people who speak loud +++ that would be a stereotype + because it is not everybody who speaks loud right?
- 7 S1: Yes
- 8 T: Of course it is not everybody + but when you have a stereotype we kind of generalize.
- 9 Amir: Expect that the people are like that +
- 10 T: Sorry?
- 11 Amir: My stereotype is like + uhm + like when you have a stereotype of people from another country you ex + expect that when you meet the people from that country they + are that way.
- 12 T: Uhm + so what kind of + you have some expectations before you know the person.
- 13 Samara: Yes + something you think it is true.
- 14 T: Ahm + something you think it is true about that people + that group of people + for example we talked about stereotypes from Brazil maybe we can talk about + uhm + that all Brazilians like soccer that would be a stereotype.
- 15 Amir: Oh but all Brazilians like soccer
- 16 T: All Brazilians like soccer ahm + but maybe you know people that don't even know what soccer is right + that's an expectation + stereotype about people + well you probably know many stereotypes about different places right? Most of them true or not? + sometimes can be true right? Some things but some other things are not right +++ ((...))
- 17 T: So guys do you see there is a list there from number 1 to number 8? several things to do in order to avoid Cultural Shock + so do you agree with those advices there? +++ avoid quick judgments try to understand the point of view of people from another cultures +++ so probably there is a reason why the people from this place where you have been use their hands to eat right? +++ try to understand what's going on around you and why. +++ don't think about the habits of your culture as right and the ones from other peoples as wrong + as we said here we cannot say that the way of speaking is better from other people way of speaking + because there is no right or wrong in this sense + Akin doesn't agree with me +  
 ((Laughs))
- 18 Amir: No I agree but it is difficult.
- 19 T: Do you agree + ok you are right it is not that easy to think like that + yea but you can't think that the way we do things are the right way +

do you understand me? + We think that our ways of doing things are better so it is kind of difficult to understand other people sometimes + it is kind of hard to understand +++ because for you it seems so natural + it can be hard to understand I agree with you Amir + so number four and be willing to try new things +

Episode 8, part 2:

- 20 T: And number 5 try to understand and appreciate other people's values. +++ think about your own culture and how it influences your attitudes and actions + because you know you are influenced by all cultures here + your ways of being + as the girls said her parents told her since she was a child that she shouldn't make any + noise while eating that is something that influences her + she does things because of some values. +++ and avoid having some stereotypes about foreigners and people from different cultures. + can you think about the negative stereotype +++
- 21 Marcelo: About?
- 22 T: About for example people from Brazil? What would be a negative stereotype? +++ about people from *Florianópolis* I don't know?
- 23 Amir: The people from *Florianópolis* the ones really from *Florianópolis* they don't they don't like foreigners +++
- 24 T: Foreigners +++
- 25 Amir: They are kind of hostile +++

Episode 8, part 3

- 26 T: Ok but what about Brazilians?
- 27 Juliana: Dishonest.
- 28 Amir: Brazil is a big jungle.
- 29 T: So this is a negative stereotype.
- 30 Amir: When they think there is not a civilization here +
- 31 Anderson: It is like people from '*Nordeste*' are lazy.
- 32 T: Ahm + those are not good stereotypes right + so instead of having this negative stereotypes you should avoid them + know the person first and then +
- 33 Amir: That is sometimes you have a very negative idea and then you meet the person and it is very different.
- 34 T: Yes very different.
- 35 Amir: So sometimes it is good.
- 36 T: Good?
- 37 Amir: Yes because it surprises you.
- 38 T: Ah ok.
- 39 Bianca: Ah! I get your point. ((Referring to what Amir said))

- 40 T: So you should avoid going around and say that people are lazy  
because it is probably not true + or at least not all the people right?
- 41 Beatriz: you don't know the people +
- 42 T: Yea you don't know everybody right?
- 43 Bianca: Yes.
- 44 T: And the last one + "show interest for things that are important to  
other people" do you agree? For example for your friend's religion is  
important so show interest + learn more about Culture. That could be a  
good idea + if you are here in Brazil + try to know more about the  
people or wherever you go try to learn something about it.

#### Episode 9:

- 1 Amir: The Korean guy.
- 2 T: Yea + and did he say about Brazil?
- 3 Amir: He said that he thought it would be cheaper to live here + and  
that we have really + insecurity + and the +
- 4 Marcelo: The Germany talking about the corruption that people + that  
it isn't reliable +
- 5 T: What do you mean the Brazilian people is not reliable? Or the  
corruption + the government?
- 6 Marcelo: No the people.
- 7 T: Ah the people are not reliable.
- 8 Amir: Yea if you make an appointment.
- 9 T: Ah if you have an appointment + you don't know if the person will  
show or not +
- 10 Marcelo: About the corruption + that you don't' know anything about  
it +
- 11 Amir: Less polite +++
- 12 T: Ok that was two weeks ago +++ do you agree with their answers?
- 13 Juliana: No + depends.
- 14 T: depends +++ uhm +++ what about the Brazilians being reliable for  
example?
- 15 Marcelo: I agree.  
(...)

#### Episode 10:

- 1 Amir: We found funny that the German guy is vegetarian +  
because many the customs from German food are only potato  
and sausage +
- 2 T: Ah yea they are famous for the sausage.
- 3 Anderson: That explain why he is in bad humor.  
(laughs)

## **APPENDIX G - Research project: questionnaire answers and summary tables**

### **Questionnaire 1: Living in Brazil**

This questionnaire was applied to people from different countries that live or study in Brazil. The questionnaire was sent through a link by e-mail. Most of the participants were the students' friends or the teacher's friends. After approximately three weeks nine people answered the questionnaire, the questions were the following:

Question 1: Where are you from?

Question 2: How old are you?

Question 3: How long are you living in Brazil?

Question 4: Do you like the local (Brazilian) food?

Question 5: How long would you like to stay in Brazil?

Question 6: Do you know any other person from your country living in Brazil? Do you have friends or family here?

Question 7: What are your impressions about Brazil? and what about the Brazilian people?

Question 8: What do you do in your free time here in Brazil?

Question 9: What are the biggest difficulties did you find about life in Brazil?

Question 10: Do you speak Portuguese?

Question 11: Did you speak Portuguese before you arrived here?

Question 12: Would you like to stay in Brazil? Not moving back to your county...

Question 13: What were your expectations in relation to Brazil before moving here? How different were they from the reality?

Students received the answers of the questions above in two formats, the complete answer chart and a summary, which a Google doc automatically generates. As it can be seen below:

### **Questionnaire 2: Crossing Cultures**

Just as the first questionnaire this one was also sent through e-mail, but to Brazilian people who live or lived in a different country or in different countries for some time. Twelve people answered the questions:

Question 1: Where do you live now? (Which country)

Question 2: (If you are living in Brazil) where did you live abroad?

Question 3: How old are you?

Question 4: Did you know the language spoken in the country you live/or lived before moving there?

Question 5: Did you get use to the local food?

Question 6: Do you have Brazilian friends where you live? Or did you have Brazilian friends?

Question 7: What do you miss the most about Brazil?

Question 8: What were your expectations before moving? (Talk about your expectations in relation to the country)

Question 9: How different were your expectations from the reality?

Question 10: How did you feel in the beginning when you just arrived? Did you feel homesick? Excited?

Question 11: Are people friendly? (Where you live) or were people friendly?

Question 12: Would you like to stay in the country where you are living now and do not come back to Brazil?

Question 13: (if you are living in Brazil) would you like to go back and live there again?

Question 14: What were the biggest difficulties did you find about living in the country you moved in?

Question 15: What do people from the country you live/or lived think about Brazil? What kind of ideas they have about our country? (If any)

Question 16: What do you do in your free time? / Or what did you use to do in your free time there?

Question 17: Since you arrived, did you have the opportunity to travel inside or around the country?

## Questionnaire 1. Living in Brazil: Answers

Where are you from?	How old are you?	How long are you living in Brazil?	Do you like the local (Brazilian) food?	How long would you like to stay in Brazil?	Do you know any other person from your country living in Brazil? do you have friends or family here?
<b>Israel</b>	40-60	22 years	Yes	No plans to leave	I know several. No friends I met back there nor family
<b>Germany</b>	21-25	1-6 months	Depends. Meat/Beef is good. Rice, Beans not my favorite	Here in Floripa 3 months would be enough	Neither ppl from Germany, nor family. But I have local friends
<b>France</b>	21-25	1-6 months	Yes	3-6 years	No
<b>South Korea</b>	21-25	6-12 months	Yes	for 1 year	2 more korean exchange students from my college friends
<b>France</b>	21-25	1-6 months	it is alright	6 months	friends
<b>Germany</b>	21-25	1-6 months	No, but I am vegetarian and most of the typically Brazilian food is made with meat or fish/sea food. I ate a vegetarian moqueca which was really good. But besides that the food you can	I am fine with the 8 months that I am staying, but I would love to travel more to the Northeast and to the	I am here with 5 other Germans from my university and I met a lot of other Germans, Swedes, Frenchmen.. I also have Brazilian friends, but

			buy on the street is quite oily/fried.. I don't really like it. And the sweetness of sweets is different as well. It unfortunately is not to my liking.	Amazon.	none of my family lives here.
<b>Alemanha</b>		1-3 years	yes, I do	with open end	yes, I know. have friends but no family here
<b>Áustria</b>	26-30	6-12 months	Yes	1 year	yes; friends
<b>Holland</b>	50	1-6 months	Yes, but I'm vegetarian, so I don't eat meat	Indefinite	I don't know other Dutch people. I'm married and my wife is from Brazil

<b>What are your impressions about Brazil? and what about the Brazilian people?</b>	<b>What do you do in your free time here in Brazil ?</b>	<b>What are the biggest difficulties did you find about life in Brazil?</b>	<b>Do you speak Portuguese?</b>	<b>Did you speak Portuguese before you arrived here?</b>	<b>Would you like to stay in Brazil ? not moving back to your county ...</b>	<b>What were your expectations in relation to Brazil before moving here? How different were them from the reality?</b>
<b>A country full of problems but with certain</b>	Read, run, meet friends , watch movies	A growing lack of security, inefficiency	Yes	No	Probably, but who knows. ..	I wanted to try living elsewhere- didn't have any specific



<b>magic</b>	, listen to music, travel, go out to cafes or restaurants					expectations. It's been a fine home.
<b>It is great so far. I like Floripa. It is rather laid-back, and so are the people. People are very friendly, and also try to help. (for example in grocery stores, etc). Gladly it is very safe here. Probably different in Sao Paulo or Rio.</b>	meeting friends, going to the beach, enjoying nightlife	Language barriers. Unfortunately, I don't speak portuguese or spanish and not many Brazilian speak English	No	No	Probably depends on the location. Floripa is nice for spending holidays here, but not the best place to work. I have not been to other places, such as SP, yet. Maybe it is different there and I	I heard a lot of good things about Floripa, and rather bad things (crime rates, dangerous etc) about SP and Rio before I came here. So far I am more than happy what I have seen/experienced so far.

					could picture myself to live there.	
<b>Very Good. Friendly</b>	Jujitsu	Waiting	Well I'm learning.	No	Yes	Good didn't change
<b>Brazilian s' personality was very impressive to me. Most of them are helpful and careful.</b>	Cooking Korean local food for brazilians and Friends Going to Festas	Language . as i don't speak porutugu ese, i became very quiet among grouped people.	Well I'm learning.	No	I'd love to stay here even though i have to go back to my country.	i've already got some brazilian friends in America. Frakling, There were so characteristic and aggressive. however Brazilians i've met here are very adorable, humorous and generous.
<b>really nice country. People are relaxed.</b>	Sports mainly	People are sometimes a bit less polite than people from my country	Yes	No	don't know yet!	What i expected!
<b>It is a huge country with a lot of problems in society</b>	I'm taking part in a samba dance class. I	I am really happy here, so I can only tell about minor	Yes	Yes	No, but I would like to come back a lot of	I knew that SC would be different from what I knew of Brazil. Exchange

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<p><b>and economy. But I have the feeling that those problems are only that striking to me, because it is also very modern and well developed (especially in SC). Huge contrasts thus. I wouldn't complain about a messed up bus system in countries like Thailand, for example. But here are still so many things that could be optimized. People are more relaxed,</b></p>	<p>go out a lot to dance and party. Beside s that I like to hike and go to the beach. And enjoyi ng the cultura l life. + travelli ng</p>	<p>difficultie s. I thought it would be cheaper to live here than in my country, but it is certainly not! It is hard to find new clothes that I like. The ones I would wear are too expensiv e and most of the stuff looks very 90s to me and my friends. It's hard to make appointm ents with Brazilian s because they are not as reliable. Quem sabe um dia.. :)</p>	<p>times to travel and work</p>	<p>students at my university told me a lot about Floripa, so I learned a lot about it before. I thought it would be cheaper. I didnt expect that distances too other states are so long.</p>
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superficial and outgoing than people in Germany

Everything's a little slower. There's always a jeitinho. It's crazy that everyone knows about the strong corruption but no one is doing anything against it.

most people are open, friendly and cheerful. Sometimes I have difficulties with their way of ironical remarks and comments. My impression	I nearly have no free time. But if, then I like to travel around .	My biggest difficulty is the oral language spoken here, because this creates social isolation.	Well I'm learning.	No	For the moment, I can say: yes. But my doubts are increasing.	My expectations were, to find an alternative to my life under the baddest conditions in my home country you can imagine (social coldness, insecurity of material
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<b>ns about Brazil are heteronormous or even contradictory. More and more I am asking myself: Where is Brazil?</b>						existence, very bad conditions for working in my profession) . Now, the difference from the reality seems to me increasingly high.
<b>beautiful country, people have - as everywhere in the world - different culture and mentality (which is also differentiated within Brazil)</b>	hang out at home, read, play football, meet friends	-	Yes	Yes	maybe, for a while	life is expensive than i thought. apart i have been to Brazil couple of times already so i knew what expected me
<b>Too many to put into words</b>	Beach, sea, sun, write, read	Earning money ;- )	Well I'm learning.	No	Yes	It's more difficult to find clients than I expected. I'm a therapist

## Questionnaire 2. Crossing Cultures: Answers

Where do you live now? (which country)	(If you are living in Brazil) Where do you live abroad?	How old are you?	Did you know the language spoken in the country you live/or lived before moving there?	Did you get use to the local food?	Do you have Brazilian friends where you live? or Did you have Brazilian friends?	What do you miss the most about Brazil?
<b>United States</b>		26-30	Yes	Yes	Yes	Family , friends and food
<b>Brazil</b>	USA	26-30	Yes	Yes	Yes, Yes, There are lots of Brazilians where I live..	the happiness
<b>United States</b>		21-25	Yes	Yes	Yes, There are lots of Brazilians where I live..	Food
<b>New York, USA</b>		21-25	Yes	Yes	Yes	Family
<b>I live in Brazil</b>	I used to live in Long Beach, California	21-25	Yes	Yes	Yes	I used to miss cheap beer
<b>Germany</b>		21-25	No	After some time I started missing Brazilian food. The food quality is really good, but it is just	Yes, There are lots of Brazilians where I live..	Family and friends.

				not my kind of food.		
<b>Brazil</b>	The Netherlands	21-25	No	Yes	Yes, There are lots of Brazilians where I live..	The weather and the food.
<b>Brazil</b>	The Netherlands	21-25	No	Yes	Yes, There are lots of Brazilians where I live..	The weather and the food.
<b>Brazil</b>	United States of America	26-30	No	Yes	Yes, There are lots of Brazilians where I live..	I'm already back in Brazil, but when I was living in US, I use to miss, in the first place my family, then regular food for lunch as we use to do everyday, because they have snacks, sandwiches for lunch.
<b>Alemanha</b>		21-25	Yes	Yes	Yes	Família e amigos
<b>I am living in Brazil.</b>	I lived in London.	21-25	No	Yes	No	My family and the food
<b>Netherlands.</b>	I also lived in the USA before.	21-25	Yes, No	Yes	Yes, There are lots of Brazilians where I live..	My family, the food and the weather.

<b>What were your expectations before</b>	<b>How different were your expectations from the</b>	<b>How did you feel in the beggining when you just</b>	<b>Are people friendly? (where</b>	<b>Would you like to stay in the</b>
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moving? (talk about your expectations in relation to the country)	reality?	arrived? Did you feel homesick? excited?	you live) or Were people friendly?	country where you are living now and do not come back to Brazil?
<b>All the new experiences</b>	You miss a lot of your own culture even when you are living the new things	Excited and homesick in the first month	Yes, most of the time	Depends of life quality and job position that I have in either place
<b>a intense cultural experience, support from the HF, many trips, lots of American friends</b>	I moved to a place (Maryland) where I as treated as the poor foreigner who used to lived in a bad country, so I felt people laughing at my mistakes and making fun of my discoveries. I had almost no friendship with Americans. Besides, I worked much than studied	homesick but excited mainly,	It is hard to make friends here	Im back already
<b>Was expecting to improve my English and have an abroad experience such as life</b>	Really different lol	I felt excited and happy	Yes, most of the time	No



<b>experience</b>				
<b>Study English, get a degree, meet new people, make money!</b>	Definitely is not easy as I thought but it's not impossible, USA is a land of opportunities, just gotta work hard.	Honestly I feel more homesick now days than when I arrived, back then I was excited about being here everything was new to me, now I've been here for a while and I kinda got used to the lifestyle.	Yes, most of the time	Yes
<b>I wanted to travel and get to know as many nice people as possible</b>	The experience I had pretty much met my expectations	I was so excited throughout the whole experience that I didn't get the chance to feel homesick	Yes, most of the time	I wanted to stay there longer, but not for good.
<b>I thought people would not be that nice to me and that the country would not offer much culturally, only professionally.</b>	The concepts I had about the country were almost all wrong. The "typical" things are not that typical anymore because of the globalization, they became more like "national heritage". Natives are really receptive with different people, curious about other	I was really excited. When situations and places are new you have no time to feel homesick. Now I am doing a full-time internship, what means I have not much time free to visit places and have fun, consequently, I am homesick.	Yes, most of the time	Yes

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cultures and opened to share their own. I visited as many places as I could and I still did not visit all places I wanted to, the culture is amazing (just like everywhere else).

**I always thought that Holland was a party country. But it is for european standards. In therms of parties, Brazil has no equal.**

Holland really is a better place for living. Their education level is astonishing. About the parties, we had a great time, but in Brazil, we have better ones.

It was a mix of feelings. I really missed my family and girlfriend, so I was decided to make the exchange worthed.

Yes, most of the time

I'm not quite sure. It is a better place to have a family, no doubt about that. But Brazil is so much better in the others aspects.

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<b>I was expecting first of all, learn how to speak english, and travel as much as possible.</b>	Of course I knew that they have other culture, but I didn't know how it could be and affect me as a exchange student. I had to work with it very often, because they are not kindness as brazilian people, and a lack of it made me think a lot about their culture. What is not that bad, as long as you learn how to deal with it. Besides that, I got really surprised about their organization about most of the things, everything clean, and kind of polite. Such beautiful places to visit, easy to travel..	I was very excited, but I took a while to learn how to get in the places, and I didn't speak much english before I go, so it wasn't easy to me either.	Yes, most of the time	aspects. I'm back in Brazil
<b>O objetivo do meu intercâmbio era dar um upgrade no meu currículo, aprender mais e adquirir fluência em outro idioma e</b>	A língua é extremamente difícil e o contato com as pessoas, a cultura é completamente diferente do Brasil.	Extremamente excitada com a nova experiência.	Yes, most of the time	Yes

**conhecer  
outras  
culturas.**

<p><b>I can't remember exactly because when i went it was a mess. I had many different feelings: fear, anxious, happiness. But i thought I'd make many friend and I didn't. I thought I'd suffer with the cold weather, but in the end, every thing was better. I had an lovely english boyfriend, i didn't make many friends but I did a lot of different things.</b></p>	<p>I answered it on the last question(sorry!).</p>	<p>Both, i was curious but i missed every little thing in my brazilian life.</p>	<p>Always</p>	<p>No</p>
<p><b>I expected it to be a beautiful place, with a nice architecture, windy, rainy and free!</b></p>	<p>It was pretty much what I had imagined, maybe even better!</p>	<p>No, since it's not my first time living abroad it wasn't that hard at all. I was really excited and I still am! I miss my family and friends all the time but it's not really something that brings me</p>	<p>It is hard to make friends here</p>	<p>No</p>

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down all the  
time.

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(if you are living in Brazil) would you like to go back and live there again?	What were the biggest difficulties did you find about living in the country you moved in?	What do people from the country you live/or lived think about Brazil? What kind of ideas they have about our country? (if any)	What do you do in your free time?/ or what did you use to do in your free time there?	Since you arrived, did you have the opportunity to travel inside or around the country?
<b>No</b>	That you are an immigrant and you are a lil less live by yourself	Party but dangerous country a poor and stupid jungle. once was surprised about my driving skills, because she thought there were no roads here!	Shopping, eating , partying! shopping, tourism, partying, spent time w/ friends...	Yes yes, many times
<b>I would like to live abroad again, but maybe not in a country I already lived before</b>	The communication with native Americans	They think we live In a forest land haha	Hangout in parks,read a book, watch a movie, hangout with friends	Yes a lot
	Being away from the family	Mostly they think Brazil	Go to restaurants,	I did visit 3 other cities.

		it's beautiful, and loaded with beautiful people, good food and perfect weather.	movies, bars and parks.	
<b>I would like to live abroad again, but maybe not in a country I already lived before</b>	to find a job	they used to know most of the stereotypes we already know: beautiful girls, brazilian wax, soccer, samba, carnival, open-minded people, etc.	I used to walk around and explore the city, go to bars and restaurants, go to the beach, mostly to read, so on and so forth.	during the time I spent in the US, I was able to travel to many cities, such as San Diego, Los Angeles, Santa Monica, Las Vegas, Anahein (Disneyland), San Francisco, Laguna Beach, Huntington Beach, Seal Beach, Venice Beach and Miami
	To adapt to the food.	Everybody loves to watch and to play football (soccer). Everybody dances salsa. Everybody watch Brazilian soap operas, which were kind of popular in	Either I plan trips or I travel, no matter if in the state I live or in the countries around.	Yes. With the student pass we can use any short-distance transport inside the state (regional trains, subway, busses and so on). It is also easy to travel around the

		Russia, Turkey and some other countries.		country with state tickets and hitchhiking.
<b>Again: not sure</b>	I had none, actually. Maybe trying to find some sunny spot	For my luck, the company I worked for had many projects in Brazil. So I didn't have to explain that I didn't live in the jungle  But I have heard from the others students that the brazilian women's stereotype is that a lot of them have penis. The funny thing is that this idea came from French male students, who don't have nuts at all.	Beers! Really, their universities had more free beers events than every other country's. Together, I mean. Everything is a reason to celebrate. And I am not saying open bar events, where you pay and drink your money back. It was Really free beers. You go, grab a beer, party, have another (actually as many as you want) and than leave. And they were not bad beers either. It was the country of Heineken, for God's sake.	Actually, I did have. But I had a lot of work and study to do also. And I really want to finish college...

<b>Again: not sure</b>	I had none, actually. Maybe trying to find some sunny spot	For my luck, the company I worked for had many projects in Brazil. So I didn't have to explain that I didn't live in the jungle  But I have heard from the others students that the brazilian women's stereotype is that a lot of them have penis. The funny thing is that this idea came from French male students, who don't have nuts at all.	Beers! Really, their universities had more free beers events than every other country's. Together, I mean. Everything is a reason to celebrate. And I am not saying open bar events, where you pay and drink your money back. It was Really free beers. You go, grab a beer, party, have another (actually as many as you want) and than leave. And they were not bad beers either. It was the country of Heineken, for God's sake.	Actually, I did have. But I had a lot of work and study to do also. And I really want to finish college...
<b>Yes</b>	Speak english	Some people I've met in USA, have been in	Travel.	Not yet.



		Brazil already and liked it very much.		
	Idioma	Carnaval e samba...	Viajar e aprimorar o idioma.	Sim, muitas.
<b>I would like to live abroad again, but maybe not in a country I already lived before</b>	A saudade	There are a mix of impressions. Many of them don't know much about Brazil, but the majority love Brazil.	I used to watch many films, go to parks, travel and go to museums.	yes, i did.
<b>I would like to live in the USA again, not here.</b>	Getting used to the weather, which is cold pretty much year round, also the cold wind, since we ride bikes to go everywhere.	Most people have the same stereotypes on their heads, like Brazilians speak Spanish, are party people, love soccer, beach and carnival...	I go out with my friends, go shopping, travel, watch movies...	Yes, I traveled inside the country and also outside.