Incorporating Cultural Awareness Techniques to Enhance Linguistic Competence in the

Foreign Language Setting at Universidad de Nariño

Lucy Ruales Cortés and Leonardo Flórez Arroyo

Submitted to the School of Human Sciences

in partial fulfilment of the requirements for

the degree of B.A. in the Department of

Linguistics and Languages

Universidad de Nariño

March, 2015

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Advisor:

Mg. Ana Clara Sanchez Solarte

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Las ideas y conclusiones aportadas en este Trabajo de Grado son responsabilidad de los autores.

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San Juan de Pasto, Marzo de 2015

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LUCY RUALES CORTÉS

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Resumen

El propósito de esta investigación fue identificar el nivel de consciencia cultura entre los estudiantes de Licenciatura en inglés y Francés de la Universidad de Nariño para así proveer algunas estrategias y actividades dirigidas a despertar la consciencia cultural y reforzar las habilidades comunicativas.

Los hallazgos de esta investigación probaron la necesidad de incorporar cultura cuando se enseña una lengua extranjera, además de las ventajas de incorporarla. Eso quiere decir que los estudiantes no solo participaron activamente a lo largo del desarrollo de este proyecto sino que también desarrollaron cierto tipo de comprensión sobre las categorías culturales propuestas en esta investigación. Además, algunas habilidades sociales fueron reforzadas con la incorporación de contenido cultural a través del uso de materiales auténticos.

Después de esta investigación, el aprendizaje contextualizado ayudó a crear la atmosfera para que los estudiantes se imaginaran así mismos en la cultura objeto de estudio usando la lengua extranjera. Por lo tanto, lo interesante de este documento está en que demostró cuan provechosas y significativas resultan las clases de lengua extranjera en cuanto a capacitar a los estudiantes con herramientas útiles para convertirse en usuarios efectivos de la lengua extranjera.

Palabras Clave: Cultura, Consciencia Cultural, Conocimiento Cultural, Cultura Anfitriona, Cultura Madre, Aculturación, Identidad, Lengua Extrajera, Comunicación a través de la Culturas, Choque Cultural, Prosémica, Kinésica, Competencia Lingüística, Competencia Cultural.

Abstract

The aim of this paper was to identify the level cultural language awareness among students from the English and French Program at Universidad de Nariño to provide some useful strategies and activities directed to raise cultural awareness and to enhance communicative abilities.

The findings provided by this research proved the necessity to share culture when teaching a foreign language as well as the advantages of it. That is to say, students did not only participate actively along this research, but they also developed understanding on the cultural categories proposed in this research. What is more, some social abilities were reinforced by the display of cultural content throughout the use of authentic materials.

Along this research, contextualized learning helped to create the proper atmosphere for students to picture themselves in the target culture using the foreign language. Consequently, the appeal of the paper lies on the fact that it proved how meaningful and profitable sharing culture results when it comes to equip students with good tools to become effective users of the FL.

Key Words: Culture, Cultural Awareness, Cultural Knowledge, Host Culture, Mother Culture, Acculturation, Identity, Foreign Language, Cross-cultural Communication, Cultural Clash, Proxemics, Kinesics, Linguistic Competence, Cultural Competence.

Introduction

Cultural awareness is recently becoming an area which foreign language educators at Universidad de Nariño may use in their classes through activities and materials in order to provide students of language with sufficient linguistic resources to become real users of the target language. Thus, this paper presents a supported research on how profitable the implementation of a set of cultural activities and materials would be to this field. In addition to that, a thorough view of the importance of developing cultural awareness as a way to facilitate the acquisition of the language as a whole is presented.

Traditional language education may be stuck because it has had the tendency to focus only on the four skills. Consequently, foreign language learners may have had problems when facing real communication. That is to say, there may be the need to incorporate culture based strategies into the syllabi of English and French program at Universidad de Nariño. Following these further, foreign language learners should not be seen as an isolated group of lingua franca speakers because they are supposed to be taking hold of the complex language system.

In particular each language may be composed by its own social rules, and those may represent a big problem when literal meaning is insufficient for intelligibility. Thus, it may be very relevant to consider that meaning transcends the established and static structures of the language system itself. For that reason, culture should be seen as an underlying skill that regulates learners' fluency and accuracy as well as a facilitator to enhance an internalized consciousness in terms of grammar and meaning.

By the same token, this research is concerned with the pragmatic approach which gives importance to the meaning as something that has been negotiated. Clearly

then, the link between the role of culture and pragmatics in the foreign language endeavor is really strong. However, they have been put aside in language education for so long. Fortunately, nowadays the importance of setting up these components within the classroom is increasing to the point that it has been argued that those components lead foreign language learners to become proficient users of the target language.

Justification

Taking into consideration the fact that within second language teaching some aspects of the target language culture might have been put aside and undervalued, we decided to work on this aspect because we find it highly relevant since language and culture have a very strong bond. Thus, when we separate those aspects we might lose the real significance that a language has in its real usage. In addition to that, it is important to understand that owing to the cultural norms each language has, the non-native speakers tend to associate them with the rules from their mother tongue which leads them to misinterpretations. Hence; when we are learning a second language we might face different embarrassing situations that go beyond the so-called clash of cultures triggering not only problems with the adjustment to the language community but also with inner feelings of frustration. Clearly then, it may be clear that along the language learning process, it is necessary to learn to think culturally as a way of guaranteeing the fitting in a different community as well as developing real communicative skills. Consequently, we are looking forward to finding very important insights which help us to redefine the language learning teaching into the classroom with an efficient applicability in real contexts. In addition, the purpose from this investigation is to set a precedent in terms of testing and approaching to the aspects of culture should be incorporated into the foreign language teaching field. In other words, the goal of this research is renewing and contributing to the methodology of teaching languages by means of setting up new insights into the English as a foreign language setting at Universidad de Nariño in a cultural instruction that goes beyond the boundaries of current language education. Otherwise, if language teaching continues being taught isolating culture from language, language learning might be stuck. Hence, that process might lack the integrity of this multifaceted and complex development.

Problem Description

Culture is the foundation of communication. (Samovar, Porter, & Jain, 1981). However, at the very beginning language teachers (Brooks, 1975; Nostrand, 1974) had the tendency to consider culture as a fairly and not dynamic entity built up of accrued, classifiable, evident, thus highly, teachable and learnable "facts." This perspective focused on surface level behavior, but did not look at the underlying value orientations, nor did it recognize the variability of behavior within the target cultural community, the participative role of the individual in the creation of culture, or the interaction of language and culture in the making of meaning (Moore, 1991). By contrast, the more current models see culture as unsettled and flexible, i.e., it is continuously fluctuating, its participants display a great array of conducts and dissimilar levels of attention to the guiding value directions, and meaning is constantly being constructed through human interaction and communication. Clearly then, it is very relevant the fact that those issues have to be considered when teaching languages since our country is going global. That is, we need real communication to happen in our classroom because the world is being ruled by cultural exchanges and we need to be willing to change our minds in order to fit in. Hence, as we can see cultural awareness crosses the line of education to give learners the chance to be part of the process of cultural expansion by making them belong to the target language community. So that, first of all, the main confrontation is trying to make teachers change their minds about the importance of this study to renew and incorporate culture as the most important component of languages. In other words, the need for adaptation of activities, materials, instructions and tasks might be essential. To achieve the purpose of cultural instruction, the applicability has to be linked to the incorporation inside the EFL setting at Universidad de Nariño and a considerable

intensity in terms of reinforcement and real internalization by means of using all those strategies.

The English and French Program at Universidad de Nariño has assumed the challenge of preparing Spanish native speakers for exerting as teachers of languages (English and French). That is to say, students enroll in the program in order to experience this process and obtain the required abilities not only to communicate effectively in the foreign language but also to learn somehow the tools to teach it. Consequently, English being the target of learning could have been taught limited to the four language skills developing fluent teachers with a good command of language structures and able to communicate using it as a lingua franca. Conversely, there are many factors that might lead to problems and limitations for language learners when talking about the lack of cultural knowledge. Thus, one of the most important could be the fact that some teachers might believe that learners only need to be taught about grammar, the use of new vocabulary and phonology features.

Nevertheless, authenticity and contextualized learning should play a core role in any EFL setting. Hence, what is authentic and real might be questioned when talking about teachers who have learnt that language is somewhat fixed and elaborated, teachers who might have taken for granted that once you learn the basic four skills, you are ready to speak and negotiate meaning, teachers whose favorite activities are likely to be those where students have to follow a textbook and develop some drilling exercises. For that reason and aligned with the current most common teaching language method, the communicative approach, widely popular since the late 1970's, the need for incorporating more culturally authentic materials and activities within the EFL setting might enhance real fluency and develop cultural awareness in language learners at Universidad de Nariño. Therefore, at this point the importance of raising cultural

awareness inside the EFL classroom, might occupy the main point to consider if the English and French program is to guarantee that students develop real language skills allowing them to interact either in a real setting or with native speakers. This means that, cultural characteristics complement and make language learning an integral process which goes beyond the four skills. By the same token, when a learner studies a different language without awakening cultural awareness inherent to the target language, this could cause misinterpretations in communication when facing real communication.

In words of Thanasoulas, (2001), it is known that learning a foreign language encompasses various components such as competence in terms of grammar, communication, proficiency, and individuals' attitudes directed to one's own culture or others' cultures. Nonetheless, it should be noticed that the main goal in any EFL (English as a Foreign Language) setting might be to enhance effective and correct communication. Hence, taking into consideration that target culture, not seen as a mere knowledge of facts and features from the target language but as all that is conventional and transcends what is linguistic, serves to different purposes which might create a good environment for students to feel empathy towards the foreign language as well as to identify the importance of their own culture by using it to share their backgrounds.

Additionally as cited in Moran, (2001); it is even more important the fact that culture could foster communicative competence from different strands such as making learning much more authentic, contextualizing the learning teaching endeavor, benefiting from cultural understanding, adapting to cultural changes, processing assimilation, integrating into a specific group or speaking community, exchanging social values, strengthening identity , and developing language proficiency which is the aim in an EFL setting.

Furthermore, according to Hall, (2010, p. 71), in the vast majority of traditional approaches students were supposed to go to the classrooms to be filled with knowledge of the world surrounding them. Thus, the data was conceived as existing independently from the individuals' world. As a result, culture acquisition was viewed as an inner block which was gradually built linking the parts of that whole to establish an autonomous system. Clearly then, it could be seen that culture was taken for granted in most of the EFL settings. For instance it might be perceived that some students from the English and French program at Universidad de Nariño are likely not to have a clear definition or idea about what culture is; so that, they might feel they are learning a system without understanding what that system has conveyed out of the linguistic and literal meaning of the words uttered. Speaking about that, it could be really embarrassing for some language learners whenever they have to perform in the FL and finish sounding either not really natural or quite sophisticated. Likewise, every single language learner might have experience situations where not even one of their linguistic resources are useful to decipher what is been said in the target language, and because of that have finished alienating and feeling frustration. That is exactly right; they might experience a traumatic sense of frustration at the moment of changing from their own culture to the target one (Brown 1994: 170). In other words, when they have the opportunity to visit a foreign country, it could give them the idea that their identity and beliefs are being threatened by the mere fact they are in a different place. Hence, sharing with people they do not know, and they do not understand even when they are able to speak the language of that place might provoke a feeling of disappointment. That is why, facing another culture where people either behave differently or manage a completely different type of verbal and non-verbal features should require more than the development of the four language skills which is not likely to allow learners by

themselves to have a total comprehension of where and what they are living. Therefore, language problem solving might be one skill that students should develop at the core and that could be done by means of making culture an intelligible item, obviously ruling the rest of the skills in a pragmatic way.

Following this further, it might be necessary to emphasize that in words of Street, (1993b: 25), emphasis in the original, cited in Hall & Kelly, (1998), this kind of research is neither intended to identify what culture is nor is it to say what can be done. Thus, the main concern is to inform about the possible implications that culture brings to define the world itself. That is to say, the importance of culture inside the EFL classroom might lie on the fact that it is meaning making, so it involves that the purposes and reasons for each utterance should not be decontextualized. Likewise, the importance of cultural awareness is ignored; it might contribute unconsciously to create a gap between their needs and the ones of other people around them. For instance, a clear stereotype is the way in which Italian people classify US Americans. According to them, they might be seen as workaholic because they always seem to be in a rush and do not enjoy their free time. Then, they are judged in terms of their conception of time. Clearly then, it could give a wrong impression from Italians as lazy people. Nonetheless, the reality is that the meaning given to activities where people get relaxed or share with their loved ones is different from one culture to another. Consequently, what could be noticed is that the stereotypes and the lack of awareness built in people's way of thinking have nothing to do with reality. (Quappe, Stephanie & Cantatore, Giovanna. What is Cultural Awareness, anyway? How do I build it? n.d.)

Undoubtedly, along this research pragmatics and sociolinguistics are likely to be of great help to shape and determine what attributes of culture should be fostered throughout the activities and materials displayed in the EFL setting. Therefore, critical

and reflective thinking over the language itself might consequently lead not to a mechanic but rather natural performance of the target language. Pragmatics could greatly contribute to this research taking into consideration the fact that it covers different areas of language assumedly ignored by traditional language teaching such as speech acts, structure of conversation, the implication of conversation, the management of conversation, the organization of discourse, and sociolinguistics aspects over the use of the language such as word choice and address words or phrases. As a consequence, foreign language learners in the English and French program at Universidad de Nariño might be doubtful about how language works and might ask for any cue to unfold that secret considering and showing that they perceive language as something already established. The supposed cues for language used argued by pragmatics are somewhat unconsciously built and to highlight not even native speakers are commonly aware of them. For that reason, the needs for language teachers and students to share them inside the classroom is called to be relevant and quite significant since it might promote an effective use of the target culture for real communicative purposes. In other words, it seems that the culture stuck to the language itself may unequivocally be in all the aspects of language, but above all, in those where the speaker has to identify and mold their interventions when real communication is all around. Otherwise, it has been claimed that pragmatic mistakes could be interpreted significantly different from the grammatical ones. That is, they are to be taken from a social perspective and even a personal level which is not awkward but embarrassing and at some points rather frustrating. Just to name a few, the lack of cultural awareness is supposed to hinder the good flow of communication among speakers, make speakers look abrupt or even rude when socializing. That is why, most of the language students and teachers ought to be

aware of the role of culture throughout pragmatics and share it in order to display rather effective communication.

By the same token, communication is not simply performed. That is, there are some types of conventional understanding behind the way in which interlocutors relate to each other. Clearly then, it is noticeable that culture influences the way we address at different levels. Thus, a conversation might not be seen as a mere display of words that come into play to exchange ideas, but it could be seen as a whole display immersed in the human complexity that goes from the most logical things to the most abstract ones but which use language as a means to conceptualize them, and that is particularly different from one culture to another.

Talking and thinking about cultural awareness cannot be limited to the pure use of words, phrases or common expressions used in an appropriate- standard way. Following the use of grammar and vocabulary taught in English classrooms is not enough. Language ought to be considered much more than that. Non-verbal use of language like gestures, images, ways of looking at other people and reaction in any particular situations are some of the aspects that evidence that costumes and beliefs play a vital role in the way we get along in foreign contexts. According to Dr. Garza, (n.d.), culture as a fifth skill could help people to avoid embarrassing situations when people face them by showing the patters of their own culture. Simple but not insignificant things/details could result in difficult moments that might foster insecurity in language beyond their linguistic performance. For example, an American guy who lives in the Soviet Union wants to thank his hosts for their hospitality by buying a dozen of roses which is completely common in the United States. The reaction of the host woman is not the same as any American who could feel happy and thankful for the gift but very shocked. Why? Culture is the answer. Russian people do not use to give flowers in even

numbers. They keep this kind of numbers for funerals.   Here without using words we could learn how important culture is when customs and religious beliefs take part in a communicative context. Dr. Garza. Culture as a Fifth Skill, (n.d.).

Lastly, the correlation between the structure of sentences and its meaning might be complex even when a learner uses their own language. Here misinterpretations may take place when the conveyed meaning of words or phrases differs from its literal meaning. That is the reason why the process of learning a second language involves several aspects apart from the four basic skills. One of those complements features is semantics, an area in charge of 'the study of the meaning of linguistic expressions' Thomason. What is Semantics? (n.d.).

The study of semantics in the learning process endorses learners the comprehension of how a language connects form with meaning in spite of its complexity. The way in which people convey meanings in order to complement messages beyond the pure use of grammar and syntax involves a deep observation of the target language in terms of culture, that is exactly right the way of students to learn about how other people think and understand them and tolerate the differences.

In addition to this, mental processes lead learners to analyze the environment where they are involved in at the moment to use the target language in real contexts as a mechanism of adaptability to the processing strategies that native speakers use in a natural way. According to Theodore (2003), grammar and psycholinguistic features can be interlocked, that is to say when learners have problems with the assimilation of those strategies it may produce a sense of incompetence in the acquisition of grammar in the second language.

Problem Statement

How can Teachers Incorporate Strategies Containing Cultural Information in order to help Foreign Language Learners Develop Cultural Awareness?

General Objective

To show how a foreign language class can be benefitted from the incorporation of cultural content in order to enhance communication in real contexts.

Specific Objectives

- Provide some useful strategies to enhance real communication in the foreign language.

- Identify the points that should be included in a needs analysis to determine the cultural aspects that the current foreign language classes might be ignoring which could be indispensable to develop communicative authentic skills.

- Propose some categories related to cultural content in such a practical way that teachers and students understand the importance of cultural awareness to enhance real communication.

General Question

What Strategies, Materials, Tools and Activities should be Incorporated in a Foreign Language Class in order to make Foreign Language Learners develop Cultural Awareness as a way to enhance Communication in real Contexts?

Specific Questions

- What is the importance of culture in an EFL setting in order to foster real communication skills among non-native speakers of English in the English and French Program at Universidad de Nariño?

- What points should be included in a needs analysis to determine the cultural aspects that the current foreign language classes might be ignoring which could be indispensable to develop communicative authentic skills?

- Having identified the possible missing points in the EFL setting in the English and French Program at Universidad de Nariño, which insights might determine the activities and strategies to foster culture to be developed?

Glossary

Awareness

Awareness is the state or ability to perceive, to feel, or to be conscious of events, objects, or sensory patterns. In this level of consciousness, sense data can be confirmed by an observer without necessarily implying understanding. More broadly, it is the state or quality of being aware of something. In biological psychology, awareness is defined as a human's or an animal's perception and cognitive reaction to a condition or event.

Types of awareness:

1. *Personal awareness*. "Information that users maintain about themselves and their roles in the group. It can be synchronous (eg. current whereabouts within the system) or asynchronous (e.g. where the user has been within the system)" (Liccardi et. al. 2008, p. 2)

2. *Informal awareness*. "a general sense of who's around and what they are up to [...] Informal awareness facilitates casual interaction" (Greenberg et. al. 1996, p. 3)

3. *Social awareness*. "Information that a person maintains about others in a social or conversational context: whether a person is paying attention, their emotional state, and their level of interest. It is maintained through back-

channel feedback and through non-verbal cues like eye contact, facial expression, and body language" (Greenberg et. al. 1996, p. 3).

4. ***Group-structural awareness***. "knowledge about such things as people's roles and responsibilities, their positions on an issue, their status and group processes" (Greenberg et. al. 1996, p. 3)

5. ***Workspace awareness.*** "concerns user presence in the workspace and what users are currently doing: up-to-the-minute knowledge about other people's interactions with the workspace" (Liccardi et. al. 2008, p. 2) This means knowledge of where others are working, what they are doing, and what they are going to do next, and where they're going to do it. "This information is useful for many of the activities of collaboration — for coordinating action, managing coupling, talking about the task, anticipating other's actions and finding opportunities to assist one another" (Gutwin and Greenberg 2002, p. 3).

6. ***Cultural awareness.*** Cultural awareness is the ability to look outside of ourselves and be aware of the cultural values, and customs of the culture we are in. What may be normal and acceptable to us, may be unusual or unacceptable in another culture. When we are traveling, or around people from a different culture we need to be aware of their beliefs and customs, and respect them.

Culture

Culture refers to the learned, accumulated experience and the socially transmitted patterns for behavior characteristic of a particular social group (Keesing [22, p.68]).

In words of Rogers, Everett and Steinfatt, Thomas, (1999), culture could be defined as a circle around people's lives. In other words, culture is as a general term used to refer to human behavior, ethics, rules and material things. Hence, culture might be highly influential in communication and might vary across cultures.

Foreign Language

A foreign language is a language indigenous to another country. It is also a language not spoken in the native country of the person referred to, i.e. an English speaker living in Japan can say that Japanese is a foreign language to him or her. These two characterizations do not exhaust the possible definitions, however, and the label is occasionally applied in ways that are variously misleading or factually inaccurate.

Authentic Materials

According to Harmer, 1983, authentic materials are those real pieces of language either oral aimed at native speakers. The concept of authenticity comes from the fact that those are not modified for language learners but for those real users of the target language. In words of Numan, 1989, argues that authenticity is any material not basically designed for any language learning-teaching purpose.

Consequently, taking those definitions into consideration, authentic materials are real materials which model real language. That is to say, it is language which is widely used and understood in the target language community. Likewise, there is a wide range of authentic materials such as magazines, newspapers, TV, radio, daily conversations, meetings, documents, articles, speech and movies. In addition to that, currently internet is one of the most influential sources of information bearing in mind the fact that it does not only keep updating but is also more visually stimulating.

Following this further, if the idea is to use authentic materials within the classroom, they should be classified into the different categories in order to enhance or stimulate the training of one of the abilities in the foreign language. Gebhard, (1996), argues that authentic materials can be classified in the following categories:

Authentic Aural-Visual Materials: TV ads, Shows, Cartoons, News, Sitcoms, films, soap operas, songs, documentaries, professionally recorded stories, novels, radio ads.

Authentic Visual Materials: Slides, photographs, paintings, pictures from magazines, children artwork, wordless street signs, postcard pictures, stamps and wordless picture books.

Authentic Printed Materials: newspaper articles, movie advertisements, astrology columns, sports reports, advice columns, lyrics to songs, restaurant menus, street signs, cereal boxes, candy wrappers, tourist information brochures, university catalogs, telephone books, maps, TV guides, comic books, greeting cards, grocery coupons, pins with messages, and bus schedules.

In a few words, authentic in terms of materials is used to describe what is real and is not intended or aimed at instruction. For that reason, these materials are likely to be really useful to provide students with a great deal of cultural input due to the fact that those reflect and model real samples of language. Therefore, it might happen that language learning could become more contextualized and quite meaningful.

Limitations

The limitations from this research could vary depending on the type of information that could be obtained taking into consideration that qualitative research

might be somewhat imprecise. Nevertheless, the ways in which the information may be confronted and the instruments used in the current research are likely to provide this research with meaningful insights in the actual cultural students' awareness. Hence, it might be quite profitable to identify and try to give some advice on how to share culture within foreign language classes to make them potential language places where students do not only go to learn a linguistic system, but they also go to become global citizens aware of how different the world might be which might help them understand that communication transcends what is verbal to enclose a whole idea which might be visualized throughout culture.

Literature Review

This chapter analyses and presents some theories that support the problem in question related to incorporating cultural awareness in syllabus design. This theoretical framework will provide some explanations about which kind of activities may be included, what should be the role of the teacher, and how to transmit the patterns of culture cognitively. This background includes, among other things, the definition of culture, the essence of cultural adjustment and learning, the cultural effect on communication, and the way individuals or groups interact, the stress linked to intense culture and language involvements (Culture and language fatigue), search for lines of attack for tackling with stress, the role of feelings in cross-cultural, and cross-linguistic interactions.

There is an unbreakable bond between language and culture. Learning a language means learning at the same time the culture of the people who speak it. Consequently, it is important to understand that, in order to communicate properly, the use of the language might be linked to other culturally correct behavior. Following this further, the incorporation of cultural issues into a FL program is inevitable because the

main goal of a foreign language program is the mastery of communicative competence since culture not only determines who talks to whom, the topic of the conversation, and the way in which communication is developed. It also helps to define how people encode messages, the sense they have for messages and the situations and environments under which various messages may or may not be sent, perceived, or understood.

The ability to show respect and curiosity for another culture are general skills developed throughout cultural instruction. Besides, the capacity to behave as a practical learner who is able to resort to a wide range of resources when learning languages is one of the developments of learning language culturally. In addition to that, a great mixture between acceptance and forbearance in cross-cultural circumstances are some features that the cultural instruction throughout language may provide learners with. In the same token, emotional intelligence is reinforced in order to know how to behave in an open set of contexts.

Culture

It is difficult to have a precise definition of what culture means because of the complexity of the human being and the way in which they operate in society maintaining a dynamic of constant changes in the course of time. Due to its compound character, the word culture has several definitions. Hinkel (1999) says that there are ''as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviors and activities.'' (p.1)

That is to say, culture is also briefly defined by Brown (2007) as "a way of life. It is the context within we exist, think, feel and relate to others. It is the glue that binds a group of people together." (p. 188).

Following this further, from many people's point of view, culture can be understood just in terms of customs, music, and art, but culture meaning goes beyond of those aspects because it also takes account of unseen structures such as believes, values, norms and attitudes.

In addition to that, Kramsch (1998) argues that the connection between language and culture happens in three means. First, the reality of culture is determined by the linguistic choices that human beings use to express. Furthermore, those choices regulate their behavior. Second, the reality of culture provides significance to their context. Lastly, the collective individuality may be determined by the way in which language symbolizes that reality.

Taking into consideration the magnitude that culture may have when teaching languages; it is likely to have a very meaningful applicability in real communication. Thus, one of the main objectives of language education should be the focus on culture as an underlying skill. That's why, we are aiming to provide a definition of what teaching culture approach means and its importance.

In the same token, it may be very relevant to stand out a definition of what cultural means as a way to expand people's perspective in this field.

According to Tomlinson and Masuhara (2004) culture is shown when a group of people share a common way of life and has distinguishing features, hobbies, views or situations that make it stand out from the other groups. For instance, American culture, Latin culture are just a few cases that clarify what culture means. On the other hand, culture also denotes the conduct and beliefs that individuals belonging to a certain community share. That is to say, that group is determined by its attitudes, preferences, likes, goals, and points of view. E.g., rock culture, pop culture, basketball culture.

Clearly then, the definition above may seem very important since we tend to categorize culture as an isolated item which is likely to be a merely remarkable factor from the native people. Nonetheless, this wide conception could expand our minds in order to conceive culture as a conventional agreement made to be part of anywhere. Besides, culture may be seen as everything surrounding us. Consequently, the importance of culture in our educational settings may go beyond the simple belief that it is just something you inherit in the place you were born. On the contrary, it may have link all the things shared and learnt when the human beings make use of the faculty to communicate throughout the language.

Cultural Awareness

Cultural awareness is defined as the basis of communication and it implicates the ability of standing back from us and becoming aware of our beliefs and conceptions. That is to say, we are able to understand what kind of things are acceptable, in what places, and the way we should react in particular situations, but those facts may be just a few aspects that second language learners could benefit from when they develop this type of consciousness.

Kramsch (1993) argues that "entering into a foreign language implies a cognitive modification that has implications for the learner's identity as social and cultural beings. This suggests the need for materials which privilege the identity of the learner as an integral factor in developing the ability to function fully in sociocultural settings." Thus, learning a language may go beyond rote-memorization and classroom instruction because it implies a modification of your brain that may allow you to interact in the second language properly.

Cultural awareness practices in language instruction, according to Tomlinson and Masuhara (2004), may not only rise the educational value of the class but also enhance language acquisition.

Tomlinson and Masuhara (2004) make a distinction between cultural knowledge and cultural awareness as follows:

Cultural knowledge. It is known as the information about the features that distinguish your and other people's cultures about the characteristics of our own and other people's cultures. That information has the following characteristics.

• Outward: It is taught by somebody else.

• fixed: an individual cannot change it.

• verbalized: words limit this because of the lack of applicability

• Clichéd: It is not particular owing to the fact that it only makes stereotypes.

• condensed: being so general it only takes the more general information omitting the particular facts and exceptions.

Facts, generalizations, statistics, and examples are samples of how this information is given to us. "Cultural Knowledge could be very useful when understanding our culture and other people's culture. Nevertheless, I might also be confusing and ambiguous because it is neither objective nor integral. Besides it is sometimes outdated and simple. That is to say, it often obscures as much as it discloses. For example, it could be very worthy for a visiting English assistant to be told that Colombian people are not punctual, but that stereotype by itself can hide the reality that many Colombian people are very hardworking and responsible when working.

Taking into consideration that definition of cultural knowledge we could say that in our language educational settings that kind of cultural knowledge might have been instructed without giving this endeavor the real applicability it may really need.

Cultural Awareness. According to Tomlinson and Masuhara (2004), "cultural awareness consists of perceptions of our own and other people's cultures." These perceptions are:

• Internalized: they are kept in our brains.

• Active: They are continuously modifying.

• Flexible: the experiences contribute to enrich it.

• Multi-dimensional: they could be represented by the use of metal pictures, mental linkages, and affective relationships as well as your internal voice.

• Cooperative: it is interconnected and can be communicated.

Pursuing this further, Tomlinson, 2001 claims that "Cultural awareness involves a gradually developing inner sense of the equality of cultures, an increased understanding of your own and other people's cultures, and a positive interest in how cultures both connect and differ. Such awareness can expand the mind, increase tolerance and facilitate international communication." (p. 5)

In addition to that, (Tomlinson, 2000) holds that "increased cultural knowledge can give us increased credibility and expertise, and increased cultural awareness can help us to achieve cultural empathy and sensitivity. It can facilitate language acquisition, as being positive, empathetic and inquisitive. It can also contribute to one of the optimal conditions for language acquisition: motivated exposure to language in use." (p. 5)

Likely, Tomalin and Stempleski (1993) propose that cultural consciousness comprises three qualities:

- Consciousness of one's culturally internalized behavior.

- Consciousness of other people's culturally internalized behavior.

- The capability to support one's cultural stance. (p.5)

Similarly, Robinson (1985) claims that culture should be treated as a course, where learners go throughout perceiving, inferring, feeling, and understanding. This approach conceives culture as a constant connection of human beings living in a world where they construct the meaning.

Furthermore, Robinson (1985) sets the term "cultural versatility" which means "lengthening one's catalogue of involvements and conducts, not withdrawing whatsoever" (p. 101). That is to say, when that catalogue becomes bigger, people may be in some extend a little bit of others developing empathy with more people.

At the same time, (Kramsch, 1993) perceives culture both as facts and as meanings, and she conceives the EFL schoolroom as a place of fight among the learners' significances and those of NS. Throughout the fight, FLL pupils negotiate meaning at the limits between the meanings of native speakers and those from their daily life. She says that when there is clash between the authentic meanings showed by native speakers and the sudden meanings of the foreign language culture, meanings, that were assumed beforehand, are unexpectedly examined, confronted, and problematized. To sum up, Kramsch (1993) suggests that language teachers and students should create a third culture inside the classroom. She says that the third culture ought to be an intangible place that allows students from the classroom to interact in a compound environment of dissertation. Besides, she proposes that students should be encouraged not to bring their home culture as a way to avoid interference with the normal flow of communication. She also claims that by means of understanding the cultural identity brought to the classroom, we could obtain a true understanding of the cultural dynamics. Thus, if teachers and students develop what Kumaravadivelu tags "critical cultural consciousness" we could achieve that understanding. Hence, developing that cultural consciousness we may have to understand a main truth: there is not any culture that

represents totally and only the best human experience; moreover, there is not any culture that symbolizes entirely and merely the worst of human experience

In the same token, it might be clear that developing cultural awareness should be the most important part of language education because this fosters not only the significance of language learning but also may facilitate the process of acquisition in the short term.

At this point, focusing in this topic could give very great insights to the language teaching endeavor in our languages programs by means of enriching their quality. Besides, these contributions could enhance SLL's interest for other cultures making them feel as beings who do not own a specific region but the whole world. Clearly then, it is likely to think that a person, who studies languages, begins learning not only a set of structures and a complex linguistic system but also begins to be part of that community. Thus, inasmuch as students tend to be unaware of the target language culture, this paper aims at contributing greatly to the local immediate setting by means of trying to present a vast quantity of support to add the cultural component as one of the underlying systems that provides SLL with strong basis in order to develop the so-called language skills. Hence, teachers should turn the language classroom into a place where SLL share their systems of beliefs, their customs, their habits, and in a nutshell their views and perceptions of the world surrounding them. Following this further, teachers might unlock the boundaries that traditional language training might have put to this process which has prevented them for advance and develop real second language speakers. Consequently, the classroom might become the place of intercultural exchanges which lead SLL learners to obtain a very meaningful learning of the

language in an artificial second language context that could be of great relevance for the language teaching field.

Teaching Culture

When students are learning a different language, they should be prepared to accept different patterns of behavior and the internalization of different norms as well. So, the culture of the target language must be integrated in a gradual way following a sequence taking into account the behavior that students have internalized from their native language. Accordingly, teachers not only have to focus on the language skills and its linguistic patterns, but also on preparing them for acculturation. That's why teaching a second language needs an understanding of the importance of its psychological dimensions, and how meaningful the integration of cultural issues into syllabus design may be for language teaching.

Moreover, an important issue to talk about is how culture can be incorporated into a FL classroom with the objective of improving the teaching content and providing students with all the elements they need to learn to communicate effectively.

Likewise, according to Byram (1997) 'teaching and learning aims which include 'understanding', 'tolerance', 'empathy' and related notions presuppose a psychological willingness in learners which may be age-dependent, may be influenced by social factors, may be furthered or even inhibited by exposure to a foreign culture and language." (p.55)

In the same token, according to Brown (1994) Culture is deeply engrained part of the very fiber of our being, but language- the means for communication among the member of a culture- is the most visible and available expression of that culture and so a person's world view, self-identity, and systems of thinking, acting, feeling, and

communicating can be disrupted by a change from one culture to another. Similarly, Tang (1999) proposes the view that culture is language and language is culture. He suggests that to speak a language well, one has to be able to think in that language and thought is extremely powerful, language is the soul of the country and people who speak it.

Knutson (2006) points out that the development of students' cultural awareness starts by encouraging them to recognize their cultural identity in relation to other cultures. For this reason Knuston (2006) suggests teachers should analyze students' real world and academic needs in terms of cultural knowledge, awareness or ability to function properly. (p. 167)

Tannen (1992) holds that cultural identity is likely to diverge based not only on learners' national and linguistic background but also on their ethnic heritage, religious beliefs, class, age, gender, and sexual orientation.

Kumaravadivelu (2003) says that the wide diversity of points of view and perspectives that individuals bring to the class is one of the most important things that the traditional approach to the teaching of culture has ignored. Hence, in spite of the fact that a group of pupils seem to be homogeneous there are things like their ethics, life selections, life-styles, and, consequently their conception of the world change. By the way, according to Kumaravdivelu, most classes are not a uniform jelly dessert but rather a dessert made of different jellies with various colors and flavors.

Linguistically, the definitions above make us consider the great magnitude of this kind of linkage between culture and language. Thus, it might be very relevant not to play down the importance of cultural training because the inclusion of those patterns may ensure the fact that language learners internalize the language properly. Otherwise,

we might learn a language merely as a lingua franca which might not be the purpose of language education.

When teaching foreign languages, we have to be aware that it may be mandatory to teach culture simultaneously. The ways we address, the way we greet, some formulas that should be applied when behaving in the target language are linked to the cultural patterns that have to be stored in our scaffold. That is to say, those features from culture have to make part of the content of language training. The interest of students is enhanced when they discover that there are other rules for performing properly in other cultures. In addition to that, reading literature from the target language may help students learn very important characteristics that have to be taken into account when the FLL are asked to speak. In order to better understand cultural aspects, it is important to make students contrast the culture from the target language with their own culture. Following this further, students should be encouraged to communicate properly in certain types of modified contexts. As a result, they are going to have a display of opportunities to interpret and make an analysis from various contexts.

Taking into account that this paper aims at providing a clear way to understand how to teach culture, now a model to learn culture conceptually is going to be presented.

A Theoretical Approach of Culture Education

Brooks (1975) and Nostrand (1974) note that at the very beginning, culture was seen as a motionless system constructed of amassed, classifiable, noticeable features that could be taught and learnt. Hence, that approach was based on a behavior that was very superficial, and it did not focus on the subsequent and underlying orientation, nor did it acknowledge the variety of conducts in the target community, the dynamic role of

the participants from that community when creating the culture or the type of interaction played in the creation of significance. Nevertheless, the current models tend to denote culture as an active and changeable entity full of variable, i.e., it is not always the same, the participants show a considerable range of conducts and various levels of concentration to the orientations that guide them, and the significance is unceasingly being enriched by means of individuals' interaction and communication. This revolution in standpoint has also been categorized by theoretical modifications from models of specific culture to models of general culture. In other words, the switch has turned from stereotypes to generalizations, cultural absolutes to cultural variation (inside and outside the cultures' core), and culture as separate from language to culture as an incorporating factor to language. In this process language functions an amazing and difficult role: it is the way to shape culture.

Likely, Paige, Michael; Jorstad,Helen; Siaya,Laura; Klein, Francine and Colby, Jeanette suggest that Culture learning is the process of acquiring the culture-specific and culture-general knowledge, skills and attitudes required for effective communication and interaction with individuals from other cultures. It is a dynamic developmental and ongoing process which engages the learner cognitively, behaviorally and affectively.

In addition to that, it is important to know that the teaching culture endeavor has its goals and outcomes. Those goals and outcomes have to be a strong component of our lesson plans in order to focus our teaching activity on pursuing them. Thus, students and teachers could find in these important considerations a very valuable insight to assess student's cultural comprehension.

Aims and Aftermaths of Cultural Training

In the modern perspective of teaching culture, the main aim is not the rote memorization of cultural facts, but the acquisition of "interactional competence" and learning how to learn about culture. Hence, Paige (1997) suggests that cultural learning should incorporate:

1) Considering the individual as a cultural being.

2) Discovering that culture has a great impact on communication, behavior and identity.

3) Focusing on learning culture generally, for instance, learning about cultural adjustment and different types of cross-cultural communication around the world.

4) Including culture specific training by means of providing students with different samples of specific cultures all over the world.

5) Meta-cultural learning by means of becoming a proficient and accurate cultural learner.

At the Universidad de Nariño, language teachers might be stuck in language teaching because culture might have been seen as those teachable singular facts. Hence, they might reflect the tendency of teaching languages seeing culture as a superficial entity without taking into consideration the fact that culture is an underlying system constructed by means of interaction. Moreover, the development of instructional materials and the inclusion of this inherent component as the strongest one in syllabus design should promote and measure language acquisition. For that purpose, language teachers should make sure that students are mainly aware of their own culture in order to better understand other cultures. Furthermore, the students should develop meta-cultural awareness which allows them to analyze critically other cultures making them open-minded learners.

Another topic to consider is the methodology that has to be applied when planning our classes. That's why in the following part, very important facts about the methodology to teach culture are considered as a way to explore and analyze the applicability of this data in our immediate context.

The Methodology for Teaching Culture when Culture Plays the Central Role in Language Education

Crawford-Lange & Lange (1984), Kramsch (1993), Seelye (1994), and, Byram (1988) coincide that the methodology for teaching culture is chained to three main processes of learning. First of all, the students may explore their own culture. Second, they should understand the linkage between language and culture, and lastly, meta-cultural learning may be developed in order to analyze and compare critically each culture.

In the same token, Kumaravadivelu (2003) holds that teaching culture has an underlying part in L2 instruction. It is part of what Michael Byran (1989) has denominated "the hidden curriculum," which is to generate in the pupil identification with as well as fondness towards the target culture.

Additionally, according to Stern (1992) teaching culture may include three components: the cognitive component, the affective component and the behavioral one. The constituent that has to deal with cognitive features is linked with different types of knowledge. That is to say, this component has to do with knowledge about geography, influences of the target culture to the civilization of the world, and knowledge about the discrepancies in people's lifestyle as well as comprehension of attitudes and beliefs from the L2 community. The second component leads learners to develop empathy for

the L2 community and language. Lastly, the component of behavior is in charge of developing learner's ability to analyze important features of the target culture as a way to adapt learners' behavior and perform culturally.

Moreover, Seelye (1968) notes that "The teaching of the target culture has to serve to the development of cross-cultural communication. The achievement of this goal is possible with the preparation of an organized inventory that would include both linguistic and extra linguistic aspects of the target culture. This way the language could build bridges from one cognitive system to another." (p.10)

If culture is a "patterned behavior" and language is one type of human conduct, it is obvious that language constitutes culture. Thus, every single culture may have a genuine shape that determines the individual's conduct which in other words is also unique. Thus, learning languages may mean a change in the learner's conduct by means of internalizing a brand new lifestyle and new values into the internalized native conduct. Consequently, this tight linkage between language and culture is widely known. In other words, communicative conduct and cultural systems are interconnected. That's why; there is a hidden correlation between beliefs and needs presented in the culture of its talkers and the language used to communicate.

Furthermore, students who need to develop sensitiveness toward the culture may at least be willing to achieve that goal. Hence, language teachers' task is to try to lead their students to awaken their awareness to differentiate the cultural patterns and not to ignore them. When learning languages, students have to incorporate new categories and adjustments if they really want to comprehend and speak near-natively. That does not mean that the native language system is not able to make those distinctions for them. Thus, Rivers, (1982) claims that some languages, that have been studied, seem to hold

the potentiality to precise all kinds of ideas and make all kinds of distinctions. Hence, language learners ought to be exposed to these differences as much as possible in the second language teaching settings. Therefore, the reasons to make learners familiarized with the target language may be;

- Improving the skills of communication.

- Comprehending the behavioral and linguistic patterns that distinguish the learner's culture from the target culture.

- Implementing a broader perception of the reality,

- Making the lesson more enjoyable in order to ease the monitoring of the possible mistakes that may occur in the course of the class.

It may be interesting to see that language learners have to deal with some difficulties along the language learning process due to the lack of familiarization with the target language culture. Hence, cross-linguistic communication might have to take place in order to guarantee the development of sensibility towards the culture of the target language. In addition to that, one of the main goals of language instruction might be the assertiveness when behaving in real language contexts. That is to say, that foreign language learners might have to change their minds in order to adapt their beliefs 'systems in order to adopt a wider conception and perception of the reality. In a nutshell, language pupils are supposed to cultivate a broader expertise and cognizance of the target language by means of interacting in contexts where cultural exchanges are at grasp.

Another aspect to be taken into account in our field research has to deal with the shock suffered by language learners when facing real contexts where the target language is spoken. That's why in the following section a definition of this phenomenon is going

to be clarified. That is to say, culture conflict may give us a wide perspective of misinterpretations performed when there is not cross-cultural communication.

Clash of Cultures or Culture Conflict

It is possible that clash of cultures or culture conflict may be raised when students have not developed yet awareness towards the culture of the target language in order to have cross-linguistic sensitivity. That's why; students' attitudes towards the target language should be fostered in a proper way. That is to say, students should not lose their identity, by contrast this may be a way of ensuring their own values and expand their Cosmo vision in order to better adapt to that type of conflict.

According to Levine and Adelman (1982) clash of cultures happens when language learners experience misunderstandings, self-centrism, stereotypes, and apprehensiveness. Thus, when students develop cultural awareness of their own attitudes and sensitiveness for cross-cultural differences, that culture conflict is overcome. Besides, that sensitiveness does not imply that foreign language learners have to lose their cultural identity. On the contrary, they are highly pushed to reinforce their cultural background as well as their cultural influences.

Besides, the clash of cultures or culture conflict is a noticeable issue when learning languages. For instance, language teachers all over the world might acknowledge that owing to the fact of not having had cultural instruction of the target language, they might have experienced embarrassing situations. Moreover, they might have felt powerless because of not knowing the culture patterns that rule the community in question leading them to certain kind of frustration in one point of their lives. Thus, it may be compulsory to incorporate the cultural component to the language instructions by means of setting up strategies, activities and materials.

Implications for Language Teachers

To Leveridge (as cited in Shemshadsara, Z. n.d., p.95), Language teachers are supposed to guide their students towards language usage based on a cultural background by contrasting the meanings in each system to promote understanding instead of misconceptions about the languages. Hence, students who learn a language in a different context where the target language is not spoken tend to allow their mother tongues hinder the real purpose of communication. Thus, taking into consideration that language and culture are linked inevitably, the teachers' role is to promote and make the most of that cultural difference in such a way that cultures enrich the language learning process. In words of Englebert (2004), teaching a foreign language is teaching a foreign culture which leads to become more reflective to elude misconceptions when facing real contexts.

Language teachers must notice that their comprehension of culture is liable to interpretation. That is to say, the meaning is glued to the cultural context. Teachers must deduce the meaning, but that meaning may be explained in the cultural context where it happens. Frequently, meanings are lost due to the limits which do not permit the flow of real communication to occur.

Likely, Porter (1987) suggests that misinterpretations between language mentors often progress due to such opposing cultural origins, philosophies, and cultural restrictions which bound communication. Similarly, Hui (2005) says that language teachers must recall that everybody learns thing differently. So that, culture sets standards in the way in which people should learn.

Maley (1986) asserts that once the material for teaching languages is presented; for instance, books and aids the teacher must take into account that the stuff will be observed by learners in a different way which is regulated by their cultural visions. Actually, what one must do is a contrast of the correct use of the language between the

culture owned by learners and the target language culture. This can also allow students to realize and comprehend the variances between the two languages in order to facilitate them to properly evaluate the usages of language features.

Valdes (1987) argues that the distinctions and matches between the native and target language are important but not enough as an instructional instrument. The most important aspect in the teaching process is the understanding of cultural resemblances and differences which also facilitate teachers to put that information into practice giving that material a significant usefulness for students.

Following this further, the materials and activities that should be implemented in order to teach culture is a matter of great interest for this field research work. So that, in the section below, certain proposals to teach culture are exposed in order to provide the language community with valuable insights that may help when raising cultural awareness.

Developing Materials to Teach Culture

Every language is made up of different rules, some of which may not be the same triggering conflict with the rules of another language. As a result, communication issues may arise between non-native speakers who are unconscious about those cultural patterns. Maybe, it is possible to incorporate culture in syllabus design as a way to make students aware of the target culture. That's why; culture may have been incorporated in the set of materials needed when learning languages.

To develop cultural awareness alongside language awareness, the acknowledgement of cultural identity is not sufficient. One way of raising this kind of awareness in learners, as Pulverness (2003) suggests, is through literary texts that more directly represent experiences of cultural engagement. Besides, an enhanced language syllabus that takes account of cultural specificity would be concerned with aspects of

language that are often neglected in course materials: connotation, idiom, the construction of style and tone, rhetorical structure, critical language awareness and translation.

In order to teach culture to foreign language teenage students who usually do not have close contact with native speakers of English and have little opportunity to discover how these speakers think, feel, and interact with others in their own peer group and to stimulate their curiosity about the target culture, Tavares and Cavalcanti (1996) developed a set of activities. These activities arose from the fact that although the teaching of EFL has become widespread in all levels of Brazilian education, teachers still lack resource material for exploring the target culture in the classroom. The aim of these activities is to increase students' awareness and to develop their curiosity towards the target culture and their own, helping them to make comparisons among cultures. These comparisons are not meant to underestimate any of the cultures being analyzed, but to enrich students' experience and to make them aware that although some culture elements are being globalized, there is still diversity among cultures. This diversity should then be understood and respected, and never over or underestimated. This variety of cultures was grouped under predetermined cultural topics.

Tavares and Cavalcanti (1996) developed these activities by using authentic materials, their own personal experience as EFL teachers, and contributions from colleagues through ideas that were adapted to their needs and objectives.

Including Cultural Activities in the Classroom

Brown (1994) says that "there are real differences between groups and cultures. (P.167). Therefore, Rivers (1981) argues that "language teachers cannot avoid conveying impressions of another culture whether they realize it or not." (p.315). Language cannot be separated completely from the culture in which it is deeply

embedded. Any listening to the utterances of native speakers, any reading of original texts, and any examination of pictures of native speakers engaged in natural activities will introduce cultural elements into the classroom.

Cultural activities and objectives should be organized and incorporated into lesson plans to enrich the teaching content. Formal culture and passive learning have been the basis for widely used methods. Learners really need a geographical and historical perception to be able to understand current behavior patterns but this may be complete with "hands on" activities. In order to communicate successfully in the target language, students should be enabled to feel, touch, and see the foreign individuals and not just hear their language. Hence, the use of materials and techniques such as Authentic Materials, Culture capsules, Proverbs, Role Plays, Literature and Films are extensively recommended.

Authentic Materials. The use of authentic sources from the native speech community, such us films, news broadcasts, Web sites, photographs, magazines, newspapers, restaurant menus, travel brochures, and other printed materials, helps to involve students in genuine cultural experiences.

Culture capsules. It refers to the use of objects (tools, jewelry, art) or images originated from the target culture. The objective of those materials should be to enhance students to look for more information about the items they are given. In this way, they are going to develop the ability to research and explore things by their own means.

Proverbs. Proverbs of the target language could help students to understand how the proverbs are different or similar from the students' native language and how differences might underline historical and cultural background.

Role Plays. In role plays, students can act and put into context the relevant aspects from the target culture that can determine the success in communication by the usage of common social expressions, dressing and behavior.

Literature. Literature can be an effective way to progress the comprehension of a different culture because it offers the readers with perceptions of other culture, beliefs and customs without having to be in the real place. According to this, Carter (1995) argues that Literature is the best way to comprehend all the nuances that world has and which are manifested through culture. That´s why, learners have to be stimulate to read novels, poems, stories and all kind of texts than can help them to expand their mind and to be immersed in parallel universes to their own world.

Methodology of Research

Teaching culture throughout languages may be a very complex endeavor because it may imply to immerse in the complex nature of human beings. That is to say, since language and culture have a strong bond that has been conventionally negotiated, the best way to analyze this type of research was by means of qualitative research. Among its characteristics, qualitative research tries to interpret people's philosophies, opinions, views, perspectives and principles. In addition to that, this research was based on the statement that the real world keeps on modifying individuals' points of views. Hence, it is noticeable that people's ethics are accepted as valid data when giving report on this type of research. Besides, one of the purposes of this type of research was to represent reality as something that was tangible. Consequently, while data were gathered, theories and hypothesis arose and these data reflected peoples' beliefs and points of view. Furthermore, the main tool to gather data was human beings. Thus, the

research occurred in the natural setting where individuals shared experiences. Lastly, the data gathered in this type of research were validated throughout quite attention-grabbing results, and really significant and enriching information.

Teaching languages culturally is supposed to be directed by developing qualitative research, specifically in action research. Thus, this paper aimed at contributing to the field of language teaching in a significant way. That is to say, language teachers as well as foreign language learners were involved in the course of this examination as a way of guaranteeing that the problem in question produced valuable insights. Moreover, the application of this type of research was appropriate for this research project because culture is complex. In other words, culture is linked to subjective perceptions of human beings and that kind of data could not have been analyzed by using numbers or statistical figures. Likewise, the results attained from the research process were to have a real applicability in the field work in the development of the research procedure. For instance, the discovery of how cultural instructional language materials worked, how cultural activities might be developed directed to language learners from Pasto, and how to do that in a cognitive way. In a nutshell, this research aimed at reinforcing the cultural sharing through languages in a cognitive way by showing results that could be demonstrable. Thus, it is important to consider the fact that the problem was taken from the field of languages when noticing that cultural instruction might have not been enough for students and teachers. That is to say, there may be lots of spots that need to be filled if language education really intends to develop language acquisition in its pupils. Consequently, a realistic implementation was the final product of this investigation. What is more, group work was a mandatory component of this research because people were the target of this research. So that, the participants of this research were the priority to obtain a body of assumptions that had

real applicability in the area of language teaching. Lastly, since this action research was deeply empirical, it was a very dynamical process encircled by lots of changes in its essence which made it much more factual.

Population

The target population for this research is the advanced students from the English and French program at Universidad de Nariño. Actually, they are considered to be the ones who have gone from side to side in the foreign language learning process, and are they about to become teachers in this really complex field. That is to say, they are supposed to display various viewpoints on language teaching, and so are they to share their experiences learning a language and a culture that might differ significantly from theirs. They will do it whilst videos and recordings are taken. Additionally, they are to fill out a final survey as a way of guaranteeing the validity of the data obtained to start suggesting how culture should be shared.

Sample

In average eight students will be selected who are likely to be the representative ten percent of the total population. Therefore, the selection of students will be a random one in such a way that variation in levels can be perceived to check how successful language learners are, and try to analyze the reason of their success. That is, is their fluency a stiff fluency or is a kind of fluency that allows them to sound natural and cope with communication at any level. Thus, identifying if learners are able to perform when faced with real communication and cultural issues or not.

<div align="center">

Data Collection

</div>

In order to gather information some appropriate instruments should be designed. First of all, the data needed for this kind of work may be ratio data. That is to say, one of the purposes of this research was the measurement of verbal and non-verbal language related to cultural awareness. Thus, the assessment started from zero which meant the lack of cultural awareness.

Therefore, taking into consideration this qualitative research, the instruments applied alongside this project were applicable since the purpose of this work was to show how meaningful foreign language classes would become when language learning was equipped with cultural content. Hence, bearing in mind that applicability was the core, the instruments chosen aimed at assessing students' awareness at three different stages. For that reason, at the very beginning students were presented with ten cue cards (see appendix E, p. 112). Those cards contained ten different situations previously directed at evaluating four categories presented in culture. That is to say, the cue cards prompted students to improvise facing real situations, so that they pictured themselves in the target culture. Following that further, every single act of speech was recorded and finally transcribed (See appendix G, p. 117). Hence, that was what is called a pretest stage.   Second of all, based on theories and on previous readings, four lesson plans were elaborated in order to provide students with cultural instruction in the four categories chosen (See appendix F, p. 115). Thus, those lesson plans reflected the cultural philosophy for language teaching since they intended to use authentic materials to develop students' awareness aligned with the use of their communicative abilities. Consequently, students attended four weeks of classes where cultural instruction was given by means of presenting video from series, articles, role plays, and culture capsules in such a way that students reflected on their previous performance and took the measurements for their following performance in the foreign language. In other words,

that belonged with the stage called treatment. Moreover, after the weeks of treatment, students are to ad-lib using the cue cards one more time. In that stage which belongs with the posttest stage, students' performance was recorded again so that valuable evidence was found to be contrasted with the previous stages. Clearly then, after the three stages, there was some change which allowed this research to make some suggestions and to share what was found in terms of cultural awareness among students. What is more, by developing this kind of exercises, it was possible to explore how cultural related activities and materials could stimulate the research on how they could provide teachers with tools to give some corrective feedback on different language skills, but above all on fluency. Lastly, students answered a survey made up of fifteen questions where they showed how aware they were at the end of the whole process. The survey was a multiple choice survey which was used for a contrastive analysis and for the triangulation process of analyzing data (see appendix H, p. 134).

On account of that, the instruments above were displayed at Universidad de Nariño with the students from the English and French program.   Indeed, this might be the best place to find students immersed in language programs, and it was likely to be even more interesting taking into account that students in language programs are not only studying a language for communicative purposes, but are they also trying to become teachers of languages which differ a lot from their native tongue.

Instruments

For this research, the instruments designed to gather the needed information were first of all, ten cue cards which were used for the pretest. Those cue cards contained ten different situations (highly culturally oriented) aimed at assessing four categories related to culture (proxemics, introductions, apologies and appropriateness).

The cue cards only showed the situations that students had to act out. In addition to that, each situation was recorded. Pursuing this further, after the first session with the students, four lesson plans guided the classes that students had to attend. The lesson plans served as a valuable tool for providing students with cultural instruction on different aspects. To do so, the classes proposed by the lesson plans were theory and practice oriented. That is to say, students were not only supposed to receive explicit instructions on what to do in the different situations, but they were also to apply what they would learn in each class. Hence, after students had attended each class, they were to perform each one of the situations presented in the cue cards by means of recording videos, so that some sort of change might have been identified. Lastly, a multiple choice survey, made up of fifteen questions, helped to confirm and confront students' new understanding of cultural aspects.

Procedures

In the development of this research, role plays were the basis for the analysis to assess students' cultural awareness. Those situations were to trigger students' abilities to perform when real communication happened. That is to say, the situations would basically reflect students' daily life as if they pictured themselves in the target culture. Indeed, every situation had been aimed at testing four specific categories selected among the components of culture when talking about language. In other words, the categories tested were proxemics, apologies, introductions, and appropriateness which should have been displayed in every single act of speech. That is, students were supposed to show implicitly what they perceive as culture. Hence, every situation faced them with real language settings where they were to engage in communication. Therefore, what should have been obtained in this part was a piece of evidence which would direct us to check how important verbal and non-verbal components were for

language learners, and even more to check how aware they were about them. After that, by means of analyzing the videos, a needs analysis would guide the elaboration of four lesson plans. Those lesson plans contained cultural content in such a way that students' conceptions were reformulated. Hence, at that stage, students were presented with videos from series, some social experiments related videos, images, tips, and culture capsules which were to expand students' perceptions of cultural components. Pursuing this a bit further, after experiencing the treatment stage, students applied what they had learned in the same situations strategized above. In turn, students were expected to show somewhat a change from the initial stage to the final one. Lastly, students developed a survey which confirmed their cultural awareness after the whole process.

Pilot Study

This part contains a brief and simple extract from the instruments that were going to be applied alongside this research project. For the purpose of obtaining results two kinds of instruments were designed. The first one was an unstructured interview which was aimed at providing a wide range of answers based on the experiences and points of views of each participant. By the same token, the second instrument was a multiple choice survey. Clearly then, the survey was intended to gather more objective information that was going to be submitted for a contrastive analysis. From those instruments, five relevant and important questions were taken into account in order to obtain preliminary valuable information. Thus, the selection of the questions was done according to the place where this research was going to be developed and the participants' characteristics. That is to say, since students of languages are the ones who have experienced the whole and challenging process of learning a foreign language, the place where these instruments were applied was Universidad de Nariño, specifically in the program of English and French Licenciatura.

Another consideration was the totality of the population which accounts two hundred and twenty five students in average which are divided into five semesters. Consequently, this pilot study aims at choosing one student per each group representing the two point twenty five percent of the population. Furthermore, the students chosen for this pilot study were asked to answer freely to the interview made up of five important questions related to the topic which would last twenty minutes approximately. In addition to that, the survey containing five cultural issues was presented to the students who took it. This pilot study was displayed in the second week of April, 2013.

Throughout the development of the pilot study, it was important the fact that the language used to write the questions was presumably simple and understandable. Nonetheless, after applying the surveys and interviews, it was needed to redefine the instruments. Under those circumstances, it was evident that the results obtained were quite ambiguous due to the fact that open questions led to untrustworthy information. That is, students' responses deviated informing on different issues not closely related to the ones that were the objective of this research. Additionally, students were not really knowledgeable about culture and the aim of this research was to check their conception about it. As a result, two new instruments were strategized taking into account the fact that the goal was to analyze students' needs in order to be able to suggest strategies to enhance cultural awareness. In other words, by observing students' behavior in different situations along a series of stages, cultural issues were supposed to materialize and produce reliable information. Hence, using that information would serve as a tool to design some lesson where the cultural awareness strategies were going to be applied in such a way that students could experience culture in an authentic way. Following this further, after having equipped with cultural tools in four specific categories, they were guided to the use of their current knowledge by role playing. Finally, a survey was

designed aligned with what they were taught. After that, the survey was applied to confirm the validity of the information previously obtained.

Analysis of Data

For the collection of data, the following process was developed. First of all, taking into account that before starting gathering information, four categories had already been established, and those categories were selected from familiarizing with the theoretical framework about cultural awareness. Thus, the four categories are proxemics, introductions, apologies and appropriateness which implicitly have to do with verbal and non-verbal communication. In words of Kim & Shakey, (as cited in Rogers, E., & Steinfatt, T., 1999, p.91-92),, a further explanation lies on the fact that Latin cultures might be classified as high context culture; that is, the message conveyed depends a lot on the context and most of the times it leads to ambiguity. In contrast, American and European countries are labeled as low context cultures where meaning is negotiated explicitly and clearly. In essence, this difference accounts significantly when it comes to understanding how these cultures approach, introduce, apologize and use the linguistic resources to get messages across. In other words, there might be some sort of agreement between the parties engaged to communicate effectively when there is this kind of variation.

Coupled with this, role plays were the foundations of this research project. It might be highlighted that the display of role plays inside the classroom was specifically advantageous since they tackle daily life situations and students were to use the speaking ability in a productive and real way. At that point, it was really valuable to observe students' beliefs and conceptions about how language works when it becomes real and serves for apparently simple daily tasks. For instance, students felt basically

comfortable acting out making use of their linguistic knowledge without even being aware of how other aspects influence the messages they negotiate. Burgoon & others (as cited in Rogers, E., & Steinfatt, T., 1999, p.164), claim that non-verbal communication happens before speakers utter any message. For that reason, factors such as posture, clothing, distance, body language delimit if verbal communication is to happen. It is argued that when there is a mismatch between verbal and non-verbal communication, non-verbal communication tends to be the prevalent dependable factor. In a nutshell, speakers are most of the times unaware of what their non-verbal features communicate due to the fact that non-verbal communication is not really conscious.

Likewise, videos were recorded not only to register verbal evidence, but also to examine and monitor students' attitudes when performing each situation as if they were exposed to the target culture.

The next step was the elaboration of four lesson plans which were developed along four weeks. Then, since this project was aimed at suggesting activities with high cultural content inside the classroom, the philosophy of the practitioners was reflected on how those lesson plans were directed. Chiefly, students might not be able to master the language if they lack of cultural background because linguistic competence might not be enough to be effective users of a foreign language. Indeed, everyday situations, thought to be simple, could be really profitable to teach a language and consequently share its undeniable culture. Particularly, students are to realize that the behavior from their mother tongue should not interfere with the one from the target language. Singularly, in spite of the fact that culture might have been taken for granted, it should be estimated that cultural explicit activities ought to be included in class as a way of prompting students' open-mindedness (Culture in the Foreign Language Learning Classroom.) (n.d.). For instance, the lesson plans elaborated for the process of treatment

contained different types of authentic materials which mainly addressed the four

categories previously mentioned. That is, videos from series, culture capsules, and

slides with tips were presented during the lessons.

Later on, students were recorded acting out the situations after having experienced

the treatment classes. Thus, it was evident that students benefitted from the treatment

stage since they were to apply the tips and the information they had assimilated in the

explicit exposure to cultural content. Hence, the videos were transcribed analyzing each

situation and confronting the results obtained from them with a last survey. The survey

was designed based on the four categories and pointing at specific questions which

intended to confirm students' cultural awareness after the three previous stages. Clearly

then, the following results are an introspective analysis of each situation at the different

stages.

Pretest Stage

1. Proxemics

These situations were endeavored to examine students' knowledge of non-verbal

communication involving space. That is, according to Hall (as cited in Rogers, E., &

Steinfatt, T., 1999, p.176), it was suggested that proxemics has to do with the physical

location taken when interacting with people. In American culture the distance to be kept

by people when interacting differs from the distance assumed by Latin people. For

instance, there are different zones, the intimate zone, the personal space or zone, the

social zone, and the public space or zone. The intimate zone is reserved for very close

relationships such as friends, relatives and loved ones. Hence, the distance that

American or European people tend to maintain is about 45 cm. Second, the personal

space is for people you know well but who are not as close as the previous ones.

However, it is not supposed that in this space people have physical contact as it happens

in the intimate zone. The space allowed for this zone is from 45 cm to 1.5 m. Third; the

social space is kept for social events where you are to meet people for the first time

where no physical contact should be permitted. The distance in this zone is from 1.5 m to 2.1 m. Finally, the public space is the one left for talking in front of audiences. The distance at this zone is from 6 to 7.6 m.

1.1.A Meeting: You have to meet a foreign partner from university for the first time and talk to them about a project. This person is waiting for you (somewhere). Approach and talk to them.	Consequently, according to that information, what was observed in the video proved that students were not sufficiently aware of the importance of keeping the appropriate distance when addressing people depending on the closeness. That is, the student who was supposed to meet a foreign partner from university to talk for the first time behaved in an invasive way. Thus, this person did not take into account any rule of distance which seems to be quite common in our culture. The assumption might be that the foreign person might experience a sense of awkwardness since this kind of behavior tends to be so familiar for cultures like American and European.
1.2. In the Library: you need to do some research for your history homework. You got into the library and look for a free seat. There is just one table you can work in and there is a person reading. Go and work there.	In this situation, the people involved did not know each other. The person who approached the one who is working on the table asked for permission before taking a place to work, but the distance was also neglected in such a way that they ended up sitting too close and face to face. Besides, after having taken a chair, the person, who arrived, started a conversation disrupting the other's work.
1.3. At the Cinema: Place yourself in the line for buying tickets for a movie.	In this situation, students were asked to make a line for buying tickets. The distance they kept from one person to

	another was not the appropriate. That is, nobody respected the space everybody needed to move freely.
2. Introductions	
When meeting a person for the first time, people go through an uncertainty period. In words of Berger and Calabrese (as cited in Rogers, E., & Steinfatt, T., 1999, p.120-121), initial encounters between strangers undergo an uncertainty reduction caused by the lack of knowledge about the other person. Indeed, the degree of uncertainty rises when individuals come from different cultures. In fact, close relationships are constructed after a process of becoming acquainted with that people, but not suddenly. In intercultural communication uncertainty is used to name the incapability to prognosticate or comprehend some situations because of the absence of information about the other person. In order to overcome this uncertainty period, cultures have established different parameters such as the way of introducing, the things we ask, the kinesthetic features, and the word choice. Hence, the importance of knowing how to introduce to a foreign person lies on the fact that Latin cultures tend to be quite familiar and invasive while American and European cultures might be quite more discreet and cautious.	
2.1. At a Party: You have been invited to a party and you want to introduce a friend of you to a group of people.	In this situation "Speaker N. 1" introduced a friend "speaker N.2" to a group of people at a party. The group of friends who knew each other very well started asking a lot of questions to the new guest making him feel uncomfortable. Some of the people in the group approached speaker N.2 too much having physical contact with him. Besides, they did not respect the intimacy of the new member of the group trying to obtain personal information. Nobody was worried for maintaining the flow of the conversation light and simple. That is, allowing all people to take turns for exchanging

	information.
2.2. On the Bus: You are traveling in a foreign country in a long trip and you decide to start talking to the person who is sitting on the next seat.	In this opportunity, the people involved in the dialogue did not even introduce each other to start asking some question about their destination. After a while, they remembered to say their names and continued asking their interlocutor some personal information. Nobody refused to answer any of the questions even the more personal ones, and kept the conversation going which tends to be very Colombian like.

3. Appropriateness

Appropriateness has to do with several factors that come to play when using a language. Basically, it is meant to be what we say and how we adapt it according to the circumstances; that is, it is indeed who, why, what, where, when, and how to say things. Then, omitting or forgetting about one of the previous agreements might cause some sort of conflict and even misinterpretation claimed by Craig, Storti (as cited in Moran, P., 2001, p. 70).. It is possible to say that the vast majority of students tend to consider language as a fixed system not subjected to changes. For that reason, the use of linguistic structures can be considered enough for negotiating meaning. Nonetheless, basic aspects to be taken into consideration when addressing somebody might be who are the participants engaged, the number of people, their functions, their connection, and the rank the people have. Similarly, the topics, the unspoken messages, and the specific messages are to determine what might be appropriate or not when interacting. By the same token, a further consideration is that the place where speakers exchange information affects the practice indeed. This setting might vary in different ways, physically and socially. In addition to it, the date or the time also matters; that is, an opinion can have different nuances when it is verbalized in a moment or date that might affect somebody in some ways. Furthermore, the objectives of our utterances and the reasons why we interact with other people have to be aimed at in an accurate way. Lastly, the way we communicate depends or encompasses many aspects that might be perceived appropriate or inappropriate contrasting different cultures.

3.1. At University: You think you have been given wrong marks at the end of a course. You need your teacher explain you the reason why you have gotten those results. Create a situation where you initiate the conversation addressing the issue.	Particularly in this situation, students had to picture themselves addressing the main problem with a teacher from a foreign culture. Basically, the student was supposed to talk to the professor taking into account that this person was from a high rank. Hence, what could be observed in this part was that in Colombian culture, students tend to assume more than what it should be. In other words, it is possible to say that the student in this experiment was somewhat questioning the teacher's criteria to assess her. Thus, across cultures it might be an unacceptable type of behavior expected from students leading to a certain kind of awkwardness. Following this further, the student overused the time for trying to make the teacher agree on what they thought was the thing to do. Thus, taking into account that, American, European and Asians are much more taciturn or reluctant to talk, it could seem something hostile, and could cause unfixable problems or broken relationships. Additionally, if communication is to be an equal exchange of information, in this situation the student had the flow most of the times aimed at disclosing to somehow persuade their teacher to do something. However, it could be noticed that linguistically talking, students are more or less aware of polite forms when addressing in spite of the fact

	that their utterances and the messages are not previously thought to tackle the issue in a subtle way.
3.2. In a Restaurant: You decide to eat out with a group of friends. You are in the restaurant and the waiter or waitress approaches you. Start ordering food.	In this situation, students display very interesting attitudes, and showed less awareness in the use of formal forms. First, the diners did not even greet the waiter who was assisting them. Then, they only used commands as if they were giving orders because they felt they were entitled to do that. It is important to highlight that in Colombia, it is commonly believed that if you pay for something, you have the right to behave the way you want. What is more, the diners were not respectful about taking turns to order. Then, when it happened that they did not like the food they were served, they started having an argument with the waiter and instead of trying to find a way to solve it, what they did was to make matters worse being rude and showing very bad manners. Lastly, if situation is set in an American or European country, diners are supposed to tip at least 15 %, but of course this did not happen in the situation.

4. Apologizing

Apologizing might be more than merely saying sorry. Perhaps in a country like Colombia, that is all that it is called for. However, there are different aspects to be taken into consideration if trust and reliability are aspects to build stable relationships. It is somehow restoring the other person's dignity. Indeed this can create strong bonds in terms of self-confidence, self-respect and reputation. Consequently, there are some steps to be followed when apologizing is needed. First of all, a sincere expression of remorse

should be the use of the magic words "I am sorry, and I apologize." Besides, people have to bear in mind that this apologies have a deadline. That is, they should be done quickly. Second, apologies should show people's empathy towards the person wronged. In other words, it is about being in the other people's shoes. Third and maybe more important is to make amends. Indeed, in different cultures there is a certain sigma related to how you compensate what you have wronged. In this step, gestures, phrases, actions and even promised should be carefully done not to break the people's trust in you again. Finally, it is expected that people promise not to do it again.

(How to Apologize: Asking for Forgiveness Gracefully. n.d.)

4.1. Arriving late at a Class: You will pretend that your class has already started and you arrive 10 minutes late. Act out the situation.	In this situation students displayed different traits which are quite common in our culture. First of all, the student is not on time, and then in spite of the fact that the student greeted the professor, he started making excuses about their arriving late. Thus, the professor started having an argument with the student in such a way that the student had the opportunity to over talk. Consequently, what is supposed to be a straightforward apology turned out to be a series of excuses and arguments about the student's academic performance which disrupted the class, made their classmates lose concentration, and which is worse is how unaware Latin people could be in terms of time. Regarding the words used, it can be said that there is a line of respect from the student to the professor. However, the non-verbal communication, the hands' movement and some facial expressions seemed to convey another meaning, and tended to look a bit aggressive.

4.2. Not Going to a Social Event: You were invited to a friend's graduation but for any reason you could not attend. How would you mend it?	Basically, the participants agreed on the fact that when something like this happen, the people wronged should be offered some amends. In this case, the participant who was supposed not to have attended their friend's important event, made a call to try to arrange something as a way to compensate somehow and try to solve the problem.
4.3. Saying something that is not politically correct: You are with a group of friends, and you unwillingly say something that might be considered offensive for the others. For instance, saying general comments about appearance, tackling too familiar topics, or joking about religion, political views or sexual orientation. You perceive that somebody does not feel comfortable with that comment. How would you react? What would you do afterwards?	In this situation, students did show a lack of tactfulness. That is, they tackle some topics which first of all might be offensive, and second that might be avoided at all costs. Following this further, taking into account that if speakers are to socialize in a foreign country, students in this speech act were somewhat careless about the words used to refer to sensitive topics, in this particularly when talking about religion. Of course, one of the students underwent an awkward moment since her beliefs were very strong. However, students devoted much more time trying to persuade this student to change their mind instead of showing respect and offering an apology. In addition to that students were not supportively engaged and show how impertinent and even intolerant they might end up being. Evidently, this sort of arguments might lead to broken relationships.

Posttest Stage

1. Proxemics

These situations were endeavored to examine students' knowledge of non-verbal communication involving space. That is, according to Hall (as cited in Rogers, E., & Steinfatt, T., 1999, p.176), it was suggested that proxemics has to do with the physical location taken when interacting with people. In American culture the distanced to be kept by people when interacting differs from the distance assumed by Latin people. For instance, there are different zones, the intimate zone, the personal space or zone, the social zone, and the public space or zone. The intimate zone is reserved for very close relationships such as friends, relatives and loved ones. Hence, the distance that American or European people tend to maintain is about 45 cm. Second, the personal space is for people you know well but who are not as close as the previous ones. However, it is not supposed that in this space people have physical contact as it happens in the intimate zone. The space allowed for this zone is from 45 cm to 1.5 m. Third; the social space is kept for social events where you are to meet people for the first time where no physical contact should be permitted. The distance in this zone is from 1.5 m to 2.1 m. Finally, the public space is the one left for talking in front of audiences. The distance at this zone is from 6 to 7.6 m.

1.3.A meeting: You have to meet a foreign partner from university for the first time and talk to them about a project. They are waiting for you (somewhere). Approach and talk to them.	Latin Culture could be seen as a contact culture where people tend to approach their interlocutor when talking even from the very first time. In a like manner, physical contact which can be considered a lack of respect in many countries is quite normal for our culture most of the times. Nevertheless, after the treatment, students were aware of the distance they had to

	maintain when talking with people when they meet for the first time. Thus, they took into consideration how important is for people who do not share the same culture to show deference even before starting talking. Hence, this time they could see each other's body language and talk in a comfortable way.
1.4. In the Library: You need to do some research for your history homework. You got into the library and look for a free seat. There is just one table you can work in and there is a person reading. Go and work there.	In this opportunity the people involved in the situation did not talk to each other, but once again the person who approached the individual, who was working on the table, asked for permission before taking a seat instead of just sitting and maintaining the appropriate distance.
1.3. At the Cinema: Place yourself in the line for buying tickets for a movie.	After the treatment stage, student showed awareness about the personal distance when performing the situation; that is to say, they placed themselves taking into consideration the importance of space in order to feel comfortable.

2. Introductions

When meeting a person for the first time, people go through an uncertainty period. In words of Berger and Calabrese (as cited in Rogers, E., & Steinfatt, T., 1999, p.120-121), initial encounters between strangers undergo an uncertainty reduction caused by the lack of knowledge about the other person. Indeed, the degree of uncertainty rises when individuals come from different cultures. In fact, close relationship are constructed after

a process of becoming acquainted with that people, but not suddenly. In intercultural communication uncertainty is used to name the incapability to prognosticate or comprehend some situations because of the absence of information about the other person. In order to overcome this uncertainty period, cultures have established different parameters such as the way of introducing, the things we ask, the kinesthetic features, and the word choice. Hence, the importance of knowing how to introduce to a foreign person lies on the fact that Latin cultures tend to be quite familiar and invasive while American and European cultures might be quite more discreet and cautious.

2.1. At a Party: You have been invited to a party and you want to introduce a friend of you to a group of people.	Interacting with new people could be an interesting experience; even more if the people, we are getting to know, talk a different language and have completely different culture from ours. In contrast, if some basic rules in terms of behavior are ignored, everything could go wrong and trigger a series of mistakes and misunderstandings. With this in mind, the students involved in the dialogue used the information they were given in the treatment part. That is to say, they applied the tips to behave properly when talking to people for the first time. As a result, they were able to keep the conversation moving and the topics they talked about were simple and light. Consequently, the participants in this case did not invade the intimacy of the person who was supposed to be the new guest in the party. He was not asked any personal information any more. They also avoided approaching the interlocutor too much.

2.2. On the Bus: You are traveling in a foreign country in a long trip and you decide to start talking to the person sits on the next seat.	At the moment to perform this situation, students showed that they were more aware of the appropriate way of behaving when talking to a person for the first time. Here, they introduced themselves first, and after that they started asking some questions to get to know each other. Those questions did not have anything to do with personal topics which could make the interlocutor experience a sense of awkwardness or discomfort.

3. Appropriateness

Appropriateness has to do with several factors that come to play when using a language. Basically, it is meant to be what we say and how we adapt it according to the circumstances; that is, it is indeed who, why, what, where, when, and how to say things. Then, omitting or forgetting about one of the previous agreements might cause some sort of conflict and even misinterpretation claimed by Craig, Storti (as cited in Moran, P., 2001, p. 70). It is possible to say that the vast majority of students tend to consider language as a fixed system not subjected to changes. For that reason, the use of linguistic structures can be considered enough for negotiating meaning. Nonetheless, basic aspects to be taken into consideration when addressing somebody might be who are the participants engaged, the number of people, their functions, their connection, and the rank the people have. Similarly, the topics, the unspoken messages, and the specific messages are to determine what might be appropriate or not when interacting. By the same token, a further consideration is that the place where speakers exchange information affects the practice indeed. This setting might vary in different ways,

physically and socially. In addition to it, the date or the time also matters; that is, an opinion can have different nuances when it is verbalized in a moment or date that might affect somebody in some ways. Furthermore, the objectives of our utterances and the reasons why we interact with other people have to be aimed at in an accurate way. Lastly, the way we communicate depends or encompasses many aspects that might be perceived appropriate or inappropriate contrasting different cultures.

3.1. At University: You think you have been given wrong marks at the end of a course. You need your teacher explain you the reason why you have gotten those results. Create a situation where you initiate the conversation addressing the issue.	At this stage, what could be observed among the participants was the application of what they were taught in the treatment stage. There were very interesting differences from the initial part. First of all, students were more contentious about how to address somebody considered from a high rank. That is, they were careful with the words they used to tackle the topic by using polite requests first. Then, straightforwardness was noticed when students delimit their speech to accomplish the main purpose of their utterances; that is, by making their interventions simple, students were able to communicate more effectively in English. Second of all, the participants, this time, understood that they were addressing a professor and that the main purpose of the situation was

	rather informative. Thus, the student was not questioning the professor's criteria to evaluate. Lastly, it is possible to say that this time; the approaching part coherently linked verbal and non-verbal communication. In a nutshell, the students display politeness not only in the way they talked, but also in the way they accompanied their words with their body language. Then, they kept the distance, the use appropriate words, they kept eye contact, and all of these features made the communication exchange flow adequately.
3.2. In a Restaurant: You decide to eat out with a group of friends. You are in the restaurant and the waiter or waitress approaches you. Start ordering food and	In this second opportunity, interesting changes were also observed. First of all, the diners greeted kindly the waiter. Second, the participants stopped using commands and made use of more polite forms such as polite requests. Together with it, the participants were more aware of turn taking, they were more organized so that it was easier for the waiter to take their order. In the light of this, the participants adopted a different attitude when making a complaint about something

	they did not like from their order. Henceforth, they were more respectful, and did not start an argument. Eventually, students understood that if they are in a foreign culture like the European, American and Australian, diners are supposed to tip no matter how good the service is. Thus, diners tipped and left the restaurant.

4. Apologizing

Apologizing might be more than merely saying sorry. Perhaps in a country like Colombia, that is all that it is called for. However, there are different aspects to be taken into consideration if trust and reliability are aspects to build stable relationships. It is somehow restoring the other person's dignity. Indeed this can create strong bonds in terms of self-confidence, self-respect and reputation. Consequently, there are some steps to be followed when apologizing is needed. First of all, a sincere expression of remorse should be the use of the magic words "I am sorry, and I apologize." Besides, people have to bear in mind that this apologies have a deadline. That is, they should be done quickly. Second, apologies should show people's empathy towards the person wronged. In other words, it is about being in the other people's shoes. Third and maybe more important is to make amends. Indeed, in different cultures there is a certain sigma related to how you compensate what you have wronged. In this step, gestures, phrases, actions and even promised should be carefully done not to break the people's trust in you again. Finally, it is expected that people promise not to do it again. (How to Apologize: Asking for Forgiveness Gracefully. n.d.)

4.1. Arriving Late at a Class: You will pretend that your class has already started and you arrive 10 minutes late. Act out the situation.	In the second opportunity to perform this situation, the participants did it in a very reductive way. Accordingly, they were more conscious about how to come in a class without disrupting it. That is, the student came in silently, aware of the fact that the class had already started, and showed some sort or remorse which is evident thanks to their body language. Second, the apology was concise, and there was no waste of time making excuses.
4.2. Not Going to a Social Event you were Invited: You were invited to friend's graduation but for any reason you could not attend. How would you mend it?	As a matter of fact, the participants of this situation had previously showed some understanding and awareness related to how to make amends when wronging somebody. Then, in this situation the participants offered to compensate in a similar way to the one which was displayed the first time of this experiment.
4.2. Saying something that is not politically correct: You are with a group of friends, and you unwillingly say something that might be considered offensive for the others. For instance, saying general comments about appearance, tackling too familiar topics, or	When tackling sensitive topics, students in general tend to be really direct. However, in the second opportunity to perform this situation, the participants were quite much more tactful. Pursuing this further, the

joking about religion, political views or sexual orientation. You perceive that somebody does not feel comfortable with that comment. How would you react? What would you do afterwards?	participants then showed sympathy after realizing the fact that one of their comments had made one of their mates feel offended. Hence, instead of trying to persuade their mate to think the way they do, they were to offer a night out to socialize and have a talk which might trigger to the opportunity to open their minds and perceive their ideas differently. That might be particularly meaningful if we consider that people, in a country like ours, tend to be really traditional and not to accept what is different. Thus, it was interesting to see that the participants developed certain degree of acceptance and verbalized it by making an apology followed by cleverly making amends.

Final Survey

The students finally completed a survey which contained specific questions aimed at confirming their assimilation on the four categories previously mentioned. That is, specific questions related to proxemics, introductions, appropriateness and apologies were asked in order to confront what was students' final cultural awareness. The survey produced the following results.

For the first question which was about the distance that should be maintained when approaching a person from The United States, Europe, Canada or Australia for the first time, six out of eight students chose the right answer which was letter b, one point five meters.

Question number two was about what students would do if they met some friends from other cultures which differed in the fact that the people's culture might not be a contact culture like theirs. Thus, seven out of eight students selected the right answer which was that they would keep a great distance. Henceforth, it reports students' assimilation on this aspect taking into account the fact that at the very beginning of the research, they did not even know about the personal bubble where everybody feels comfortable, and which should be respected not to be very invasive.

Question number three was also related to proxemics and asked students to decide what they would do in a country like The United States, in Europe or Australia if they needed to take a seat in a public place where there is somebody else sitting down. Nonetheless, four out of eight students selected the right answer, and what could be said in this part is that for students asking for permission is even more important than maintaining a great distance, but it has to be pointed out that for the foreign people in those countries, the most important thing is to respect the personal distance.

In turn, in question number four which intended to check what kind of topics students would tackle when talking to a person from a foreign culture; five out of eight students reported the right answer which asked about the person's profession or occupation. That is, Latin people tend to ask about very familiar topics making foreign people feel awkward, and that is a generally overlooked point to bear in mind when communicating if appropriateness is the goal.

By the same token, in question number five which was about the way of greeting a person from the United States, Europe or Australia, seven out of eight students went for the right answer which was that shaking hands is all that is called for when you meet somebody for the first time.

Similarly, in the sixth question which asked about the way of keeping a conversation going when meeting somebody, six out of eight students elected correctly. That is, they agreed on the fact that a dialogue must be made up of subtle questions tackling topics superficially.

Significantly, by questions number seven and eight, eight out of eight understood two concepts related to apologizing, commission and omission. In other words for students, it was clear that apologizing has to do with engaging with restoring somebody else's trust in us. Hence, students grasped that we have to apologize even if we are not guilty. Actually, by doing so, we show politeness and commitment with the parties involved in our personal exchanges.

Notably, by question number nine, eight students out of eight had it clear that when somebody has been wronged, the person, who has the blamed for it, has to make some sort of amend to somehow make it up. At this point it might be highlighted that students

consider that by compensating, reliability and trust are maintained, and lead to strong relationships.

Likewise, in question number ten, six out of eight students agreed on the fact that for an apology to be effective, some sort of deep thinking has to be previously done. Similarly, in question number eleven, five out of eight students were aware about the different factors that might be taken into consideration when making an apology. Thus, students acknowledged that the person, the circumstance, the responsibility and intentionality matters in order to apologize effectively.

In the light of appropriateness, in question number twelve which asked them about the kind of language that should be used when addressing somebody for the first time, six out of eight students went for saying that the language should be formal. That formality has to basically do with adapting our utterances in such a way that the fact that speakers might not be perceived wrongly as presumptuous.

In the same fashion, in question number thirteen, five out of eight students said yes to the fact that when we address someone considered from a high rank, we have to try to sound as polite as possible. Indeed, students were presented in the treatment stage with some cases where people were misinterpreted for not having used the right words and phrases; thus, experiencing certain degree of uncertainty which was due the fact that many times, we are not aware of the weight carried by our linguistic choices.

In addition to that, in question number fourteen, seven out of eight students chose decided for the right answer when asked about what is effective in communication, intelligibility or effectiveness. That is to say, students agreed on giving importance to effectiveness bearing in mind that they are supposed to become effective language users able to communicate at any level. Besides, they understood that our words' choice

reflect our thoughts somehow. That is why; we have to be very careful not to get the wrong messages across.

Lastly, it was nice to evidence that eight out of eight students, in question number fifteen, admitted that communication has to do with verbal and non-verbal aspects of language and that from the simplest things to the most complex ones communicate leading to a reflective analysis on how to direct language to express the right messages.

Conclusions

Culture is teachable. After having developed a series of lessons, students showed cultural assimilation. Their behavior after the whole process changed in the four categories tested. Not only did they become more aware of the differences found across cultures, but they also identified some language conventions that are particular in English.

Cultural awareness happened throughout contextualized language teaching. That is, and EFL classroom should become a meeting place where culture and language converge. To do so, different activities and strategies with high cultural content might be displayed in order to foster students' cultural awareness. Just to name a few, the use of proverbs, culture capsules, videos, music, the development of role plays and the like.

Language teachers' duty is to be culture facilitators. Language teachers should first be aware of the importance of culture within the English language-teaching endeavor and the inevitability of sharing culture when learning a language properly is the goal. For that reason, language teachers are to become resourceful which in this case means bringing different materials to the class aimed at awakening students' interest in the target culture. Basically, from this research, it was perceived how profitable classes become when language is set up in real. What is more, cultural content seems to be highly grabbing attention and students engage in classes because the purpose of communication forces them to use the language.

It can be stated that when culture plays the core role, students become more competent as well. In other words, throughout the development of each of the categories, students evidenced a changed in terms of accepting the fact that non-verbal

language conveys meaning. Then, cultural language teaching helps students to become more competent linguistically, pragmatically, inter culturally talking.

Culture needs to be presented in the EFL setting for directing students to carry out all the communicative practices. At that point, students develop some sort of culture specific understanding. Thus, as discussed previously, students' new interest in culture leads them to become more knowledgeable about the target culture and that creates empathy towards it. Pursuing this further, language learners understand how different one language is to another, and their own culture does not interfere with the foreign language due to the fact that learners start deciphering the foreign language bearing in mind how different it is.

By the same token, students develop a general understanding across cultures. That is to say, the incorporation of culture inside the EFL setting triggers some type of discussion, then the language class becomes a forum where students contrast their culture and the target culture and this increase in term of cultural awareness leads to a broader open-mindedness.

As a matter of fact, sharing culture in language teaching produces some change and adaptation. That is, language learners begin to identify themselves as members of the host culture and they find the necessity to experience some sort of adaptation that enables them to establish relationships and to integrate within the target culture.

Maybe one of the most important changes that learners experience when they are taught languages culturally is the social change. In a few words, learners test their beliefs, their attitudes, their principles, and their values in order to fit in the host culture. Nevertheless, their identity is not being lost, but reinforced in such a way that learners become critical examiners of the target language. Thus, understanding is involved when

language learners show their capability to stand on the others' shoes and take a stance that affects neither them nor the members of the host community. In a nutshell, that is what is commonly known as open-mindedness.

In the light of the categories that were tested along this research, it can be stated that when language learners are taught about proxemics, they do not only understand the concept of distance, but they also learned how different our ways of socializing and introducing are. That is to say, there is a change from the way greetings are carried out, the words used, the topics tackled and the like. Hence, this category ought to be taught explicitly and emphasizing the fact that meeting people from other cultures is not the opportunity to invade foreign people privacy, but to undergo a further cultural exchange under the acceptable social conditions.

Equally important, introductions are a cue category to direct students towards a better understanding on how the world is perceived in foreign cultures. Therefore, throughout introductions role-plays, English classes state the concept of what is appropriate and what is not. Hence, that has to do not only with what is verbalized, but also with how everything, we bring to a conversation, influences the meaning.

In the long run, the category of apologies helps students understand how verbal and non-verbal communication are linked in such a way that relationships can be enhanced or even broken depending on how coherent and assertive this cultural and language connection is when communicating.

In the final analysis, it can be said that teaching languages culturally fosters students' communicative abilities. That is, students need to know how the language is used to directing different purposes in the target culture. In other words, occasionally when language teaching is merely done by separating students from contextualized

experiences, they might perceive that they are learning the language of some fictive characters. In a nutshell, when culture is the core in language learning, students develop their pragmatic competence which leads them to better understand the social organization, the values, the beliefs, and indeed how things are conventionalized in the other cultures.

After this research process, it is possible to say that culture is teachable. Particularly, this process showed that when English classes are culturally directed, students experience the language deeply. In fact, when teachers are aware of the importance of culture, their actions can approach issues ignored by traditional language teaching. For instance, after becoming acquainted about some aspects of culture that students ignored, it was possible to direct efforts to make English classes real and quite profitable for the students to become effective language users.

Given these points, it is relevant to emphasize the usefulness of acknowledging the fact that language is culture and vice versa. Indeed, language teachers and learners might make the most of culture in different aspects. For instance, developing understanding of differences among cultures is one of the benefits. Additionally, when culture is shared, the other four skills can be reinforced equipping students with meaningful tools to be assertive speakers. Lastly, taking into account that social skills are not developed implicitly by other fields but languages, acknowledging the differences found in other cultures help language learners to tackle with a wide range of common situations. Indeed, life is full of experiences, and so communication is.

Recommendations

Having confirmed the importance that culture has in the foreign language teaching process, it is firmly stated the idea that the main purpose of this paper is very useful and applicable in teaching field. In the same fashion, what was developed in this investigation was the result of a needs analysis procedure. Hence, the implementation of what was developed along this research process resulted highly profitable from the very beginning. Therefore, a point for teachers to be considered is to be very analytic about students' cultural needs, and that has to be done from the teachers' own cultural awareness. For that reason, in the initial part teachers have to be knowledgeable about the importance of culture; otherwise, it might sound utopic to share something they do not even understand.

Correspondingly, in order to identify language learners' needs, researchers ought to avoid the design of instruments that might produce superficial and ambiguous results. For instance, at the beginning of this research, the instruments which were going to be applied aimed at mainly finding students' cultural perceptions, and those perceptions would basically reveal their opinions instead of their real knowledge.

With that in mind, applicability in the design of the instruments to assess cultural awareness should be the core. That is to say, learners might be faced with situations that reflect their current cultural background to use language appropriately.

Pursuing this further, forthcoming research on the incorporation of culture inside the EFL setting at Universidad de Nariño could direct different activities and materials to provide students with a well-rounded feedback. For instance, each of the categories could be worked in depth by the use of authentic resources. As an illustration, by the

display of role plays, teachers could make their classes grammar oriented which might facilitate students' understanding because grammar could be worked in a proactive way.

By the same token, other hidden aspects of communication might be explored taking into account the variety found in culture. For instance, kinesics as a part of non-verbal communication could provide interesting results on how certain behavior is conveyed to come across. Besides, taking into account that Spanish tends to be a flat intonation language, a contrastive analysis on how culture influences supra segmental features in English might produce good insights related to semantics.

There is a wide range of cultural categories to be considered when teaching a foreign language. Nevertheless, according to this research, the English and French program at Universidad de Nariño should focus on the four categories suggested by this research which are proxemics, introductions, appropriateness and apologies. Basically those categories are the ones that teachers and students might have taken for granted in the foreign language learning at this university. In sum, the usefulness of these categories is profoundly linked with the students' necessity to be culturally aware when it comes to perform proactively in the foreign language.

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Appendix A

Survey on Cultural Issues within the Foreign Language Classroom

1. Why do misinterpretations occur inside the foreign language class?

a. Because of lack of knowledge of the grammar

b. Because of not knowing authentic uses of the language system

c. Because of not having ever been to the country where the target language is

    spoken

d. Because of not having been taught about idioms and phrasal verbs

2. Foreign language learners are supposed to:

a. Master the target language when facing real communication

b. Have a superficial knowledge of the grammar system to specific purposes

c. Accomplish only the levels proposed by the government in order to fulfill the

    criteria for foreign language instruction

d. Become real users of the target language, that is to say foreign language learners

    have to develop certain type of cultural awareness that enhances real usage and

    use of the language in different contexts.

3. The relationship between culture and language is:

a. They depend intrinsically because culture is an underlying skill that regulates

    the other four skills

b. Culture and language have a very strong bond because communication in

    conventional and is a display of cultural abilities that are really influenced by the

    context and the subjectivity of the individuals

c. Language is somewhat a product of culture

d. Culture is isolated from language and does not have any effect on it

4. Why do you think that cultural materials and activities provide you with a genuine sample of the target language and what is its importance

a. Because they provide somewhat a guidance for learners to follow as a means to become aware of the language system but in a deductive way. Besides they help learners to become culturally aware and know how to react in immediate settings and contexts

b. Because they are enjoyable and learning language should be that

c. Because they engage learners in a proactive way so that students learn more easily

d. Because they are authentic and authenticity provides real examples of the target language to be used in and outside the classroom.

5. Is a previous instruction about cultural patterns necessary when traveling abroad:

a. Because of the professional relationships you can initiate.

b. Because all the important social aspects that are connected with the language in real communication contexts.

C. Because of the opportunities to find a perfect couple

D. Because of the way you should follow the rules of the University where you study.

6. What comes to your mind with this type of situation?

A British boss asked a new, young American employee if he would like to have an early lunch at 11 A.M. each day. The employee answered, "Yeah that would be great!" The boss, hearing the word yeah instead of the word yes, assumed that the employee was rude, ill-mannered, and disrespectful. The boss responded with a

curt, "With that kind of attitude, you may as well forget about lunch!" The employee was bewildered. In your opinion what had gone wrong?

a. The grammatical structure of the sentence she used to answer was incorrect.

b. The employee was unaware about the appropriate way she had to address her boss; as a result the language she used to answer was very informal.

c. British people are too complicated about grammar.

d. The boss judged his employee's answer because she was American.

7. **What do you think about this saying *"In Rome, do what Romans do"*?**

a. You must be aware about the customs and traditions of a different country in order to get along in any kind a situation in real contexts.

b. You should imitate native people from Rome in order to avoid embarrassing situations.

c. Romans are severe with foreign people's behavior.

d. Romans are known as the best behaved people around the world.

Unstructured Interview

1. In language learning, what aspects do you consider the most important to master in order to communicate effectively?

2. What comes to your mind with this type of situation?

A British boss asked a new, young American employee if he would like to have an early lunch at 11 A.M. each day. The employee answered, "Yeah that would be great!" The boss, hearing the word yeah instead of the word yes, assumed that the employee was rude, ill-mannered, and disrespectful. The boss responded with a curt, "With that kind of attitude, you may as well forget about lunch!" The employee was bewildered. What had gone wrong?

3. Have you ever been taught about how to be polite in the foreign language? What is the importance of that type of instruction?

4. Do you think is there any balance between the skills needed to learn a language and the cultural patterns of it?

5. What do you think about this saying *"In Rome, do what Romans do"*?

6. Do you think that cultural instruction should take place with more emphasis inside the classroom?

7. Do you think that culture and language are really inseparable?

8. Is a previous instruction about cultural patterns necessary when traveling abroad? Why?

9. What are you afraid the most when traveling to the target language culture cross your mind?

10. Do you agree on the fact that when you begin to learn a language you automatically become a member of a different culture?

Appendix B

Pilot Study Instrument

Survey on Cultural Issues inside the Foreign Language Class

Why do misinterpretations occur inside the foreign language class?

a. Because of lack of knowledge of the grammar

b. Because of not knowing authentic uses of the language system

c. Because of not having ever been to the country where the target language is spoken

d. Because of not having been taught about idioms and phrasal verbs

Foreign language learners are supposed to:

a. Master the target language when facing real communication

b. Have a superficial knowledge of the grammar system to specific purposes

c. Accomplish only the levels proposed by the government in order to fulfill the criteria for foreign language instruction

d. Become real users of the target language, that is to say foreign language learners have to develop certain type of cultural awareness that enhances real usage and use of the language in different contexts.

The relationship between culture and language is:

a. They depend intrinsically because culture is an underlying skill that regulates the other four skills

b. Culture and language have a very strong bond because communication in conventional and is a display of cultural abilities that are really influenced by the context and the subjectivity of the individuals

c. Language is somewhat a product of culture

d. Culture is isolated from language and does not have any effect on it

Why do you think that cultural materials and activities provide you with a genuine sample of the target language and what is its importance

a. Because they provide somewhat a guidance for learners to follow as a means to become aware of the language system but in a deductive way. Besides they help learners to become culturally aware and know how to react in immediate settings and contexts

b. Because they are enjoyable and learning language should be that

c. Because they engage learners in a proactive way so that students learn more easily

d. Because they are authentic and authenticity provides real examples of the target language to be used in and outside the classroom.

Is a previous instruction about cultural patterns necessary when traveling abroad:

a.   Because of the professional relationships you can initiate.

b. Because all the important social aspects that are connected with the language in real communication contexts.

c. Because of the opportunities to find a perfect couple

d. Because of the way you should follow the rules of the University where you study.

Interview

1. In language learning, what aspects do you consider the most important to master in order to communicate effectively?

2. What comes to your mind with this type of situation?

A British boss asked a new, young American employee if he would like to have an early lunch at 11 A.M. each day. The employee answered, "Yeah that would be great!" The boss, hearing the word yeah instead of the word yes, assumed that the employee was rude, ill-mannered, and disrespectful. The boss responded with a curt, "With that kind of attitude, you may as well forget about lunch!" The employee was bewildered. What had gone wrong?

3. Do you think that cultural instruction should take place with more emphasis inside the classroom?

4. Do you think that is there any correlation between culture and language?

5. How would you like to be instructed in terms of culture?

Appendix C

Categories

TABLE N° 1: Language Learning Purposes

	English for Specific	English for Educational purposes	For business purposes	For Residence	For Political and

	Purposes				Diplomatic purposes
Purpose for learning a foreign language					

TABLE N°2: Cultural Appreciation

	Students 'beliefs about the relationship between language and culture	Teachers' beliefs about the importance of cultural instruction	What research says about cultural instruction
2th semester			
4th semester			
6th semester			
9th semester			

TABLE N° 3 Language Teaching Approaches used inside the Classroom which

Influence or Hinder the Cultural Instruction

Method used inside the classroom	Cultural Content Intensity in each Method				
	1	**2**	**3**	**4**	**5**
Grammar translation approach					
Direct Approach					
Audio-lingual Approach					
Community Language Learning					
The communicative approach					
Functional Notional Approach					
Total Physical response					
The Natural Approach					

TABLE N° 4 Sorts of Materials worked on within the Classroom

Types of Authentic Materials used inside the Classroom	Types of Non-Authentic Materials used inside the Classroom

Table Nº 5 Command of Cultural Knowledge vs. Command of Cultural Awareness

Cultural Knowledge	Diagnosis	Cultural Awareness throughout Language Use	Diagnosis
Anthems		Differentiation between Formal and Informal Language	
Flags		Phonetic and Phonological Process linked to Language Informal Use	
Political and Religious Issues		Knowledge about non-literal Language meaning. E.g.,	

		sayings and proverbs	
Geography		Ways to Address (Politeness and Impoliteness)	
Traditional Symbols		Functional Language	
History of the Target Culture		Attitudes towards the target culture Situations foreign to the Native belonging	

Appendix D

Results from the Pilot study

Survey on Cultural Issues inside the Foreign Language Class

Nº 1 Camilo Tejada Student from the English and French Program from the 10th Semester

1. **Why do misinterpretations occur inside the foreign language class?**

a. <u>Because of lack of knowledge of the grammar</u>

b. Because of not knowing authentic uses of the language system

c. Because of not having ever been to the country where the target language is spoken

d. Because of not having been taught about idioms and phrasal verbs

2. **Foreign language learners are supposed to:**

a. Master the target language when facing real communication

b. Have a superficial knowledge of the grammar system to specific purposes

c. Accomplish only the levels proposed by the government in order to fulfill the criteria for foreign language instruction

d. <u>Become real users of the target language, that is to say foreign language learners have to develop certain type of cultural awareness that enhances real usage and use of the language in different contexts.</u>

3. **The relationship between culture and language is:**

a. They depend intrinsically because culture is an underlying skill that regulates the other four skills

b. Culture and language have a very strong bond because communication in conventional and is a display of cultural abilities that are really influenced by the context and the subjectivity of the individuals

c. Language is somewhat a product of culture

d. Culture is isolated from language and does not have any effect on it

4. Why do you think that cultural materials and activities provide you with a genuine sample of the target language and what is its importance

a. Because they provide somewhat a guidance for learners to follow as a mean to become aware of the language system but in a deductive way. Besides they help learners to become culturally aware and know how to react in immediate settings and contexts

b. Because they are enjoyable and learning language should be that

c. Because they engage learners in a proactive way so that students learn more easily

d. Because they are authentic and authenticity provides real examples of the target language to be used in and outside the classroom.

5. Is a previous instruction about cultural patterns necessary when traveling abroad:

a. Because of the professional relationships you can initiate.

b. Because all the important social aspects that are connected with the language in real communication contexts.

C. Because of the opportunities to find a perfect couple

D. Because of the way you should follow the rules of the University where you study.

6. What comes to your mind with this type of situation?

A British boss asked a new, young American employee if he would like to have an early lunch at 11 A.M. each day. The employee answered, "Yeah that would be great!" The boss, hearing the word yeah instead of the word yes, assumed that the employee was rude, ill-mannered, and disrespectful. The boss responded with a curt, "With that kind of attitude, you may as well forget about lunch!" The employee was bewildered. In your opinion what had gone wrong?

a.   The grammatical structure of the sentence she used to answer was incorrect.

b.   <u>The employee was unaware about the appropriate way she? "he" had to address her boss; as a result the language she used to answer was very informal.</u>

c.   British people are too complicated about grammar.

d.   The boss judged his employee's answer because she was American.

6.   What do you think about this saying *"In Rome, do what Romans do"*?

a.   <u>You must be aware about the customs and traditions of a different country in order to get along in any kind a situation in real contexts.</u>

b.   You should imitate native people from Rome in order to avoid embarrassing situations.

c.   Romans are severe with foreign people's behavior.

d.   Romans are known as the best behaved people around the world.

INTERVIEW

1.   In language learning, what aspects do you consider the most important to master in order to communicate effectively?

In my view, a good vocabulary and grammar are crucial to communicate accurately. However, cultural context may help to increase effectiveness of communication.

2. What comes to your mind with this type of situation?

A British boss asked a new, young American employee if he would like to have an early lunch at 11 A.M. each day. The employee answered, "Yeah that would be great!" The boss, hearing the word yeah instead of the word yes, assumed that the employee was rude, ill-mannered, and disrespectful. The boss responded with a curt, "With that kind of attitude, you may as well forget about lunch!" The employee was bewildered. What had gone wrong?

Proper language according to situation is critical to assure people involved on communication process are comfortable with context by introducing implicit parameters of respect.

3. Do you think that cultural instruction should take place with more emphasis inside the classroom?

Yes, it is. Cultural instruction bring another topics to learning process that may help students to improve their awareness about how people tend to behave, the way they think, and customs which are required for better understanding of what is going on around.

4. Do you think that is there any correlation between culture and language?

Same as last one

5. How would you like to be instructed in terms of culture?

Books and videos are useful to show culture and context. However, this methodology works just in one way (information to student). In order to improve understanding of culture; debates where students have to show solid arguments around an idea, behavior or custom are most useful.

Nº 2 Cesar Santander from the English and French Program from 5th Semester

Survey on Cultural Issues inside the Foreign Language Class

1. **Why do misinterpretations occur inside the foreign language class?**

   a. Because of lack of knowledge of the grammar

   b. Because of not knowing authentic uses of the language system

   c. Because of not having ever been to the country where the target language is spoken

   d. Because of not having been taught about idioms and phrasal verbs

2. **Foreign language learners are supposed to:**

   a. Master the target language when facing real communication

   b. Have a superficial knowledge of the grammar system to specific purposes

   c. Accomplish only the levels proposed by the government in order to fulfill the criteria for foreign language instruction

   d. Become real users of the target language, that is to say foreign language learners have to develop certain type of cultural awareness that enhances real usage and use of the language in different contexts.

3. **The relationship between culture and language is:**

   a. They depend intrinsically because culture is an underlying skill that regulates the other four skills

b. <u>Culture and language have a very strong bond because communication in conventional and is a display of cultural abilities that are really influenced by the context and the subjectivity of the individuals</u>

c. Language is somewhat a product of culture

d. Culture is isolated from language and does not have any effect on it

4. Why do you think that cultural materials and activities provide you with a genuine sample of the target language and what is its importance

a. <u>Because they provide somewhat a guidance for learners to follow as a means to become aware of the language system but in a deductive way. Besides they help learners to become culturally aware and know how to react in immediate settings and contexts</u>

b. Because they are enjoyable and learning language should be that

c. Because they engage learners in a proactive way so that students learn more easily

d. Because they are authentic and authenticity provides real examples of the target language to be used in and outside the classroom.

5. Why is a previous instruction about cultural patterns necessary when traveling abroad:

a. Because of the professional relationships you can initiate.

b. <u>Because all the important social aspects that are connected with the language in real communication contexts.</u>

c. Because of the opportunities to find a perfect couple

d. Because of the way you should follow the rules of the University where you study.

6. What comes to your mind with this type of situation?

A British boss asked a new, young American employee if he would like to have an early lunch at 11 A.M. each day. The employee answered, "Yeah that would be great!" The boss, hearing the word yeah instead of the word yes, assumed that the employee was rude, ill-mannered, and disrespectful. The boss responded with a curt, "With that kind of attitude, you may as well forget about lunch!" The employee was bewildered. In your opinion what had gone wrong?

a. The grammatical structure of the sentence she used to answer was incorrect.

b. The employee was unaware about the appropriate way she had to address her boss; as a result the language she used to answer was very informal.

c. British people are too complicated about grammar.

d. The boss judged his employee's answer because she was American.

7. What do you think about this saying *"In Rome, do what Romans do"*?

a. You must be aware about the customs and traditions of a different country in order to get along in any kind a situation in real contexts.

b. You should imitate native people from Rome in order to avoid embarrassing situations.

c. Romans are severe with foreign people's behavior.

d. Romans are known as the best behaved people around the world.

INTERVIEW

1. In language learning, what aspects do you consider the most important to master in order to communicate effectively?

Culture has an important place in language learning I consider that   to communicate effectively it is not enough just to know about grammar, phonology and lexis

aspects, there should be cultural awareness which probably leads us to develop a better management of the language in any context or situation .

2. What comes to your mind with this type of situation?

*A British boss asked a new, young American employee if he would like to have an early lunch at 11 A.M. each day. The employee answered, "Yeah that would be great!" The boss, hearing the word yeah instead of the word yes, assumed that the employee was rude, ill-mannered, and disrespectful. The boss responded with a curt, "With that kind of attitude, you may as well forget about lunch!" The employee was bewildered.*What had gone wrong?

- what has gone wrong in that situation is a cultural problem between the American and the British boss probably the American employee didn't know about that cultural aspect and he thought that it was ok to answer in the way he did or simply in her country people are used to answer in that way.

3. **Do you think that cultural instruction should take place with more emphasis inside the classroom?**
- Yes I do, as I said before there should be cultural awareness inside the classroom if we want to achieve a good level in English management

4. **Do you think that is there any correlation between culture and language?**
   - Culture determines lots of factors in language such as history, religion, customs, and values. I do consider that culture and language are used and considered as a unit.

5. **How would you like to be instructed in terms of culture?**

   - Techniques such as reading, films, simulation and games can be useful to instructed

Nº 3 Juan Carlos Acosta from English and French Program from 3rd Semester

Survey on Cultural Issues inside the Foreign Language Class

1. **Why do misinterpretations occur inside the foreign language class?**

a. Because of lack of knowledge of the grammar

b. <u>Because of not knowing authentic uses of the language system</u>

c. Because of not having ever been to the country where the target language is spoken

d. Because of not having been taught about idioms and phrasal verbs

2. **Foreign language learners are supposed to:**

a. Master the target language when facing real communication

b. Have a superficial knowledge of the grammar system to specific purposes

c. Accomplish only the levels proposed by the government in order to fulfill the criteria for foreign language instruction

d. <u>Become real users of the target language, that is to say foreign language learners have to develop certain type of cultural awareness that enhances real usage and use of the language in different contexts.</u>

3. **The relationship between culture and language is:**

a. They depend intrinsically because culture is an underlying skill that regulates the other four skills

b. <u>Culture and language have a very strong bond because communication in conventional and is a display of cultural abilities that are really influenced by the context and the subjectivity of the individuals</u>

c. Language is somewhat a product of culture

d. Culture is isolated from language and does not have any effect on it

4. **Why do you think that cultural materials and activities provide you with a genuine sample of the target language and what is its importance**

a. <u>Because they provide somewhat a guidance for learners to follow as a means to become aware of the language system but in a deductive way. Besides they help learners to become culturally aware and know how to react in immediate settings and contexts</u>

b. Because they are enjoyable and learning language should be that

c. Because they engage learners in a proactive way so that students learn more easily

d. Because they are authentic and authenticity provides real examples of the target language to be used in and outside the classroom.

5. **Is a previous instruction about cultural patterns necessary when traveling abroad:**

a. Because of the professional relationships you can initiate.

b. <u>Because all the important social aspects that are connected with the language in real communication contexts.</u>

c. Because of the opportunities to find a perfect couple

d. Because of the way you should follow the rules of the University where you study.

6. **What comes to your mind with this type of situation?**

A British boss asked a new, young American employee if he would like to have an early lunch at 11 A.M. each day. The employee answered, "Yeah that would be great!" The boss, hearing the word yeah instead of the word yes, assumed that the employee was rude, ill-mannered, and disrespectful. The boss responded with a

curt, "With that kind of attitude, you may as well forget about lunch!" The employee was bewildered. In your opinion what had gone wrong?

a. The grammatical structure of the sentence she used to answer was incorrect.

b. <u>The employee was unaware about the appropriate way she had to address her boss; as a result the language she used to answer was very informal.</u>

c. British people are too complicated about grammar.

d. The boss judged his employee's answer because she was American.

6. What do you think about this saying *"In Rome, do what Romans do"*?

a. You must be aware about the customs and traditions of a different country in order to get along in any kind a situation in real contexts.

b. <u>You should imitate native people from Rome in order to avoid embarrassing situations.</u>

c. Romans are severe with foreign people's behavior.

d. Romans are known as the best behaved people around the world.

Interview

1. In language learning, what aspects do you consider the most important to master in order to communicate effectively?

- From my pint of view, mastering any aspect of a language is extremely difficult and unnecessary when it comes to communicate effectively. Nevertheless, the language learner should acquire an efficient level in all communicative skills, mainly speaking and listening so she or he can develop accuracy and fluency when communicating.

2. What comes to your mind with this type of situation?

A British boss asked a new, young American employee if he would like to have an early lunch at 11 A.M. each day. The employee answered, "Yeah that would be great!" The boss, hearing the word yeah instead of the word yes, assumed that the employee was rude, ill-mannered, and disrespectful. The boss responded with a curt, "With that kind of attitude, you may as well forget about lunch!" The employee was bewildered. What had gone wrong?

- The situation above stated, shows the real importance of cultural aspects in languages. In order to establish a successful communication, sharing the same langue is not enough, social and cultural aspects are also required. In the example, the boss was not able to understand the cultural differences between them. If he had, he would not have paid attention to the word "yeah" and things would have developed normally.

3. **Do you think that cultural instruction should take place with more emphasis inside the classroom?**

- Yes, because when you learn a langue, you also learn the culture carried along with such langue. Emphasis cultural aspects in a classroom, can offer great benefits to the student. It would even make things easier to understand and I truly believe that the language acquiring process will develop faster.

4. **Do you think that is there any correlation between culture and language?**

- Yes, languages materialize in the people who speak them and their cultures, therefore the importance of cultural aspects in languages. Language and culture cannot be separated. Culture provides great amount of contexts which are extremely important in communication.

5. **How would you like to be instructed in terms of culture?**

- By providing an appropriate learning environment immersed in English speaking cultures. Spaces should be created in which, students can experience real cultural situations. Teachers should provide more information about the ambiguity in the language caused by cultural aspects.

Nº 4 Daniela Montenegro Student from English and French Program from 8th Semester

Survey on Cultural Issues inside the Foreign Language Class

1. In language learning, what aspects do you consider the most important to master in order to communicate effectively?

- If you talk about communicative skills, I believe the most important to master are listening and speaking. Communication begins with the understanding of what people say and being able to reflect your own thoughts towards what the others say.

2. What comes to your mind with this type of situation?
A British boss asked a new, young American employee if he would like to have an early lunch at 11 A.M. each day. The employee answered, "Yeah that would be great!" The boss, hearing the word yeah instead of the word yes, assumed that the employee was rude, ill-mannered, and disrespectful. The boss responded with a curt, "With that kind of attitude, you may as well forget about lunch!" The employee was bewildered. What had gone wrong?

- The first thing I think about reading this situation is the importance of the culture of a language. While in America it is ok to say 'yeah' without being considered disrespectful, in England a person can come off as rude. A simple

rule like what is ok and what is not ok to say or use in a specific context is paramount in language teaching.

3. Do you think that cultural instruction should take place with more emphasis inside the classroom?

- Absolutely. Students should understand and know the different features of a language, the real use of it. I do not consider it productive if we teach our students a bunch of rules and words in English if we do not teach alongside when and how to use them. Plus, teaching a language comes with the teaching of its culture, so we cannot act oblivious to such an important part of what we teach.

4. Do you think that is there any correlation between culture and language?

- Off course. As I told you before, the teaching of a language comes with the teaching of its culture. It is important to link these two items in order to give the subject a significant meaning, I mean, for it to have sense. Teaching when and how a language should be used and can be used is very important so our students can recognize what a big deal learning a new language is.

5. How would you like to be instructed in terms of culture?

- I think it is important to teach idioms, different kinds of speech (formal, informal, slang and so on), and it would also be nice if the teachers focus what

they are teaching in specific situations, for example, what to do when going to the States, airport language, or things like that.

6. Why do misinterpretations occur inside the foreign language class?

a. Because of lack of knowledge of the grammar

b. Because of not knowing authentic uses of the language system

c. Because of not having ever been to the country where the target language is spoken

d. <u>Because of not having been taught about idioms and phrasal verbs</u>

1. Foreign language learners are supposed to:

a. Master the target language when facing real communication

b. Have a superficial knowledge of the grammar system to specific purposes

c. Accomplish only the levels proposed by the government in order to fulfill the criteria for foreign language instruction

d. <u>Become real users of the target language, that is to say foreign language learners have to develop certain type of cultural awareness that enhances real usage and use of the language in different contexts.</u>

2. The relationship between culture and language is:

a. They depend intrinsically because culture is an underlying skill that regulates the other four skills

b. <u>Culture and language have a very strong bond because communication in conventional and is a display of cultural abilities that are really influenced by the context and the subjectivity of the individuals</u>

c. Language is somewhat a product of culture

4. Why do you think that cultural materials and activities provide you with a genuine sample of the target language and what is its importance

a. <u>Because they provide somewhat a guidance for learners to follow as a means to become aware of the language system but in a deductive way. Besides they help learners to become culturally aware and know how to react in immediate settings and contexts</u>

b. Because they are enjoyable and learning language should be that

c. Because they engage learners in a proactive way so that students learn more easily

d. Because they are authentic and authenticity provides real examples of the target language to be used in and outside the classroom.

5- Why is a previous instruction about cultural patterns necessary when traveling abroad.

a. Because of the professional relationships you can initiate.

b. <u>Because all the important social aspects that are connected with the language in real communication contexts.</u>

c. Because of the opportunities to find a perfect couple

d. Because of the way you should follow the rules of the University where you study.

7. What comes to your mind with this type of situation?

A British boss asked a new, young American employee if he would like to have an early lunch at 11 A.M. each day. The employee answered, "Yeah that would be great!" The boss, hearing the word yeah instead of the word yes, assumed that the employee was rude, ill-mannered, and disrespectful. The boss responded with a

curt, "With that kind of attitude, you may as well forget about lunch!" The employee was bewildered. In your opinion what had gone wrong?

a. The grammatical structure of the sentence she used to answer was incorrect.

b. <u>The employee was unaware about the appropriate way she had to address her boss; as a result the language she used to answer was very informal.</u>

c. British people are too complicated about grammar.

d. The boss judged his employee's answer because she was American.

8. What do you think about this saying *"In Rome, do what Romans do"*?

a. <u>You must be aware about the customs and traditions of a different country in order to get along in any kind a situation in real contexts.</u>

b. You should imitate native people from Rome in order to avoid embarrassing situations.

c. Romans are severe with foreign people's behavior.

d. Romans are known as the best behaved people around the world.

Nº 5 Mario Andrés Figueroa Student from the English and French Program from 1st Semester

Survey on Cultural Issues inside the Foreign Language Class

1. Why do misinterpretations occur inside the foreign language class?

a. Because of lack of knowledge of the grammar

b. Because of not knowing authentic uses of the language system

c. Because of not having ever been to the country where the target language is spoken

d. <u>Because of not having been taught about idioms and phrasal verbs</u>

2. Foreign language learners are supposed to:

a. Master the target language when facing real communication

b. Have a superficial knowledge of the grammar system to specific purposes

c. Accomplish only the levels proposed by the government in order to fulfill the criteria for foreign language instruction

d. <u>Become real users of the target language, that is to say foreign language learners have to develop certain type of cultural awareness that enhances real usage and use of the language in different contexts.</u>

3. The relationship between culture and language is:

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c. Language is somewhat a product of culture

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4. Why do you think that cultural materials and activities provide you with a genuine sample of the target language and what is its importance

a. <u>Because they provide somewhat a guidance for learners to follow as a means to become aware of the language system but in a deductive way. Besides they help learners to become culturally aware and know how to react in immediate settings and contexts</u>

b. Because they are enjoyable and learning language should be that

c. Because they engage learners in a proactive way so that students learn more easily

d. Because they are authentic and authenticity provides real examples of the target language to be used in and outside the classroom.

5. **Is a previous instruction about cultural patterns necessary when traveling abroad:**

a. Because of the professional relationships you can initiate.

b. <u>Because all the important social aspects that are connected with the language in real communication contexts.</u>

C. Because of the opportunities to find a perfect couple

D. Because of the way you should follow the rules of the University where you study.

6. What comes to your mind with this type of situation?

A British boss asked a new, young American employee if he would like to have an early lunch at 11 A.M. each day. The employee answered, "Yeah that would be great!" The boss, hearing the word yeah instead of the word yes, assumed that the employee was rude, ill-mannered, and disrespectful. The boss responded with a curt, "With that kind of attitude, you may as well forget about lunch!" The employee was bewildered. In your opinion what had gone wrong?

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c. British people are too complicated about grammar.

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7. **What do you think about this saying *"In Rome, do what Romans do"*?**

a. You must be aware about the customs and traditions of a different country in order to get along in any kind a situation in real contexts.

b. You should imitate native people from Rome in order to avoid embarrassing situations.

c. <u>Romans are severe with foreign people's behavior.</u>

d. Romans are known as the best behaved people around the world.

Interview

1. In language learning, what aspects do you consider the most important to master in order to communicate effectively?

   - Culture

   - Regional expressions

   - Grammar

2. What comes to your mind with this type of situation?

A British boss asked a new, young American employee if he would like to have an early lunch at 11 A.M. each day. The employee answered, "Yeah that would be great!" The boss, hearing the word yeah instead of the word yes, assumed that the employee was rude, ill-mannered, and disrespectful. The boss responded with a curt, "With that kind of attitude, you may as well forget about lunch!" The employee was bewildered. What had gone wrong?

   - I think that the employee forgets that he/she is in other country, with different costumes, and culture and these things could be an influence in the communication. So if someone want to go to another country or another place he/she must know the differences into his/her culture and the culture of another country

3. Do you think that cultural instruction should take place with more emphasis inside the classroom?

- Yes because if you want to go to another country the differences could be few or many but culture is something essential in the knowledge of each person.

4. Do you think that is there any correlation between culture and language?

- Yes because could exist a standard language but the communication in different culture, contexts and places do some changes in the standard language

5. How would you like to be instructed in terms of culture?

- I think that is easier to learn with audiovisual material inside the classroom and something interesting was the cultural week because I think that a lot of people learn new things.

Appendix E

Situation # 1: At the library.

You need to do some research for your history homework. You got into the library and look for a free seat. There is just one table you can work in and there is a person reading. Go and work there.

Situation # 2: A meeting.

You have to meet a partner from university for the first time and talk to him about a project. He is waiting for you (somewhere). Approach him and talk to him.

Situation #3: at the cinema.

Place yourself in the line for buying tickets for a movie.

Situation #1: On the bus.

You are traveling in a long trip and you decide to start talking to the person who is sitting next to you.

Situation #2: In a party.
You have been invited to a party and you want to introduce a friend of you to a group of people.

Situation #1: At University

You think you have been given wrong marks at the end of a course. You need your teacher explain you the reason why you have gotten those results. Create a situation where you initiate the conversation addressing the issue.

Situation #2: In the Restaurant

You decide to eat out with a group of friends. You are in the restaurant and the waiter or waitress approaches you. Start ordering food and drinks.

Situation #1: Arriving Late at a Class

You will pretend that you class has already started and you arrive 10 minutes late. Act out the situation.

Situation #2: Arriving Late at a Social Event

You were invited to friend's graduation but for any reason you could not attend. How would you mend it?

Situation #3: Saying something Non Politically Correct

You are with a group of friends, and unwillingly you say something that might be considered offensive. For instance, general comments about appearance, tackling too familiar topics, or joking about religion, political views or sexual orientation. You perceive that somebody does not feel comfortable with that comment. How would you react? What would you do afterwards?

Appendix F

DATA COLLECTION PROCESS
SESSION N. 1
TOPIC: CULTURAL AWARENESS
LEVEL: INTERMIDIATE-ADVANCED

AIMS

- To observe the way students apply their second foreign knowledge when facing everyday situations in real contexts.

- To identify the strengths and weaknesses when students are involved in circumstances where culture has a remarkable role.
- To recognize which are the skills that students consider the most important at the moment to manage a situation where they have to use a second language.

INTRODUCTION:

In this session, students will show their knowledge about the aspects that must take place when using a second language in common situations by creating short dialogues in order to be observed in their behaviour.

TIME: 2 hours

MATERIALS: Flashcards containing a series of situations divided into categories, a camera.

PROCEDURE:

1. Students are divided in small groups.
2. Group by group, students are given the flashcards and the instructions about what they have to do next.
3. They are given 3 minutes to read the situation in the flashcard, think, and organize the roles.
4. Students act out the situation in 2 to 3 minutes and they are recorded.

DATA COLLECTION PROCESS
SESSION N. 2: TREATMENT
TOPIC: CULTURAL AWARENESS
LEVEL: INTERMIDIATE-ADVANCED
AIMS

- To clarify students the importance of cultural aspects when they have to use the foreign language in real situations.

- To provide an explanation on each of the situations they performed in the previous sessions. That is, they are to receive instruction on each one of the items they need to correct, culturally talking.

- To show students some relevant information about the topics chosen throughout the use of examples.

INTRODUCTION

In this stage, students are shown a presentation with the explanation of the topics they worked on in the first session. The presentation will contain relevant information and some advice about the way to behave properly taking into consideration cultural elements and nonverbal features of communication.

TIME: 2 Hours

MATERIALS: Slides containing images and examples, videos.

PROCEDURE:

1. Students are asked some questions about the previous experience acting like if they were in a foreign context.

2. They are explained topic by topic the categories they had to create in a situation about by using relevant information about cultural aspects and some videos.

3. They are asked to make a comparison between the role play they created first and the ideas they have at the moment to receive the information in order to identify the main differences from one culture to another.

4. They are given some minutes after the presentation to ask question and clarify their doubts.

Appendix G

PRE-TEST SCRIPTS

2. PROXEMICS

2.1.A MEETING: You have to meet a partner from university for the first time and talk to him about a project. He is waiting for you (somewhere). Approach him and talk to him.

S1: Hello Camila, How are you?

S2: Hi! Fine and you?

S1: I'm fine. What are you doing?

S2: I'm waiting for a friend. What about you?

S1: I have to talk with my teacher about my research project.

S2: Oh! I understand, I'm working on my project too, it is about how to enhance speaking skills.

S1: that's so interesting! What is the objective of your work?

S2: well, it is mainly to identify what are the factors that influence the speaking skill when learning a second language.

S1: who are the participants for your research?

S2: I'm working with 8th graders from high school called INEM.

S1: what are the techniques you are applying?

S1: well, I've thought about an interview, a short one, because they tend to get bored when they are asked a lot of questions, in order to test how students react in speaking situations. And the other one is a set of questions related to my topic, just to know how they perceive the environment and the classes in general.

S1: Very interesting indeed. My research is about motivation, how it influences the second language process with six graders from CCP.

S2: good! Why did you choose this process?

S1: since I was at school I found interesting the fact that lots of elements from the learning environment affect your motivation and it can influence in a positive or a negative way your process.

S2: Well, I think we can help each other a lot because our topics are widely related, aren't they?

S1: Sure! So, let's ask for some books at the library.

2.2. AT THE LIBRARY: You need to do some research for your history homework. You got into the library and look for a free seat. There is just one table you can work in and there is a person reading. Go and work there.

➢ *In this situation, the people involved don't know each other. The one who approaches the person in the table doesn't take a chair without asking for*

permission first. The distance she takes is appropriate but once she takes a sit she begins to ask lots of questions.

S1: Sorry! May I sit with you?

S2: Sure, no problem.

S1:What are you doing?

S2: I'm reading a book in French.

S1: Oh, interesting! I'm studying French as well.

S2: Really? That's so nice!. So should I think you are good at French then!

S1: Well, I don't know, not sure indeed! I think that studying is important, but teachers are not good.

S2: Are bad? Really? Well, I remember that my teacher were so good when I was studying there. Actually I learned a lot from them.

S1: I don't like the way they work but I'm interested in doing my research in French.

S2: Wow! And what is your topic?

S1: I don't know how to say in French: idioms

S2: des phrases idiomatiques'' you mean

S1: exactly! The importance they have in real communication.

S2:That's a very good topic. I'm trying to retake my level because I have forgotten lots of grammar rules, but I'm doing my best.

S1: well! I'm going to start with my duties. Thanks for your help.

2.3. AT THE CINEMA: Place yourself in the line for buying tickets for a movie.

➢ *In this situation, students were asked to make a line for buying tickets. The distance they kept from one person to another was not the appropriate because anybody had enough space to move freely without brushing against the person in front or behind.*

3. **INTRODUCTIONS**

3.1. IN A PARTY: You have been invited to a party and you want to introduce a friend of you to a group of people.

➢ *In this situation 'Speaker N. 1' is going to introduce 'Speaker N. 2' to a group of Friends in a party.*

S1: Hey guys! How are you doing?

Friends: Great! How are you?

S1: Fine!, well I want you to know my cousin Willy.

F1: Oh! He is very handsome!

F2: Hi! (whistles)…

F3: My name is Jessica! (Flirting)

F4: I'm Camila. (Touching Willy's arm)

(They all are laughing out loud)

S2: Nice to meet you all guys! (Feeling embarrassed) So, what are you celebrating?

F2: My birthday!!

F1: do you wanna a drink?

S2: sure! Thank you.

F4: Can you dance?

S2: well, I'm not an expert but I like salsa and merengue.

F1: so, can we dance together? (The girls embraces Willy and starts dancing with him)

F3: so, tell us,

What do you do?

Where do you come from?

What's your mother's name?

Do you have children? Tell us, tell us!!

S2: (Feeling uncomfortable) erm… I study

F4: what do you study?

S2: English and French.

F4: where?

S2: at Universidad de Nariño

F1: where do you live?

F3: ok, what kind of girls do you like?

S2: (doesn't respond)

S1: ok guys! Let's talk about other things, drink something and party on! No more questions! (Laughing)

3.2. ON THE BUS: You are traveling in a long trip and you decide to start talking to the person sits on the next seat.

S1: Hello!

S2: Hi

S1: where are you going to?

S2: I'm going to Bogota

S1: nice city

S2: yes

S1: what time is it?

S2: it's eleven thirty.

S1: ok, thanks. Nice cell phone

S2: That was a gift from my mother.

S1: great! I'm Angelica

S2: Willy. Nice to meet you

S1: so, what are you going to do in Bogota?

S2: I'm going to a conference about second language acquisition.

S1: what languages do you like or speak?

S2: English and French.

S1: I like French too.

S2: have you ever visited France?

S1: I'm planning to do it but I can't do it because I haven't finished my studies, but I want to travel there as soon as I can.

S2: Well, that would be great!

S1: are you single?

S2: yes, I am

S1: good! I'm single too.

4. **APPROPRIATNESS**

4.1. AT UNIVERSIT 1: You think you have been given wrong marks at the end of a course. You need your teacher explain you the reason why you have gotten those results. Create a situation where you initiate the conversation addressing the issue.

In this situation Speaker N.1 plays the role of a professor and Speaker N.2 plays the role of a student.

A professor, S1, at university is in their last class, and they are giving feedback on the final grades.

S1: So guys, everybody has already got the grades, I hope there are no complains. Suddenly, one of the students approaches them to ask for some clarification on their marks.

S2: Sorry, professor, I would like to know about my marks along the semester.

S1: Yes, I already gave you yours. What's the problem?

S2: Well, I am not pretty sure about the marks I got this semester, I mean it seems they are not as good as I expected.

S1: Okay Rosa, during the semester you had lots of mistakes on your presentations, your arguments in the debates were not good enough; that's why, you got those low marks.

S2: Professor, anyways I tried to do my activities, to do everything you assigned in this class, I don't know, I think it's not fair to have those wrong marks taking into account the good student I am.

S1: Well, the problem is that your pieces of work were quite simple; actually I think you did not make any effort.

S2: But, the rest of my classmates are…

S1: You know I am a very steady teacher, I mean a demanding teacher!

S2: But I think that some other classmates are so irresponsible and they are not as good as me. They only attend classes and that's it. I have tried to do my best.

S2: I know you are a good student. You've attended to all my classes. Well, how can we make it up? What about presenting something additional so that you can improve your grade? What about doing a presentation on English Culture; That is, customs, traditions and the like?

S2: Yes, professor, thank you very much.

S1: But next time, remember I cannot assess your effort; it has to be reflected in your marks.

S2: Ok, I will.

4.2. AT UNIVERSIT 2: You think you have been given wrong marks at the end of a course. You need your teacher explain you the reason why you have gotten

those results. Create a situation where you initiate the conversation addressing the issue.

In this situation Speaker N.1 plays the role of a professor and Speaker N.2 plays the role of a student.

S2: Good Morning professor, I have a question for you. The thing is that yesterday we had the oral presentation and I think I got a bad grade. I don't know why you gave me that grade, but I think I didn't deserve that.

S1: okay, your name is?

S2: My name is Valeria from the eighth semester.

S1: Well, let me check. Yeah, I can see, the thing is that you did not prepare the topic well.

S2: Tell me more, please.

S1: You were nervous, you showed dependence on your paper draft, and so that's why I gave you that grade.

S2: But, I could see that my partners did the same thing, and in spite of that they got good grades. I just took a look at my little paper for help and to have some ideas to present.

S1: Though, you got lost in some points and parts of your presentation, and you did not know how to manage the group. The point was that yesterday you have to show that you can control the class, and maintain their attention, but you weren't able to do that.

S2: Okay, that's related to classroom management, is that right?

S1: Totally.

S2: So, give some advices to control that situation.

S1: Well, you showed you were very nervous, you could not control your body movements, you move your head too much, you didn't make eye contact with everyone, and all those things made me give you that grade.

S2: That's a bad thing, I have to keep in mind all these details, I have to work on improving those aspects because I know I have very good abilities to control and talk, so I think I deserve more, then I'm going to work to have better grades.

S1: Yes, because this was the final grade you got, and I think that if you are going to teach next semester, you will need to know how to manage a classroom, and how you have to act in front of an audience. Maybe, you have the abilities, but you have to know how to use them.

S2: Okay, thank you.

S1: You are very welcome.

4.3. IN A RESTAURANT: You decide to eat out with a group of friends. You are in the restaurant and the waiter or waitress approaches you. Start ordering food and drinks.

In this role play, one student S1 acts out as the waiter or waitress and the other students are the diners S2, S3 and S4.

S1: Hello! Welcome to Healthy Food. What do you want to eat?

S2: I want to ask you for a dish of meat and to drink a little red wine.

S1: Do you want a bottle?

S2: Yes, a bottle for all of us.

S1: And you? (Looking at another diner)

S3: Okay, I would like to eat a sandwich and pie.

S1: What flavour the pie?

S3: Apple pie.

S1: Okay, then apple pie for you.

S1: And you sir? (Looking at another diner)

S4: I want to eat milk and for dessert, I would like milk dessert.

S1: Anything else?

S2, S3, S4: No, that's all.

S1: You have very different taste. Okay, I'll be back in a minute.

After trying the food they were served, the diners find it is not as good as they expect.

S4: Well, the fish is burned out.

S2: My meat is not well-cooked.

S4: Well, look at the dessert, it is melting.

S2: What about you? (Looking at S3)

S3: The fruit has no taste; I don't like this sort of thing. Maybe it is not organic.

The diners raise their hands to call for the waitress.

S2, S3, S4: Waitress!!!

S1: I'll be there in a minute.

S4: The service is as terrible as the food.

The waitress approaches them.

S1: Okay, tell me.

S4: We are not enjoying our food.

S2: We don't like this.

S3: We would like to talk to the chef.

S1: The chef is not available at this moment.

S1: That is food you asked for.

S4: Yes, but my fish is burned out.

S2: The meat is not well cooked.

S3: and the fruit has got no taste.

S1: Well, you did not tell me in what term you wanted your meat and fish, so I went for the normal term.

S4: Well, I think the chef could predict what we as costumers want.

S1: yep, the chef is not here thou. Then, you have to eat your food or to go another restaurant.

S2: Well, we are not paying for this.

S1: But the problem is that you already tried the food. So, give me the dish back the way I served and you are not paying.

S3: You can't ask us to do that.

S1: Yes, I can.

S4: I'm going to sue this restaurant.

S1: Okay, no problem, but you have to pay.

S4: the service is too terrible.

S2, S3, S4: Let's go away from this horrible restaurant.

5. **APOLOGIZING**

5.1. ARRIVING LATE AT A CLASS: You will pretend that your class has
    already started and you arrive 10 minutes late. Act out the situation.

In this situation S1 is the teacher, and S2 is a student who has to find a way to apologize.

S1: Okay guys go to page ninety from your books.

The student arrives late again. The student disrupts the class.

S2: Good Morning teacher.

S1: Good Morning, Diego this is not the first time you arrive late.

S2: I'm sorry teacher, yep, I arrived late again, but I have had some problems.

S1: What? What kind of problems?

S2: Well, first there was a lot of traffic because of the road works.

S1: You should wake up earlier you know! This class and every class are very important.

S2: Yes, I know that, but yesterday at night, I had to do a lot of work on research, and I went to bed really late, so I couldn't wake up earlier.

S1: Okay, I know you have your problems, I have mine too, but you should be more responsible

S2: I know I know teacher.

S1: I am worried about you because you haven't gotten any good marks.

S2: Yes, I know teacher, I know this subject is really important, but please understand me; I also have other subjects, other important things to do too. I promise it will not happen again.

S2: I don't know what I am going to do with you. You have missed out so many activities!

S1: I wonder if you can give me an opportunity to present a project, a presentation, or whatever you want.

S2: It is the end of the semester Diego. I don't know.

S1: Please, give me the opportunity; I know you are a good teacher. The only problem is that I haven't had enough time.

S1: Diego, it is not possible to make marks up. We already have five marks for each of the assignments, so do you think it is possible to make them up in only two days? That is almost impossible.

S2: As I told you I can develop some extra projects!

S1: Well, I have my time too; I have a life, so?

S2: Yes, but please teacher, just for this time. I want to graduate and I need to pass this subject.

S1: I know you need to pass, but everybody does.

S2: What can I do?

S1: Nothing, actually.

5.2. NOT GOING TO A SOCIAL EVENT YOU WERE INVITED: You were invited to friend's graduation but for any reason you could not attend. How would you mend it?

In this situation S1 has to think if it is important to say something for not having attended to their friend's graduation.

The way out was to give the person a call and propose the following.

S1: Hello, Angelica, well I'm calling you to apologize for not having gone your graduation. I knew it was an important date for you, but something really difficult came up. I don't know if we can arrange something, I mean I invite you so that we can celebrate and I can tell you the ins and outs of what happened to me.

5.3. SAYING SOMETHING THAT IS NON POLITICALLY CORRECT IN A CHIT CHAT:

You are with a group of friends, and you unwillingly say something that might be considered offensive for the others. For instance, saying general comments about appearance, tackling too familiar topics, or joking about religion, political views or sexual orientation. You perceive that somebody does not feel comfortable with that comment. How would you react? What would you do afterwards?

In this situation, some students got together to have some chit chat. They start discussing their beliefs on religion, and the way they perceive it.

S1: You know what guys? On Sunday morning, I arrived home after a party, at around 6:00 in the morning. I was planning to have a rest all the morning long, but suddenly a Christian knocked on my door, and started telling me too many things about the bible, and they wanted read the bible with me.

S2: Yeah, I've been there. Those Christians are very disgusting, I mean annoying.

S3: Every time they go to knock on my door, it makes me pretty upset.

S4: Guys, sorry I am Christian and I suppose we are friends.

S1: Yes, you are our friend, not the person who ruined my Sunday.

S4: I know but you have to think of religion in a positive way, not just all the bad.

S3: I can see no positive thing in religion. Reading and reading the bible, knocking and knocking doors, that's a waste of time, isn't it?

S1: Besides, if you are having hangover, on a Sunday morning. Come on, what's the use of that?

S4: Maybe that is not the way, but you might have other opportunities where you can read the bible and find what a wonderful book it is.

S2: I got it, but I think each person is free to believe whatever they want to believe in. For example, I believe in God which does not mean I'm the kind of people who keeps on reading the bible, or reflecting on it. I don't like that sort of thing, I believe in God but in my own way.

S1: You should consider your situation and try to make up your mind. (Talking to S4)

S4: What do you mean? I am very happy being who I am. I mean being a Christian. I think it a matter of being respectful and try to respect the beliefs of the others.

POST-TEST

1. PROXEMICS

1.1. A MEETING

S1: good morning, you must be Willy right?

S2: Yes, I am. How are you?

S1: Fine thank you, and you?

S2: Fine

S1: I was looking for you, Teacher Maria told me that you had some information that can help me with the project I'm working on.

S2: Of course! Let's take a seat and explain me a little bit about your work.

> *After the treatment, students were aware of the distance they must keep when talking with people for the first time. They could see each other body language and talk in a comfortable way.*

1.2. AT THE LIBRARY

S1: Morning, would you mind if I sit here?

S2: Of course not!

S1: Thank you.

➢ *In this opportunity the people involved in the situation did not keep a dialogue, but one again students ask for permission before taking a seat instead of just keep the appropriate distance and take up an free space.*

1.3. AT THE CINEMA

➢ This time, students keep the distance taking into account the other's personal space.

2. **INTRODUCTIONS**

2.1. IN A PARTY

S1: Hello guys!

Friends: Hello!

S1: I want to introduce you to my friend Leonardo.

S2: hello everyone.

S1: Leo, This is Valeria, This is Willy, and this is Andrea

Friends: Nice to meet you!

S2: Nice to meet you too guys!

F1: How are you?

S2: very well thanks!

F2: What do you do Leo?

S2: I'm an English teacher.

F2: oh! Great!

F3: Well, is being a teacher difficult?

S2: What can I say? I'd say yes and no,

it depends on how much you love doing it.

How about you guys? What do you do?

F1: well, we are partners from the university.

S2: Super!

F3: where do you work Leo?

S2: I work in Cambridge, do you know that academy?

F1: sure, we also took some courses there as a requirement from our career.

S2: and how was it?

F3: that was good, we learn a lot.

F1: so Leo, do you want something to drink?

S2: sure! Thank you very much!

> *In this occasion the people involved in the dialogue kept the conversation moving and the topics they talk about were simple and light.*

2.2. ON THE BUS

S1: Hello! I'm Angelica.

S2: Hello Angelica, I'm Diana how are you?

S1: Fine, thanks and you?

S2: very well thank you. It's a nice day isn't it?

S1: Yes! I like this weather a lot. Where are you traveling to?

S2: I'm going to Seattle.

S1: wow, nice place. It is not far away from here indeed.

S2: No, thanks god it is near. What about you?

S1: Well, I'm going further. I need to go to *****

S2: oh! I see, but traveling by train is an advantage, it's very fast and comfortable. Don't you think?

S1: yes! Fortunately it is. What do you do Diana? Are you traveling for work?

S2: yes I do. What about you?

S1: I'm just traveling to visit my mother. It is her birthday and I want to spend this weekend with her!

S2: Super! She must be happy!

S1: what do you do?

S2: I'm an architect and we have some projects in Seattle.

S1: wow! That sounds great!

S2: yes, I love my job because I have to travel a lot and I love traveling.

S1: that's something that I love too!

S2: what do you do?

S1: I'm an English and French teacher.

S2: Super! That is a fantastic profession.

S1: yes it is! I love teaching!

3. APPROPRIATENESS

3.1. AT UNIVERSITY 1: You think you have been given wrong marks at the end of a course. You need your teacher explain you the reason why you have gotten those results. Create a situation where you initiate the conversation addressing the issue.

In this situation Speaker N.1 plays the role of a professor and Speaker N.2 plays the role of a student.

S2: Good Morning professor.

S1: Good Morning.

S2: I would like to talk about my last test.

S1: Come in, go ahead!

S2: The thing is that I have a bad grade and I disagree because I think I deserve something more. Could you tell me why I got that grade?

S1: Okay, Do you remember that the last question was an open question, well you answer was quite short. That's why; you didn't get a good mark. That's what you deserve actually.

S2: Okay, thank you very much.

3.2. IN A RESTAURANT: You decide to eat out with a group of friends. You are in the restaurant and the waiter or waitress approaches you. Start ordering food and drinks.

In this role play, one student S1 acts out as the waiter or waitress and the other students are the diners S2 and S3.

S1: Hello, good morning, welcome. What would you like to order?

S2: Could you please bring me some chicken legs and for drink, I would like to have some orange juice.

S1: And you?

S3: I'd like to have some salad and a hot dog, and also a bottle of coke and cake.

S1: Here you are.

S2, S3: Thank you.

The diners are server, but later they find out they don't like the food.

S1: I think this is too much for me; I am not eating it up. Do you want some?

S2: No, thanks. Mine does not taste very well to tell the truth.

S1: Do you think we should talk to the waitress?

S2: Sure, we should.

The diners raise their hands and call for the waiter. The waiter approaches them.

S1: Yes, ladies.

S2: Sorry, but I think this portion is too big for me; I would like less of it.

S3: In my case, my hot dog does not taste good. Is it possible to change it?

S1: What would you like then?

S3: A burger.

S1: Okay, but is the rest okay? What about the chicken legs?

S1: They are perfect.

S2: Sure.

S1: Well, wait just a couple of minutes.

S2, S3: Thank you.

After that, they are served again, so as soon as they finish, they ask for the bill.

S3: Could we have the bill, please?

S1: Sure, here you are.

S2: How much is that?

S3: it is twenty thousand pesos.

S2: Well, it is twenty two thousand pesos, I mean with the tip.

S3: Sure, no matter how horrible the food was.

S2: It was not horrible at all, besides the waitress was so kind.

S3: Yes, I'm just kidding.

4. APOLOGIZING

4.1. ARRIVING LATE AT A CLASS: You will pretend that your class has already started and you arrive 10 minutes late. Act out the situation.

In this situation S1 is the teacher, and S2 is a student who has to find a way to apologize.

Somebody knocking on the door.

S1: Come in!

S2: Good Morning teacher, I am sorry I am late; I was in a traffic jam.

S1: Okay, sit down.

4.2. NOT GOING TO A SOCIAL EVENT YOU WERE INVITED: You were invited to friend's graduation but for any reason you could not attend. How would you mend it?

In this situation S1 has to think if it is important to say something for not having attended to their friend's graduation.

S1: Hello Diana, I know you must be mad at me. I'm pretty sorry; I couldn't come to your graduation ceremony. I mean I had a terrible problem, I feel terribly bad.

S2: But, is everything okay right now?

S1: Yes, fortunately, well I wonder if you are busy tonight.

S2: I don't think so.

S1: Would you like to go out with me to drink something? I don't know we could probably go to a pub, somewhere nice I mean. I want to make it up. We can go wherever you want to go.

S2: Sounds nice. Thank you, then, what time?

S1: At 8 o'clock at Unicentro. Is that okay for you?

S2: Yeah, perfect.

4.4. SAYING SOMETHING THAT IS NON POLITICALLY CORRECT IN A CHIT CHAT:

You are with a group of friends, and you unwillingly say something that might be considered offensive for the others. For instance, saying general comments about appearance, tackling too familiar topics, or joking about religion, political views or sexual orientation. You perceive that somebody does not feel comfortable with that comment. How would you react? What would you do afterwards?

In this conversation, students start talking about a date out, and one of them provokes a discussion because of a racist comment they made.

S1: How was the party last night?

S2: it was very nice, but I met a man who wanted me to go out on a date.

S1: are you going?

S2: I don't know because I don't like black men. I think they are annoying, outrageous, and rude, I don't like black people indeed.

S3: Gurls! You should think before talking the way you are doing. Actually, I am dating a black man, he is very nice, and the plus he is a very good boy. Yeah, you should not talk about black people in that way.

S1: Oh, yes sorry, ammm what can we do? What about going out together to get to know this man?

S2: I think it's a good idea; I want to meet your lovely boy then!

S3: I think so, I will let him know.

Appendix H

Universidad de Nariño

Facultad de Ciencias Humanas Departamento de lingüística e idiomas

Programa Lic. En Inglés y Francés.

The following survey is aimed at students from ninth semester in the English and French Program at Universidad de Nariño who participated in the field work data

collection process from the research work "Incorporating Cultural Awareness Techniques in the English as a Foreign Language Setting at Universidad de Nariño." The following survey intends to evaluate and confirm students' Cultural language awareness by the end of the application of the instruments displayed. That is, students are supposed to show some cultural understanding on language based on the instruction provided and their reflections after the whole process.

How Aware Are You After Having Received Cultural Language Instruction in the Class?

PERSONAL INFORMATION

NAME: _____   **AGE:** _____

1. **What is in your opinion the appropriate distance you must keep when approaching a person from the United States, Europe, Canada or Australia for the first time?**

   a) 1,5 ft (50 cm)
   b) 12 ft (3 m)

2. **If you had the opportunity to meet some friends from a different culture you would**
   a) Have physical contact with them.
   b) Keep a great distance even if you know each other very well.

3. **If you are in a foreign country like United States, Canada, any country of Europe or Australia and you need to take a seat in a public place where somebody else is, you:**
   a) Take a seat maintaining a great distance with that person.
   b) Ask for permission first and take a seat close to that person.

4. **Which of the following questions do you consider acceptable in a conversation with another person who comes from the United States, Europe, Canada or Australia the first time you meet them:**
   a) What is your job?
   b) Are you single or married?

5. **The first time you meet a person from The United States, Europe, Canada or Australia you usually:**
   a) Shake hands and say your name.
   b) Kiss the other person once in a cheek.

6. **When someone introduces you a new friend, what do you do to keep a conversation going?**
   a) You ask as many questions as possible to know them better.
   b) You try to keep a dialogue with light questions and short answers.

7.**What do we apologize for?**

a) for things we do.

b) for things we don't do.

C) Both.

8. **Do we have to apologize when we are not responsible for something that happened without our intervention, that is, something that was out of our control?**

a) Yes, we do. It is very important to apologize no matter why for, it shows politeness.

b) No, we don't. If we are not guilty, we can go unnoticed.

9. **If we are responsible for something and that something is really serious, what should we do?**

a) Say sorry, most people do this

b) Provide any sort of compensation

10. What form of apology would you use in case you missed out an important compromise when talking to a person from the L2 culture?

a) You think about what the situation is and decide how to direct your apology either a spoken or a written one.

b) A spoken apology

11. What are the things that matter when apologizing?

a) The person, the circumstance, the responsibility attached to it and the intentionality.

b) None of them.

12. What kind of language should be used when addressing somebody we meet for the first time?

a) Formal

b) Informal

13. Are we supposed to use polite forms when addressing somebody from a high rank?

a) Yes, we are. We have to be careful not to get the wrong message across.

b) No, we are not. Conversation flows naturally, the more natural, the better.

14. Can we use any type of words when talking to people as long as they understand?

a) Yes, we can. The important thing is to communicate no matter how.

b) No, we can't. We have to know that our word choice shows our thoughts in some way. Then, as non-native speakers of a language, we have to understand the meaning that our words convey.

15. What might be expected when talking using a foreign language?

a) Imitating the target culture exactly the way it is.

c) The right verbal and non-verbal use of resources to communicate.

After Experiencing and Improvising in the Use of a Foreign language faced with real situations, how important is to incorporate culture in a foreign language setting? Do you think that sharing the culture form the target language allows us to become effective users of the language itself?

Thanks for your Cooperation.