

EXPLORING INTERCULTURALITY IN THE COLOMBIAN EFL CLASSROOM:

A SITUATED COLLABORATIVE CASE STUDY

by

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Abstract

An intercultural perspective on language learning and teaching has become prominent over the past three decades. As a result, diverse theoretical frameworks, methods, and approaches have been developed to understand and explore interculturality in foreign and second language classrooms (e.g., Byram, 1997; Byrnes, 2002, 2008; Dervin, 2009, 2011; Kramsch, 1998, 2011; Liddicoat, 2004; Risager, 2007). As a goal of foreign language instruction, interculturality has spurred significant research in second and foreign language education. For example, extensive scholarship has explored how telecollaboration projects and experiences abroad can enhance students' development of interculturality (e.g., Alred et al., 2003; Basharina, 2007; Byram et al., 2001; Blyth, 2011; Chen, 2017). Another line of research has delved into teachers' and students' different conceptualizations and understandings of interculturality (e.g., Castro et al., 2004; Collings, 2007; Moore, 2006; Ortaçtepe, 2015; Sercu, 2006; Young & Sachdev, 2011). From a pedagogical perspective, research has explored the procedures, methodologies, and core practices that pre-service and in-service teachers use to foster interculturality in high school and college foreign language curricula as well as the challenges teachers face when aiming to do so (e.g., Byram & Kramsch, 2008; Díaz, 2013a; Ghanem, 2017; Kramsch, 2011; Kearney, 2015, 2021; Kohler, 2015).

Even though the existing research has shed light on the development of interculturality and the beliefs both learners and teachers hold about this concept, research about how teachers teach for interculturality in public high school classrooms and the contradictions that emerge in this process remains limited. Diverse scholars (Díaz, 2013a; Kramsch, 2011, 2013; Kearney, 2015, 2021; Kohler, 2015; Liddicoat, 2011) have argued that there is a need to delve more deeply into the practices teachers use to teach for interculturality in their classrooms and the limitations that might prevent them from doing so.

Grounded in situated collaborative qualitative research (Atkinson, 2005; Erickson 1986, 2018) and formative intervention research founded upon the principles of third-generation Activity Theory (Engeström, 1987; Engeström & Sannino, 2010), the present study aims at exploring the understanding that four experienced EFL teachers in three public schools in Córdoba, Colombia have of interculturality; the ways in which they teach it in their classrooms; and the contradictions that emerge in doing so. Data were collected over the course of nine months and included individual interviews, focus group meetings, class observations, stimulated recall interviews, and artifacts. The findings reveal that the formative intervention facilitated the incorporation of new tools (e.g., multimodal texts, the combination of L1 and L2), roles (e.g., teachers as researchers), and community (e.g., parents as part of L2 learning) that propelled the integration of interculturality in the L2 classroom. The findings also underscore the role of collaborative research in the design and implementation of intercultural practices that include: 1) exploring the known before moving to the unknown; 2) exploring practices and products more deeply; 3) moving from factual information to perspectives; 4) challenging existing sources; and 5) contextualizing existing practices that respond to teachers' contextual needs while aligning with national regulations. The study also shows how contradictions were explored, analyzed, and dealt with collaboratively.

Chapter 1. Introduction

The minute I saw myself lost in an intercultural situation, I realized I was missing something in my lessons, so I wanted my students to know the other part, something different from Martínez because there is a LOT outside. (Joseph, Interview N2, May 7, 2020)

I have to recognize that I have been drowned in my fears; those fears have taken me away from offering students something that is so important. Well, I supposed this is tied to the idea that there isn't much we can do in public institutions (Mary, Study Group N9, August 1, 2020)

I was surprised when my students started to discuss all these topics with me; I never thought they could have those kinds of conversations. Now I feel the need to study and read to have these kinds of conversations with them. (Luz, Stimulated Recall Interview N1, July 23, 2020)

Motivation of the Study

In the early weeks of my first semester as a doctoral student in Fall 2017, I felt overwhelmed when one of my professors asked students to submit the abstract of their final project for the course “cultural dimensions in TESOL” since I barely knew what the concepts of culture or interculturality entailed. After reading various articles about these concepts and exploring the way teachers in Colombia, my home country, perceived them, I decided to orient the abstract of my final project to the exploration of intercultural competence in Colombia. Two main reasons motivated my decision: 1) interculturality appears as one of the goals in the Colombian foreign language curriculum launched by the Ministry of Education in 2016 (Ministry of Education, 2016a) and 2) even though there is extensive research about interculturality worldwide, most studies have focused on and been carried out in Europe and the United States. For this final project, I drew from Byram's (1997) and Deardoff's (2009) conceptualizations of interculturality and proposed a study that aimed at exploring how three teachers in Córdoba, Colombia understand intercultural competence and how they appropriate

this conceptual tool and the challenges that derive from this appropriation. Notwithstanding the positive feedback I received from my professor, I felt that my journey to interculturality was in its infancy since the concept, frameworks, and research in the field are extensive.

During subsequent graduate courses, I continued studying the intercultural frameworks suggested by these scholars: Bennet, 1993; Byram, 1997; Deardoff, 2010; Kramsch, 2011; Liddicoat & Scarino, 2013; Risager, 2014. In my view, they complement each and offer a solid understanding of interculturality and assessment. I also started to explore Colombian teachers' understanding of interculturality through surveys, interviews, and classroom observations. The more I read and interacted with teachers, the more I became interested in studying interculturality and how teachers respond to the concept.

After taking a course about situated qualitative research and studying the formative intervention research methodology proposed by Engeström (2011), I found a research path to orient my work. Rather than measuring the efficiency of an intercultural model, a pedagogy, or method, as had been the case in other studies, I planned to do a formative intervention during which I could explore teachers' understanding of interculturality, the way they taught for it in the classroom as well as the challenges that arose when doing so. The formative intervention also involved the co-construction of intercultural pedagogical practices that guided teachers' work as we studied the concept of interculturality and specific intercultural frameworks.

I planned to conduct this study with three Colombian teachers in a public institution in Córdoba over the course of five months. However, due to the global COVID-19 pandemic and the need for online data collection, the context, participants, and duration of the study changed. The new context involved three state schools located in Córdoba and four EFL teachers with whom I created a dialogic inquiry and/or a journey around interculturality in an online

environment. The next sections in this chapter describe the relevance of interculturality in foreign/second language education, review research in the field, describe the intercultural turn in Colombia, and explain the research gap that this study attempts to address and the contributions it makes to the field of interculturality.

The Place of Interculturality in Foreign and Second Language Education

The teaching and learning of a foreign or second language involve not only the acquisition of language features but also the understanding of social functions and cultural aspects inherent to the target language. For this reason, researchers (Byram, 1997; Hymes 1972) proposed the introduction of communication and intercultural competences when teaching a foreign or second language. Hymes (1972) introduced the theory of communicative competence based on a functional understanding of language, which covers the use of spoken and written language as well as the interaction between its main actors: speaker and listener or writer and reader. Byram (1997) expanded this conceptualization of communicative competence by introducing his theory of intercultural communicative competence. Since then, diverse theoretical frameworks, methods, and approaches have been devised to understand and explore interculturality in the foreign and second language classroom (Byram, 1997; Byrnes, 2002, 2008; Dervin, 2009; Glisan & Donato, 2017; Kramsch, 1998, 2011; Liddicoat, 2004; Risager, 2007; among others). In the United States, the American Council on the Teaching of Foreign Languages (ACTFL) World Readiness Standards for Learning Languages (2016) include culture as an inseparable goal in the interlocking circles of the Five Cs (communication, culture, communities, comparisons, and suggestions), suggesting the intricate relationship between communication and culture in language instruction and the need to integrate this relationship into the language curriculum. Similarly, the Common European Framework of Reference (CEFR) proposes an approach to interculturality that “promote[s] the favorable development of the

learner's whole personality and sense of identity in response to the enriching experience of otherness in language and culture" (2001, p. 7). Drawing from the CEFR, the Council of Europe also created the Framework of Competences for Democratic Culture (2018), which serves as a guideline for the inclusion of equity, respect, and diversity in education, particularly in second and foreign language education. As a result, schools in Europe, the United States, and, more recently, Latin America have started to embed interculturality into their foreign language (FL) curriculum (Deardorff, 2009). For example, in 2016, the Colombian Ministry of Education presented a new curriculum for the teaching of English as a foreign language (EFL) in high school that introduced interculturality as a goal of FL instruction.

Literature Review

Interculturality has spurred significant research in second and foreign language education. This section describes the different lines of research in the field.

Interculturality and In-Person and Virtual Exchanges

Scholarship has extensively explored students', student-teachers', and teachers' development of interculturality and language through telecollaboration projects,¹ project-based methodologies, and experiences abroad (Alred & Byram, 2002; Basharina, 2007; Byram, 2008; Byram & Feng, 2006; Campbell, 2011; Davcheva, 2002; Dooly & Villanueva, 2006; Gu & Maley, 2008; Loaiza & Arenas, 2011; Schenker, 2012). Davcheva (2002) explored how a three-year intercultural experience between Bulgaria and the UK helped 36 Bulgarian student-teachers

¹ Telecollaboration projects "engage groups of learners in extended periods of online intercultural interaction and collaboration with partners from other cultural contexts or geographical locations as an integrated part of their educational programs and under the guidance of educators and/or expert facilitators" (O'Dowd, 2018, p. 5).

of English gain a broader vision of interculturality and thus decisively integrate it into their teaching practices.

A new lens within this line of research has explored the emotions and struggles students go through in study abroad exchanges (Kingtoner, 2004, 2008; McGregor, 2014) as well as the technological challenges teachers and students experience in telecollaboration projects (Belz & Müller-Hartmann, 2003; Kramsch & Thorne, 2002; Thorne, 2003, 2016). Kingtoner (2004, 2008) illustrated the emotional challenges that American learners of French faced in their language learning experiences in France, suggesting the need to accompany and train learners in their experiences abroad to help them deal with language awareness and cultural misunderstandings.

Within this research line, recent scholarship has also explored the integration of intercultural citizenship through telecollaborative content-based projects (Byram et al., 2016; Porto, 2016, 2019). Porto (2016, 2019) reported the intercultural and language gains made by students in Argentina, Denmark, and the UK through two telecollaboration projects. Porto (2016) focused on an Argentinian-Danish virtual exchange program in which students designed and exchanged an environmental campaign that helped them challenge and modify their existing stereotypes about each other's countries and assume new perspectives about local and foreign culture. Porto's (2019) recent work between students in Argentina and the UK examined how a project addressing the 1978 FIFA World Cup held in Argentina during the 1976-1983 military dictatorship served to explore and understand the essence of human rights violations and promote language learning. Table 1 summarizes other studies within this research line.

Table 1

Interculturality and In-Person and Virtual Exchanges

Authors	Purpose and Framework	Participants Level and Country	Results
Alfred & Byram, 2002	Examined long-term intercultural learning after a year abroad experience through interviewing and narrative inquiry guided by Byram's framework	Students of languages in higher education in Britain	Students with the most intercultural gains were those who had had tertiary socialization before the year-abroad experience
Belz & Müller-Hartmann, 2003	Telecollaboration partnership between two different universities following Agar's (1994) conceptualization of languaculture	Students from Germany and the United States	The telecollaboration partnership showed the misunderstandings these projects generate because of the academic goals each institution has about content, assessment, workload, and time differences. Suggestions involve the need to understand the interculturality embedded in telecommunication.
Thorne, 2003, 2016	Explored how students negotiated artifacts and cultures of use in intercultural communication through a telecollaboration project	Three cases of intercultural engagement with students from France and the United States	Students experienced communication breakdowns due to the cultures of use embedded in mediating technological tools such as email. The breakdowns involved the immediacy, length, and content of the messages.

Dooly & Villanueva, 2006	Explored how a pilot study focused on exposure, training, and later implementation of intercultural experiences and practices helped pre-service teachers find space for culture and critical cultural awareness in their language classes through mixed-methods research.	160 preservice teachers from eight different countries in Europe	Pre-service teachers who engaged in the three-phased project gained an open mind to negotiate and understand the differences between cultures. Gaining this cultural awareness is expected to facilitate the implementation of Intercultural Communicative Competence (ICC) in their language lessons.
Byram & Feng, 2006; Byram, 2008	Evaluated the impact of one-year-abroad programs on cognitive development and interculturality through questionnaires, interviewing, and journal reflection.	Students from 16 different countries in a study-abroad experience in the United Kingdom, Austria, Germany, and England	Students gained significant cognitive and intercultural awareness (i.e., attitudes, awareness, openness) in the one-year-abroad experience. However, there is a strong need to conduct preliminary programs that prepare students for the experience abroad. It is also necessary to internationalize the curriculum so that students become familiar with cultural variations and awareness.
Gu & Maley, 2008	Examined the language and intercultural gains made by a group of Chinese students in their year-abroad experience in the UK and New Zealand following Byram's intercultural framework.	Undergraduate Chinese students	Despite culture shock, students experienced a maturing process, which did not change their personalities drastically but expanded their vision about the cultures embedded in New Zealand and the UK.

Basharina, 2007	Explored the contradictions that emerged in a 12-week-long telecollaborative project among L2 college learners.	52 Japanese students, 37 Mexican students, 1 student in northern Mexico, and 46 Russian students in northeastern Russia. English proficiency varied from intermediate to advanced	Contradictions were associated with uncertainty about the topics for initiating conversations, the level of formality, and the cultures' use of technologies involved in the interaction. To address such contradictions, it is advisable to foster digital literacy programs before the telecollaboration projects.
Campbell, 2011	Examined the affordances and challenges of an exchange abroad "buddy project" in which learners were paired up with a foreign student to accompany the international experience.	30 intercultural communication students from different countries with 30 international students at a university in New Zealand	The "buddy project" helped students challenge stereotypes and improve their intercultural communication competence.
Schenker, 2012	Explored the students' appropriation of Byram's intercultural communicative model through a six-week telecollaborative email project.	Telecollaboration of second semester students of German in the United States and students of English in Germany	The telecollaboration project proved to facilitate students' appropriation of Byram's model
McGregor, 2014	Explored how emotions and emotional experiences affect students' intercultural experiences abroad and inform their developmental trajectories.	Two US undergraduate students having an experience abroad in Germany	Students' culture shock affected their learning gains since the overload of negative emotions prevented them from decisively using the second language in their exchanges
Byram et al., 2016	Explore students' and teachers' understanding of intercultural citizenship as well as democracy. Constructed a framework that orients intercultural practices.	Novice and advanced L2 learners in the US, Russia, China, and Hungary	An intercultural framework for interculturality and citizenship should help learners identify common social problems and foster the creation of civic actions to help communities.

Teachers' Perceptions of Interculturality and Its Instantiation in Classroom Contexts

Extensive scholarship has also examined the conceptualizations, understandings, and practices teachers, student teachers, and students have about interculturality at both high school and college levels (Bastos & Araújo e Sá, 2014; Byram et al., 2016; Castro et al., 2004; Collings, 2007; Gonen & Saglam, 2012; Larzén-Östermark, 2009; Méndez García et al., 2003; Moloney & Oguro, 2015; Naidu, 2020; Sercu, 2006; Sercu et al., 2005; Swanson, 2011; Yeganeh, & Raesi, 2015; Young & Sachdev, 2011). Sercu's large-scale studies (2005, 2007) involving FL teachers from Belgium, Bulgaria, Greece, Mexico, Poland, Spain, and Sweden showed that teachers recognize the value of integrating interculturality in the curriculum. However, when selecting learners' outcomes, they usually prioritized language over cultural objectives in their lessons. In cases where culture objectives were prioritized (i.e., developing attitudes of openness and tolerance toward other people and cultures, providing information about daily life and routines, or promoting reflection over cultural differences), culture topics were often associated with daily life and routines. Similar research exploring teachers' intercultural beliefs and practices in the US, the UK, and France (Young & Sachdev, 2011), Iran (Larzén-Östermark, 2009; Yeganeh & Raesi, 2015), Turkey (Atay et al., 2009), and Algeria (Bouhass Benaissi, 2018) concur with Sercu's overall results. Larzén-Östermark (2009) and Young & Sachdev (2011) further point to the need to underscore the incorporation of interculturality into syllabi, textbooks, institutional curricula, and teacher training programs. More recently, Naidu (2020) concluded that even though there is a worldwide intercultural turn in pedagogy, FL teachers still have a "blurred" concept of culture that affects their intercultural practices (p. 606).

When exploring students' perspectives about interculturality, Hall and Ramírez (1993) conclude that students of Spanish as an FL have "reduced" concepts about Spanish-speaking cultures, thus generating stereotypes and misconceptions about Spanish speakers. They suggest

that intercultural teaching in foreign and second language classrooms needed serious attention. Interestingly, Collings (2007) and Kramersch (2011) explain that language students prefer the development of language and communication tasks over content tasks in their FL classes. Kramersch further concludes that learners do not view the FL classroom as “the place to learn about values, history, and culture” (p. 361). Instead, they conceive of it as the place for grammar, lexical learning, and communication.

Intercultural research has also explored the methodologies and practices pre-service and in-service teachers use to foster interculturality in the high school and college foreign and second language curriculum as well as the challenges teachers experience when trying to attain this goal (Byram & Kramersch, 2008; Díaz, 2013b; Kramersch, 2011; Kearney, 2015, 2021; Kohler, 2015; Menard-Warwick, 2009, 2011; Ortaçtepe, 2015). Duff and Uchida’s (1997) six-month ethnographic study describes how four American teachers shaped their conceptualization of culture and cultural teaching practices as they negotiated their sociocultural identities as well as the curriculum. They argue that such variations are crucial when defining cultural language curricula and teaching since “short-term workshops or training programs alone, which are often prescribed for intercultural consciousness-raising are unlikely to result in profound changes in teachers’ cultural awareness...because culture is a much more complex and subtle subject and system than most realize” (p. 476). Peiser and Jones (2014) also suggest the need to dig deeper into teachers’ identities, personalities, and life experiences to have a broader picture and understanding of their intercultural practices. Ortaçtepe (2015) warns that intercultural interactions also shape experienced teachers’ identities, hence the need for more situated studies that better explain and inform teachers’ intercultural understandings and practices. Table 2 summarizes other research within this line of inquiry.

Table 1*Teachers' Perceptions of Interculturality and Its Instantiation in Classroom Contexts*

Authors	Purpose and Framework	Participants Level and Country	Results
Méndez et al., 2003	Exploring the relationship between teachers' familiarity with the foreign culture and the content they teach through a questionnaire	Secondary high school Spanish and Belgian teachers of English	Teachers' cultural practices reflect their experience of the target culture, or, in the case of Belgian teachers, similarities between the target culture and their own.
Sercu et al., 2005	Exploring Spanish foreign language teachers' perceptions about culture and their integration into their classes	35 secondary school Spanish teachers	Even though teachers hold a constructivist view of interculturality teaching, their practices still reflect a teacher-centered view in which students' intercultural understandings and conceptualizations are barely taken into consideration
Swanson, 2012	Exploring second/foreign language teacher efficacy and its relationship to professional attrition	1,065 MA and PhD Canadian and American teachers of Spanish as a foreign language	While teachers feel confident about the teaching of language skills, they feel less confident about culture teaching due to their own cultural background
Gonen & Saglam, 2012	Exploring teachers' beliefs about culture and cultural teaching practices	60 EFL teachers in Turkey	While teachers understand the importance of teaching culture, they are uncertain about the culture to address and the way to integrate cultural content into their

language-based
curriculum

Bastos & Araújo e Sá, 2014	Explore teacher's understanding of interculturality through interviews to inform intercultural teaching practices	Secondary school teachers in Portugal	Teachers' perceptions about interculturality are closely associated with the <i>savoirs</i> of awareness and respect presented by Byram and the ethnocentrism-ethnorelativism continuum presented by Bennett
Moloney & Oguro, 2015	Examining pre-service teachers' beliefs about interculturality using narrative reflections	Pre-service teachers in Australia taking a course in foreign language methodology to become teachers of French, German, Italian, Spanish, Japanese, Chinese, or Arabic	Narrative reflections became an essential tool for teachers' reflections over their intercultural practices and helped them become aware of how to incorporate intercultural critical thinking in their practices
Byram et al., 2016	Exploring students' and teachers' understanding of intercultural citizenship as well as democracy. Construct a framework that orients intercultural practices.	Novice and advanced L2 learners in the US, Russia, China, and Hungary	An intercultural framework for interculturality and citizenship should help learners identify common social problems and foster the creation of civic actions to help communities

To understand the challenges associated with the integration of culture into the language curriculum, Menard-Warwick (2009, 2011) explored how three EFL college teachers in Chile and three English as a Second Language (ESL) college teachers in California approached interculturality in their classes. The findings reveal that teachers' intercultural practices echo their

intercultural experiences, pre-conceived values, and stereotypes, which reduces the chances for the co-construction of cultural or intercultural content in the classroom. Similarly, Byram and Kramsch (2008) and Kramsch (2011) explored how teachers of German as an FL addressed interculturality in the classroom, arguing that more often than not, teachers miss opportunities to address culture in their classes because of the primary emphasis on the promotion of communicative competence, which limits the range of possible meanings and symbolic representations embedded in discourse. Kearney's (2015) situated intercultural research showed how the use of global simulation (i.e., student's embodiment portrayal of famous historical characters) helped a French teacher and her students derive new meanings from the historical events they embodied, thus moving beyond the sole exploration of communicative competence in the classroom.

In their action research about the exploration of intercultural understandings and practices by college professors (Díaz, 2013a) and high school teachers (Díaz, 2013b; Kohler, 2015; Liddicoat & Kohler, 2012), these scholars associated teachers' struggle to foster interculturality in the FL classroom with their lack of understanding of intercultural frameworks and pedagogies. Kohler further argues that language teachers hold one conception of interculturality and another for language teaching, "with little awareness of how to move between the two" (p. 197). Kohler also suggests the need to help teachers debrief their teaching practices to construct mediation tools and integrate language and culture in the FL classroom. Díaz (2013a) also proposes the implementation of collaborative bottom-up approaches in future intercultural research through which teachers could: 1) gain a solid understanding of the concept of interculturality and its corresponding framework to transform their linguistically driven curriculum; 2) re-conceptualize their curriculum goals so as to include language and culture components along with assessment

tasks that do not simply concentrate on lexicogrammatical features of the language but combine cultural content: 3) orient the context and content in each lesson by referring to the existing framework; and 4) orient the design of classroom activities, materials, and assessment through a co-construction process in which both researcher and teacher interact, taking into account the existing frameworks and materials the teachers currently use, including the textbook.

More recent research (Feryok & Oranje, 2015; Kearney, 2021; Oranje & Smith, 2018; Tolosa et al., 2017; Wagner et al., 2018) has used self-inquiry, micro-genetic analysis, and collaborative partnerships to support the integration of interculturality in the primary, high school, and college foreign language and second language curriculum. Feryok and Oranje (2015) examined how a German as an FL teacher in a New Zealand secondary school adopted an intercultural design-based project in her language classes following an in-depth exploration of her teaching practices through interviews and class observations. Similarly, Tolosa et al. (2017) examined how two primary school language teachers in New Zealand incorporated interculturality in their language classes by analyzing their existing teaching practices and integrating suggested intercultural frameworks (e.g., Liddicoat & Scarino, 2013). The findings reveal that the teachers started to see the place of culture in language classes and understood that more cultural content does not yield less learning, as they initially believed. Wagner et al. (2018) illustrated how a group of teachers in the US incorporated Byram's intercultural models into their L2 Spanish lessons following a six-month training program and ongoing collaboration between teachers and researchers. The findings reveal that the most significant challenges for teachers were associated with the lack of time to deliver class content, the dichotomy between the use of the L1 or L2 for cultural instruction, and students' limitations when researching intercultural aspects on their own. In the field of teacher training, Kearney (2021) conducted a

multi-layered study of classroom-based video data to identify core intercultural practices used by experienced teachers that could orient novice teachers in the integration of interculturality in their language classes. Overall, the findings of these studies suggest the need to help teachers define and enact core intercultural practices to suit their needs in specific contexts.

Existing research sheds light on the development of interculturality and the beliefs both learners and teachers hold about this concept. Nevertheless, situated research about how teachers teach for interculturality in public high school classrooms as well as the contradictions, that is, the imbalances that emerge when incorporating interculturality in teachers' day-to-day practices, remains limited, especially in Latin American contexts. This conclusion is in line with Henrich et al.'s (2010) assertion that most research about human behavior concentrates on "Western, Educated, Industrialized, Rich, and Democratic (WEIRD) societies, and particularly American graduates who are part of elite settings" (p. 29). Diverse scholars (Álvarez, 2014; Barletta, 2009; Díaz, 2013a, 2013b; Kramersch, 2011, 2013; Kearney, 2015, 2021; Kohler, 2015; Liddicoat, 2011, Scarino, 2014) argue that there is a need to delve more deeply into the practices teachers use to teach for interculturality in their classrooms as well as the limitations that prevent them from doing so. Díaz (2013b), for example, argues that intercultural teaching research remains in a "rudimentary stage" (p. 7). Kohler (2020) also argues that although significant research has critiqued the way interculturality is conceived of and taught, "the exploration of the challenges imbued in teaching practices is still underrepresented" (p.414).

The Intercultural Turn in Colombia

In 2006, The Colombian Ministry of Education issued the Standards for FL Education as a national policy for public secondary and tertiary education, presenting communicative competence as the overall goal for EFL education. According to the standards, Communicative competence includes three competencies: linguistic competence, sociolinguistic competence, and

pragmatic competence. Linguistic competence involves the knowledge of lexical and phonological aspects of language. Sociolinguistic competence refers to the knowledge of social and cultural conditions implicit in using the language (e.g., rules of politeness or courtesy). Pragmatic competence refers to how the linguistic and social functions of language are linked together in real communicative situations.

Even though the National Standards address cultural content, Barletta (2009) argues that the concept of interculturality is underrepresented, stressing that there is a need to orient teachers to the content, descriptors, and methodologies for intercultural pedagogies. Barletta's critique and the global turn toward interculturality spurred subsequent research in this field. Álvarez's (2014) review of intercultural research in Colombia shows that this research line has gained significant attention in the country since 2006. Most research addresses the development of interculturality through telecollaboration projects and the design of methodologies following Byram's model (Basabe, 2006; Bonilla, 2008; Cruz, 2007, Posada, 2004; Galindo & Moreno; 2008; Jánica et al., 2006; Loaiza & Arenas, 2011; Neva et al., 2010). Table 3 describes Colombian research in more detail.

Table 2

Intercultural Research in Colombia

Authors	Purpose and Framework	Participants' Level	Results
Posada, 2004	Exploring students' beliefs about gender and ethnicity through the analysis of students' oral discourse	Eight undergraduate students in a private institution in Bogotá, Colombia	Students' conceptions about gender and ethnicity favor some groups over the others (white/black, rich/poor, male/female)

Basabe, 2006	Analyzing the way the UK and the US are represented in EFL textbooks in Argentina through Critical Discourse Analysis	Four series of textbooks at the Third Level of the General Basic Education system in private institutions in Argentina	Although the textbooks show some variety in their contents, what pervades them all is the representation of the lives and lifestyles of rich and famous people (e.g., Michael Owen, Bill Gates, Milton Petrie, Hetty Green)
Jánica et al., 2006	To exploring the affordances of intercultural multimedia material in the English language class to promote intercultural competence	Undergraduate students at Universidad del Norte in Barranquilla, Colombia	Information and Communication Technology (ICT) help students improve intercultural competence, gain autonomy, and be motivated in their language classes
Agudelo, 2007	<p>Exploring students' appropriation of an intercultural model guided by the following principles:</p> <ul style="list-style-type: none"> • Language and culture belong together • Intercultural education/critical pedagogy • Reasoning from different points of view • Valuing and respecting other views • Conflict is a space for dialogue • Constant intercultural dialogue between the local and the "other" • Social transformation 	Pre-service teachers in a public university in Medellín, Colombia	Students gained critical cultural awareness and felt enthused to incorporate an intercultural (ICC) model in their language classes

Ariza, 2007	Exploring the concept of culture, pedagogical practices, and materials teachers use to address interculturality in their classes through questionnaires and interviews	In-service teachers at Universidad de La Salle, Bogotá, Colombia	Whereas teachers have a holistic concept of culture that involves all the human representations carried out by language, their practices reflect the “Frankenstein approach” (i.e., incorporating cultural products from different parts of the world: a taco from Mexico, samba from Brazil, tapas from Spain)
Álvarez & Bonilla, 2009	Exploring and reflecting on a collaborative experience that attempted to negotiate a model to teach for interculturality drawing from Byram's and Kramsch's approaches	Two professors in a private university in Bogotá, Colombia	There is a need to address the teaching of culture and interculturality from a critical perspective in which learners become aware of the diversity in the subcultures in their society and that of others
Cruz, 2007	Examining and redesigning intercultural teaching pedagogies through interviews and exposure to the foreign culture	EFL learners in an extension program at Universidad Pedagógica Nacional, Colombia	Exposure to practices and products about the target culture helped students broaden their perspectives about foreign cultures and dispel existing ingrained stereotypes
Neva et al., 2010	Exploring the affordances of a seven-week telecollaboration project for the development of language and intercultural skills using email and Web 2.0 technologies	33 learners of Spanish in Trinidad and 33 learners of English in Colombia	The seven-week project helped students gain greater autonomy and intercultural awareness

Loaiza & Arenas, 2011	Exploring the affordances of an exchange program in relation to intercultural communication	Undergraduate students of French in two public universities in Colombia	Exchange programs become a motivational tool that helps learners not only know about the language itself but also discuss social and cultural topics that make learning more meaningful for students
Soler, 2014	Examining teachers' cultural teaching practices following Byram's (1997) model	Five Colombian teachers and one British teacher in an immersion course for EFL teachers in Villa de Leyva, Bogotá, Colombia	Teachers agree on the value of addressing cultural content in the curriculum and explicitly integrating it into their lessons
Bonilla & Cruz-Arcilla, 2014	Examining the way five teachers understand their professional practices as regards their contextual realities through questionnaires and semi-structured interviews	Five English teachers in rural areas in Colombia	There exists a dichotomy between what Colombian policies state and expect and the local needs and realities of rural schools. Teachers thus feel the need to delve into students' contextual realities beyond emphasizing global issues.
González & Ariza, 2015	Examining the impact of international sojourns on Colombian ELT teachers' professionalism	ELT teachers in Colombia	Teachers gained significant cultural awareness through international sojourns. There is a need to link these sojourns to the curriculum and for intercultural preparation courses for a more compelling experience.

In 2016, the Colombian Ministry of Education launched a new curriculum for FL education, termed the “Suggested Curriculum” for foreign languages, that presents intercultural competence as a new language learning goal and highlights the intricate relationship between language and culture. More specifically, the curriculum calls for the need to explore and understand the multiple ethnicities and diversity of Colombia and foreign cultures (Ministerio de Educación Nacional, 2016a). Along with the curriculum, the Ministry presented two FL textbooks (*Way to Go* and *English Please*) that mirror the curriculum and are used as the main sources of instruction in state institutions in Colombia.

The Ministry also introduced a three-year training program that aims to train teachers in the understanding and implementation of the Suggested Curriculum, as well as the two textbooks. The first phase of the project involved a one-month training program for 50 teachers (often regarded as supervisors) to help them understand the guidelines of the new curriculum. The second phase consisted of a situated collaborative work in which the supervisors were expected to coach teachers in the implementation of the policy by addressing three objectives:

1. To explore the ways teachers incorporate the new guidelines in the language classroom, focusing on the main teaching approaches (i.e., task-based learning, project-based learning, and problem-based learning) suggested in the curriculum.
2. To assist teachers in elaborating practices that help them incorporate the indicators and guidelines presented in the curriculum.
3. To reflect on the incorporation of such new practices.

As a result of governmental financial constraints, supervisors were only able to complete the first two stages of the program. Therefore, little is known about how teachers incorporate the indicators of the Suggested Curriculum into their practices or how they understand and

implement the interconnected goals of communicative competence and intercultural competence as suggested in the curriculum. More interestingly, to my knowledge, no research has yet explored the way teachers negotiate their own intercultural understanding with the existing regulations presented by the Suggested Curriculum for foreign language education.

Rather than exploring this line of inquiry, recent scholarship has focused on EFL textbook analysis and the exploration of intercultural teaching practices at the college level. Gómez Rodríguez (2015) explored the approaches to culture in EFL textbooks used at this level, concluding that most textbooks only cover superficial elements of culture, such as those associated with tourism or those that promote perceptions of homogeneity or other cultural generalizations. Echoing Sercu's (2005, 2007) large-scale research and following Byram's (1997) initial interculturality model, Rojas-Barreto (2019) conducted a questionnaire-based study to delve into teachers' understandings of and practices related to interculturality at the college level. The findings reveal that most teachers, especially novice educators, favor the transmission of knowledge over the exploration of the *savoirs* of attitudes and perspectives as suggested in Byram's (1997) model. Peña-Dix (2018) explored teachers' intercultural conceptualizations and practices and created a model that echoes teachers' intercultural perspectives and attempts to help them incorporate this model in their lessons. These more generalized studies on intercultural research notwithstanding, most work has focused mainly on private college education. Only in a few cases have there been any attempt to explore intercultural teaching practices within public secondary education (Bonilla & Cruz-Arcila, 2014; Peña-Dix, 2018).

Grounded in situated collaborative qualitative research (Atkinson, 2005; Erickson 1986, 2018) and formative intervention research founded upon the principles of third-generation Activity Theory (emerging from Cultural-Historical Activity Theory and work such as Vygotsky,

1978, 1986; Cole & Engeström, 1993; Engeström, 1987; Engeström & Sannino, 2010), the present study aims to explore how three experienced EFL teachers in three public schools in Córdoba, Colombia understand interculturality, how they teach it in their classrooms, and the contradictions, if any, that emerge in doing so. This study is anchored in three main research questions:

1. What are teachers' understandings of interculturality?
2. How do teachers teach for interculturality in the FL classroom?
3. What contradictions (if any) emerge when teachers teach for interculturality in their classes and how do they dialogically work through these contradictions with colleagues?

The development of this situated collaborative research responds to the current need to explore the challenges embedded in the teaching for interculturality, especially in non-elite contexts where the divide between private and public education is notorious, as is the case in Colombia.²

Situated collaborative qualitative research is an appropriate approach to addressing the research questions since it examines what naturally occurs in a research site (e.g., a school community, or classroom) by attending to the “details of the concrete case at hand” (Erickson, 1986, p. 130). As a collaborative tool, it also involves the “side-by-side work of all parties in a mutually beneficial research program” (Lassiter, 2005, p. 84), working together toward the design of the research plans and goals.

Formative interventions formed a supportive intervening research methodology coupled with situated qualitative research since, as Engeström et al. (2014) explain, formative interventions are embedded and contextualized in the participants' meaningful life activity. In

² See a detailed context description in the Methodology chapter.

this case, the intervention was focused on making sense of teachers understanding and incorporation of interculturality in their practices. This included ongoing analysis and involvement in the complex system of the classroom and the continuous exploration of contradictions, changes, and emerging solutions that evolved during this interculturality journey.

Summary of the Chapter

This chapter described the intercultural turn in foreign language education, reviewed literature related to the field both worldwide and in Colombia, presented the gaps that this study attempts to address and listed the research questions as well as the research approaches embedded in this study. The following chapters are organized as follows:

1. Chapter two describes the frameworks that guided this research.
2. Chapter three explains the methodology that was implemented.
3. Chapter four describes the findings in relation to the first two research questions.
4. Chapter five responds to the third research question.
5. Chapter six presents the discussion of the results in relation to the existing literature, new insights presented by this study, and future research orientations, as well as the limitations and overall conclusions of this study.

Chapter 2. Theoretical Framework

This chapter describes the two main frameworks that guide this study: 1) interculturality and its diverse conceptualizations and 2) activity theory and the methodology of formative interventions research.

The Many Shades of Interculturality and Their Applications in the EFL/ESL Classroom

Even though the origins of interculturality can be traced back to the 1930s, Byram's model (1997) of intercultural communicative competence and Kramsch's conceptualization of interculturality (1993, 1998) have become a springboard for the integration of interculturality as a goal in the foreign and second language classroom. This chapter reviews six intercultural frameworks and approaches, describes the notion of interculturality included in the Colombian curriculum, and presents my personal view of interculturality and culture. While there exist diverse terms to refer to interculturality (e.g., intercultural, transnational, and symbolic competence), I opted for the term "interculturality" because it includes the word culture, highlights the relationship between cultures, and does not necessarily direct readers to the concepts of development, acquisition, or evaluation, unlike the terms "intercultural competence" and "symbolic competence."

Byram's Model of Intercultural Communicative Competence and Intercultural Citizenship

Byram's initial model of intercultural communicative competence involves the integration of linguist, sociolinguistic, discourse, and intercultural competence. This model goes beyond the teaching of language for communicative purposes and integrates interculturality and citizenship as a goal in the EFL/ESL classroom. Byram (2000) associates intercultural competence with the ability to:

[s]ee relationships between different cultures – both internal and external to society – and to mediate, that is, interpret each in terms of the other, either for themselves or for other people. It also encompasses the ability to critically or analytically understand that one's own and other cultures' perspective is culturally determined rather than natural. (p.10)

Intercultural competence thus helps learners participate in interactions that lead to intercultural relations when they accept others' perspectives and understand differences.

Within intercultural competence, Byram (1997, pp. 34-38) defines five *savoirs*, or elements needed to become an intercultural speaker:

1) *Knowledge* refers to what one knows about society, self, and others, for example, knowledge about one's country, social group, community, and that of their interlocutors.

2) *Attitudes* refers to relativizing one's culture and showing openness, curiosity, and awareness toward others and other cultures, leading learners and people to be open-minded when exploring or approaching the unknown or unfamiliar.

3) *Skills of interpreting and relating* refers to the ability to understand a document, scene, or event from another culture, explain it, and compare it to events in one's own culture.

4) *Skills of discovery and interaction* refers to the development of ethnographic and research skills to explore and interact with people from other cultures. The primary purpose of this discovery is that the learner starts finding elements of different cultures on their own and becomes interested in interacting with people from diverse cultures.

5) *Education and critical awareness* relates to the evaluation of the social, political characteristics, traditions, values, and practices of one's own and other cultures, allowing learners to value, respect, and judge based on their own considerations.

Byram (2008, 2014) suggests the integration of intercultural citizenship in the intercultural competence model, emphasizing the generation of civic action among the community through five components:

1) *Criticality* involves the understanding and evaluation of the self and the other to gain social transformation.

2) *Native speakerism* consists of the rejection of the opposite categories of native and non-native speakers, proposing an intercultural space where such distinction could be overcome (Derivry-Plard, 2013, p. 255).

3) *Intercultural speaker* entails the existence of a mediator who understands spoken and written texts from “different contexts and views himself as cosmopolitan, consensus-oriented, and open to negotiation” (Byram & Wagner, 2018, p. 488).

4) *Nationalism, internationalism, and cosmopolitanism* involve the concern for universal civil rights and citizenship as opposed to national citizenship that disregards multiple identities.

5) *Action in the community* includes the creation of changes in the community that benefit different nations.

The operationalization of intercultural citizenship in EFL/ESL education occurs when students from two or more different countries agree to work on a transnational project that involves the identification and solution to a common problem (e.g., an environmental project). As Byram et al. (2016) argue, these intercultural projects involve not only the acquisition of knowledge, awareness, and discovery but also responsive action.

Liddicoat and Interculturality as Exploration and Understanding of Self and Other

Like Byram, Liddicoat (2004, 2011) presents a view of interculturality that reinforces the exploration and understanding of self and other. He also calls for the need to design situated

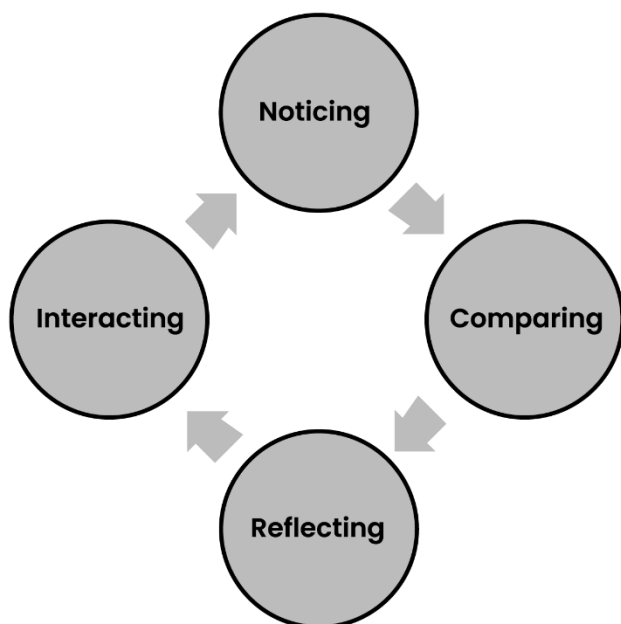
intercultural pedagogies that respond to particular contexts and teachers' understanding of culture, teaching, and learning that help teachers integrate language and culture from early levels and beyond. Liddicoat (2004, p. 17) proposes certain principles that can guide such situated pedagogical practices:

1. *Active construction* refers to students' engagement in purposeful communication, in which learners interpret and create meaning in their interactions with others.
2. *Making connections* consists of the association between previous conceptions and new ideas or experiences to be able to reorganize, elaborate, and extend one's understanding.
3. *Interaction* emphasizes the development of an understanding of two different frameworks of language and culture.
4. *Reflection* involves becoming aware of diversity, identity, and experiences about one's own intercultural thoughts and feelings.
5. *Responsibility* includes the learners' acquisition of attitudes, dispositions, and values over time.

These principles include four interrelated processes (See Figure 1): 1) *noticing*; 2) *comparing*; 3) *reflecting*; and 4) *interacting*. Such processes help students decenter from their own cultural position and consider other cultures by establishing similarities and differences between cultural products, practices, and perspectives.

Figure 1

Interacting Processes of Intercultural Pedagogy



Note: Adapted from Liddicoat, A. J. (2009). Communication as culturally contexted practice: A view from intercultural communication. *Australian Journal of Linguistics*, 29(1), p. 72

Liddicoat (2004, 2009, 2011) suggests the comparison of speech acts and authentic images as a springboard for the integration of intercultural pedagogy. In one of his classroom interactions, he asked students to analyze a Spanish conversation about saying goodbye through three main tasks by asking: 1) about the main topic in the conversation and how they would feel if they were the guest in the dialogue (*noticing and reflection*); 2) how hospitality and friendliness are represented in the dialogue (*reflection*); and 3) how hosts show hospitality and friendliness when someone is leaving a party in their own culture (*comparison and reflection*).

Likewise, by using imagery as a pedagogical tool, he invited students to observe different pictures of a school in Japan and notice the differences between school cultures by: 1) responding to inquiries about students' own school routine and environment (e.g., What is your normal day at school? What do you do? When do you do it? What is your school like? Describe

the buildings and the grounds); 2) prompting students to notice similarities and differences between the two schools through specific questions (e.g., What do you notice about this school? How is it similar to your school? How is it different from your school? Do you think all Japanese schools are like this?); and 3) asking students to express their opinions of the other culture and their own (e.g., What would you like about going to school in Japan? What wouldn't you like? What do you think a Japanese person might like about your school? What do you think they wouldn't like?).

All in all, Liddicoat's principles and interacting processes of intercultural pedagogy suggest that teachers can initiate their intercultural practices by helping learners notice cultural differences, which usually go unnoticed, and subsequently reflect on them.

Kramersch's Symbolic Dimensions of the Intercultural

Even though Kramersch's conceptualization of intercultural competence also reinforces the recognition of self and other, her perspective involves "the ability to reflect critically or analytically on the symbolic systems we use to make meaning in our daily discourses" (Kramersch, 2011, p. 365). Such a view proposes the understanding of variations and ambiguities that can unfold in our discourses, which may or may not be resolved through interaction. That is, rather than conceiving interculturality as tolerance and empathy towards others, it reinforces the ability to respond critically to our daily interactions.

Kramersch (2011) posits a theory of symbolic competence for the integration of interculturality that combines representation, action, and power. Representation involves what "words say and what they reveal about the mind" (p. 357), involving lexical and grammatical categories, prototypes, and stereotypes. Action involves "what words do and what they reveal about intention" (p. 357), which relate to the purposes of discourse. Power refers to "what words

index and reveal about social relations, individual and collective memories, emotions, and aspirations” (p. 357), that is, the readers’ and speakers’ interpretations of diverse representations of discourse.

Kramersch (2011) suggests that the integration of symbolic competence involves language lessons in which teachers:

1) Promote communicative exchanges that can help students “reflect on the nature of language, discourse, communication, and mediation” (p. 364), going beyond the presentation of factual information.

2) Focus on what texts do not present because it is “politically incorrect or disturbing” (p. 364). For example, in a German class discussing the bombing of Dresden (an aerial bombing attack on the city of Dresden, Germany during World War II), Kramersch suggested that teachers verbalize their views about the topics discussed, which may or may not concur with the interpretation presented in the original text.

3) Promote the complexity and ambiguity of texts by challenging the meaning of existing discourses. In a German class, Kramersch mentions that teachers could pose provoking questions associated with the given text to explore the different positions students hold.

4) Engage the student’s emotions, not just their cognition, and engage them in an exploration of their points of view about the topics discussed by, for example, asking students about their personal positions about the bombing of Dresden.

All in all, Kramersch’s interpretation of interculturality involves going beyond the memorization of facts, cultural customs, and literal meanings to explore the hidden meanings of discourse. It also entails the understanding of the ambiguity and complexity embedded in discourses.

Dervin's Liquid Approach to Interculturality

Dervin (2011) takes issue with the concept of interculturality presented by Byram (1997) since, in his view, it reinforces the existence of the other, giving the idea that culture is represented in a nation and not in the individual. In his exploration of existing work on interculturality, Dervin (2011) criticizes intercultural telecollaboration and acculturation projects, arguing that such projects reinforce otherness and perpetuate cultural existing stereotypes. In his analysis of three Chinese acculturation studies in the United States and Australia, he argues that the main goal in the studies is to reinforce the culture of the other since teachers always use discourses (e.g., students have scripts of "their culture" and know what they are going to find out about "the other culture," or this is a first-hand contact with "another culture") that imply a divide between the two cultures, representing cultures as a homogeneous construct represented in a group of individuals.

Grounded in the sociologist Zygmunt Bauman's paradigms of solidity and liquidity, Dervin (2009, 2011) proposed a liquid approach to interculturality that involves "the positioning and negotiation of individuals who come from different spaces and times rather than cultures." Such a view moves away from culturalist, "soft constructivist," and contradictory approaches to "Otherness" (Dervin, 2009 p. 121). Dervin (2009) suggests that students explore documents, podcasts, and autobiographies before any experience abroad and conduct ethnographic visits as participant observers to perceive what occurs in intercultural scenes so that they can deconstruct these scenes and see themselves and others, leading them to accept that they are diverse and liquid themselves in order to understand the diversity in others.

Dervin (2009) proposed three main elements within this liquid approach: 1) detect identification (i.e., understanding that each individual is multiple and complex); 2) pay attention

to discourses (i.e., knowing how to ease xenophobic and ethnocentric discourses); and 3) control one's emotions and behaviors (i.e., avoiding drawing culturalist conclusions that may offend others). In general, these elements as well as the liquid model propose the acceptance of individuality and of multiple variations in human essence.

Risager's Transnational Perspective of Interculturality

Grounded in the work of anthropologist Ulf Hannerz, Risager (2006, 2007) presents a transnational perspective of interculturality that highlights the complexity of language use and the flows of languacultures, or the relation of language and culture in the study of the various kinds of meaning carried and produced by language across national boundaries. Risager describes five fundamentals that summarize her transnational view of interculturality:

1. The target-language community involves not only one language area but other places that are part of a “linguistic network with a potentially global range” nurtured from “transnational migration and communication” (p. 236).
2. The target language is always “in a local interplay with other languages” (p. 237), meaning that language is never neutral and is always nurtured by multilingual contexts and discourses.
3. The target language is in constant interaction with “socioculturally different, personal languacultures” (p. 237). This construct involves the awareness of semantic and pragmatic constancy and variabilities in the language (e.g., Agar, 1994; Friedrich, 1989), for example, the discussion of possible meanings of words such as “sister” or “brother,” or cultural words such as “Christmas” or “race.” It also includes an identity dimension or social meaning (e.g., Hymes, 1972) that refers to variation or meaning in a given

language “whereby its users project their own understanding of the world onto the interlocutors” (Risager, 2006, p. 109).

4. The target language is not associated with definite “discourses and topics” (p. 237). This implies that the choice of topics and genres is not necessarily tied to the language in question because the topics and discourses that circulate in a language community may be different from others.

Risager (2018) evaluated seven language textbooks through a transnational perspective lens, concluding that most of the textbooks reduce culture to a "banal nationalism" in which countries are "demarcated by different symbols and expressions" (e.g., a political map, the Australian weather) and citizens are depicted as tourists (p. 75). Interestingly, the nations portrayed are mostly English-speaking countries, such as the United States, England, and Australia. In the cases where diversity is represented (i.e., small communities, indigenous groups, social classes, gender differences), it is unclear how teachers can raise awareness in relation to such diversity since most textbook activities suggest the comparison of countries on a surface level. Risager’s transnational perspective suggests the need to understand and explore the variability of languacultures, moving from the national paradigm, in which languages are associated with nations. She also highlights the need to explore a pedagogy that develops language learners as critically aware participants in the global community who can be mindful of the problematic aspects of the diversity embedded in our society.

Focusing on Cultural Products, Practices, and Perspectives: A Core Practice

Grounded in the work by Lampert (2010) and Janssen et al. (2015), Glisan and Donato conceive the teaching of culture as a core practice in teacher education. From Lampert’s perspective (2010), core practices are actions teachers do habitually or routinely to support

learning. They are by no means standards or prescribed methods to blindly follow but a set of routines novice teachers learn to use while teaching. As presented by Janssen et al. (2015), core practices should meet specific criteria: 1) they occur with high frequency in teaching, that is, they are routinized actions in the classroom; (2) they are research-based, that is, there should be sufficient background knowledge to validate such practice; (3) they allow novice teachers to know more about their learners; (4) they can be mastered by novice teachers with time; (5) they can be enacted across different curricula or instructional approaches; and (6) they contribute to teacher improvement. Janssen et al. suggest four stages for the deconstruction and enactment of core practices: (1) novice teachers are familiarized with the core practice by watching videos or observing modeling that leads to the understanding of the constituents of such practice; (2) novice teachers rehearse the practice in their methods class and discuss this performance with the teacher; (3) novice teachers enact the practice in a classroom and video record this performance; and (4) novice teachers reflect on their performance and discuss it with the teacher educators.

Drawing from this framework and the ACTFL World-Readiness Standards for Learning Languages, Glisan and Donato (2017) introduced the core practice of Focusing on Cultural Products, Practices, and Perspectives in a Dialogic Context in which culture is conceived as “a dynamic system of beliefs, values, and world views that emerge and are shaped by the social practices and products of a group or groups of individuals” (p. 116). The enactment of the practice involves not only the presentation of cultural products (e.g., food or monuments) or cultural practices (e.g., greeting protocols or holiday celebrations) but also cultural perspectives that help students explore and understand different meanings and interpretations of products and practices.

The deconstruction of the practice consists of two main stages (planning and enactment) as well as a teaching procedure called IMAGE, which Glisan and Donato (2010) define as: Images, Making observations, Analyzing additional information, Generating hypotheses about cultural perspectives, and Exploring perspectives and reflecting further (p. 9). For planning, teachers define and explore: 1) Students' proficiency levels and background knowledge; and 2) The specific content of the lesson (selection of specific images), including the lexicogrammatical features embedded in the lesson.

For the enactment of the practice, teachers:

1. present images that show a cultural product. For example, Barnes-Karol and Broner (2010) suggest a series of images originally published in *Hungry Planet: What the World Eats*, which depict the eating habits of 30 different Latin American families from different regions;
2. expose students to additional information about the images, which may include a narrative about each family;
3. ask students to generate hypotheses about the images through the presentation of thought questions, which in this case could involve categorizing the food students see in the images (e.g., fresh produce, frozen food) or comparing the eating habits; and
4. explore perspectives by posing wondering questions, which include inquiring about the *canasta basica alimenticia* [typical eating habits of a particular place] and the transformation of eating habits.

Intercultural Competence in the Colombian Suggested Curriculum for Foreign Education

Responding to the Colombian constitutional regulations of 1991, which outline the need to have education that involves “ethnic and cultural diversity” (p. 15) and UNESCO’s (2013) vision about “learning to live together” (p. 4), the Colombian Ministry of Education included intercultural competence as a goal in its foreign language curriculum. As defined in the curriculum, intercultural competence involves the development of “the knowledge, abilities, or skills and attitudes a conversational partner or intercultural mediator must have, supplemented by the values that make up part of a certain society and the numerous social groups to which we belong” (p. 71). This view implies gaining familiarization with the new culture, including the understanding of diversity and the acknowledgment of similarities and differences between two cultures that involve regional and local differences. It also includes “relating and communicating among themselves in a positive and creative way based on the cultures of their surroundings and respecting their diverse identities” (p. 72), thus implying the understanding that we all have differences even though we may belong to the same community.

For the implementation of these policies, the curriculum suggests four central units to develop across the different high school levels: democracy and peace, health, sustainability, and globalization as well as indicators that serve as guidelines for lesson preparation. Indicators for democracy involve writing a proposal for the development of human rights and proposing a solution for better relationships between students in the classroom. Indicators for health include writing a recipe and prescribing a healthy diet. Indicators about globalization are primarily related to the exploration of local and foreign cultures, such as describing local places and comparing them to places in other cultures (e.g., Barranquilla located in the Caribbean coast of Colombia compared with Popayán located in southwestern Colombia).

The Colombian Ministry of Education designed two EFL textbooks (*Way to Go* and *English Please*) that align with the four central units suggested in the curriculum and guide lesson preparation. The textbook for the seventh grade includes four central units:

- 1) *Integral Personal Care* familiarizes students with topics about routines, diets, and physical activity.
- 2) *Bullying and Conflict* involves the study of feelings, emotions, and suggestions associated with social or psychological problems (e.g., anorexia or bulimia).
- 3) *A World of Wonders* presents natural resources and environmental issues.
- 4) *International Cultures* is associated with the descriptions of other countries and famous places within Colombia.

Moving to a Personal Conceptualization of Interculturality

The definition of interculturality presented in the Colombian curriculum aligns with the intercultural framework proposed by Byram (1997) and its corresponding *savoirs* or elements in that they both involve the knowledge, skills, attitudes, and cultural awareness one needs to understand one's own culture and that of others. More importantly, the curriculum emphasizes the need to respect and accept the diversity and variety in other cultures, but also in one's own. This approach involves the recognition and acceptance of the diverse groups and ethnicities in Colombia. Such a perspective resonates with both Byram's model of intercultural citizenship and Risager's transnational paradigm. The foundations of the model also indicate that there is an interest in integrating interculturality across the foreign language curriculum, which concurs with the idea that culture is an interlocking component of daily teaching and not an isolated skill (Glisan & Donato, 2017).

Even though the conceptualization of interculturality points to the integration of culture across the curriculum and suggests an integrative global perspective, a closer look at curriculum indicators, topics, and textbook content indicate that the concept of interculturality is often reduced to the description of other cultures (e.g., regions and nations) and one's own. Such a perspective neglects the presentation of transformative forms of culture and perpetuates the modernist view that culture only involves the study of the specific characteristics of a place or the people by region (be it local or foreign, Risager, 2007). To achieve a closer alignment between Colombian policies (a global and inclusive perspective that involves openness, respect, and an open-minded perspective on differences), curriculum modules, and textbooks, I suggest a conceptualization of interculturality that re-examines the concept of culture embedded in the curriculum.

Culture should not be approached from a viewpoint that involves a universal and homogeneous perspective of nationalities. Instead, it should be understood as a dynamic system that changes as we interact with others and engage in different activities (Duranti, 1997; Kramsch, 2006; Hall, 2002). As Kramsch (2011) argues, “culture is an emergent phenomenon that is symbolically mediated through words, sounds, and images and exists in our daily discourses” (p. 365). Likewise, the concept of interculturality should not be limited to the superficial comparison of two nations. Instead, it should involve recognition, sensitivity, acceptance, awareness, and openness to the differences and variety that exist and are encountered in the world every day. In other words, interculturality entails an understanding of the world that is constantly shaped through our interactions; “it does not have an endpoint” (Short et al., 2016, p. 300).

Nor should the teaching for interculturality be reduced to a single unit or lesson. Instead, it should constitute a core practice that should be integrated across the curriculum. As Lampert (2010) explains, practices are actions teachers do habitually or routinely to support learning. Interculturality needs to be promoted in teachers' daily lessons and selected materials to avoid viewing culture as "capsules, or grammars of cultures" that present facts and perpetuate stereotypes (Glisan & Donato, 2017, p. 118).

My understanding of interculturality and its integration in language education draws from the frameworks already described. Byram's *savoirs* or elements for intercultural competence (knowledge, attitudes, skills, and awareness) are significant in that they point to the ability to explore, understand, evaluate, and take part in cultures both like and unlike one's own (Glisan & Donato, 2017). However, as explained above, cultures should not be reduced to the homogeneity of nations or the superficial distinction between the self and the other (Dervin, 2011). Instead, there is a need to incorporate a transnational perspective (Risager, 2007) that involves the inclusion of sensitivity to variation of places and contexts and does not reduce the target-language community to a nationally defined language (e.g., the belief that the learning of English as a foreign or second language is limited to the exploration of, for example, American cultural facts).

Kramsch's (2011) symbolic competence model offers significant insights as it involves the analysis and exploration of discourse that "challenge established meanings and redefine the real or conventionally agreed upon" (p. 359), offering a perspective on how to move from the traditional communicative approach to a more intercultural perspective. Glisan and Donato (2017), as well as Barnes-Karol and Broner (2010), state that the study of perspectives on products and practices is significant in that it helps learners explore the possible beliefs and

meanings embedded in such practices or products. Likewise, Liddicoat and Scarino's (2013) contribution to the discussion of interculturality is relevant since it suggests the need to co-construct situated pedagogical practices that involve teachers' contexts, beliefs, and classroom cultures.

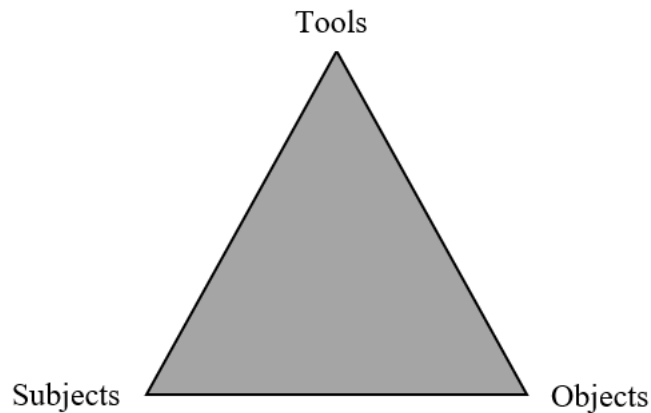
While diverse frameworks and related empirical research about interculturality exist, Kramersch (2011), Díaz, (2013a), Liddicoat & Scarino (2013), as well as Glisan and Donato, (2017) argue that the notion of culture and interculturality is not truly embedded in foreign language courses and continues to be presented as an isolated component that exposes learners to the teaching of facts and the homogeneity of cultures, thus perpetuating stereotypes. Diverse scholars (Díaz, 2013a; Kearney, 2021; Kohler, 2015; Liddicoat, 2013) argue that there is a need to delve into the practices teachers use to integrate interculturality in their classrooms and the limitations that prevent them from achieving its integration.

Activity Theory

Activity theory (AT) is a framework of object-driven activity that aims at understanding “the human life form generally, and its concrete manifestations in human activity more specifically” (Roth, 2014, p. 4). AT originated from Vygotsky's (1978) position that humans' psychological development derives from actions, constituting a human activity that is mediated by physical and psychological tools (Engeström, 2015, p. 15). This initial model (see Figure 2), usually regarded as the first generation of AT, involves a subject, its object, and artifacts or tools.

Figure 2

Vygotsky's Model of Mediated Action



Note: Adapted from Cole (1996). *Cultural psychology: A once and future discipline*. Cambridge, MA: Harvard University Press.

Leontiev (1978) expanded the unit of analysis from individual actions to collective activity, giving rise to what is known as the second generation of Activity Theory. Leontiev proposed that human activity is fueled by a shared *object-motive* that derives from people's needs and is realized by the co-construction of individuals' actions. This view is illustrated in his example about hunting:

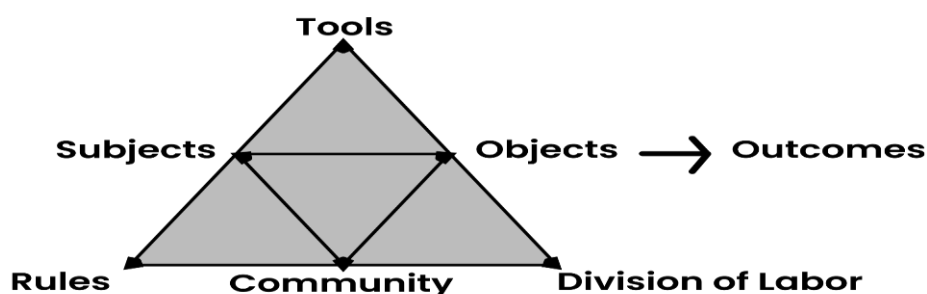
When members of a tribe are hunting, they individually have separate goals and they are in charge of diverse actions. Some are frightening a herd of animals towards other hunters who kill the game, and other members have other tasks. These actions have immediate goals, but the real motive is beyond hunting. Together these people aim at obtaining food and clothing—at staying alive. (Leontiev, 1978, pp. 62-63)

In this case, the separate actions and tasks (e.g., frightening a herd of animals or killing) performed by the individuals are driven by the object-motive behind the whole activity, which in this case consists of obtaining food and clothing or simply staying alive.

To demonstrate Leontiev’s analysis and expansion of activity, Engeström (1987, p. 78) provided a graphic representation of the elements of activity into what he denominated an “activity system” (see Figure 3). This activity system involves a *subject* that works toward a shared *object* and *outcome* mediated by instruments and simultaneously influenced by the *rules*, the *community*, and the *division of labor*.

Figure 3

Activity System



Note: Adapted from Engeström, Y. (1987). *Learning by expanding: An activity-theoretical approach to developmental research*. Helsinki: Orienta-Konsultit.

In an activity system, the *subject* is an individual (or individuals) whose “agency” is under analysis (Thorne, 2004, p. 56). The *object* corresponds to the entity or “problem space” at which the activity and the subject(s) are directed through diverse symbolic, internal, and external mediating *tools* (Engeström, 1993, p. 67). In this setting, *community*, *rules*, and *division of labor* constitute the social context in which actions occur. *Rules* help determine how and why individuals may act in a context. The *community* involves the participants who ideally share the same *object*. Finally, the *division of labor* represents the distribution of tasks, roles, and responsibilities among the participants of the activity (Engeström, 1993, p. 67). Table 4 provides

concrete examples of the elements of an activity system when teachers are implementing Reading to Learn (R2L, a genre-based literacy pedagogy) into their teaching practices (Herazo et al., under review).

Table 3

Examples of Elements of an Activity System

Elements	Example
Subject(s)	A teacher and his/her system of beliefs, histories, orientations, and views concerning their professional activity
Mediational tools	Instructional strategies used by a teacher or a teaching model such as Reading to Learn pedagogy; teaching materials, discourse devices used by teachers in interaction to support student learning
Object-outcome	Writing more organized texts with a specific purpose, L2 learning
Community	Teachers and their students as they pursue the learning of the L2
Division of labor	Teacher as planners or orchestrators of instruction; teachers as learners of a new teaching model
Rules	Rules for turn taking and participation in whole class interaction in an L2 classroom

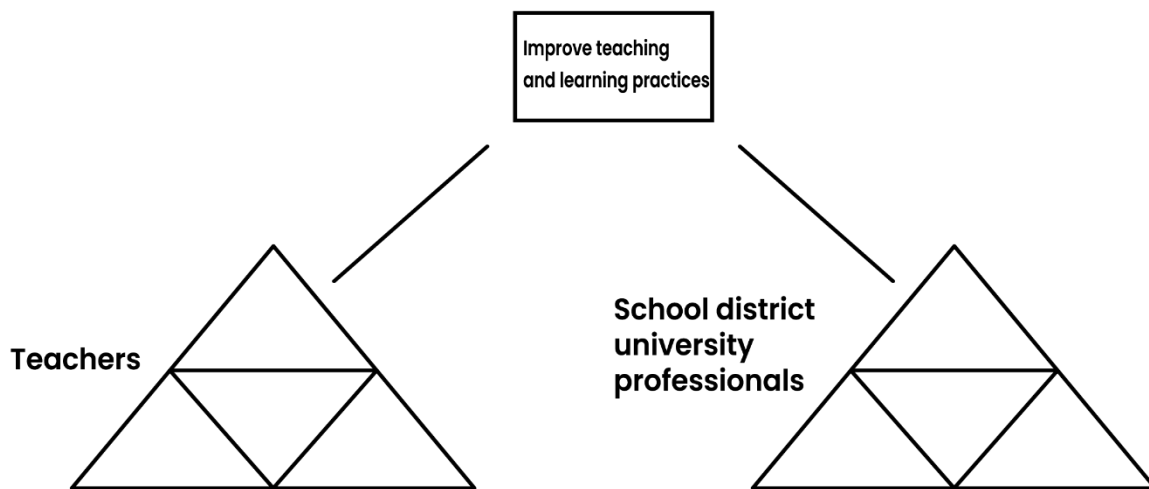
Engeström's lens of AT, usually regarded as the third generation of AT, focuses on the interaction of elements within an activity system (or multiple interacting activity systems) driven by a shared (or partially shared) *object*. It also studies the contradictions that emerge between and within systems (Engeström, 1987). Contradictions, the key elements in the third generation of AT, are "historically accumulating structural tensions within and between activity systems that manifest as disturbances and conflicts but also innovative attempts to change the activity"

(Engeström, 2000, p. 137). That is, rather than mere difficulties, contradictions spur learning and expansion as they help focus on the transformation of the activity. Such contradictions are dealt with through collaborative work that generate changes in the *roles, object, tools, or rules* in activity systems, thus modifying the object of the activity.

Yamagata-Lynch and Haudenschild (2009) used activity systems as a unit of analysis to examine the contradictions that emerged in the implementation of a professional development program. The activity systems analysis (see Figure 4) involved the study of two activities represented by teachers and school district and university professionals working toward the shared *object* of improving teaching and learning practices. Contradictions arose out of the misalignment between the motivations each had in the professional development program, generating continuous clashes in the systems since teachers perceived that administrators were more interested in licensing, accreditation, and students' test results rather than the improvement of curricular activities. Researchers suggested the need to make community members aware that they are part of a similar activity and should strive to work toward the same *object* if they are to generate significant changes in the activity.

Figure 4

Joint Professional Development Activities



Note: Adapted from Yamagata-Lynch, L. C., & Haudenschild, M. T. (2009). Using activity systems analysis to identify inner contradictions in teacher professional development. *Teaching and Teacher Education*, 25(3), 507-517.

Formative Intervention Research

Grounded in Marx's idea of revolutionary practice, Engeström (1987) posited a theory of expansive learning, which focuses on the construction of a wider object and concept of activity that promotes expansion and transformation. Based on the work of Vygotsky (1978) and Leontiev (1978), Engeström (1987, 2008) proposed formative interventions as a methodology for expansive learning, which encompasses the transformations of object-oriented activities in work organizations and communities (e.g., hospitals, schools) through the implementation of new models and instruments co-constructed with the community.

Formative interventions (Engeström, 2008, Engeström & Sannino, 2010) usually begin with the analysis of a problematic situation with all practitioners (students, teachers,

administrators) and then move on to the co-construction of a design that is refined and reshaped based on contextual factors and the communities' needs. They usually involve six main stages: 1) exploration of the participants' community through observations and interviewing; 2) analysis of the participants' current practices; 3) identification of conflicts or needs embedded in such practices; 4) presentation and exploration of stimuli (i.e., theoretical constructs through texts) for the co-construction of practices and actions that can facilitate the improvement of existing needs and the reconceptualization of the object of activity; 5) implementation of the new practices; and 6) reflection at the implementation of such practices.

Formative intervention methodology has been used extensively to inform research (Engeström & Sannino, 2016; Gutiérrez et al., 2016; Sannino, 2010). Plakitsi (2013) described how teachers of science in high school modified the *object* of activity as they were familiarized with diverse *tools* (e.g., textbook, videos). Further, he conceptualized what the teaching of science involves, moving from the teaching of science as a rigid subject to a more critical course that could accept diverse points of view and the exploration of critical processes. Sannino et al. (2016) conducted a formative intervention in a low-level proficiency school in Finland to analyze the problems associated with students' low results and the possible transformation of their current practices. The study, which began with teachers' evaluation of students as lazy and not committed to working, transformed this perception into an interest in searching for alternatives that could help students become more active in their classes. The teachers' reconceptualization of their practice resulted in teachers' and students' involvement on a final project that went beyond traditional testing, including a projection of how the school should operate in the future.

Even though there have been significant formative intervention studies, related research in the field of education remains limited (for a review, see Ellis, 2008; Sannino, 2010), especially in relation to foreign and second language acquisition and teaching. The current study draws from formative intervention methodology and situated collaborative research to assist four Colombian EFL teachers in the integration of interculturality in the classroom. An overview of this exploratory methodology is outlined below:

1. I first gained an overall understanding of teachers' own views of interculturality, how they integrated it in their classes, and the conflicts this integration generated in their practices. This initial exploration was conducted through a situated approach that involved analysis of teachers' lessons plans and resources, online classroom interactions, and interviews.
2. I continued exploring teachers' teaching practices while I familiarized them with the frameworks that guide this work along with existing intercultural core practices, procedures, and lessons (Barnes-Karol & Broner, 2010; Byram et al., 2018; Glisan & Donato, 2017). This familiarization occurred through collaborative sessions in which teachers also shared their own intercultural practices and procedures, as well as the conflicts embedded in these practices.
3. While I continued the exploration of the teachers' day to day practices, teachers co-constructed a thematic unit (or units) that aimed at responding to their institutional and national need to integrate interculturality in their daily lessons.
4. I worked with the teachers as they implemented the thematic units in their classes and identified the conflicts that emerged in such implementation as well as how teachers responded to them.

Summary of the Chapter

This chapter presented the two frameworks that inform this study: interculturality and activity theory. The exploration of interculturality involved the revision of existing intercultural frameworks, the explanation of the notion of interculturality presented in the Colombian Suggested Curriculum for foreign language education, and my understanding of culture and interculturality. The presentation of activity theory included the origin of this framework, the diverse generations of activity theory, and the description of formative interventions research methodology. The next chapter details the research methodology that guides this work, including the research design, context and participants, data sources, research stages as well as data analysis.

Chapter 3. Methodology

This situated qualitative collaborative case study research project (Atkinson, 2005; Erickson, 1986, 2018) explored the day-to-day practices of classrooms and the particular qualities of three state schools in Córdoba, Colombia. Grounded in a methodology of formative interventions (Engeström, 1987; Engeström & Sannino, 2010), this study follows a bottom-up approach in that teachers and the researcher: 1) delved into teachers' teaching practices; 2) explored existing intercultural frameworks; 3) revised and constructed thematic units; and 4) responded to the challenges involved in doing so. Three main research questions guided the study:

1. What are teachers' understandings of interculturality?
2. How do teachers teach for interculturality in the foreign language classroom?
3. What contradictions (if any) emerge when teachers teach for interculturality in their classes and how do they dialogically work through these contradictions with colleagues?

Context and Participants

This study involved three public schools located in the department of Córdoba, Colombia, which will be referred to as La Riviera, Alfonso Spath Spath, and Madre Berdana. All three schools offer primary and secondary education to approximately 5,000 students in total, all of whom receive free meals through the National School Lunch Program led by the Ministry of Education. Most students come from low-income families. The most recent national demographic statistical report (DANE) indicated that 90% of the families whose children attend these schools were eligible for the national program, which provides financial aid to unemployed parents who make less than the standard minimum monthly wage. The schools' calendar year usually runs from late January until late November. However, the 2020 academic calendar was

suspended in early March due to the COVID-19 outbreak. All schools restarted classes in early April following a distance learning system that included students' completion of self-study guides at home and, in some cases, online interactions, as described below.

Even though La Riviera, Alonso Spath Spath, and Madre Berdana are public schools regulated by the Ministry of Education, their school system and ELT emphasis differ, as described below.

La Riviera

La Riviera is an extended-day mode urban school located in the south of Montería (the capital of Córdoba) with approximately 1,300 students and a school day lasting six hours. This extended-day schedule allows secondary school learners to take 5 English classes per week. In 2016, La Riviera was part of a city reform that sought to align schools to the Colombian Bilingualism Program (CBP). The CBP started in 2015 and consisted of an acquisition-planning policy that aimed at developing English proficiency throughout schooling. It also provided schools with two textbooks called *Way to Go* and *English Please*, which are aligned with the Suggested Curriculum (Ministerio de Educación Nacional, 2016 b-d, e-g). In 2017, La Riviera also became part of a bilingual project funded by the University of Córdoba. This project offers affordable Saturday English courses to secondary school learners. It is estimated that 8% of the students at La Riviera have enrolled in these courses.

La Riviera moved to distance learning education amid the COVID-19 pandemic. This system initially involved interactions through a virtual school platform (<https://ielaribera.com>), where teachers posted self-study guides on a bi-monthly basis and gave students written feedback as needed. The system also involved the creation of a self-study guide packet pickup and delivery location for students without internet access. Later, it included Zoom and

WhatsApp sessions, where teachers went through the self-study guides and engaged students in complementary exercises.

Alonso Spath Spath

Alonso Spath Spath is a regular schedule mode (5 hours) rural school in Martínez, a small town in Cereté, Córdoba, with approximately 1,500 students. Given the regular schedule mode, secondary school learners only take three English classes per week. Although the school was not part of the city CBP reform and therefore was not provided with a textbook for students, the EFL teachers aligned with the Suggested Curriculum guidelines' goals and used the national textbooks to guide their lessons. As a result of the pandemic outbreak, the teachers initially offered instruction through monthly self-study guides that students received at their homes and sent back to the teachers via email or WhatsApp. The teachers later accompanied the self-study guides with synchronous and asynchronous WhatsApp group discussions and Facebook interactions. However, due to students' restricted access to home computers and internet connections, online interactions were fairly limited.

Madre Berdana

Madre Berdana is a regular-schedule mode (5 hours) urban school in Cienega de Oro, a city in Córdoba, with approximately 2,200 students, where secondary school learners take three English classes per week. The school distributes secondary education students into different group sections (e.g., 61, 62, 63, 64, 65) based on academic achievement. Students in grade 65, for example, usually score higher in standardized tests than students in the other levels and are “more prone to academic commitment” (Mary, Interview N1, April 28, 2020). Madre Berdana is not part of the CBP, and its FL curriculum is not guided by the suggested curriculum guidelines. Instead, it follows the national standards' guidelines and the school grammar-based syllabus.

During the COVID-19 pandemic, the teachers offered instruction through self-study guides that students picked up at their schools and returned bi-monthly. They also offered further guidance through WhatsApp, Facebook, and in some cases, phone calls. Given to the high level of cases in the area, the local government and school administrators suspended all school activities from July to mid-August and regulated that self-study guides should only be sent monthly upon a return to school activities. New regulations also included the use of the government textbooks to guide lesson planning. As a result, EFL teachers started to use the textbooks *Way to Go* and *English Please* to guide their lessons.

The selection process for the participants and the specific settings were the following: in 2018, a colleague and I surveyed 40 Honduran and Colombian foreign language teachers online to inquire about integrating language and culture in their language classes (Mejía & Sagre, 2018). We asked them to provide personal information in the event that they would like to be contacted for further research. In the summer of 2018, I met with seven Colombian teachers who had provided their personal information and talked to them about their teaching practices in relation to the new Colombian Suggested Curriculum and, more specifically, their understanding of interculturality. In 2019, I had a series of academic chats with seven of them, observed several of their classes, and did two months of ethnographic work at their places of work. I took field notes, interacted with students and coordinators, and co-taught some classes. All seven teachers indicated their interest in being part of my research project. In early Spring 2019, I recruited three of them to be my participants because they all worked at the same institution (La Riviera).

Once schools in Colombia shut down due to the COVID-19 pandemic, I informed the participants that we would work together remotely. One of the participants informed me that he was withdrawing because he did not feel comfortable being part of an online data collection

process. To maintain the number of participants, I contacted the remaining participants who had expressed interest in joining the study. Of those, two agreed to participate remotely. In late April 2020, I initiated the data collection process after all four teachers signed the research consent form. The teachers, who will be referred to using the pseudonyms of July, Joseph, Luz, and Mary are all full-time, experienced foreign language teachers from Córdoba, Colombia.

July

July holds a bachelor's degree in language teaching and has been a teacher for approximately ten years. During one of these years, she held a part-time position in a public rural school in Córdoba. She worked as a full-time teacher in a public school in Córdoba for two years before accepting her current position at La Riviera, where she has taught all secondary education levels.

After completing her undergraduate studies, July enrolled in a year-abroad experience in the United States for professional development and personal growth. She also joined an immersion program in San Andrés Islands, Colombia, where she received English instruction and TESOL training. July has attended diverse TESOL training programs in Córdoba to align with the Foreign Languages Policies issued by the Ministry of Education. She has also traveled to different countries worldwide. July comments that she "loves traveling and learning from other people's experiences and views of life." She also says that "reading and traveling are two essential ways to know the world" (Interview N1, May 1, 2020).

In 2020, July taught five groups of sixth graders (aged 9 to 14 years old) who had not had formal English lessons before and struggled to follow L2 instructions and communicate basic ideas. She therefore oriented her lessons to the study of lexicogrammatical topics and facilitated L2 instruction using multimedia resources (e.g., videos, images) and embodied tools (e.g., gaze, body posture, proxemics).

July felt confident and motivated when the school moved to distant learning education because she views herself as "digitally literate and creative" (Interview N1, April 29, 2020). Her technical skills notwithstanding, July later experienced frustration because she could no longer have face-to-face interactions with the students due to their limited technological resources and internet access. Instead, July had to limit classroom instruction to the design of self-study guides that students received bi-monthly and sent back to her. Only in a few cases could she have Zoom or WhatsApp interactions with the students.

Joseph

Joseph holds a bachelor's degree in Language Teaching and a master's degree in Education. Joseph has been teaching for 15 years. Joseph spent one year each in a rural and an urban institution in Córdoba, where he taught secondary education. In 2005, Joseph became a part-time teacher at a public university in Córdoba, where he initially taught L2 English courses and later became a teacher trainer and supervisor. In 2010, Joseph became a full-time teacher at Alonso Spath Spath, where he usually teaches eighth, ninth, tenth, and eleventh graders.

Joseph has attended diverse TESOL training programs and ELT conferences in Córdoba, Medellín, and Bogotá for professional development. He has also participated in two one-month immersion programs, one in San Andrés Islands, Colombia and the other in the United States, where he received L2 instruction and ELT training. In 2016, Joseph was a bilingual mentor who trained teachers to integrate the Suggested Curriculum guidelines into their practices and encouraged them to enroll in the study-abroad experiences organized by the Ministry of Education. Joseph also participated in genre-based research projects to help teachers integrate this pedagogical approach into their practices.

In 2020, Joseph taught four groups of eighth graders (aged 12 to 13) and four groups of ninth graders (aged 12 to 16), combining a communicative approach to language teaching and, in

some cases, genre pedagogy. Joseph usually teaches his lessons by 1) exposing students to a communicative event or situation (e.g., common problems teenagers experience every day), through a text or a set of images; 2) deconstructing the event with the students (i.e., identify the purpose of the text and its organization; 3) directing learners to lexicogrammatical explanations; and 4) assigning a class project that involves language use (e.g., describing a personal problem students have had).

Joseph's students sometimes struggled to respond to L2 instruction and engage in basic conversations; he therefore facilitated classroom interaction by combining the L1 and L2 and using multimedia resources (e.g., PowToon videos, YouTube videos, images). Joseph integrated his methodology orientation into distant learning instruction, designing self-study guides in which he used both the L1 and L2 as well as visual resources (e.g., images and suggested videos). Even though Joseph's students did not have strong internet bandwidth and could rarely engage in face-to-face interactions with him, he was pleasantly surprised that some students responded more positively to the classroom activities than they did to in-person education. He also noticed that in some cases, the students engaged their families in their classroom projects, which was motivating.

Luz

Luz holds a bachelor's degree in language teaching and a master's degree in Education. Luz has been teaching for ten years. Two of these years were spent in a private urban institution in Córdoba, where she taught primary education. Nine years ago, Luz became a part-time teacher at a public university in Córdoba, where she orients L2 courses and supervises pre-service teachers. In 2015, Luz became a full-time teacher in a rural institution in Córdoba before accepting her current position at La Riviera, where she coordinates the language area and teaches

secondary education. In 2017, Luz became part of a local bilingual program where she supervises the pre-service teachers' practicum in La Riviera.

Luz has attended diverse TESOL training programs and ELT conferences in Colombia for professional development and personal growth. She also participated in a one-month abroad program in the United States, where she received L2 instruction and ELT training. Luz has pioneered two telecollaboration exchanges between her L2 English students and L2 Spanish learners in the United States after her experience abroad. More recently, Luz has become part of a research project that aims at measuring the impact of the bilingual program she co-coordinates at La Riviera.

In 2020, Luz taught four groups of eight graders (aged 13-17) using a communicative approach that helps learners "engage in the production of functional events" (e.g., "ask the doctor for help") and infer grammar rules (Interview N1, May 1, 2020). Even though Luz's students had an A1 level (i.e., responds to basic instruction and questions, as indicated by the Common European Framework), she used the L2 as the primary language of instruction and usually provided mediating prompts to facilitate understanding since the use of the mother tongue (Spanish) makes her feel "uncomfortable" (Interview N2, May 8, 2020).

Luz initiated distant learning education by posting self-study guides on the virtual school platform and engaging in written and oral interactions with her students through WhatsApp and, in some cases, phone calls. Luz later interacted with her students via Zoom, going through all the self-study guides exercises and responding to students' questions. Whereas all self-study guides were in English, the WhatsApp and Zoom interactions were in both Spanish and English. Even though students responded positively to the virtual interactions and, in some cases, were more

active than usual, Luz felt frustrated that not all students could join the virtual interactions due to internet limitations.

Mary

Mary holds a bachelor's degree in Language Teaching and a master's degree in Education. Mary has been teaching for seven years. Five of these years were spent in two urban private institutions in Córdoba and Sucre, where she taught primary and secondary education. In 2018, she became a full-time teacher at Madre Berdana, where she coordinates the English area and usually teaches eighth and ninth graders.

For professional development and personal growth, Mary enrolled in a seven-month abroad experience in the United States after completing her undergraduate studies. In 2017, she was also part of an ELT program, where she gained training in genre pedagogy, communicative skills, and Intercultural Communicative Competence. Mary has also attended ELT workshops organized by the Ministry of Education oriented toward task-based instruction, curriculum design, and game-based education.

In 2020, Mary taught five groups of ninth graders using a grammar-based approach to L2 teaching that aligned with the ELT school curriculum. She usually started her classes with an explicit description of a grammar topic (e.g., simple present tense) and then presented written exercises to reinforce the grammar topic. In some cases, Mary finished the lesson by asking students to use the language by either designing a poster or doing an infographic. Mary mentioned that although grammar-centered, she wanted her lessons to encourage the students to "use the language for communicative purposes since this is how she had been trained at the university" (Interview N1, April 28, 2020).

Mary integrated her methodology orientation into distant learning instruction, designing grammar-based self-study guides accompanied by videos that guided students' class content. Mary also scheduled Facebook, Zoom, and WhatsApp sessions as well as phone interactions with her students to offer feedback and clarify any misunderstandings. Even though she provided students with online instruction, only one group of ninth graders (i.e., 95) could actively engage in virtual interactions. Table 5 summarizes the participants' demographics.

Table 4

Teachers' Years of Experience, Current Place of Work, and Active Courses

Participants	Years of Experience	Place of Work	Active Courses
July	10	La Riviera	EFL to sixth graders
Joseph	15	Alonso Spath Spath	EFL to eighth and ninth graders ELT Methods to pre-service teachers
		Public University	Teaching training to pre-service teachers
Luz	9	La Riviera	ELF to eight graders EFL to sixth-semester college learners
		Public University	Teaching training and supervision to pre-service teachers
Mary	7	Madre Berdana	ELT to ninth graders

Researcher Positionality

I am an ELT professor at a public university in Colombia who holds a bachelor's degree in Teaching English as a Foreign Language and a master's degree in Education with an emphasis in L2 teaching. I am currently a Ph.D. candidate in Applied Linguistics in the United States. I

have taken diverse Second Language Acquisition and Teaching (SLAT) courses and interculturality modules in which I gained insights about the importance of integrating language and culture in the foreign and second language classroom. I have also led and participated in national and international face-to face and virtual workshops, conferences, and debates about second language acquisition and teaching. More recently, I have lectured and attended ELT conferences about implementing intercultural practices at high school and college levels.

I have 16 years of experience as an English teacher, including two years as a high school teacher and the rest at university level. At university level, I have taught courses on methods and pedagogy to pre-service teachers of English in Córdoba, Colombia, and in this context, I have become generally familiar with the day-to-day practices of state schools in Córdoba. More recently, I have gained a general perspective of the way teachers in Córdoba perceive interculturality and how they integrate it in their language classes.

I have known my research participants for approximately 12 years. I am a former teacher of July, Mary, and Luz, and I have been a colleague of Luz and Joseph for six and ten years, respectively. I co-supervised pre-service teachers' practicums with July and Joseph at their places of work six years ago. I was the head of the English department at the university where Luz and Joseph work as part-time teachers. Joseph was also a research participant in a project I co-coordinated four years ago.

I fostered substantial collaboration and engaged in constant dialogue with the teachers to ensure that all voices were fully represented in this study since I was aware of the inequalities that could arise given the position of power I was in vis-à-vis the participants prior to conducting the study. To this end, I explained to the participants that I positioned myself as a co-researcher and learner who was attempting to understand their views of interculturality and co-design

practices based on their understanding of this concept and their classroom cultures. This explanation notwithstanding, I noticed that July, Mary, and Luz initially regarded me as the expert who would provide them with an intercultural toolkit to integrate into their lessons. Interestingly, Joseph's perspective was different in that he viewed the project as an opportunity to collaboratively design situated practices that are unique to each context. However, the views of July, Mary, and Luz changed over time, and we became a research community of colleagues who could spontaneously voice their thoughts and critique each other's ideas and thoughts. We also created a warm space for sharing personal experiences and commenting on common cultural practices and daily news. All in all, this situated collaborative classroom research contributed to generating a sense of collaborative work in the community since all actors could contribute to the exploration and understanding of the classroom settings and practices.

Data Sources and Procedures

Before describing in detail my data sources and the ways in which they were collected, I need to outline the circumstances under which this research was conducted. In early March 2020, when I was about to start my data collection, the COVID-19 pandemic was spreading rapidly across the world. In mid-March 2020, the Colombian government enacted a national lockdown, put in place travel restrictions, and forced schools to close. Schools expected a short pause but due to the severity of the pandemic, schools did not reopen and were still closed in Spring 2021. Teachers and students found themselves thrust into virtual and remote learning with limited resources and internet access. Unable to teach synchronically, teachers primarily used printed self-study guides, WhatsApp, a popular messaging tool that uses minimal data, and, where internet access was less of an issue, Zoom. Teachers used these applications to send

assignments, give explanations, record voice notes, and connect with students. Students took pictures and videos of their work to send back to their teachers.

In this context, I needed to reconsider the ways in which this study would be carried out and was forced to go from an in-person data collection methodology to a virtual one, which changed the nature of the data sources. My data collection took place on the virtual platforms Zoom, Google Drive, and WhatsApp. Whereas the virtual platform Zoom facilitated the video recording of the entire data collection process, Google Drive and WhatsApp served were preferable for sharing school and classroom artifacts and interactions. To ensure confidentiality, I:

1. required participants to access Zoom meetings with a password;
2. closed meetings after all participants had joined;
3. informed participants of my intent to record and obtained consent;
4. downloaded the sessions soon after they had finished; and
5. stored the recordings on a password-protected computer.

Zoom classroom interactions were coordinated and supervised by the school principals following the protocols described above. Documents shared via Google Drive were only shared with the participants. The data collection process lasted eight months (mid-April to mid-December 2020) and was divided into four main stages, as described below.

Research Stages

Stage 1 (April 20-May 20, 2020). This one-month stage aimed at gaining a general understanding of teachers' day-to-day practices, their views of interculturality, and the way they teach for interculturality during distant and virtual education. I first interviewed the four teachers separately to gain a general perspective on their teaching philosophy, classroom procedures, methodologies, and teaching resources. I also delved into the self-study guides and virtual

platform the teachers used to teach remotely. Next, I used specific data sources (e.g., teachers' class plans, teachers' video recordings, and class recounts) as input to identify teacher's intercultural concepts and practices, asking them to highlight specific parts in the data where they observed instances of teaching for interculturality. Finally, I conducted a focus group interview in which teachers commented on the intercultural practices each had shared and reflected on their understandings of these terms and practices.

Stage 2 (May 21-August 1, 2020). This three-month stage sought to engage teachers in collaborative work (Erickson, 1987; Johnson & Golombek, 2011) that focused on: 1) discussion of existing intercultural frameworks, classroom procedures, and practices; 2) analysis of the intercultural orientation in the Suggested Curriculum; and 3) exploration of the teachers' day-to-day teaching practices, which consisted of the design of self-study guides, students' responses to them, and, in some cases, WhatsApp and Zoom interactions. This stage involved eight three-hour Zoom sessions and the simultaneous revision of teachers' self-study guides and students' responses.

In Session One, teachers shared their views on five intercultural quotations I had previously shared via Google Drive (see Appendix A). In the next four sessions, I familiarized the teachers with four intercultural frameworks (Byram 1997, 2008; Risager, 2007; Kramsch, 2011; Glisan & Donato, 2017) by: 1) exploring intercultural practices that resonated with the frameworks; 2) presenting these scholars' view about interculturality; and 3) discussing the way these scholars perceive the integration of interculturality in the L2 classroom. Whereas the discussion of Byram's framework involved analyzing intercultural practices in the United States (e.g., a conversation between three women about tipping in restaurants), subsequent sessions included practices associated with current topics with which the teachers were more familiar. For

example, when discussing Risager's (2006, 2007) transnational paradigm, we analyzed a controversial video about how indigenous tribes and minorities are exploited and undermined in Colombia. We studied Kramersch's symbolic competence exploring the meanings embedded in a piece of graffiti that illustrated the death of George Floyd and Anderson Arboleda, two Black citizens killed by police officers in the United States and Colombia. We addressed Glisan and Donato's position on culture by analyzing everyday products and practices found in Córdoba and their corresponding perspectives. Teachers engaged actively in the sessions, critiquing the frameworks, commenting on their possible application, and comparing them with their existing teaching practices and other multimedia resources they shared in the group.

In Session Six, teachers shared their understandings and critique of four intercultural class samples they had selected from scholarly articles and books. While Luz opted for describing two intercultural procedures presented by Liddicoat (2004), which resonate with Risager's transnational paradigm, Mary explained Barnes-Karol and Broner's image procedure, which exemplifies Glisan and Donato's culture position. July illustrated the way a Spanish teacher addressed a lesson about housing following Byram's (1997, 2008) two intercultural models. Joseph explained the way Kramersch envisions the integration of interculturality in the L2 classroom by deconstructing two classroom interactions analyses reported by Kramersch (2011).

In Session Seven, we revised the Suggested Curriculum guidelines focusing on: 1) the definition of interculturality; 2) the way it is integrated into the curriculum; and 3) the frameworks embedded in its definition and operationalization. In Session Eight, each teacher presented a different thematic unit of the textbook *Way to Go* (the family, shopping habits, eating habits, and taking care of the environment), deconstructing the unit and explaining the changes they would make when teaching a similar lesson.

Stage 3 (August 1-September 1, 2020). This one-month stage aimed at exploring the way teachers planned and envisioned a thematic unit integrating an intercultural perspective in their practices. Teachers first designed the thematic unit(s) and later shared them with the collective via Google Drive for feedback. I later met with each teacher separately, exploring the lesson's content and providing support as needed. Next, we observed Luz's implementation of the first part of her thematic unit. We later held a study group in which teachers presented their lessons, received feedback from their peers, and discussed Luz's class delivery.

All the thematic units responded to the schools' FL curriculum and their corresponding textbooks. Luz's overall topic was democracy and peace and included four specific lessons: how to be a good citizen, cultural groups, review of the thematic unit, and a democracy project. July's thematic unit focused on housing and included studying the parts, furniture, and descriptions of a house. Mary explored the ways to protect our planet, covering three main topics: water consumption, worldwide water crises, and water-saving measures. Joseph's eighth-grade thematic unit emphasized cultural differences between Colombian towns and foreign countries, whereas his ninth graders focused on common neighbor complaints and how to create a more just world.

Stage 4 (August 15-December 10, 2020). This four-month stage sought to observe the implementation of the thematic units and teachers' reflections on it. I first observed Luz's and July's implementation of their corresponding thematic units (August 15-October 1). I joined Luz's four weekly Zoom sessions, where she covered the thematic unit content, interacted with the learners, and offered clarifications of lexicogrammar and cultural misunderstandings. I also reviewed students' responses to the self-study guides on the virtual school platform. I followed up each Zoom session with a stimulated recall during which we discussed the positive and

negative aspects of each lesson and future directions. I simultaneously reviewed July's students' responses to the self-study guides and joined a Zoom session, where she explained how to respond to the third self-study guide. Even though July scheduled three more Zoom sessions, she had to cancel them due to students' internet restrictions. Next, I observed Mary's asynchronous (September 11-October 25) and Joseph's synchronous (October 15-November 15) implementation of their corresponding units through WhatsApp. While I joined Mary's WhatsApp group and participated in the class discussions, I remained an observer in Joseph's WhatsApp interactions. I followed up the WhatsApp interactions with two stimulated recall interviews to delve into the teachers' perceptions about class delivery. I also reviewed the self-study guides of the students who could not join the WhatsApp sessions. Finally, I held a focus group interview to evaluate the implementation of the thematic units and conducted two interviews for member checking purposes. Table 6 summarizes the thematic units, their corresponding lessons, and class delivery.

Table 5

Thematic Units

Participants	Thematic unit	Lesson/Self-study guides	Courses	Class delivery
July	Housing	* Part of the house * Furniture * House descriptions	Sixth graders	* Virtual school platform * Self-study guides * 1 Zoom interaction
Luz	Democracy and Peace	* How to be a good citizen * Culture groups * Thematic unit review * Democracy project	Eight graders	* Virtual school platform * 4 Zoom interactions * 4 Self-study guides

Mary	Protecting the Planet	<ul style="list-style-type: none"> * Water consumption * Water global crisis * Project: water-saving measures 	Ninth graders	<ul style="list-style-type: none"> * 1-month asynchronous WhatsApp interaction * 1 Zoom interaction * Self-study guides
Joseph	Cultural differences	<ul style="list-style-type: none"> * Getting to know local culture 	Eight graders	<ul style="list-style-type: none"> * 3 synchronous WhatsApp interactions * Self-study guides
	Charity and help	<ul style="list-style-type: none"> * Getting to know the foreign culture * Common worldwide complaints * Fundraisers 	Ninth graders	

Data Collection Sources

Data sources included semi-structured interviews (Kvale & Brinkmann, 2015), focus group meetings (Vaughn et al., 1996; Carroll, 2011), school and classroom artifact analysis (Merriam, 2009), classroom observations (Erickson, 1986), and stimulated recall interviews (Gass & Mackey, 2000). Semi-structured interviews, focus group meetings, and stimulated recall interviews were done in Spanish, the teachers' L1, to allow for maximum participation. The combination of sources served to triangulate the data and respond to the three main questions that guided this study, as illustrated below.

Semi-structured Interviews. The study involved six two-hour semi-structured interviews (Kvale & Brinkmann, 2015) with each teacher. I typically initiated the interviews with open-ended questions and followed up with others that either evolved from our talk or were part of pre-scripted prompts (See Appendix B for sample questions). Whereas the first two interviews informed teachers' initial understandings of interculturality and the way they usually integrated it in their daily lessons, the other two interviews served to delve deeper into understanding teachers' view of interculturality, the way they planned to teach for it amid COVID-19 restrictions, and the constraints they foresaw during class delivery. The last two

interviews consisted of member checking sessions to ensure that my translations and interpretations echoed the participants' perspectives.

Focus Group Meetings. Participants engaged in 10 two-and-a-half-hour focus group meetings, which were termed differently based on the objective of each session. While the first one was termed a focus group because it was guided by pre-scripted questions prompted by teachers' lesson plans and teaching resources, the subsequent ones were labeled study groups because they were less scripted and responded to the discussion topics that evolved in each session. Focus group interviews were fundamental data sources for responding to the research questions. For example, the first one shed light on teachers' methodologies and procedures when teaching for interculturality. The subsequent ones informed teachers' views on interculturality, how they teach for it in the classroom, and the contradictions that emerge when implementing intercultural practices.

Artifacts. The revision of artifacts included the review of the schools' ELT curriculum, teachers' lesson plans before the pandemic outbreak, school textbooks, self-study guides, and students' responses to self-study guides. This review served to gain a picture of the schools' and teacher's ELT philosophy. The review also informed the teachers' day-to-day teaching practices and how they changed over time. The analysis and comparison of textbooks and self-study guides also shed light on teachers' evolving teaching practices. Table 7 summarizes the artifacts I analyzed for each participant.

Table 6

Artifacts

Participants	Materials for in-person education	Materials for distance learning education
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July	<i>English Please</i> 10th grade: Module 3 <i>English Please</i> 11th grade: Module 4 2 10th-grade lesson plans 2 11th-grade lesson plans	EFL curriculum <i>Way to Go</i> sixth grade: Modules 1, 2, 3 6 Sixth grade self-study guides
Luz	<i>Way to Go</i> seventh grade: Module 3, 4 8 seventh grade lesson plans	EFL curriculum <i>Way to Go</i> seventh grade: Modules 1, 2, 3. 6 eighth grade self-study guides
Joseph	<i>Way to Go</i> seventh grade: Modules 3, 4 <i>Way to Go</i> eighth grade: Modules 3, 4 4 10th-grade lesson plans 4 11th-grade lesson plans	EFL curriculum <i>Way to Go</i> seventh grade: Modules 1, 2, 3 <i>Way to Go</i> eighth grade: Modules 1, 2, 3 5 eighth grade self-study guides 5 ninth grade self-study guides
Mary	4 eighth grade lesson plans 2 10th grade lesson plans 2 11th grade lesson plans	EFL curriculum <i>English Please</i> ninth grade: Module 3 10 ninth grade self-study guides

Classroom Observations. Even though most lessons were delivered remotely, I observed six Zoom classes and participated in distant lesson observations by tracking three synchronous WhatsApp sessions and playing a participant-observer role (Erickson, 1986) in a one-month asynchronous WhatsApp interaction. Classroom observation served to dig deeper into the teachers' intercultural practices, exploring the teachers' and students' roles, the rules that governed classroom interactions (Thorne, 2004), and all the embodied tools the teachers and the students used for class delivery. This also became a springboard for exploring the way teachers dealt with the contradictions that emerged in their teaching practices.

Stimulated Recall Interviews. Participants took part in a total of 10 stimulated recall interviews where they reflected on their integration of intercultural practices. Whereas Luz participated in four stimulated recall interviews upon completing each Zoom session, July, Joseph, and Mary took part in two sessions each. Stimulated recall sessions targeted specific moments of classroom interaction to understand the challenges teachers experienced when implementing their lessons and how they responded to them. It also examined the teachers' intercultural teaching practices and their subsequent lesson planning directions.

Data Analysis

This study involved the characterization of teachers' understanding of interculturality, the identification of how teachers integrate interculturality in their classes, and how they dealt with the contradictions that arose during such integration. To respond to these research inquiries, I examined 25 school and classroom artifacts and two WhatsApp written classroom interactions. I also analyzed 10-hours of interview transcripts, 10-hour stimulated recall transcripts, 25-hour focus interview transcripts, 10-hour Zoom classroom session transcripts, and one-hour WhatsApp classroom interaction transcripts, which were transcribed verbatim, using the conventions in Table 8. Even though the data collection occurred online, I could capture non-verbal cues (e.g., gesturing, gaze) using the Zoom gallery view mode and pausing the video recording as needed. Non-lexical backchannels (e.g., huh, mmm) were omitted when they verbalized the speaker's attention to the conversation.

Table 7

Conventions

Signal	Meaning
,	Pause with no pronounced intonation
.	Falling intonation followed by pause
?	Rising intonation followed by pause
CAPITAL LETTERS	Various kinds of voice quality: stress, volume, marked intonation
:	Phoneme lengthening
(())	Non-verbal descriptions, e.g., ((laughs)); ((points to the board))

(...) Silence

[] Translation e.g., granizo [hail]

This data analysis involved an iterative process (Lincoln & Guba, 1985) that started while the data collection was ongoing (Braun & Clarke, 2006; Clarke & Braun, 2013; Flick, 2004). To this end, I transcribed all Zoom and WhatsApp interactions soon after the sessions had finished. I later revised them, highlighting main ideas in relation to the objectives of each data source (see Figure 5 for an illustration). Such revision and the analysis of school and classroom artifacts informed the focus of upcoming data procedures such as focus group interviews and collaborative planning. For example, the revision of interview N2 informed the emphasis of focus group N1 since it facilitated the understanding of teachers' intercultural procedures and methodologies in in-person education. Moreover, the revision of interviews N1 and N2, as well as focus group N1, oriented the topics to discuss in Study Group N1.

Figure 5

Data Highlighting

L/ Ellos debían buscar ejemplos y de igual manera pensar en las soluciones y ellos debían también representar esas soluciones ... y lo hicieron empezaron a llegar empezaron a llegar los dibujos si los dibujitos ...también hicieron los glosarios. En el trabajo iniciaron traducción literal, aunque yo creo que les dije también que podrían necesitarlo el glosario y las imágenes. Me sorprendió que era un niño en particular. Sí no bueno no es que no lo esperaba sino que era como ver qué pensaba ojala logren captar la idea. Mira como el st aquí está representando el medio ambiente y como lo hace esto llama mucho la atención. Aquí VER IMAGEN está representando el problema ok oh de pronto creo que vieron los vídeos previos o bueno iguales las imágenes que yo les di también había imágenes. Mira aquí la muchacha tapándose la boca.

R- Es que tú empezaste la clase mostrándole 3 imágenes el brainstorming que le das con 3 imágenes

L/ sí entonces ellos tomaron ahí y aquí hacer la reflexión oye escriben los problemas descritos en el texto si todo relacionado a los entornos familiares. La parte de responder las preguntas si fue muy textual. En la primera imagen observan la idea de no contaminación en el ambiente y es que la imagen es un problema así porque eso de la contaminación afecta a humanos a quienes cree que pueden afectar esas situaciones y el ya hizo todo. Entonces le mandé una parte adicional. Le dije felicitaciones, te comparto una adicionales que puedan hacer en caso de una canción y un vídeo que le mande los links le hice un ajuste qué te voy a compartir.

R- Es interesante saber que los docentes están conociendo nuevas realidades de los estudiantes. Me ha parecido como positivo mira lo que descubriste en ese muchacho le que ya tenía como que la imagen de que ese pelado era de ésta y ésta otra manera y mira lo que está descubriendo con él así bueno a mí eso me llama mucho la atención bueno entonces allí ya tú me resumiste cómo van las cosas mandaste otra nueva guía verdad.

AS anamaria sagre May 08, 2020
Students responding during pandemic.

Reply Resolve

AS anamaria sagre
Reaction to environmental problem

SA Sagre, Anamaria - (anamariasagre)
Applicability to their own contexts

AS anamaria sagre
Knowing new things about students.

Once I had completed each research stage, I revised the data sources corresponding to each and moved to open coding (Miles and Huberman, 1994), attributing names to specific parts of the data. Figure 6 illustrates the codes I assigned when analyzing a discussion about cultural stereotypes during the second research stage.

Figure 6

Open Coding. Study Group N2

Prompt: Video about Chinese culture

Mj-que el muchacho la muchacha intento hacer lo mismo que él hizo pero que él como que rechazaba esa misma actitud muy gracioso cuando lo vi la primera vez y ayer cuando lo vi a pesar del video igual me dio risa y traté de recordar donde lo había visto pero en realidad no no no.

R'Y cuando la vez pasada se cambió la forma como lo vio

MJ-La reacción fue la misma me llama mucho la atención, es la actitud de EL, simplemente estaba haciendo lo mismo que él Estaba tratando de locas

R- y es como que no me estás entendiendo, no entendiste el mensaje.

No sé quién iba a comentar el link, quién más lo iba a comentar

Y- Es como que de los estereotipos. Creo que es como para reflexionar de los estereotipos. Y que debe enseñarle a los ss para pedirle esa información específica. Otras formas de llegar a la persona para negociar, negociar en la conversación. How is your mother esta relacionada con el estado de animo. Pero sies la parte física es what you like. Es la necesidad de enseñarle a ellos todas esas diferencias. O para ayudarles a negociar cuando se presenten este tipo de conversaciones en la vida real.

A asagrebarboza@outlook.com
Identifying inequity

A asagrebarboza@outlook.com
Identifying inequity

A asagrebarboza@outlook.com
Raising awareness

A asagrebarboza@outlook.com
Negotiation while interacting

After this process, I went through another round of coding (Miles and Huberman, 1994), listing the codes and describing certain preliminary assertions (See Appendix C). In a fourth review of the data, I merged the codes and wrote a memo listing the combination of codes and new assertions (see Appendix D). A fifth revision of the data led me to identify emerging themes and categories (Braun & Clarke, 2006) and translate the corresponding data excerpts from Spanish to English.

For the characterization of teachers' understandings of interculturality, I identified themes and categories (Braun & Clarke, 2006; Creswell, 2007) in relation to existing intercultural frameworks (e.g., Byram, 1997) and other emergent intercultural conceptualizations.

To address the second research question, I identified themes that constituted the recurring practices, or the habitual or routine actions that support teaching and learning (Grossman, 2018; Lampert et al., 2013; Grossman & McDonald, 2008). This involved the identification of the tools

(e.g., use of L1, the textbook), roles (e.g., teacher as a researcher, teacher as a provider), and rules (e.g., translation when needed) teachers used to teach for interculturality.

To address the third research questions, I used Engeström and Sannino's (2011) coding process for the identification of contradictions. I first coded the data identifying excerpts that manifested in the teachers' use of discourse markers such as hedging, hesitations, negative constructions, or expressions of disagreement (e.g., "I would implement this, but it is too complicated;" "if we address interculturality, I will have to overuse the second language") that constituted doubt or uncertainty. I later classified those excerpts as belonging to the diverse components of activity systems (i.e., *object, rules, division of labor, tools, or subject*). Next, I determined the components of the activity systems that conflicted and generated the contradictions (e.g., a tension between two different *tools* or a critical tension between *division of labor* and *rules*). To study the evolution of contradictions, I identified segments in the data indicating the teachers' response to those contradictions, coding for elements that had changed or remained the same in teachers' activity systems.

To ensure reliability, I shared the data excerpts and preliminary results with the participants to check for accuracy and inform me of data they preferred to omit. Table 9 summarizes the research questions, data sources, and data analysis.

Table 8

Research Questions and Data Sources

Research Questions	Data Sources	Data Analysis
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What are teachers' understandings of interculturality?	Interviews Focus group meetings Classroom artifacts (lesson plans, syllabus design, ELT materials)	Open coding Thematic analysis
How do teachers teach for interculturality in the foreign language classroom?	Classroom artifacts (lesson plans, syllabus design, ELT materials) Classroom observations Stimulated recall interview	Open coding Thematic analysis
What contradictions (if any) emerge when teachers teach for interculturality in their classes and how do they dialogically work through these contradictions with colleagues?	Classroom artifacts Focus groups meetings Interviews Classroom observation Stimulated recall interview	Open coding Thematic analysis

Summary of the Chapter

This chapter described the way this formative intervention and situated collaborative study was realized, explaining how the researcher 1) explored teachers' day to day practices in a distant and virtual environment, 2) familiarized teachers with intercultural frameworks, 3) co-planned lessons with the teachers, and 4) accompanied them while implementing their lessons. It also provided details about the three state schools involved in the study, the academic background of the four participants, and the researchers' positionality. Data sources were explained in-depth, clarifying how each served to respond to the three research questions. Data analysis involved the description of the coding process and the categorization of emerging themes. The next chapter reports the findings of the study in relation to the first two research questions.

Chapter 4. Teachers' Understanding of Interculturality and Intercultural Practices

This chapter consists of two sections that respond to the first two research questions that guide this study. The first section addresses the first research question (What are teachers' understandings of interculturality?) by explaining teachers' conceptualizations of interculturality, the origins of these conceptualizations, and how they are shaped over time. The second section responds to the second research question (How do teachers teach for interculturality in the foreign language classroom?) by describing teachers' intercultural pedagogy practices and the way teachers realize them.

Teachers' Understandings of Interculturality: Origins and Changes

This section describes each teacher's L2 teaching philosophy, their overall understanding of interculturality, and how such understandings changed over time.

Luz

Luz's L2 teaching philosophy has been oriented to teaching English for communicative purposes, an approach in which grammar is either inferred or deduced by students. Luz started to introduce the concept of interculturality (often termed as intercultural competence) in her lessons when the National Standards were launched. She reports that "[interculturality] is embedded in the pragmatic and discourse competences described in the Standards" (Interview N1, May 1, 2020). More recently, she decisively started to integrate interculturality in her lessons to comply with her school regulations and the Suggested Curriculum guidelines for foreign language. As she mentioned, "the school is concerned and interested in the study of interculturality and Afrocolombianidad...all teachers are supposed to integrate this [interculturality] into our lessons" (Interview N2, May 8, 2020). Professional development programs and experiences abroad have also become a springboard for Luz's integration of interculturality into her lessons.

Luz conceives of interculturality as an interesting element or competence to integrate in language classes because “it aids students' vision of the world and help [*sic*] them recognize, understand, and respect their cultural traits (e.g., different ethnicities in Colombia) and those of others” (e.g., diverse beliefs, customs, habits; Interview N3, October 10, 2020). She also believes that it constitutes a "motivating factor" for EFL learning. However, she does not view it as an indispensable component for EFL since "it is possible to communicate without delving into intercultural components" (Study Group N9, August 1, 2020). She further argues that “we [participants and researcher] have all learned English and communicated successfully without studying the intercultural component embedded in communication” (Study Group N9, August 1, 2020). Therefore, even though she understands the place of interculturality in EFL learning, she still believes that language learning can occur without this element. Luz's understandings of interculturality and its role in EFL education have been informed and shaped over time, as described below.

Interculturality as the Presentation of a Dreamed World. Luz's initial notions of interculturality include presenting the linguistic variations of the target language, which involves familiarizing students with "the expressions, rules, manners of the target country" (Interview N1, May 1, 2020). This conceptualization implies understanding common variations between the language, levels of formality and informality (e.g., the difference between "hi" and "hello" in diverse scenarios), and the ways to approach diverse people. Luz's conceptualization seems to be informed by her experiences when traveling abroad. When visiting Boston, she reported realizing that the distinction between formal and informal is essential to avoid communication misunderstandings. She mentioned that “the language used in the training program she attended

in Boston was different from the one used by a taxi driver. Therefore, there is a need to be aware of such distinctions” (Interview 2, May 8, 2020).

This notion of interculturality also includes familiarizing students with “famous places and people” that portray a foreign culture (Interview N2, May 8, 2020). Luz recalled that in one of her lessons, she gave students a brochure about Alexandria, Virginia and its restaurants as well as shops so that they could “infer that most of the restaurants there offer seafood and that people usually eat this type of food” (Interview N2, May 8, 2020). Luz also incorporated the celebration of famous festivals in the United States (e.g., Thanksgiving Day or Saint Patrick’s Day) to school presentations for the whole school community to understand foreign cultures.

Luz believes that the presentation of cultural traits about famous places and people can become a springboard for students' future and personal growth. Therefore, she informs her lessons with her travel experiences along with self-esteem building and encouraging talks that help students picture this imaginary world as real. Luz thinks that the presentation of “dreamed places” motivates students to learn the language and study hard to visit these “dreamed places.” In her encouraging talks, Luz tells students that she was a poor girl whose parents could not afford private education or luxuries. Notwithstanding her economic limitations, she studied hard and became a professional who has been able to visit all the places she once dreamed of (Interview N2, May 8, 2020).

Luz's vision of interculturality is mirrored in the tasks she assigned students to complete. In one of her lessons, she asked students to describe famous places and people worldwide as this task would help them understand another culture's most essential features. In another lesson, Luz engaged students in a role play in which students had to embody two famous groups in the United States (the Toros and the Cloves) as presented in the movie “Bring It On” and argue

about cheerleader leadership. Luz mentioned that this activity helped students see "cultural traits as behavior, gestures, and language that characterize this group and explore a typical dance in the United States" (Interview N2, May 8, 2020). Interestingly, when asked about her reasons for referring to famous places and people, Luz indicated that those are the "dreamed places" students would be more interested in visiting because they are well known; New York, for example, is a dreamed place she herself dreamed of visiting. In addition, the embodiment of the cheerleading groups helps them learn about a famous sport in the United States (Interview N2, May 8, 2020). The selection of famous people and places ties to Luz's belief that students can view cultural elements as a motivating factor for personal growth and future expectations.

Such an understanding aligns with Risager's description (2018) of the touristic view portrayed in textbooks and is primarily emphasized in the classroom as well as other scholars' (Díaz, 2013a; Kohler, 2015; Menard-Warwick, 2009, 2011; Sercu, 2007) view that teachers usually project their personal experiences when teaching about culture. It also aligns with Kramsch's (2013) position that interculturality has been assumed as the presentation of an idealistic world.

Interculturality as Understanding and Respecting Local and Foreign Cultures. Luz's emerging concept of interculturality encompasses the promotion of attitudes such as respect, tolerance, and awareness. Respect refers to the acceptance and tolerance of differences about others' and one's own places and races. Such differences involve other nations' local culture, countries, families, and cultural groups. Luz voices this perspective in the classroom when she reinforces the need to respect other cultural groups, ages, and more. When asking students to embody the two famous cheerleading groups in the United States, she said that the ultimate goal was to show students that "we can fight against race and discrimination by accepting and

respecting others" (Interview N2, May 8, 2020). In addition, when familiarizing students with famous festivals, Luz clarified that "it is not just about the presentation of any festival, but the exploration of such traits to be able to understand it and eventually respect it" (Study Group N2, May 29, 2020).

Luz's emerging view also focuses on the value of the local culture and on the need to understand its differences (i.e., the ethnicities, tribes, and diverse cultural groups in Colombia). At the beginning of the project, Luz underplayed the textbook's emphasis on local aspects in Colombia, arguing that students needed "more information about the target language rather than all the local context the book presented" (Interview N2, May 8, 2020). In the cases where she presented them, she pointed to well-known places in Colombia she had had the chance to visit. Luz recalled, "I showed the students *El Parque Tayrona*, a well-known place in Colombia I had the opportunity to visit" (Interview N2, May 8, 2020). Luz later recognized the value of understanding the multiculturalism presented in one's local culture, explaining that interculturality also encompasses the understanding and respect of local differences. In the democracy and peace thematic unit, Luz presented the *Palenqueros*, a cultural group in Palenque, Bolívar in Colombia known as the first free town in the Americas to escape a life of slavery in colonial times. She described the region's leading cultural traits and sensitized students to show respect and tolerance toward *Palenqueros* by understanding their origins and contributions to society. In other words, this vision of interculturality gained a local perspective involving a deeper understanding of Colombian cultural differences. Such an emerging perspective resonates with the definition presented in the Suggested Curriculum, which states that:

The [Suggested Curriculum's] goal is the development of communicative competence in English and, in turn, intercultural competence that not only takes characteristic elements of the culture of the target language, but that also promotes and values Colombian culture... [IC] relates to education for ethnic and cultural diversity constitutionally acknowledged in Colombia since 1991. (Ministry of Education, 2016a, p. 25)

It also ties to the school's foreign language curriculum objectives, which "recognize and explore the different identities embedded in Colombia which stem from slavery and ancestors" (Institución Educativa la Riviera, 2016, p. 4). Moreover, it touches on Byram's (1997) attitudes *savoir*, which calls for relativization and acceptance of our culture and others' values.

Interculturality as Delving into Perspectives through Reflection. This emerging concept also relates to understanding the perspectives embedded in all the products (e.g., food, nations) and practices (e.g., complaining, tipping) teachers share with their students. Delving into perspectives includes guiding learners to an ongoing reflection that prompts them to understand cultural acts' origins to avoid stereotyping and misjudgment of other cultures. Luz commented in Study Group N4 that when familiarizing her college students with the Nanny States in the United States (i.e., states whose laws seem to be overprotective, for example, New York, New Jersey, Tennessee), her main concern was that students understood the origins of the laws (e.g., it is illegal to impersonate a priest, a rabbi, or a minister of any religion) in these States rather than judging them (Study Group N4, June 12, 2020). Luz also explained that in a telecollaboration project between students in the USA and Colombia, she noticed certain misunderstandings when talking about the rivers in their respective countries. Whereas students in Montería viewed the river as a source of work, students in Boston viewed it as a source of entertainment or

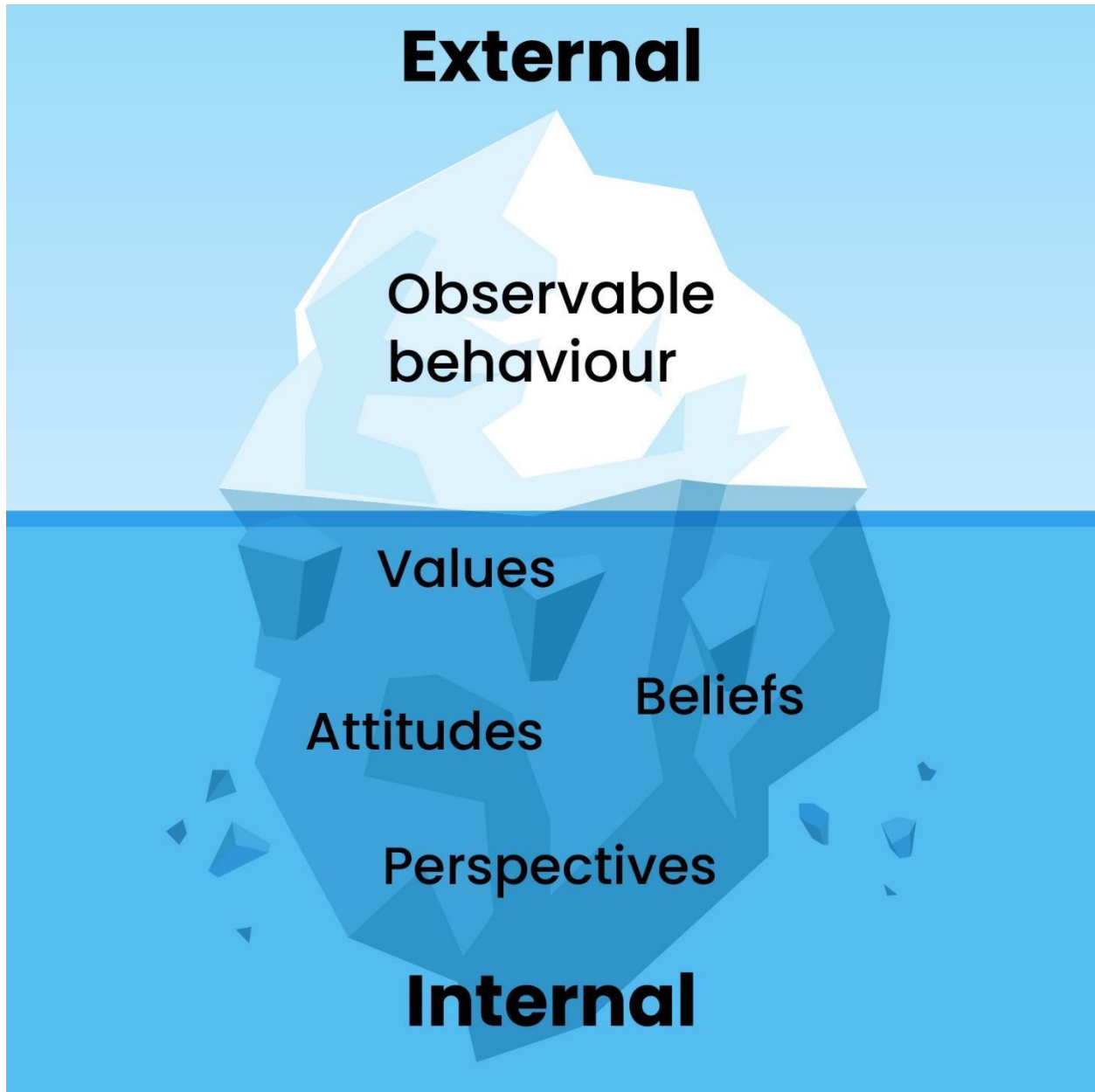
sightseeing. While Luz thought that her students had a misconception of what a river was, she concluded that “by delving deeper into the perspectives embedded into the concept of a river, one can understand what each student is pointing to” (Study Group N2, May 29, 2020).

All in all, Luz concludes that interculturality is not just about the presentation of facts through the description of products or geographical places; it also involves reflecting about the origins of products and practices and how they change in diverse contextual situations. As she commented in Stimulated Recall Interview N4, “Even though the presentation of facts is important, it only represents the outer part of the iceberg,³ underplaying its inner aspects which form a more solid view of interculturality (see Figure 7). Therefore, interculturality includes content and ‘superior skills’ that help students explore perspectives and not just accept generalized truths” (Stimulated Recall Interview N4, September 7, 2020). Culture, in turn, is “everything that is around a particular society or group of people; it is part of their habits and lifestyle and is related to what they eat, how they talk, dress, behave, and think. Culture is usually shaped by people's background, experience, beliefs, principles, thoughts. and preferences” (Stimulated Recall Interview N4, September 7, 2020).

Figure 7

The Cultural Iceberg

³ The figure corresponds to the iceberg Luz pointed to when expressing her reflection.



Note: Adapted from Hall, E. T. (1976). *Beyond culture*. Garden City, NY: Anchor.

Joseph

Joseph's L2 teaching philosophy relates to the development of communicative competence, "which goes hand in hand with interculturality" (Study Group N1, May 22, 2020). He believes that interculturality and culture exist in "all discourses and means of interaction." Therefore, it is "inaccurate" to conceive communication, interculturality, and culture separately

(Study Group N1, May 22, 2020). As Joseph further argued in Study Group N1, “if we take the cultural part out when teaching a second language, which we sometimes do, we will be teaching something superficial, and FL learning will be incomplete” (Study Group N1, May 22, 2020). He also explained that even though textbooks, authentic texts, and all EFL teaching materials have culture embedded in their content, most tasks and projects serve grammatical purposes, underplaying the exploration of cultural traits. Joseph further mentioned that in the unit on environmental issues, the textbook *Way to Go* attempts to sensitize students to environmental problems by presenting two texts about endangered species. However, it falls short in its exploration of the theme and reduces the task to completing grammar exercises. Joseph argued that since culture and interculturality are both represented in textbooks and daily life, “it is the teachers’ role to dig deeper into this cultural or intercultural content” (Study Group N9, August 1, 2020).

Joseph’s general concept of interculturality relates to “the abilities one has to respond to intercultural situations,” be they local or beyond (e.g., interaction with a person from another region in Colombia or abroad), “whereby people can understand and tolerate differences” (Interview N4, December 4, 2020). During these intercultural exchanges, one can “inform their own judgment and create an identity,” which lets them act based on their understanding of the situation (Study Group N1, May 22, 2020). Such a vision of interculturality has been shaped and nurtured by the suggested curriculum and the experiences Joseph has had traveling abroad and, more recently, collaborating with the study groups, as illustrated below.

Interculturality as the Existence of “Other Things.” Joseph's initial concept of interculturality involved presenting “other things” different from those the students have nearby, which consists of showing students a world different from Martínez, their hometown. Joseph

explained that he started to add these new “things” in the class after the culture shock episodes he experienced when traveling abroad since he understood that language is not enough to overcome a communication barrier in many social interactions. Such episodes encouraged him to decisively integrate products and practices that occur in the United States (e.g., how pets are taken care of or how the school system works).

Interculturality as the Exploration of One's Local and National Culture. Apart from exploring foreign products and practices, Joseph believes that interculturality also covers the understanding of such practices and products in the national and local context, for example, discussing how pets are taken care of in Colombia and in Martínez in particular. Joseph further argued that even though the Suggested Curriculum and its corresponding textbooks underscore the study of the local culture, reinforcing "the understanding of other cultures without underestimating yours," they fall short when explaining these topics as they assume that learners are familiar with the content they include (Study Group N7, July 4, 2020). More specifically, he pointed to the thematic unit in which students have to discuss the protection of endangered species in zoos and national parks, assuming that all learners understand what a zoo or a national park is. Joseph thinks that there is a need to explicitly show students what these environments are because students cannot envision what these places look like since they have had few chances to have interactions in such places or with people outside Martínez. He argued that "there are some students who have never had the chance to leave the town or interact with people from other places; the school is the place where they get this information" (Interview N2, May 7, 2020).

Interculturality as Understanding Rather Than Stereotyping. Joseph's emerging concept of interculturality points to the exploration of attitudes such as respect and tolerance, helping one to understand the variations that may exist in different intercultural situations (e.g.,

understanding the concept of pets in two different cultures, Byram, 1997). The concept also includes the encouragement of tolerance by showing students “other perspectives to help understand that they should not judge other behaviors as erroneous or unacceptable but as real” (Study Group N4, June 12, 2020). Such a view implies that teachers should familiarize students with new “things” and help them understand where these novel ideas come from. Rather than “viewing one culture over the other, it is necessary to understand where each comes from and the meanings embedded in their practices” (Study Group N4, June 12, 2020).

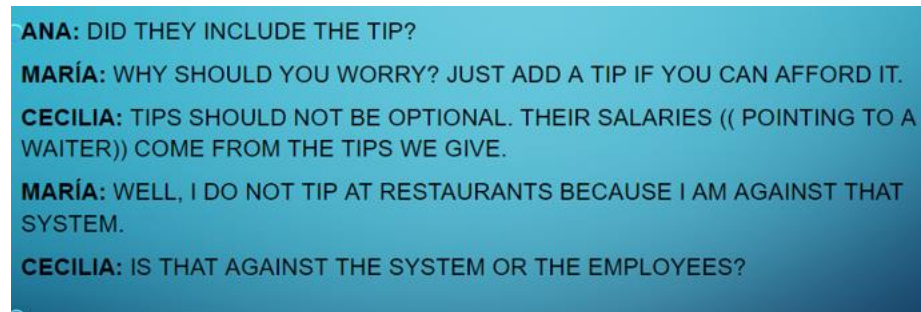
Informed Understanding That Leads to the Creation of One’s Own Judgment.

Whereas Joseph values the exploration and teaching of attitudes, he argues that interculturality also implies that students should reflect and create their own judgments and act based on their informed intercultural understanding. Joseph believes that there is a need to create one’s identity, which leads speakers to appropriate or reject other cultural traits. As he mentioned in Study Group N1, “interculturality or intercultural competence cannot be reduced to the acceptance of other behaviors and practices; rather it propels reflection that allows one to create their own judgment” (Study Group N1, May 22, 2020). When discussing the participants’ positions about tipping servers in the United States (Maria, a Serbian citizen; Cecilia, a US citizen; Ana, a Korean student, see Figure 8 for the complete conversation), Joseph indicated that he understood and respected both positions because they seemed to respond to the situation based on their conceptualizations of tipping. He explained that “whereas Cecilia views tipping as an ordinary practice that supports employees, Maria questions it, arguing that it favors wrong behavior. As both have reasons to support their views, neither of them is doing anything erroneous or questionable” (Study Group N1, May 22, 2020). He also added that he is uncertain as to whether

he would give a tip in that scenario. He probably would if he could afford it as Maria suggested Ana did.

Figure 8

Conversation in the United States



All in all, Joseph views interculturality as the exploration and understanding of local, national, and foreign products and practices as well as the perspectives embedded in them. Joseph’s view of interculturality ties into the regulations presented in the Suggested Curriculum in that it reinforces the relativization of the local culture (Byram, 1997). Likewise, it responds to Kramsch’s (2011) urging to explore the ambiguity and complexity involved in oral or written discourses.

Mary

Mary’s language teaching philosophy involves describing grammatical aspects, vocabulary, and communication. She regards interculturality as a “broader competence that involves communication, language (e.g., lexicogrammatical features of the language), and culture. Therefore, interculturality allows for the study of communicative events, language itself, and grammar, serving the realization of communicative competence” (Stimulated Recall Interview N2, October 29, 2020). Mary argues that studying a simple topic such as the family

leads to exploring cultural aspects we usually underestimate beyond vocabulary, grammar, and communication (Study Group N9, August 1, 2020).

Mary's overall concept of interculturality involves exploring foreign and local cultures, whereby "we understand where those products or practices originate, respect the culture embedded in the target language and accept local customs and traditions" (Stimulated Recall Interview N2, October 29, 2020). In this sense, "culture constitutes the customs and traditions that characterize a particular place or group and evolves as we interact with different people and places" (Stimulated Recall Interview N2, October 29, 2020). For example, her view on tipping originates from the practices she sees in her town. However, her tipping practices change depending on the place where she is or the people she interacts with. As she explained in Study Group N1, "I have largely believed that tipping should be given [*sic*] depending on the services people offer. However, when interacting with people in the United States, I realized that it had meaning to them. Therefore, I complied with this practice, though I was hesitant to do so" (Study Group N1, May 22, 2020). Mary's initial conceptualization of interculturality stemmed from postgraduate courses she took in her master's program and subsequent professional development programs offered by a private institution. Her understanding and implementation of interculturality evolved and has been shaped over time, as explained below.

Interculturality as the Knowledge of New Products and Practices. Mary's initial understanding of interculturality points to the presentation of foreign products and practices embedded in the target culture. Mary recalled that she discussed with her students in her private school how school transportation works in the United States, given that "it differed from the transportation system in Colombia" (Interview N2, May 4, 2020). She also familiarized her students with other topics such as festivals in the United States (e.g., Thanksgiving, Valentine's

day) and weather variations (i.e., explaining the different seasons). Mary indicated that the discussion of these topics had a place in language classes; however, she explained that it was easier to discuss these topics with private school students than public school ones because the latter have little awareness of them. Mary related that “while private school students often travel and have the chance to visit places abroad, public school students do not even know the cities close to their hometown. Therefore, it is difficult to discuss these topics with them (Interview N2, May 4, 2020).

Interculturality as Relativizing Yourself. Mary's emerging concept pointed to the need to relativize ourselves by exploring our local culture to find its richness and value. Mary expressed that more often than not, “we tend to idealize all foreign places and their corresponding practices, especially the United States” (Interview N2, May 4, 2020). Therefore, the notion of interculturality should involve the presentation of foreign practices and the richness of one's culture and practices. When assigning students to describe countries worldwide, Mary recalled that one student from Venezuela felt uncomfortable sharing features about her country because of its current reputation worldwide. Instead, she chose another country that has a better reputation. Mary's reaction to the student's concern consisted of helping her explore Venezuela's positive aspects, helping the student recognize the value her country has to offer.

Interculturality as Reflection. Mary's emergent concept of interculturality relates to exploring feelings and thoughts about all practices and products. Mary believes that interculturality also includes delving into students' opinions and thinking, going beyond the mere presentation of facts and rote acceptance of other cultures. Mary mentioned in Study Group N7 that “if we only present facts to students, they tend to idealize other cultures and underestimate

theirs. Therefore, interculturality includes helping students' value and understand cultural differences” (Study Group N7, July 4, 2020).

In general, Mary's vision of interculturality refers to exploring existing products and practices to understand their origins, thus tying in with Glisan and Donato's (2017) perceptions of culture. Interestingly, Mary underscored the need to explore local products and practices to relativize one's culture (Byram, 1997) and avoid the idealization of foreign ones. The exploration of the familiar to get acquainted with the unfamiliar also relates to Kramsch's (2013) position of exploring the known to understand the unknown.

July

July's language teaching philosophy focuses on exploring and understanding the language (i.e., lexicogrammatical features) before delving into communicative or intercultural practices. As she argued, “first we teach students the language; otherwise, they will not be able to produce the other part” (Interview N2, May 8, 2020). In Focus Group N1, July stated that 10th and 11th graders are more prone to respond to communication or interculturality because they have language awareness, whereas sixth graders need to know the basis of the language first (Focus Group N1, May 15, 2021). July recalled that when teaching 10th and 11th graders, she could discuss environmental, social, as well as political topics and draw comparisons between Colombia and foreign countries. However, she could not address these topics with her sixth graders. As she further commented:

I am teaching kids who do not know English because they come from small towns, other schools, and Venezuela. Even if they come from our school, they have problems because this is the first time they study English as a formal subject. I have to teach them the basic

things of the language. I am teaching them: mother, father, the colors, the verb *to be* because they do not even know this vocabulary. (Focus Group N1, May 15, 2020)

July's notion of interculturality includes "exploring cultures that relate to the different values and customs that change within time through social interaction" (Study Group N5, June 26, 2020). Such a vision relates to the presentation of the variations of the language (e.g., difference between hi and hello), the exploration of foreign and local products (e.g., jobs, food), the discussion of environmental topics (e.g., deforestation, endangered species) and the exploration of *Afrocolombianidad* (e.g., the exploration of Colombian ethnicities). July's conceptualizations of interculturality seemed to be informed by the Suggested Curriculum Guidelines, and more specifically, the textbooks *Way to Go* and *English Please*. As she commented, "the [suggested] curriculum and the textbooks have clearly integrated interculturality in their content; therefore, the only thing we have to do is familiarize students with these topics" (Focus Group N1, May 15, 2020).

Interculturality as Comparison Between Local and Foreign Practices or Vice

Versa. July's conceptualization of interculturality consists of exploring foreign and local cultures whereby students get familiar with foreign practices (e.g., how to be a good citizen) and dig deeper into similar local ones. July recalled that she discussed with students the characteristics of being a good citizen by using famous people in foreign countries such as Mother Theresa of Calcutta, Gandhi, and Martin Luther King Jr. She then compared these characters to famous good citizens in Colombia (e.g., Juanes and Shakira, two famous singers known for their humanitarian work). Finally, she explored local practices that could lead to the characterization of themselves and others in the community as good citizens (e.g., help a neighbor or pick up the trash). July clarified in the second interview that "either the local or the foreign practice could be

presented first as long as students could explore the two sides" (Interview N2, April 29, 2020). That is, it is possible to start a lesson by presenting foreign products first and local ones second or vice versa.

Interculturality as Generating Curiosity. July's emerging concept of interculturality also involves piquing students' curiosity to go beyond what the teachers or the textbooks present and explore new meanings (Byram, 1997). For example, she explained that when discussing the thematic unit about families presented in the textbook *Way to Go*, students could explore family variations (e.g., Caribbean families, single-parent families) by searching for further information on their own and sharing it in class. All in all, July associates interculturality with exploring and discussing foreign and local practices once students have a good command of the language.

Concluding Remarks

During this intercultural journey, the participants' visions of interculturality were shaped and expanded as a result of the socialization of their teaching practices, exploration of the concept of interculturality, familiarization with existing frameworks, and ongoing discussions in the study group sessions. Luz's initial view pointed to the study of the pragmatic variations in the language (e.g., the difference between *hi* and *hello*, Risager, 2007) as well as the exploration of famous foreign places, people, and events (Sercu, 2005). Luz then promoted respect and tolerance toward local and foreign culture products and practices by sensitizing students to each culture's value (Byram, 1997). Further, she delved into the perspectives embedded in products and practices to allow students to understand their meanings (Cutshall, 2012; Glisan & Donato, 2017; Kramsch, 2011). She also explored the diverse ethnicities immersed in a nation (Risager, 2007).

Joseph initially conceived of interculturality as the presentation of "other things," including national and foreign products and practices that students are not familiar with. Later, he started to explore the meanings embedded in such products and practices (Kramersch, 2011), as Luz did. In Study Group N1, he explained that "I think we have all integrated interculturality into our classes in the sense that we show students new cultural aspects. What is new is that we are not only showing them factual or superficial information but helping them explore beyond those facts" (Study Group N1, May 22, 2020). Joseph also believes that exploring the meaning of local and foreign practices can help one adopt an informed position when having intercultural encounters (Corbett, 2003).

Mary's initial view of interculturality is associated with presenting foreign practices and products (e.g., the weather, transportation, nationalities). Later, Mary incorporated the study and exploration of local cultural practices that help relativize oneself (Byram, 1997) and avoid idealization of foreign places. She also considered delving into students' perspectives and opinions when exploring local and foreign practices and products, as Luz and Joseph did. July's initial position encompassed the exploration of local and sociopolitical topics. She also included generating students' curiosity (Byram, 1997), which could help them delve deeper into the topics discussed in classes. Interestingly, while Joseph and Mary viewed the intricate relationship between language, interculturality, and culture, Luz and July still conceived them separately.

Even though the teachers' understanding of interculturality and its value in EFL learning varied between cases, the formative intervention served the identification and implementation of common intercultural teaching practices in their specific contexts, as discussed in the next section.

Intercultural Teaching Practices

Intercultural teaching practices refer to the recurrent and habitual pedagogical procedures teachers used to teach for interculturality in their daily teaching practices (Lampert, 2010). This section responds to the second research question: How do teachers teach for interculturality in the foreign language classroom by describing the four intercultural teaching practices identified in the teachers' journey to interculturality (moving from the known to the unknown; moving beyond factual information: exploring practices and products deeper; challenging the textbook and existing sources; and contextualizing through authenticity) and explaining how each was realized.

Moving From the Known to the Unknown

Moving from the known to the unknown consists of exploring the “local” before moving into what is unknown to the students, including national or foreign products or practices. Within this teaching practice, the teachers underscore the exploration of local realities since, as Joseph claimed, “what textbooks and other sources usually present as ‘local’ or ‘common’ constitutes something new or foreign to students” (Study Group N7, July 4, 2020). For example, when exploring the thematic unit on the family presented in the textbook *Way to Go* for sixth graders, all teachers agreed that the textbook lacks exploration of students' realities, suggesting specific changes when teaching a similar lesson, as Excerpt 1 illustrates.

Excerpt 1. Expansion of the Thematic Unit: The Family

Joseph: There is a need to expand the vocabulary the unit is presenting so that students get to know the different types of families that exist. In my case, there are a variety of families, they are NOT functional families, so we need to explore this

in the classroom. I have students who live with their grandparents, others are brought up by their aunts and uncles.

July: Yeah, that's what I noticed, I realized that the word bank is really basic, and we also have other types of families in my classroom. They need a wider range of vocabulary.

Luz: I will DEFINITELY explore the local situation by illustrating what is true in each student's case through pictures that portray their realities. This way students can know the variety that exists in relation to this topic.

Joseph's eighth grade thematic unit, which focused on identifying the cultural characteristics of one's region and other places and respecting and valuing cultural differences, echoed the practice of moving from the known to the unknown. To introduce the thematic unit, Joseph presented a picture of the students' local park in Martinez and posed questions that explored students' familiarity with the park and the activities they can do there (see Figure 9). As Joseph explained, "the presentation of the park serves to gain their attention and interest into the lesson because they are familiar with it" (Interview N3, July 27, 2020).

Figure 9

Exploring a Local Place

WELCOME TO CERETE! (Bienvenidos a Cereté)

INTRODUCTION

- A. Charla con tus familiares y marca tus respuestas. “a” o “b”.
1. Do you know that park?
a) Yes, I do. / b) No, I don't.
 2. Do you like it?
a) Yes I do. / b) No, I don't.
Why or Why not? (¿Por qué? O ¿Por qué no?)
 3. Where is it located?
a) In Montería. b) In Martinez.
 4. What can you do there? (Escribe por lo menos dos actividades (en inglés) que puedas realizar en el parque. _____.
 5. Have you ever played there?
a) Yes, I have. b) No, I haven't.



After gaining insights into the local culture, Joseph provided students with “factual information” about three Colombian cities: 1) Cereté, a city near their town; 2), Montería, a city on the Caribbean Coast; and 3) Bogotá, the capital city in the central-western part of the country, and asked them to draw comparisons between them (see Figure 10). In a subsequent activity, he engaged students in reflection questions that sought to explore the relationship between the cities’ locations and weather with peoples’ habits (e.g., How does the location of cities influence people’s eating habits? How does the weather influence people’s clothing?).

Figure 10

Factual Information About Colombian Cities

1. Take a look at the chart. (Mira la información que presenta el cuadro)

INFORMATION	Cereté	Montería	Bogotá
Year of foundation (Año de fundación)	1721	1777	1538
Weather (Clima)	Sunny, Hot, Humid, Cool	Sunny, Hot, Humid, Cool	Cold, Cloudy, Windy, Sunny
Population (Numero de habitantes)	95.000	500,000	7'000.000
Area (Km2) (Extensión en km2)	352 km2	3.141 km2	1.775 km2
Name of the River and Length. (Nombre del Río y longitud)	Caño Bugre (40 km)	Sinu River (415 km)	Bogota River (375 km)

2. Complete the following sentences with the correct words from the box. (Completa las frases con la palabra correcta del cuadro para hacer comparaciones entre las ciudades)

- Look at the example: (Mira el ejemplo)

bigger / more crowded / long / cool / hotter

- a. Monteria is **big**, but Bogotá is bigger than Montería.
- b. Bogota River is _____, but Sinú River is **longer** than Bogota River.
- c. Cereté is **hot**, but Monteria is _____ than Cereté.
- d. Monteria is **crowded**, but Bogota is _____ than Monteria.
- e. Cereté is _____, but Monteria is **cooler** than Cereté.

Next, Joseph introduced the concept of "seasons" by presenting a geographical representation that illustrated summer and winter, two of the seasons closely related to the weather variations in Colombia (see Figure 11). In a subsequent written text and exercise, Joseph asked the students to complete a mind map about all seasons, which sought to explain when seasons occur and the places where such weather variations exist (see Figure 12). As Joseph explained in Study Group N9, "it seems odd to start the class by pointing to the seasons as the textbook suggests since there is no such concept in Colombia. Therefore, it is better to remind students of our weather variations before moving to a completely unknown topic" (Study Group N9, August 1, 2020).

Figure 11

Seasons Illustration

1. Look at the picture. What can you see there? Make a glossary with the unfamiliar words. (*Mira la imagen. ¿Qué puedes ver? Haz un glosario con las palabras desconocidas en tu cuaderno.*)



<https://web.extension.illinois.edu/treehouse/seasons.cfm?Slide=6>

Figure 12

Weather Changes Worldwide

3. Read the text about an experience in the Southern Hemisphere. Then, complete the mind map (1-8)
(*Lee el texto acerca de una experiencia en el hemisferio sur. Luego, completa el mapa mental en los espacios del 1 al 8.*)

Last year, I went to Argentina and I discovered an amazing thing about the seasons. We all know that there are four seasons: **winter**, **spring**, **summer** and **autumn**. But here's the thing: Argentina is in the Southern Hemisphere, so its four seasons are the opposite to the USA, which is in the Northern Hemisphere!

The summer months in Argentina are from December to March, so the weather at Christmas is usually sunny and very hot. And the winter months are from June to August, when it's usually cold, rainy and cloudy. From March to May, which is autumn in Argentina, the weather is normally cold and windy. And in spring, which is from September to November, the weather is warm, but it can be rainy sometimes!



Taken from Way to Go 7th grade Textbook series MEN Colombia

In his self-study guide, Joseph combined the L1 and L2 and used multimodal texts (e.g., images, infographics, charts) to illustrate the content to be addressed and facilitate instruction. For example, Figure 11 is an authentic text accompanied by words in different letter types and sizes that support the understanding of seasonal variations and the reasons for them. Similarly, the written text has bold words that point to the seasons, which are later emphasized and highlighted in the exercise.

Mary's thematic unit on water consumption, which focused on: 1) identifying common activities that require water: 2) exploring points of view about environmental problems: and 3) encouraging water-saving measures, also exemplifies moving from the known to the unknown. To start the thematic unit, Mary prompted students to refer to their daily activities and explore the amount of water their daily activities require (see Figure 13). As Mary explained in Study group N9, "the textbook *English Please* introduces the thematic unit presenting 'superficial activities' new to the students (e.g., water the plants, do the laundry), so I started with something they were more familiar with to dig into their local practices and explore all variations" (Study Group N9, August 1, 2020). Such variation and specificity were evidenced in the WhatsApp asynchronous classroom interaction⁴ students had, as Excerpt 2 illustrates.

Figure 13

Daily Water Activities and Water Consumption

⁴ WhatsApp interactions were transcribed verbatim.



PRE-TASK

Make a list of the daily activities you do at home that require water. Share it with the class.
Example: brush my teeth.

Look at pictures for the same activities as before and answer:

1. How many times a day do you do each activity?
2. How many liters of water do you think you are spending in each activity?
3. Which activity spends the most water? Why do you think this happen?
4. Reflect: Do you think you save water at home? Why? Or Why not?

Excerpt 2. Daily Water Activities

Teacher: Example: I use water to brush my teeth

XXXXXX5529⁵: I use water to cook. I use water for the plants

XXXXXX5629: I use water to take a shower

XXXXXX4529: I use water to brush my teeth, I use water to bathe my pet.

XXXXXX3528: I use water to wash the dishes, I use water to mop my house.

XXXXXX1567: I use water to wash the floor.

Teacher: I use water to wash dishes too 🙌

XXXXXX7584: I use the water to wash the bathrooms. I use the water to wash my hair.

As illustrated above, whereas some students referred to common daily activities (e.g., taking a shower, brushing one's teeth), others pointed to household chores (e.g., washing the dishes, mopping the floor, or washing the bathroom). As Mary mentioned in Stimulated Recall

⁵ I substituted XXX.... for real numbers to preserve anonymity.

Interview N1, “I could observe that students could voice their thoughts and explain their own practices” (Stimulated Recall Interview N1, October 9, 2020). After discussing water consumption locally, Mary moved to exploring the world water crisis and the ways people in other places usually collect water. To this end, Mary presented an infographic that summarized the global shortage of water and pointed to the specific places where this problem is more severe (see Figure 14). She also posed questions to inquire about her students’ awareness of this global problem. Next, Mary pointed to the presentation of water collection practices in places where water is scarce using authentic pictures that illustrated local and foreign practices (see Figure 15).

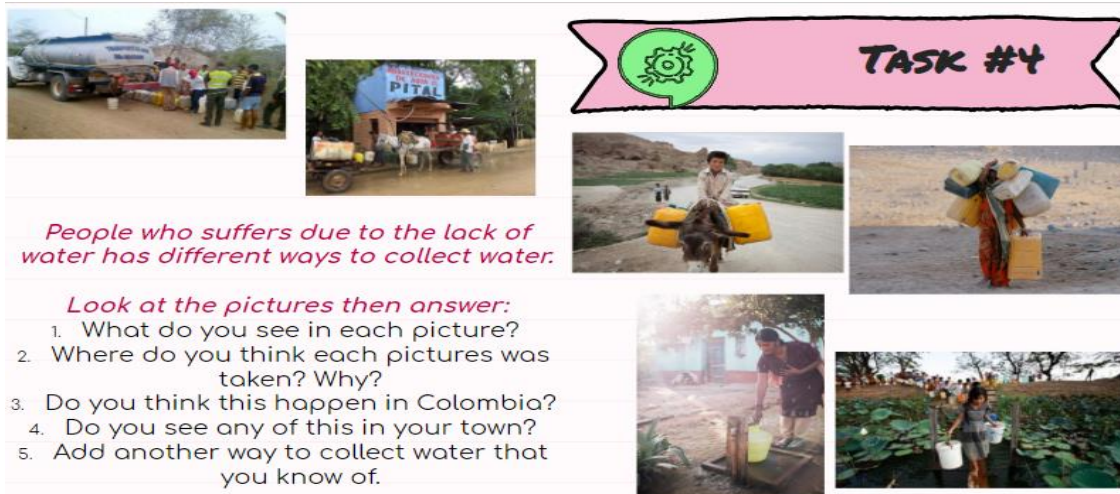
Figure 14

World Water Crisis



Figure 15

Local and Foreign Practices to Collect Water



People who suffers due to the lack of water has different ways to collect water.

Look at the pictures then answer:

1. What do you see in each picture?
2. Where do you think each pictures was taken? Why?
3. Do you think this happen in Colombia?
4. Do you see any of this in your town?
5. Add another way to collect water that you know of.

Mary taught this unit by pointing to water collection practices, brainstorming the places the pictures belong to, and raising questions to highlight the local and national problem.

Interestingly, when discussing the global and local practices in the WhatsApp asynchronous interactions, Mary highlighted local realities, reminding students of their hometown practices.

Excerpt 3 illustrates Mary's response after students outlined the way people collect water globally and locally.

Excerpt 3. Water Collection Local Practices

Teacher: Very good. Los pozos son otra manera [Wells are other ways] of collecting water.

XXXXXX8341: There are also people that make lines to collect water.

Teacher: It's true @ XXXXXX 8341 hubo un período de [there was period] of time de escasez [of lack] de [of] water in several towns. Llevo a la [That made people] a hacer filas para poder recolectar [queue to collect] water de un [from a] big truck 🚚.

Teacher: Recuerdan ustedes haber visto esto [Do you remember seeing that] en las [in the] news? esos carros con grandes cisternas in Cienega de Oro [or those big cars in Cienega de Oro]?

XXXXXX7248: Yes, more than everything on the sidewalks [Yes mainly on the sidewalks].

Like Joseph, Mary combined the L1 and the L2 when teaching and presented authentic images accompanied by short texts for language instruction. Whereas Mary mainly used the L2 for the printed self-study guides, she combined the L1 and L2 on the WhatsApp interactions, using stickers and emojis for meaning making. Multimodal texts also constituted potential sources for facilitating understanding. For example, the world water crisis infographic contains bold words to highlight the significant problems associated with the crisis and numbers to guide students to better understand the lesson.

Luz's thematic unit on democracy and peace, which discussed duties and rights, also started with local practices' recognition before exploring foreign ones. Luz initiated the discussion by asking her students about their duties while presenting a picture that illustrated some of them (see Figure 16). During the first Zoom interaction, Luz emphasized a local duty (i.e., running errands) she had added to the original textbook picture, as Excerpt 4 illustrates.

Excerpt 4. Local Duties⁶

Teacher: Now you are going to tell me about your duties. REMEMBE::R do the laundry, make your bed ((clicks on each image in the picture)), do things in the house to work collaboratively ((opens arms widely and closes them)), and help in the house. Do errands ((clicks on sticky notes in the picture)). For

⁶ Classroom interactions were transcribed verbatim.

example, in my house I have to go to the grocery stores and do the errands.

You have to go to the grain store [a place to buy rice, flour, etc] and buy things. What do you have to do in your house?

SS: (Silence)

Teacher: I have to wash the dishes and feed my pet.

S1: I have to make my bed and clean my room

Teacher: Recordemos que [Remember that] I have to significa [means] to do it. What do you have to do? What do you have to do in your house? Do it in the chat.

Figure 16

Duties

1. **Speak** » Work with a partner. Discuss who **has to** do the duties in photos A-E at home.

In my house, I **have to** make my bed. How about you?

I **have to** feed my dog.

Do errands

A. do the laundry

B. make your bed

C. wash the dishes

D. feed your pet

E. clean your room

After listening to and reading students' responses, Luz oriented the students' attention to other duties. Through a listening exercise, students explored everyday duties other children have to do in other places and matched them with the corresponding names (see Figure 17). Luz explained these practices, clarifying difficult words and expressions while drawing parallels between children's duties worldwide, as Excerpt 5 illustrates.

Excerpt 5. Children's Duties

Teacher: Tenemos cuatro INVITADOS [We have four GUESTS] Yo::u are going to listen to them y van a colocar las frases allí [and you are going to paste the sentences there] ((pointing to the listening exercise)).

Teacher: I have to go to class, I have to take care of them, I have to plant rice and ((shows picture of rice)) water seeds ((shows picture)), I have to cook and clean the house, I have to work ten hours a day, I have to work as a rubbish collector ((shows image of rubbish collector)), I have to stay at school for eight hours a day, I have to give the money ((clicks on each duty as she reads them aloud)) and a rubbish collector is a person who picks up the trash ((shows picture googled on the web)).

S?: Algunos estudiantes no entendieron [Some students did not understand]

Teacher: Reads duties aloud and shows pictures.

Figure 17

Listening Exercise

5. Listen » A news reporter interviewed some children about their lives and duties. Listen and complete the interviews with a-h.

a. I have to go to class
b. I have to take care of them
c. I have to plant rice and water seeds
d. I have to cook and clean the house

e. I have to work ten hours a day
f. I have to work as a rubbish collector
g. I have to stay at school for eight hours a day
h. I have to give the money

1. Adhira
My name is Adhira. I live in Andhra Pradesh, in India. I had to leave school to go to work because my family has economic problems. I work in the fields. 1. ____ 2. ____ I would like to go back to school some day like my brother. He goes to school every day and he is learning many things. I'm sorry I can't do that.

2. Masashi
My name is Masashi and I live in Seto, Japan. I have to study hard. Education in Japan is very strict. 3. ____ I have two hours of homework every night, plus 4. ____ on Saturday. Exams are difficult, so I sometimes get very tired.

3. Alala
My name is Alala. I live in a small town in Ghana, Africa. I'm 13 years old, and I don't go to school. I don't know how to read and write. 5. ____ My parents have ten children. Because I'm the oldest, 6. ____ Soon, I will marry and have many children.

4. Juan
My name is Juan. I'm 14 years old. I live in Bogotá, Colombia. I go to school every day, but 7. ____ in the afternoons. 8. ____ to my parents because they are poor. I really want to finish high school soon to get a better job. I don't like this job.

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READ

LISTEN

REFLECT

PARTICIPATE

Like Mary, Luz used the L2 as the main language of instruction in the self-study guides and combined the L1 and L2 during the Zoom interactions. Multimodal texts also became the main mediation sources to explain the meaning of the duties and allowed the use of nonverbal resources (e.g., clicking on pictures, pointing to key words in the listening exercise) to facilitate instruction.

All in all, to exemplify the practice, the teachers first highlighted local realities before moving to the unknown, as suggested by Kramersch (2013). The teachers also drew parallels between the local and the foreign, raising awareness about cultural differences when they relativized the local culture (Byram, 1997).

Moving Beyond Factual Information: Exploring Practices and Products Deeper

Moving beyond factual information involves exploring and understanding the perspectives embedded in cultural products and practices. As the teachers concluded in Study Group N8, even though the presentation and exploration of "factual" information is relevant and

necessary to the study of interculturality, "it is not enough" because the sole study of facts can lead to generalizations and stereotyping (Study Group N8, July 18). Moving beyond factual information presupposes digging into perspectives through reflection, exploring students' points of view, and expanding existing content. In Study Group N8, teachers explained that they are accustomed to covering culture superficially because the textbooks portray mostly facts and lack opportunities to explore other meanings. More specifically, Joseph oriented his colleague's attention to the way the textbook *Way to Go 7* covers the topic of endangered species and environmental problems, as Excerpt 6 illustrates.

Excerpt 6. Moving Beyond Factual Information

Joseph: The textbook *Way to Go 7* suggests that students read about the variety of species that exist in Colombia (points to image on the shared screen). However, they only describe some facts that students can memorize. Then they present a reading exercise which talks about sloths and how they suffer when they are not given enough freedom. I found that topic interesting but felt frustrated that the textbook exercises basically cover the study of the verb forms *can*, *should*, *do* and *don't*. So the reading only serves a grammar purpose. It would have been interesting to explore what having a pet implies, the measures that should be taken to prevent endangered species.

Luz: I have noticed that even though the book has a specific module about the environment, WE usually explore the facts only.

Mary: The book is just a tool and not the only means of instruction. When I analyzed the textbook content, I realized that it is full of products, and in SOME cases, practices. So, we, as teachers, should explore these practices deeper, dig deeper

into students' reflection to unveil perspectives. It's OUR job to expand that content.

As the conversation shows, Joseph voiced his critique of the superficial way the textbook presents the topic of endangered species and his colleagues agreed. Such discussions and emerging understandings of interculturality are exemplified in the teachers' self-study guides, as explained below.

Joseph's self-study guide about regional differences moved from studying factual information to exploring how the geographical location and the weather influence peoples' habits. In Study Group N9, Joseph explained how "this [moving beyond factual information] will help students understand the perspectives embedded in such practices, facilitating respect toward other cultures" (Study Group N9, August 1, 2020). To this end, Joseph listed some reflection questions accompanied by language prompts designed to facilitate the learners' responses, as Figure 18 illustrates.

Figure 18

Exploring Regional Perspectives

5. **Think about this. (Reflexiona)**

Read the questions and discuss with your family. You can use some of the expressions in the chart below to give and ask for opinions. (Lee las preguntas y charla con tu familia. Puedes usar las expresiones en el cuadro de abajo para dar y pedir opiniones)

- **What do you think about the weather in your hometown?** (*¿Qué opinas del clima de tu pueblo / ciudad natal?*)
- **What are the main differences between a city in the Coast and a city like Bogotá?** (*¿Cuáles son las principales diferencias entre una ciudad en la costa y una ciudad como Bogotá?*)
- **How does the weather influence people's activities?** (*¿Cómo influye el clima en las actividades de las personas?*)
- **How does the location of cities influence people's eating habits?** (*¿Cómo influye la ubicación de las ciudades en los hábitos alimenticios de las personas?*)
- **How does the weather influence people's clothing?** (*¿Cómo influye el clima en la manera de vestir de las personas?*)
- **What are the main differences between people from a city in the Coast and people from other regions in Colombia?** (*¿Cuáles son las principales diferencias entre las personas de una ciudad en la costa y personas de otras regiones en Colombia?*)

Giving your opinion

*I think... / I don't think ...
I believe... / I don't believe ...
In my opinion,
For me,
Personally, I think ...*

Asking for someone's opinion

*Do you agree?
What do you think?
What do you think about ... (this)?
Do you think that's right?
What's your view?
Are you OK with that?*

<https://learnenglishteens.britishcouncil.org/exams/speaking-exams/opinions>

On one hand, Joseph aimed at exploring the major differences between two of the five regions in Colombia (i.e., the Caribbean coast and the central-western region). On the other, he attempted to dispel some myths that are widely shared in Colombia by helping students associate people's practices with the weather and the city's geographical location. Joseph explained that these questions might help students understand that work or eating habits are associated with these practices, helping them dispel myths about working hours in the two regions, as he explained in Study Group N9:

Caribbean people have been stereotyped as lazy and informal, whereas people in the central region have been regarded as stylish and hardworking. A deeper analysis can contribute to understanding that our clothing differences respond to the weather variations. Rather than categorizing Caribbean people as lazy, we should understand that working shifts, differences in work habits also relate to weather and distances. It is easier to commute to work in small cities and take a

two-hour break, whereas distance does not allow for such variation. (August 1, 2020)

Joseph further explained that such perspectives could be explored more in-depth once students respond to the reflection questions since they can uncover other stereotypes. For example, the question “*What are the main differences between people from a city on the coast and people from other regions in Colombia?*” can give rise to negative feelings or responses that need to be addressed in the classroom, such as listing all the stereotyped characteristics in the two regions. In Study Group N9, Joseph commented that “all these emerging stereotypes need to be addressed because the ultimate goal is to understand where those traditions or customs come from rather than propagating the divide between the two nations” (Study Group N9, August 1, 2020).

Joseph’s ninth-graders’ self-study guide about charity also exemplifies this practice in that it aims to understand what the concept implies and how students respond to it. Joseph introduced the topic by presenting the famous national charity programs the textbook suggests (e.g., Happy Faces and Indigenous Roots) and international charity programs (e.g., Food for Africa, UK; Silver Care, USA) and addressing who they help as well as their problems. Next, he moved to discussing questions that promote reflection, explore this concept thoroughly, and attempt to raise awareness of these communities worldwide (see Figure 19). More specifically, he attempted to unveil what charity programs consist of, what they imply for the community, and how students respond to them. In Study Group N9, Joseph commented “there are chances that students are not familiar or aware of this concept, or they view it differently, so the purpose is to help students understand where charity programs come from, the implications they have, and what they mean to a region” (August 1, 2020).

Figure 19*Exploring Perspectives on Charity*

- 4. Think about this. (Reflexiona)**
- A. Had you heard about charities before?** (*¿Habías escuchado acerca de las beneficencias?*)
Yes, I had / No, I hadn't.
- B. What do you think about charities?** (*¿Qué opinas acerca de las beneficencias?*)

- C. Do you know Charities in your community, City, Country?** (*¿Conoces beneficencias en tu comunidad, ciudad, país?*)

- D. Who do they help?** (*¿A quién ayudan estas beneficencias?*)

- E. Would you like to join a charity? Why? Why not?** (*¿Te gustaría unirte a una beneficencia? ¿Por qué o por qué no?*)

As seen above, Joseph combined the L1 and the L2 and provided certain language cues to facilitate instruction and complete the tasks. Unlike the previous practice, delving into perspectives did not cover images. Instead, it included reflection questions he expected students to answer along with their families. As Joseph commented in Interview N3, “digging into perspectives assigns a new role to students since they need to talk to their parents or use other sources to have a broader picture of the topics they are studying” (Interview N3, July 27, 2020).

Mary’s lesson about water consumption moved from identifying water activities and collection practices to exploring their corresponding perspectives. The lesson’s goal is for students to understand a global water crisis that is also evident in the students’ local community. In the WhatsApp interactions, it was noticeable that students could make a connection between the pictures that illustrated the practices (see Figure 15) and the crisis they pointed to. The students associated the pictures with La Guajira and Santa Marta (two Colombian cities that face severe water shortages) and Africa, recognizing the worldwide crisis (see Appendix E for student

response samples). In the following WhatsApp excerpt, Mary further explained that many places in Colombia suffer from this crisis as well, pointing to the local and global crisis thus embedded:

So, it's true around in the 🌍 people struggle with water. Aquí en Colombia es muy común observar en las noticias la situación de la Guajira, pero no es solo en ese lugar. Muchas ciudades y municipios de Colombia también se encuentran afectados por la escasez de agua. [Here in Colombia it is common to observe this situation in La Guajira; however, it is not just that place. There are many cities in Colombia that are also affected by this situation]. The pictures, for example, were taken in Sahagun, Colombia; Yemen, Asia; India, Asia, Kenya, Africa; Planeta Rica, Colombia; and Birmania, Asia.

In a subsequent activity, Mary presented another set of pictures that portrayed a different reality (see Figure 20), asking students to identify the practices they saw in the pictures and draw parallels between them to explore corresponding perspectives.

Figure 20

Water Practices







Look at these other pictures then answer:

1. What do you see in each picture?
2. Where do you think each pictures was taken? Why?
3. Do you think this happen in Colombia?
4. Do you see any of this in your town?
5. What is the difference between these pictures and the ones you saw immediately before?

When responding to the set of questions, students not only associated the pictures with foreign places (e.g., Florida, California), but they also reacted critically to the people's use of water elsewhere, arguing that "they [people in Florida or California] build water parks because they do not have a water crisis" (WhatsApp interaction, 10/2/20, 2:15:16 PM: XXXXXX7687). They also criticized this practice as unfair since "rather than constructing parks, they should look at the worldwide crisis and respond to it" (WhatsApp interaction, [10/2/20, 5:44:04 PM: XXXXXX 5956). Such critical points led Mary to explore students' positions more deeply, clarifying that there are water parks in Colombia as well, and in some cases, these national institutions invest money to respond to local needs. All in all, Mary used multimodal texts and combined the L1 and the L2 to facilitate language instruction, as she did in the previous practice, and to clarify misunderstandings or generalizations students had about the world water crisis.

Luz oriented the self-study guide about duties and rights to present children's everyday duties (e.g., cooking, cleaning the house, working as a rubbish collector, studying for eight hours), and then reflect on the meanings of such practices. To this end, Luz did a listening exercise and posed some reflection questions (Are these children responsible? Why/Why not? Who is more fortunate with his/her duties? Should children have to work? Why/Why not?) that sought to: 1) compare children's duties, 2) draw parallels between their realities, and 3) raise awareness about differences. Even though she posed three questions, most students concentrated on the third (Should children have to work? Why/Why not?), voicing their disagreement that children had to work, as the Zoom chat⁷ excerpt below illustrates (July 20, 2020).

Excerpt 7. Students' Opinion about Child Labor

S1: Not because children have to study and prepare to be a better person in the future

⁷ The Zoom chat was transcribed verbatim

S2: NO BECAUSE THEY SHOULD STUDY

S3: Not because they must study to have a good future

S4: Not because if children and children should study and not worry about the economicsituation, that is what the parents have to take care of, not the children

S5: No, because they are children and should study

S6: Not because they are children and their children should enjoy

S7: Not because you have a responsibility: to study

After reading students' responses in the Zoom chat, Luz concurred with the students' positions and pointed to the similarities between countries: "So you can see that there are other countries in which they have the same problems we have." She also sensitized students about the need to act upon the situation: "We can give a solution to make people aware of that." Luz also clarified that the listening exercise only pictured one part of the children's duties; therefore, she asked them to explore others to better understand this reality.

In general, teachers engaged students in discussions to help them better understand the concepts they studied and the different views involved. Whereas Joseph delved into the possible regional stereotypes that may exist in Colombia, Luz and Mary aimed at raising awareness of similar problems and crises the world faces (i.e., world water crisis, children's need to work to make a living) coupled with their beliefs about relativizing the self without idealizing foreign cultures. All teachers asked questions that students had to answer and support through research on the web or family discussions.

Challenging the Textbook or Existing Sources

Challenging the textbook or existing sources includes questioning the content presented in textbooks, books, and conversations by giving students opportunities to voice their positions

and search for new meanings. Teachers agreed that this practice is necessary given that textbooks and other sources (i.e., news, literature, memes) present a narrow view of cultural elements, propagating stereotypes. In Study Group N8, Luz critiqued the way the textbook *Way to Go* discusses the topic of shopping, arguing that it presents a limited view about this practice. As she commented, “the [shopping habits] unit starts with common shopping practices in the US, the UK, and Colombia, which is relevant for students to know. However, as the lesson unfolds, it moves to discussing shopping mistakes, which she finds debatable.” Such a critique prompted a discussion, as illustrated in Excerpt 8.

Excerpt 8. Shopping Mistakes?

Joseph: I think that the part “Why shoppers are making those [shopping] mistakes”

((points to picture on the screen, see Figure 21)) is interesting because they can explore those mistakes and explain them.

Figure 21

Shopping Mistakes

5. Speak »

In groups, read these shopping mistakes and suggest why shoppers make them. Use positive and negative adverbs and *instead of*, *although* and *because*.

Shopping mistakes

- | | |
|---|--|
| 1. Not making shopping lists | <i>In my opinion, instead of shopping carelessly, we should make shopping lists carefully.</i> |
| 2. Choosing busy times to go shopping | |
| 3. Taking too much money with us | |
| 4. Not comparing prices in other shops | |
| 5. Trying to buy too many products on one day | |
| 6. Buying products at the last minute | |

Luz: Well, I was not sure about the expression “shopping mistakes” and asked myself, Why are they shopping mistakes? I PERSONALLY do not view them as mistakes at all. Who conceives them as mistakes? The textbook writer? I would NOT regard

them as mistakes because as we have discussed, there is subjectivity that is what Kramersch says. I would rather ask students whether they would consider them as mistakes or not.

Researcher: It seems the book is taking a position.

Luz: Well, I think it should not be like that. I think the student should decide whether they are mistakes or not.

Joseph: I think we will have to revise the text and understand why they classify them as mistakes. I agree that the topic is debatable, it could be subjective, as you said. It can vary from place to place. But there are some topics in which there is no room for debate because they are facts. For example, tips for being a smart driver are universal. There are generalized tips because this is what smart drivers should do. However in the textbook, they are asking students to give their opinions about these shopping mistakes. They are promoting reflections.

Luz: But they are not asking for their opinions, they are saying they are mistakes. Why do they view these practices as mistakes? Where are these mistakes? Why are they mistakes?

Joseph: Maybe that is the problem that they are saying that they ARE mistakes.

July: Well, I don't think those are shopping mistakes ((Points at mistakes list in the textbook)). For example, taking a lot of money with me is not a mistake because sometimes I can buy things on sale on Black Friday or No Tax Day.

Joseph: Probably it's the word mistake that's troublesome because we are telling them in advance that those are wrong practices.

As illustrated above, the teachers, and more specifically Luz, insisted on challenging the existing sources by allowing students to voice their thoughts. In subsequent discussions, the teachers underscored the value of challenging existing meanings since they agreed that textbooks, books, and all sources usually voice one single position, which could be challenged and questioned.


Even though all teachers agreed on challenging the textbook and existing sources, a clear exemplification of the practice was presented in Luz's thematic unit about citizenship. In Luz's view, the textbook presents "a narrow-minded view of Colombians," which could easily lead to stereotyping. Luz commented in Stimulated Recall Interview N1 that the textbook introduces the unit by inquiring whether Colombians have emotional intelligence or not and then discusses how Colombians could improve their emotional intelligence, which she finds biased given that the textbook "assumes that we [Colombians] do not have emotional intelligence" (Stimulated Recall Interview N1, July 23, 2020). Therefore, she opted to ask students an open question (What do you think?) about the text and explore their opinions rather than following the activity provided in the textbook ("Discuss how Colombians could improve their emotional intelligence to be better citizens"), as Excerpt 9 illustrates.

Excerpt 9. Do Colombians Have Emotional Intelligence?

S1 reads the first part about the emotional intelligence story (see Figure 22) and the teacher asks about students' opinions.

Figure 22

Emotional Intelligence

8.  **Speak »** With a partner, discuss how Colombians could improve their emotional intelligence to be better citizens. Use the words in exercise 7.

<p>In my opinion, Colombians don't have a lot of emotional intelligence because they are intolerant. They should be more understanding.</p>		<p>I'm sorry, but I disagree. I think they have high emotional intelligence because they are very sociable.</p>
--	---	---

Teacher: What do you think? Do you agree or disagree?

S1: I agree

Teacher: Do you agree that ALL Colombians are like this ((points to the reading))?

S2: Disagree

Teacher: Why Guillermo do you disagree?

S2: Because not all people are intolerant

Another student then reads the other part of the text.

Teacher: V::ery good very good presentation who agrees with this person ((points to the reading))?

Teacher: Bryan, do you agree or disagree?

S3: Agree

Teacher: Porque estas de acuerdo con esta idea [Why do you agree with this idea], why do you agree with this idea?

S3: No se [I don't know].

Teacher: We have different kinds of people and it depends on the different personalities.

As the excerpt illustrates, rather than presenting a single position about Colombians' emotional intelligence, Luz asked students whether they agreed with the texts in the textbook. Next, she pointed to a debatable topic that had hit foreign headlines (a fuel truck explosion in Tasajera, Colombia that left seven people dead and forty-six wounded, see

<https://www.taiwannews.com.tw/en/news/3977414> for the news), asking students to voice their opinions about the situation and Colombians' reactions to it. Excerpt 10 illustrates the classroom interaction.

Excerpt 10. Exploring the Tasajera Explosion

Teacher: Now I want you to look at this problem ((points to headlines in Figure 23)) and tell me what you think about this situation. In these headlines they are mentioning the words ROB ((points to the word “loot”)), DESPERATION, IRRESPONSIBILITY, irresponsibility, negative words. What do you think?

Teacher: What they did was a good action or a bad action? Lo que hicieron esas personas fue una [what they did was] good action or a bad action? do they have emotional intelligence?

Figure 23

Tasajera's Explosion



On the morning of July 6, many in Tasajera saw the fuel truck's crash as an opportunity for some extra money

Explosion deaths reveal desperation among Colombia's poor

Colombians rob fuel truck in Tasajera causing death to 22 people

Colombia Sees Bouts of Looting as Coronavirus Fallout Puts People Out of Work

S1: It was a bad action

Teacher: Como citizen esto fue [As a citizen you would say that was] good or bad?

S2: Bad

Teacher: Ud dice que fue [You said it was] bad pero pueden entender lo que ellos hicieron [but can you understand why they did it]?

S2: Por necesidad si [Yes because they were in need]

Teacher: Okay, very good. We have to understand others' points of view y eso es ser un [and that is to be a] good citizen.

S3: Debemos tener en cuenta la necesidad que ellos tenían con esta pandemia no sabemos que situación que ellos tenían por eso por la necesidad, hay que entenderlos [We have to take into account that we do not about their needs amid COVID. We do not know what they have gone through, so many necessities, we have to understand them].

Teacher: Ud creen que [Do you think] all Colombians behave that way all Colombians behave that way ((points to picture about the explosion))?

S3: Yo creo que muy pocos.

Teacher: En ingles diríamos [In English we would say] all Colombians or a few Colombians?

S3: A few Colombians.

Teacher: People from other countries ((points to the headlines)) say that all Colombians are that way, that we are stupid, but we have to understand people's thoughts, understand people's feelings, understand people's situations without generalizing.

As seen from the dialogue, Luz allows students to voice their views about the headlines and then moves to dig deeper into their students' response by challenging the headline contents. Next, she asks whether all Colombians show similar conduct to emphasize the need to avoid generalizations. In the stimulated recall interview following the classroom interaction, Luz commented that the discussion about Tasajera occurred on the spur of the moment because she thought this could help students voice their opinions about a situation in which the press had stereotyped Colombians as "narrow-minded, stupid robbers" (Stimulated Recall Interview, Luz 23, 2020). Therefore, she thought it was an opportunity to show contrasting viewpoints and have students react to them, as Kramsch (2011) suggests.

Contextualizing Through Authenticity

Contextualizing through authenticity implies moving beyond the superficial situations the textbooks usually present by situating such practices in real life. Teachers commented in Study Group N7 that more often than not, the textbooks mention common practices (e.g., complaints or environmental problems) without specifying who performs them or the places involved, using generic terms such as "people," "those places," "we," and "they." For example, when discussing the thematic unit about the family in *Way to Go 6*, the teachers agreed that the textbook decontextualizes the family lesson by "presenting superficial pictures that do not clearly illustrate where these families come from and their corresponding implications, thus missing the opportunity to raise cultural aspects" (Joseph, Study Group N 7, July 4, 2020). Aware of this reality, the teachers attempted to contextualize their thematic unit contents by using authentic

materials and authentic in-house materials that go beyond the study of language structures and familiarize students with authentic representations of the practices and products discussed (Trabelsi, 2011; Tomlinson, 2012).

Mary's thematic unit on water consumption exemplifies the contextualization of a worldwide crisis. In the third interview, Mary commented that the textbook *English Please* covers the unit by presenting pictures of people collecting water without explaining who they are, where they are from, and what these pictures represent (see Figures 24 and 25). Next, it shows a text that points to the water crisis without offering a concrete contextualization of the topic, "limiting the content to common nouns such as 'people,' 'factories,' and 'pollution'" (Interview N3, July 24, 2020). To situate the practice, in the WhatsApp interaction, Mary used authentic pictures (see Figure 15 above) that point to the water crises, exploring where these pictures belong. After this interaction, she presented an infographic (see Figure 14 above) that provided statistics about the crises and engaged students in discussing this problem.

Figure 24

Water Practices



Figure 25

Don't Waste Water

Don't waste water!

There are 7 billion people on the planet and we need more water than before. 1.1 billion people don't have access to fresh water. Others only have access for part of the year. Pollution from factories and chemicals makes water dirty. Also, climate change means that there is less water now. It rains less, or rain falls at different times. The rain doesn't fill rivers and reservoirs.

If there is no clean water, people drink dirty water instead. This causes illnesses and a lot of people, especially children, die because of this.

What can we do?

If you live in a country with lots of fresh water, you are very lucky! But you can still help to save your country's water.

- Turn off the tap when you are brushing your teeth.
- Don't use fresh water to water your lawn.
- Don't have a bath. Have a shower instead.
- Eat less meat. The meat industry uses a lot of water.

Joseph's ninth grade thematic unit about complaints also counters the contextualization of cultural and intercultural practices. Originally, the textbook *Way to Go 8* initiates the lesson by matching common misbehavior patterns with their corresponding pictures (see Figure 26). Next, it moves to select common neighbor complaints by listening to a radio program that

describes terrible neighbors (see Figure 27). Finally, it asks students to role-play common complaints (e.g., people fighting, a dog barking, a child crying, loud music, and bad smells) by using certain expressions (e.g., I'm really sorry, I didn't mean to disturb you, please accept my apologies). Joseph opted to modify the lesson since, as he claimed, “the textbook points to ‘superficial complaints’ that may or may not affect their students. The listening exercise also asks them to select the neighbors’ complaints without explaining who these people are, the community they belong to, the way the complaint is addressed, where this radio program is aired, and more importantly, what is the language or the specific way they use to express such complaints” (Study group N9, August 1, 2020).

Figure 26

Good and Bad Neighbors

1.  **Read** » Do you have good neighbours or bad neighbours? Match the expressions (1-7) with the photos (a-g).

1. have a noisy dog	a. 	b. 	c. 
2. threaten someone	d. 	e. 	f. 
3. shout at each other	g. 		
4. throw rubbish			
5. have noisy parties			
6. ring the doorbell			
7. play loud music			

Figure 27

Neighbors' Complaints

Audio Script **51**

Presenter: ... So, remember that today we want to hear your stories about terrible neighbours. The number is 0300 404040. Call in and tell us your story. And we have our first caller.

Caller 1: Hi, Richard. My name is Elena.

Presenter: Hi, Elena. What's the problem with your neighbours?

Caller 1: Yes, well, my neighbours have just moved in. They have several children, and a baby that screams all day. The parents are always arguing, they shout at each other all the time. It's terrible. And the older kids ... well, they ring my front doorbell and run away. They think it's funny, but it's not. I have asked the parents to control their kids, but nothing has happened. I don't know what to do.

Presenter: Well, we have someone from the police department on the programme later. They'll give you some advice, Elena ...

Presenter: ... Now, we have another caller. What's your name and what's your problem?

Joseph situated the practice by illustrating a common complaint in students' neighborhoods and asking students how they usually respond to it, as Figure 28 illustrates. Next, he explored other common complaints students have in their neighborhoods by presenting a picture that illustrates specific examples, as Figure 29 shows.

Figure 28

Reactions to a Local Complaint

1. Look at the **Memes**, make sure you understand and answer the questions below. (*Mira los memes, asegúrate de entenderlos y responde las preguntas que están debajo.*)



1

- A. What does meme 1 do?
1. Addresses the problem.
 2. Ignores the problem.
 3. Complains about the problem
 4. Apologizes for the problem.
- B. What does meme 2 do?
1. Addresses the problem.
 2. Ignores the problem.
 3. Complains about the problem
 4. Apologizes for the problem.

When my neighbor complains that I'm the loudest, most annoying neighbor she's ever had

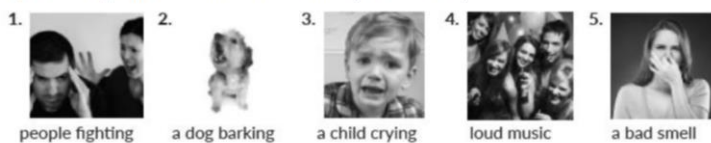


2

Figure 29

Common Complaints

3. Look at the pictures. Are these common problems in your neighborhood? (*Mira las imágenes. ¿Son estos problemas comunes en tu barrio / comunidad?*)



1. What other problems are common in your neighborhood? Add pictures or make drawings and label them in English. (*¿Qué otros problemas son comunes en tu comunidad? Agrega imágenes o haz dibujos y escribe las palabras en inglés.*)

After exploring local complaints, Joseph illustrated other examples by showing a neighbor's complaint from the UK (see Figure 30) and then asked some reflection questions (e.g., How do they complain? How do they respond to the complaints?) that sought to point to the language used in the different situations and the ways people respond to them.

Figure 30

Neighbor Complaint Form

1. Look at the complaint form. What other problems would you add to the list? Then, answer the question below. (*Mira el formato de Reclamos. ¿Qué otros problemas agregarías a esa lista? Luego, responde la pregunta que está debajo del formato.*)

lh Neighbor Complaint
If you are receiving this complaint, please visit <http://lifehacker.com/5901764> for more information.

Dear Neighbor,
You may or may not be aware, but you're causing problems for the people who live near you. It would be greatly appreciated if you would stop the following activities:

There is too much noise coming from your apartment at _____ because of...

...music. ...television and movies. ...sources I can't comprehend.
 ...talking. ...yelling and arguments. _____
 ...sex. ...construction work. OTHER
 ...your pets. ...loud guests

<https://lifehacker.com/let-your-annoying-neighbors-know-how-you-feel-with-this-5901643>

- Do you think a form like that would work in your community? Why? (*¿Crees que un formato como ese funcionaría en tu comunidad? ¿Por qué?*)
Yes, it would / No, it wouldn't.

Luz's lesson about the cultural group *Palenqueros* also points to the contextualization of cultural practices. Luz reoriented the lesson because the textbook "limits the content to the

presentation of two pictures and a reading exercise (see Figure 31) that portrays a reduced and negative picture about *Palenqueros*” (Stimulated Recall Interview N2, September 21, 2020). She claimed that the textbook describes *Palenqueros* as people who: 1) do not have electricity or running water; 2) live in extreme poverty; and 3) do not know how to read or write. Luz emphasized that all of these points are “not true and debatable.” Luz further argued that it is common to see these descriptions in textbooks because they are usually written by authors who are not familiar with the community, so they present a “short-sighted view of them” (Stimulated Recall Interview N2, September 21, 2020). Aware of these inconsistencies and superficiality, Luz selected authentic pictures and a video (<https://www.colombia.co/en/colombia-country/environment/caribbean-region/san-basilio-de-palenque-first-free-town-africans-americas>) that shows: 1) where *Palenqueros* come from; 2) their daily practices; 3) the origin of their practices; 4) their feelings toward their culture; and 5) a message to society. Next, she asked questions about this community to identify their practices, explore them, and have a clearer picture of their representation.

Figure 31

Palenqueros

B The Palenqueros

The women go to Cartagena every day to sell fruit and sweets. They wear colourful clothes that represent the colours of the rainbow, and to show they are happy. Women carry water from *casimbas* (holes near the river where they store the water). The men often work on farms.

The Palenqueros suffer from racial discrimination. Many don't know how to read or write. They need more support from the government because they don't have electricity or running water. They live in extreme poverty.

They speak *Palenquero*, a language that combines Spanish and African languages. They have a ritual for the dead called *Lumbalú*. They don't cry. They sing, play the marimba and the drums, and dance around the dead person to say goodbye.

The Palenqueros are descended from African slaves. Today, the Palenqueros form a group of 3,500 inhabitants of Palenque de San Basilio, which is located in Montes de María, three hours away from Cartagena. In 2005, UNESCO declared San Basilio a 'masterpiece of the oral and intangible heritage of humanity'.

Teachers situated the cultural practices presented in the textbooks (e.g., Water recollection, complaining, *Palenqueros*' lifestyles) by selecting authentic materials that present a broader picture of the products and practices described. This reorientation also involved evaluating the existing materials, content, and sources so as to expand on them. For example, Luz's reorientation of the unit occurred when she evaluated the text and felt that it lacked opportunities to explore current realities. Mary also did some research to be able to better situate the practices.

Concluding Remarks

Teachers' intercultural teaching practices mirror their initial and emerging conceptualizations of interculturality. Moving from the known to the unknown indicates the value teachers give to the local culture and their interest in exploring it in depth before discovering new or foreign practices or products. Digging into perspectives includes reflection, curiosity, and an interest in understanding where practices and products originate and their implications in a specific culture to avoid stereotyping, idealization of foreign cultures, and generalizations. Challenging existing sources involves digging into the multiple interpretations that oral and written texts have, allowing students to explore the new meanings of discourse. Contextualizing through authenticity involves situating cultural practices by evaluating their teaching resources and selecting authentic materials such as include infographics, multimodal texts, videos, and reading texts that truly represent cultural elements. Teachers operationalize the practices by using infographics, authentic materials, code-switching, and reflection questions that facilitate the understanding of the self-study guides and classroom interactions.

Summary of the Chapter

This chapter was divided into two main sections. The first section described teachers' understanding of interculturality throughout the formative intervention and associated such conceptualizations with existing intercultural frameworks. Teachers' lesson plans and teaching procedures were used to explain the teachers' understanding of interculturality further. The second section described the intercultural teaching practices that emerged from teachers' planning and implementation of the thematic units the participants and the researcher co-designed. Specific examples about teachers' self-study guides as well as WhatsApp and Zoom interactions were used to explain how the intercultural teaching practices unfolded.

The design and implementation of such intercultural teaching practices implied changing the roles, rules, and tools the teachers used in their teaching practices. Such changes originated certain contradictions that turned into opportunities for change. The following chapter illustrates these contradictions and the way teachers collaboratively responded to them.

Chapter 5. Contradictions

This chapter responds to the third research question of this study (What contradictions (if any) emerge when teachers teach for interculturality in their classes and how do they dialogically work through these contradictions with colleagues?) by 1) describing the contradictions that emerged in the teachers' journey to interculturality, 2) explaining the origins of such contradictions, and 3) describing how teachers helped each other to address them.

The teachers are part of the activity of L2 teaching whose generalized object is L2 learning. For the current study, I focused specifically on the way teachers integrated interculturality into the activity of L2 teaching. Before the formative intervention and distance education, most teachers oriented L2 teaching to the *object* of communication and grammar accuracy. The main *tools* for class planning and delivery involved the state textbooks, the school curriculum, embodied tools (e.g., gesture, gaze, proxemics), and in some cases, authentic materials. Whereas some teachers viewed the L1 as a facilitative *tool*, Luz regarded it as an inconvenient one. Most teachers touched on intercultural topics in their classes by sharing the textbook content, telling personal anecdotal experiences, and in Joseph's case, doing research. Distance education amid the COVID-19 pandemic and the formative intervention led to changes in the teachers' teaching practices, resulting in contradictions, or historically accumulated tensions that manifest themselves as resistance, learning opportunities, cooperation, and expansion (Engeström, 2000). This chapter describes: 1) the four contradictions identified in this interculturality journey 2) how such contradictions emerged; 2) the way the study groups contributed to their negotiation; and 3) the way teachers dealt with them independently.

Interculturality as a Threat to the Classroom *Community*

Even though teachers' day-to-day practices before the formative intervention reflected the incorporation of culture and interculturality in their planning and classroom delivery, Mary indicated that she did not "intentionally incorporate such competence in the classes." Instead, cultural aspects evolved from the class interactions (Interview N2, May 4, 2020). Such a decision was ingrained in her belief that discussing cultural and intercultural topics could lead to "discrimination" given the differences in students' socioeconomic statuses. As Mary further explained:

Whereas I teach a group of students who come from the elite and have a stable economic situation, there is another group with well-known necessities that do not have access to technology, cable TV, or travel experiences ... When I was teaching the weather, I realized that some students were aware of weather variations because they have traveled to central-western Colombia, while others had never heard of seasons or the concept of "granizo"[hail]. (Interview N2, May 4, 2020)

Mary also commented that it had taken her time to "attune to the classroom reality" (Study Group N1, May 22, 2020). Therefore, it was better to have a warm environment in which she felt comfortable. As she argued, "If I introduced intercultural topics, students may feel offended because they do not know about these topics, which could change the classroom dynamics" (Study Group N1, May 22, 2020).

Mary's position was addressed in the different study group sessions, prompting new views and examples that could inform her incorporation of intercultural elements into her day-to-day practices, reorienting the *object* of L2 teaching. In the first focus group, Luz commented that students feel "motivated" when studying these topics, even when they are new to them. For

example, when exploring tourist places in Colombia, she noticed that students asked questions and felt eager to continue the conversation. In the following study group, Joseph argued that rather than viewing students' contributions as a threat, they should "constitute opportunities for elaboration and engagement" (Study Group N2, May 29, 2020). For example, when explaining the different Colombian regions, he noticed that students enjoyed listening to their classmates' anecdotes about the other places they had visited. Therefore, he encouraged them to continue sharing their anecdotes to enlarge the discussion.

Even though Mary was receptive to her colleagues' positions and started to incorporate new topics into her lessons (e.g., social networks and mass media), she opted for decisively reorienting the *object* of L2 teaching when planning the thematic unit about water consumption, selecting a well-known topic to all students. As she explained, "I lived in Cienega de Oro for some time, and I know that all the population suffers from this common problem [water shortages]. I know that they need to use water pumps to meet their water needs in many houses, so they can easily discuss this topic" (Study Group N9, August 1, 2020). Mary also included the projection of this local reality globally so that "students could note that this is a common problem worldwide." Finally, she included a project to list ideas for saving water and raising awareness about this local problem. The WhatsApp interaction shows the way Mary addressed students' diverse positions about the topics discussed. For example, Excerpt 11 illustrates Mary's reaction to students' diverse responses to the question: what do you do with water?

Excerpt 11. What Do You Do with Water?

Teacher: Example: I use water to brush my teeth.

XXXXXX5529: I use water to cook. I use water for the plants

XXXXXX5629: I use water to take a shower

XXXXXX4529: I use water to brush my teeth. I use water to bathe my pet.

XXXXXX3528: I use water to wash the dishes I use water to mop my house.

XXXXXX1567: I use water to wash floor

Teacher: I use water to wash dishes too 🙌

As seen above, while some students described the chores they did, others pointed to less common activities for children, such as watering the plants or bathing a pet. Mary responded to her student's contribution by aligning with one of their responses and praising what she does (i.e., a household chore: washing the dishes) by showing a clapping hands emoji. As students continued expressing their water practices, Mary continued her engagement with the lesson by posing a question that felt uncomfortable to one of the students, as Excerpt 12 shows.

Excerpt 12. Do You Wash Your Clothes by Hand, or Do You Have a Washing Machine?

XXXXXX 4567: I use the water to wash the dishes

XXXXXX 7789: I use the water to wash the house and the clothes

XXXXXX 3345: I use the water to make juice

XXXXXX 5543: I use water to wash the clothes

XXXXXX 5987: I use water to water the plants.

XXXXXX 8004: I use water to wash clothes

XXXXXX 5284: I use water to wash the clothes

Teacher: Do you wash your clothes by hand, or do you have a washing machine? @XXXXXX5543 @ XXXXXX 8004 @ XXXXXX 5284

XXXXXX 8004: Washing machine

XXXXXX 5284: By hand

XXXXXX 4356: By hand

XXXXXX 3456: I use water to wash clothes

XXXXXX 9067: I use water to wash the house

XXXXXX5543: The important thing is that I wash [What really matters is that I do the washing].

XXXXXX6575: I use water to take a bath and wash my hands. I also use water to brush my teeth.

Teacher: @ XXXXXX 5543 🤔 Claro que sí! [Of course!]

XXXXXX 5543: 😊

As this interaction illustrates, while most students responded to the question by selecting one option (i.e., washing machine or by hand), one student (XXXXXX5543) regarded it as unnecessary by clarifying that “the important thing was washing the clothes.” Rather than asking the student to respond to the question, Mary validated the response using an emoji, denoting humor and affiliation (Amador & Adams, 2013). Interestingly, the student responded immediately by using a laughter emoji as well. Even though this piece could go unnoticed in the analysis, what makes it valuable is understanding what occurs in this specific classroom and local culture. Washing one’s clothes using a washing machine implies that they can either afford it or rent it, whereas doing the laundry by hand implies a lack of resources, highlighting difference in a context where social divisions are notorious.

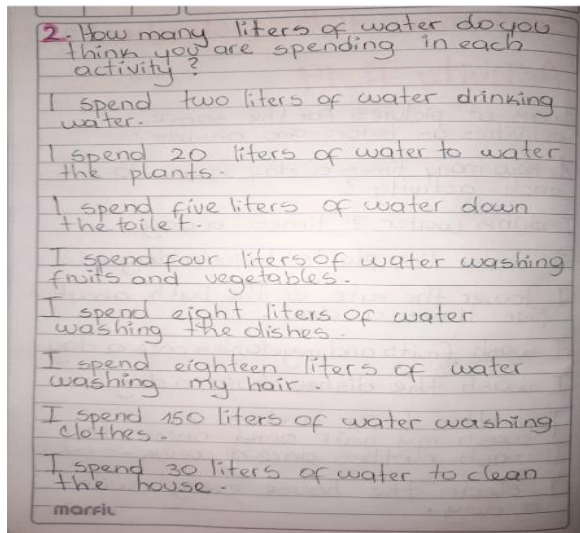
As the class unfolded, students shared their responses to the questions: “how many liters of water do you spend?” and “how do you save water?” to which the teacher responded by providing positive feedback (e.g., good, great, great job). Next, one student presented a response

that departed from the pattern students were using (i.e., I spend five liters of water), and the teacher elaborated on this response, as Excerpt 13 and Figure 32 illustrate.

Excerpt 13. Why Do You Consume So Much Water?

Figure 32

Student's Response About Water Consumption



Teacher: Porque se consume [Why do you consume] a large amount of water in your house?

XXXXXX 5269: Because water is donated to families who have water constantly at home and a lot of clothes are washed

Teacher: You donate water. Ese es un gesto muy bonito 🙌 [This is a really nice thing to do]

The teacher continues providing positive feedback and then comments on another student's response to the question "where do you store water," as seen in Excerpt 14.

Excerpt 14. Where Do You Store Your Water?

XXXXXX 9235: In our house we have an underground pool and an elevated tank and we give water to our neighbors when they need.

Teacher: I have an underground pool and an elevated tank in my house too. Me parece un hermoso gesto el que tienes con tus vecinos [it is so great that you help your neighbors] Excellent contribution!

XXXXXX9235: Thanks teacher, I really like to help people when they need it

As seen above, the teacher changed the feedback pattern (i.e., good, great, good job) when students added a new contribution to the lesson (i.e., having a water tank that supplies the community with water). Once more, the essence of this classroom interaction is tied to students' local culture: in places like Cienega de Oro, it is a privilege to have a water tank for water storage because they are costly. Therefore, this contribution may be problematic as it indicates high economic status. Interestingly, Mary reacted to these two responses by praising students' initiative to help the community and boosting students to continue helping others, thus complying with the lesson's objectives.

During Stimulated Recall Interview N2, Mary commented that even though the divide between students' economic statuses is notorious and it could be problematic to raise this topic, it is possible to address all students' voices and respond to their needs. More specifically, she pointed to the way teachers can find this affiliation in the classroom by trying to align with a students' language and responses; in this case, "the use of the emojis' language along with the clarification or addition of certain points were useful" (Stimulated Recall Interview N2, October 29, 2020). Mary also clarified that her main resistance to her lessons' reorientation may have been rooted in her lack of knowledge of how to incorporate these elements in her public high school.

Interculturality as a Threat to Responding to the FL School Curriculum and Standardized Tests

Even though all the teachers were aware of the relevance of interculturality and in most cases had received training about its value and meaning, they voiced diverse positions about its incorporation into the language classroom. Apart from causing discrimination and inequality, Mary considered it complicated to purposefully include intercultural elements given the schools' curricular emphasis (grammar orientation), students' L2 proficiency level, and students' need to comply with the ICFES (a standardized test all Colombian students must take as a high school graduation requirement). In Focus Group N1, Mary was surprised that teachers covered reading comprehension objectives in their lessons along with cultural aspects. "How could students respond to these reading exercises that cover these topics [animal protection, economy, environmental campaigns] without difficulties...my students will spend hours just trying to translate those texts because they are accustomed to translating the pages literally and understanding the structures" (Focus Group N1, May 15, 2020). July viewed interculturality as an interesting component to incorporate into the lessons. However, she did not consider that sixth graders could respond to it because of their lack of language proficiency (i.e., vocabulary), especially in a pandemic, when there were few chances of oral interaction. Even though Joseph and Luz viewed interculturality as a more integral part of the curriculum, they held different positions. While Joseph considered that culture could be integrated into all lessons, Luz believed it could be "added" to specific lessons depending on the content of the class (Study Group N1, May 22, 2020).

Teachers' lesson plans mirrored their teaching beliefs about the integration of language and culture and the *object* of L2 teaching. While Mary's initial self-study guides were grammar-

oriented and sought to help students reach grammar goals (e.g., identify vocabulary associated with ICT's, recognize the difference between comparatives and superlatives, recognize the difference between *will* and *going to*, express future plans using *will* or *going to*), July's attempted to reach lexical objectives (e.g., list animal names, use the possessive, use the demonstratives). Meanwhile, Luz's and Joseph's planning embraced more functional and cultural objectives. For example, Luz's lesson plans about the environment and eating habits were oriented to recognize environmental problems, make suggestions about eating habits, and ask and give information about the ingredients of a dish, leading to the study of grammar functionally (e.g., use the expression "*I like to*" to describe your eating habits). Joseph's planning showed a holistic view in which language goals, functional goals, and cultural objectives were integrated (e.g., identify details in a text, describe cultural traits using positive language, or promote campaigns to protect the environment).

As teachers' dilemmas and concerns about integrating language, functional goals, and intercultural goals were common among the teachers, they were raised in the focus group meetings, leading to debates and learning opportunities. In Study Group N4, Joseph mentioned that whereas it was true that the ICFES primarily evaluates grammar, it is not evaluated or presented in a vacuum. Instead, it includes comprehension questions through dialogues and multimodal and short texts. Therefore, he stated, even though studying grammar is important, it is relevant to study it through content lessons, which will always touch on cultural aspects (Study Group N4, June 12, 2020). Mary agreed with that position, stating that the ICFES asks students to understand instructions based on images and multimodal texts, which are usually associated with cultural aspects that embed grammar topics (e.g., signs or school regulations). As part of this discussion, the collective discussed their lesson plans, analyzing the way Joseph's lesson

plan and infographic (see Figure 33) about animal cruelty covered a global problem, helped students reflect on ways to protect animals, and covered lexical and grammatical aspects (e.g., imperatives, verbs, and personal care items).

Figure 33

Ten Ways to Prevent Animal Cruelty



The teachers' familiarization with intercultural frameworks and the thorough study of the Suggested Curriculum, as well as teachers' lesson plans, became springboards for understanding the intricate relationship between language and culture. Luz explained that Kramersch's position that communication and culture go hand in hand resonated with her existing fear that cultural topics might undermine the study of the language. In Study Group N4, she commented, "I have found this whole project interesting, but I have always asked myself: How do we make sure students are learning the REAL PART. For example, how would they learn to use the grammar

structure *should* appropriately when giving a suggestion” (Study Group N4, June 12, 2020).

Mary and July evaluated Glisan and Donato’s (2017) IMAGE procedure positively and said that this step-by-step model clearly showed how language and culture could work together in a lesson. This discussion took the group to the co-construction of a lesson using graffiti (see Figure 34) that exemplifies a controversial topic: “Black Lives Matter.” To this end, the teachers brainstormed ideas, concluding that the images facilitate understanding of the topic and the language itself. The study of this controversial topic could also serve to integrate diverse lexicogrammatical topics such as comparatives, past tense, passive voice, and verbs.

Figure 34

Black Lives Matter



Note: Left bubble: How is it possible that the two of you lived so far from each other and were killed the same way? Right bubble: We were killed by the police.

Even though the dilemma of whether to integrate language and culture was iteratively discussed in the study groups, teachers responded to it differently. July's lesson plans continued to focus on vocabulary and grammar, echoing her belief that it is necessary to learn elements of the language before moving on to more functional or cultural topics. For example, in the first part of her co-constructed thematic unit, she presented the different parts of the house. In the second, she illustrated the house furniture along with demonstratives. In the third, she presented a text that described two typical houses, highlighting the use of the grammatical structure *there is* and *there are*. Notwithstanding that the lesson covered cultural aspects, the objectives and exercises showed an emphasis on vocabulary and grammar.

As the formative intervention took place, Mary started to change the orientation of her lessons by addressing new topics and objectives in her classes, thus reorienting the *object* of L2

teaching. For example, in one of the self-study guidelines, students had to summarize their feelings and actions before, during, and after the lifting of the restriction posed during the pandemic. Even though one of the goals was to use the grammar structure, the lesson involved more content than the previous lessons. When designing her thematic unit about water consumption, Mary listed three main objectives that sought to identify a global environmental problem and respond to it (e.g., identify common activities that require water, express points of view about environmental problems, encourage people to save water). Mary's asynchronous interaction reveals interesting *tools* for integrating the topic, delving into it, and responding to the language objectives. When the lesson started, Mary followed the students' interaction by elaborating on their ideas and praising their work (e.g., interesting, important, I also love dogs, and I do the dishes at home as well). Next, she started to correct some lexical misunderstandings using explicit correction, as illustrated in Excerpt 15.

Excerpt 15. Lexical Clarifications

Teacher: Hi. The rate meaning? [What do you mean by the word *rate*?] Teacher:

Quisiste decir salad? [Did you mean salad] en la [in] number 3?

XXXXXX5759: Yes

Teacher: OK

Teacher: Good

Teacher: What is crockery, meaning?

XXXXXX 5647: crockery, quise referirme a la Loza [By crockery I meant plates]

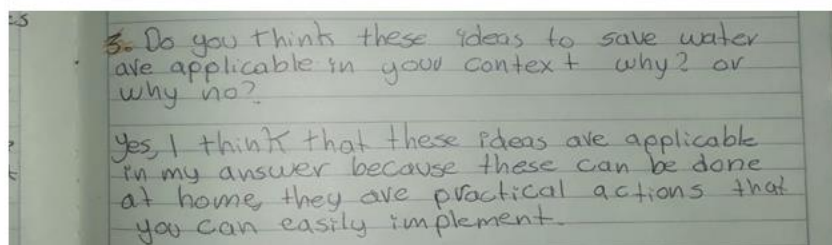
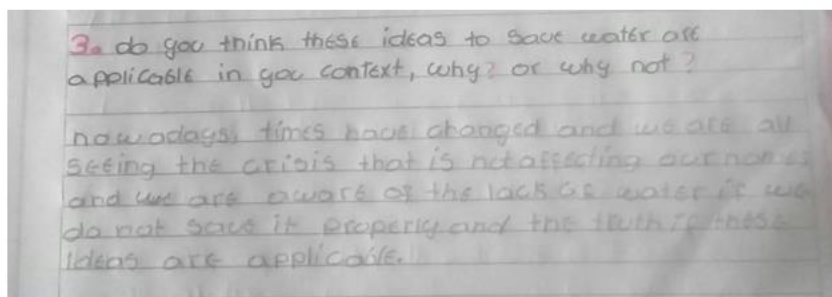
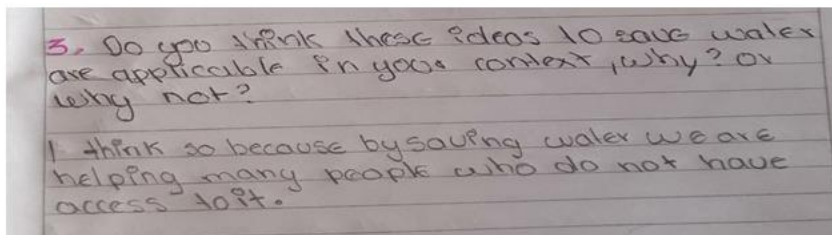
As the class unfolded, the teacher asked: *Do you think you save water at home? Why*, to which the students provided diverse responses (see Figure 35). After reading them, the teacher

clarified the way *yes/no* and *why* questions should be responded to by explicitly explaining their structure and modeling one example, as presented in Excerpt 16.

Excerpt 16. Responding to *yes-no* and *why* Questions

Figure 35

Students' Responses



Teacher: Un tip (consejo) cuando nos preguntan con: [when we are asked] do you

Think ...? (Piensas tu que...) Esta es una pregunta en presente simple respondemos con un YES o un NO dependiendo de su opinión personal.

Y complementamos usando because (porque) [this is a question in simple present that should be responded with YES or No depending on your personal opinion. Then, you use the word because].

Teacher: Example: yes, I think I save water because water in my town is not

constant and I am aware that I need to take care of the environment (si, yo pienso que yo ahorro agua porque el agua en mi pueblo no es constante y soy consciente que necesito cuidar el medio ambiente) [yes, I think I save water because water in my town is not constant and I am aware that I need to take care of the environment]


Next, the teacher followed with questions about the global crises, water shortage differences, and water-saving measures, to which she provided feedback by praising students' work and elaborating on their responses, as Excerpt 17 illustrates.

Excerpt 17. Water Practices

Teacher: Good observation. No todas las personas tienen [Not all students have] water in their houses

Teacher: Very good job, Vale

Teacher: This is really intriguing! Como en un mismo pueblo el agua viene en unos barrios mas que en otros. [It is curious that some neighborhoods have a better water service than others]

Teacher: @XXXXXXX7826 and @XXXXXXX0547 yes! It is really common for people to collect the  and use this water para sus propositos personales. [for personal purposes]

XXXXXX8341: I know that we cannot do much right now so that this has changed but if we are the new generation that we should work so that everything is equitable and that there is water in all homes, it seems unfair, but why not start from now, please do You don't have water, don't waste it, the planet also needs it, we all need it, we all need it, turn off the tap and

value what you have, let's work because it's not just the guajira, nor El Choco, nor Quindio, nor Colombia is in everywhere and How horrible it is not to have Neither To drink water, to take away everything but less something that is vital for us.

Teacher: Wow. This is a very good reflection Ale. Thank you so much for your participation.

Teacher: Very good vale. Thank you for sharing your ideas.

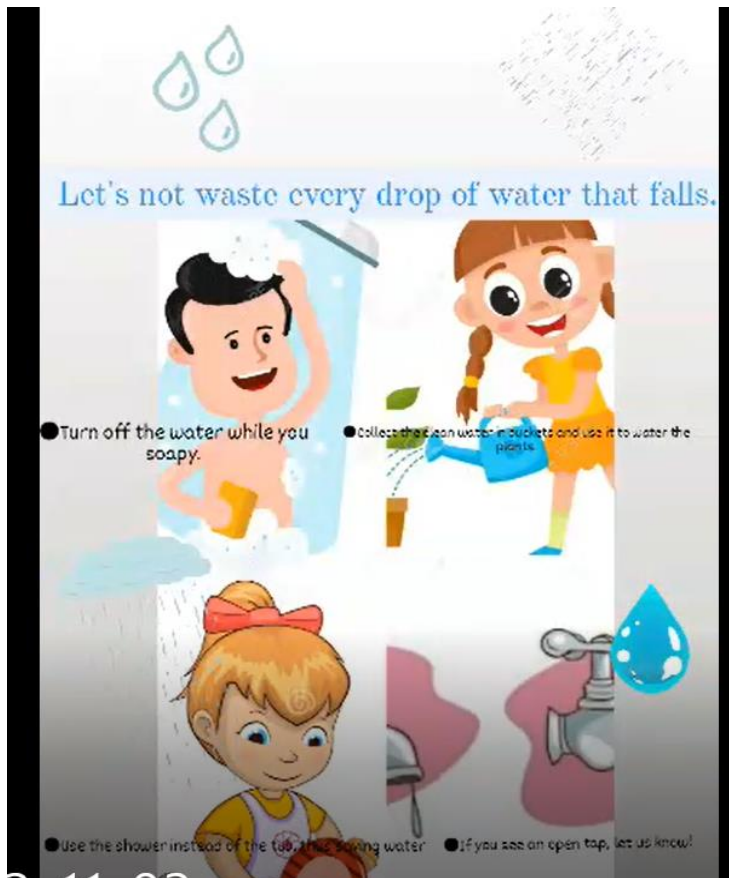
Teacher: Pretty cool. Thanks for your contribution

Teacher: @xxxx7591 @xxxx7736 @xxxx1968 @xxxx8004 @xxxx6552 @XXXXXXXX6224 @ XXXXXX 30547 @ XXXXXX 5284 @ XXXXXX 2750 I loved your ideas to save water. Let's keep on saving water. Water is essential for us.

Teacher: [10/16/20, 8:52:28 AM] Teacher maría josé: @ XXXXXX 9444 @ XXXXXX 8341 @ XXXXXX 25543 @XXXXXXXX 83068 @ XXXXXX 4851 @XXXXXXXX 9401 @ XXXXXX 5956 thanks for your participation. I think we all agree water is essential and we cannot live without it.

Before announcing the final project (campaign to save water), Mary posted a video in which she explained the use of imperatives by explicitly pointing to the grammar rule. Then, she highlighted the need to use imperatives when doing the project: “Remember to use imperatives in your poster. For example: ‘Turn off the tap while you shampoo your hair’.” As students shared their projects (See Figures 36 and 37), the teacher praised students’ work while simultaneously highlighting the use of imperatives. Finally, she commented on students’ responses, emphasizing the need to save water, as illustrated in Excerpt 18.

Excerpt 18. Student’s Infographic Projects

Figure 36*Student's Infographic (1)*


Teacher: This is a good job katerin. Congrats! En la oración numero 4 puedes colocar:





[You can replace sentence number 4, saying] close the taps (cierra los grifos)

or Don't let the taps open (no dejes los grifos abiertos) Para que nos quede en

su forma imperativa. [So that you are using imperatives]

Figure 37*Student's Infographic (2)*

Let's take care of every drop of water 

Avoid	Prefer
<p>Long showers! 5 minutes is 60 liters of water</p> 	<p>Short showers! 3 minutes is 36 liters of water</p>
<p>Water during the day! When you do, 30% of the water evaporates</p> 	<p>Water at night! Take advantage of all the water!</p>
<p>Wash the dishes You spend 12 liters of water per minute!</p> 	<p>Use one source to wash and another to rinse</p>
<p>Use the washing machine with little clothes Each wash is 285 liters of water!</p> 	<p>Gather your clothes and use a full load!</p>

Teacher: Ale, this is a great job. Corrige por favor en base a los ejemplos dados hoy, para que uses oraciones imperativas y reenvias. [Please, correct your work so that you use the imperatives] Te felicito quedo beautiful. [Congratulations you did a very good job]

Teacher: Turn off the tap while brushing your teeth. Good job Vale. I think taking short showers is a good way of saving water.

Teacher: Way to go! The idea of collecting rainwater is super.

Teacher: Don't keep the tap running when washing dishes, good job Isa. And yes you are right, we can use two recipients when washing dishes.

Teacher: Excellent job Lau. I agree, a bucket is enough to clean our floor.

Teacher: Excellent job. I loved the idea of reusing water to water the plants.

As seen above, the teacher initiated the interaction by pointing to lexical mistakes (e.g., What is rate?) and moved on to provide students with tips about responding to “why questions” (e.g., you should use yes and because). Later, the teacher engaged in the interaction and elaborated on students' responses without correcting their language errors, thus aligning with the conversation about water practices. At the end of the lesson, the teacher pointed to one of the grammar topics, which served to help other students correct other projects. In Stimulated Recall Interview N2, Mary explained that even though students' first two infographic projects read well, she asked them to use the imperative because "there is always the feeling that if the grammar is not rehearsed, students may not respond to standardized tests" (Stimulated Recall Interview N2, October 29, 2020). She further commented that she had held this lesson orientation for so long that it was difficult to change the classroom dynamics.

As discussed in the previous chapter, Luz's self-study guides covered topics from which diverse lexical, grammatical, functional, and cultural topics could emerge. However, she was always concerned that too much emphasis on cultural aspects would prevent students from using the language appropriately. When revising Mary's unit about water consumption, Luz expressed her uneasiness that students did not have enough language or grammar content to engage with the lesson. As she commented on Google Drive when revising Mary's thematic unit,

I like these pictures and the content [of the thematic unit]; however, I would give them some keywords, a word bank or a matching activity just to check or give them input" and restated in one of the study groups "How would students respond to the lesson? Do they know simple present tense? Do they know the imperatives?" (July 25, 2020)

When designing her thematic unit about peace and democracy, Luz presented four different objectives (give advice; apologize and admit mistakes; talk about duties and rights; notice, compare and reflect on yours and others' feelings, habits, and points of view) that attempted to combine both competences, indicating an expansion of the *object* of L2 teaching. As she commented:

At first, I only had the first two objectives, but then I said that I needed to go beyond communication, I wanted them to work on the abilities that Liddicoat and Byram mention: I want them to notice, to compare to reflect on personal and other's people's habits because I want them to acquire the two things at a time. (Stimulated Recall Interview N1, July 23, 2020)

To implement the unit, Luz first discusses the concept of peace and democracy, explaining certain situations that implied good citizenship (e.g., riding a bike or protecting the environment). Next, she familiarizes students with the adjectives needed to describe how to be a good citizen (e.g., *tolerant, respectful, helpful*) and the structures *should* and *shouldn't* (e.g., *to be a good citizen you should..., you shouldn't...*). This lexical and grammatical exemplification involves presenting everyday situations in school (e.g., students' problems in school or sports) and beyond (e.g., the Tasajera explosion). To wrap up the lesson, she asks students to reflect on their positive and negative actions. In the second lesson, she discusses cultural groups, reinforcing their positive characteristics (using adjectives). In the third lesson, she reinforces the lesson's main grammar topic (*should and shouldn't*) at the same time as she clarifies common stereotypes students hold about cultural groups (e.g., where they come from, differences within a culture, or their habits). In the last lesson, she reinforces the grammar topics by choosing three

sentences related to the topic she emphasized in the lesson (respecting the communities and accepting others), as Excerpt 19 illustrates.

Excerpt 19. Actions We Should or Should Not Do

Teacher: Now, let's reinforce some things. We have three sentences and you are going to choose should or shouldn't.

Teacher: Les voy a presentar y ustedes me van a decir si deberíamos o no deberíamos. [I am going to show you some sentences and you would say should or shouldn't]CONTINUE participating, the ones who have not participated.

Teacher: La primera frase dice [The first sentence says] respect children of all communities, van a colocar [you should write should or shouldn't] should or shouldn't, pero la oracion complete. Empezamos [you should write the complete sentence] shouldn't or shouldn't ((shows sentence on the screen)) for example respect children of all communities and religion, we should or we shouldn't?

S: (...)

Carlos: Respect children all communities

Teacher: So Carlos Mario, yo::u are missing something should or shouldn't, can you see the power point, puede ver la presentacion lo pueden ponerlo mas grande [can you see the presentation, I can zoom it], we should or we shouldn't

Carlos: We should respect children all communities

Teacher: Carlos mario nos puedes explicar de que se trata esto como así [can you explain what it is about] can you talk about it, can you explain please.

Carlos: Temenos que respetar a los niños y las comunidades religiosas [We should respect children and all communities]

Teacher: We have to respect all the people of all communities communities, for example, people at el Dorado, that is a community yes a community is a group of all, for example the palenqueros, they are a community they are a social group we should respect them, YEAH we should respect everybody and we have to respect people if they have different religions right? We should respect to understand each other so we should, very good, number 2

Teacher: Use rude language We should or shouldn't?

Carlos: We shouldn't

Teacher: Very good Cesar

As seen above, Luz reinforces the use of the modal *should* and asks students for the meaning of the sentences, thus reinforcing the lesson's objectives. Next, she lectures about the importance of respecting all communities. After this explanation, Luz asks students to read the final project (an infographic about how to be a good citizen) while responding to some questions. Excerpt 20 below illustrates Luz's interaction with her student Darcy when she reads her infographic (see Figure 38).

Figure 38

Darcy's Infographic



Excerpt 20. Explaining the Infographic

Teacher: I have a question, which actions do we do to take care of the environment? What should we do?

Darcy: Plant trees water the plants

Teacher: Do you think that your partners at school take care of the environment?

Darcy: Some of them

Teacher: What happens what do they do the ones who do not take care of the environment

Darcy: Can you repeat please the question?

Teacher: You said that some of them take care of the environment, it means that some of them do not take care of the environment what actions do they do that they don't take of the environment

Darcy: They threw garbage in the floor sometimes arrancan [uproot] how do you say arrancan [uproot] in English

Teacher: It could be like take out the plants

Darcy: Take out the plants

Teacher: Do you think that it just happens in la Rivera or also all the schools in Monteria and also maybe in other countries or other cities in the world or it is just in la Rivera?

Darcy: For me all the schools have this problem, for me

Teacher: All the schools in Monteria, in Colombia, or in the world

Darcy: In the world

Teacher: Good let's continue

Darcy: Continues reading?

Teacher: Okay very good. Please everybody pronounce throw

Darcy: Be kind and promote values

Teacher: Which values

Darcy: Help to the other partners

Teacher: Okay good, next

Darcy: Be responsible and set an example for the little ones

As seen above, the teacher engages in the conversation, accepting short responses (plant trees, water the plants) that do not respond to the grammar topic and moves on to ask personal

questions related to the community, complying with the overall lesson's objective. Next, she reinforces the fact that garbage and pollution are global problems that need attention. Later, she focuses on correcting some pronunciation mistakes by asking the class to repeat keywords. When asked to assess the thematic unit, Luz said she had completed the lesson's objectives and felt happy with the results. However, she felt that she had to "emphasize the grammar part more in upcoming lessons to make sure students attained the language objectives as in some cases, I had underplayed the exploration of these topics" (Stimulated Recall Interview N4, September 7, 2020). In other words, Luz needed to explicitly explain and assess students' accuracy to confirm that they had attained the language objectives implied in the thematic unit.

Combining the Roles of Language Teachers and Researchers: *Division of Labor Conflict*

As discussed in Chapter 4, teachers started integrating interculturality in their classroom based on their textbooks, the Suggested Curriculum guidelines, and their experiences abroad. When discussing the first two intercultural frameworks, they felt that such frameworks served to integrate new intercultural notions into their classes. As Joseph commented, "I think we are all responding to intercultural objects; what is new is that we are learning how to delve into them, exploring the attitudes, awareness, and variation in the lessons" (Study Group N3, June 3, 2020). However, familiarization with other frameworks (e.g., Kramersch, 2010; Glisan & Donato, 2017) and the thorough study of the Suggested Curriculum created uncertainties and fears. On the one hand, the teachers believed that exploring intercultural topics more profoundly implied combining the roles of language teachers and researchers, which denoted a challenge. As Luz mentioned, "the more I read about the frameworks, the more I'm worried because I am not the kind of teacher who is up to date or reads the news" (Study Group N4, June 12, 2020). On the other hand, the teachers commented that students also needed to assume new roles since they had

to read or listen to the content and react to it. As the teachers commented, these new student roles raised concerns since they may not be willing to contribute to the classes. As Joseph mentioned, "there is a chance the students will not express their thoughts or basically comply with the teachers' positions because they do not have much background about these topics" (Study Group N4, June 12, 2020).

Such fears and conflictual roles were addressed in the different study groups, leading to learning opportunities. In Study Group N7, Joseph explained that such topics could be studied in cooperation with teachers of other subjects, commenting, for example, that "all the topics that integrated food and food habits may be studied in tandem with the biology teacher" (Study Group N7, July 4, 2020). In Study Group N5, Luz shared her experience with her intermediate students at the university where she worked, expressing her surprise at how open-minded and critical students could be when discussing intercultural topics in depth:

When discussing the political and economic situation in New Zealand, one student stated his position about this system, saying that this was a well-organized government that cared for the citizens. For example, they give parents economic support when they have a baby, something that is not done in Colombia. I attempted to persuade the student to be more open-minded about the situation in Colombia, but the student presented a strong argument I was not expecting. I was so surprised to hear this student and others talk about these situations because they usually struggle to complete homework because they do not have the technology resources I have. I think I have underestimated them. God, they EVEN know more than me. (Study Group N5, June 26, 2020)

July concurred with Luz's conclusion and said that students could deal with these topics as long as they have a command of the language. In her 10th and 11th grade classes, she realized that students could discuss national and international problems such as violence, discrimination, and political issues.

Even though all the teachers pointed to the conflicting roles they were assuming, they addressed this tension differently. For example, July decided not to merge these roles when teaching beginners. As she commented, "I am teaching kids who do not know the language, so it's too early to expose them to new topics" (Study Group N9, August 1, 2020). In contrast, Joseph and Mary decided to delve into each unit more deeply (i.e., reading and getting extra information about the topics discussed) and have students engage in reflection questions that they could discuss synchronously or asynchronously.

Luz opted to explore the topics in-depth, work in partnership with teachers of other subjects (e.g., biology, social studies, and democracy), and explore students' points of view about the self-study guides' topics as well as the Zoom interactions. When planning the first lesson about democracy and citizenship, Luz introduced the controversial Tasajera explosion, to which students responded enthusiastically. Fueled by students' responses to this controversial topic, Luz assumed her researcher role in the subsequent lesson (on cultural groups) by exploring the topic more in-depth and working hand in hand with her social studies colleague. As she commented, "students can definitely respond to these topics, they like them. Therefore, I need to inform myself better" (Stimulated Recall Interview N1, July 23, 2020). In the subsequent lesson related to cultural groups, Luz opted to select a cultural group she was familiar with (the *Palenqueros*), explore and select authentic materials, double-check with her colleague for misunderstandings, and delve into

students' understanding of the field. To this end, Luz played an authentic video about the *Palenqueros* and asked students several questions, as Excerpt 21 illustrates.

Excerpt 21. Students' Perceptions of the *Palenqueros*

Teacher: What did what was what did you like the most about the video? What did you like the most about the video, what was the IMPACT that you had when you saw the video, que fue lo que mas te gusto lo que mas te impacto del video [what is it that you liked the most about the video] what did you like about the video okay you have ONE minute

Teacher: Carol said what struck the most was the safety of the lady and that she is proud of being what she is

Teacher: Okay yes excellent Carol says YES she is really proud of being what she [the woman in the video] is

Teacher: Dilan says YES I like caballito [horse-shaped sweet]

Teacher: Maria Angel says the culture that people have in Palenque is fantastic ((opens arms and smiles widely))

Teacher: María Angel why do you like the culture?

Maria: Porque ellos dicen que les gusta mucho su cultura y todavía conservan las tradiciones que habian antes [because they say they like their culture and preserve their traditions]

Teacher: Ok good so so we have to say that we are proud of our culture and we have to preserve our culture, right [we have to preserve our culture and feel proud of it]

As illustrated in the excerpt, the teacher was open to the students' responses by repeating what they said and asking them to elaborate on their answers, assuming a new role that involved asking more critical questions than she was used to. Next, the teacher asked María Angel to elaborate on her general response to dig deeper into her opinion. While many students participated in the chat (25 responses in total, see Appendix F for the student's responses), Luz only read aloud the ones associated with students' positive opinions about the *Palenqueros* (i.e., respect and positive attitude). Interestingly, the teacher did not respond to students' comments related to slavery and freedom (e.g., what impacted me the most was that they were the first people to be liberated and I like that they preserve their traditions; what I liked is the most is that the people of Palenque were enslaved, [what I like is] their freedom), which is one of the main topics presented in the video.

As the class unfolded, Luz searched Google for random pictures of Muslims to illustrate what a cultural group is. After showing the pictures to her students, the teacher engaged in some interaction, as Excerpt 22 illustrates.

Excerpt 22. Exploring Muslim Culture

Teacher: Let's see the definition I have about what is a cultural group. Here I found this information on the web, here I have an example what are some examples of cultural groups? Here we see people wearing something on their face, ((points to the picture on the screen, see Figure 39)) they are wearing masks [hijabs] where do you think these people are from? are they from Colombia, the US, where are they from pueden levantar la mano [you can raise your hand] where do you think they are from where where are these people from are they from, maybe AFRICA, are they from

Colombia any other continent, where are they from where do you think they are from?

Figure 39

Muslims



Teacher: David are they from Colombia? Let's ask Jonard, where are they from de que país [which country] which country De donde de Colombia son de aquí [Are they from Colombia] from Colombia no?

David: Como árabes [arabs]

Teacher: Son árabes [They are Arabs] why porque crees? [why do you think so?] Okay

Bryan where do you think they are Where do you think they are from

Bryan: South Arabia

Teacher: Good, why why do you think they are from that country puedes decirlo en español y te ayudo [you can say that in Spanish and I can help you]

Bryan: Es una tradición que los árabes tengan su capucha puesta en la cabeza que lo diferencia a los americanos a los españoles [It is a tradition that

they have to wear that hat on their heads, that distinguishes them from Americans or hispanic people]

Teacher: Y TODOS los arabes son asi ? y hay de pronto uno que NO lo usa [And ALL OF THEM are that way? or maybe there are some people who DO NOT wear that]

Bryan: Debe existir uno [Maybe there is one]

Teacher: Why

Bryan: (...)

Teacher: Con ese calor de pronto se quieren quitar eso [It is too hot so maybe they want to take that off]

Bryan: (...)

Teacher: ((laughs)) okay now say that in English

Teacher: (...)

Teacher: They are wearing you can say an object, or something on his face if you don't know the correct word and you can say that there is something that is typical from their culture in their country okay. Okay good nice thank you.

As the excerpt shows, Luz starts the interaction by showing students an image of Muslims to exemplify cultural groups, pointing to the hijab to help students recognize where they are from. As students responded to the question about where they are from, she inquired about the reason for their opinions, to which one student explained that the “hats” [hijabs] are the element that distinguish Arabs from other cultures. Even though the student provided a great opportunity for the teacher to elaborate on this culture and explain their roots and origins, Luz

opted to pose a yes-no question that attempted to show that not all Arabs share the same tradition. Next, the student elaborated on this response, presenting an argument that seemed to be off topic, to which Luz responded by asking the student to express the idea in English. Even though Luz gave students the chance to engage in the topic, she did not use the students' responses to elaborate on intercultural points. Rather than elaborating on the response, Luz opted to reinforce the language part, showing students how to express their ideas in the L2. When discussing this classroom interaction in one of the stimulated recall interviews, Luz clarified that she did not feel confident to elaborate on the students' responses in some cases. Therefore, she opted to prompt students to respond in English instead. As she explained in Stimulated Recall Interview N2, "it is difficult to talk about these topics because they are all new to me, and sometimes students bring up new ideas I do not know how to react to" (Stimulated Recall Interview N2, August 21, 2020).

In the two subsequent lessons, Luz talked with her students about other cultural groups they had researched, clarifying possible misunderstandings about them. While discussing these topics, Luz delved into new positions about the *Palenqueros* that students had not mentioned in the previous lesson, trying to dispel myths about these and other cultural groups. All in all, Luz reported that assuming this new role was challenging because she does not view herself as a reader who likes to explore these topics. However, students' eagerness to engage in these conversations became a jumping-off point to continue exploring them. As a personal conclusion, Luz said:

It is necessary to read, study the images, and understand how they combine to be able to respond to students' questions and comments because this is a new role...If we do not explore further, students will basically learn what the textbooks say, which

is not always accurate. Nevertheless, raising these new topics and allowing students to voice their ideas are challenging because it is necessary to have some background to provide students' answers. (Stimulated Recall Interview N4, September 7, 2020)

Combining L1 and L2: *Tools Conflict*

Digging into diverse frameworks, discussing them, and incorporating these new understandings into teachers' practices uncovered some uncertainty as to whether the L1 was a facilitative *tool* in L2 learning. This uncertainty resulted in an ongoing discussion throughout all the study groups, since teachers' views about code-switching varied. For example, Luz indicated that moving beyond the presentation of factual information and delving into students' perspectives implied "a compulsory use of the L1," which she was hesitant to do because she uses "the L2 as the main language of instruction" (Study Group N4, June 12, 2020). Joseph disagreed with Luz's position in that he believed that code-switching is a useful *tool* as long as students can complete the class objectives. For example, in his class about animal cruelty, he made meaning through images, keywords, and the L1 because this helped students better understand his ideas.

The discussion of the diverse intercultural frameworks, their corresponding teaching procedures, and teachers' planning accentuated the discussion, prompting new challenges and perspectives. When discussing Glisan and Donato's (2017) approach to addressing culture, teachers found it debatable since digging into perspectives by exploring students' reflections and thoughts could be problematic given the possible language barrier. They also found the suggested teaching procedure for compensating for the language barrier (presenting perspectives as a multiple-choice option) problematic. The teachers commented that while it was "an alternative to compensate for the language barrier" (Mary, Study Group N5, June 26, 2020), it

could "restrain students' real thoughts and views, which will lead to stereotyping" (Joseph, Study Group N5, June 26, 2020). As Joseph further explained, "one should not limit the exploration of perspectives to pre-scripted choices just because we fear the use of the L1," with which July agreed, arguing that Byram et al. (2016) recommend using the L1 when exploring attitudes, thoughts, and views.

Teachers also voiced their contrasting views about the L1 and L2 when sharing the thematic units they had co-constructed. Luz critiqued Joseph's combination of the two languages, arguing that presenting the instructions in the two languages could create a classroom culture in which students would not make any effort to understand or use the L2. For his part, Joseph insisted that using the L1 facilitated instructions and guided students to the "exact task goals." As he also argued, "what would be the point of using the L2 throughout the lesson if students may not even know what they have to respond to...I have used this methodology during the pandemic, and it has worked; students have fulfilled the expectations" (Study Group N9, August 1, 2020).

Even though Joseph and Luz held onto their beliefs about code-switching and planned their lessons accordingly, their classroom interactions revealed emerging views about using the L1 and L2. Joseph's synchronous WhatsApp interactions about the self-study guide about complaints show how he facilitated language instruction when he expanded on the guides and engaged students in the reflection questions. Excerpt 23 shows how Joseph asked his students to report the complaints they have in common with the British list he had shared in the self-study guideline.

Excerpt 23. Ranking Complaint Habits

Teacher: What habits did you ?

Teacher: And what habits did you **X**?

XXXXXX5468:

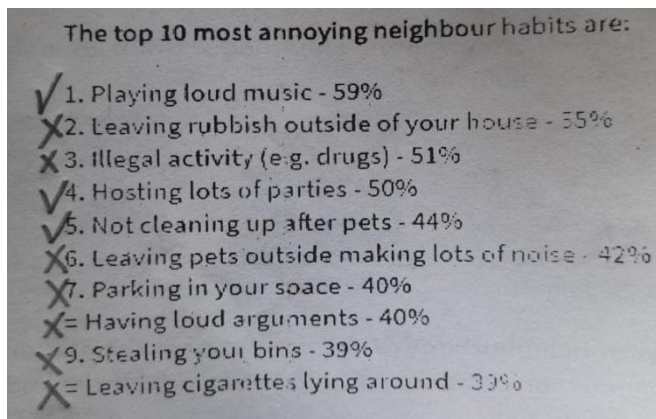
- 1. Playing loud music - 59%
- 2. Leaving rubbish outside of your house - 55%
- 3. Illegal activity (e.g. drugs) - 51%
- 4. Hosting lots of parties - 50%
- 5. Not cleaning up after pets - 44%
- 6. Leaving pets outside making lots of noise - 41%
- 7. Parking in your space - 40%
- 8. Having loud arguments - 40%
- 9. Stealing your bins - 39%
- 10. Leaving cigarettes lying around - 33%

Teacher: Excellent Valentina.

XXXXXX2592:

- . Playing loud music - 59%
- . Leaving rubbish outside of your house - 55%
- . Illegal activity (e.g. drugs) - 51%
- . Hosting lots of parties - 50%
- . Not cleaning up after pets - 44%
- . Leaving pets outside making lots of noise - 41%
- . Parking in your space - 40%
- Having loud arguments - 40%
- . Stealing your bins - 39%
- Leaving cigarettes lying around - 33%

XXXXXX1005:



Teacher: Great!

Teacher: Very good!

Teacher: What problem did you find weird?

Teacher: Cuál les pareció raro? [Which one did you find weird] Why?

XXXXXX3468: Stealing your bins because most of my neighbors have their trash cans

Teacher: OK.

Teacher: People also use bags (bolsas) [bags]

As the excerpt illustrates, the teacher asks questions about complaint habits using the emojis ✓ ✗ to indicate right or wrong. As students share their responses, the teacher praises their work using the expressions: *excellent*, *great*, *very good*. Next, he asks an extra question that was not originally planned in the self-study guide, which he later translates into the L2. To complete this interaction, Joseph responds to the students' contribution *Stealing your bins because most of my neighbors have their trash cans* by validating the student's response and pointing to a local practice ("People use bags") while translating the word *bags* into the L1. As seen above, the teacher initiates the interaction in the L2 and provides feedback in the same language. He only shifts to the mother tongue when students do not respond to his follow-up question. In Stimulated Recall Interview N2, Joseph clarified: "I planned to use the L2 in the

interactions, when I noticed that it took them time to send their answers, I shifted to the mother tongue as a facilitating instructional tool, which seemed to work” (Stimulated Recall Interview N2, November 20, 2020).

As the class unfolded, Joseph moved to the reflection questions in the self-study guide. Excerpt 24 shows the time when he revised the question “How do people complain about each other?” and “How do people solve problems in your community?” (Questions E and F) and elaborated on students’ responses.

Excerpt 24. Students’ Responses to Questions E and F

Teacher: Miremos la pregunta E [Let’s take a look at Question E]

XXXXXX3468: E/ sometimes people used bad language to complain about each other

Teacher: They are rude, and say bad words.

XXXXXX3006: I know they complain yelling at the other person

XXXXXX2592: Sometimes they complain bad to others
Teacher: Creen uds que funcionaría utilizar un formato como ese con sus vecinos? [Do you think this would work with your neighbors] (see Figure 40).

Figure 40

Neighbor Complaints



<https://lifehacker.com/let-your-annoying-neighbors-know-how-you-feel-with-this-5901643>

XXXXXX3468: Yes, because most of my neighbors are friendly, it is also the best way to resolve conflicts.

Teacher: Interesting Valery!

XXXXXX3006: E/ Yes, it would do it because the community complies with some rules that must be met, it is almost the same

Teacher: Ok Laura.

Teacher: So, It means that there are different kinds of people, different kinds of neighbors and different kinds of problems.

Teacher: what about question F?

XXXXXX3006: They solve it by talking and look for a solución [solution]

XXXXXX3468: F/ most people used bad language, but others used the dialogue to solve the problems

Teacher: OK... What about you? How do you solve problems?

XXXXXX2592: Fix them talking to others and using appropriate language

Teacher: Excellent Norelis!

Teacher: @ XXXXXX2592. solve them...

XXXXXXX3468: I use the dialogue to solve the problem

Teacher: Great Valery.

Teacher: I think it is a good idea to talk to solve problems.

XXXXXXX3006: Through dialogue

Teacher: That's right.

As the excerpt illustrates, the interaction starts when the teacher points students to Question E in the self-study guide. After summarizing one of the students' responses, the teacher asks them to compare a neighbor's complaint format with their own practices, wrapping up the discussion by reminding students of diverse complaint practices. Next, he focuses on Question F (how do people solve problems in your community?), to which students respond by sharing their scripted responses. The teacher elaborates on their responses by asking a personal question that students respond to spontaneously. Joseph praises students' responses and comments on them, pointing to a student's lexical mistake by writing the word *solve* in bold. As seen above, Joseph initiates the interaction in the L1 and shifts to the L2 when responding to students' contributions. He also resorts to the L1 again while showing the self-study guide format to introduce the new question. Interestingly, Joseph shifts to the L2 and continues the English interaction, aligning with the language students used when sharing their contributions (English).

In Stimulated Recall Interview N2, Joseph points to two main aspects; on the one hand, he acknowledges that observing Luz's Zoom classes and students' use of the L2 became a motivating tool for delivering the lessons in the L2. On the other hand, he asserted that even though he could only do three synchronous interactions with a limited group of students, it had

contributed to addressing the dilemma over whether the overuse of the L2 can be avoided in the classroom. As he commented, “When I noticed that students did understand what I said and followed the conversation, I started to question my OVERUSE of the L1 in my English classes. I probably shifted to the L1 too early without attempting to make myself understood in the L2” (Stimulated Recall Interview N2, November 20, 2020).

Unlike Joseph, Luz wrote the self-study guides in the L2 and uploaded them to the school platform as pre-work before the online classes. Nevertheless, the Zoom interactions showed Luz's emerging uses and views of the L1. In Lesson 1, Luz mostly used the L2 to facilitate instruction and prompted students to respond in the same language, which they seemed to follow. However, when presenting the news about Tasajera, she felt uncertain about the language to use since "this was a controversial topic students might not be familiar with" (Stimulated Recall Interview N1, July 23, 2020). To this end, Luz used an image and key headlines and words (e.g., *rob*, *looting*, *all*, *Colombians*) to facilitate students' understanding of the topic. Even though students responded to the question in the L1, she felt motivated that students understood the ideas and responded to them. In Lesson N2, Luz triggered a discussion of cultural groups by combining the two languages and encouraging students to respond to them even if they used the L1. This strategy notwithstanding, Luz felt concerned about the overuse of the L1. As she commented in Stimulates Recall Interview N2, "I feel good that they enjoy discussing these topics, but I do not feel comfortable that I am allowing them to use the L1. I am afraid they get accustomed to it" (Stimulated Recall Interview N2, August 21, 2020). In Lesson 3, Luz combined the two languages and cued L2 responses, as Excerpt 25 illustrates.

Excerpt 25. *Palenqueros*’ Lifestyles

Teacher: José, how are you? We studied that palenqueros are hardworking So do you think they are ALL like that? DO you think they ALL have that positive attitude.

Teacher: Do you think that ALL the palequeros are hardworking or you think that not all of them are like that?

José: Y::es yes

Teacher: In Spanish, tu crees que TODOS los palenqueros son así todos todos ellos son así sin excepción son trabajadores [Do you think that ALL palenqueros are like this] hard working porque [remember that]hard working es TRABAJADORES [means that you work had], tu crees que TODOS ELLOS son así o crees que de pronto hay uno u otro que no [do you think they are ALL hardworking, or maybe some of them are not]

José: Si seño creo que son así [Yes teacher I think they are all hardworking]

Teacher: ALL of them?

José: Yes

Teacher: Porque crees que todos son así [Why do you think so]

José: Trabajan duro para mantener a su familia la comida de todos los días [They work hard to support their families to make a living]

Teacher: For their food for their families, right? How can you say that in English?

Teacher: They work for their

José: They hard working to help the family

Teacher: Haron

Haron: Yo digo que si porque los pueblos de palenque desde un principio ha vivido en la pobreza y todos los palenqueros trabajan con gran esfuerzo para poder llevar comida a sus casas [I think they are hardworking because they come from poor families, so they have to work hard to make a living]

Teacher: Okay, how would you say that in English for example that they are

Haron: They are hardworking

Teacher: Because

Haron: They work for the food in the house

Teacher: Okay something like that because they work to get the food for the house and family.

As presented in Excerpt 25, Luz starts the interaction by asking a student whether all *Palenqueros* are hardworking or not, stressing the determiner ALL and the auxiliary DO, to which the student respond “Yes” with stressed intonation. Next, Luz paraphrases the question into the L1 and moves on to inquire about the reasons for that response. Later, she summarizes the student's response in the L2 and asks him to explain his answer in English, cueing the response by providing the first part of the utterance. The teacher then nominates Haron to answer the same question, to which he responds in the L1. Once more, the teacher cues the student's response by providing chunks. Finally, the teacher wraps up the conversation by summarizing the two students' responses. As the excerpt shows, even though Luz combines the two languages and allows students' initial responses in the L1, she scaffolds their utterances so that they can use the L2.

In Lesson 4, Luz asks some students to share their infographics with their classmates, read them, and explain their content in Spanish to "make sure students understood the

infographic content" (Stimulated Recall Interview N4, September 7, 2020). Luz then asks lexical questions (e.g., Which word stand for *rights*?), clarification questions (e.g., What do you mean by this utterance?), and reflection questions (e.g., Do you think we are taking measures to take care of the environment in our school? Mention some of them). As in Lesson 3, Luz asks the questions in English, translates some of them, and cues students' use of the L2. In the final interview, Luz reported that she decided to be more "flexible" when using the L2 to "encourage students' participation and engagement in the lesson" given that the language is still a barrier for some of them. However, the more she interacted with the students, the more she promoted the use of the L2 by scaffolding, modeling the responses, and using images because she was afraid of fostering an L1 culture in which students would not make any effort to use the target language.

Concluding Remarks

Whereas the formative intervention along with the COVID-19 pandemic raised uncertainties and led to changes in the teachers' activity systems, it seems that it also reaffirmed teachers' beliefs about language teaching. Mary started to reorient the *object* of L2 teaching which complemented the teachers' beliefs that the language classroom can become a space for exploring other topics beyond grammar. Such reconceptualizations involved using new *tools* such as infographics, multimodal texts, and scaffolding to facilitate students' understanding of the language. It also included using an affiliative language that aligned with students' responses in the WhatsApp interactions (Adams & Amador, 2013). Luz started to conceive of L2 teaching as a space for combining language and culture, moving away from the notion that culture and interculturality can only be "added to some lessons", thus expanding the *object* of L2 teaching. She also started to combine the roles of a language teacher and researcher, using authentic

materials and promoting students' new role as explorers. Luz's new role opened the space for the reconceptualization of code-switching as a *tool* that could make meaning in the lessons (García, 2009). This vision notwithstanding, she still believes that language plays a central, if not the main, role in L2 lessons. In contrast, Joseph was always open-minded to changes and welcomed the presentation of new frameworks and colleagues' points of view, incorporating various facilitating *tools* for using the L2 more decisively in the WhatsApp interactions, as Luz had suggested and demonstrated in her lessons. Even though the collective offered various tools and suggestions for integrating interculturality in their lessons, July held onto the belief that this was an insurmountable challenge she could not assume with sixth graders due to the language barrier. As a result, she oriented her lessons toward lexical and grammatical objectives, thus focusing L2 teaching to the *object* of vocabulary and grammar accuracy.

Summary of the Chapter

This chapter described the contradictions that teachers experienced throughout the formative intervention in their journey to interculturality, more specifically 1) the possibility of creating some disturbance in the classroom community, 2) the fear of not achieving classroom and standardized testing goals, 3) the difficulties in combining the roles of language teachers and researchers, and 4) the uncertainty as to whether to combine the use of the L1 and the L2 in the classroom. More than explaining how contradictions were resolved, this chapter dug deeper into the origins of such contradictions, the way the teachers dealt with them collaboratively, and how teachers approached them in the classroom interactions. The next chapter presents the discussion of the findings, the implications of the study, its limitations, areas for further research, and conclusions.

Chapter 6. Discussion and Conclusion

Overview of the Study

This research attempted to explore four teachers' understanding of interculturality, how they each teach for it in the classroom, and the contradictions that arise in doing so. Initially, I had planned to have three full-time, experienced teachers working at La Riviera in Córdoba, Colombia as my participants. Data were planned to be collected over approximately five months (April-July 2020). However, due to the global COVID-19 pandemic, the context, participants, duration of the study, and data collection procedures changed. The new context involved three state schools located in Córdoba, Colombia, referred to as La Riviera, Alonso Spath Spath, and Madre Berdana. All schools offer primary and secondary education to a total of approximately 5,000 students from low-income families. Whereas La Riviera and Alonso Spath Spath comply with the Suggested Curriculum guidelines and follow the English textbooks (*Way to Go* and *English Please*) offered by the Ministry of Education, Madre Berdana follows the National Standards and an FL grammar-based curriculum provided by the school. Even though Madre Berdana does not follow the textbooks suggested by the government, new school regulations include using the textbooks to guide lesson planning.

Luz, July, and Martin were the original participants who had consented to participate in the study. However, because of the online data collection process, Martín withdrew from the study. I then recruited two additional teachers (Joseph and Mary) with whom I had been in touch in Summer 2019. All four teachers (Luz, July, Joseph, and Mary) had taught English for more than seven years. They had traveled abroad and received training in the use of the Suggested Curriculum Guidelines, including interculturality. At the time of the study, Luz and Joseph were schoolteachers at La Riviera and Alonso Spath Spath, respectively, and teacher trainers at a

public university in Montería, Córdoba. Mary was a teacher and the English department coordinator at Madre Berdana, and July was a teacher at La Riviera.

During the pandemic, all schools had to move to distance education using a methodology that responded to each school's new contextual realities. La Riviera created a school platform where teachers posted self-study guides to which students responded via email, WhatsApp, or the school platform. Initially, teachers communicated with students via email, WhatsApp, and phone calls. Later, the school programmed Zoom interactions where teachers went through the self-study guides and engaged students in complementary exercises. In contrast, Alonso Spath Spath and Madre Berdana did not have a virtual platform. Instead, teachers designed self-study guides that students picked up at school or, in some cases, were sent to students' homes. Teachers contacted students via Facebook messenger, WhatsApp, phone calls, and in a few cases, Zoom to facilitate instruction.

This study took place virtually over nine months using the Zoom, WhatsApp, and Google Drive platform. It was divided into four stages that served to: 1) explore the teachers' day-to-day practices, including the design of self-study guides, students' responses to them, and interactions; 2) familiarize teachers with intercultural frameworks and existing intercultural practices; 3) co-construct intercultural practices; and 4) observe the way teachers incorporated interculturality into their classes. The research attempted to explore participants' inner ecology and their specific contexts, making sense of the teachers' understanding of interculturality and the contradictions that emerged as teachers attempted to incorporate it in the classroom. The study was anchored in three research questions:

1. What are teachers' understandings of interculturality?
2. How do teachers teach for interculturality in the foreign language classroom?

3. What contradictions (if any) emerge when teachers teach for interculturality in their classes and how do they dialogically work through these contradictions with colleagues?

Discussion of the Findings

The findings indicate that teachers expanded their understanding of interculturality, co-constructed thematic units that constitute intercultural teaching practices, and collaboratively responded to the contradictions that emerged as they reconceptualized or expanded the *object* of L2 teaching, introduced new *tools* (e.g., the L1, the L2, authentic texts), and assumed new *roles* (e.g., researchers, textbook analysts). Such conceptualizations and practices changed over time as the teachers: 1) delved deeper into their teaching practices; 2) explored intercultural frameworks; 3) analyzed their self-study guides; and 4) engaged in classroom interactions. These findings resonate with Duff and Uchida's (1997) as well as Ortaçtepe's (2015) conclusions that cultural practices change and are shaped by teachers' social interactions, classroom interactions, and interactions with textbooks and literature.

The teachers' initial vision of interculturality and practices echoed their personal intercultural experiences and professional training (Kholer, 2015; Menard-Warwick, 2009, 2011; Sercu, 2007). While Luz showed her students the representation of her "dreamed world" (Risager, 2018), Mary associated it with foreign products (e.g., transportation) commonly seen in well-known English-speaking countries (e.g., the United States). Interestingly, Mary held on to the belief that cultural and intercultural topics could only be shared with students with intercultural experiences (i.e., traveling abroad). Joseph associated interculturality with the presentation of "other things" that represent the foreign culture and, in most cases, are familiar to him (e.g., how the school system works in the United States). Later, the teachers expanded their

notions of interculturality, going beyond their personal experiences and exploring the diverse ethnicities of the country and the variations they show, as proposed by the Suggested Curriculum and underscored by Risager (2007, 2018) and Byram (2008). Other aspects included the propagation of respect and tolerance toward other cultures (Byram, 1997) as well as the understanding of the power relations embedded in the diverse meanings of discourse (Kramsch, 2011). This emerging view also involved recognizing and understanding global issues, including social, political, and environmental topics (Collins et al., 1998; Wagner et al., 2016). For example, Luz dug deeper into the local culture and engaged students in exploring new cultural issues (e.g., the environment, democracy, and cultural groups). Mary came to see the place interculturality could have in non-elite contexts and redefined her class objectives and lessons. Joseph delved deeper into the perspectives and meanings of the products and practices he shared with his students. Even though teachers' emerging views promote the learners' cultural skills rather than the sole transmission of cultural knowledge (Sercu et al. 2005, p. 484), and in most cases go beyond a tourist perspective, they still reflect, in some cases, modernist views in which culture and interculturality are reduced to the presentation and surface comparison of two cultures. For example, Luz drew a comparison between children's duties in Colombia and other countries. However, she did not explore these cross-cultural global issues in depth. All four teachers were still on the journey as this study ended.

The teachers' emerging conceptualizations echoed the planning and implementation of thematic units from which four leading intercultural teaching practices emerged: 1) moving from the known to the unknown; 2) digging into perspectives: exploring practices and products deeper; 3) challenging existing sources; and 4) contextualizing through authenticity. This planning and the enactment of the practices respond to Kearney's (2021) and Liddicoat's (2011)

call to design situated intercultural teaching practices that respond to contextual needs. Likewise, it adds to the existing literature and research that have suggested similar practices for the teaching of interculturality in L2 learning (ACTFL World-Readiness Standards for Learning Languages, 2016), Cutshall 2012; Glisan & Donato 2017; Kramersch, 2013), democracy and social justice (Kavanagh, 2017), and global citizenship (Wagner et al., 2016).

Beyond teaching procedures (Barnes-Karol & Broner, 2010; Johnson & English, 2003), methodologies (Cruz, 2007; Jánica et al., 2006; Neva et al., 2010), best practices (Hlas & Hlas, 2012), and lists of general statements that exemplify effective teaching strategies, these four intercultural teaching practices offer guidance about and instructional moves (Glisan & Donato, 2017) enacting the teaching of interculturality (Ball & Forzani, 2011; Hlas & Hlas, 2012; Sleep, 2009) and responding to the demands of L2 learning at beginning levels in distance, virtual, and in-person education environments. For the design and enactment of the practices, teachers used multimodal texts (Abraham & Farías, 2017; Mora, 2019), authentic materials (Gilmore, 2007; Mishan, 2005; Tomlinson, 2012), authentic in-house materials (i.e., materials that attend to local needs, Tomlinson & Masuhara, 2010), codeswitching (Grosjean, 1995), affiliative language (Adams & Amador, 2013), and embodied tools (e.g., gaze, gesturing, proxemics) to facilitate L2 understanding and comply with the lesson's objectives and school curriculum. For example, Mary used code-switching in her WhatsApp asynchronous interactions as well as affiliative language (e.g., emojis, humor) to help students understand the world water crisis and allowed them to voice their perspectives about the topics. As she argued, "to deal with new topics and try to integrate a new element in the classroom [interculturality], it is necessary to use students' own language. In this case, using emojis results is an interesting tool to use to maintain communication with the students" (Interview N3, August 5, 2020). Likewise, Luz used

multimodal texts, code-switching, and embodied tools (i.e., gaze, gesturing) to facilitate students' understanding of controversial topics (e.g., the social problem in Tasajera) and allowed them to challenge the textbook and existing sources. Joseph's self-study guides contained multimodal texts, including authentic materials and authentic in-house materials (e.g., illustration of Martínez Park, representation of local complaints) that facilitated students' understanding of concepts such as seasons, weather, complaints, and meanings in different contexts. Interestingly, Joseph developed authentic-in house materials in all his lessons to exemplify local products and practices textbooks barely include or explain. Such a view ties into Tomlinson's (2001) view that home-produced materials can attend to local needs and "focus on content that is real to the learners and avoid one of the pitfalls of global materials, which, in trying to cater for everybody, end up engaging nobody" (p. 1).

To explore the perspectives embedded in cultural practices and products, the teachers opted to pose reflection questions, familiarize students with images that triggered reflection, and present diverse sources to explore such perspectives. Even though the teachers drew from Glisan and Donato's (2017) procedure for exploring intercultural perspectives with beginner learners, the teachers used multimodal texts and reflection questions to explore the perspectives embedded in the products and practices as opposed to the presentation of multiple-choice options, as suggested by Glisan and Donato (2017). The teachers argued that providing students with various choices limited their curiosity and interest in voicing their understandings of the perspectives embedded in cultural products and practices.

Overall, the intercultural teaching practices indicate the teachers' interest in decisively integrating interculturality in their day-to-day teaching practices, moving beyond a touristic approach and promoting sensitivity, curiosity, and critical awareness. However, it is clear that

these practices only reflect the beginning of these teachers' journeys as they strive to teach for interculturality since there is a need to 1) explore "complexity in relation to the economic, social, political, aesthetic, moral, historical, and geographical contexts of a cultural group" (Begler, 1996 p.2) dig deeper into the "local and global issues to understand their complexity and take action in their lives" (Short, 2009 p.7) and 3) understand the intricate relation between language and culture, which, in some cases, leads teachers to assume a limited notion of interculturality (Liddicoat & Scarinno, 2013; Kramersch, 2011). As findings suggest, July and Luz still see a divide between language and culture. Whereas July believes that the teaching of language comes first, Luz sometimes separates the teaching of the two.

Extensive research has documented teachers' view of interculturality as well their intercultural teaching practices (Castro et al., 2004; Collings, 2007; Gonen & Saglam, 2012; Larzén-Östermark, 2009; Méndez García et al., 2003; Sercu et al., 2005; Naidu, 2020; Sercu, 2006; Swanson, 2011; Yeganeha, & Raesia, 2015; Young & Sachdev, 2011). Most of these studies concluded that teachers traditionally favor language objectives over culture or intercultural objectives. In those cases where cultural objectives are presented, surface topics (e.g., daily routines) are discussed. Likewise, Kholer (2015) and Kramersch (2011) argue that more often than not, teachers cover grammar topics, underplaying the role of culture as they position themselves as teachers of communication. Whereas teachers in this study concurred with this reality, it is interesting to observe how these topics and objectives became a springboard to explore such topics in-depth in classroom interactions (Phipps, 2008). For example, Joseph's thematic unit about seasons and the weather prompted the exploration of existing regional stereotypes and the understanding of cultural differences. Even though Mary's WhatsApp interactions started with the correction of lexicogrammatical mistakes, she later moved to the

discussion of the world water crisis and elicited solutions to protecting the environment, thus raising awareness of a local and worldwide problem (Byram et al., 2016; Porto, 2016, 2019). That is, Mary adapted and aligned with the topics they discussed in the interactions (Atkinson et al., 2007). Luz combined the study of grammar topics while she explored global issues such as democracy, the environment, and cultural groups. One lesson to learn from this study is that using surveys or Likert scales as the primary source of data collection can only give us a distorted view of teachers' understanding of interculturality and their corresponding practices, whereas digging into teaching practices through observation, interviews, and study groups can lead to a better understanding of how classes unfold and how classroom interactions generate opportunities to expand learning objectives and topics.

Likewise, research (Castro et al., 2004; Gómez Rodríguez (2015); Risager, 2018; Sercu, 2007) has indicated that teachers select lesson objectives and topics based on their textbooks, resulting in the study of superficial topics and activities. As Sercu (2000) put it:

Foreign-language textbooks continue to play a central role in foreign language education, and many teachers, especially at beginner and intermediate levels, tend to teach by the book. This is no surprise; textbooks indeed continue to use traditional approaches to culture teaching, including practically no learning activities that aim to develop the learners' culture learning skills or intercultural competence (p. 31).

Interestingly, in this study, teachers evaluated their language textbooks and enacted the roles of researchers (Sercu, 2007) and constructivists (Byram, 1997) and dug deeper into the textbook's contents. Such exploration unveiled the narrow vision presented in textbooks and led teachers to consolidate the practices of "challenging existing sources and contextualizing through

authenticity,” allowing them to comply with the textbook's objectives while going beyond its content. While Luz, Mary, and Joseph designed their thematic units following the topics suggested by the textbooks *Way to Go* and *English Please*, they added authentic texts to their lessons. For example, Luz used a text presented in the textbook *Way to Go* and asked students to question its meaning and voice their position about Colombians' emotional intelligence, while Mary went beyond the generalizations of the textbook *English Please* by exploring the world water crisis in depth.

Research (Collings, 2007; Fantini & Garrett-Rucks, 2016; Hall & Ramírez, 1993; Kramersch, 2011; Sercu, 2007) also reports that students favor vocabulary and grammar objectives over cultural objectives, arguing that culture teaching belongs to other courses (e.g., history, social studies). However, this study shows that students engaged in discussing cultural topics about local and national issues. Mary's students indicated that they had found it interesting to discuss topics that were not associated with grammar and shed light on their regional and national realities instead. One lesson to be learned from this study is that teachers can facilitate students' engagement in intercultural topics by allowing them to become explorers and voice their controversial views in the classroom interactions (Kohler, 2015).

Recent scholarship (Byram & Kramersch, 2012; Byram et al., 2018; Díaz, 2013; Glisan & Donato, 2017; Peiser, 2015; Tolosa et al., 2017) describes the diverse challenges teachers experience when incorporating interculturality in the language classroom. While Díaz (2011) associates such challenges with teachers' lack of time, materials, assessment, and sustainability, Byram and Kramersch (2012) as well as Kearney (2021) relate them to teachers' fear of stereotyping, lack of cultural knowledge, and over-reliance on communicative competence. Even though this study also explored the challenges teachers experienced when implementing

interculturality and reported similar fears (e.g., lack of cultural knowledge, time constraints), it went beyond current research since: 1) it treated such challenges and fears as contradictions and analyzed them in terms of their history and culture (Engeström & Sannino, 2010; 2) contradictions were explored over the course of this study and analyzed in collaboration with the participants; and 3) the study examined the motives (Leontiev, 1978; Roth, 2007) that helped teachers deal with such contradictions. For example, Mary's initial position on avoiding the integration of interculturality in her classes responded to the belief that it is difficult for state school students to understand intercultural topics due to their limited intercultural background. However, the study group discussions and the teachers' online experiences became a motive or driving force (Leontiev, 1978; Roth, 2007) that helped Mary change her view and integrate interculturality in her lessons. Luz's preference for exploring famous places, people, and practices rather than controversial topics stemmed from the belief that the former could become a motivating factor for students to study English. In addition, she did not feel confident that she could deal with such topics given her "limited cultural background." Interestingly, Luz decided to integrate these topics (e.g., democracy and environment) and explore them further when she realized that students also felt motivated when discussing these themes. Such an emerging view led Luz to assume a researcher's role and encourage students to do the same, going beyond the study of "touristic culture" topics. In other words, students' interest in studying new topics became a driving force and a motive (Leontiev, 1978; Roth, 2007) for transforming her teaching practices.

Teachers also believed that the study of interculturality results in less language learning, as reported by Tolosa et al. (2017). Such a position is ingrained in two primary constructs. On the one hand, the teachers respond to the National Standards, standardized examinations, and

school curriculum policies that underscore linguistic competence and underplay the value of culture. On the other hand, as Kramersch (2006) argues, second and foreign language education has a history of communicative teaching that echoes grammar learning in communication. Given these national and school policies as well the overall goals teachers usually oriented their lessons toward, this was one of the most challenging contradictions to address. Interestingly, the teachers discussed this conflict in the study groups and helped each other move from the position of solely teaching grammar to one that integrated intercultural content into their lessons. Joseph believed that culture is part of language teaching and that the exploration of texts that combine culture and language constitute essential *tools* for helping teachers broaden their interculturality views and integrate culture into language learning. Mary's understanding that interculturality embraces other competencies helped her integrate interculturality in her lessons when she explained lexicogrammatical contents. Even though Luz asserted that one could learn a language without studying culture, she also transformed her teaching practices, aligning with the study groups' discourses.

This study also ties into Byram et al's. (2017) conclusion that interculturality could lead to overuse of the L1, making teachers reluctant to decisively integrate interculturality in the classroom. As discussed in the previous chapter, Luz felt hesitant about introducing new topics in her classes because this implied using the L1. Such appreciation stems from Luz's belief that the L1 should not be used when teaching a second language, which is indicative of the strong hold communicative language teaching has on teachers (Kramersch, 2011). Interestingly, Joseph had a more open-minded vision of code-switching, which seemed to help Luz broaden her vision and accept the use of the L1 for clarification, explanation, and scaffolding of classroom interactions. All in all, teachers experienced various contradictions as they attempted to integrate

interculturality in their lessons. Rather than becoming paralyzed, they constituted opportunities for transformation and change (Engeström, 2000).

This study shows that formative interventions constitute a new form of professional development that is not reduced to a series of workshops. Instead, it proposes a methodology in which participants and researchers collaboratively work to understand their practices, the contradictions that arise in the process, and how they can deal with them. Even though significant research has used this research methodology (Engeström & Sannino, 2016; Gutiérrez et al., 2016; Sannino, 2012) and illustrated such collaborative work, this study adds to the existing literature in two ways. First, it presents a new form of formative intervention in that its stages do not occur in clockwise fashion (Penuel, 2014). Rather than exploring the contradictions at the beginning of the study, the researcher focused on understanding teachers' practices. The exploration of contradictions occurred throughout the formative intervention while teachers studied intercultural frameworks, planned their classes, and implemented their lessons. Second, teachers and researchers worked collaboratively, offering diverse stimuli (e.g., videos, frameworks, practices) to incorporate in teachers' practices, as opposed to most formative interventions, where researchers are the primary stimuli providers (Virkkunen et al., 2012; Engeström & Sannino, 2010). In this study, the researcher provided the teachers with diverse stimuli (videos, frameworks, practices) they either accepted or rejected (Sannino, 2010). Interestingly, the teachers also offered diverse stimuli that became springboards for their incorporation of interculturality into their practices. As Luz claimed, "I liked this collaborative work because we could learn from all the examples our colleagues offered, which helped us grow professionally" (Interview N5, December 10, 2020).

Implications of the Study and Areas for Future Research

Whereas much research has shed light on teachers' understanding of interculturality, the way they teach for it in the classroom, and, more recently, the challenges that arise when teaching for interculturality, this study has methodological, research, and contextual implications that can contribute to each field, as explained below.

Implications for the Field of Interculturality

The exploration of teachers' understanding of interculturality through an ethnographic lens shows how visions are shaped through time as teachers interact with their colleagues, teach their lessons, express their uncertainties, and become familiar with intercultural frameworks. More interestingly, new visions of interculturality engender new teaching practices in which teachers expand their emphasis on grammar and communicative competence by creating opportunities to incorporate interculturality and integrate the existing goals suggested in FL curricula and language textbooks. This section presents the nuances of these intercultural teaching practices and the reasons why it will be important to continue digging deeper into teachers' interest in or resistance to teaching for interculturality.

Intercultural Teaching Practices. Factors such as the rich linguistic and cultural diversity within societies and an increasingly globalized world have led foreign language educators to consider teaching for interculturality as central to their mission. However, research indicates that teachers still struggle to teach for interculturality. For example, previous studies have shown that some of the challenges confronting teachers as they seek to teach for interculturality include students' lack of interest in studying culture, teachers' reliance on textbooks, students' L2 proficiency level, and the fear of propagating stereotypes (Kearney, 2021; Kholer, 2015; Kramersch, 2011). The current study suggests four intercultural teaching practices that can offer

guidance about addressing these challenges, particularly in FL beginning levels. *Moving from the known to the unknown* can shed light on how to engage students in the study of interculturality since it encourages the in-depth study of local topics before moving to foreign or global issues. This orientation serves to pique students' interest in cultural topics since it helps them construct a personal culture identity (Short, 2009) that becomes a springboard for studying these and other global topics. As reported earlier, Joseph claimed that textbooks often present cultural topics as "local" or "familiar" when they may in fact be completely unfamiliar and that this can be demotivating for students. Therefore, it is necessary to explore them first before introducing foreign practices or concepts. *Moving beyond factual information* constitutes a significant pedagogical tool in that it allows for the exploration of the origins and meanings of existing cultural products and practices to understand the perspectives embedded in them better. This exploration can lead to an in-depth study of global cultures that contributes to dispelling stereotypes. In this study, Joseph showed how he exposed students to a deeper exploration of the origins of Caribbean and Western people's behaviors in order to make sense of their cultures and avoid the perpetuation of stereotypes. *Challenging textbooks and existing sources* contributes to exploring and questioning the meanings embedded in discourse to gain a broader perspective of the positions presented in textbooks and any other pedagogical sources. Luz mentioned that her English textbook and international news coverage portrayed a narrow view of who the Colombian people are and how they behave. This limited perspective encouraged her to explore other opinions and meanings, which, in her view, helped students achieve a more nuanced perspective of Colombian people's behavior during a socioeconomic crisis, thus avoiding stereotyping. *Contextualizing through authenticity* contributes to exploring cultural aspects that are usually minimized or unnoticed in language textbooks by using authentic and in-house

authentic materials to visualize these cultural practices clearly. For example, Mary displayed authentic materials in her lesson about water consumption, including an infographic with local and global pictures that illustrate a worldwide water crisis that may have otherwise gone unnoticed.

Apart from suggesting intercultural teaching practices, this study sheds light on how these practices can be designed and enacted in distance education and virtual environments, where possibilities for internet connection are scarce. More specifically, this study shows how self-study guides accompanied by multimodal texts, authentic pictures, and the combination of the L1 and the L2 can facilitate meaning-making and the understanding of cultural aspects. Likewise, it illustrates how embodied tools, affiliative language that denotes humor (e.g., emojis), and code-switching become essential mediation tools in virtual interactions that occur through WhatsApp and Zoom.

Exploration of Contradictions When Teaching for Interculturality. Research has also indicated that teachers face problems when they want to incorporate interculturality in the classroom, arguing that they lack a clear concept of interculturality or are not familiar with frameworks that guide their work (Barletta, 2009; Byram & Kramersch, 2012). However, little is known about the reasons that prevent teachers from embracing the intercultural turn (Kholer, 2017) and what may motivate them to step forward. By exploring the contradictions that teachers experience when attempting to teach for interculturality, this study shows that more than methodological problems or lack of theoretical backgrounds, teachers' reluctance and difficulties in teaching for interculturality are tied to their historicity and culture (Engeström, 2010). That is, these problems are ingrained in their cultural contexts and trajectory as language teachers. For example, Mary's reluctance to integrate interculturality is ingrained in her belief that teaching for

interculturality at Madre Bernarda is problematic given the socioeconomic divide in her classes and the forms of discrimination that the study of these topics may uncover. Luz's resistance was associated in part with the idea that a broader perspective of interculturality involves assuming the role of a researcher, an insurmountable challenge for her given that she does not view herself as such. She also argues that teaching for interculturality changes students' roles, which becomes challenging. Therefore, further research about interculturality should explore contradictions from the outset and review them over time to understand where the roots of teacher's resistance to interculturality.

The exploration of contradictions also sheds light on the motives (Rose, 2007; Leontiev, 1987) that give teachers a sense of their actions and become a driving force to initiate their journey to interculturality. For example, Luz's interest in exploring topics such as democracy and peace arose when she realized that her students enjoyed discussing these topics and could expand on them in their classroom interactions. Furthermore, she reported that she was happily surprised when her students responded to her question about the Tasajera explosion. Therefore, two questions to be asked in foreign language training programs that attempt to create an intercultural turn in their educators are 1) What is the motive, if any, that makes teachers have an intercultural turn in their lessons? 2) How can research approaches provide a space to help teachers find such motives and trigger a transformation in their teaching practices?

Implications for Research Methodology

Situated collaborative research constitutes a significant form of research that allows us to dig deeper into teachers' day-to-day practices and co-construct lessons collaboratively with researchers and colleagues that inform intercultural teaching practices. Rather than a top-down approach that starts with a prescriptive methodology, it proposes a bottom-up approach in which

understanding comes before intervention or design, as opposed to other collaborative research in which: 1) research usually starts with teachers' wrongdoings and 2) few opportunities exist to create a sense of dependency, since partnerships usually involve a well-known researcher and a school (Goldstein, 2000). In this study, the conception of practices, lesson plans, and resources emerged as the teachers collaboratively contributed to the study, constituting a significant tool for future research.

Formative intervention offers a research methodology for professional development since it explores the classroom ecology, which involves exploring teachers' actions in their daily practices (Kubanyiova & Feryok, 2015). This research methodology includes interventions from experience that respond to specific needs and constitutes a form of professional development in which participants can verbalize their conflicts supported by dialogue (Sannino, 2010, p. 844). In this study, such conflicts were examined and discussed in the study groups, which helped the collective understand where such conflicts stemmed from and how to address them. Rather than finding a solution to such contradictions, it is interesting to observe how the teachers evolved and created opportunities for learning and change.

Given the current pandemic and the need to move to remote or virtual learning, online professional development also offers an important tool for future studies since it: 1) removes geographical constraints, allowing researchers to work with teachers from different schools without needing to travel long distances and facilitating teachers' participation; 2) provides opportunities to reach a greater number of participants; 3) creates a more dynamic environment since teachers can make significant use of e-tools during the interaction; and 4) allows both the researcher and the teachers to access all the materials and tools used since they are distributed online.

Implications for Teacher Education

This journey to interculturality represented a starting point of how teachers can teach for it and continue their path of teaching English from an intercultural perspective. Even though this study represents only the starting point of the journey, it suggests certain implications for teacher education that can benefit both in-service and pre-service teachers of a second language.

The Case of In-Service Teachers. As discussed, research about interculturality has pointed to the difficulties teachers experience trying to move from a grammar-based, communicative-orientated curriculum to an intercultural one. Given that this transition is not smooth, I suggest professional development programs that include a collaborative ethnographic inquiry in which teachers and researchers (or teacher trainers) co-construct their path to interculturality. Such professional development programs should start by exploring teachers' conceptualizations of interculturality using an ethnographic lens through observations, interviews, and collaboration where these notions are explored and understood. It also involves exploring the existing artifacts teachers use to teach for interculturality along with the school curriculum and the national curriculum guidelines.

The study of teachers' understanding of interculturality should occur hand in hand with the exploration of their teaching practices through collaborative work where researchers learn about their practices and teachers are able to voice the difficulties or obstacles they experience when teaching for it. Moreover, such collaborative work constitutes a significant tool since it generates a sense of equality in the community where all actors contribute equally to understanding the school and classroom ecology (Lave & Wenger, 1991; Atkinson, 2005; Erickson, 2018).

Researchers or professional trainers should gain a solid understanding of teachers' settings, teaching practices, and uncertainties before presenting intercultural framework(s) or any

other stimuli (e.g., Engeström, 2014) that could guide teachers' work. Schools and classroom settings, and the cultures represented within them, are so diverse (Holliday, 2020) that, in my view, it would be naïve to believe that one framework or procedure could respond to all teachers' contextual needs. For example, this study showed that even though La Riviera, Alonso Spath Spath, and Madre Berdana are three state schools, their realities differ greatly from each other. The approach used in the study allowed each teacher to plan and implement their lessons in ways that took into account their contextual realities.

While familiarizing teachers with existing frameworks or pedagogical procedures, it is significant to analyze existing intercultural pedagogical practices that teachers and researchers can deconstruct (Grossman, 2018). This deconstruction involves the exploration and understanding of sub-practices or moves (e.g., presenting local culture practices through imagery or exploring the vocabulary used to engage in the practices), and the multimodal texts, embodied tools, and affiliative language used to enact such practices. This socialization should become a dialogical space in which teachers express their understandings, uncertainties, and co-relation with their teaching practices. One of the main goals at this stage is to collaboratively accompany teachers on their journey to teaching for interculturality, finding ways to address their uncertainties and discovering the motives that encourage them to embark on this journey. As Grossman (2018) argues, when doing professional development, it is essential to learn how to move from the skill (i.e., the appropriation of intercultural frameworks) to the will (i.e., the inner desire to teach for interculturality).

This dialogic and collaborative work leads to the planning and implementation of lessons in which the whole community explores, discusses, and addresses the strengths and difficulties that emerge in this journey. Such analysis orients the identification of intercultural teaching

practices that can guide teachers' future work. The overall goal in this orientation to professional development is to continue working collaboratively with other teachers so that the journey to interculturality does not end and constitutes a culture of teachers' day-to-day teaching practices.

The Case of Pre-Service Teachers. Even though research on teaching for interculturality at the level of pre-service teachers is not extensive, existing work (Barletta, 2009; Dooley & Villanueva, 2006; Rojas-Barreto, 2018) has documented that pre-service teachers have blurred visions of culture and interculturality and, in some cases, do not see the place that these concepts can have in the teaching of a foreign language. In a recent talk at my workplace, I noticed that the pre-service teachers in attendance associated culture with local and foreign traditions. They also voiced their concerns regarding integrating interculturality in their classes, given their students' low language proficiency level. This study has implications for teacher education in that it proposes the exploration of intercultural practices (e.g., tipping in restaurants or protesting) that help students understand what the practices consist of, the diverse meanings they embed, and how language and culture interrelate. The study also suggests the deconstruction of intercultural teaching practices in which pre-service teachers explore how the practices are realized by understanding the different moves and the language used. As this deconstruction can be challenging, the analysis could be done in study groups in collaboration with the teacher who could facilitate understanding. For example, the teacher and his/her students could explore how Mary helped her students to understand a worldwide water crisis by first examining the local reality before asking them to explore it globally. This analysis could lead teachers to propose new pedagogical moves that contribute to the in-depth study of this global crisis.

Implications for Professional Development in State Schools in Colombia

As already discussed, intercultural research in Colombia has gained prominence over the past ten years. The Colombian Ministry of Education has acknowledged the intercultural turn by presenting a curriculum that includes interculturality as one of the main goals of foreign language education. Even though this state policy has existed for five years, little is known about teachers' understanding of these guidelines and how they integrate them into their lessons since, to my knowledge, no professional development program or research study has addressed this inquiry. In 2018, Peña Dix (2018) conducted a study exploring Colombian teachers' understanding of interculturality and how they teach for it. Surprisingly, it underplayed the role that the suggested curriculum and the textbooks represent for the teaching of interculturality, ignoring the national policies that have regulated foreign language education since 2016.

The present study attempted to respond to this current need by engaging in a formative intervention that sheds light on how teachers view interculturality, how they integrate their understandings into their teaching practices, and the challenges that emerge. Findings suggest implications for professional development in state schools in Colombia, as illustrated below.

Professional development should start with the exploration of Colombian teachers' understanding of interculturality, their views of the Suggested Curriculum and its implementation in their classes, and their use of the state textbooks approved by the Ministry for the implementation of the language curriculum. This step should be the point of departure since the Suggested Curriculum outlines current education policies for state schools in Colombia and the textbooks have been distributed to almost all state schools for the teaching of English. In this study, we saw that Luz, Joseph, and July plan their classes based on the Suggested Curriculum guidelines and their corresponding indicators. They also use the state English textbooks as the main teaching tools in their classes.

Only after gaining a solid understanding of Colombian teachers' views and current implementation of interculturality should researchers or practitioners present intercultural frameworks or pedagogies that can help teachers understand the intricate relationship between language and culture to orient their future work. One of my takeaways in this study is that teachers are not blank slates. Instead, they have and offer significant insights that contribute to their journey toward teaching for interculturality. Therefore, rather than imposing a particular intercultural framework, researchers and practitioners should engage in collaborative work in which diverse intercultural voices are studied, analyzed, and compared with the national policies and textbooks so that teachers can gain a broader understanding of interculturality and its implications for foreign language education. In the journey to interculturality that took place in this study, teachers drew parallels between different intercultural frameworks and critically analyzed their language textbooks, concluding that there is a need to align the vision of interculturality presented in the Suggested Curriculum and the textbooks since, in most cases, the latter reduces culture to a unit covering only superficial topics. This proposed collaborative work should view teachers as active participants, evaluators, researchers, and protagonists of their own work.

Given that the Suggested Curriculum falls short in its guidance on how to operationalize its indicators, and that the textbooks reduce the concept of interculturality to a touristic view, there is a need to familiarize teachers with interculturality and intercultural teaching practices that give them a broader perspective of what interculturality encompasses and how they can implement intercultural teaching practices in the classroom. In this study, we explored common local and foreign practices, as well as global cultural issues that helped teachers make sense of a

broader perspective of interculturality. Likewise, we deconstructed and co-constructed lesson plans in which we attempted to integrate language and culture for beginning language learners.

All in all, professional development or training programs in Colombia should be grounded in collaborative work in which teachers and researchers (or teacher trainers) can all voice their views about the current national policies (i.e., Suggested Curriculum), express their contributions and uncertainties about interculturality, propose changes, and co-construct a curriculum that aligns with national policies, recommended textbooks, and contextual needs. This will all serve to help embed a more holistic view of interculturality in their teaching practice.

Limitations of the Study and Opportunities for Future Research

Although this study was designed to be as comprehensive as possible, it has important limitations.

Due to geographical constraints and pandemic-related restrictions on travel and otherwise, the data collection for the study took place online using the virtual platforms Zoom, Google Drive, and WhatsApp. Even though it was possible to engage teachers in the formative intervention and explore teachers' day-to-day practices, classroom interactions were limited due to students' technology and internet limitations. Whereas Luz could have regular classroom interactions with her students, July could have just one. Mary and Joseph could only have, respectively, synchronous and asynchronous interactions via WhatsApp. Further research should explore the enactment of practices in online environments where it is possible to observe students' multimodal responses and teachers' reactions to them. Likewise, research should explore teacher's day to day practices in in-person education settings where classroom realities differ.

Even though this study shed light on teachers' perspectives on interculturality and how the teachers attempted to foster it in the classroom, it fell short of exploring assessment procedures that might explain how teachers evaluate their teaching practices. Whereas I observed the way teachers designed and assessed the class objectives, I did not orient the discussion toward student assessment practices. For example, even though I was aware of Luz's dilemma regarding whether students attained language objectives, I did not dig deeper into this area. Further research should conceive of a way to analyze student assessment practices from the outset, to be studied as an integrative process in L2 teaching, as suggested by Díaz (2013b), Liddicoat & Scarino (2013), and Deardoff (2009).

Although I observed classroom interactions and interacted with some students, more research is needed to better understand the way students respond to intercultural teaching practices and the contradictions that arise when studying them. Future research should dig deeper into students' responses to emerging intercultural practices and examine how teachers respond to this change in the classroom. Research should also explore how other teachers of other subjects (e.g., history, social studies, or democracy) align with the content presented in English courses.

Conclusion

This study consisted of a situated collaborative work in which four teachers and the researcher embarked on a nine-month online journey to interculturality through a dialogic inquiry. This collaborative work adds to existing research in the field of interculturality in that it 1) explores classroom research in a virtual and distance education environment where teachers used self-study guides, WhatsApp, and Zoom interactions to enact their teaching practices, 2) suggests intercultural teaching practices that in-service and pre-service teachers can enact and adjust to their virtual or in-person contexts, 3) gives an account of teachers' resistance to teaching

for interculturality and how they address the challenges that emerge when teaching for it, 4) explains how a dialogic enquiry can become a springboard for the exploration of motives that gives sense to teachers to teach for interculturality, and, more specifically, 5) sheds light on how Colombian teachers can initiate and continue their journeys to interculturality.

From a research methodological perspective, this study presents and suggests a bottom-up research approach that can be a valuable tool in classroom research since it helps delve into classroom cultures, explore how interactions and classroom dynamics occur, and inform future situated practices. Rather than proposing a rigid intercultural framework, this study explores classroom cultures and practices first before discussing existing intercultural frameworks or methodological procedures. All of this occurs in a dialogic inquiry in which all voices are represented, and the researcher assumes the role of learner. I have expanded my personal views and understanding of interculturality while exploring the teachers' positions and teaching practices. However, the conceptualization and understandings of interculturality are so broad that I believe we are all still on this journey.

Appendix A

Quotations

Byram and Kramsch (2008) interviewed several German teachers to gain their insights about the integration of language and culture in their classes. Below are two of the responses they elicited:

I agree that culture must be an integrated part of the curriculum, not something to be relegated to “culture day” and not something treated, as Hadley says, entirely by the “4Fs” of “folk dances, festivals, fairs, and food” or the “Frankenstein approach” of a “taco from here, a flamenco dancer from here.” However, I think [people] expect much from the foreign language teacher, assuming a cultural knowledge and an ability to overlook the teacher’s own native attitudes that may not actually be present (p. 21).

I think culture is best taught by direct experience: meeting people from the country being studied (either in real life or via letters or email), watching films, or at the very least using realia as tools for learning the other skills. Teaching methods that concentrate on interpretations of literature and dissections of diction, might, because they rely on the teacher’s knowledge and not deductions from the students, not be as engaging (p. 21).

In their transcultural analysis of language textbooks (teacher’s book and student’s book),

Risager (2018) and Gómez Rodríguez (2015) conclude that most textbooks:

...[r]educer culture to a “banal nationalism” (Risager, 2014, p. 75) and surface culture (Gómez Rodríguez, 2015, p. 168) in which countries (mostly English-speaking countries such as the United States, England, and Australia) are “demarcated by different symbols and expressions” (e.g., a political map or Australian weather) and citizens are depicted as “tourists” (Risager, 2014, p. 75).

In cases where diversity is represented (i.e., small communities, indigenous groups, social classes, gender differences), it is unclear how teachers can raise awareness in relation to such diversity.

Glisan and Donato (2017) suggest that culture should become a core practice in foreign language education, in which teachers:

[n]ot only familiarize students with cultural products (e.g., food or monuments) or cultural practices (e.g., greeting protocols or holiday celebrations) but also cultural perspectives that help students explore and understand different meanings and interpretations of products and practices.

Appendix B

Sample Questions

1. Which courses are you teaching this year?
2. What is your view of teaching?
3. Has this view changed because of this new reality?
4. Do you follow the curriculum guidelines?
5. What is the school's perspective on this new reality?
6. How do you deal with the textbook?
7. What is your main fear now in this new situation?
8. What courses are you teaching now?
9. What is the main focus of your lessons?
10. Describe planning for your lessons.
11. Have you ever had some training in regard to interculturality?
12. Could you describe such training?

Appendix C

Preliminary Codes

Establishing cultural differences

Interculturality as differences between regions

Culture as respect

Comparison may reinforce otherness

Culture as learning about new characters and comparing two cultures

Images as guidance and facilitating tools

L1 as a time-saving strategy

Cultural local reality

Awareness of integration of intercultural competence

Interculturality associated with countries where the foreign language is spoken

Regional culture, respect toward others

Cultural products, regional differences

Interculturality as knowing new places

Interculturality as a dreamed world

Appendix D

Merging Codes

Interculturality as multiculturalism

Interculturality as comparison and contrast

Interculturality as relativizing oneself

Interculturality as tourism

Interculturality as ethnorelativism

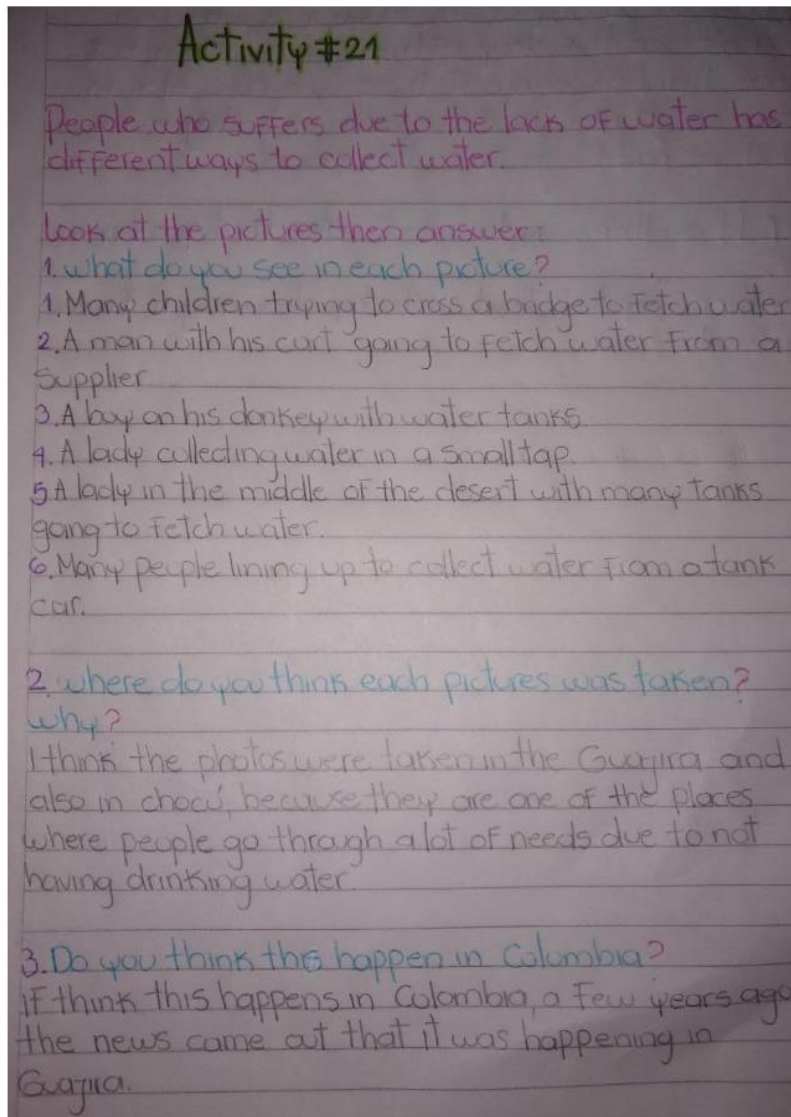
Interculturality as exploring the hidden meanings of discourse

Challenging existing literature

Understanding the self to understand the other

Appendix E

Student's Responses About the Global Crisis



Thursday, September 24th, 2020

Activity #20

1. Did you know about this Crisis, is this true? why, or why not?

R/ Yes, I knew about this crisis because I see this in the news. It is true because this water crisis not only occurs in Africa but in our country this also happens, an example of this is the Gujira that people die for lack of water.

2. Does your Community/Town have this Crisis? why, or why not?

R/ Yes, in some sectors of my town because the water lasts days or weeks without reaching.

3. Do you suffer from water crisis at home, how or why not?

R/ No, I don't suffer from water crisis at home, because in my neighborhood the water comes almost every day.

4 Do you think this happen in Colombia?

R/I do believe that it is happening in Colombia due to the lack of authorities to bring water to the most vulnerable areas

4 Do you see any of this in your town?

R/If see this in some neighborhoods because the water has low pressure and also because the company provides a bad service and this means that the water does not reach everywhere.

5 Add another way to collect water that you know of.

R/One way to collect water that I know is to use a large tank and put it in when it is raining in this way they will get water.

Appendix F

*Chat about Palenqueros*⁸

07:40:25 : WHAT WERE THE MOST GREAT DELIGHTS

07:40:25 : how they preserve their traditions

07:40:28 : What struck me the most was the palenque

07:40:31 :YE

07:40:33 : i like candy

07:40:35 : YESS

07:40:40 : Yes i wol

07:40:44 : YES

07:40:48 : yes i would like to go

07:40:49 : Yes, I would like to go

07:40:56 : Yes

07:40:57 : yes

07:40:59 : NO

07:41:01 : yes

07:41:08 : yes good like go

07:41:08 : Yes

07:41:10 : yes i would love

07:41:11 : NO

07:41:13 : What struck me the most about the video was the safety of the lady, and that she says she is proud of being what she is 😊

07:41:14 : yes i have caballito


07:41:22 : The cultura that people have in Palenque is fantastic

07:41:22 : hoe does hoy represent

07:41:27 : yes, i like go

07:41:29 : No, but I would love to

⁸ The chat was transcribed verbatim.

- 07:41:49 : What impacted me the most was that they do the first people to be liberated and I like that they preserve their traditions
- 07:41:52 : I learned that Palenqueros are hardworking and happy people who are proud of their flavors and origins
- 07:41:59 : yes I'm dance ando food
- 07:42:02 : What struck me the most was the palenque
- 07:42:08 : when the lady said that she learned from mother
- 07:42:09 : I have not danced or eaten his food
- 07:42:23 : WHAT I LIKED THE MOST ABOUT THE VIDIO WAS SEEING HOW THE PALENQUEROS PRESERVE THEIR CUSTOMS
- 07:42:28 : yes, i'd like to go
- 07:42:43 : It is well known for its culture
- 
- 07:42:46 : teacher María Ángel and María Ágelica Benavides have not been able to enter
- 07:43:11 : yes I would like to go there
- 07:43:22 : I like their typical sweets
- 07:43:22 : Yes, they like their tradition and culture, for which I am happy to be from this culture
- 07:43:42 : that the people of palenque were Enslaved
- 07:43:43 : i have tried alegría and caballito

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