

**Products and Practices Behind Cultural Perspectives: Raising Awareness on  
Deep Aspects of Culture**

2021

Faculty of Education, Universidad de La Sabana

**Author Note**

Correspondence concerning this article should be addressed to Julian Gonzalez Urbina, Facultad de Educación, Universidad de La Sabana, Campus del Puente del Común, Km. 7, Autopista Norte de Bogotá, Chía, Cundinamarca, Colombia. Email: [juliangour@unisabana.edu.co](mailto:juliangour@unisabana.edu.co)

### **Abstract**

This article reports the findings from a qualitative research study conducted at a language center in Bogotá Colombia. The study explores the knowledge and awareness that a group of intermediate English language learners has in terms of identifying cultural products, practices, and perspectives behind foreign and local cultural festivals. The question that leads this research is: how aware and able is a group of B1 English learners to recognize cultural products, practices, and perspectives from two different festivals by going beyond superficial aspects of culture without generating stereotypes? A total of twelve intermediate English level young adults (5 young men and 7 young women) aged between 17 to 35 took part in the study, and the whole project was based on the mixed method and the qualitative research. Findings revealed that learners were able to identify the perspectives that originated the festivals but they lack the ability to distinguish their cultural products; learners can also make comparisons among local and foreign festivals without generating stereotypes. Data analysis was carried out by means of the grounded approach including instruments such as a cultural survey, The Three P's Analysis, and the researcher's field notes. This paper concludes by suggesting the necessity to raise awareness and to maintain a balance among the teaching of products, practices, and perspectives.

*Keywords:* ACTFL, Intercultural Communicative Competence, culture, perspectives, products, practices.

### Resumen

Este artículo reporta los hallazgos de un estudio de investigación cualitativo realizado en un centro de idiomas en Bogotá Colombia. El estudio explora el conocimiento y la conciencia que tiene un grupo de estudiantes de inglés de nivel intermedio en términos de identificación de productos, prácticas y perspectivas culturales detrás de festivales culturales locales y extranjeros. La pregunta que conduce esta investigación es: ¿qué tan consciente y capaz es un grupo de estudiantes de nivel de inglés B1 para reconocer productos, prácticas y perspectivas culturales de dos festivales diferentes al ir más allá de los aspectos superficiales de la cultura sin generar estereotipos? En el ejercicio participaron un total de doce jóvenes adultos con nivel intermedio de inglés (5 hombres jóvenes y 7 mujeres jóvenes) de entre 17 y 35 años, y todo el proyecto se basó en el método mixto y la investigación cualitativa. Los hallazgos revelaron que los estudiantes pudieron identificar las perspectivas que originaron los festivales, pero carecen de la capacidad para distinguir sus productos culturales; Los estudiantes también pueden hacer comparaciones entre festivales locales y extranjeros sin generar estereotipos. El análisis de datos se llevó a cabo mediante el enfoque fundamentado que incluyó instrumentos como la encuesta cultural, el análisis de las tres P y las notas de campo del investigador. Este trabajo concluye mencionando que es necesario sensibilizar y mantener el equilibrio entre la enseñanza de productos, prácticas y perspectivas.

Palabras clave: ACTFL, cultura, competencia comunicativa intercultural, perspectivas, prácticas, productos.

## **Products and Practices Behind Cultural Perspectives: Raising Awareness on Deep Aspects of Culture**

### **Introduction**

English language teaching at Colombian schools requires a change. For many years, teachers have focused on grammar as the cornerstone of their classes leaving aside the use of many valuable resources that could help improve learners' abilities. According to Ellis (2005) the mere use of grammar instruction only grants the student to get explicit knowledge about the language overlooking key aspects that could be included in the lesson, such as the cultural component or the idea of developing student's proficiency in speaking or communicating ideas.

Educators these days should be able to work with new methods that could facilitate learners' language acquisition and make it more meaningful. One of the new methods can be integrating the cultural component in the academic curriculum. Including the cultural component will benefit the environment not only in the school per se but the learners' attitudes towards their partners, since it will give individuals a broad vision of the world and strategies to understand differences. Therefore, educators are responsible for training their learners to become competent in the cultural component; and in the same way, educators are responsible for developing intercultural communicative abilities in their learners.

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

Toyoda (2016) indicated “as individuals become increasingly culturally competent, they may reshape their frames of reference to exhibit more appropriate attitudes” (p.506). In this sense, teaching strategies to learners in terms of becoming interculturally competent will broaden the way they see and understand themselves and others, and in the same way, it will change their attitudes towards unknown concepts.

Nonetheless, the target for educators should be creating travelers instead of tourists that only focus on surface aspects of culture, creating people that are willing to learn about different cultures and languages to create intercultural relationships (Baker, 2011). Thus, this article explores how able learners are to go beyond superficial aspects of culture and reports three major findings connected to the importance of adopting a new vision to the academic curriculum in schools regarding culture as the cornerstone.

### **Statement of the problem**

From time to time, educators might find themselves concerned about teaching concepts from a culture they are not familiar with, this is the reason why they teach traditional classes with explicit knowledge about a topic. Byram et al., (2002) claimed that “...a teacher does not have to know everything about 'the target culture'. This is, in any case, impossible and in fact, there are many cultures associated with a particular language” (p.10). Consequently, trying to know everything about a target culture will become impossible for an educator, what he/she can do, is to select some aspects from the target culture that he/she would be interested in their learners to learn. Regarding formal education, it might be difficult for educators to detach from established content programs adapted by the school that guides them in the way the class should be and the topics it should

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

include (Barrett et al., 2014). However, the educator can take advantage of these contents to blend them with a cultural view, but the question is: how can these educators teach language and at the same time develop Intercultural Communicative Competence (ICC) and critical thinking?

There is a wide range of activities that educators can do to teach English and at the same time to develop ICC. Educators should consider the learners' interests, they also should have the purpose of guiding learners to understand the differences between their home culture and the one they are studying, and they should make sure that learners identify cultural products, practices, and perspectives behind visible aspects of culture.

### **Theoretical framework**

The main theoretical constructs that supported this exploratory research were the definition of culture, the definition of intercultural communicative competence, and the vision of the ACTFL Can Do Statements. These theoretical constructs help with a better understanding of this research and enrich the findings gathered from the participants involved.

### **Culture**

Menard–Warwick (2009) claimed that culture was understood as "the shared practices and perspectives that constitute cultural participation can be rooted in regional, ethnic, and religious affiliations - or in membership in subcultural groups that are defined by their practices (e.g., surfers, hip-hop fans, applied linguist)" (p.31). Culture can be seen in all kinds of group activities that identify and correlate a group of individuals that follow certain

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

patterns of interaction. The practice of those patterns of interaction demonstrates the belonging of people and suggests specific patterns of behavior to them.

Moreover, Spencer-Oatey (2008) defined culture as “a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures, and behavioral conventions that are shared by a group of people, and that influence (but do not determine) each member's behavior and his/her interpretations of the ‘meaning’ of other people’s behavior” (p.3). Spencer-Oatey (2008) also defines culture as a shared practice of different aspects including values and beliefs. Consequently, to understand the culture and to understand a person’s behavior, it is necessary to see the practices that identify different social groups and the way they are carried out.

Nevertheless, Hall (1976) went beyond and proposed the view of culture as an iceberg. On the top of the iceberg are the observable features of culture conformed by behaviors and practices of individuals that are visible by others, subsequently, in the not observable (underwater features of the iceberg) you will find the attitudes of an individual regarding his/her daily life. Finally, at the bottom of the iceberg, the core values or learned ideas. Hall (1976) proposed a deeper view on culture going beyond than Menard–Warwick, (2009) and Spencer-Oatey (2008). Hall not only examined the superficial aspects of culture, but he included the non-visible elements that root and are the basis of the practices and patterns of interaction. In this sense, non-verbal communication is one of Hall’s main interests, and rather than analyzing theories, he prefers to study how things assemble in terms of culture.

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

Finally, Hofstede (1994) mentioned the concept of culture as “the collective programming of the mind that distinguishes the members of one group or category of people from others” (p. 3). Once again, the concept of shared practices here mentioned by Hofstede as collective programming supports the vision of Menard–Warwick (2009) on culture. On the other hand, it differs from Spencer-Oatey (2008) since Hofstede (1994) refers to culture as collective programming and Spencer-Oatey suggests that it is an influence but not determines a pattern. These definitions of culture connect with this study since when analyzing how aware learners are of identifying deep aspects of culture, it is easy to notice collective programming and the influences learners have when giving their opinions. Learners compare and contrast different cultures by using what they know from their home country, and when they give their opinions, they reflect their belonging to different groups or categories in society such as age, gender, city of origin, among others.

### **Intercultural communicative competence**

Intercultural communicative competence (ICC) can be understood as the “ability to ensure a shared understanding by people of different social identities, and their ability to interact with people as complex human beings with multiple identities and their own individuality” (Byram, Grikova, & Starkey, 2002, p10). The ability of understanding differences and interacting with different individuals from each other without judging or generating stereotypes is the key to success to become interculturally competent. Intercultural communicative competence can help learners become competent to understand differences and communicate effectively.



## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

Furthermore, Boye (2016) defined ICC as “the connection to the medium through which intercultural competence can be put into action and interaction, specifically the use of a foreign language, and the opportunities for developing intercultural competence that learning a foreign language affords” (p.27). Interaction plays a key role in terms of learning a new language, if an individual is interculturally competent, he/she would be able to learn not only the target language but also characteristic features of culture that would lead to a better understanding of the language itself.

In the same way, Byram (1997) defined ICC as “an individual's ability to communicate and interact across cultural boundaries is facilitated by a detailed description of the process involved and definition of what is expected of the individual” (p.7). Byram (1997) also mentions that ICC is comprised of three components: Knowledge of the surface culture, skills of discovery and relating, and attitudes such as openness that will allow the individual to understand and tolerate others’ practices. This definition of Intercultural Communicative Competence by Byram (1997) aligns with this study since it examines the knowledge, skills, and attitudes that learners have when comparing different cultural celebrations and the way they communicate their ideas when understanding different cultural practices. The three components that are comprised in the ICC mentioned by Byram (1997) can be measured and classified according to some benchmarks which can be referred to in the ACTFL Can-Do statements.

**ACTFL Can-Do statements**

The American Council on the Teaching of Foreign Languages (ACTFL) works as a guide for “Language learners to identify and set learning goals and chart their progress towards language and intercultural proficiency; for educators to write communication learning targets for curriculum, unit and lesson plans; and for stakeholders to clarify how good learners at different stages can communicate.” (ACTFL, 2017). The ACTFL can do statements aid the teachers identify where their learners are in terms of the foreign language and help them set parameters for the goals learners are supposed to achieve with respect to that particular target language. Therefore, this is the tool educators can use at schools to make their learners competent when it comes to ICC. As it is mentioned by Page & Benander (2016) ACTFL proposes determined execution standards that work as a guide for teachers to adapt the target benchmarks for his/her learners. The standards are Novice, Intermediate, Advanced, Superior, and Distinguished. These standards help the teacher identify where his/her learners are in terms of intercultural competence and where he/she wants to take them to. Most of the Colombian language centers use the Common European Framework to structure their classes and the curricula; teachers can use these standards to measure their learners and plan the classes based on their level.

Moreover, there are some key components that should be included when teaching culture and that can measure how interculturally competent a learner is. According to Page & Benander (2016), “Culture, as operationalized by the American Council on the Teaching of Foreign Languages (ACTFL) includes cultural products, practices, and perspectives” (p.1). Therefore, it is the teaching of cultural products, practices, and perspectives what

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

becomes paramount in the teaching of ICC and helps learners to understand the concept of culture without relying on superficial characteristics.

It is necessary to understand what cultural products, practices, and perspectives refer to. As expressed by National Standards (2006), as cited in Barnes-Karol & A. Bronner (2010) the practices are the patterns of behavior accepted by society”, the perspectives are the “traditional ideas, attitudes, and values of the culture studied” and the products are “both tangible and intangible, ranging from artifacts and works of art or literature systems of education or rituals associated with religious belief (p. 423).

In this way, the products are the tangible objects that individuals can identify as connected to a particular culture, for instance, the turkey for Thanksgiving in the USA can be understood as a product; the practices are the interactions that people perform in a particular cultural celebration, following the example from Thanksgiving, the practice can be the gathering of people for sharing and eating the turkey; finally, the perspective is what lies behind the practice and the product, the reason why people celebrate or the origin of any cultural celebration.

On a different view, Tang (2006) explains that "cultural products and cultural practices are essentially the same things, both being nothing but the manifestations or externalized forms of the underlying values, beliefs, and worldviews of a given society.” (p.91). Tang (2006) refers to products and practices as being the same, just simple manifestations from groups of individuals, however, it is easy to identify the difference between products and practices by following the ideas of the National Standards as cited in Barnes-Karol & A. Bronner (2010).

**The pedagogical intervention**

This research study was supported by a pedagogical intervention that took place in an intermediate English language class at a language center in Bogotá. The language center promotes relations between the cultures of two countries (Colombia and the USA) with the collaboration of the United States Embassy. In this language center, learners are taught not only elements of language but also surface elements of culture, hence, the idea was to take learners from analyzing visible and tangible aspects of culture to being aware and understand the perspectives behind what is obvious. The pedagogical intervention was carried out for three classes summing up a total of six hours in the second term of the course (July-November, 2020). The classes took place on Saturdays from 8:00 to 9:40 a.m., and the pedagogical intervention was implemented for one month from November 7th to November 28<sup>th</sup> 2020 with a total of four Saturdays. The rest of the classes set the place for observations on learners' language ability.

**Selection of material**

The material selected for the implementation of this research study was taken from the World English 2 second edition book unit twelve (National Geographic Learning, 2015). This material was used due to the fact that it was compulsory to follow it regarding the program's curriculum, however, the researcher was able to modify or skip activities with the purpose of exploring deep aspects of culture, this is why unit twelve from the book was selected since it covered comparisons among festivals around the world. Therefore, including this book and lesson in this pedagogical intervention had many advantages, for example, the

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

inclusion of the Intercultural Communicative Competence to have learners compare and contrast local with foreign festivals, identifying cultural products from different celebrations, spotting the practices that are representative of each cultural celebration, and most importantly being aware of the perspectives behind the festivals.

In this sense, the voices from the learners became paramount to see how deep they could go in terms of understanding not only surface aspects of culture but deep culture as well, consequently, it was expected to raise awareness in the perspectives they had regarding culture.

### **Tasks and activities**

The discussion about culture and the comparisons among festivals took place during the whole course by means of pair and group work, spoken tasks, a word bank analysis, and a cultural survey. Apart from this, the material from the book was adapted by the researcher with the purpose of having group discussions where learners could express their knowledge about more festivals from the ones included in the book. The group work discussions had the purpose of providing learners with input about different festivals around the world. The researcher provided this input in different talks with the learners in which they were asked to mention information about particular characteristics of cultural celebrations and also make comparisons, but most importantly, they were asked to question themselves on the reasons that lied behind the celebrations.

### **Pair and group work**

In class #1 (November the 7<sup>th</sup>) learners' task was to describe a festival of their preference to their partners. According to the language institute's curriculum, it was required for the researcher to include a grammar topic, in this lesson, the topic included comparisons

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

with “as+ adjective+ as”. Nonetheless, the researcher modified and adapted the activities to reduce the grammar focus and instead had learners gather in groups and talk about surface aspects of culture and make comparisons between practices and products from different festivals. The learners were instructed to make descriptions of pictures shown by the researcher and give their opinions regarding the picture. All the pictures represented the practices from different festivals around the world. Finally, the researcher asked learners to share information with their partners about festivals they had participated in and how they could compare them and relate them with the ones in Colombia. The purpose of this first task was to integrate ICC in the class and to have learners identify the products and the practices from the festivals but also to discuss the reasons for individuals to perform those practices.

In Class #2 (November the 14<sup>th</sup>) the learners should recycle the target language and the activities from the previous class, however, apart from comparing the practices and products from the festivals, this time learners had to express to their partners why they thought those festivals were celebrated. At that moment, the emphasis in this class was for learners to identify the perspectives behind the celebrations by making use of the same pictures shown by the researcher in class #1.

Finally, in class #3 (November the 28<sup>th</sup>) learners were asked to express preferences when comparing two festivals and choose one between the two. In this class, apart from recycling the previous communicative activities worked in the last classes, learners had to express their preferences regarding festivals and moreover communicate to their partners the reasons why the festival they liked was celebrated. All these activities were performed in groups of 4 as part of little group discussions.

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

### **Spoken tasks**

By the end of each class, after having gained input on the topics worked, learners had to perform an oral task that required including specific features. There were three tasks, one for each class. In class #1(November the 7<sup>th</sup>), learners' task was to select one festival from Colombia or from a different country; they had to think of three characteristics for each festival regarding products and practices and compare them with a partner. In class #2 (November the 14<sup>th</sup>), learners had to think about any cultural festival but this time they had to select one they considered was the most innovative. Apart from that, when learners decided on the most innovative festival in groups, they had to report the perspectives and the origin behind the festival's traditions. Finally, in class #3 (November the 28<sup>th</sup>), learners' task was to choose one festival and think about its products, practices, and also its perspectives, the particularity was that one of the perspectives they mentioned should be false. In pairs, learners' task was to socialize their information and spot what the false perspective was to come up with the original one. Moreover, learners were given two instruments to see how able and aware they were when identifying cultural products, practices, and perspectives, and their reactions when facing cultural encounters. The instruments were presented to them as the Cultural Survey (see appendix B) and The Three P's analysis (See appendix C)

### **The Three P's analysis and the Cultural Survey**

After the group discussions organized by the beginning of each class, the cultural survey (see appendix B) and the Three P's analysis (See appendix C) were carried out in

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

classes #2 (November the 14<sup>th</sup>) and #3 (November the 28<sup>th</sup>) respectively. The researcher's purpose to have the group discussions and the activities where learners were asked to make descriptions of pictures related to cultural celebrations around the world, was to provide learners with enough input and instruction before taking both instruments.

The cultural survey (see appendix B) was presented to learners as a class activity by the end of class #3. learners were instructed on the logistics to complete the survey and were encouraged to put into practice the topics worked during the session. Additionally, key recommendations as answering with total honesty and keeping a critical perspective were suggested. By the end, the researcher displayed the survey and asked learners for some of the answers from the questions.

The Three P's analysis (See appendix C) was presented to learners by the end of class #3 and it was assigned as homework to be delivered on class #18. The researcher explained the dynamic of the activity (see the instruments section) and collected learners' answers in class #3. After having collected learners' answers, the researcher counted, analyzed, and codified the most common correct and incorrect answers to generate categories that could explain how much learners were aware of the cultural products, practices, and perspectives behind two traditional festivals (See appendix C). Additionally, the researcher proposed a group discussion to provide students with input and to see their prior knowledge of the festivals that were studied. By the end, as part of the group discussion, the researcher displayed the Three P's analysis activity and asked the participants for their answers and the reasons for choosing those answers.



## **Method**

### **Research question**

Supported by the pedagogical intervention and the literature review on culture, intercultural communicative competence, and the ACTFL Can-Do Statements, this research was conducted by the subsequent question:

How aware and able is a group of B1 English learners to recognize cultural products, practices, and perspectives from two different festivals by going beyond superficial aspects of culture without generating stereotypes?

In order to answer the research question, a mixed-method study was conducted. According to Creswell & Plano Clark (2011), mixed methods are understood as “those that include at least one quantitative method (designed to collect numbers) and one qualitative method (designed to collect words)” (p.2). Creswell & Plano Clark define mixed methods as a broad view of analyzing information where a combination of numbers and words can draw on more detailed results. Therefore, this research study was conducted by means of the mixed method. The quantitative approach was implemented to study the results obtained from the instruments, whereas the qualitative approach was adopted to study the Research field notes and the students’ comments.

### **Context of the study**

This research was conducted in Bogotá at a language center that promotes relations between the cultures of two countries (Colombia and the USA) with the collaboration of the United States Embassy. This language center is also known as an attractive learning space

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

open to the public that promotes interaction between local communities and the United States by supporting foreign policy. The center offers two programs for adults as well as extracurricular clubs, and it also offers three programs for kids and teenagers. This research was carried out with a teenagers' course which aims at the experience of living the English language by communicating spontaneously, effectively, critically, and in a varied way on topics of interest. The block consists of 12 cycles with two academic-hour classes every Saturday.

### **Participants**

In contemplation of selecting the participants for this research, the language coordinator from the center of experience was asked for permission to develop the study, and a consent form was given to the learners.

A total of twelve intermediate-level young adults (5 young men and 7 young women) aged between 17 to 35, participated in the study in the second semester of 2020 and were taking the course to improve their English competencies. The learners came from Bogotá and practiced different professions, most of them were university learners. The reason for choosing this particular group of learners was due to the fact that they were the researcher's learners at the moment of carrying out the study. The population selected in this research study was a purposive sample since "it relies on the researcher's judgment when choosing members of the population to participate in the study" (Black, 2010). For more information about the participants involved in this research study (see Appendix A).

## **Instruments**

For this research, three data collection instruments were selected: A Cultural Survey (see Appendix B) based on the ACTFL Can-Do statements (ACTFL, 2017) to measure the learners' Intercultural Communicative competence. The learners answered the Likert scale survey in a twenty-minute session in class sixteen. The second instrument was called The Three P's analysis (see Appendix C) which is a word bank tabulated via Excel to obtain the participants' results. The third instrument was the field's research notes in which opinions, ideas, and interactions from learners were gathered in regards to culture and festivals around the world. Instrument one, the cultural survey and instrument two, the three P's analysis were quantitatively coded whereas instrument three, field's research notes were qualitatively coded by following the theoretical constructs from the mixed-method presented by Creswell & Plano Clark (2011).

### **The Cultural Survey**

The Cultural Survey contained a Likert scale from never (1) to always (5) and it was looking to measure and assess how interculturally competent were learners in different cultural encounters. The survey was adapted from the ACFTL Can Do statements which is a guide "intended to clarify and support the Cultures standards (use the language to investigate, explain, and reflect on the relationship between the practices or products and perspectives of cultures) and lead learners toward developing ICC (ACTFL, 2017)".

### **The Three P's Analysis**

This instrument was designed to assess if learners were able to identify the products practices and perspectives behind two traditional festivals one from Colombia and one from the USA. The instrument was presented to learners as a class activity where they were asked to drag and classify some words (from a chart) representing the products, practices, and perspectives from both festivals to two different squares one for each festival. The purpose was to observe whether the participants were able or not to identify what characterized each festival in terms of the ACFTL Can Do Statements considering products, practices, and perspectives.

### **Field's Research Notes**

The notes had the purpose of collecting learners' opinions based on deep aspects of culture. The researcher asked very punctual questions to analyze the participants' perspectives when taking into account aspects that could identify festivals from a wider view than just relying on superficial aspects of culture. The researcher also posed questions with the purpose of having learners comparing different festivals from around the world to evidence how they could compare them and contrast them without generating stereotypes.

### **Data Analysis**

In order to analyze the data in this research, the Grounded approach was followed since it "is a qualitative research design in which the inquirer generates a general explanation (a theory) of a process, an action, or an interaction shaped by the views of a large number of participants" (Creswell, 2012, p.83).

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

Therefore, one of the most suitable methodologies to be implemented in this research to report learners' background in terms of deep cultural knowledge was a Survey by means of a questionnaire. As Johnstone (2016) reports "A survey aims to make inferences about a population by examining a sample from that population. This contrasts with a census, which aims to make observations drawn from an entire population" (p.165). The survey was the best methodology due to the fact that only one sample from all the courses at the language center was taken to interpret and gather data. All the information was interpreted, and similar patterns were found from the data collected. A deep exploration of the data was made to find how interculturally competent learners were in different cultural encounters and how able they were to identify products, practices and perspectives from two different festivals. This process was made through a tabulation, color coding and mapping analysis of the results for the Three P's analysis and a color-coding system and mapping analysis for the survey which allowed the researcher to see patterns from learners in regards to cultural awareness. Open coding was used in this section in order to generate categories and identify aspects that could let the researcher manipulate the data (Ary et al., 2005).

Three main categories were identified in the survey, products, practices, and perspectives. The data was displayed in the order participants finished the exercise and each student was given a pseudonym (see Appendix A). Moreover, the information gathered from the second instrument known as the Three P's analysis was displayed alphabetically and tabulated to see how many correct answers each student had from the exercise. For the second instrument, the researcher found the same three categories from the survey, and then he counted the number of products, practices, and perspectives learners identified via a word

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

bank. The results were tabulated and separated into the three main categories (products, practices, and perspectives) to understand what learners' strengths and weaknesses were. For this section, axial coding was used to start making connections among the categories and to identify patterns in the participants' answers (Ary et al., 2005).

For the last instrument, appointed field notes, the researcher identified categories (products, practices, and perspectives) from the learners' answers that accounted and responded to similar codes from the instruments previously used, meaning that open coding and axial coding were used in this instrument as well.

### **Results**

In this section, the findings of this research will be described. First, finding one describes that participants have a low performance when it comes to identifying cultural products that are characteristic or representative of traditional festivals. Then, finding two shows that participants are able to make connections between two festivals (one from Colombia and one from the USA) and the perspectives that are rooted and give meaning to them beyond superficial aspects like their practices. Finally, finding three demonstrates how participants can compare a local festival with a foreign one without judging or stereotyping but identifying connections and even showing empathy when having the opportunity of living the experience. The findings were obtained from the analysis of data regarding the core category "deep aspects of culture", that according to Corbin & Strauss (2015) "captures in a few words the major theme or the essence of the study and enables all the other categories and concepts to be integrated around it..." (p. 34). From the core category, three general

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

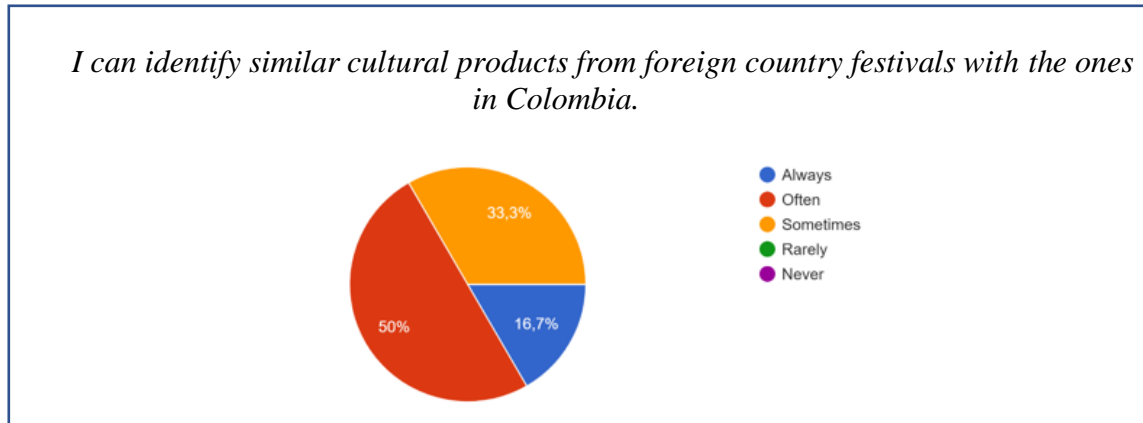
categories derived, known as cultural products, practices, and perspectives which are implicit in the results from this research study.

### **Identifying cultural products**

Prior to the implementation of the instruments, the researcher decided to give learners some input on approaching cultural products by means of group discussions and spoken activities. One of the activities implemented was the use of pictures shown by the researcher to have students describing and comparing the cultural products from different festivals. Following the ideas of Barnes-Karol & A. Bronner (2010), having learners describe pictures “can significantly increase students’ ability to voice observations about the images and make some insightful comparisons with their own home...” (p.440).

When reviewing the answers from the Cultural survey (See Appendix B), the participants were asked by means of a Likert scale the following statement: *“I can identify similar cultural products from foreign country festivals with the ones in Colombia”* (ACTFL, 2017). Their answers demonstrated that very few of them could successfully identify cultural products (see figure 1).

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES



**Figure 1.** Statement #5 taken from the Cultural Survey (see Appendix B)

By discerning the results, only 16,7% of the learners answered “always” when identifying products from foreign festivals and the ones in Colombia, 33,3% of them selected “sometimes”, and 50% chose often.

To confirm the previous results, participants were given The Three P’s Analysis instrument (see Appendix C) to identify cultural products, practices and perspectives from two festivals. From this exercise, the researcher took into account the answers from the following ACTFL Can-Do statement: *“In my own and the American culture I can identify characteristic products from Thanksgiving and Candles’ day to help me understand perspectives”* (ACTFL, 2017). From this exercise it was found and confirmed that less than 50% of the class meaning only five learners out of twelve were able to identify the total of the cultural products from both festivals, that is to say, only 41.7% of the participants could identify successfully (100% of the products) the six out of twelve cultural products for each festival. Two learners (16,7% of the participants) identified five cultural products out of six that is to say, they identified 83,33% of the products from both celebrations; 16,7% of the participants (2 participants) identified four out of six products meaning 66,67% of the



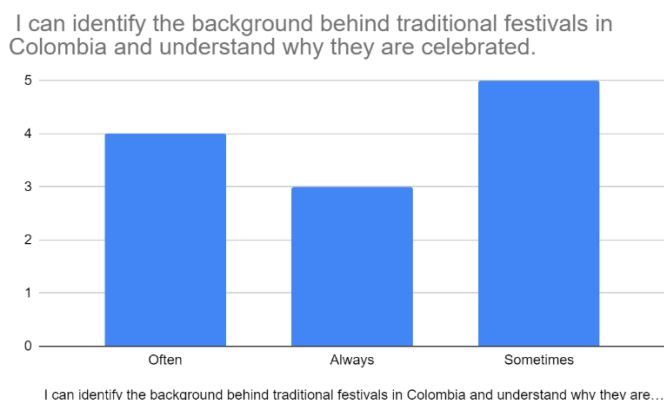
## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

products; and three learners representing the 25,0% of the class only identified three products out of six that accounts for 50% of the cultural products from both festivals.

### Linking festivals and perspectives

According to Page & Benander (2016), “Relating products and practices to cultural perspectives can be challenging. For students, they must learn close observation as well as critical inference and reflection” (p. 9). However, due to the constant researcher’s input on the connection between the practices and the products it was evidenced the great understanding and awareness of the perspectives behind the festivals that most that the learners had. The results from this finding were taken from the three data collection methods: the cultural survey, The Three P’s analysis, and the researcher’s field notes.

The results from the cultural survey evidence that most of the learners are able and aware to identify the perspectives behind the festivals (see figure 2).



**Figure 2.** Statement #1 from the cultural survey

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

The highest number from this statement shows that five learners (41,7%) answered “sometimes” when it comes to identifying the background or the perspectives behind traditional festivals, the second-highest number represents those four learners (33,3%) who chose “often” when understanding the perspectives, finally three learners (25%) chose “always” for this statement. It is clear and significant to notice that none of the participants selected “rarely” or “never”.

From the cultural survey, statement # 4 *“I can explain to people from foreign countries why, when, and where Colombians celebrate festivals and relate them with theirs”*(ACTFL, 2017) the biggest numbers were: 41,7% of the participants selected “sometimes” and 33,3% chose “often”. Once again, any of the participants mentioned “never” when explaining reasons why people celebrate festivals or the perspectives behind them.

In statement #8 *“I can make a connection to how the practices in festivals are connected to people's perspectives”*(ACTFL, 2017) the learners were asked about making connections between the practices in festivals with the people’s perspectives, they have a clear understanding about it. The highest numbers from this statement show that 33,3% of the participants can “always” make the connections and 33,3% of them can “often” find the link between the practice from the festival and its perspective.

From The Three P’s analysis, most of the learners from the class, that is to say, 66,7% (eight learners) were able to effectively identify the two perspectives behind the two festivals presented in, three learners meaning 25,0% identified one out of two perspectives, and only

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

one student representing the 8,3% of the participants from the class didn't identify any of the perspectives. learners are able and aware of the links between the festivals and their perspectives. When the researcher asked them questions regarding the purpose or what is behind the tradition from different festivals, they gave complete answers and exemplified them. For instance, Andrés remarked, "Someone can understand the traditions or the culture in Colombia maybe if you know that region that place with 100% you understand the culture". In this case, the student clarifies that individuals that live in a certain region are aware of the perspectives that lie behind the celebration held in that particular region. In the same way, Mariana said:

If you ask me, I can say the religions is different or the family the traditions of family are different and is depend in the American stay more seriously the Christmas they put the lights and the crown in the door as is tradition.

In this extract, the student tries to make a comparison between two different cultures and the way the perspectives are connected to the way individuals celebrate, just as Gomez (2015) did in his research study by having learners comparing deep aspects of culture by means of short stories from the U.S. to connect them with the Colombian context.

More opinions from the learners showed that they were able to recognize the connections between the festivals and their perspectives, for example, Esteban claimed "I think they celebrate, how do you say cosecha? To celebrate the crops could be? I don't know, I think could be to celebrate the crops". Esteban identified the perspective from a celebration

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

by linking it with the practice, in this case, the celebration of crops from peasants. Moreover, Manuela expressed:

Yes, for example you say that Colombia has a lot of catholic celebrations and that means that the Colombian is are very, that Colombia is a very catholic country and for example the Barranquilla's carnival is very happy and it means that as well the Colombian is a very happy people.

Manuela identifies the connection between the festival and the perspective by making a connection with religion. She claims that Colombia as being a catholic country represents its celebrations through religion. Consequently, data revealed that the participants can connect and do the linking between the festival and its perspectives not only with the festivals implemented in The Three P's analysis but additionally when examining different festivals from the unit in the book.

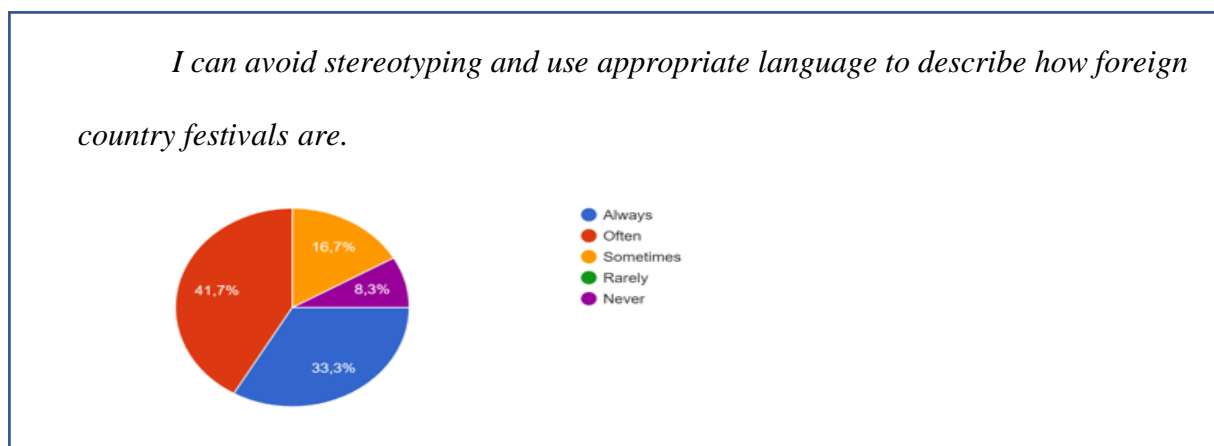
### **Comparing and understanding without stereotyping**

From the data gathered in this research study, participants' answers indicated that they were able to compare and contrast festivals from local and foreign festivals without stereotyping or judging. The input that the researcher provided to students was carefully done by means of language use during spoken activities with learners. In this sense, education was needed so that students could avoid stereotypes. According to Furumura (2013) "if everybody in the world could adapt to multicultural society naturally without education, differences between cultures would not lead to the negative stereotypes that could result in race bias or prejudice toward out-group members." (p.24).

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

The data collected from the cultural survey showed that 50% of the participants assert that they can “often” compare local with foreign festivals without judging any different traditions from the Colombian ones. On the other hand, 33,3% of the learners, expressed that they “always” can compare without judging, and finally 16,7% expressed that they can “sometimes” avoid comparing without judging different traditions from the local ones. This information was gathered from learners’ answers in question # 2: *“I can compare Colombian festivals with festivals around the world without judging any different traditions from the Colombian ones”*(ACTFL, 2017).

Regarding stereotyping (see figure 3), 41,7% of the learners expressed that they can “often” avoid stereotyping and can use appropriate language when describing foreign festivals with different celebrations from the local ones. 33,3% mentioned that they can “always” avoid stereotyping, 16,7% can “sometimes” keep away from stereotyping based on different practices, and only 8,3% can “never” avoid stereotyping being the lowest percentage in the figure. The highest numbers are again found in the options “always” and “often”.



**Figure 3.** Question #5 taken from the Cultural Survey (see Appendix B)

The participants were able to compare two different festivals without stereotyping or generating misconceptions. As an example, Laura mentioned:

I would say Christmas in USA is as important as in Colombia but like depending the family because some people celebrate like super normal and other people I don't know put a lot of lights and decorate a lot of the house and its really crazy in my case is the second is like crazy my mom loves decorate the house with a lot of things.

Laura compared the celebration of Christmas in Colombia and the USA, and she spotted similar features like the use of lights; she did not generate any stereotypes when comparing and took her background to support her argument. In the same way, Esteban added:

Because Christmas is more traditional on USA but in Colombia we have parties the family is meet and start to celebrate with a party and the party in Colombia I think is better than in USA. The Hogmanay festival looks more like a party but Día de Las Velitas is more traditional more religious.

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

Although Esteban gave an opinion when expressing that one festival was better than the other or more traditional or religious, the language he used to describe his words did not make emphasis on misconceptions he would have about any of the festivals.

Finally, Alejandro expressed, "I think that is Christmas because in Christmas I can go out with my friends ah we can celebrate until the morning we can listen to the music of Los 50 de Joselito" it would not be December without that music". Alejandro mentioned traditional cultural products from a typical celebration he knows and has the experience of living, however, he does not generate any stereotype when he claims it.

### **Discussion**

This article intended to answer from the notion of culture (Hall, 1976), how aware and able English language learners were to recognize cultural products, practices, and perspectives from two different festivals by going beyond superficial aspects. The main focus was on seeking alternatives to traditional grammar teaching at schools by integrating the cultural component and by having learners understand, interpret, identify, compare, and question themselves on the aspects that lied behind what is visible or tangible in culture.

The data gathered revealed three major findings. Products showed that most of the participants were not able to identify cultural products that were characteristic or represented two different festivals one from Colombia and one from the USA. Perspectives evidenced that most of the participants were able to recognize the perspectives that lied behind each festival and that gave meaning to any cultural celebration. Finally, practices demonstrated that the participants were able to make comparisons among different festivals without

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

judging or generating stereotypes and by understanding different practices from the local ones.

### **Identifying cultural products**

Participants' answers demonstrated that they had difficulties when identifying cultural products. This particular finding was unexpected since most of the time, people make connections between the product and the festival.

This was not the case in this research given the reason that the researcher was always not explicit enough in the explanation of products when in class prior to when the learners took the Three P's exercise (see appendix C). The participants were not exposed in previous sessions to have a clear understanding, for example, the researcher gave them definitions of what products were but did not mention examples, in this sense learners lack instruction regarding cultural products. A good example could have been: in Colombia, the coffee might be understood as a product, the drinking of the coffee might be the practice, and that sharing time with friends as drinking coffee might be the perspective.

Another reason why learners were not able to identify cultural products was due to the lack of practice and time limitation. Doing a matching exercise to identify cultural products, practices and perspectives like the one from the Three P's exercise was new to them and it was not previously introduced in prior sessions. Therefore, identifying products from both festivals might have turned confusing. What might have turned confusing is that participants found several similarities from both festivals as they are celebrated on special occasions in both countries and both imply lights. Consequently, for being traditional



## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

celebrations, products such as “paper lanterns”, “fireworks”, and “candles” might be understood as part of any of the festivals named in the exercise.

### **Linking festivals and perspectives**

Data showed that learners were prompt to identifying the perspectives behind the traditional festivals in this study. This was an unusual finding since it was expected that the participants could identify the products but the perspectives since they are the tangible experience from the celebrations. Nonetheless, learners could identify the perspectives due to the exposure they had from the researcher talking about different ways of tackling culture in a deeper appreciation.

Due to the teacher going beyond what the book provided for the classes about culture, and having given extra emphasis in explicit instruction, examples, and comparisons regarding festivals’ perspectives, learners had the possibility of comprehending that the cultural celebrations around the world have a reason for being celebrated that goes beyond food, customs, and music.

Several interactions took place in the four classes where learners had to make comparisons among other festivals apart from the ones included in the Three P’s exercise. Because of that input, learners had few difficulties identifying the cultural perspectives from the festivals when performing the Three P’s exercise. The lessons studied in the book asked learners to make use of comparatives to contrast different festivals around the world, then the teacher’s task was to instruct learners in comparing more than the visual or tangible aspects from the festivals but the reasons or the origins of those festivals to be celebrated.

### **Comparing practices without generating stereotypes**

The data gathered to support this finding gave interesting insights on how learners can compare different festivals from around the world without judging or generating stereotypes. Participants seemed familiar with characteristic features from different festivals from around the world, and when they were required to make comparisons, they spoke without any biases, generalizations, and any stereotyping about different traditions from the ones they have in their home country.

Participants' opinions showed that they felt more connection with their home festivals than with the foreign ones since they have had the opportunity of experiencing them, whereas, having limited or no experience with foreign festivals, the participants could compare without generating stereotypes.

This ability to compare festivals without generating stereotypes or judging comes from the participants' intercultural competence developed through the classes in which they were shown a series of particularities from different festivals and were asked to give an opinion. By the time they were asked to generate thought, they were able to describe what they saw and tried to understand the perspectives behind those particularities. As Toyoda (2016) suggests, this finding demonstrates that instructing learners in the intercultural component and in the understanding of the perspectives, will increase tolerance and open people to a wider view of differences, it will ensure that people can give an opinion without biases.

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

The findings of the current study are not consistent with those of Hall (1976) who affirms that characteristic features of culture are deeper features than what individuals might see. In his analogy, Hall views culture as an iceberg representing the surface part of the iceberg as the visual and tangible things of culture that could be interpreted as the products and practices. However, what lies under the surface of the iceberg are the key characteristics that individuals do not see and are the basis for understanding cultural products and practices.

Those key characteristics under the surface can be understood as the perspectives. In this study, it was expected from learners to easily identify all the key characteristics located in the surface of the iceberg, however, these aspects were not easily identified and on the contrary, the aspects that lied under the surface of the iceberg were more achievable for them. The reason lies in the exposure the participants had from the teacher regarding deeper aspects of culture rather than the superficial ones. This study suggests that emphasis should be given not only to the perspectives that lie under superficial aspects of culture, but a balance should be found on explicit instruction regarding cultural products, practices, and perspectives.

Moreover, the findings observed in this study mirror those of the previous studies (Toyoda, 2016, Baker, 2011, Gomez, 2015, Page & Benander, 2016, Barnes-Karol & A. Bronner, 2010) that have examined the usefulness of including the Intercultural Communicative Competence in the classes. As Byram (1997) claims, ICC contains three components that regard knowledge of the superficial aspects of culture, skills of discovery and relating, and attitudes that allow the individual to understand and tolerate others' practices without generating stereotyping. The importance of learners understanding the differences among festivals in the research exercise and their ability to compare them without

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

generating stereotypes supports the importance of training learners in developing ICC in the classroom.

These findings have an important implication for raising awareness in learners regarding the identification of cultural products, practices and perspectives. It is required that the researcher carrying out the study not only focuses on exercises for learners to identify the perspectives behind festivals but he/she should be able to manage a balance among products, practices and perspectives. As this study demonstrated, the importance lies in that when giving more exposure to learners in one of the three P's, they will lack understanding of the other two, and for having great results, it should be a combination of the three P's.

### **Study limitations**

The findings in this report are subject to at least two limitations. Firstly, the time constraint played an important role since the researcher did not count with enough time to expose learners to different products on different festivals neither they were particularly mentioned in previous classes, instead, the reason that lied behind each festival was asked and analyzed on a more constant basis.

Secondly, learners were rushing by the time they had to complete the Three P's analysis. This finding indicates that learners need time for more exposure to identifying cultural products, practices, and perspectives, and the teacher's help to distinguish from the different cultural products that shape any particular celebration at an informative and deeper level.

**Recommendations for future research**

A further study can be applied with more focus on the inclusion of deep aspects of culture in the English syllabus at primary and secondary schools. Therefore, it is suggested in future research studies to explore the inclusion of the cultural component and to include it in English language lessons to make learners Interculturally competent individuals. In future investigations, it is possible to use this study with a different view in which the main focus is applicable to other areas different from language teaching. It can be applicable to psychology and communication with an emphasis on how individuals interpret deep aspects of culture and how they deal and interact with differences and stereotypes.

Finally, further work is required to establish the inclusion of the ACTFL Can-Do Statements at schools' curricula to facilitate the teachers' work in terms of identifying where their learners are regarding the Intercultural Competence, and what they want their learners to achieve. Focusing not only in the four skills but also integrating a new approach with the vision of making learners interculturally competent, would be an enriching and meaningful learning process for learners.

**Conclusion**

The present research study examines how able and aware learners are when identifying cultural products, practices and perspectives regarding cultural celebrations without generating stereotypes. Based on the necessity of seeking a new approach that can help teachers use different useful resources rather than the focus on grammar, the integration of the cultural component becomes relevant to develop communicative and critical abilities. To

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

introduce the cultural component in the class of study in this research, three main instruments are used to identify learners' knowledge on deep cultural aspects by following the constructs of the grounded approach (Creswell, 2012). The first instrument used is a cultural survey, the second instrument is called the Three P's analysis, and the last instrument is based on the researcher's field notes. The research study draws three main results, the first shows how learners have difficulties when identifying cultural products from cultural celebrations; the second demonstrates learners' abilities when it comes to identifying the perspectives behind cultural celebrations; and the third evidences the learners' Intercultural Competence to compare and contrast differences without generating stereotypes. The study concludes with the necessity to raise awareness on learners to become critical individuals in terms of culture, and on teachers to maintain a balance among the teaching of products and practices behind cultural perspectives more than the teaching of grammar. In the same way, the teaching of culture should be more relevant in the classroom rather than the teaching of grammar, this is why teachers should focus on training learners to become interculturally competent to face different intercultural encounters. The first step would be for schools to work on the integration of the ACTFL Can-Do statements in their curricula so that learners can go beyond superficial aspects of culture and become critical thinkers.

### References

- ACTFL. (2017). *NCSSFL-ACTFL Can-Do Statements: Performance Indicators for Language Learners 2 NCSSFL-ACTFL Can-Do Statements*.  
[https://www.actfl.org/sites/default/files/can-dos/Intercultural Can-Do\\_Statements.pdf](https://www.actfl.org/sites/default/files/can-dos/Intercultural%20Can-Do_Statements.pdf)
- Ary, D., Cheser Jacobs, L., Sorensen, C., & Razavieh, A. (2005). *Introduction to Research in Education* (8th ed.). CENGAGE Learning.
- Baker, W. (2011). From cultural awareness to intercultural awareness: culture in ELT. *ELT Journal Advance Access*, 66(1), 62–70. <https://doi.org/10.1093/elt/ccr017>
- Barnes-Karol, G., & A. Bronner, M. (2010). Using Images as Springboards to Teach Cultural perspectives in Light of the Ideals of Th MLA Report. *Foreign Language Annals*, 43(No.3), 422–445.
- Barrett, M., Byram, M., Lázár, I., Mompoin-Gaillard, P., & Philippou, S. (2014). *Developing intercultural competence through education* (J. Huber & C. Reynolds (eds.); 3rd ed.). Council of Europe Publishing. <http://book.coe.int>
- Black, K. (2010). *Business Statistics: Contemporary Decision Making* (6th ed.). John Wiley & Sons Inc.
- Boye, S. (2016). *Intercultural Communicative Competence and Short Stays Abroad: Perceptions of Development*.  
<https://eds.b.ebscohost.com/eds/detail/detail?vid=23&sid=616323b1-dabc-4503-931f-06c5ded19695%40sessionmgr102&bdata=JkF1dGhUeXBIPWlwJmxhbmc9ZXMmc2>

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

10ZT11ZHMtbGl2ZSZzY29wZT1zaXRI#AN=1362533&db=nlebk

Byram, M. (1997). *Teaching and Assessing Intercultural Communicative Competence*.  
Multilingual Matters.

Byram, M., Gribkova, B., & Starkey, H. (2002). *Developing The Intercultural Dimension  
in Language Teaching: A Practical Introduction for Teachers*. Language Policy  
Division Directorate of School, Out-of-School and Higher Education.  
[https://doi.org/https://doi.org/10.1016/S0191-3085\(00\)22007-8](https://doi.org/https://doi.org/10.1016/S0191-3085(00)22007-8)

Corbin, J., & Strauss, A. (2015). *Basics of Qualitative Research: Techniques and  
Procedures for Developing Grounded Theory* (Fourth edi). SAGE publications, INC.

Creswell, J. W. (2012). *Qualitative Inquiry and Research Design: Choosing among five  
approaches* (3rd ed.). SAGE publications, INC.

Creswell, J. W., & Plano Clark, V. L. (2011). *Designing and Conducting Mixed Methods  
Research* (2nd ed.). SAGE publications, INC.

Ellis, R. (2005). Principles of instructed language learning. *System*, 33(2), 209–224.  
<https://doi.org/10.1016/j.system.2004.12.006>

Furumura, Y. (2013). *Critical Cultural Awareness : Managing Stereotypes Through  
Intercultural (Language) Education* (S. A. Houghton, Y. Furumura, & M. Lebedko  
(eds.)).

Gomez, L. (2015). Critical intercultural learning through topics of deep culture in an EFL  
classroom. *Ikala*, 20(1), 43–59. <https://doi.org/10.17533/udea.ikala.v20n1a03>



## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

- Hall, E. T. (1976). Beyond Culture. In *Contemporary Sociology* (Vol. 7, Issue 4, p. 503).  
Anchor. <https://doi.org/10.2307/2064404>
- Hofstede, G. (1994). Dimensionalizing Cultures: The Hofstede Model in Context. *Online Readings in Psychology and Culture*, 2(1). <https://doi.org/10.9707/2307-0919.1014>
- Menard–Warwick, J. (2009). Co-constructing representations of culture in ESL and EFL classrooms: Discursive faultlines in Chile and California. *The Modern Language Journal*, 93(1), 30–45. <https://doi.org/https://doi.org/10.1111/j.1540-4781.2009.00826.x>
- National Geographic Learning. (2015). *World English 2* (2nd ed.). CENGAGE Learning.
- Page, D., & Benander, R. (2016). Cultural Products and Practices Leading to Cultural Perspectives : Practical Applications. *The Journal for Research and Practice in College Teaching*, 1(1), 1–10.
- Research Methods in Intercultural Communication: A Practical Guide. (2016). In Z. Hua (Ed.), *Research Methods in Intercultural Communication: A practical guide* (1st ed.). John Wiley & Sons Inc. <https://doi.org/10.1002/9781119166283>
- Spencer-Oatey, H. (2008). *Culturally speaking culture: communication and politeness theory*. Continuum International Publishing Group.
- Tang, Y. (2006). Beyond behaviour: Goals of cultural learning in the second language classroom. *The Modern Language Journal*, 90(1), 86–99.

Toyoda, E. (2016). Intercultural knowledge, awareness and skills observed in a foreign language classroom. *Intercultural Education*, 27(6), 505–516.  
<https://doi.org/10.1080/14675986.2016.1256600>

**Appendix A****Table 1***Participants general information*

<b>Code</b>	<b>Age</b>	<b>Gender</b>	<b>Pseudonym</b>	<b>Years studying English</b>	<b>Level of English</b>
S1	19	M	Alejandro	13	B1
S2	20	M	Andrés	13	B1
S3	23	F	Daniela	10	A2
S4	22	M	Camilo	11	B1
S5	17	M	David	10	B1
S6	23	F	Wendy	12	B1
S7	23	F	Mariana	12	B1
S8	22	F	Laura	12	B1
S9	20	F	Diana	12	A2
S10	32	F	Fernanda	13	A1
S11	23	M	Esteban	12	B2
S12	20	F	Manuela	12	B2

## **Appendix B**

### **Cultural Survey**

The following is a Cultural survey that has the purpose of knowing your understanding and behavior regarding different cultural encounters. Please be honest with your answers and mark only one option. Your identity will be confidential and your answers will only be used for academic purposes.

1. I can identify the background behind traditional festivals in Colombia and understand why they are celebrated.
  - a) Always
  - b) Often
  - c) Sometimes
  - d) Rarely
  - e) Never
  
2. I can compare Colombian festivals with festivals around the world without judging any different traditions from the Colombian ones.
  - a) Always
  - b) Often
  - c) Sometimes
  - d) Rarely
  - e) Never

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

3. I can interact and adapt to festivals around the world by relating them to Colombia and identifying differences.
  - a) Always
  - b) Often
  - c) Sometimes
  - d) Rarely
  - e) Never
  
4. I can explain to people from foreign countries why, when, and where Colombians celebrate festivals and relate them with theirs.
  - a) Always
  - b) Often
  - c) Sometimes
  - d) Rarely
  - e) Never
  
5. I can identify similar cultural products from foreign country festivals with the ones in Colombia.
  - a) Always
  - b) Often
  - c) Sometimes
  - d) Rarely
  - e) Never

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

6. I can avoid stereotyping and use appropriate language to describe how foreign country festivals are.
  - a) Always
  - b) Often
  - c) Sometimes
  - d) Rarely
  - e) Never
  
7. I can mediate misunderstandings among people from different cultures in different celebrations.
  - a) Always
  - b) Often
  - c) Sometimes
  - d) Rarely
  - e) Never
  
8. I can make a connection to how the practices in festivals are connected to people's perspectives.
  - a) Always
  - b) Often
  - c) Sometimes
  - d) Rarely
  - e) Never

## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

9. I can evaluate abstract practices in foreign festivals from different viewpoints.

- a) Always
- b) Often
- c) Sometimes
- d) Rarely
- e) Never

10. I can show empathy and adaptation when living a festival from a culture  
different from mine

- a) Always
- b) Often
- c) Sometimes
- d) Rarely
- e) Never

## Appendix C

### The three P's analysis

#### Festivals and Celebrations: Thanksgiving and “Día de Las Velitas”

Hello dear students, in the following worksheet you will find a word Bank with some key words and sentences that characterize Thanksgiving in the USA and “Día de Las Velitas” in Colombia.

You will have to take a look at the word bank for each celebration and drag/write the words into products, practices and beliefs according to what you think each word stands for.

#### Thanksgiving and “Día de Las Velitas”

Turkey

Paper Lanterns

“An old-fashioned Thanks giving story” By Louisa May Alcot

Pilgrim monument in Provincetown Massachusetts

Candles

People ask for a wish for every candle light

Family and Friends gather to light candles in the street

Families getting together to celebrate and have traditional food as dinner

Fireworks

First Thanksgiving celebrated by the Pilgrims and Wampanoag after first successful harvest in 1621

People giving thanks for what they have

Families prey to the Virgin

Celebrated the fourth Thursday of November

The Catholic Church of Colombia kept alive the celebration and made an annual tradition of lighting candles the night of December 7.



## PRODUCTS AND PRACTICES BEHIND CULTURAL PERSPECTIVES

	Products	Practices	Perspectives
<b>Thanksgiving</b>	1. Turkey 2. Pilgrim monument in Provincetown Massachusetts 3. “An old-fashioned Thanks giving story” By Louisa May Alcot	1. Families getting together to celebrate and have traditional food as dinner 2. People giving thanks for what they have 3. Celebrated the fourth Thursday of November	1. First Thanksgiving celebrated by the Pilgrims and Wampanoag after first successful harvest in 1621
<b>Candles’ day in Colombia</b>	1. Paper Lanterns 2. Candles 3. Fireworks	1. People ask for a wish for every candle light 2. Family and Friends gather to light candles in the street 3. Families prey to the Virgin	1. The Catholic Church of Colombia kept alive the celebration and made an annual tradition of lighting candles the night of December 7.