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INGLÉS COMO LENGUA EXTRANJERA, MODALIDAD EN LÍNEA

PRESENTA:

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THE IMPORTANCE OF LANGUAGE AND CULTURE AWARENESS THROUGH ENGLISH TEACHING

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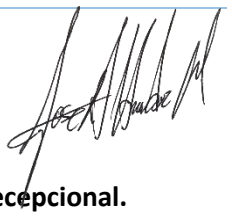

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Introduction

The current paper looks into the connection between culture and language teaching. It wishes to learn more about how the cultural component can be effectively taught within the context of an English classroom.

The purpose and justification of the study are presented in the first section of the paper. The study's main hypothesis is that cultural lessons influence students' cultural awareness. Following a definition of culture by different authors to provide better understanding to the term and the relationship with the importance of teaching a language.

I write about my teaching philosophy and the theoretical foundation of the research is settling on Chris Jenks' fourfold typology and then I talk about the complex issue of the relationship between language and culture as a means of interpreting reality. Claire Kramsch's concept is used to bring coherence and structure to the text. According to her, the relationship between language and culture has three aspects: language expresses cultural reality, language embodies cultural reality, and language symbolizes cultural reality. In addition to these, I consider the schemata, top-down and bottom-up theory, communicative approach and the model of intercultural competence.

Then I keep writing about the connection between culture and language teaching with ideas from other authors. It begins with a brief history and then discusses the paradigm shift in language teaching theory. It presents two slightly opposing perspectives on culture in the language classroom: culture as the fifth skill and intercultural language learning. It discusses the presence of culture in language all over the world. Following are some practical considerations.

In Chapter Three, I discuss my classroom experience, the benefits and drawbacks that resulted from planning, classroom activities, and the educational relationship with Anders School. If my learning models, theories, and approaches were effective in intercultural education in my class. I describe the research procedures that were used. It discusses the research design, research sample, how I manage the instruments used, and procedures followed. There is also a presentation of some activities.

Finally, in Chapter Four, I present my conclusions, a detailed explanation of the findings, these results demonstrate that the research hypothesis was correct. The culture-related activities used resulted in increased cultural awareness among the students. And in the last part concludes the paper with a brief summary, references and appendices.

Chapter 1: Philosophy and theory

1.1 Autobiography

I am an English teacher with ten years of experience teaching at secondary, high school, and university levels. However, my first experiences teaching in a classroom were difficult, since class management and planning proved difficult. Furthermore, my career was focused on teaching Spanish to foreigners and literature to nationals, but my first jobs always required me to teach English because I was studying other languages at the same time I was studying for my bachelor's degree, including English, French, Italian, and German.

I realized after a short time that I liked languages, so I took a teacher's diploma and a few others in Spanish, because I've taught Spanish to foreign students since college. I must say that teaching Spanish and English is not the same thing, and I believe that it has a lot to do with interculturality and the pragmatics of language, which includes culture, identity, and customs.

Finally, I can say that teaching English for so long has helped me improve my teaching methods. Furthermore, I am always looking for new ways to improve my teaching methods, since as a teacher, I understand the need of being updated in order to be a better professional for my students.

1.2 Teaching philosophy

My teaching philosophy is that each child is unique and requires a rigorous educational environment to grow physically, cognitively, emotionally, and socially. My objective is to create an environment in which students may attain their full potential.

I always attempt to create a safe space for my pupils to express themselves and take chances. I feel there are five key components that are beneficial to learning. First and foremost, the instructor's role is that of a guide. Second, students must be able to engage in hands-on activities. Finally, pupils must be allowed to make their own judgments and pursue their own interests.

Youngsters must have the opportunity to practice their abilities. In my perspective, a teacher has a moral duty to enter the classroom with the highest possible expectations for each and every one of her students. As a consequence, the instructor maximizes the positive effects of each self-fulfilling prophesy. As a result, the students will rise to the occasion with dedication, persistence, and hard effort.

Every day in class, I attempt to bring an open mind, a positive attitude, and high expectations. I think I owe it to my pupils and the community to bring consistency, effort, and love to my profession in the hopes of inspiring and promoting these traits in the youngsters.

I try to give them the tools they need to succeed in an information-literate society, and I enjoy working with my students. They are at the age when they are just beginning to think about who they are and where they want to go in life, and I believe that this is one of the most important stages in personal development.

Adolescent students are vulnerable; they crave acceptance, encouragement, and recognition, and their dreams can be dashed by a careless word or a disappointing outcome.

These qualities add a positive challenge to the prospect of teaching in a university; I want to be a positive role model and cheerleader for my students, a listening ear, a knowledgeable resource, and a collaborator for problem solving in class. I also want to give my students some autonomy in terms of the work they do in class; at this age, the majority of students want more responsibility and control over their own success. I want to give them opportunities to practice these skills while they are in my class, and gives them the freedom to express themselves as well as the space to grow as people and learners while setting appropriate limits

A good relationship between a teacher and his students, in my opinion, is built on mutual understanding, respect, and trust. To assess students' wants and needs effectively, the

teacher must first understand his students and where they are coming from. Because not all students and parents will take the initiative, the teacher must be the first to open the doors to good communication.

He must also be willing to communicate his own expectations to the class; having a genuine attitude toward his students and showing concern for both their classwork and their personal lives is essential. Mutual respect is developed when both the teacher and the students understand each other's goals and points of view. Teachers and students both seek and deserve respect as human beings and individuals; teachers also seek professional respect, but must proceed cautiously. I will be in a position of authority as a teacher, but I do not want to be an authoritarian or tyrant.

A skilled educator recognizes the significance of creating a support network for students between school and home, and may have to be the first to initiate that collaboration. I'll also have the opportunity to be a friend and confidante to many of my students, but I don't want to go too far. The writing teacher must be especially careful to explain situations in which he may have to break a student's trust in order to comply with the law, such as if students reveal through their writing that they are being abused or that they are an accomplice in a crime.

A teacher must create a welcoming, safe classroom environment that is open to all students and celebrates their differences. The teacher must create a welcoming and accessible classroom environment in which students feel at ease and understand how to use the resources that are provided. The teacher should explain to his students how to use these resources and make special plans for the inclusion of students with special needs and students learning English as a second language.

Bulletin boards for displaying examples of students' work, calendar/announcement boards and interesting information about the topics must be shown in the classroom, all contribute to making the classroom attractive and engaging. The classroom should be kept neat and organized, and it should run smoothly so that students know what to expect.

Every day, the professor must demonstrate professionalism and consistency while sharing his enthusiasm and passion for learning with his students. To foster learning in the best way possible, I believe that the teacher must be enthusiastic about the material being studied, even if his students aren't. He must be the class's coach and cheerleader, emphasizing the positive aspects of each student's work while also providing constructive criticism.

He must be open to diversity and a wide range of opinions and ideas, and he must establish classroom standards to ensure that students respect and trust one another. He must be open to listening and compromising while remaining firm in his decisions and promises. A "stagnant" teacher is no good to the class; a teacher is a lifelong learner as well as a teacher. As a result, he must continue to expand his professional knowledge by taking additional courses, advancing his degree, and attending workshops and conferences with other teachers to exchange ideas and theories and learn new things in order to provide his students with the most up-to-date information possible.

A teacher must be committed to lifelong learning and eager to contribute to his team and the field of education. My educational philosophy is based on what I know and have experienced at this point in my career. As a professional, I am confident that my teaching philosophy will evolve. That is one of the benefits of being human: we can make mistakes, learn new things, and make a positive difference. I'm excited about the opportunities that await me after this journey through the specialization.

1.3 Theory

Now, advancing to the theoretical and historical section, culture has always been a part of language education. Learning about historical facts, national symbols, and the most poignant geographical features of the target country were all part of the language lessons.

Of course, culture, which is a difficult term to define, is much more than the accumulation of a nation's major achievements throughout history. Culture is something that is very unique to each society, and customs can be very different in each of these societies. And the real issue is figuring out how to get our students to understand this culture through language in our classrooms.

Furthermore, our lifestyles have changed dramatically as technology has advanced. People from various cultures interact on a daily basis, imposing a new necessity and thus a new type of demand on language teaching. A language is more than just a means of communication; it is also a system of representation for perception and thought. This means that language proficiency entails more than just a high level of fluency and accuracy in a language's structures and vocabulary; it also entails a different set of knowledge and skills.

This new need resulted in a new goal for teaching a foreign language, the Intercultural dimension. Although the need is obvious and the goal is clear, there is much debate among

English teaching leaders about the role of the cultural element in the foreign language classroom.

The current study is a small investigation into how the cultural element can be effectively taught in the context of an English classroom. It aims to gain a better understanding of the rather complex issues of cultural literacy. It intends to provide some hands-on experience, observing how various activities work in the classroom and how students react. It aims to discover which activities are more enjoyable for students and which appear to be more effective. Raising cultural awareness should result in more acute observation, encourage critical thinking, and foster tolerance.

1.3.1 Culture

As said before, incorporating the cultural factor into language teaching is critical if we are to help students become truly effective users of the target language. Raising cultural awareness, on the other hand, has educational as well as practical goals such as efficiency and proficiency. Future citizens should value and cherish their own cultures while also understanding and tolerating the cultures of others. They should be tolerant, open-minded, and knowledgeable.

According to Chris Jenks, whose work is a major reference for all those interested in the topic, culture is "a concept with a history" (Jenks 1993/ 2005) rooted in thought traditions. He summarizes the concept's genesis into four typologies, his overtly stated goal being to provide some guidelines, signposts for those wishing to become knowledgeable in the field. His four-tiered typology differentiates the following aspects of the term:

Culture as a cognitive concept: This individualistic view of culture describes a state of mind, a striving for perfection, and is rooted in Romantic literary cultural criticism, specifically the work of authors such as Thomas Carlyle, Samuel Taylor Coleridge, and Matthew Arnolds.

Culture as a more embodied and communal concept: The concept of culture, according to this category, evokes a state of intellectual and moral development in society. This definition of culture is similar to the definition of civilization. It is based on the evolutionary theories of Charles Darwin and his followers, and it served as the ideological foundation for nineteenth-century imperialism.

Culture as a concrete and descriptive category: The term culture refers to a society's collective body of artistic and intellectual work. It is commonly associated with the terms exclusivity, elitism, and particularity. It is high culture, or the collective symbolism of a given society.

Culture as a social construct: Culture, as a social category, encompasses a person's entire way of life. This is the most pluralistic and potentially democratic interpretation of the term. Sociology, anthropology, and cultural studies are all concerned with this definition culture. (Jenks 1993)

The above typology is extremely useful when attempting to navigate the definitions of culture and comprehend concepts such as high and low culture, big C and little C culture, or explaining the difference between a static and dynamic view of culture.

On the other hand, Edward B. Tylor was an English anthropologist who was a pioneer in the field of social anthropology. He was a cultural evolutionist who was the first to define culture as a collective category.

In its broad ethnographic sense, culture or civilization is that complex whole that includes knowledge, belief, art, morals, law, customs, and all other capabilities and habits acquired by man as a member of society. (Taylor,1871, p. 1)

Tylor, the first to study culture, established the fundamental categories and concepts that anthropologists and sociologists still use to study the nature of man and society. These are the following: Tradition, folkways, beliefs, values, norms, language, mores and laws, these ideas could also come in handy if you're trying to build a curriculum for teaching culture or just trying to get some cultural elements into a language class.

In the more modern work of two notable anthropologists Edward T Hall and Geert Hofstede, we can see the usage of similar categories in the definitions and symbolic representations of culture.

1.3.2 Language

Reading about language and its relationship to culture proved to be a fascinating experience. Anthropologists and scientists working in the domains of cognitive linguistics and applied linguistics have quite diverse perspectives on the relationship between language and culture. Some of my empirically based beliefs were confirmed, and some of my questions were answered. The following is a clumsy attempt to condense the essential principles into a comprehensible discourse. To attain the desired coherence, I've decided to apply Kramsch's classification system from her book Language and Culture.

In her highly regarded work Language and Culture, she says the following about culture and language teaching:

> "Language is the principal means whereby we conduct our social lives. When it is used in contexts of communication it is bound up with culture in multiple and complex ways." (Kramsch, 1998, p. 3)

She distinguishes three dimensions of the language-culture relationship:

Language reflects cultural reality: The words individuals say allude to shared experience and a body of knowledge about the world. Words also express a discourse community's attitudes, ideas, and points of view.

Language embodies cultural reality: Language users not only express but also construct cultural reality through language and the media they choose to use. The way people utilize the spoken, written, or visual media develops meanings that are understood by the group to which they belong.

Language represents cultural reality: It is a system of signs that is thought to have cultural significance in and of itself. Speakers use language to identify themselves and others; they regard language as a representation of their social identity. (Kramsch, 1998)

The above classification accurately reflects the issue's complexity. These categories, while not totally clear, can aid in the mapping of the link between these two phenomena, language and culture; they provide a framework and some reference points.

Kramsch's categorization could be a beneficial tool for language teachers looking to expand and improve their practice while also incorporating culture into the classroom.

Language represents cultural reality, specifically language as a symbol and a means of identity. This feature is static and iconographic, and it has a strong emotional impact. Although language is used by some discourse communities as a significant descriptor of identity, it is not used by all discourse communities. Language is a powerful tool for connecting people to their cultures. (Italians, French, Germans, Romanians, Hungarians, and other nationalities) This can be traced back to the French Revolution, when nation states were formed and national languages were standardized. France was a driving force behind the notion of "one language, one nation. Traditional European identities have been based on language, national citizenship, and folk models. In this case, cultural identity is inextricably related to participation in a speech and discourse group.

By speaking the same language as the group they belong to, individuals gain personal strength and pride, as well as a sense of social relevance and historical continuity. (Kramsch, p. 66, 1998)

But language and culture, on the other hand, do not reflect the world in isolation. They work together in a symbiotic relationship. The cultures of “the culture that is”, “the culture that was”, and “the culture of imagination” are all inextricably linked through language. Language represents the "facts" of culture on the social (synchronic) level of "the culture that is." What is the worldview of a certain discourse community, how do they represent reality, and what practices do they have on the historical (diachronic) level of "the culture that was," language contains traces of the past, "artefacts" formed over time, and the memory of how certain meanings were shaped. Language reflects the common dreams of persons who share the same culture on the hypothetical plane of "the culture of imagination."

As a result, I began reading about the theory of linguistic relativity that is a widely held belief that the relationship between the language we speak and the way we think and act is complex. The Sapir-Whorf Hypothesis is another name for it. The hypothesis was devised by Edward Sapir and Lee Whorf, two academics. According to Edward Sapir, language shapes our thinking. The group's language patterns impact our perceptions of the world. Human people do not live in the objective world alone, nor in the realm of social activities as

commonly understood, but are at the mercy of the particular language that has become their society's medium of expression. The truth is that the "actual world" is created to a significant extent unconsciously on the group's language habits. Diverse societies live in different universes, which are not simply the same reality with different labels attached, because our community's language patterns promote particular interpretation options, we see, hear, and experience things the way we do. (Sapir, 1949, p. 162)

But language is found not just in semantic structures, but also in idiomatic statements that reflect and direct our thinking. In nature, our most basic conceptual framework is metaphorical.

The generalizations that govern poetic metaphorical expressions are not in language, but rather in thought: they are broad mental mappings. Furthermore, these generic rules,

which take the form of conceptual mappings, apply to a wide range of common language, not just innovative poetry formulations. In other words, the focus of metaphor is in the way we construct one mental area in terms of another, not in language. (1992, Lakoff)

In cognitive processes, conceptual metaphors are extremely significant. These cross-cultural differences demonstrate that speakers of different languages conjure up (somewhat) distinct images in their heads. The differences in images are definitely related to diachronic cultural causes.

One of the most common misconceptions among second language learners is that they can simply transfer their native language's way of saying and understanding language functions to the target language. The majority of communication problems between members of different linguistic and cultural groupings are based on this assumption. The utterance may be grammatically valid yet pragmatically undesirable. It might not match their interlocutor’s structures of expectation. Let me give you an example: "You'll borrow me your bike tomorrow, won't you?" I'd say to an English speaker. My sentence would be correct, and my interlocutor would fully comprehend my meaning, but he would most likely be insulted and consider me disrespectful. My sentence was completely inappropriate. I broke the rule of appropriateness. This is not the proper way to make a request in English. In social interactions, the choice of words is crucial. "Can you give me your bike, please?" I could have asked whether the person was a close friend or family member. "Would you lend me your bike, please?" I should have

asked if the individual wasn't so close to me, just a good acquaintance. The pragmatics, or the action in context, is just as important as the semantics of the words. And this context encompasses not only the situation but also the culture.

> “Meaning is created not only through what speakers say to one another, but through what they do with words in order to respond to the demands of their environment.” (Kramsch, 1998, p. 27)

One of the most difficult aspects of language learning is grammatical awareness. It includes not only awareness of the appropriate verbal signs for the various speech acts, but also awareness of para-verbal elements such as stress, intonation, tempo, laughter, and nonverbal elements such as gaze, gesture, body posture, deixis, and tone of voice.

The transmission of meaning is dependent not only on the speaker/and writer's listener/linguistic reader's knowledge, but also on the context. Successful communication necessitates knowledge of sociocultural norms, the status of those involved, the speaker's inferred intent, and the ability to apply this knowledge.

But we communicate not only verbally, but also in writing. Written communication is also a manifestation of cultural reality. The appropriateness of written text is governed by rules that are dependent on the sociocultural background.

After discussing language and culture, it is vital to state that culture is emerging as one of the primary issues for language teachers. However, there are several ways to culture and teaching culture as part of language acquisition. This spectrum has a long history, beginning with a conception of culture as literature and the arts and progressing via history and institutions to popular culture, festivals, and pastimes. All of these techniques have added interest and complexity to language training, but they have not addressed the central challenge for language learners: the desire to communicate in the language.

1.3.3 Intercultural language teaching and learning

An international approach to language education and learning includes four major cultural activities: learning about cultures, comparing cultures, exploring cultures, and discovering one's own "third point" between cultures.

Intercultural methods advocate for a set of principles for building an overarching strategy to teaching culture inside language in order to attain these aims.

The ultimate objective of language instruction and learning is communication in another language. Communication, however, is more than simply syntax and vocabulary; it is also a cultural issue (Crozet 1996). Every communication sent by a human being through language is communicated in a cultural context. Cultures influence how languages are organised and how they are used. A language student who has only learned the grammar and vocabulary of a language is thus unprepared to communicate in that language.

When people start communicating messages in another language, they are not just learning to use linguistic functions, but they are also learning to function within a cultural framework. As a result, learners require cultural understanding in addition to grammar and vocabulary. Native speakers are often tolerant of problems with grammar or vocabulary, but cultural mismatch frequently creates significant problems for communication and social relationships, owing to the fact that people are much less aware of their cultural rules for interaction than they are of other aspects of language.

Cultural knowledge is not something that students can just learn. In fact, cultural differences are frequently overlooked by students until they become a problem (Crozet and Liddicoat 1999). If learners are to build their cultural knowledge of the target language group, they must be assisted in recognizing when their culture varies from that of others, and they must do so before difficulties arise. This is where language teachers must employ explicit instruction to attract their students' attention to culture and the manner in which different cultures function.

According to Kramsch (1993), every time we talk, we do a cultural act, which is a very useful approach to think about the link between language and culture. Culture is sometimes regarded as a fifth macro-skill that is imparted after the skills of speaking, listening, reading, and writing have been established. At its most extreme, this viewpoint regards culture as something that learners would pick up on their own while visiting a new place. A distinct part on culture is frequently included in language textbooks. These 'cultural notes' sections frequently focus on parts of culture that are not directly related to language, such as festivals or the arts. While these notes are intriguing, they are not often the cultural factors that learners struggle with. In reality, textbooks frequently appear to omit cultural knowledge that may be critical for learners in interactions with native speakers.

Because culture and language are intrinsically tied, even basic language may sometimes be associated with highly sophisticated culture. This is true, for example, of how different European languages employ pronouns for 'you,' or how Chinese utilizes plain, neutral, or honorific verb forms. The formal grammar involved in these circumstances is not very hard, but without a strong grasp of the culture in which the forms are employed, it is impossible to utilize the forms appropriately. Explanations that one form is more polite than another are not very useful since what is typically at stake is a different concept of civility (Wierzbicka, 1985).

Now, consider the kind of speaker language instruction seeks to generate while establishing an approach to language teaching that focuses on intercultural communication. Language training has always attempted to make the student sound as much like a native speaker of the language as feasible. This is both an unachievable and improper objective, as language teaching seldom accomplishes it. It is unsuitable because it does not represent the social and cultural realities of second language acquisition. When someone speaks in their second language, they do not abandon their own thoughts, feelings, and values in order to assimilate to their interlocutors' thoughts, feelings, and values (Byram & Zarate, 1994), but rather reach an accommodation between their own culture and personality and the new culture.

Language training can more profitably strive for a bilingual norm, that is, producing a speaker who is comfortable and adept in an international situation, rather than a native speaker standard. The demands of bilingual speakers differ from those of monolinguals. Bilinguals must navigate between the languages and cultures they are familiar with, as well as build identities for themselves that function in various circumstances.

Learners must understand what native speakers mean when they adopt specific behaviors in order to become proficient bilinguals, but they do not have to replicate these behaviors in the same way. This means that teachers must consider 'productive competence' and “receptive competence” separately (Kasper, 1998). Second language users, as language receivers, must be able to grasp what native speakers mean in native speaker-like ways. Many second language users, however, do not want to behave in native speaker like ways, may not feel comfortable doing so, and may not need to do so.

Language learning must provide chances for learners to reflect on their own language and culture in order to be most effective. Most students have not had the opportunity to learn about how their culture operates and how their language represents their society. It is impossible

to understand a new culture without this understanding. The most essential cultural learning that may occur in the language classroom is the realization that cultures are relative rather than absolute. Learning about another culture allows for comparison with one's own culture and allows for study that extends beyond the typical purposes of language learning. A greater awareness of one's own culture and the ways in which cultures differ may be the greatest long-lasting effect of language learning in contexts where language learning may be too limited for learners to attain high levels of language competence.

So, we cannot educate everyone everything about culture. Cultures are multifaceted, varying from individual to person, group to group, and across time. There is no way to convey such a complicated and dynamic concept in a classroom setting. What we can do in the classroom is assist students build methods for learning more about the culture they are studying by analyzing their experiences and increasing their awareness.

1.3.4 Intercultural competence.

All of these concepts raise the question of how linguistic competency should be defined and what instruction should attempt to create. We have a lot of excellent definitions of “communicative competence” that attempt to define what linguistic abilities must be mastered in order to communicate. However, communication skill should not be our primary goal. To be a good language user, the modern language student must have “intercultural competence”.

While there are no specifications of what intercultural competence looks like, there are key characteristics that must be included in the concept.

- Intercultural language users understand that cultures vary and that different individuals use language in different ways to attain similar aims.
- Intercultural language users are aware of some of the cultural norms of the language they are learning.
- Intercultural language users employ ways to learn more about culture when they engage with others.
- Intercultural language users might reflect on their own and their interlocutors' linguistic behavior.

These kind of information and abilities are best learned in the classroom through a process of reflection. Learners already have knowledge of their own culture, even if they are not conscious of it or able to discuss it. When language teachers give learners' personal experiences, understandings, and insights a space in the language classroom, they can be effective at teaching culture. Because my language courses are often multicultural, they have been a very rich resource on which instructors may draw since I began working on this project. Any language teacher that uses this style to teaching are establishing classrooms in which enquiry, rather than repetition, is at the center of the learners' language experiences.

1.3.5 Pedagogical principles of intercultural language.

Intercultural language learning as a classroom process focuses around five broad principles (Liddicoat, Papademetre, Scarino, & Kohler, 2003):

• **Active construction:** the principle that learners need to create their own knowledge about the culture as part of the development of a personal perspective on both their own culture and the culture they are learning. This means that learner's themselves need to be equipped with the necessary abilities to notice differences, reflect on the nature and impact of these and develop personal solutions to intercultural issues. The role of the teacher in active construction is to allow difference to noticed, explored and reflected on rather than presenting the culture as a complete and now body of information.

• **Making connections:** in intercultural language learning, students are encouraged to make their own connections between their existing culture, language and knowledge and the new stimuli they meet in the classroom. In order to do this, it is important to foster a comparative perspective in which the new is compared to and contrasted with what is already known. This also means that the first culture(s) of the learners needs to be given a place in learning about other cultures.

• **Social interaction:** culture is learned and explored through communication with others. Social interaction allows the learner to experience difference during communication, the share perceptions and to discuss and try out possible responses. Moreover, social interaction emphasizes the idea that language is learnt for communication.

• **Reflection:** a key part of the process of intercultural language learning is having the opportunity to reflect on experiences of difference. Student need to respond positively or negatively to the culture they are experiencing and have opportunities to acknowledge the impact that the new knowledge has on their understanding themselves and the other. They also need to reflect on the consequences of choices about their communicative behavior in the light of their new knowledge.

• **Responsibility:** finally, students learn that they have a responsibility for successful communication in all of their languages and for developing a perspective which values other languages, cultures and people.

These principles guide the whole teaching approach, impacting technique, resources, assessment tasks, curriculum design and planning, and so on.

1.3.6 Intercultural language principles for selecting content

It is critical to have a systematic approach to choosing which types of information are most relevant and beneficial for accomplishing intercultural goals when building an overall teaching method within an intercultural framework. Topic is crucial because a mismatch between content selection and instructional goals can severely hinder teaching effectiveness. Teachers can utilize a modest set of criteria to determine whether the resources they are working with can support an intercultural approach to teaching and learning.

- The cultural content contributes directly to developing communication or awareness of the values, attitudes, etc. of the group being studied.

- The cultural content is closely linked to language. This is particularly important as the separation of language and culture not only weakens the teaching of culture in the language classroom, but also means that culture learning interrupts language learning rather than supporting it.

- Cultural content assists in developing the relevant learning strategies and skills of noticing, comparison and reflection. This means that the material can be used for tasks that promote these skills.

- Cultural content is treated as practices with which learners engage, not as facts to be memorized.

- Cultural content allows learners to make connections between their home culture and the culture being studied.

So, if we consider these content selection principles while planning an intercultural class, we will see that the results will be more positive in our classroom and, of course, in our students' learning.

1.4 Digital culture (ITC)

In this day and age, technology is a significant source of learning. Teachers are not obliged to supply all sorts of input, as we have a generation of digital natives. The majority of students nowadays are well versed in technical tools, mostly through Internet use, necessitating the need for instructors to be on par with their pupils. Technology may be a powerful tool for enhancing pupils' learning. A teacher, for example, may have them spend some time outside of class researching and practicing the second language on the Internet.

However, as appealing as the use of technology to improve L2 teaching may be, language instructors must recognize that technology is not a solution in and of itself; rather, it is a tool that may be utilized to improve and enhance L2 teaching and learning. It is a broad notion that encompasses an infinite number of technologies and behaviors, ranging from multimedia computers to the Internet, videotapes to chat rooms, web pages to audio and videoconferences.

Teachers can engage students by using an ITC collaboration tool that allows them to utilize the language while accomplishing a task assigned by the teacher for the day. Nearpod is an example of an ITC that I usually use in my class. It is an interactive platform where we can all enter and work together, exchange postings, contribute comments, and offer feedback to one other, all in the second language.

Technology can also help pupils improve their interpersonal communication skills. Homework may be provided in an ICT format by using platforms such as classroom or Edmodo, where they can submit their work, review whether there is homework, conduct interactive exercises, or even take exams.

Purposeful use of technology in language instruction may be beneficial for me since it facilitates the introduction of input when I use it to provide visuals, videos, audios, graphs, and charts. ICT may be used to engage students in chat rooms, social networking websites, or forums that promote engagement with native speakers from across the world and provide opportunity for them to practice the L2 in its various facets. Because it is difficult to find native speakers of the L2 to communicate with, the ideal option is for students to discover them online via social media or other websites and applications and chat with them.

It is not as difficult in my case to find people who are native English speakers because I work in a school where I teach Spanish to foreign students and this allows my students to interact in an intercultural environment. However, technology is already an important part of my class because I have managed to get my students to pay more attention through the use of technology.

As a conclusion, technology may be a terrific tool for facilitating L2 input and making it exciting and understandable for students if used appropriately. However, technological tools cannot replace a teacher; rather, instructors should use technology to improve their teaching as part of well-designed lesson plans. Technology provides new tools for improving L2 learning, and I can only say that since implementing technology in my class, I have seen a progressive improvement in my students.

1.5 evaluation and assessment methods.

Before we go any further, we need to clarify that assessment and evaluation are two distinct concepts, as seen by the definitions below.

Assessment: Is a type of classroom study that provides important input for improving teaching and learning. Assessment is feedback regarding the student's learning from the student to the instructor.

Evaluation: Employs procedures and measures to assess student learning and comprehension of information for the purposes of grading and reporting. The teacher provides feedback to the student on the student's learning through evaluation.

Some characteristics of classroom assessment are:

Learner-Centered: Classroom Assessment focuses the primary attention of teachers and students on observing and improving learning, rather than on observing and improving teaching.

Teacher-Directed: Classroom Assessment respects the autonomy, academic freedom, and professional judgment of college faculty. The individual teacher decides what to assess, how to assess, and how to respond to the information gained through the assessment.

Mutually Beneficial: Classroom Assessment requires the active participation of students and faculty. When students participate more actively, and feel more confident that they can succeed, they are likely to do better in their course work. As teachers work closely with students to assess learning, they improve their teaching skills and gain new insights.

Formative: Classroom Assessment is formative rather than summative. Summative assessments include tests and other graded evaluations. Classroom Assessments, on the other hand, are almost never graded and are almost always anonymous. Their aim is to provide faculty with information on what, how much, and how well students are learning.

Context-Specific: Classroom Assessments need to respond to the particular needs and characteristics of the teachers, students, and disciplines to which they are applied. Being Context-Specific means: what works in one class will not necessarily work in another.

Ongoing: Classroom Assessment is an ongoing process, perhaps best thought of as the creation and maintenance of a classroom "feedback loop." Changes are made based on the classroom research results and student feedback.

Builds on Good Teaching Practices: Most college teachers already collect some feedback on their student' learning and use that feedback to inform their teaching. Classroom Assessment is an attempt to build on existing good practice by making it more systematic, more flexible, and more effective.

And some classroom assessment techniques (cats) are:

Climate Surveys: Feedback of teaching/learning methods used, text, pace, format of class, etc.

Muddiest Point: Discussion Board or individual student input for what is still unclear.

Minute Paper: What was most useful that you learned? What questions remain?

PreTest and PostTest: Questions to show overview of course content; used for first day to show depth and breadth of topics covered and last day to show what learning has occurred.

Embedded questions: Questions embedded within the actual graded tests.

Reflection Paper: Student critical thought feedback over a learning unit, a learning experience, a field experience, etc.

Competency Checklists: Skills and competencies checklist of ability.

Group Informal Feedback on Teaching (GIFT): Anonymous survey asking for 1- 2 instructor actions that help students learn and 1-2 instructor actions that hinder or interfere with learning.

Self-Assessment Survey or Posting.

Student Portfolio of Work: compilation of work, including drafts, over time to show growth and development of skills and knowledge.

Classroom Feedback: Takes many formats; analyzing papers, tests for item analysis for research.

Analysis of Test Items: Certain test questions are used for faculty feedback on concepts learned.

On the other hand, evaluation Purpose is to “grade” or “appraise” or “judge” students or faculty/staff. Some ways to do that are the following:

- **Quizzes**
- **Exams**
- **Worksheets**
- **Clinical Evaluations**
- **Papers**
- **Projects: Group and Individual**
- **Skills and Competencies/Practical Exam**
- **Graded Assignments of all formats**

Assessment for learning is concerned with determining learning needs and determining what to do next. This is why grades alone are ineffective; what the instructor does with the information gathered about the learning is what counts most.

The possibilities are endless: instructors may select what they believe is best and most likely to increase learning in their classes. This approach, assessment for learning is evidence-based and may be used to inform what the instructor and learners do next. It is also critical that teachers do not have fixed lesson plans and are able to alter their teaching throughout the session if necessary.

So, based on these definitions and explanations of the difference between an assessment and an evaluation, and in accordance with my research topic, and my assessment plans, the idea was to observe and improve the learning of my students, to give them the freedom of expression, and to continue improving in accordance with their own mistakes, to find a way for them to feel more confident in speaking without fear, which is, of course, what assessments are.

As an example of what has already been said, I have included an example of a classroom activity and the assessments that were used.

One of my most important tools for class planning was the book "American Horror" by Vicens Vives, because it is designed for English instruction. Within this book, we can find activities for post-reading and other types of activities related to the book's three stories. However, keep in mind that I only work with the story "The Black Cat" for the development of the three classes. Also is important to say that the book is designed for

an intermediate B2.1 level that also includes a CD with the three stories as part of the activities. On the other hand, I used the Kahoot! platform to conduct some interesting and interactive assessments in order to motivate and engage students.

In the first activity, I tried to see how much they knew about the author and the story we were going to read; however, the students had no idea about the story, and some knew very little about the author. After that, we read the author's biography; this was a group activity in which students took turns reading the biography while their classmates read the text in their books. When the students' pronunciation was wrong, I would interrupt them to correct their pronunciation. Also, the students write in their notebooks any unfamiliar vocabulary for them to investigate later.

After the teacher write the learning purposes of the lesson and have students read it and comment, as they have already read the author's biography, they should now do a pair activity in the reading book on page 13. After finishing the activity, I began to question them about the author's life (so they have to argument with their own words).

Following that, we will begin reading "The Black Cat," and in the same manner that we did with the biography, students will take turns reading aloud in front of the class, while those who do not read at that time should go around summing up the words they do not understand and making a list of new vocabulary, vocabulary that they will need to look up in their dictionaries at the end of the reading.

After finishing the story and reviewing the words that were added to the new vocabulary, I divided the students into two groups to assess the reading through a game on the Kahoot! platform. This way, I know how much they understood about the story before discussing it in class.

After the game, I take a student to the whiteboard and tell him that he will be writing the most important points about the story, and I begin by asking them if they perceived any social issues in the story. And they begin to respond, alcoholism, animal cruelty, domestic violence, etc. They devote time to discussing the topics, but there comes a

point when they are so engrossed in the subject that they fail to notice that they are utilizing all available resources to communicate with their colleagues.

At this point, I'd like to ask them what solutions or proposals they have for improving these issues, and how long they've been around in our society. The debate did its job, and everyone who took part provided excellent solutions and points of view on the social issues they raised. In this way, I motivated the students by ensuring that their arguments had solid foundations and that they did not only make superficial comments. Of course, I moderated the discussion, giving the floor to whoever spoke and requesting respect for their classmates' comments at all times. At the end of this idea supplement, label them with a rubric.

Chapter 2: Methodology and practice.

As previously stated in this paper, language theorists have already anticipated the role culture should play in current and future language classrooms. Their ideas and solutions come from both internal and external sources, but the goal is the same: successful communication. Students in our classes come from similar cultural and linguistic backgrounds, and they are not immersed in the foreign language and culture as an everyday reality. In what follows, I will simplify things by referring only to this latter type of classroom. For obvious reasons, this is the type of language classroom with which I am most concerned.

2.1 Intercultural language learning

Also known as the intercultural dimension of language learning, is concerned with language, mind, and culture. It regards culture as an entity inherent in language and regards language learning as a mind -changing process. Language teaching has significant educational value.

The goal of intercultural language learning is not to become a native speaker and to adopt the norms of the target culture. Learners should not be assimilated into the target culture, but should instead develop an intercultural position that extends beyond their own culture but is not always similar to the target culture. This is commonly referred to as "third place" (Kramsch, 1993, Crozet et al.1999)

This “third place”, also known as “third culture”, is negotiated through classroom dialogue. It is the language teacher's role to mediate between the learner's culture and the target culture and to assist students in becoming mediators themselves.

Language and culture should become ingrained in the student's way of thinking and seeing the world. It should allow them to be open and learn new things. The ability to learn outside of the classroom is probably more important than any specific information about another culture that students may learn during their school years. Learning how to learn about culture implies that as people engage with new aspects of culture, they expand their knowledge and awareness and find new ways to act based on their new knowledge.

Culture is present not only to improve communication, but also to effect positive change in students' ways of thinking and personalities. A person with intercultural competence understands that one's own and other people's behavior is culturally determined and that there is no one right way to do things. This individual is capable of appreciating both his own and other people's cultures. In intercultural interaction, he can use language to explore culture and find personal solutions. He uses his native culture to learn about other cultures and is able to develop his own intercultural style and identity.

2.1.1 Model of intercultural Competence.

The model of intercultural competence has intercultural abilities that are interconnected among them, as shown in the table.

Model of Intercultural Competence	
Intercultural attitudes	Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. Willingness to relativise one's own values, beliefs, and behaviours. Ability to "decentre".
Knowledge of social groups	Knowledge of social groups and their products and practices in one's own and one's interlocutor's country, and of the general processes of societal and individual interaction.
Skills of interpreting and relating	Ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.
Skills of discovery and interaction	Ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.
Critical cultural awareness	Ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.

Following that, the characteristics of each concept will be defined, with an emphasis on the students and giving in some cases examples.

2.1.2 Characteristics of the intercultural competence.

Intercultural attitudes: You're curious about your surroundings and want to learn more about the people you're with. You ask questions and listen to what others have to say. You are gaining knowledge. When discussing intercultural attitudes, focuses on the attitudes of curiosity and openness. In order to be interculturally competent, you must be curious and open to learning about your own culture as well as other cultures. People frequently judge others based on their own standards or values (Rude waiter! He forgot to bring the check! Waiter was rude! He delivered the check too soon!). This is the polar opposite of what Byram means. He is requesting openness to difference and novelty, as well as acceptance of others and curiosity about them.

Knowledge of social groups: Interacting with the people around you make you aware of cultural differences. Some people are very quiet, while others speak loudly; some greet you with a handshake, while others kiss you on the cheek. You are gaining a deeper understanding of social groups. This is a type of social understanding. You learn more about your culture by experiencing difference. This is the category's second type of knowledge. In the communicative competence model of language learning, knowledge of social groups is analogous to knowledge of the target culture.

Skills of interpreting and relating: You are paying attention to the people around you. You notice an elderly Chinese woman. An American from the United States approaches her and completely embraces her with a huge hug. The Chinese woman appears surprised and uneasy. You are already aware that Chinese people rarely hug when they first meet someone. You can imagine the woman's discomfort at being hugged so tightly by someone she barely knows. You are interpreting the situation through her eyes. When Byram refers to interpreting and relating skills, he means the ability to interpret events from the perspective of another person, a perspective he refers to as decentering.

Skills of discovery and interaction: You gain new knowledge of cultures and cultural practices over time and begin to apply this knowledge. You are introduced to an Egyptian woman and kiss her on both cheeks. You are introduced to an Egyptian man and shake hands. You are honing your ability to apply the information in real-world situations. Because we cannot know everything about everyone we meet, it is critical to develop the skills of learning new information and integrating it with what we already know. You are

demonstrating discovery and interaction skills by observing and asking questions. You will eventually be able to act as a bridge between people of different origins and identities. It is the function of establishing relationships and mediating that distinguishes an intercultural speaker from a native speaker.

Critical cultural awareness: Although you have been open, curious about, and accepting of other people's beliefs, values, and behaviors most of the time, you have reacted negatively to them at times. This is a natural reaction because our own values and beliefs are deeply ingrained in us. Because of this reaction, you must become aware of your own values and how they influence your reaction to other people's behavior. The ability to critically evaluate your own culture's perspectives and practices is an essential step toward intercultural competence.

On the other hand, we worked with the schema theory too, which is a structured unit of knowledge for a subject or event, in addition to using the paradigm of intercultural competency. It is based on prior experience and is consulted to aid current comprehension or action. The following are some of their culture-related characteristics.

2.2 Schema and Culture.

-There are two aspects develop schemas for our own and other cultures. We then may develop a schema for cultural understanding. to schema and culture. First, we

- Cultural information and experiences are stored in schemas and support cultural identity.

- The nature of schemas work to support one’s own cultural identity. Once a schema is formed it focuses our attention on aspects of the culture as experienced and by assimilating, accommodating or rejecting aspects which don’t conform.

-A schema for cultural understanding contrasts with the rigid structure of a stereotype.

> “A schema for understanding culture is culture-general – that is, it reflects knowledge that applies to all cultures” (Renstch, Mot & Abbe, 2009).

Adding to that we worked with the communicative approach that is based on the idea that learning language successfully comes through having to communicate real meaning. When

learners are involved in real communication, their natural strategies for language acquisition will be used, and this will allow them to learn to use the language, as I will explain in my activities. The role of the professor was one of the most essential characteristics of the communicative approach that I took into consideration. He is the one that keeps the student motivated, create a welcoming and safe environment, give instructions and assign activities, manage learners and provide opportunities for communication, establish the communication context of the lesson, and monitor learning while providing constructive feedback.

Taking all of these points into consideration, I was able to complete my classes, as this is what I decided to work on for this assignment.

Although the theory of intercultural language learning is now well developed, many theorists appear to be losing ground in practice. There is no clear vision of what intercultural language teaching should look like in the language classroom on a daily basis. The teacher is largely on his or her own in this situation.

Much faith is placed in the teacher as a highly competent professional who can envision, plan, scope out, decide on the spot, and shift perspective when and where it is required, adapting her teaching to the needs of a specific classroom at a specific time.

On the other hand, it has been argued on numerous occasions that the right approach and material for culture teaching are also culturally based, so what works in one cultural environment may not work in another.

But what should we teach in an intercultural language classroom? I'd like to return to the first chapter of this paper when discussing the content of the intercultural language lessons. When attempting to define culture, I presented Chris Jenks' fourfold typology and argued that it is of great assistance to anyone who wishes to navigate the many definitions and denotations of the term culture. The content of the intercultural language lesson should include high culture, the representative artifacts of a cultural community, as a descriptive category. Having stated this, it is clear that the content of the intercultural lesson can be very varied, encompassing all of Tylor's components (tradition, folkways, belief, values, norms, language, mores, laws).

The second component of this 'what' section is associated with the teaching materials that can or should be used. First and foremost, there is the textbook. Every textbook contains

cultural information that must be utilized in order to meet our intercultural teaching objectives. Furthermore, the cultural element can be easily introduced into the lessons with the usual topics such as food, family, sports, and so on. Grammar exercises can also be useful for highlighting cultural stereotypes and challenging students.

Finally, Students become aware of the language because of differences in language structure between their mother tongue and the target language. Simultaneously, small investigations into the etymology of some words, as well as contrasting idioms in the target language to those in the mother tongue, are all part of intercultural learning. Almost any type of textbook material can be used to serve the purpose of our teaching philosophy.

2.3 Authentic materials and ICT.

The second item on the list is authentic materials. These can be spoken or written texts for discussion, for example, a literary text, visual images for interpretation and evaluation, a media text for analysis like, videos, songs, audio recordings, maps, diagrams, cartoons, and so on. Finding genuine material is much easier now than it was ten years ago. They are abundant on the internet. Authentic materials are not always used in the same way that people from the target culture would use them.

The method of approaching the materials is always critical. Learners must be challenged by materials that present opposing viewpoints. They must acquire concepts for analysis texts in addition to factual information. When analyzing authentic material, it is critical to consider the context as well as the intention.

Not all input must be genuine. Materials made by the teacher themselves can also be used. This can be a set of guidelines for conducting and reporting on an interview or ethnographic observation, a debate proposal, a diagram or anything else.

We could also mention short films as very useful materials. Short films reflect society. They provide glimpses into culture from various times, places, and perspectives. Scenes, dialogues, and background images can be chosen, analyzed, interpreted, and pondered. They provide students with an understanding of how a different culture operates. What are its heroes, symbols, and rituals? In the case of good short films, even deeply ingrained values can be revealed.

On the other hand, I also work with several internet pages that helped me with evaluations and keeping students interested in class; the ones I used were the following.

Nearpod: is an interactive slide platform that allows you to make slides-based classes more engaging and collect data on student knowledge by incorporating formative evaluations, simulations, and dynamic media. Alternatively, select from thousands of standards-aligned, ready-to-teach lessons from teacher-favorite brands. They even have interactive videos where you can make active video experiences to test comprehension with built-in interactive questions. You can either choose from their library of standards-aligned videos or upload a video of your own. You can also use gamification and activities to improve student knowledge and engagement, such as Time to Climb, Matching Pairs, Draw It, and the new Drag & Drop. You can create your own or choose from thousands of activities in a variety of disciplines and grades.

Also, I use the **jeopardylabs** page, without using PowerPoint, you can make a customized jeopardy template. You can play the games you create online from anywhere in the world. You may easily create your own Jeopardy template. To get your game up and running, all you have to do is use their basic editor. Besides It's free, fast, and easy. And registration is not required!

And at last, I work with **Kahoot!** that is a web-based platform designed to help teachers develop educational questions. Professionals in the educational field can use this application to assess their students' knowledge. The intention is to hold competitions and debates on a specific topic. There are several characteristics that describe Kahoot! making it one of the most visited pages by teachers and students. Some of his characteristics include:

-Promote the use of M-learning. Which is a type of learning that aids in the development of knowledge through the use of mobile electronic devices.
-It's a part of Gamification, which are electronic games that boost creativity.
-Encourages students to play in a structured manner within the classroom to ensure a unique experience.
-The game creator, in this case the professor, must register on the platform.
-There are vast libraries of games already created by other users that anyone can access.

As a result, I worked with both technological and non-technological activities that greatly aided our students in adopting the concept of intercultural competency, with satisfactory results.

To summarize, from the standpoint of intercultural language teaching, the approach is more important than the materials. Whatever material is used by the teacher, it can be shaped to serve the purpose of interculturality.

As a result, I decided to work on the importance of interculturality in class. My students are intermediate level, and they are a small group of 10 students at the university. I only have one class per week, so I decided to work on the topic of interculturality over four weeks, which is equivalent to eight hours of classes.

The classes are centered on the student, the language, and the development and learning of the language in an intercultural setting. To this end, we collaborate with the Anders School, where I teach Spanish to international students, the majority are native English speakers.

Each session entails working on intercultural activities in which native and non-native English speakers can develop their cultural values and habits in real-world social settings. I've dubbed this group of sessions "Festival Intercultural," because the class/session topics will be centered on daily life and topics of interest to students.

In the first class, we met at Anders School, where we sat on a round table in the garden, and the first thing the students did was introduce themselves, present themselves, and talk a little about themselves, while the teachers only acted as moderators in the group. Remember that even though the two groups are small, the time it takes each student to present himself or herself can vary. Following their presentation, they are given 20 minutes to talk among themselves, 10 minutes in Spanish and 10 minutes in English about their preferred topics.

Finally, we gathered everyone on the garden's circular table and give the students the opportunity to talk about the conversations they had in the language they are learning. At the end, the professors conduct a poll on some "love, death, and robots" episodes to determine which will be shown in the next class.

Remember that the class is 2 hours long, so we took 1 hour to do the presentations and 20 minutes to get to know each other and talk about topics of mutual interest. After that,

they took another 20 minutes to talk about the topics or people they knew, and another 10 minutes to decide the short film that we wanted to see on the next class's schedule. We work on **intercultural attitudes** through the curiosity of meeting new people; in this way, students can experience their first exposure to another culture while sharing a space with other students from a different culture. For the most part, we were working with the communicative approach in this class, because the goal was for them to become familiar with the language and use it according to what they already knew (schemata), rather than focusing on rules or grammatical errors.

The facilities of the Centro Universitario Latinoamericano de Morelos served as our venue for the second class of the intercultural festival. We welcomed our international students and led them to one of the classrooms; the instructions for class execution were as follows.

-Separate into pairs, each pair had to have a native and non-native speaker of the language.
-Pay attention to the Love, Death, and Robots episode "The Witness."
-Discuss the social problem of the short film in pairs.

-Write a personal opinion about what you discussed with your classmate and your own social perceptions.
--Discuss their thoughts and experiences on the short film's topic with the whole class.
-As the final activity, On the Kahoot platform, they were shown an interactive questioner according to the short film, the winner received a prize. (a cup with Mexican candy).

We can clearly see the classification of Kramsch's three dimensions of language and culture here. (Language reflects cultural reality, language embodies cultural reality, and language represents cultural reality.)
In this session, the cultural reality can be seen reflected in the short film, which serves as an example of the social reality of the time or era. On the other hand, the cultural reality can be seen reflected in the perceptions that each student has about the social reality reflected in the short film.

Language embodies cultural reality; the words that are spoken, the grammatical constructions that are made, and the combination of this with the body language make language a cultural construction and reflection in which they are included, in addition to learning the language.

Finally, language represents cultural reality; keep in mind that language changes to fulfill the demand of societies, and how we speak at the moment reflects our current perception of society.

We did not meet with the international students in our third class because we were working on a lecture by the American author Edgar Allan Poe, with his story The Black Cat. It is important to note that the lecture was taken from a book specialized in English learning, Ediciones Vincens Vives, which has a collection of lectures specialized in the CEF of Cambridge. This reading is from the book "American Horror," which has a level of B2.1.

In this class, we read the story, reviewed the vocabulary, and completed some of the activities related to the story in the book. Finally, we discussed the story and their reactions to it. In this case, the class was prepared using the Nearpod platform to keep students engaged in reading and activities. I've noticed that today's students are more visual, and they enjoy seeing a portion of what we're working on in class.

In this case, we used the schema theory and bottom-up and top-down processing once again, because we reviewed vocabulary that they had forgotten, phrases that were unclear to them, and, on occasion, word pronunciation.

In our fourth and final class, we met in the Anders School facilities. The first thing we did was watch a shortened version of the story "The Black Cat," to remind ourselves of what we were talking about. After that, we worked on a group literary analysis, discussing the characters, the historical context, the literary movement, the author, the climax, and the topics of the story. Finally, we had a discussion about the story's social issues and how they can be reflected in our current society.

Chapter 3: Experience report.

Initially, I assumed that student cooperation would be more difficult, and that even if classes were planned, we would have difficulty carrying out the activities. However, I believe that the first-class planning was crucial in achieving good results in the other three classes. Remember that in the first class, they got to know each other and talked to each other so that they could have more trust in each other, and as a result, they developed a good relationship.

This was our first step toward working with the intercultural competency model, as students began to learn about and be curious about how their international colleagues function in today's society. They were integrating according to their basic identities, such as music, food, and so on. They began to learn about culture through language and thus avoided closing themselves off to the unknown while always respecting the ideologies and values of the other.

As they were in the classes and working on activities, I noticed that they were not afraid to speak with the native students, but rather tried to communicate with them at all times, which filled me with joy because they had already overcome their fear of speaking in public. Something else I noticed was that their vocabulary and pronunciation improved during these four classes, because even though we were in a classroom, they were exposed to linguistic immersion with the help of foreign students most of the time.

The communicative approach greatly aided us in ensuring that students communicated as effectively as possible, because I, as a teacher, was not always correcting them; I only gave class instructions, which they carried out effectively with the assistance of their international classmates.

Having used the facilities at both schools has also had an impact on my students, because being in a different environment and with people from other countries provided an intercultural context that greatly aided in class performance.

On the other hand, despite the fact that our reading was based on a specialized book written for students at their level, we had some pronunciation issues. I believe that continuing to work with more appropriate lectures and activities in collaboration with the Anders School is a viable solution to this problem.

Finally, I believe that I was able to incorporate interculturality into my classes, providing a better education and learning experience for my students as well as myself, because I benefit greatly from these classes.

Chapter 4: Conclusions.

As a conclusion, I can say that since the beginning of the module one, I've learned a lot of things that have helped me learn, from the language unit that gives us a better understanding of the concept to theories like structuralism and Chomsky's generative linguistics, among others. Methodologies and theories were easier to learn in the course of the specialization, because we saw them in class and on forums. All of this helped me not only choose the theories and methods I needed to complete my project, but also to realize that we work with other theories and methods that we use inadvertently in class. In my case, I employ schema theory, bottom-up and top-down approaches, as well as the communicative approach and intercultural communicative competence.

I could see that the planning of my classes was important for the effectiveness of the methods used; additionally, the material and activities were ideal for putting the class topics into practice; and, of course, the assessments were important for recognizing the level of apprehension in the skills we worked on.

On the other hand, language teaching researchers, educators, theorists, teachers, and students have long sought answers to questions such as what competence/competences does a language learner need? and the widely accepted answers have shaped and guided the relevant pedagogical approaches, methods, actions, and materials. In this journey, communicative language teaching and the competencies associated with it appear to be the most broadly conceived, systematized, and implemented pedagogy. It can be debated whether learning about a culture in addition to the language is necessary, but it is difficult to deny that cultural awareness and knowledge would facilitate and protect interpersonal communication. The communicative approach, particularly with its component of sociolinguistic competence, can be mentioned as the first to take the initiative.

Despite this, I believe that the current paper accomplished its goal and demonstrated the point that it sought to demonstrate: A more cultural approach to language teaching raises students' cultural awareness. Actually, I believe it does much more: it broadens their horizons, allowing them to see the world from different perspectives, and it helps them become better people. However, the process benefits more than just the students. The teacher's knowledge and insight can also expand significantly.

Finally, I believe I have accomplished my goal of incorporating cultural elements into my classes and ensuring that students learn in ways that neither they nor their teachers anticipate, by immersing themselves in the language and culture. But I believe my research into intercultural language teaching does not end with this paper. There is much more to discover, many activities to try, and many new ideas to implement and test. Both my students and myself can only benefit.

Chapter 5: Appendixes.

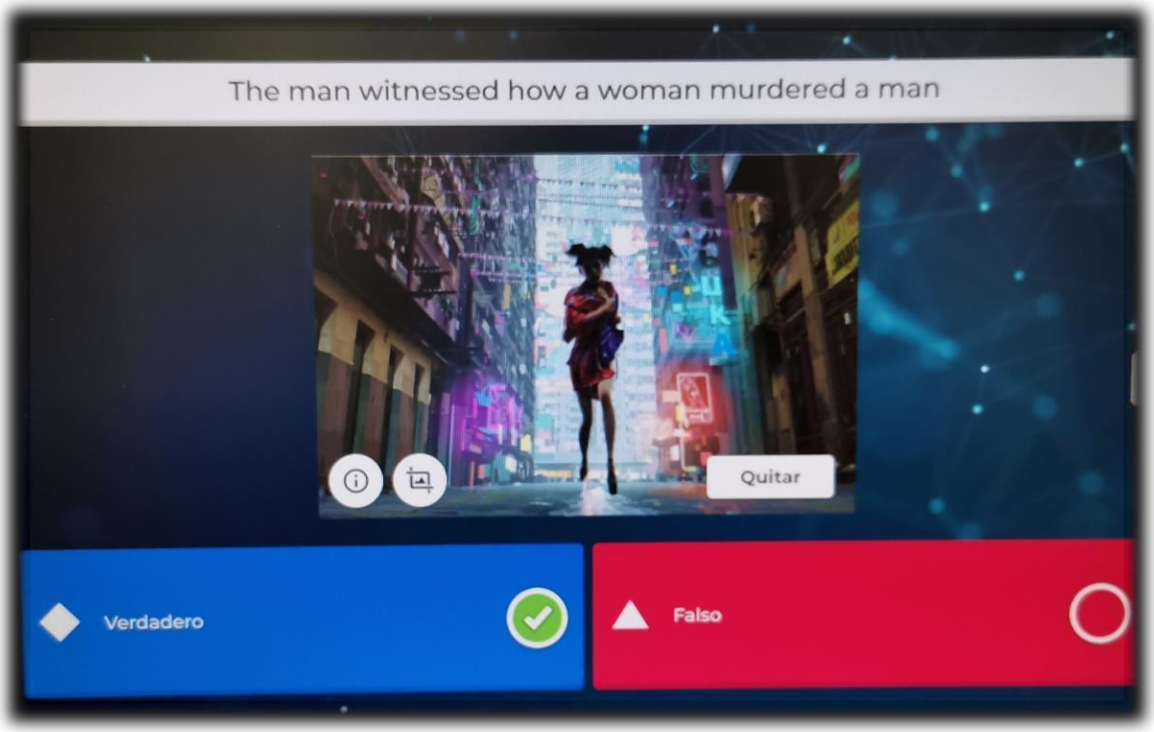
This speaking assessment was used in all classes, but especially in the first and last classes to compare progress.

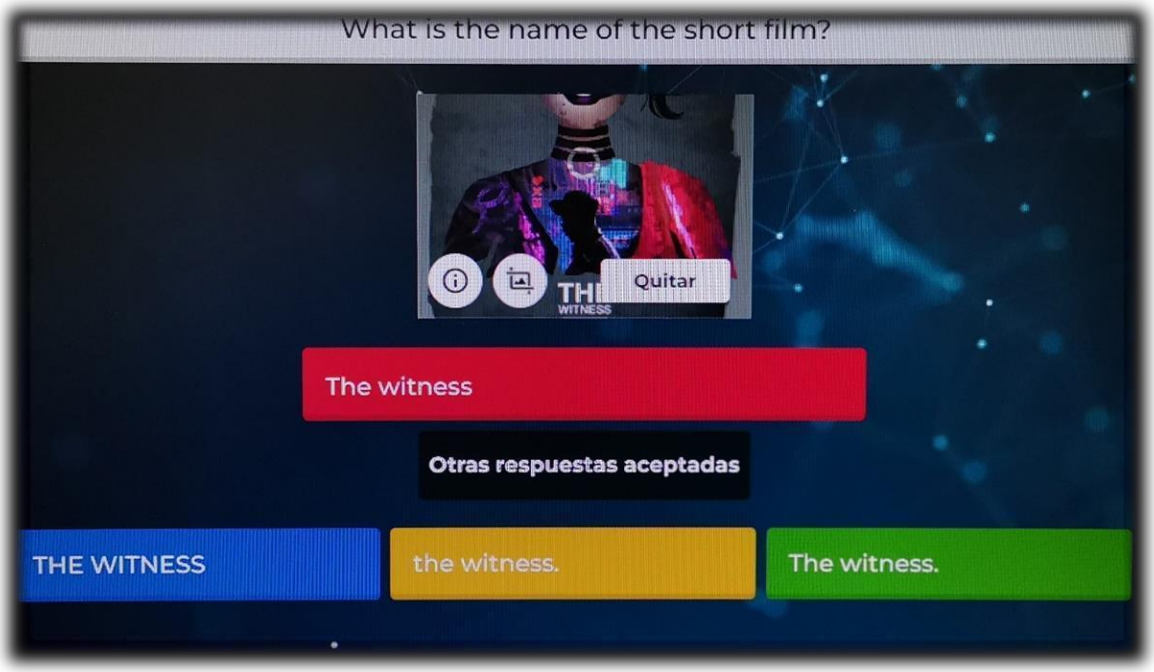
SPEAKING – SELF ASSESSMENT CRITERIA																
EXPOSITION CRITERIA, 9° PEDAGOGÍA 2DO PARCIAL	KNOWLEDGE OF THE CONTENT			POSTURE, VOICE AND EYE CONTACT			VOICE					LANGUAGE, GRAMMAR, VOCABULARY AND REGISTER			
EXCELLENT: 4 POINTS GOOD: 3 POINTS SUFFICIENT: 2 POINTS INSUFFICIENT: 1 POINT (52 TOTAL POINTS)	KNOWLEDGE OF THE CONTENT	PREPARATION	NEW INFORMATION	BODY LANGUAGE	SELF-CONFIDENCE	EYE CONTACT	PRONUNCIATION AND INTONATION	TONE AND VOLUMEN	SPEED	FLUENCY	SILENCE	GRAMMAR MISTAKES	VOCABULARY	TOTAL POINTS	FINAL SCORE
Daneli Galvez															
Fanni Rodriguez															
Fernanda Sánchez															
Geraldine Salazar															
Karla Márquez															
Karla Yatziri Carlin Sánchez															
Montserrat Torres															
Yareli Reyes															

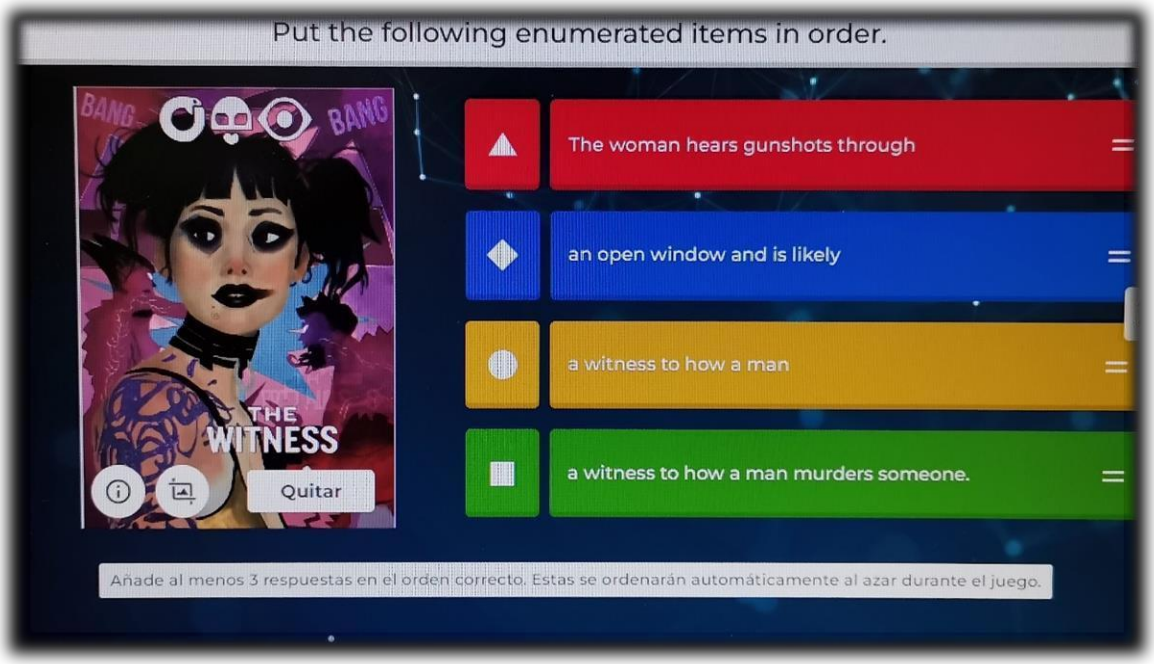
KNOWLEDGE OF THE CONTENT	
KNOWLEDGE OF THE CONTENT	HAS THE STUDENTS SHOWN KNOWLEDGE OF THE CONTENT?
PREPARATION	HAD THE STUDENT PREPARED THE PRESENTATION?
NEW INFORMATION	DID THE STUDENT GIVE NEW INFORMATION NOT PRESENT IN THE SLIDES?
POSTURE, VOICE AND EYE CONTACT	
BODY LANGUAGE	DID THE STUDENT HAVE A GOOD POSTURE AND BODY LANGUAGE?
SELF-CONFIDENCE	WAS THE STUDENT SELF-CONFIDENT?
EYE CONTACT	DID THE STUDENT KEEP EYE CONTACT WITH THE WHOLE CLASS DURING THE PRESENTATION?
VOICE	
PRONUNCIATION AND INTONATION	DID ERRORS AND PRONUNCIATION INTERFERE WITH THE MESSAGE?
TONE AND VOLUMEN	DID THE STUDENT HAVE AN APPROPIATE VOICE TONE AND VOLUME?
SPEED	DID THE STUDENT TALK TOO FAST OR TOO SLOWLY?
FLUENCY	WAS THE SPEECH FLUENT?
SILENCE	DID HE/SHE USE SILENCES CORRECTLY?
LANGUAGE, GRAMMAR, VOCABULARY AND REGISTER	
GRAMMAR MISTAKES	HAVE THE GRAMMAR MISTAKES COMPLICATED THE COMPREHENSION?
VOCABULARY	WAS THE LANGUAGE CLEAR AND EASY TO UNDERSTAND? WAS THE VOCABULARY APPROPRIATE AND VARIED?

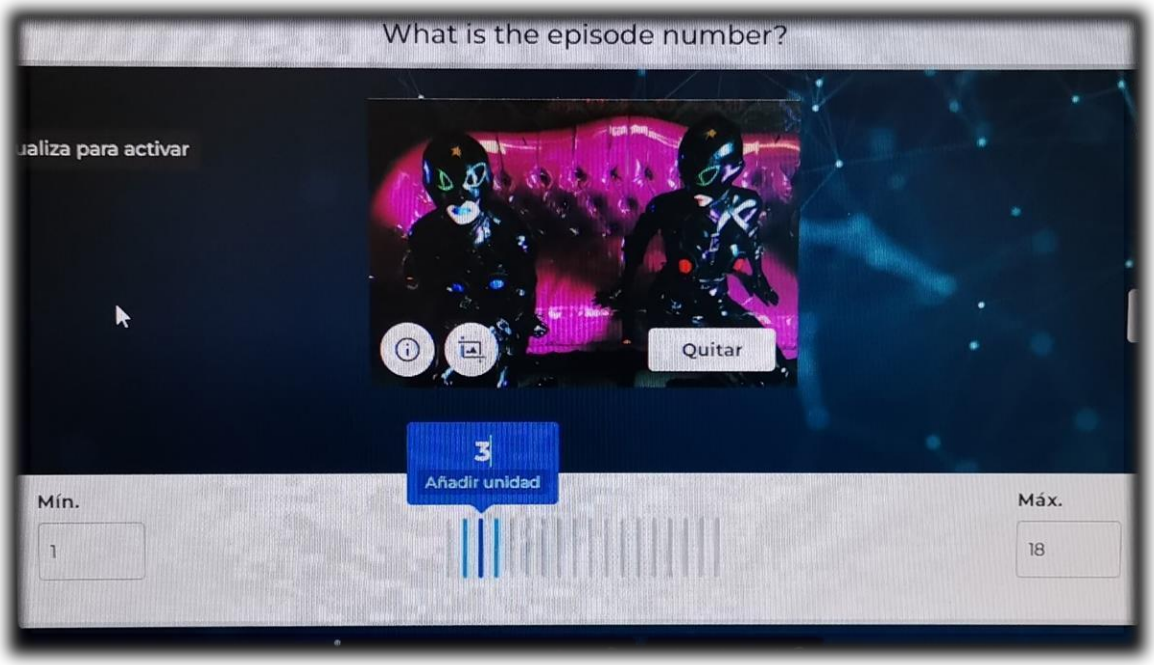
OBSERVATIONS:

This was the evaluation I used using the Kahoot! platform for the listening and writing of the short film "The Witness" from the Love, Death, and Robots series.

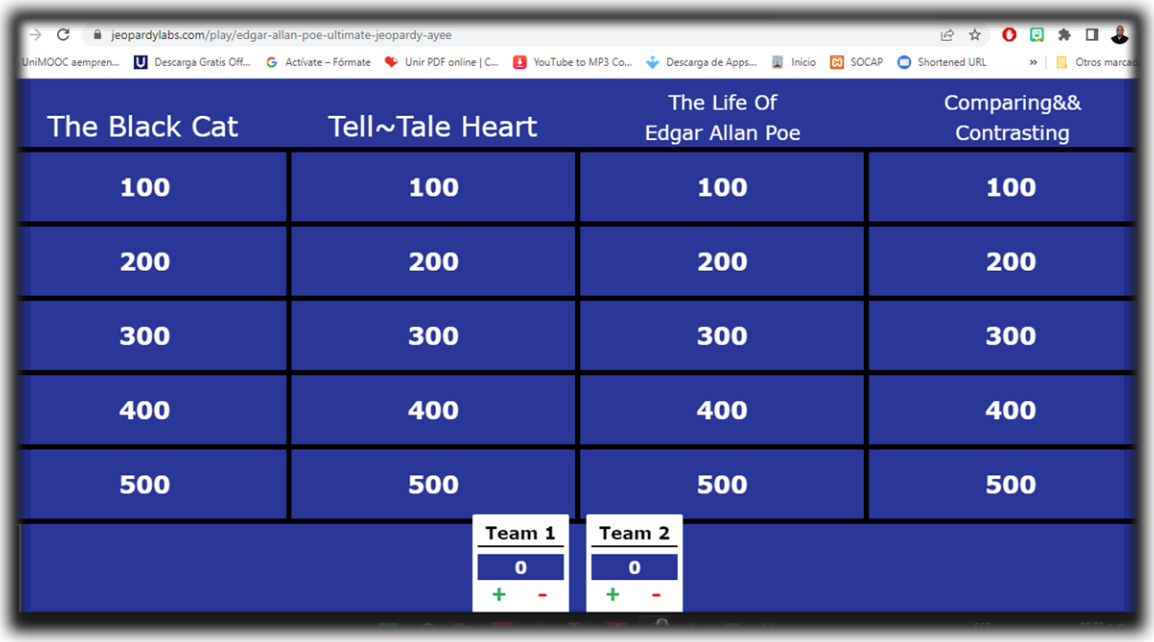


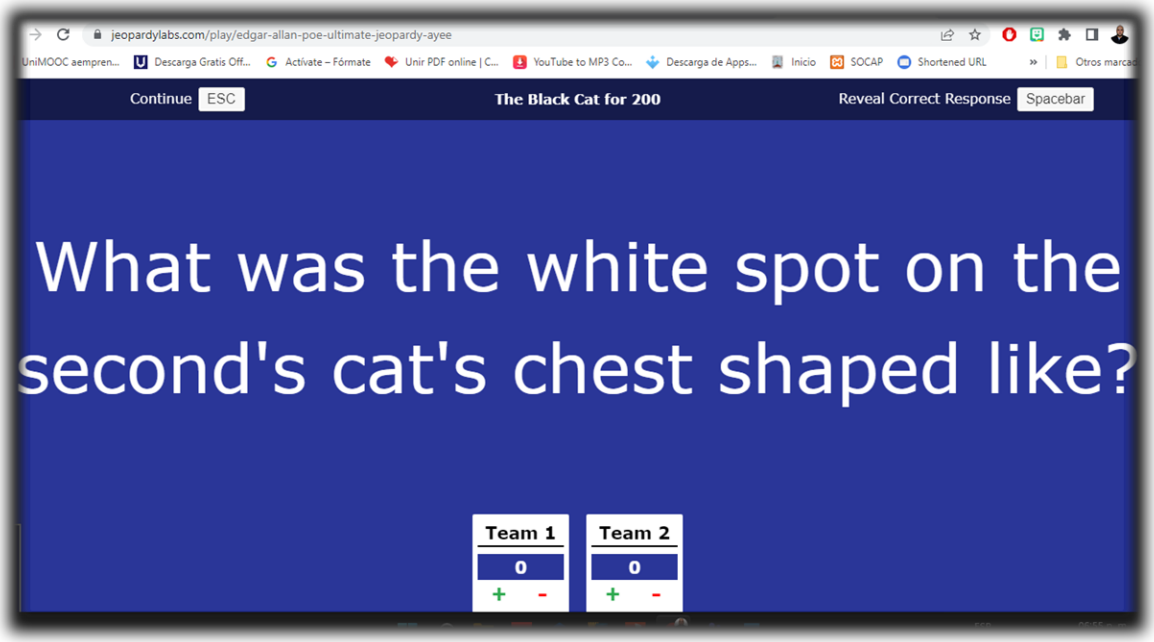


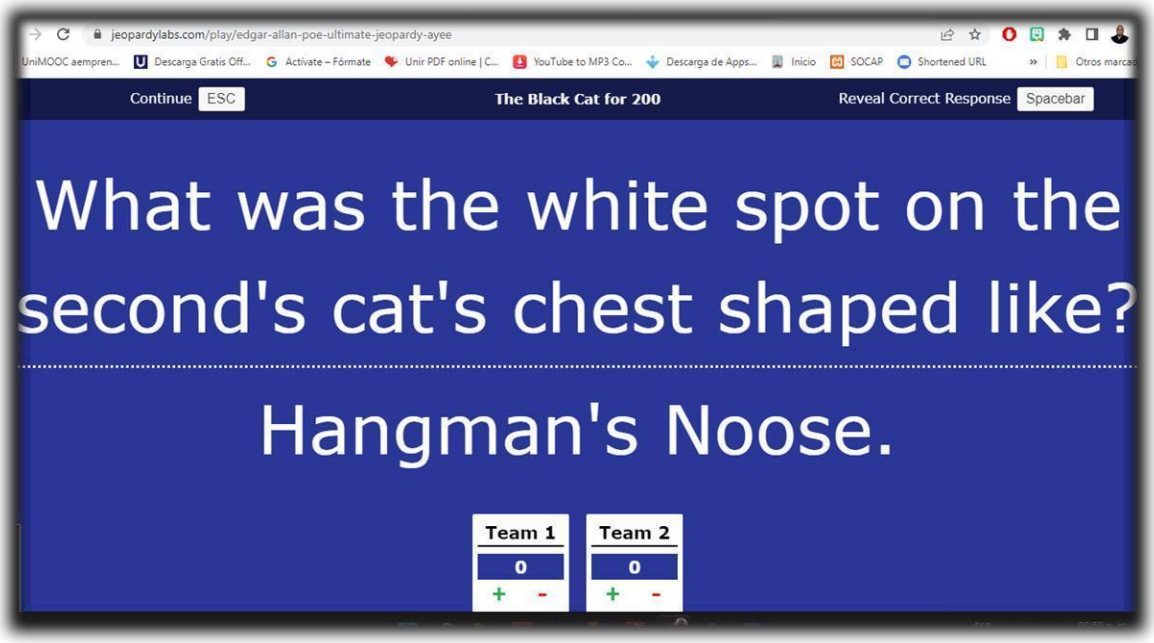




This is the evaluation I used using the JeopardyLabs platform for Edgar Allan Poe's short film "The Black Cat."


jeopardylabs.com/play/edgar-allan-poe-ultimate-jeopardy-ayee
The Black Cat
Tell~Tale Heart
The Life Of Edgar Allan Poe
Comparing&& Contrasting
100
200
300
400
500
Team 1
0
+ -
Team 2
0
+ -


jeopardylabs.com/play/edgar-allan-poe-ultimate-jeopardy-ayee
Continue ESC
The Black Cat for 200
Reveal Correct Response Spacebar
What was the white spot on the second's cat's chest shaped like?
Team 1
0
+ -
Team 2
0
+ -


jeopardylabs.com/play/edgar-allan-poe-ultimate-jeopardy-ayee
Continue ESC
The Black Cat for 200
Reveal Correct Response Spacebar
What was the white spot on the second's cat's chest shaped like?
Hangman's Noose.
Team 1
0
+ -
Team 2
0
+ -

Teaching sequence template

Tomado de Velasco, R. (2006) *Método de clase con Lectura de comprensión. Curso "Estrategias de lectura formativa en inglés para secundaria"*. Cursos y Talleres en línea. Recuperado de http://red.ilce.edu.mx/

Date & Place **Cuernavaca, Morelos 2022**

1. **Lesson plan identification cell.**	
Author	José Antonio Hernández Moreno
Educational stage	University. Intermediate level B2
Title of your Lesson plan	American Horror tales, Edgar Allan Poe and the black cat.
Learning Objective of the plan/Competency	**Propósito de lenguaje** • Develop in students the ability to comprehend intermediate-level English readings through comprehension and identification of regular and irregular past verbs; inference of new vocabulary and acquisition of specific information for their acquisition of communicative skills in the language. **Propósito formativo-intercultural** o Orienting participants toward reflection on the social issues that can be found in Edgar Allan Poe's story "The Black Cat," with the goal of eventually connecting them to current social issues.
Communicative skill considered	Reading/Writing/Listening/Speaking
State of the following options	Recycling topic
Functions	-Talk about past events and share anecdotes. -Connect the past to the present. -Thinking about and analyzing social situations.
Main Grammar structure	Simple past and simple present
Other Grammar structures	Future, present continuous, present perfect.
Brief description of the plan	The book "American Horror" Three Terifying Tales of Edgar Allan Poe by Vicens Vives was chosen because, in addition to being a book specialized for intermediate-level English learning, it contains activities that cover all four skills. It is a book with which we can work on our intercultural component in our classroom.

Hours of the plan implementation	6 hours
Number of sessions	Three two-hour sessions each.
Contents required for the lesson	The book “American Horror” three terrifying tales by Edgar Allan Poe
Link of the content	Printed book.
EEAILE tutor on line	Gernot Rudolf Potengowski

2. Introduction to the Lesson.

Step of the lesson	Teacher activities	Students activities	Session number
Activation (10 minutes) Before the lesson	-The teacher requests that they bring their reading book "American Horror" to class. -During the first class, the teacher writes the date, topic, and purpose of the class on the whiteboard. (5 minutes) -The teacher greets the students as they enter the classroom. The professor asks if they know the author, Edgar Allan Poe, and if they	-Students bring their lecture book, as requested by the professor. -Students greet the class and express briefly how they feel that day. -If the students know the author and have read some of his stories, they can tell us a little bit about what they know.	01

During the lesson	-The first activity, according to the teacher, will be to read the author's biography, which will be done by the all group and by turns. (10 minutes) -Each time a student finishes reading a section, he or she will review the vocabulary from what they read in order to gain a better understanding of the text. (10 minutes)	- Students open their books on page 6 to begin reading Edgar Allan Poe's biography. -The students are reading in turns, following the lecture through the text, and listening to the lecture of their classmate in turn. Also, write down any unfamiliar vocabulary in their notebook.	01

Set the objective or competencies of the lesson [Describe how you will present the objective or competencies of the lesson]	Teacher writes the learning purposes of the lesson and have students read it and comment, (5 minutes)	Students read the learning purposes of the lesson, clear doubts and express opinions briefly.	01

3. Communicative skills development.

Reading					
Step of the lesson	**Teacher Activities**	**Students activities**	**Materials**	**Session number**	**Evaluation**
Reading and vocabulary introduction Exercise II **Exercise III. reflections on the author's biography**	-The teacher requests that they bring their reading book "American Horror" to class. -They have already read the author's biography; now they must do activity number one in pairs, which is located on page 13 of the text book. (10 minutes) ·Teacher has student follow the instructions of the exercise. Talk about the author's life, according to the biographical reading, and the activity related to it, this is a group activity. (15 minutes)	**A:** The students bring their reading book as well as their notes from the vocabulary, which they have already searched for its meaning; the vocabulary was taken from the first group lecture that was held in class. **B:** The students must do activity 1 on page 13 in pairs on Edgar Allan Poe's biography**.** - The students follow the teacher's instructions and then speak about the author using their own vocabulary and thoughts.	-Printed book "American Horror" three terrifying tales by Edgar Allan Poe -Notebook	01	Exercise II of the reading completed Exercise III of the reading completed
Information processing activity & 1st practice **Prediction**	Teacher asks students about the task. (10 minutes)	Students brainstorm about the lecture		02	Students participation

• **Reading** • **Explanation** **Reading continuation** **Exercise IV. Comprehension skills**	They will do a post-reading vocabulary activity and discuss some aspects of reading. (15 minutes) what they think the Reading will deal with. Teacher listen to students at the time to read, trying not to interrupt the students all the time correcting them unless absolutely necessary. (30 minutes) Teacher asks a student, who hasn't read, to explain the paragraphs read. He asks clear questions to motivate a good explanation. (15 minutes) Teacher makes sure all the students have read or explained at least once Teacher asks students to answer in two teams the **V. Comprehension skills** Of the reading. The question was answered on the Kahoot platform! (15 minutes)	The students do the activity individually, and then we review it as a class. The students share their perspectives on how the story will be handled. Students take turns in reading. When corrected, he/she will repeat the sentence until saying it with right pronunciation, stress & intonation. Students explain with their own words the paragraphs read. When they finish, others can add information to enrich the explanation. Students read and/or explain the paragraphs. They ask and search the meaning of the remained unknown words, so they can explain them or give examples with them. Students answer the questions in two teams in the Kahoot! Platform.		02 02 02	Students complete Exercise V. Comprehension skills.

• **V. Inferring ideas**	Teacher asks students what social problems they can infer from the reading. (15 minutes) He guides the discussion and asks a student to write the ideas on the board. (15 minutes)	Students suggest sentences that may summarize the content of the reading as secondary ideas. They write them on the exercise VI. Inferring ideas.		02	Students complete Exercise V. Inferring ideas
• **VI. Moral.**	The professor requests that the students speak on the societal issues that one of the students noted in the whiteboard as a first introduction to the story and social issues. (30 minutes)	The students begin to think about the social issues that surround the story and how they might be related to modern society.		03	Students complete Exercise **VI. Moral.**

		Moral of the reading			
Speaking					
2nd practice or Social interaction • **VII. Reflections.**	The teacher motivates a discussion based on the issues of the reading. He shows objectivity at all times and makes sure the ideas exposed have bases and argumentations. He does not allow any lacks of respect. He encourages the use of the new vocabulary and the structures seen. He takes notes of the language mistakes but he doesn't go ove them just yet. (30 minutes)	Students answer individually taking turns. They state and debate their ideas with arguments and respect. They use the vocabulary & structures just seen. The students look for solutions to the controversial topics that are being discussed.		03	Students participation
Writing					
Step of the lesson	**Teacher activities**	**Students activities**	**Materials**	**Session number**	**Evaluation**

Grammar Focus • **Feedback** • **Grammar focus**	Teacher gives students feedback about the mistakes detected in the debate about vocabulary, pronunciation, structure, etc. He leads them into detecting & correcting the mistakes by themselves. (15 minutes) Teacher writes an example of the used structures. He asks students to *discover* the patterns. (5 minutes)	Students go over their mistakes in the debate. They correct them and clear doubts. Students analyze the structures presented, discover their patterns and reflect on the use.		03	Students participation
2nd practice or Social interaction • **VII. Use of language.**	Teacher has students do activity 3 on page 25 of the text book. Use of language, which includes vocabulary and Writing. (15 minutes)	The students do Activity 3 on page 25 of the text book, in which they write a minimum of 150 words about alcoholism, which is one of the highlighted topics in the text.		06 07	Students complete Exercise **VII. Use of language**
Summary	Teacher elicits the highlights of the lesson since it started. Emphasizes important aspects and clear doubts. (15 minutes)	Students summarize the lesson. Emphasizes important aspects and clear doubts		07	Students participation

4. **Intercultural component:** The teacher will insert an intercultural component into the freer activities of this lesson, where oral and written communication are the focus, based on literature on Edgar Allan Poe's text "The Black Cat," which reflects, among other things, current issues such as alcoholism, animal cruelty, and domestic violence, all of which are current social issues that were reflected on while reading the text.

5. **Evaluation:** The evaluations are done through activities at the end of each activity, as well as a rubric and interactive assessments.

6. **Conclusion:** According to the class objectives, the conclusion will be separated into two sections: language and personal development (Language & formative-intercultural). As a result, students will communicate what they learned and how they learned it, as well as what they can and will use in their own lives in relation to the reading.

7. **Follow up activities**: Students create a final version of their products after the teacher analyses their writings and provides feedback, but the most essential activities were those in which students expressed their own perspectives about the issues raised in the reading**.**

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