Interculturality: Aspects that Impact the Foreign Language Learning of the Future FL Teachers at

UIS

Sofía Pava Bernal, Jhon César Rodríguez Rodríguez

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Director

Adriana Lucia Diaz Valencia

Master of Translation - Research Option: Terminology. University of Montreal, Canada. (2007)

Industrial University of Santander

Human Sciences Faculty

School of Languages

Bacherlor's Degree in Foreign Languages with Emphasis on English

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Dedication

We dedicate this project to our almighty God who gave us the wisdom and the strength to carry out this journey and put on our way very kind people who helped us to achieve this result.

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Our heartfelt thanks also go to our families, whose unwavering support and understanding provided the foundation for this academic endeavor. To our parents and extended family members, your love and encouragement fueled our determination, and we are immensely grateful for your sacrifices.

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In pursuing knowledge, we are fortunate to be surrounded by such an incredible support system. Thank you, Adriana, our families, and friends, for being the pillars of strength throughout this academic journey.

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Resumen

Título: Interculturalidad: Aspectos que impactan el aprendizaje de lenguas extranjeras de los futuros docentes de FL en la UIS*

Autor: Sofía Pava Bernal, Jhon César Rodríguez Rodríguez**

Palabras clave: Cultura, EF, profesores de FL, Interconexiones. Interculturalidad

Descripción:

Al embarcarse en una exploración meticulosa del profundo impacto de la interculturalidad en el proceso de aprendizaje de lenguas extranjeras para los futuros docentes de la UIS, este estudio integral abarca las etapas inicial, intermedia y avanzada, específicamente el primer, quinto y décimo semestre durante el año académico 2023-2. Firmemente basados en el marco de Dietz (2012), nuestra investigación emplea un enfoque multifacético, integrando encuestas, entrevistas con grupos focales y un conversatorio para discernir las percepciones que dan forma a la interacción dinámica entre la interculturalidad y la adquisición del lenguaje. A medida que se desarrolla nuestro análisis, emerge una narrativa convincente que destaca las influencias dinámicas de la interculturalidad en el intrincado proceso de aprendizaje, con hallazgos que enfatizan el viaje transformador que atraviesan los estudiantes y el impacto actual que ocurre a lo largo de los semestres. Más allá de los objetivos del estudio, aboga por un cambio de paradigma en los enfoques pedagógicos, subrayando la necesidad imperativa de infundir consideraciones interculturales en los programas de idiomas para una experiencia educativa más inclusiva y efectiva. Esta investigación postula que incluir la interculturalidad no es meramente teoría sino un elemento indispensable que optimiza el proceso de aprendizaje de lenguas extranjeras para los futuros educadores, aportando conocimientos necesarios para los educadores y las instituciones que buscan mejorar los programas de idiomas con una perspectiva holística e inclusiva. En conclusión, el estudio busca ser guía a las partes interesadas hacia una comprensión más completa de la dinámica intercultural y ofrece un proceso transformador para el enriquecimiento de la educación de lenguas extranjeras a través de la integración intencionada de aspectos interculturales.

*Trabajo de Grado
** Facultad de Ciencias Humanas. Escuela de Idiomas. Adriana Lucia Diaz Valencia.

Abstract

Title: Interculturality: Aspects that Impact the Foreign Language Learning of the Future FL

Teachers at UIS*

Author: Sofia Pava Bernal, Jhon César Rodríguez Rodríguez**

Keywords: Culture, EF, FL teachers, Interconnections. Interculturality

Description:

Embarking on a meticulous exploration of interculturality's profound impact on the foreign language learning journey for future teachers at UIS, this comprehensive study spans the initial, intermediate, and advanced stages – specifically the first, fifth, and tenth semesters during the academic year 2023-2. Firmly grounded in Dietz's (2012) framework, our investigation employs a multifaceted approach, integrating surveys, focus group interviews, and sharing circles to discern the nuanced perceptions shaping the dynamic interplay between interculturality and language acquisition. As our analysis unfolds, a compelling narrative emerges, highlighting the dynamic influences of interculturality on the intricate process of learning, with findings emphasizing the transformative journey students undergo and the present impact ocurring over semesters. Beyond the study's goals, it advocates for a paradigm shift in pedagogical approaches, underscoring the imperative need to infuse intercultural considerations into language programs for a more inclusive and effective educational experience. This research posits that embracing interculturality is not merely theoretical but an indispensable element optimizing the foreign language learning journey for future educators, contributing necessary insights for educators and institutions seeking to enhance language programs with a holistic and inclusive perspective. In conclusion, the study seeks to be a guide for stakeholders towards a more complete understanding of intercultural dynamics and offering a transformative process for the enrichment of foreign language education through intentional integration of intercultural aspects.

Introduction

1. **Problem Statement**

   1.1. **Problem context**

Interculturality, as a notion, has increasingly been used in research in the last decades (Dervin, 2017). It is the result of a globalization process that the world has been going through for many years. "Often ''disguised'' behind other words such as multicultural, transcultural, cross-cultural, and even global, the notion of interculturality has often been explored in formal educational contexts, with, sometimes, very little contact with the ''real'' world." (F. Dervin, 2017, p. 88).

This is one of the reasons why we take interculturality as our object of study. Since as students of a foreign language teaching program, we think that a clear notion of interculturality is still to be introduced in the teaching process of a FL. Considering that the learning of foreign languages implies dealing with cultural differences and interacting with people with different beliefs, traditions, or ideologies. Sometimes interculturality is misinterpreted by teachers when learning about other cultures. This is a mistaken vision, through Dervin's (2017) lenses, it is defined as an interaction between representatives of different cultures. The notion of interculturality in this research was adopted under the light of Dietz, 2012, who states that "interculturality is the interconnected relationships that shape a given society, including elements like culture, ethnicity, language, religious denomination, and nationality" as cited in Dietz, 2017. According to these categories, we want to dig deeper into the aspects of interculturality that impact the future teachers of FL in three distinct levels of the undergraduate program, since we want to know how this notion is interpreted by students, and if there is an agreement on the notion among students or not.

There will be a need for an explanation to the participants to know how it is introduced in FL learning and teaching. In this way, we can encourage discussion with future FL teachers about how they can integrate intercultural topics and encourage students to develop intercultural competence in FL classes.

To address the concept of interculturality, we must first attempt to know where it has its roots. To do so, globalization was taken as a starting reality that has intertwined the integration and interdependence of economies, societies, and cultures all around the world, boosted by technological advances, communication, interconnectivity, and transportation. Along these lines, Marlina (2013) contributes an appropriate paradigm to dig into some of the factors that caused the discussion of interculturality to boost lately:

> The rise and expansion of transnational corporations increased human mobility across the globe, and the advancement of information communication technologies has increased the frequency of encounters between people from different parts of the world. Physical or virtual access to people from other backgrounds can result in exchanges of trades, ideologies, worldviews, values, and cultural practices. (Marlina, 2013, p. 2)

Bearing in mind the aspects exposed by Marlina (2013) it is an undeniable reality that the world becomes more interconnected as it progresses, making this phenomenon a serious and interesting matter of study for all the social spheres it affects.

The interaction between people from diverse cultural backgrounds has given rise to an enormous increase in intercultural processes, these processes encompass the exchange of ideas, values, beliefs, and practices, leading to the blending, adaptation, and transformation of cultures. Consequently, globalization has become the catalyst behind the current surge of intercultural processes. It fosters opportunities and challenges in an increasingly diverse and interconnected

global society. Making interculturality an essential part of our daily lives. Since our interest is focused on the academic field, we consider that looking into interculturality in education is of great importance if we are to use it in our favor to improve the curricula and quality of classes where foreign languages are taught through the implementation of cultural focus. This author expresses how interculturality, despite its current importance, has not been carefully and thoughtfully studied and applied in the education agenda. It is attributed to the lack of data or studies that deepen how interculturality affects education itself. On top of the lack of quality and application of "educational diversity," as expressed by Aguado et al (2008), there is a misconception about what interculturality is. Not only with similar terms such as "multiculturality", or "pluriculturality", which will be clarified later on, but also in the many aspects that interculturality may encompass. Furthermore, it is mentioned that "it has also been misunderstood in discussions usually limited to the anthropological treatment of a folklore tradition" (Walsh, 2005, p. 1). Gastronomy, literature, costumes, music, among others. However, there are wider perspectives that suggest that the genre, morals, historical roots, firsthand experiences, identities, and world views, among others, are part of interculturality as well.

Acknowledging and embracing diverse cultures has allowed the development of inclusive educational approaches, the process of fostering a more comprehensive understanding of the world, and the promotion of values such as empathy, respect, and tolerance among learners. Moreover, the discussion around interculturality has also shaped education, by shedding light on the dominance of the main cultures that have historically characterized teaching methods, curricula, and educational systems. Despite the new growth opportunities, we must consider risks when the teaching of a subject is the result of personal preferences or pre-defined curricula that narrow or even make other cultures invisible. It is mentioned that "the cultural content taught in

language classes may also be influenced by the extent of differences between the native and target cultures" (Kovács, 2017, p. 1). This issue has the potential to engender discriminatory practices against marginalized groups. Consequently, interculturality assumes a pivotal role within the framework of peace education in the Colombian context.

In the Colombian context, some studies address awareness of the diverse cultural situations in the classrooms or "the development of interlinguistic and intercultural understanding" (Garcés, 2022, p. 2). However, according to the literature consulted, there are not many documents or papers pointing out the general effects caused by interculturality, or the lack of these, in the whole educational Colombian system, the best example found can be observed in Guide N. 22, a document issued by MEN (2019), where policies and initiatives have been implemented to promote multicultural and intercultural education, recognizing the rights and contributions of Indigenous, Afro-Colombian, and other marginalized communities. Guide 22 highlights the importance of intercultural competence and defines it as the ability to relate, sensitivity, and the possibility of overcoming stereotyped relationships. Bilingual and intercultural education programs have been developed to preserve and revitalize Indigenous languages, cultures, and knowledge systems. The addition of intercultural perspectives in curriculum and pedagogy aims to foster cultural diversity, promote social inclusion, address historical inequalities, and is in line with interculturality awareness.

Finally, after the recognition of intercultural education, we can emphasize its importance in the world, and the Colombian context. This is why we intend to explore those elements of interculturality that might influence the learning of students of the foreign languages teaching program at UIS, to assist students in identifying the significant facets of interculturality that hold an impact or interest for them throughout their program, it is essential to elucidate this

phenomenon, providing a broader perspective. The information gleaned can then be employed to aid future researchers in refining curricular designs and enhancing students' engagement with courses centered on intercultural themes.

1.2.   Research Question

What aspects of interculturality impact the learning of a foreign language of future teachers of FL who are in the first, fifth, and tenth semesters in 2023-2 at UIS?

1.3.   Justification

The recognition and understanding of diverse cultural backgrounds within educational settings, specifically in foreign language teaching, have become increasingly relevant in today's globalized world. The increasing need to master the competence of effective communication with people from all cultural and linguistic backgrounds has never been that important, in the eyes of FL teachers and researchers than today (*Interculturality and the English Language Classroom*, 2021). One of the results of ongoing globalization is the growing necessity of increasing intercultural awareness, especially for the speakers to "think and act critically, and to negotiate the complexities of today's world" (Byram & Wagner, 2018, p. 141). The rise of interconnectivity, mobility, and communication among people from distinct cultural backgrounds has become common, to the point of being part of our daily lives. For this, teaching English without training students with the necessary skills and knowledge to manage intercultural encounters is no longer viable (Marlina, 2013). Moreover, there is not only the necessity of teaching interculturality in the field of education in foreign languages but also in other niches of society. Bearing in mind the rooted and weighed importance of knowing about cultural diversity,

it must be considered that the learning of a foreign language cannot be separated from interculturality which leads us to keep investigating it. As an example, nowadays English has been classified as an important requirement in the working, academic, and professional fields. This has led many people from all over the world to learn a foreign language to improve their economic quality and status. Colombia is not the exception. The National Ministry of Education (MEN, 2019) mentions it through its document called Guia 22. It exhorts the achievement of having citizens capable of communicating in English, to foster economic international relations in such a way, that they can insert the country in the processes of universal communication.

In an increasingly interconnected world, intercultural competence should equip students with the ability to navigate multicultural environments and effectively communicate with other individuals from diverse cultural backgrounds. To do this, interculturality should be integrated into education early in their academic programs. Since students can gain valuable insights into the various perspectives an intercultural world may pose. Fostering in students the desire to understand other different backgrounds in different ways may be possible through more research involving them, maybe through content that could lead them to interact with other cultures. It helps them broaden their horizons, challenge stereotypes, and develop a global mindset. It empowers students to become active global citizens who can contribute positively within their contexts within an interconnected and interdependent world.

Finally, as future language teachers, we believe that the research project that we are proposing will open a space for reflection on the different notions and aspects of interculturality. This is particularly important since, as it has been mentioned, the revision of the notions as a departing point is the first step towards the understanding and recognition of interculturality in the educational context. Particularly, when this practice is combined with technical formation,

and methodological innovation, and sustained within a spiral scheme of action-reflection-action

Aguado et al (2008). It can also enrich us by leading us to reflect upon how language and

interculturality are learned and taught.

2.   Objectives

2.1.   General Objective

To Identify and compare the aspects of the interculturality that affect the students of the first, fifth, and tenth semesters of the language teaching program at UIS in 2023-2.

2.2.   Specific Objectives

Establish the categories of analysis of interculturality according to the definition of Dietz (2012).

Identify the definitions and aspects of interculturality that students think it entails.

Compare the aspects of interculturality that impact the learning of foreign languages of the students of the first, fifth, and tenth semesters of the bachelor's program in FL at UIS.

3.   Theoretical framework

3.1.   Background

Having carried out research in the consulted bibliography, in repositories like Springer, Scielo, Research Gate, Sage, Taylor & Francis, ScienceDirect, and JSTOR, an important number of articles helped us with a starting ground. We found several papers regarding Intercultural competence in the context of FL language teaching. These articles helped us to gain more insight into the topic. During the study of this concept, we agreed that knowing about the concept of interculturality itself as a theory is essential for an FL teacher, but the real benefit of studying this concept is the practical action in the classroom and in life. That is why all FL teachers should be prepared to teach Interculturality as a concept and to acquire intercultural competencies themselves. Combined with the strategies and methods to help their students to

develop it as well. However, we can notice that there is a lack of awareness about intercultural competence, not only within the context of foreign language teaching, for example, the English classes that have diverse students, but also in other areas of society; Santana & Cely (2021) state that there is not enough evidence about intercultural communicative competences and teachers' practices in English classes in the context of current migration waves based on the previous studies' findings. This overview confirms the existing lack of awareness about the ICC in different learning environments and its need to be developed or reinforced (p. 64)

Regarding the way foreign languages are currently addressed in the classrooms when teaching, some authors' concerns are how language teaching is being used conveniently, just to be practical, understanding it merely to communicate, but just from a linguistic perspective. It is stated that teaching from a utilitarian perspective is far from teaching from an intercultural one. Language is not seen as a means to construct and understand otherness but just as a tool to be more competitive. Consequently, language is not taught as a whole but from a linguistic perspective. (Hernandez, 2015, as cited in Florez et al., 2022, p. 171) Florez mentions an important aspect that is not usually mentioned when talking about interculturality, and this is the "otherness", which is a topic we may need to add to our further investigations. He also agrees with the idea of language being just a means or tool to achieve other goals without understanding the culture and aspects that this foreign language being learned addresses.

This same author also makes a comparison of how interculturality is taken more as a process of introducing students to the characteristics of the foreign culture, instead of using these spaces to show the phenomena of interculturality as the process of coexistence between one main culture and the foreign one. Once again highlighting that intercultural education is only focused on grammatical and pragmatic aspects of the language, and does not address cultural or critical

perspectives, as they do in social sciences. (Hernandez, 2014).

Even in our national context, this problem has been noticed, which is one of the reasons we seek to investigate it and provide information for further research. Once again, we find that one of our concerns is mentioned by Santana and Cely (2021) who also mention that the Colombian curriculum focuses mainly on linguistic content and not on the cultural content that foreign language learning entails.

The current curricular plans to teach English in Colombia have included the promotion and development of intercultural communicative competence as a vital tool to face global changes and new cultural phenomena. However, the need to improve English curricula still focuses the attention on developing linguistic competence over social-cultural competence (Santana & Cely, 2021, p. 69).

Regarding the materials used to teach a FL, some authors have given their opinion through the analysis of the relationship between the material itself and intercultural communicative competence. For this reason, we consider that reporting on the perception of authors who have investigated the issue of the materials used is very necessary. "Some scholars point out that using literature to promote interculturality and develop intercultural communicative competence has positive effects, but the texts are complex for students at first, having a negative impact on the motivation of the students" (Florez et al., 2022, p. 170). This lets us see that some of the materials are not very favorable for students considering their level of learning.

Moreover, some authors state that some of the materials do not have to do with the culture of the audience they are intended to, making the purpose of interculturality in materials a misconception that pretends to teach students about other cultures without an interaction that

does not make one's culture invisible. "Hernández (2015), Fardini (2014), and Bergh (2018) state that the textbooks used in class to foster interculturality are aimed at an isolated culture topic and they do not have to do with the student's reality." (As cited in Florez et al., 2022, p. 170). However, it is not only a matter of using materials that explicitly mention their own culture, but also what the teacher does with the material used. Following this same idea Santana and Celi (2021) state that English textbooks usually include intercultural resources such as readings, videos or audios, however, we could reflect on how this information is addressed, meaning, if students are led to make a much more in-depth analysis of these topics and make connections between the foreign and own culture (p. 69). However, the need to improve English curricula still focuses the attention on developing linguistic over social-cultural competence (Santana & Cely, 2021, p. 69).

This allows us to conclude that the linguistic approach mentioned before, which sees language merely as a tool to be competent, is still prevailing. Some materials are missing the opportunity to show interculturality. Unfortunately, teachers still use materials based on the form, but not on the content. There is a lack of transcendence when the materials are selected as Hernández (2015) states, "an excuse to point out grammar structures without taking into account the setting where the interaction is carried out." (As cited in Florez et al., 2022, p. 171).

3.2.   Theoretical Basis

3.2.1.   *Interculturality in Foreign Languages Teaching Education*

Within the education of interculturality in language teaching programs, some dilemmas are presented. In the study *El enfoque intercultural en la formación del profesorado. Dilemas y propuestas,* one of the highlighted issues is whether to adopt an intercultural approach or format

in intercultural education. (Odina et al, 2008). However, according to them, the good formation of language teachers implies a curriculum that adopts an intercultural approach in its objectives, processes, and contents. (Aguado et al, 2008). Unfortunately, this is not the case for several language teaching programs. Some programs do proclaim to have an intercultural approach explicitly, but others do not. In light of this, it can be assumed that the learning of interculturality in those which do not, is implicit in the curricula. Since there is no subject within the curriculum called "interculturality." Thus, the learning of this concept, its methods, and teaching techniques are in the hands of the teacher's body of the language teaching programs. It is up to their autonomy, including or not an intercultural focus on the subjects that are mandatory in the curricula. An analysis of initial teacher training in Spain indicates that the development of intercultural competencies necessary to address the diversity of students and their families is not explicitly addressed. (Aguado et al, 2008). This becomes a problem because we cannot assure the learning of this competence in the programs that do not approach it explicitly.

Additionally, the lack of knowledge and education in methods to develop intercultural concepts makes the learning of interculturality more difficult. Teachers demand more training in the following aspects: conceptual clarification of the main terms of intercultural theory such as ethnocentrism, culture, integration, cultural identity, relativism, etc. (Jordán et al, 2001). This makes clear that there is a lack of knowledge about interculturality by the teachers of languages. As we have argued, it can be attributed to the lack of a subject that explicitly talks about interculturality and the methods to teach it in the classroom. This is a problem that has been described by Aguado, and that happens in foreign language teaching programs.

Continuing with the review of the initial training programs, it is observed that the inclusion of relevant topics from the intercultural approach in the curriculum is optional. As a

general rule, the trainee teacher can choose some optional subjects concerning issues related to intercultural education. In no case has an intercultural focus been adopted in the general teacher training curriculum. (Aguado, et al, 2008, p. 277). These concerns arise also about how to handle the different situations that are experienced in educational contexts, and that are related to interculturality, such as knowledge of different cultures; pedagogical skills in multicultural classes to teach students from minority groups; models to include interculturality in the basic curriculum; methods to manage conflicts related to inter-ethnic dilemmas; techniques to ensure the academic success of all cultural groups in class, etc. (Jordán et al, 2001). Actual professors and teachers can dig into the topic of interculturality outside their university, but in these cases, we encounter a problem when these courses or conferences are not intended to cover educational settings. In these cases, teachers can learn about interculturality, but there is the whole of the teaching methods. Regarding the formation outside the universities, there is a variety of courses that are intended most of the time to solve problems related to cultural backgrounds, religion, or language, unfortunately, they are thought not to depart from the necessities of the population and thus are not effective for the practice. (Jordán, 2004, as cited in Aguado, et al, 2008).

3.2.2.   Interculturality and Language Teaching Education in Colombia

In Colombia some universities have adopted the intercultural approach, one of them is the University of Antioquia, UDEA. The first study from this university that is noteworthy: *The Biography at the Service of the Training of Trainers in Intercultural Education in the Colombian Context: What Approaches and What Impact on the Participants?* In this qualitative research, published in French language, Arismendi F. (2021), studies a new method to include interculturality as an approach within a language teaching program (English and French), with

the occasion of the curriculum renewal at the University of Antioquia (UdeA) in Colombia. The approach they adopted was an intercultural one, and it was important to adopt this approach, considering that Colombia is right now in a post-conflict period, where the emphasis on the acceptance of the differences in education is crucial to guarantee peace. The method used was the Linguistic Biography (LB). It not only helped the program's teachers share their subjective experiences with their peers and colleagues, but it also allowed them to reflect and discuss their own and others' cultural and language identities. This space was not for theory but for memory hunting in a group. The results showed a significant impact on the understanding of interculturality, starting from personal stories, not from theories. It also changed the representations or notions of trainers around interculturality and showed it to be very enriching to share personal views.

Another study that can contribute with its findings about this topic in our national context is the one carried out by Moya et al, (2018) named *Interculturality and language teaching in Colombia: the Case of Three Teacher Education Programs.* This article was qualitative research carried out in three different foreign language teaching programs in Bogotá, Colombia. It seeks to recognize the intercultural perspectives promoted in these programs. The population was 35 teachers in charge of seminars for the pedagogic and didactic component for this study, and 125 students or pre-service teachers doing their practices. Data gathering methods were three: 1) documents with an analysis of the courses' syllabi of the bachelor's pedagogic and didactic component; 2) surveys and 3) focus groups.

In the focus groups, it is possible to observe that the concept of interculturality of the teacher educators is framed in the contact between cultures and groups to contrast or compare them. Also, one important aspect to notice is how on repeated occasions there was the statement

"sadly or happily […] we have(cultural) differences" (Moya et al, 2018, p. 8). This is one finding that can directly be useful for our study since differences and similarities between cultures may be the reasons why students are interested, or not, in learning certain foreign cultures and languages. One of the teachers mentions how their programs take "decolonization" as a cornerstone to talk and learn about interculturality, showing signs of critical interculturality and how classes not only take a grammatical focus but a more culturally and socially concerned inclination. It allows us to assume that classes with approaches more related to social matters may be of greater space for the speech of interculturality. Additionally, students showed concerns about how interculturality could be taught, mainly to children, in which manner, and what materials could be appropriate to address this topic. There was a problem found among the results expressed by the pre-service teachers, and. This was the lack of participation of teachers and educators in the construction of curricula. This lets us stipulate that they are interested in the creation of materials and methodologies to teach interculturality, but this becomes a problem since the ones in charge do not show much interest. Finally, pre-service teachers posit that intercultural education requires breaking away from homogenizing education schemes that are common in universities. They assert that generally "we see Colombia as something homogenous" therefore, there is a lack of that idea of interculturality in classrooms (…) because of the conception that we are homogenous and do not think about the differences each one has (Moya et al, 2018, p. 14). This article was addressed because it takes opinions from teachers and pre-service teachers, giving us two points of view on interculturality in education. What content of interculturality is offered in education already, and what do they think is missing to make intercultural education better, which can be understood as the challenges they pose.

In conclusion, the selected papers form a robust theoretical framework that sheds light on

the intricate dynamics of interculturality within the context of foreign language teaching programs. By delving into these studies, we gain a nuanced understanding of how cultural factors influence the learning processes of students navigating linguistic landscapes outside their familiar boundaries. The amalgamation of these insights sets the stage for the forthcoming conceptual framework, which will serve as a guiding structure to explore and analyze the multifaceted dimensions of interculturality in the realm of foreign language education. Through this theoretical foundation, we aim to unravel the complexities and unveil valuable perspectives that contribute to the enhancement of teaching strategies, curriculum development, and overall educational experiences for students engaging in language learning within diverse cultural settings.

3.3.   Conceptual Framework

According to previous studies, there are some ideas that each teacher or student has about culture and interculturality, these tend to be very subjective. Therefore, in this study, we want to clarify certain definitions, looking to leave as little space for ambiguity as possible. Terms like globalization; interculturality and their differences from other related terms such as transculturality, multiculturality, and cross-culturality; culture, and intercultural competence are going to be presented, with the intent of clarifying the slight but significant differences that these concepts address individually.

3.3.1.   Globalization

Globalization is a complex multifaceted phenomenon that has had a profound impact in all social spheres. Our country is one of those affected by it, already showing multiple elements,

not originating from our culture that have already been adapted and normalized, such as commercial brands, trade methods, celebrations, trends and fashions, behaviors, and one of the most visible cases is language as a necessity in the school learning system. The conjunctions of all these factors end in the crash of cultures (Marlina, 2013). It has also strongly advanced during the recent decades in terms of the revolution of technology, telecommunications, and information has allowed us to break the barriers of distance, and of course, has allowed humanity to have more intercultural encounters.

In this study, we took the following definition presented "the spread of trans-planetary connections between people" (Scholte, 2002, p. 13). In other words, globalization involves unprecedented growth in transworld contacts, meaning that the porosity of geographical borders increasingly allows global citizens to "physically, legally, culturally, and psychologically engage with each other" (Scholte, 2002, p.14). Specifically, the rise and expansion of transnational corporations, increased human mobility across the globe, and the advancement of information communication technology have increased the frequency of encounters between people from various parts of the world. Physical or virtual access to people from other backgrounds can result in exchanges of trade ideologies, worldviews, values, and cultural practices.

3.3.2.   *Interculturality*

Interculturality is the cornerstone of this research, and for that reason, it needs a broad, yet concise definition, easy to understand while containing all the aspects considered to be of value for this investigation. Considering these requirements, the definition given by Gunther Dietz (2017), an anthropologist and member of the academic body of Intercultural Studies was selected. He considers Interculturality to be:

The set of interrelationships that structure a given society, in terms of culture, ethnicity, language, religious denomination, and/or nationality; it is an ensemble that is perceived through the articulation of the distinct groups of "us" versus "them", which interact in majority-minority constellations that are often in constant flux. Frequently, these relationships are asymmetrical in relation to the established political and socioeconomic power and usually reflect the historically rooted ways of making diversity visible or invisible, as well as the way of stigmatizing otherness and discriminating against certain groups in particular (Dietz, 2012 as cited in Dietz 2017, p. 193).

If we say that an important part of interculturality is the interaction, we must affirm that it also implies the interactions that take place "every time we interact with an individual or a text (in the wider sense of the word, which includes a film, a piece of art, music, etc.)" (Dervin, 2017, p. 91).

3.3.3.   *Transculturality*

To introduce the term transculturality we considered the definition of Peinado (2020) who states that transculturality refers to the present usage of a concept where diverse cultures come together, aiming to form connections and relationships that go beyond the boundaries of any particular culture. This process gives rise to new cultural phenomena that result from blending and synthesis, rather than mere union or integration of specific cultural elements, which may be the focus of a particular transaction. We can also consider the definition of Welsch, which shares the idea of the one previously mentioned, he states that the idea of transculturality considers the internal complexities and constant variations characteristic of every culture, as well as recognizing the degree to which cultures are becoming inseparably linked with one another.

Lifestyles are no longer limited or delineated by nationally based cultures (Welsch, 1999, pp. 197-198)

The reasons behind giving the meaning of this term are to clarify how transculturality is, despite having similar characteristics to interculturality. The main difference is how the cultures involved go beyond acceptance or interaction and participate in cultural boundaries and identities' fluid and evolving nature.

3.3.4.   Pluriculturality

From the sociological point of view, the term plurality "designs the presence of diverse ideological tendencies and social groups coordinated in statal unity. Therefore, pluriculturality can be understood as the simultaneous presence of two or more cultures and their interrelationships." (Bernabé, 2012, p. 69)

We can expand the last statement with this definition found on the website of the Council of Europe, which does not directly address it as pluriculturality, but pluriculturalism:

Pluriculturalism involves identifying with at least some of the values, beliefs, and/or practices of two or more cultures, as well as acquiring the competencies which are necessary for actively participating in those cultures. Pluricultural individuals are people with the competencies of knowledge, disposition, and linguistic and behavioral skills required to function as a social actor within two or more cultures. (Byram, 2009, p. 6).

Also, from the same author, with a little more general and social perspective, we can take pluriculturality as "The capacity to identify with and participate in multiple cultures." (Byram, 2009, P. 6). Despite how similar Pluriculturality and Interculturality may be, they must be separated since "Interculturality refers to the capacity to experience and analyze cultural

otherness, and to use this experience to reflect on matters that are usually taken for granted within one's own culture and environment." (Byram, 2009, P. 6). Proposing that pluriculturality focuses on the acknowledgment and presence of multiple cultures, while interculturality emphasizes active engagement, dialogue, and mutual understanding between these cultures.

3.3.5.   *Multiculturality*

Regarding this term, we can say that it differs from interculturality in the fact that in the latter, the values of mutual tolerance, understanding, and appreciation are emphasized in these interactions given by people of different cultures. As it is mentioned, "multiculturality could be defined as the presence of diverse cultures in the same territory in which they only coexist" (Peinado, 2020, pp. 86-87). "When talking about multiculturalism, reference is made to the coexistence in the same place of different cultures, but they have no relationship between them, they can have a relationship of conflict." (Mancini, 2001 as cited in Peinado, 2020, pp. 87-88). Once again, we emphasize the essential characteristic of good social relationships attributed to interculturality.

3.3.6.   *Culture*

When talking about interculturality, we must consider the concept of culture as a cornerstone. "The prefix 'inter' in interculturality immediately evokes a sense of being in-between two or more entities. Thus, INTERculturality can be interpreted to mean being between two CULTURES." (Interculturality and the English Language Classroom, 2021, p. 4). But then, we will start with the roots of the word. If we dig into the etymology of the word culture, we will find that it was first associated with the cultivation of plantations or the caring of

something, plants, or animals. With time it started to be used figuratively, in the sense of cultivating knowledge, traditions, arts, or customs. (Thompson, 1990).

We can find several interpretations of culture, falling into two big categories: objective culture, and subjective culture. Objective culture is the one that considers man-made products as the representatives of their culture, this is explained in other words by Besalú as "a collective elaboration that transforms itself but is determined by the environment and material conditions." (Besalú, 2009 as cited in Peinado, 2020), and in Wan & Chiu state "culture consists of symbolic elements that members of a culture generally believe to be important to or characteristic of the culture" (2009, p. 80). On the other hand, subjective culture is the one that deals with behaviors, attitudes, and ways of thinking. Authors such as Hofstede, 1980; Basehart, 1971; and Pelto and Pelto, 1975 share this conception of culture and its aspects.

However, in this study, we are considering the proposal of Samovar & Porter (1994) who state that culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving (as cited in Sehgal J., 2014, p. 1).

The reasons why the definition of Hofstede was the most accurate for our study were 1) It was one of the broadest and most specific definitions found during the reading of different authors that tried to define culture. And 2) the focus on the "cumulative deposit of knowledge, experience, beliefs, values …" Since these aspects of culture are the ones that the authors consider that are the ones students would mention to be their reasons or motivations to start learning the language, or program of FLT.

Clear delineation of terms such as culture, pluriculturality, multiculturalism, and

transculturality is crucial in the conceptual framework for this research on interculturality. Precision in defining these terms is essential for the formulation of the research instruments. The distinct meanings prevent ambiguity, ensuring that data collection accurately reflects the dynamic interplay between cultures. This clarity enhances the validity and reliability of research findings, contributing to a nuanced understanding of intercultural interactions and their implications.

3.3.7.   *Intercultural competence*

Intercultural competence has been widely defined as a generality. Some authors affirm that IC implies communication or interaction between people with differences, in terms of ethnicity, religion, language, or affective, cognitive, or behavioral orientations (Rodrigo, 2000), (Henríquez, et al, 2012). Other authors like Byram, M (2015) describe it as an ability. "The ability to meet and engage successfully with people of another social group" as cited in Kong et al, (2023). Pre-service EFL Teachers' Intercultural Competence Development Within Service-Learning: A Chinese Perspective. The Asia-Pacific Education Researcher, 1-10.) It is considered especially important for the MEN of Colombia. It is addressed as the world's knowledge, it encompasses religious beliefs, values, taboos, history, customs, and traditions shared by various communities around the world. (MEN, 2019). This ability is essential for the development of good relationships between people from unfamiliar cultural contexts and goes beyond the mere knowledge of the concept of interculturality.

By developing this conceptual framework, we have sought to provide clarity on each of the concepts that are closely related to interculturality, since they certainly have certain characteristics that make them different from one another. We also seek to address and delimit

the topics we seek to deal with, due to the ambiguity, subjectivity, and complexity of dealing with a topic such as culture.

3.4.   Legal framework

Interculturality is present in the discussions of international organisms, like UNESCO which on March 22nd, 2012, reinforced interculturality in the sixty-sixth General Assembly. Through the interactive thematic debate "Cultural diversity, mutual understanding formed the bedrock of United Nations," several panelists highlighted the importance of intercultural education, leaving behind the fear of losing identity, but representing those who feel underrepresented. Additionally, UNESCO, (2005) approved the convention about the protection and promotion of the diversity of cultural expressions by reminding us that cultural diversity as it thrives in the framework of democracy, tolerance, social justice, and mutual respect between communities and cultures, is essential for the peace and security in the local, national, and international plane. This is the reason many countries have included intercultural education within their curriculums as a necessity for peace and a key to a culture of respect for diversity. Additionally, UNESCO guidelines on Intercultural Education mention that languages and Culture are closely related to the point that if a language disappears, the cultures tied to them will disappear as well. Dasli, M. (2019).

In Colombia, the MEN emphasizes the necessity of acquiring intercultural competence, in one of its documents that guide EFL teachers, as an objective in the Bilingualism National Plan (PNB), making English a medium to get to know other cultures and reinforce the self. Particularly, in Colombia, the General Education Law establishes as one of its purposes "the study and critical understanding of the national culture and the ethnic and cultural diversity of

the country, as the foundation of national unity and its identity". (MEN, 2019, p.7)

4.   Methodological design

4.1.   Paradigm and type of research

This research aims to examine how interculturality influences the language learning process of future foreign language teachers studying at UIS, focusing on students in their first, fifth, and tenth semesters. For this reason, this research is situated principally in a qualitative perspective, just as Bonilla and Rodríguez (1997) state that the qualitative perspective tries to make a global approach to social situations to explore, describe, and inductively understand them; that is, from the knowledge that the different people involved have. This supposes that individuals interact with other members of their social context sharing the meaning and knowledge they have of themselves and their reality (p.62)

However, this study also uses the quantitative approach to examine some other aspects that we consider relevant for the good understanding of the phenomena. This way, we guarantee a better understanding of the phenomena in all its complexity, having at the same time a wider number of participants.

This study aims to provide an exploration and analysis of the various aspects caused by the phenomena of interculturality that impact the foreign language learning experiences of future FL teachers.

By employing a mixed methods approach, the research collects both numerical data (quantitative) and in-depth insights (qualitative) to examine the intercultural dimensions that shape the language learning process. Through surveys, interviews, and a final sharing circle, the study captures both statistical trends and subjective perspectives, allowing for a comprehensive

examination of the subject matter. The research seeks to contribute to the existing body of knowledge regarding interculturality and its implications for foreign language education, particularly for future FL teachers at UIS.

4.2. Hypothesis

In this study there are two variables, the participants' level, first, fifth, and tenth semesters, and their knowledge of the topic of interculturality.

From a specific observation of students, we want to draw some general conclusions about what could be the main aspects of interculturality affecting the learning processes of future FL teachers at UIS. However, we cannot depart until we have the observations of the first tool. Nonetheless, we can propose some hypotheses from hypothetical situations about the first results.

*H*1. The same aspects of interculturality impact participants from the same semester.

*H*2. Participants relate their answers about the aspects based on their motivations to study the foreign languages teaching program, such as music, languages, books, literature, recipes, etc.

4.3. Sample

The population of this study, for the first part of the research, are all the students of the foreign language teaching program at UIS interested in participating in this research project that is studying first, fifth, and tenth semesters in the academic period of 2023-2. We chose these semesters since we want to gather the initial conceptions of what first-semester UIS students believe or know about interculturality effects. With students of the fifth semester, look to see if there are differences, if the knowledge about interculturality has increased and there are more

specific aspects they can mention, or if there are definitions closer to what we have researched so far. Finally, we consider the tenth semester of the studying programs since we consider that they are aware of how intercultural matters affect their learning processes, and for this reason, they can provide the most complex and developed descriptions of interculturality.

For the second and third instruments, fifteen students were called, and five from each semester were selected: first, fifth, and tenth. Students were selected randomly or with the help of the teacher in charge of the group. Several rounds of saloning were carried out until the proposed sample was met.

4.4. Instruments and Strategies to Gather Information

4.4.1. Survey

For this research, three data collection instruments were used. The first one is a survey made in Google Forms composed of ten questions, some open and some closed. It was sent via email. According to Nayak et al, (2019, p. 33) with email becoming ubiquitous, electronic mail surveys became popular. The survey is sent to a person's email address. The respondents could answer the questions and mail back the responses to the researcher or print the questionnaire and fax the responses. Both sending and responding have become simplified and cost-effective. Additionally, Google Forms is ideal for sending out a short questionnaire, charting the results, or exporting them for analysis to a spreadsheet. It provides various question formats from text boxes, paragraph texts, multiple choice, checkboxes, scale, grid, etc. (Nayak et al, 2019, p. 33).

The reason we designed a survey as the first instrument to collect data in our research project is that this method, although it is mostly used in quantitative research, can also be used to collect qualitative data, as stated by Yuni and Urbano (2014). This is because the survey contains

open-ended questions, which are of utmost importance in terms of the conceptions of interculturality and potential causes of interculturality.

It asks some other questions related to the concept of interculturality like the definition of it, aspects that it addresses, places where students learn about interculturality, teaching methods learned within the program, possible geographical association with its concept, and the motivations of learners to study languages.

Another reason the survey is considered necessary in our research project is also explained by Yuni and Bravo (2014) where one of the advantages of data collection through surveys is the ease of recognizing patterns or similar conceptions among a considerable number of people in the population. This can help us understand what are the most general, or specific perceptions that students have. We also hope that the information collected and analyzed will allow us to direct or help us to give a specific focus to our next instrument, the focus group interview of the different semesters chosen.

The survey was designed in Spanish, in the interest of a complete understanding, since there is some part of our population, like first-year students, that may not have a very advanced English understanding. It was intended for all students of the foreign languages teaching program at UIS from the first, fifth, and tenth semesters in 2023-2. This survey was sent to the emails of all the students of the first, fifth, and tenth semesters so that the students who participated would do it voluntarily. The responses to this survey, as mentioned before, were an important source of data for the following instruments since we may be able to find interesting conclusions, or patterns not expected by the authors, which can turn into an interesting discussion. These spaces could be the interviews with the focus groups for a more dynamic and reflexive collection of data.

4.4.2.   Interviews

The second instrument that was used was a structured interview with three focal groups that helped to reinforce the already gathered data. According to Queirós et al, (2017, p. 377). Structured interviews are an assessment method designed to get and compare responses from all the interviews. The interviewee is inquired about past experiences and/or proposed hypothetical situations. The process is standard for all people interviewed. Structured interviews typically offer a high response rate, and the interviewer is present to explain the question to avoid misinterpretation from respondents. However, preparing a structured interview can also be time-consuming.

The formulation of the interview protocol was drawn upon Dietz's (2012) definition of interculturality, employing key terms identified therein as the foundation for our inquiry. The interview questions were aligned with these terms, namely: Interrelations, Ethnicity, Language, Religious Denomination, Nationality, and Socio-economic Power.

Regarding focus groups, they are a popular and useful method to investigate complex behavior, where the researcher can interact with the participants. The information is typically provided more quickly than if people were interviewed separately. They can provide a broader range of information and they offer the opportunity to seek clarification if there are topics that need further clarification (Queirós et al, 2017, p. 377). These interviews will be done with three focal groups of students in the first, fifth, and tenth semesters. The three interviews will be done with five students from each semester.

The insights derived from conducting interviews with a focus group can contribute to the effectiveness of the subsequent sharing circle. These interviews provide a deeper understanding

of participants' needs, desires, and expectations, enabling us as organizers to tailor the sharing

circle content and format accordingly. The data collected from these interviews will help to

identify common themes, key challenges, and potential areas of interest that might have not been

mentioned before and can be incorporated into the sharing circle discussion. Ultimately, having

the most or least recurrent themes or categories about interculturality, the sharing circle can be

designed to foster meaningful dialogue, promote active participation, and create an inclusive and

supportive environment for all participants.

4.4.3.   Sharing circle

The third instrument was intended to be a sharing circle or discussion session of two

hours with the fifteen students who participated in previous interviews, (five of each semester,

first, fifth, and tenth) to present the data gathered and talk about interculturality, however only 4

students attended the meeting. The sharing circle method also rebalances the power dynamic in

the researcher–participant relationship—the participants grant the researcher permission to use

the dialogue generated in the Circle for research purposes (Lavallée, 2009 as cited in Chilisa, B.

(2019). In this way, participants were supposed to have a space where they could share ideas

more confidently, and all together share the perspectives of the students from other semesters

who may have a different view of interculturality.

In this sharing circle, the data previously collected and was talked about broader aspects

more related to the usage of interculturality within the context of foreign language teaching, the

actual way in which students of the program learn about it, and the way they would teach it. The

questions that were asked in this part were created from the concept of interculturality given by

Dietz 2012 and were intended to clarify the implicit gaps that remained from the answers given

in the questionnaire and the interviews.

4.5.   Resources and analysis techniques

The data collected from the survey (annex 3) was analyzed with graphics, in this case, World and Excel software were used to graph the results. The results of the interviews (annex 2) were presented through color coding. The interview entailed the categories mentioned in the definition of Dietz 2012. To do the color coding, some codes were identified from the transcription of the three interviews. Finally, with the information collected in the previous tools, notes to share in the sharing circle session were created and shared as they were presented to participants.

5.   Findings

Incorporating mixed methods (qualitative and quantitative) into this research study on the impact of interculturality on student learning processes is essential for a comprehensive understanding of the phenomenon. Despite having expressed that this study tends to be qualitative research, quantitative data was used, mainly due to the large number of participants that were estimated in the first instrument for data collection, the interview. Also, it was considered that one way to investigate the phenomenon of the effects that interculturality has on the learning processes of the students of the foreign language teaching program with an emphasis on English at UIS would be data triangulation because this mixed research design allows to gain diverse yet complementary information about the same subject in order to enhance our understanding of the research issue, as expressed by Dayanand *et al* (2022, P.19)

This not only enriches our qualitative data but fosters a deeper sense of community

engagement and shared understanding. The triangulation of these methods ensures a more robust and holistic exploration of the interplay between interculturality and learning processes, offering a more nuanced and reliable foundation for drawing conclusions and implications for educational practices.

5.1.   Survey Findings

5.1.1.   Sociodemographic aspects

Figure 1

What semester are you in at this moment?
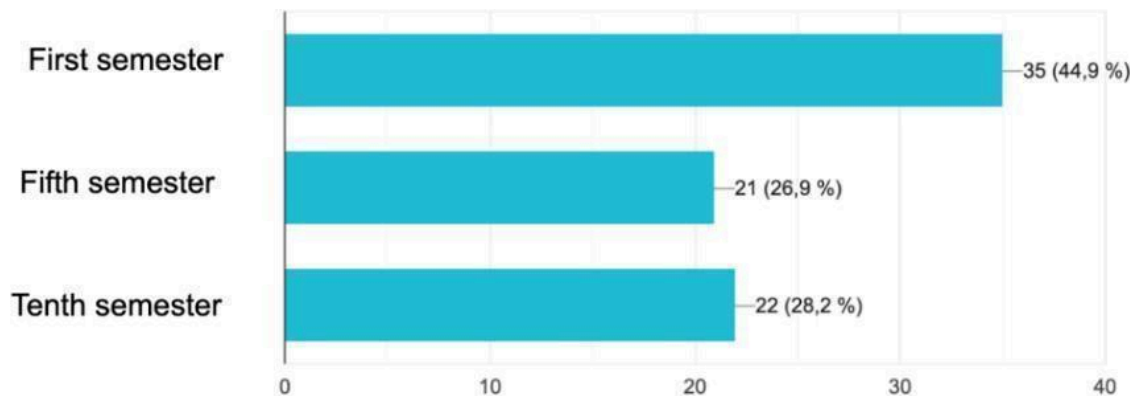
For this survey, the aim was to achieve 80% of responses from each of the three semesters, the first, fifth, and tenth semesters. In the first semester of 40 active students, 35 responded, accounting for 87%. In the fifth semester, from 34 active students, 21 students responded, accounting for 61%. In the tenth semester, from 61 active students, only 22 students responded, that is to say 36%. In general, of the 135 total students, only 58% answered the survey, which means 78 students.

It was observed that the majority of participants, 60% of them were between 15 and 20 years old and the vast minority, 37%, were between 21 and 25 years old. Finally, a small percentage of 2,6% are between 26 and 30 years old.

Figure 2

What is your age range?
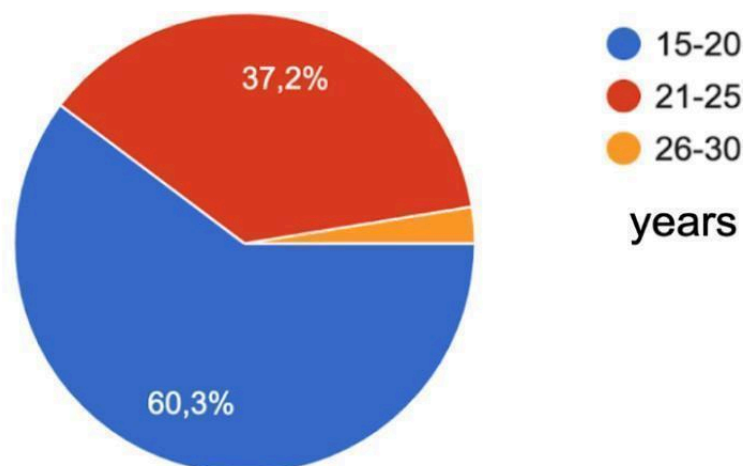
Question 1: Are you related to the term "Interculturality"?

For the question about the association with the term "Interculturality", for the first semester 74% affirmed being related to the term, for the fifth semester about 86%, and finally in the tenth semester about 99%. In conclusion, it was observed that the majority of the total of participants expressed being associated with the term.

Figure 3

Are you related to the term "Interculturality"?
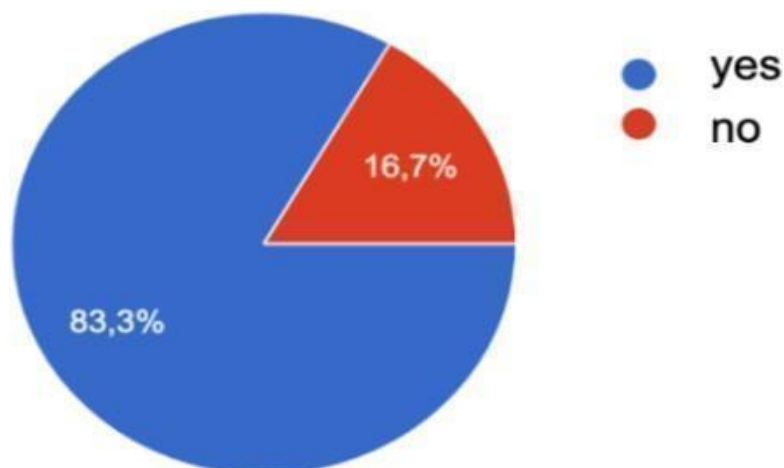
Question 2: What countries do you think of when you hear the term "Interculturality"?

First semester

It was found that the three most mentioned countries by this semester were the USA, Canada, and the UK. Among the second most mentioned countries are mostly LATAM countries such as Venezuela, Colombia, Mexico, and just one European country, France. In the third place, it was observed a more varied set of countries that do not necessarily follow a clear pattern.

Among them were Holland, Sweden, Spain, India, Japan, Brazil, Italy, Chile, and Peru. As an observation, no African country was mentioned.

Figure 4

What countries do you think of when you hear the term "Interculturality"? (first semester)
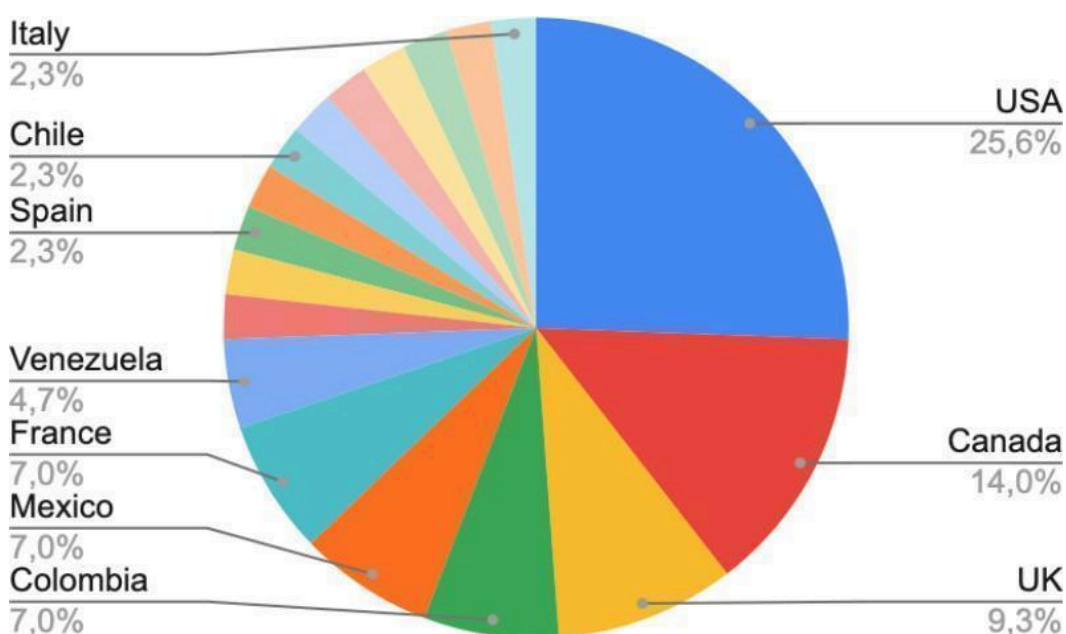
Fifth semester

It was observed that the three more mentioned countries were the USA, France, and Brazil. Among the second most mentioned, there were a variety of countries from all the continents, except Africa. Those are Colombia, the UK, Canada, and Spain. In the third place, it

was also found a more varied set of countries that belong to different continents. Among them are Korea, Australia, Russia, and Argentina. As in the first semester, no African country was mentioned either.

Figure 5

What countries do you think of when you hear the term "Interculturality"? (fifth semester)
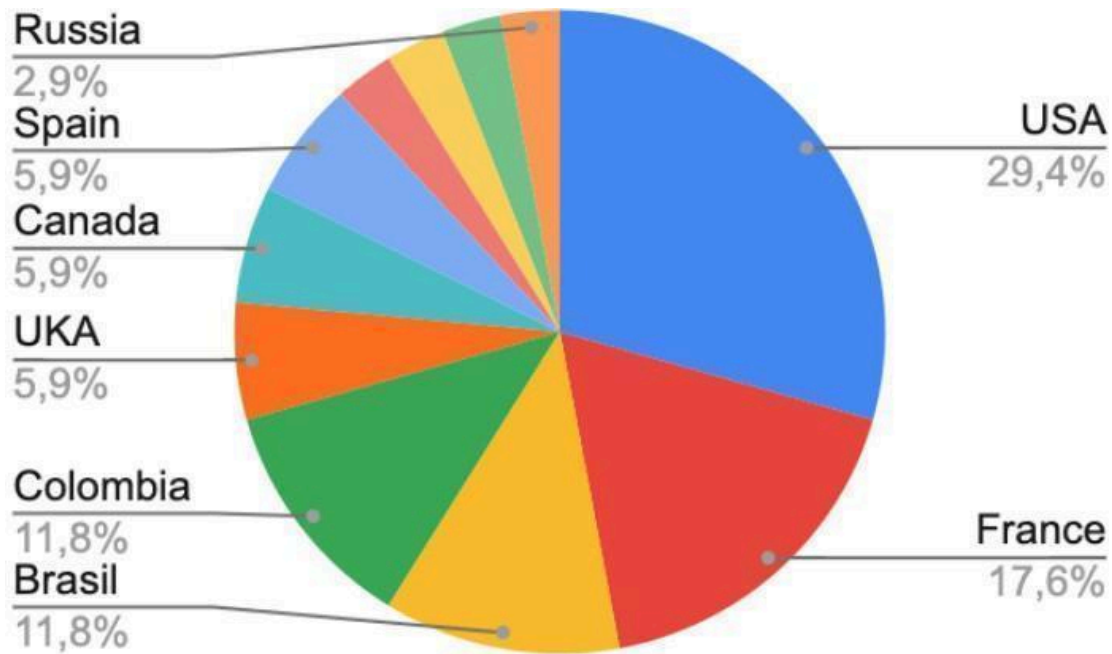
Tenth semester

In this semester, the two dominant countries were the USA and Colombia. Both of them are American countries. It was curious to notice that no other semester mentioned Colombia the most. Among the second most mentioned countries, there were a variety of countries from all the continents. Those are México, Brazil, Australia, Spain, Canada and France. In third place were Sweden, the UK, India, Dubai and Egypt. It was curious that this semester did mention this country in a considerable percentage.

Figure 6

What countries do you think of when you hear the term "Interculturality"? (Tenth semester)
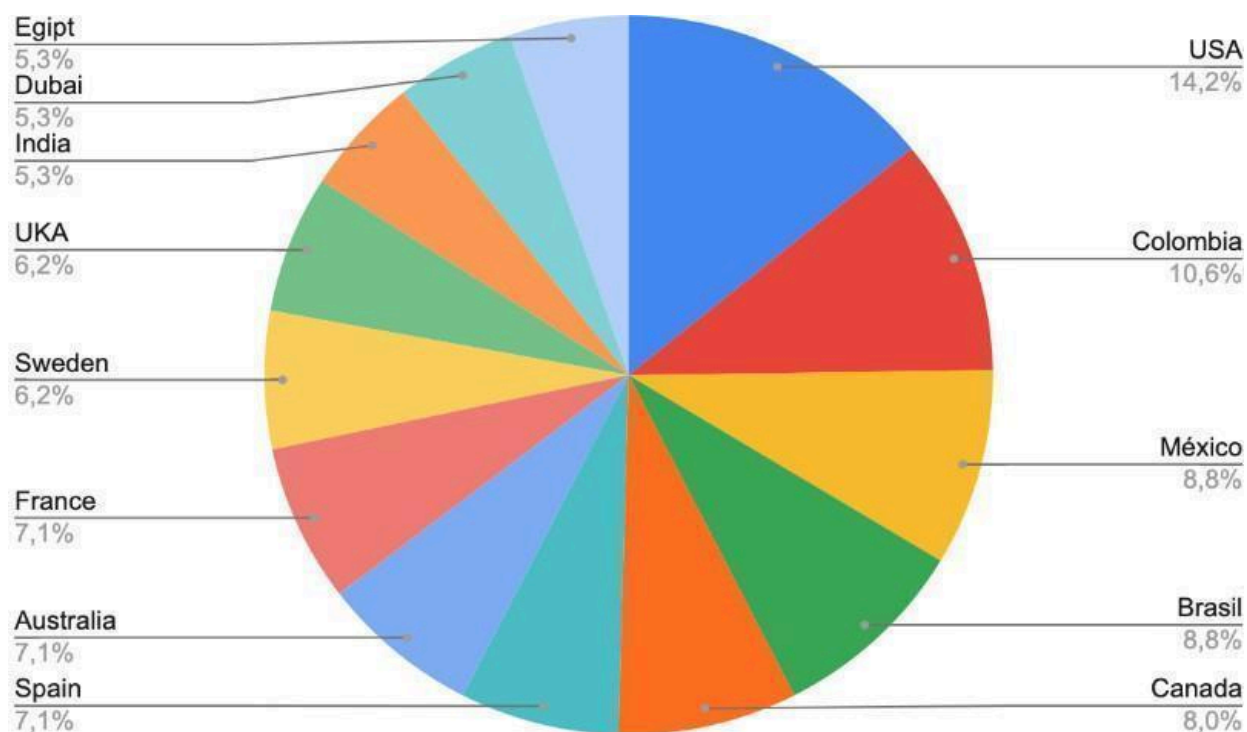
COMPARISON

It was observed that the most mentioned country among all the semesters was the USA. Its highest percentage was located in the fifth semester, 29%, additionally its lowest was located in the tenth semester.

Among the second places, there was a variation. The first and fifth semesters chose Canada 14% and France 17% respectively, while the tenth semester chose Colombia 10%. In the third place of the most mentioned countries among the semesters, we found the UK, Brazil, and México with percentages of 9,3%, 11,8%, and 8,8% respectively. As a general conclusion, it was observed that the first semester mentioned more quantity of countries than the others, but at a lower frequency. However, there remains a big disproportion between them. The fifth semester also had a big difference between the percentages, since the majority of them were centered on

some countries. On the contrary, in the tenth semester, it was observed that the percentages were more homogeneous since various countries were mentioned at similar rates.

Question 3: About the student's definition of Interculturality.

To analyze the responses about what is the personal definition of interculturality, a discourse analysis was done. In this analysis, five categories were established. These were taken from the responses that students used to define Interculturality in which synonyms were used to express the same idea. These categories were: Interaction, exchange, union, sharing, and presence of various cultures in one territory.

First semester

It was found that students defined Interculturality most as an "Interaction", it had a significant rate, accounting for 29%. It was followed by "exchange" with a pretty similar rate, accounting for 25%. Additionally, It was found that a considerable number of students, 18%, defined it as "the presence of various cultures in one territory". It is an important fact since we consider that there may be confusion between the terms Interculturality and Multiculturality or transculturality. Besides, the category of "union" had the same rate of 18%. Finally, the category of "sharing" had a 7,4%.

Figure 7

Student's definition of Interculturality. (First semester)
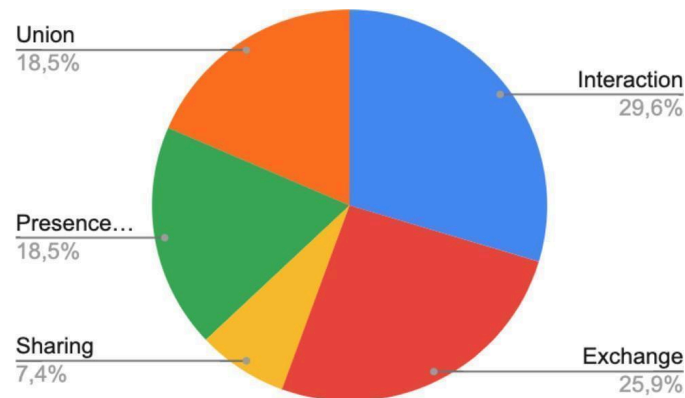
Fifth semester

It was observed that the students of the fifth semester mentioned "Interaction" more frequently, it had a percentage of 30%, that is to say, more than a quarter. Additionally, the "presence of various cultures in the same territory" was the second one mentioned, accounting for 26%, which means, a quarter of the total answers. "Union" was in third place, accounting for 20%. Besides, "exchange" had a rate of 15%. Finally, "sharing" had the lowest rate, accounting for 10%.

Figure 8

Student's definition of Interculturality. (Fifth semester)
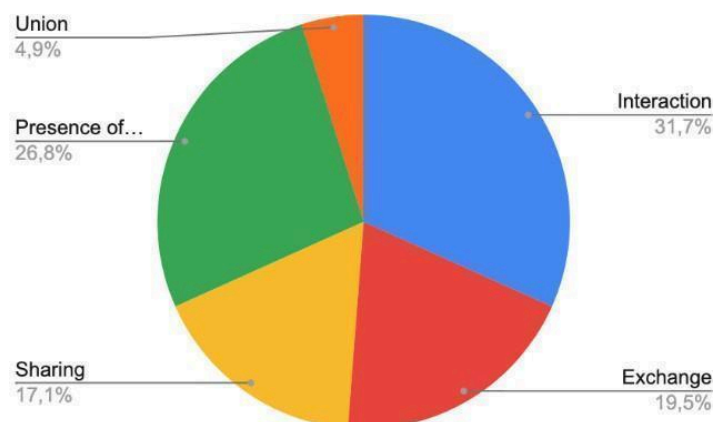
Tenth semester

The majority of students in the tenth semester define Interculturality as "Interaction", accounting for 31%. The second most mentioned aspect was the "presence of various cultures in one territory" with a percentage of 26%. These two categories complete a little more than 50% of the answers. The third one is "exchange" with a percentage of 19% percent, followed by the category of "sharing", accounting for 17%. The last one is "union", which had the lowest rate, 4.9%.

Figure 9

Student's definition of Interculturality. (Tenth semester)
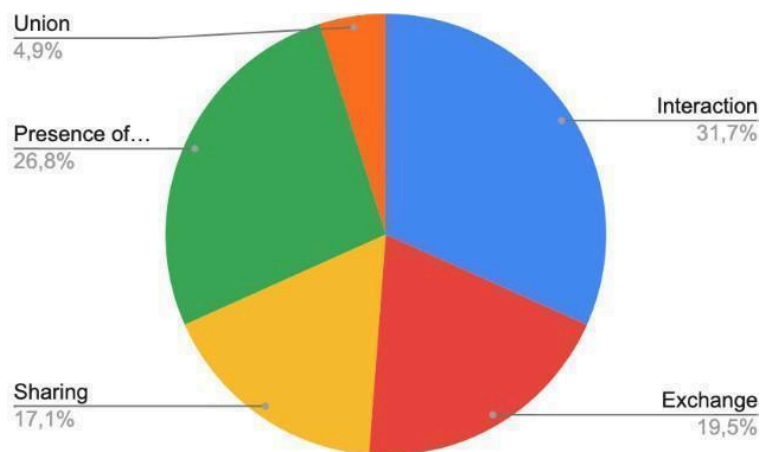
COMPARISON

It was observed that the category of "interaction", had similar rates on each semester. Besides, two categories were directly proportional to the semesters. The first one was "sharing" and the "presence of various cultures in one territory", they grew along with the semesters. It is important to highlight that in the first and fifth semesters the category of "union" was high, while in the tenth semester, it was not. For the category of "exchange", the first semester is the highest

since it took a quarter of the total responses.

Question 4: What fundamental aspects make up interculturality?

The categories created for data compilation were three. These were derived from synonyms of the responses about the fundamental aspects of "interculturality". These categories are: Interaction, and the terms selected to be part of this category were; dialogue, interaction, having a relationship, communication, exchange of ideas, and cultural exchange. The terms considered in the category "appreciation for other cultures" were; respect, learning about new cultures, understanding, interest in understanding new cultures, generosity, acceptance of differences, equality and equity, sympathy, kindness, and empathy. Finally, the terms considered for the category "cultural aspects" were; language, customs, dialect, contexts, everyday life, culture, folklore, traditions, and myths and legends.

First semester

The category with the highest percentage was "appreciation for other cultures," accounting for 51.4%, followed by "Interaction" with 29.7%. It was observed how students place less importance on "cultural aspects", compared to the other categories, this one accounted for 18.9%.

Figure 10

What fundamental aspects make up interculturality? (First semester)
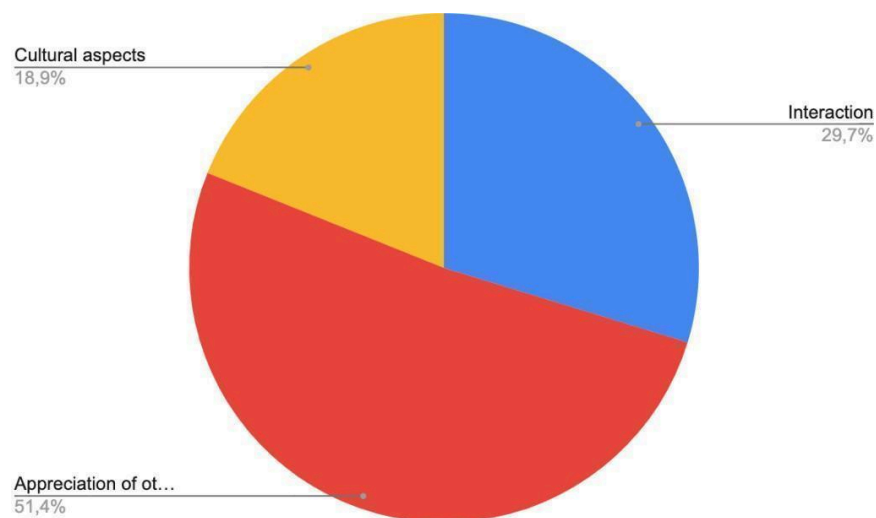
Fifth semester

Students in the fifth semester, on the other hand, mentioned the category of "cultural aspects" as the most important, with 36%, and the categories of "interaction" and "appreciation of other cultures" sharing second place with 32%

Figure 11

What fundamental aspects make up interculturality? (Fifth semester).
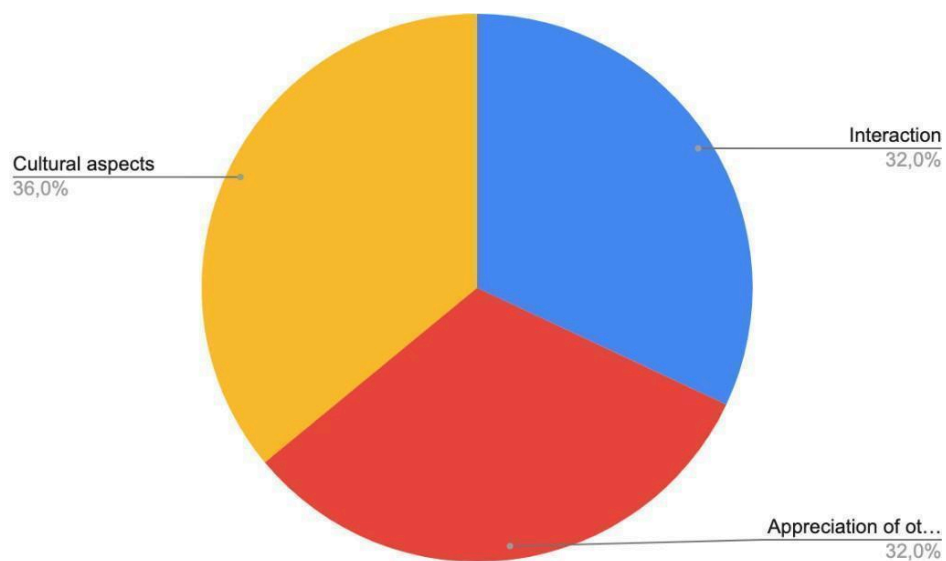
Tenth semester

The majority of students in the tenth semester expressed that the most fundamental aspect is "Appreciation of other cultures," with a percentage of 44.4%. Followed by the category of "Interaction" in second place with 37%. We must highlight that these two categories represent more than half of the responses. The third and last one is "Cultural Aspects," which has the lowest rate at 18.5%.

Figure 12

What fundamental aspects make up interculturality? (Tenth semester)
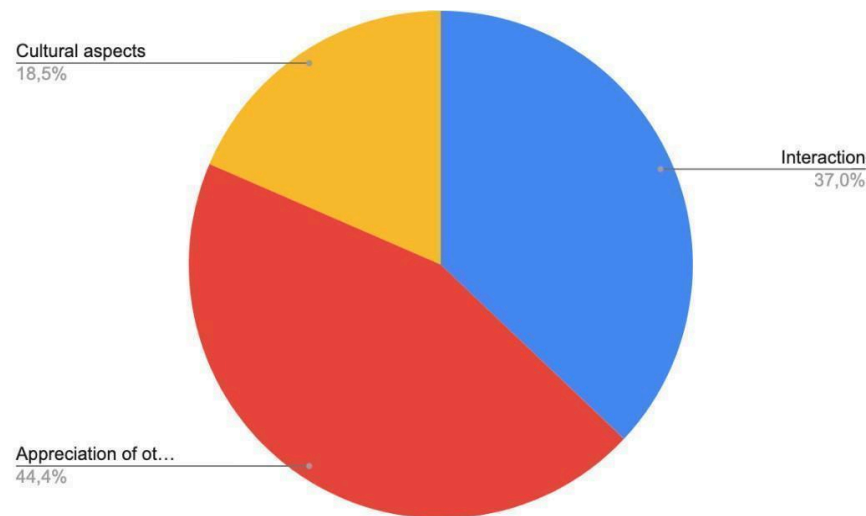
COMPARISON

In this comparison, we can observe that the category of "interaction" shows a directly proportional growth as semesters progress. Additionally, for students in the first and tenth semesters, the most fundamental aspect of the language program that should be considered is "appreciation of other cultures." For students in the fifth semester, the most fundamental category is "cultural aspects", while for students in the tenth semester, it is the least important. Finally, the category of "Appreciation of other cultures" had a higher percentage of choice in the

survey conducted with first-semester students.

Question 5: Select all the places where you have learned about Interculturality.

Figure 13

Places where you have learned about Interculturality.
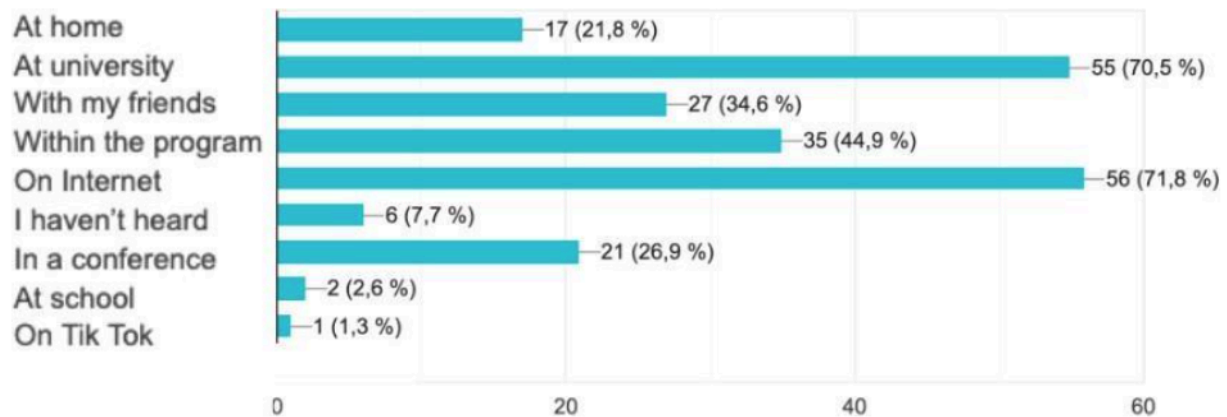
It was found that in order of importance, the places in which the students have learned about Interculturality were: On the internet, at university, within the program, with their friends, in a conference, at school, and on TikTok.

Question 6: Do you think that the bachelor's degree program in FL with an emphasis in English prepares you to face different intercultural and diverse contexts?

The majority of students expressed that they agree, accounting for 51%. It was followed by the responses "I partially agree" and a small percentage of disagreement.

Figure 14

Do you think that the bachelor's degree program in FL with an emphasis in English prepares you

to face different intercultural and diverse contexts?
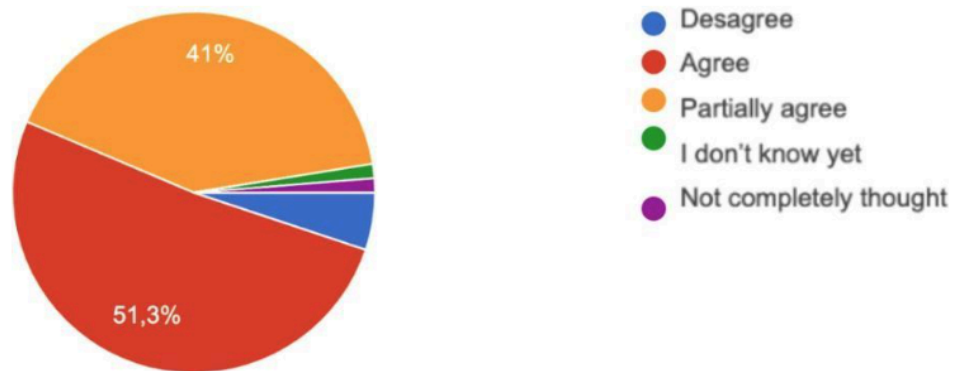
Question 7: Within the context of the degree you are pursuing, do you consider that you have learned about interculturality?

In this case, it was concluded that 70% of all the participants think that the program they are currently studying prepares them for intercultural situations.

Figure 15

Within the context of the degree you are pursuing, do you consider that you have learned about interculturality?
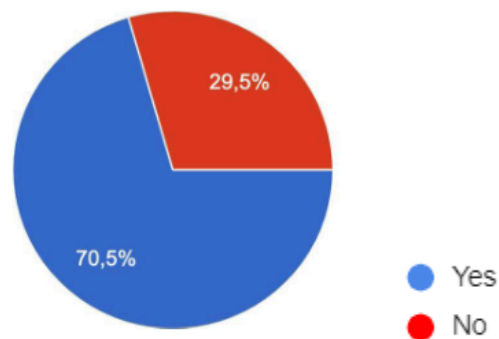
Question 8: Motivation to study foreign languages

The options available for students were eight. These were the given reasons to study this program. They were cultural differences, cultural similarities, economic growth, music, acquiring cultural knowledge, cooking other recipes, tourism, and literature.

First semester

During this survey, two categories obtained the highest percentage, which were "Cultural Differences" and "Acquiring Cultural Knowledge" at 19.9%. We can observe that students also indicated that "Literature" was an important category to mention, with 16.4%. This was followed by "Tourism" which was mentioned at 15.8%. Then we move on to the less mentioned categories, such as "Music," "Economic Growth," "Cultural Similarities," and "Cooking Other Recipes," with percentages of 11%, 9.6%, 6.2%, and 1.4% respectively..

Figure 16

Within the context of the degree you are pursuing, do you consider that you have learned about interculturality? (First semester)
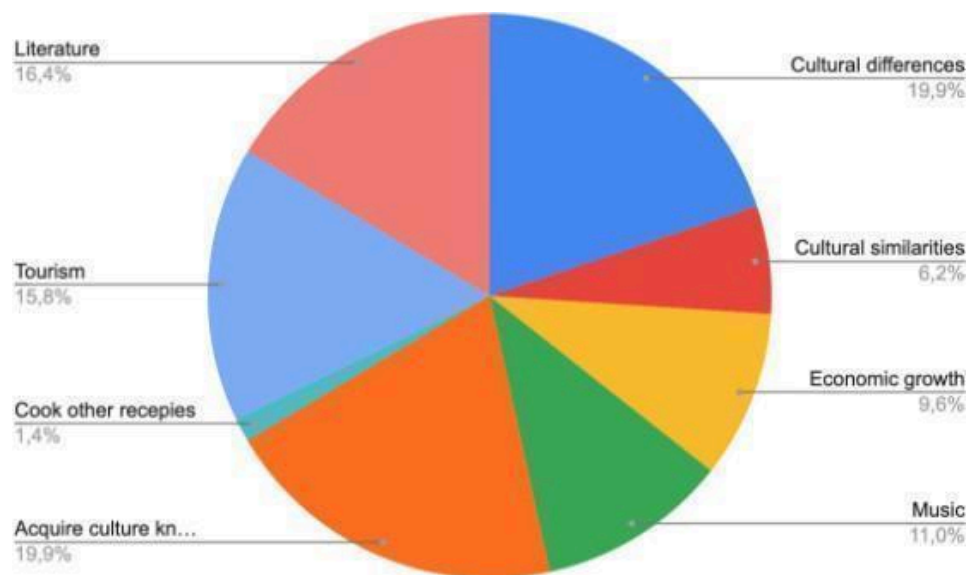
Fifth semester

Students in the fifth semester also mentioned "Cultural Differences" and "Acquiring Cultural Knowledge" more frequently, with a percentage of over a quarter, 20.7%. In addition, "Tourism" was the third most mentioned category with 14.9%. "Music" came in fourth with 12.6%, followed by "Economic Growth" in the fifth position with 11.5%, "Cultural Similarities" in the sixth place with 10.3%, "Literature" in the seventh place with 6.9%, and finally, we have "Cooking Other Recipes" in the last position with 2.3%.

Figure 17

Within the context of the degree you are pursuing, do you consider that you have learned about interculturality? (Fifth semester)
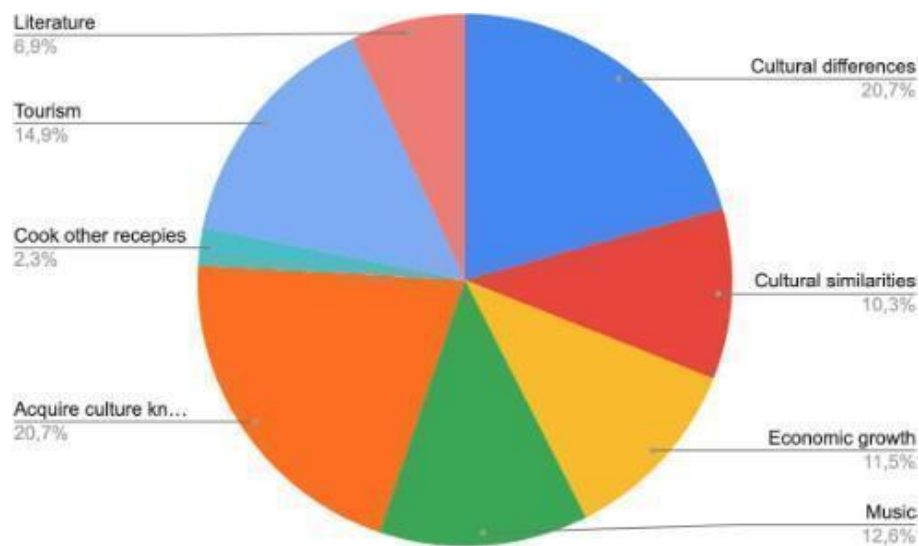
Tenth semester

The majority of students in the tenth semester expressed that the main reason for studying languages is "Cultural Differences" with 21.7%. The second most mentioned category is "Acquiring Cultural Knowledge," sharing the spot with "Tourism" at 17.4%. We must note that these two categories represent more than half of the responses. The third one is "Economic

Growth" with 16.3%, followed by the category "Cultural Similarities" at 12%. The last ones are "Literature" at 6.5%, "Music" at 5.4%, and "Cooking Other Recipes," which has the lowest rate at 3.3%.

Figure 18

*Within the context of the degree you are pursuing, do you consider that you have learned about interculturality? (Tenth semester)*
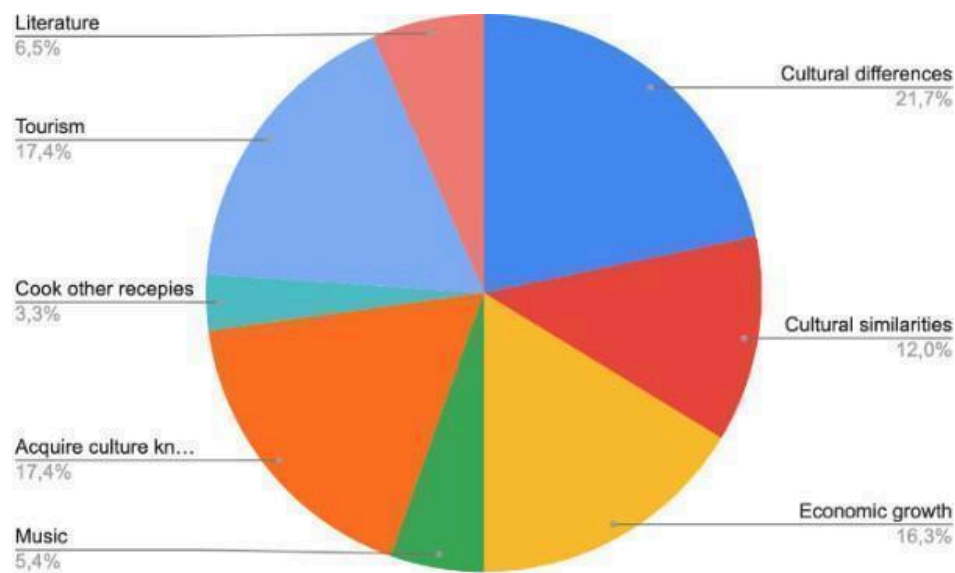
COMPARISON

The category of "Cultural Differences" had similar rates in each semester. The category of "Cultural Differences" was the main reason expressed by students to explain why they study languages. We see how the category of "Literature" is inversely proportional as the semesters progress. In all semesters, the category of "Cooking Other Recipes" remained as the least chosen reason by students. Finally, the category of "Economic Growth" is directly proportional as the semesters progress.

Question 9: Within your foreign language degree, have you been taught methods, techniques, or materials to teach about interculturality?

It was concluded that the majority of students, that is to say, 82,1% affirm to have been taught some of the aforementioned methods.

Figure 19

Within your foreign language degree, have you been taught methods, techniques, or materials to teach about interculturality?
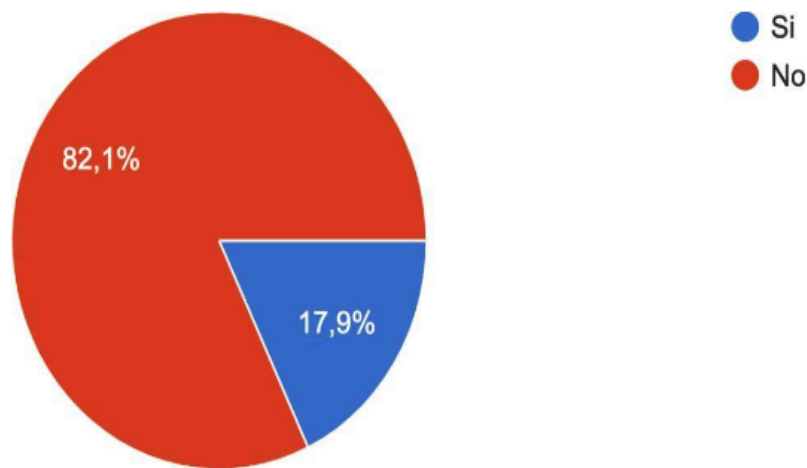
Question 10: If the previous answer was positive, please write some examples of those methods, techniques, or materials.

In this question, students gave us some examples of how they are taught about interculturality focused on their classes at UIS. The answers are shown in the following chart.

Chart 1

How students are taught about interculturality at UIS

From activities or ways of carrying out an activity to terms of another culture for classes
In reality, we are taught how to be inclusive and train students who are aware of the cultural and linguistic diversity that exists around languages as globalized as English, all of this applied to the foreign language classroom.
In multilingualism and in the line of linguistics they taught us diversities and how to face them through interaction activities and assertive communication with the other culture.

The teaching model called: English as an international Language
During the sociolinguistics classes we were taught the importance of language and context and we were shown audio and other materials in English but from different countries. In the phonetics class they also showed us audio material with variations of English according to the country
I remember some things. I saw a subject focused on that in the 2nd semester and also in the 3rd semester with an introduction to linguistics through sociolinguistics, in the fourth in critical pedagogy I also saw something through the teachings of Paulo Freire that spoke about the importance of maintaining our accent when speaking in other languages, etc.
Pedagogical material, slides, books among others.

A methodology in the contemporary teaching trends class, but I don't remember what it was.
Post-methods (Kumaravadivelu),
By analyzing the characteristics of each language.
Compare the grammar of two languages
Try to know some aspects of the culture of the language we are learning
I remember having classes in which we had to plan taking into account interculturality in Colombia, but I do not remember methods or techniques taught.

Note. These answers were provided only by students that answered "yes" to the questions number 9 (See figure 19, pag 60) and these are the methodologies, materials or techniques taught to them.

5.2.   Interview Findings

In the formulation of the interview protocol, we drew upon Dietz's (2012) definition on interculturality, employing key terms identified therein as the foundation for our inquiry. The interview questions were meticulously aligned with these terms, namely: Interrelations, Ethnicity, Language, Religious Denomination, Nationality, and Socio-economic Power. Consistent with Dietz's conceptual framework, each category encompassed two distinct questions.

The first question asked participants' interpretations of the respective key terms, aiming to show their understanding within the context of their cultural experiences. The second delved into the perceived impact of these intercultural aspects on their academic pursuits, specifically

probing into potential influences on learning processes. This methodological approach facilitated a comprehensive exploration of the participants' perspectives, enriching our comprehension of the interplay between intercultural dynamics or interests, and academic engagement.

The procedure to present the data collected and analyzed is the following: As the main objective of this research is to show what aspects affect the learning processes of the students of the semesters mentioned before, it was decided to present the qualitative with a color coding of the interviews, in order to identify possible categories and themes that allow us to draw conclusions, recognize possible patterns in the answers given by the participants, and provide a different perspective in the answers from the ones collected in the survey.

Interrelations

Chart 2

Interview findings (Interpretation of "Interrelations") First, fifth and tenth semester.

First Semester
Mi colegio era bilingüe y solia hacer actividades con personas extranjeras, yo quiso aprender inglés ya que podía hacer voluntariado en otros países en el futuro. Tener familiares en otros países, hablar con ellos, y querer visitarlos me motivó.
Cualquier interrelación que tenga me motiva a aprender, tener un conocido extranjero me motivó a querer hablar con él, y aprender a expresarse mejor.
Las personas que he tenido a mi alrededor compartían el gusto por un idioma extranjero, por ende, para poder compartir más con ellos, yo busco aprender ese idioma. También quise aprender el idioma para entender memes, de igual manera para mejorar la relación con personas dentro de videojuegos, para

comunicarme mejor. Me interesa conocer más personas.
A través de las redes sociales he llegado a interactuar con personas de otras culturas, y éstas me han parecido interesantes, o me han aportado algún tipo de enseñanza la cual ha contribuido a investigar aún más sobre temas de interés.
En mi trabajo suelo interactuar mucho con personas del extranjero, por ello tuve que estudiar y practicar mucho acerca de acentos y vocabulario relacionado a mi área laboral. Mi familia me expuso a videos musicales en inglés de pequeña.
Fifth Semester
No estamos solos dentro de nuestra cultura, o círculo social comprendemos que no todos somos iguales.
Interactúe con alemanes que estaban aprendiendo español, ellos tienen una cultura estricta. En la universidad yo interacto con estudiantes franceses, aprendí mucho de la gastronomía para aprender francés, pues es más fácil de aprender francés por todos los dichos relacionados con la comida.
Hice un curso con un profe nativo y eso fué positivo porque era más sencillo de entender las cosas. En la UIS hay una asistente que es de nueva York, nosotros notamos las diferencias y se nota el cambio cultural.
La Interrelación con un profesor, cuando no conecté mucho con un profesor, eso afectó mi proceso de aprendizaje. De igual manera con los demás compañeros.Los gringos son muy explosivos, los hace sentirse mejor que los demás, aunque hay gente que se interesa en su cultura en los call centers.
Las redes sociales hacen que quiera enterarme del contenido de EEUU. Yo quería entender los dimes.

También las canciones, todos en el colegio tenían un conocimiento en inglés. El profesor me humillaba porque no sabía de qué trataba una canción.
Tenth Semester
Me interesa y ayuda a mi aprendizaje la comunicación con personas mi mismo contexto, la gastronomía y el aprendizaje del vocabulario del diario vivir
Tener interacción, a través de redes, me ha enseñado sobre la existencia de diferencias entre culturas, vocablos, gramática, costumbres, gastronomía, día a día hicieron que me interesara más y quisiera profundizar esa información para comunicarme mejor.
El trabajar con personas de la lengua nativa que estaba aprendiendo y enseñarles Español, hizo que tuviese que buscar formas más efectivas para comunicarme mejor y poder enseñar de manera más eficiente.
Tuve afectaciones negativas en el interés por estudiar el inglés al conocer, mediante la interacción, los aspectos culturales que caracterizan la cultura americana. Esto hizo hizo que mi atención se enfocara en otras lenguas y culturas como el francés. Me ayudó a no idealizar las culturas por su lengua. El contacto a través del contenido encontrado en redes sociales de personas nativas de lugares con habla inglesa ayudó con ciertos aspectos como la pronunciación. Debido a que el ideal de saber un idioma es tratar de sonar nativo, y por ende se busca imitar lo encontrado en estos contenidos.

Note. Answers given by students regarding their personal interpretations of the term "interrelations".

Chart 3

Color coding of the chart for the interpretation of the term "interrelations"

Categories	Code
Use of Internet	**Red**
Contact with foreigners	**Blue**
Part of work or school	**Orange**
People as motivation	**Green**
Interest in cultural elements	**Purple**

Note. These are the categories extracted from the answers collected in chart N2.

Observations

First semester

It was observed that a couple of people had interactions with native people from their educational institution, and they were mentioned opportunities to volunteer abroad, which motivated them to learn the language even outside of class hours, and specifically to do this volunteering. Another factor of the interrelation was having direct acquaintances from other countries, which encouraged us to learn more vocabulary and ways of expressing ourselves to communicate better with these people. Besides, another aspect is having interaction with people through networks, applications or video games, although this can affect positively or negatively since depending on the type of interaction, whether it is friendly or shocking, it can result in an attraction to learn, or creating a barrier. towards culture and language.

Fifth semester

Although there were several reasons, and possible different effects on the learning processes, a common factor could be noted in the majority of the responses (4/5) and that is the need to better understand people who are native speakers of other languages. either with direct interaction, or through networks (better understand their way of speaking, expressions, what they sometimes refer to since the culture is different)

Tenth semester

Several people commented that the main way in which interrelationships influenced their learning methods were caused through the use of applications through which they could in one way or another connect with people from other cultures; whether they were social networks, or applications made to talk with foreigners and how it affected was the motivation to learn more about certain aspects of the culture, improve pronunciation to communicate more fluently and be able to teach more clearly.

Data Analysis

Overall, nearly all the students interviewed, except for one in the first semester, feel that their interactions with people—whether from different countries or the same background—affect how much they want to study the language. This is noticeable in their tendency to seek more information when interested, or partially avoid doing this as much as possible when it is not mandatory to do so.

Only the 10th-semester students said that interacting with others had a negative impact on their language learning habits. They shared examples of foreign people being aggressive or disrespectful, which made them less motivated to continue interacting and not eager to learn the

foreign language seriously.

On a positive note, all the students mentioned some good things about these interactions, like making connections, learning local words, being part of new friend groups, and meeting new people.

The use of applications and/or social networks emerged as the main source of interactions reported by fifth and tenth-semester students, as well as a couple from the first semester. Participants in the more advanced semesters argued that, through these means, they stayed informed about events in other countries. Motivated by curiosity or the desire to improve, they began these interactions, noticing particularities in vocabulary or pronunciation from which they learned.

Ethnicity

Chart 4

Interview findings (Interpretation of "Ethnicity") First, fifth and tenth semester.

First semester
Me gusta la música, pero no tengo ninguna etnia en especial que me llame la atención
No, realmente nada relacionado con etnias ha influido en mi proceso de aprendizaje.
Las etnias afrodescendientes, por su historia y actuales movimientos políticos. Me gusta la música es éstos grupos, como el rap y hip-hop, aprendo sobre modismos propios de las personas de éstas etnias.
No considero que afecte mi aprendizaje.
Conocí personas de San Andrés que hablan Creole, y debido a que trabaja allí tuve que aprender un poco

para poder comunicarme con ellos
Fifth semester
En las clases se nos pregunta sobre las opiniones personales, los pensamientos y opiniones salen a la luz. Se va diferenciando porque se va aprendiendo de los demás. Es positivo, nos permite ser quien en verdad somos.
Tener compañeros de clase que son parte de mi etnia pues tienen los mismos objetivos, eso me ayuda a aprender, también quiero aprender sobre los guanes, pero en inglés.
Debemos recordar la identidad propia, la parte del acento, ha sido un reto porque hay distintas opiniones. Al final siento que no ha influido.
Me llama la atención los acentos, porque me parece interesante. En portugues, la profe nos habla de acentos y dialectos del brasil. Nos dijo que la pronunciación de vocales, que tienen que ver con la etnia.
No considero que esto afecte mi aprendizaje
Tenth semester
Tengo una postura negativa frente al inglés por ciertos contextos que ofrecen los lugares de esa lengua, a personas no nativas (genera rechazo, y esto hace que el interés disminuya).Poder desmentir el mito de que los países Europeos son todos de gente blanca, y que hay varios lugares que son bastante abiertos a la diversidad cultural
El encontrar, a través de redes, acerca de diferencias en el lenguaje, como palabras, como ellos dan sentido a las cosas, los acentos. Esto incita a querer aprender más acerca del lenguaje para no "quedarse

con lo básico" que sería el inglés americano o el britanico

En muchas ocasiones, por mi propia ascendencia (latina) he sido discriminado, eso ha generado mi desagrado por la lengua inglesa. Esto genera que el impulso por aprender el idioma solo sea por la necesidad de comunicación en ciertos espacios (académico, o laboral)

Los acercamientos étnicos con la lengua inglesa han sido positivos pues ha comprendido qué es respetuoso en cuanto al trato con la otra cultura: Ejemplo: comprendió que la "N" word era ofensiva pues gracias a la material de sociolingüística se encontró el contexto histórico racista de la palabra. Le permitió que su aprendizaje sea más respetuoso.

Piensa que afecta porque a veces se cometen errores por que no se conoce el contexto. Piensa que al conocer la etnicidad de la lengua le genera interés aprenderla y viceversa.

Note. Answers given by students regarding their personal interpretations of the term "Ethnicity"

Chart 5

Color coding of the chart for the interpretation of the term "interrelations"

Categories	Code
Accents	**Blue**
Music	**Purple**
Contact in work	**Orange**
Different ways of thinking	**Red**

Communication	**Green**
People as motivation	**Yellow**
Discrimination	**Pink**

Note. These are the categories extracted from the answers collected in chart N4.

Observations

First semester

The majority of first semester students commented that ethnicity has not affected their learning processes. And what has affected it has been an interest in Afro-descendant ethnic groups, in their history, even the music of black communities has interesting expressions and accents that have been a reason to learn more about these communities. A curious factor is the "need" to know about an ethnic group, especially its language, to communicate, since he worked in San Andrés, where they spoke Creole, and it was necessary for his work environment.

Fifth semester

Although several people responded very concisely to the previous question about what ethnicity was, the answers on how this has affected their learning process were quite vague. The most notable thing is the interest in learning about one's own ethnicity. Colombian territory (the guanes) but in another language. And the other reason has to do with the differences in dialects and accents that are directly linked to the ethnicity of the individual.

Tenth semester

Most responses were received which considered that ethnicity (Own) has been a demotivating factor, because it is often discriminated against by other "hegemonically superior" ethnicities whose mother tongue is the target languages of the students (English, French). On the other hand, the same cultural differences of foreign ethnic groups can have negative effects, such as the fact that these differences represent some type of attack or exclusion towards other ethnic groups (Latinos, for example). Or they can be positive, because they awaken the interest in discovering these new ways of living**.**

Data Analysis

As students advance semesters, it's clear from the answers collected that they start thinking ethnicity is a big deal in how they learn about different cultures. At the beginning, two out of five students in the first semester didn't think it mattered much, but by the fifth semester, only one felt that way. Finally, all the students in the highest semester agreed that ethnicity plays a key role in what they study when learning a language.

Ultimately, tenth-semester students converged on the perception that ethnicity exerts a broader influence. In this context, the shared story of being Latino stood out, linked to experiences of discrimination by individuals from nations considered "hegemonically superior," according to the expression of one of the students. In certain cases, this dynamic has engendered a reluctance toward acquiring additional languages, such as English and French.

On the positive side, students mentioned things like music, history, cultural practices, and specific ethnicities in their own context (like ROM and Indigenous tribes). They also mentioned literature and gastronomy.

An element uniquely introduced by the students of the tenth semester refers to the clash

between the cultural practices of foreign countries. This phenomenon can be intriguing, prompting exploration and understanding of cultural differences; However, the possibility of conflicts was also identified, generating demotivation or interruption of the language learning process after exposure to these disparities. This nuance adds a critical dimension to the analysis, underscoring the complexity inherent in the intersection of ethnicity, cultural experiences, and language learning.

Language

Chart 6

Interview findings (Interpretation of "Language") First, fifth and tenth semester.

First semester
Me interesan los acentos, tales como el Inglés Australiano y el lenguaje usado en redes sociales (slangs).
Me interesa conocer y aprender datos curiosos (Etimología), como las diferencias sintácticas entre idiomas.
Me interesan los modismos propios de éstos grupos culturalmente marcados. Los acentos son curiosos, considero que el lenguaje afecta la manera de pensar, y por ende me genera curiosidad conocer a personas con distintas maneras de pensar.
Quiero viajar a países con otras lenguas, y no tener que depender de un traductor.
Me interesa la facilidad con la que se puede aprender el lenguaje. El inglés tiene muchos menos fenómenos y reglas que los demás lenguajes. El que muchos de los intereses de estas personas se

encuentran en desarrollo o tienen principal sede en otros países con lenguas extranjeras. Los acentos y la entonación era muy bonita, así que decidió desarrollarlo más.
Fifth semester
Me interesó aprender lengua de señas. Es un idioma nuevo para aprender.
Tengo interés en aprender Braille, será bueno porque estoy motivada a aprenderlo.
Me interesan los idiomas y me gustaría saber cómo cambian dependiendo de la cultura. El Spanglish, cómo en latinoamérica siempre movemos las manos, es una manera que nos ayuda a comprender.
Quiero aprender inglés porque es una lengua universal por eso me motiva. quiere aprender francés, y las lenguas nativas.
Me interesa la variedad de acentos, me gusta mucho el show de Jimmy fallon y James collon, uno es británico. Pero yo seguía más el input de EEUU por el acento, se me hace difícil el australiano y británico.
Tenth semester
Para mi, el hecho de que cierto lenguaje solo se use en un cierto número de países hace que los motivos por los cuales se quiera aprender esta lengua disminuyan por el número limitado de oportunidades.
Me parece muy interesante lo semejante que son algunas lenguas, por ejemplo el inglés y el francés, me interesan mucho y eso la lleva a interesarse más.

Me llama la atención el hecho de que la lengua inglesa sea muy inclusiva sin que suene mal a los oídos. Ciertas palabras que son ofensivas para nosotros, pero para personas de habla inglesa son muy normales pueden hacer que no se sienta tan atraído a aprender.
Me interesan las variedades del lenguaje. Por ejemplo, el lenguaje no verbal, en Europa saludarse de beso es más normal que en otros lugares como Asia.
A uno le tiene que interesar el lenguaje para aprender una lengua, hay aspectos diferentes de la cultura que le interesa por ejemplo cuándo se tutea y cuándo se ustea. Me interesa el francés y el portugues.

Note. Answers given by students regarding their personal interpretations of the term "Language"

Chart 7

Color coding of the chart for the interpretation of the term "Language"

Categories	Codes
Accents	**Blue**
Internet language	**Purple**
Grammar and Syntax	**Green**
Inclusive languages	**Red**
Universality	**Orange**

Body language	**Pink**

Note. These are the categories extracted from the answers collected in chart N6.

Observations

First semester

One of the most mentioned aspects about what is striking in the language to learn the language are accents, curiosity about slangs and expressions specific to the language is also mentioned. Something that has caught the attention of a student is that language changes the way of thinking, and for this reason he has read English and American literature, trying to understand these ways of seeing the world in another language. Another factor is "how easy it is to learn the language," commenting that unlike other languages (Spanish or French) it is simpler, without as many ways of speaking, such as tenses, or the fact that there is no feminine or masculine in English.

Fifth semester

One of the aspects noted in this category of language was the need or wanting to communicate with other communities, however not necessarily from other cultures. Two people mentioned wanting to learn Braille and sign language to be able to speak with people who have these special communication needs, and this has motivated them to learn, even if it is just a little, or even to take subjects where these languages are taught. Once again, the differences between languages have been a factor that has sparked curiosity in students, and has motivated them to include certain topics, such as accents (which they noticed for certain famous figures, such as

Jimmy Fallon and James Collon) or others accents that have been difficult to understand and that is why they have decided to study them.

Tenth semester

In this section, several factors could be found that influenced the learning processes of the 10th semester students, the one that was found most times in their responses is related to the differences, either grammatical between languages, or the cultural differences that exist. between our country (Colombia) and other countries with the languages that are sought to be learned). Other factors are the need to be able to understand the language better to express oneself better (sing, communicate more naturally, understand more everyday conversations different from the standardized ones you see on the internet or at the university). And negative effects were the number of places where a language is spoken, the fact that Portuguese is only spoken in Brazil and Portugal makes the interest in learning this language decrease because the number of opportunities in this language is very low.

Data Analysis

Since the program of the students interviewed has a focus on foreign languages, all students consider that linguistic aspects of the language impact their learning processes.

The positive aspects mentioned by the students were: Grammar, several accents, vocabulary, etymology, how the language influences the way you think, and how easy it is to learn some languages, such as English, Portuguese, or Italian.

The negative aspects mentioned were mainly related to some accents, specifically British accents, sounding unattractive, or "corny" as stated by one of the students.

The term most mentioned when asked which aspect of language most interested them, and therefore the one that had most influenced the learning processes of the first semester students, either because of their own interest or because they needed to understand and manage it, was the different accents of English. A couple commented that they did not know other than American and British, and upon discovering the great variety of accents that existed, they became even more interested in learning the language. Another interesting aspect mentioned by a first-semester student was how language affects the way people think, and this has caused him to constantly look for articles related to the subject, and that is why they have become interested in sociolinguistics. Another factor was "the ease of learning the language" because it does not have the same number of rules as other languages such as Spanish or French.

One of the most curious elements noted in the responses of the fifth-semester students interviewed was their interest in non-verbal language, with 3 of them mentioning having been interested in studying or practicing Braille or Colombian Sign Language..The fifth-semester students also mentioned that the difference between accents is one of the topics that have been of importance in their learning processes, however, in this case, it has been because of certain famous figures, such as Jimmy Fallon, or James Collon.

Several of the 10th semester students interviewed commented that one of the language topics they have spent the most time studying and understanding has been the differences, whether grammatical or phonological. Some argued that in order to become translators or interpreters they must study and understand these differences very well. Another important point to highlight, more than a factor, was repeatedly mentioned as the "need" to better understand the language in order to be able to perform more actions in it, such as communicating more naturally, singing, better understanding the dialects of certain places, and better understanding

the daily way of speaking of foreigners.

Only the 10th semester expressed negative effects with respect to language in their foreign language learning processes, and these were related to the number of places in which a certain language could be used, and this greatly limits the number of possibilities they can have. One example was not wanting to learn or take Portuguese as a foreign language subject because it is only spoken in Portugal and Brazil. Unlike French, which is spoken in many more countries. Another example was Latin, which was mentioned as the 2nd language that is not worth learning because it is hardly spoken anymore.

Religious Denomination

Chart 8

Interview findings (Interpretation of "Religious Denomination") First, fifth and tenth semester.

First semester
no, nada
Tengo interés por aprender Italiano, debido a que en semana santa los discursos del papa son en este idioma, y me han despertado interés en aprender el idioma.
Quiero entender a ciertos personajes, no religiosos directamente, para poder seguir sus corrientes de pensamiento y justificar o argumentar mi postura, agnóstica.
no, nada
La iglesia a la que asistía trajo a nativos estadounidenses, y gracias a lo que ellos hablaban y predicaban quise saber un poco más del idioma, además, nos obsequiaron una biblia en inglés, la cual

revisé un poquito y de la cual aprendí bastante vocabulario religioso.
Fifth semester
La líder de infancia misionera viajaba mucho y eso la inspiró a estudiar idiomas
No ha tenido ninguna importancia
En el colegio tuve que aprender las oraciones en inglés, era algo con Dios y eso me fastidiaba, y al pasar de esto olvidé todo lo que aprendí.
Mi familia es católica, mi papá rezaba el padre nuestro en LATIN, y eso hizo que me pusiera a aprender un poquito latín por las oraciones, hasta me aprendí el ave maría en latín.
Ella cree en Dios es espiritual pero no ha tenido mucha conexión.
Tenth semester
No ha afectado en nada.
Siento que sí ha influido, ya que quiero saber acerca del inglés que tiene la biblia en este lenguaje, el cual es un inglés diferente al que se conoce; un inglés antiguo, con palabras diferentes, y expresiones también diferentes.
No me ha afectado en nada
El aspecto religioso no ha influido en alguna lengua extranjera.
No ha influido mucho

Note. Answers given by students regarding their personal interpretations of the term "Religious

Denomination"

Chart 9

Color coding of the chart for the interpretation of the term "Religious Denomination"

Categories	Codes
No affectations	**Gray**
Self-denomination	**Blue**
To understand religious figures	**Green**
Presence in certain institutions (School, work, the church itself)	**Red**
Vocabulary	**Orange**

Note. These are the categories extracted from the answers collected in chart N8.

Observations

First semester

The first semester students who expressed a change in their learning processes due to the religious denomination do not seem to have an interest directly in religious topics, but rather in personal interests that are in some way in contact with the religious sphere, such as wanting understanding a figure, not because of his belief but because of his way of thinking, or learning about a language just to understand better, or interest in the vocabulary and not the religious

content itself.

Fifth semester

The religious denomination has not had a major influence on the study habits of several boys interviewed this semester (5th), however those who have been influenced have said that the reasons for doing so are mainly figures, in religious groups to which they they have belonged, had, and shared their experiences abroad, and this has encouraged them to learn foreign languages

Another factor that influences is the religious denomination of the educational institution in which the students or family is located, some must learn English sentences for the English subject, or even close relatives who know sentences in other languages, and the need of praying with them, or just the curiosity of knowing a prayer in a different language, in this case Latin, have made students learn these prayers by their own interest.

Tenth semester

It seems that the religious aspect has been of very little relevance for 10th semester students in terms of effects or influence on their learning processes.

1 of the 5 people interviewed mentioned that it did influence wanting to know the "archaic English" used in writing the Bible in English.

Data analysis

The religious denomination was the aspect of interculturality considered the least influential in the methods or processes of study of the students interviewed, with 60% of students

stating that it has not made an impact on their learning processes or interests.

Students who considered it influential in their learning processes expressed that the aspects of their religious denomination that have positively affected their learning habits were mainly the "archaic vocabulary" contained in the bible.

In several fifth-semester students the religious denomination has not had a major impact on their foreign language learning habits, however, something to note is that the reason for those who were affected in this section, was the religious denomination of the educational institution to which they belonged, and the way in which their foreign language learning processes were affected by the religious denomination was because they had to learn the prayers of the "Our Father" and "Hail Mary" in English. Along with this, one person also mentioned that one of his relatives used to pray in Latin, and by praying with him he also learned these prayers in this language. Something to note is that having to learn these prayers in English by obligation made the students feel a certain rejection towards religious topics in the foreign language they are learning.

Nationality

Chart 10

Interview findings (Interpretation of "Nationality") First, fifth and tenth semester.

First semester
Realmente siempre he tenido un poco de recelo con los británicos, ya que creía que todos tenían un acento MUY marcado y poco llamativo.
Más que todo siento que es no querer aprender un idioma por lo poco que este se habla a nivel global

(Portugues, griego, Latin)
siento que interactuar directamente con personas de distintas nacionalidades despertó mi interés por ser más "cercano" o "conversador" ya que consideraba a los Americanos "tiernos" por asombrarse de cosas muy cotidianas del país donde estaba.
Desde el primer semestre sentí que el acento británico era muy complicado de entender, y por ello el desagrado a estudiar los contenidos de los materiales usados para estudiar la fonética del inglés, Peter Roach, el cual tiene características mayormente del inglés del Reino Unido.
No tiene que ver con nacionalidades, pero siento que ya que están hablando de lo que uno cree, en mi caso a mi me interesó aprender lenguaje de señas porque pienso que las personas sordas son muy amables.   Quería aprender francés, sin embargo después de ver videos, y relatos de conocidos que decían que los franceses eran groseros con los latinos, me desanimé y lo postergué
Fifth semester
Yo idealizaba EEUU, pensaba que todos los chicos eran cool, por las películas de Disney, con su vida de ensueño. Suiza me parece bonito aunque se sale del idioma, Canadá porque tiene más acceso por el inglés o el francés.
Youtubers americanos me vendieron la idea de que el inglés es la clave del éxito, por eso me gustaría viajar a Australia. La cultura de la India es sucia, encima hay acoso a la mujer, siento que es un "no go" para mi, y por eso sería complicado ir, así que diría que no me interesa para nada aprender ese idioma.

Canadá es un país grande, su gente es abierta y amable. Sí hay casos de xenofobia, pero no son tantos como en otros países, eso me motiva a aprender inglés o francés.

Un sueño americano que he tenido desde pequeña, por eso empecé a aprender Inglés. Diría que, a pesar de que estoy aprendiendo francés, siento que no me gusta la gente de Francia o de EEUU, no le gusta la manera de ser de ellos.

Debo admitir que yo era obsesionada con el coreano, pero dejé de aprender por la cultura, es muy estricta y se nota que si no eres de allá vas a destacar, pero para mal.

A mi me gustaban mucho las películas de High school musical, sin embargo con el tiempo uno se va "bajando de esa nube", después de aprender de la cultura ya no tengo el sueño Americano, aún así quiero ir a Australia o Canadá.

Tenth semester

De pequeño mi papá hablaba el francés, y me gustó como sonaba, me gustaba mucho. Siento que mi nacionalidad afecta en relación a la cultura de donde soy, porque si mi moral y creencias son muy diferentes a las de otras culturas, púes no voy a querer aprender acerca de estas, por ejemplo, yo no querría tener contacto con una persona de medio oriente porque siento que ellos me van a obligar a seguir su religión

Pienso que el hecho de tener la noción de que el francés es el lenguaje del amor, y los franceses son super románticos me motivaron a aprender francés sin que fuese una necesidad académica.

Al mismo tiempo, gracias a mi trabajo en un call center en el pasado, he notado que realmente los franceses son bastante racistas, y esta ha sido una de las razones por las cuales no he dedicado mayor empeño en aprender francés.

Afectó negativamente debido a que en mi trabajo (un call center) me di cuenta a través de esa interacción con personas del sur de estados unidos, su forma de actuar cuando tienen quejas, lo cual disminuye hizo que no quisiera seguir aprendiendo ya que yo quería ir a texas, pero ya no.
Realmente es mi nacionalidad la que ha hecho que sea negativo, porque siempre que hablo con alguien extranjero, y le digo que soy de Colombia, me responden "Oh, Pablo Escobar y guerrilla", y eso me molesta.

Note. Answers given by students regarding their personal interpretations of the term "Nationality"

Chart 11

Color coding of the chart for the interpretation of the term "Nationality"

Categories	Codes
Prejudices or stereotypes	Gray
Interactions	Orange

Note. These are the categories extracted from the answers collected in chart 10.

Observations

Something that should be mentioned in general for this category is that almost all students took the affectation of nationality as a stereotype, or evaded the answer, directly saying that they had no prejudices.

First semester

Several times stereotypes were mentioned towards the British, because their accent is very marked, not very striking, another because they are considered very racist and with very strong temperaments. This last one was also attributed to French people.

Fifth semester

The main reason that may have influenced the study methods of the students interviewed in the fifth semester with respect to nationality is the idealization of certain nationalities, the main one being the American one, which was presented to them as being the best and "the key to success" (as one student mentioned) and this has been one of the main reasons for learning the language, before learning more about the culture of the countries and losing interest, which has delayed their learning processes, or they have stopped them completely.

Tenth semester

An interesting aspect mentioned may be the insistence of certain people of certain nationalities when trying to share their culture, in this case people from the Middle East trying to evangelize someone at all costs, which they hate and causes them to lose a little interest in learning. about them, and therefore their language.

Another aspect would be to have an idea of certain people of a certain nationality, and then discover, either by interacting with them, or by inquiring about them through networks, literature, history, etc... In this case, wanting to learn French, but on an individual basis. As he was studying the language, he was able to notice how these people are very racist.

Another reason may be that wanting to learn a language is affected by interaction with people from a country who speaks that language, but only from a certain place or region of that country. In this case, the southeastern United States, where it was possible to notice how people complained too much, was very haughty, and not very patient. All of this made him lose the joy of learning English and he began to look at more options in other languages.

Data analysis

The totality of students answered that nationality impacts their learning processes, and this was mainly related to prejudices or generalizations of certain nationalities, and this contained the languages these nationalities entailed.

The main nationalities that students considered had a negative impression on their learning processes were: British, American, and French. The reason for the negative affectation was expressed as believing that people who are from these countries are racist, xenophobic, and mean. Some students just think it is like that, and others affirm it, mainly those who have interacted with people from these countries.

Korea was also mentioned, just once, however, it also had negative affectations on the person who wanted to learn the language, and it ended in them rejecting the idea of continuing the process of learning it for the same reasons.

The nationalities that had positive affectations on students were French and American, despite the clear contradiction, students expressed that it still had positive effects on their interest and posterior actual learning processes, like the idea of "French people being romantic" and Americans who "live the dream".

Socio-economical Power

Chart 12

Interview findings (Interpretation of "Socio-economical Power") First, fifth and tenth semester.

First semester
Considero que aprender un idioma es una ruta de mejoramiento económico, sin saber inglés es más complicado poder acceder a otros países, obviamente hay más beneficios que en nuestro país en el extranjero.
Siento que una gran desmotivación por aprender inglés, al menos para mí, se debe a la recaída económica.
Creo que es sencillo, simplemente busco mejores oportunidades en otros países con lenguas maternas diferentes al español. También pienso que ser mejor en la lengua estando en un país donde el inglés sea nativo me da más oportunidades, aquí en Colombia, o en el exterior. Además, me gusta la idea de estudiar otra carrera la cual siempre tiene los primeros avances en inglés, como la medicina, o tecnología.
Es sencillo decir que quiero conseguir un trabajo en otro país, con mejor paga, y servicios sociales. Y también me gustaría estudiar otra carrera en una mejor universidad en el extranjero.
Sí, irse a Canadá por ofertas laborales más llamativas que aquí en Latinoamérica.
Fifth semester
Pienso que me motiva salir a conocer otros países para seguir conociendo otros idiomas porque otros

países tienen más oportunidades.
Mis papás me decían que saber inglés abre puertas, las oportunidades laborales son mejores en otros países, y es la razón por la cual me metí a estudiar esta carrera.
El inglés abre puertas, la potencia mundial que es EE. UU. Hace que el Inglés sea la lingua franca. Muchas personas me cuestionaron al estudiar portugués, ya que el francés tiene más salida, pero a mí me gusta el portugués, y siento que el estatus económico no lo es todo.
Obviamente la influencia económica, pienso que quiero aprender un idioma porque quiero mejorar su calidad de vida, así sea aquí, o en cualquier otro lugar.
Desde pequeño me han vendido la idea de que se debe saber inglés para poder salir del país, no necesariamente a EE. UU, pero sí tiene influencia. Mi mamá me pedía que estudie mandarín y la motivación es el dinero.
Tenth semester
Si considero que la economía afecta, debido a que los idiomas de Europa del Este, por ser superiores hegemónicamente, son aquellos que tendemos a aprender sobre los demás, y se refleja en el currículum, y en las preferencias propias
Las alianzas a nivel global son algo a considerar, a pesar de pensar que el ruso es un idioma interesante, el que nuestro país no tenga una alianza con este país significa que no se tendría oportunidad allá, y eso hace que considerar aprender el idioma no sea llamativo. Al contrario, sí me interesó aprender Coreano ya que vi que hay oportunidades entre Colombia y Corea por las alianzas en la guerra hace muchos años, y esto aumenta mucho las oportunidades de ser

recibida en este país.

Note. Answers given by students regarding their personal interpretations of the term "Socio-economical Power"

Observations

- All students from all semesters agreed that socio-economic power was one of the main reasons why they had decided to learn a foreign language, and consequently, to focus their studies on a career with this focus.

- Several students mentioned that depending on the career they wanted to take they changed their study habits, but still, all the answers contained the idea of seeking better job opportunities or education in foreign countries.

5.3.   Sharing circle

In the pursuit of a holistic understanding of student experiences, a sharing circle was organized to facilitate a collective dialogue among participants who had previously engaged in surveys and interviews. The intent was to foster an environment conducive to open discourse, allowing for the synthesis of diverse viewpoints and the sharing of valuable insights. The initial phase of our research involved comprehensive interviews with 15 students, aiming to capture the intricacies of their experiences within the academic environment.

However, the turnout for the subsequent sharing circle fell short of expectations, with only four participants in attendance. This inconvenience had implications in the richness of the data collected and the extent to which doubts and concerns could be collectively addressed or solved.

The objective of the sharing circle was to provide a space for participants to collaboratively analyze, interpret, and share their experiences based on the information gleaned from the preceding interviews and surveys, along with some questions designed by the researchers..The insights generated from such collaborative sessions are invaluable for constructing a full understanding of the challenges and opportunities students encounter within the academic affectations related to the intercultural aspects previously introduced. The reduced attendance, however, raises questions about the extent to which the sharing circle was able to fulfill its intended purpose.

Despite the problem of low attendance, it was decided to aggregate the data collected from this sharing circle. The space for the sharing circle was a 40-minute virtual meeting on the Zoom platform, the data and questions were presented in slides in order to demonstrate them in graphs to present them more effectively and get clear answers.

Several questions were selected from the survey and interview already applied, this idea was examined and applied since it could provide us with more information regarding doubts or new queries generated while analyzing the data already gathered.

The first question of the discussion was extracted from the second question of the survey, which was: In which countries do you think of when you hear the word "Interculturality"?

Figure 20

Sharing circle, question 2
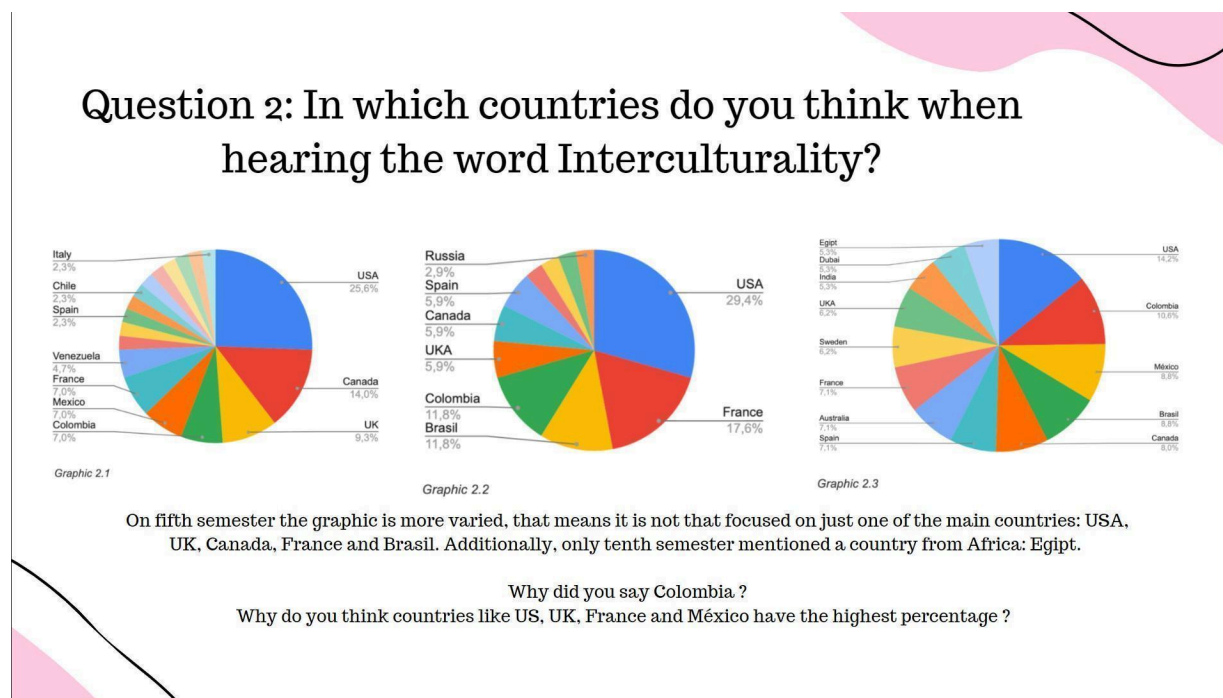
After analyzing the countries mentioned by students it was noted that in the answers of the students of the first and fifth semesters, the main countries were the USA, France, Canada, or the UK, but for the tenth-semester students, the second most mentioned country was Colombia, which generated some interest as for why it was like this.

The only answer obtained by the tenth-semester student indicated that the reason why Colombia was one of the most mentioned countries by their classmates was because the tenth-semester students understand that the phenomenon of interculturality occurs all over the world. Along with this she also commented that the students gave examples from their contexts, and respectively the fact that they are all from Colombia makes them more familiar and able to affirm that the phenomenon occurs in this country.

The answer to the second question was provided by a fifth-semester student, who only commented that he thought those were the countries with more immigrants, and that was why

they had more intercultural cultures.

The next questions were also extracted from the results of the survey, and these were related to the definition given by students of interculturality. As they varied a lot, it was decided to divide the answers into certain categories for their analysis, being the categories *Union, Interaction, Presence of several cultures in the same place, sharing, and exchange*.

Figure 21

Sharing circle, question 3

Question 3: Definition of Interculturality.
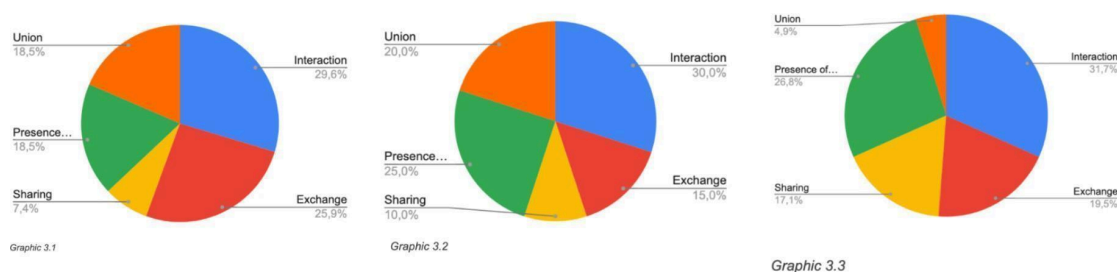
4. The category of UNION is inversely proportional with the number of semesters. Why the tenth semester does not think about union between cultures? Is there any different reason?
5. The category of SHARING, is directly proportional as the semesters grow. Is there any reason?

The fourth question was directed to the tenth-semester students, it was observed how the category of Union (which encompassed definitions that included ideas of different cultures morphing or becoming one) was the lowest compared to the other semester with only 4.9% of students answering something related to the Union. For this reason, it was asked why the tenth-semester students were less convinced that interculturality had to do with the combination of two or more cultures becoming one. Unfortunately, the only student from this semester didn't answer the survey with a definition that involved the idea of a Union, so they were not able to

answer our question.

The fifth question had a similar focus, in this case, it wanted to ask students why the category of sharing was higher in the first and last semesters. The first semester had (7.4%) of answers that could be entailed in the category of *Sharing*, the fifth semester had (10%), and the tenth semester had (17%). The question formulated after noticing this pattern was if there was a reason, but no one answered.

The next question of the sharing circle was extracted from a comparison of the answers of the survey, and answers of the interview. The question of the survey was number 4, For you, what fundamental aspects conform interculturality? As answers varied a lot once again, it was decided to make categories to try to enclose as many of the definitions with similar approaches for a better posterior analysis, in this case, these categories were Cultural Aspects, Interaction, and Appreciation of the culture. The latter is the one that generated some interest in the research.

Figure 22

Sharing circle, question 4

Question 4: Aspects around the term Interculturality
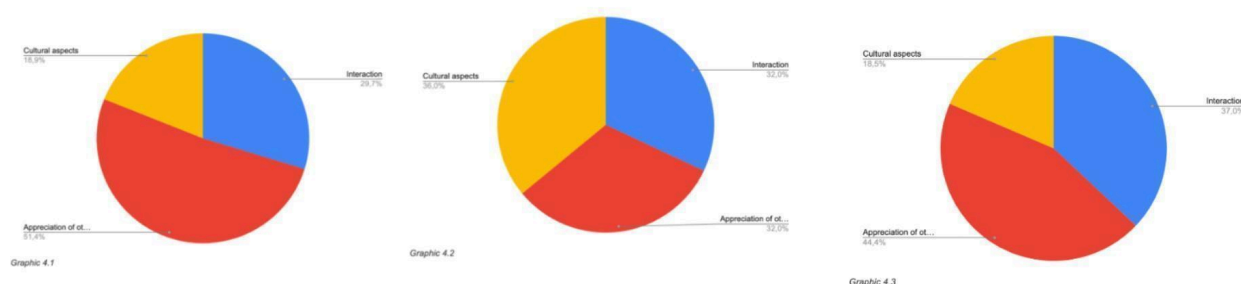
1. For students in the first and tenth semester, the most fundamental aspect of the language program that should be considered is "appreciation of other cultures."

The category Appreciation of the culture was thought to include aspects related to behaviors towards the culture, attitudes such as respect, admiration, interest, comprehension, etc. The observation was that this Appreciation of the culture was the highest, or most mentioned aspect throughout the answers of these two semesters, on top of this, in the tenth semester the answers related to the attitudes or thoughts.regarding culture, or topics related to it, when answering the interview, tended to dislike the foreign cultures, and the question that arose was if there was a reason.

The answer obtained mentioned that it possibly was because at first students tend to idealize the culture, which would explain why respect and admiration or comprehension were some of the terms that often appeared in their answers, as for why the last semester answered negatively regarding the Appreciation of the culture the main reason was experience; The student mentioned that at that point they already have unveiled myths, and undone those idealizations through experience, be it directly through interaction, or just by discovering it in subjects of study.

Finally, the last question was extracted from the results of the eighth question of the survey, which asked for which the motivations were to study foreign languages. The analysis showed how cultural similarities increased as semesters progressed.

Figure 23

Sharing circle, question 8

Question 8: Motivation to study foreign languages
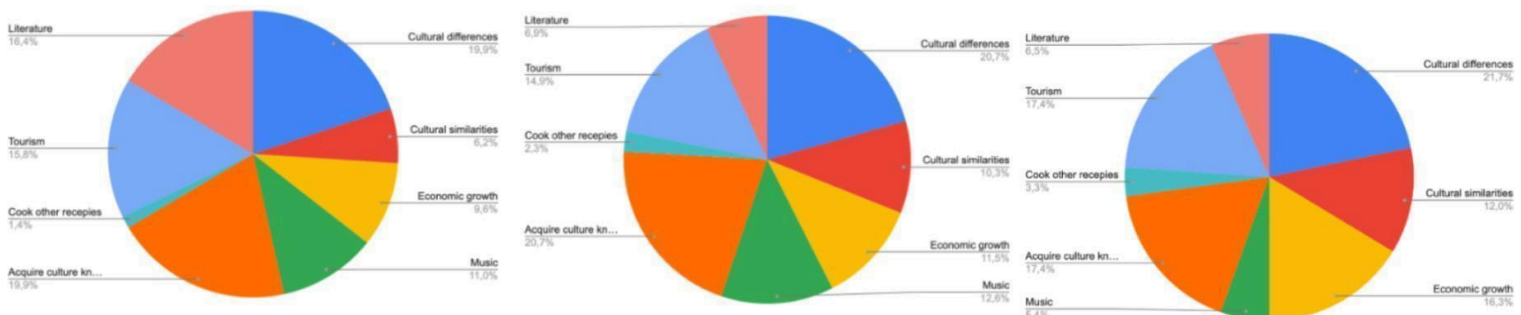
The first semester was 6%, the fifth semester 10%, and the tenth semester 12%..For this reason, the question proposed by the researcher was: Why do you believe that the interest in "cultural similarities" increases as semesters progress?

The only answer obtained from this question mentioned that cultural differences are usually one of the first things you are interested in when you start learning something from another culture, in this case, the language, but as semesters progress, you discover that different cultures share some things, and since you already have studied the differences, now similarities are more interesting.

6.   Conclusions and recommendations

In conclusion, this study delved into the intricate relationship between interculturality and the foreign language learning processes of students. Through the triangulation of a survey, an interview, and a sharing circle we sought to answer the overarching question: What aspects of interculturality impact the learning of foreign languages students in the first, fifth, and tenth semesters in 2023-2?

Our findings have unveiled that several layers of interculturality, aligning with the categories of analysis extracted from the definition of interculturality proposed by Dietz (2012) do generate changes in students' learning processes throughout the semesters studied, which would be the first, fifth, and tenth semesters.

The richness of perspectives gathered through interviews demonstrated how many of these aspects have both positive and negative impacts even for students of the same semester. It reveals the need for further study and a need to consider interculturality as a topic of interest for the improvement of learning processes. Also, the depth of insights derived from surveys illuminated the multifaceted nature of interculturality in the educational context, which allowed us to analyze a broader spectrum of students' considerations about interculturality in various social and cultural aspects. By surveying a diverse group of students, we uncovered patterns and variations in learning processes that can be directly attributed to the intercultural environment. Interviews provided a deeper, qualitative insight into the lived experiences of these students, highlighting the subtle yet impactful ways in which cultural interactions permeate their academic lives such positive or negative interrelations or interactions, differences between cultural beliefs, professional opportunities in countries with different mother tongues, personal interests for certain aspect of certain ethnic groups, among others.

Our investigation revealed that several cultural contexts significantly influence not only how students approach their studies but also shape their attitudes toward language acquisition. It also could harbor some of the aspects inside interculturality that students like or dislike, and if they have positive or negative impacts on learning processes. We can also affirm that our hypotheses were resolved, the first being correct since a certain trend could be noticed in each semester in the aspects that influence or impact the learning processes, clearly with certain exceptions, however in the interviews it could be noted how an opinion or perspective about a certain aspect was shared by the majority of the participants. And our second hypothesis was also confirmed because the students mostly commented on aspects of interculturality in which they felt interest when explaining the reasons why they decided to choose this program.

Our findings underscore the need for educational institutions to recognize and integrate intercultural considerations into language learning programs. By doing so, we can create a more inclusive and effective educational experience for foreign language students. As we conclude this study, it is clear that embracing interculturality is not merely a theoretical concept but a practical necessity for optimizing the learning journey of students navigating the complex terrain of foreign language acquisition through cultural aspects

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Appendices

Appendix 1. Informed Consent Form

Consentimiento informado

Título: "Interculturalidad: Aspectos que inciden en el aprendizaje de lenguas extranjeras de los futuros profesores de FL del IEU"

Investigadores: Jhon César Rodríguez Rodriguez y Sofía Pava Bernal

Universidad: Universidad Industrial de Santander

Introducción:

Se le invita a participar en un estudio de investigación dirigido por Jhon César Rodríguez Rodriguez y Sofía Pava Bernal, estudiantes/investigadores de la Universidad Industrial de Santander. El propósito de este estudio es indagar sobre los diversos aspectos que inciden en el aprendizaje de lenguas extranjeras de los futuros docentes de FL (Foreign Language) de la UIS.

Su participación en esta encuesta contribuirá a una mejor comprensión de la interculturalidad en el contexto de la enseñanza de lenguas extranjeras.

Procedimiento:

Si acepta participar, se le pedirá que rellene un cuestionario de encuesta. El cuestionario consistirá en preguntas relacionadas con sus experiencias, percepciones y opiniones sobre la interculturalidad y su impacto en el aprendizaje de lenguas extranjeras. El tiempo estimado para completar la encuesta es de aproximadamente 10 a 15 minutos como máximo..Confidencialidad y anonimato:

Todas las respuestas proporcionadas en la encuesta serán estrictamente confidenciales. Su participación será anónima y su identidad estará protegida durante todo el proceso de investigación. Los datos recogidos se almacenarán de forma segura y sólo los investigadores tendrán acceso a ellos. Los resultados de este estudio se presentarán de forma agregada y anónima, garantizando que no se pueda identificar a los participantes individuales.

Participación voluntaria:

Su participación en este estudio es totalmente voluntaria. Tiene derecho a rechazar su participación, retirarse del estudio en cualquier momento u omitir cualquier pregunta que no desee responder. Su decisión de participar o no afectará a su situación académica, a su relación con los investigadores ni a ningún otro aspecto.

Información de contacto:

Si tiene alguna pregunta o duda sobre este estudio, puede ponerse en contacto con los investigadores, Jhon César Rodríguez Rodriguez (correo electrónico: jhoncesarrz@gmail.com) o Sofía Pava Bernal (correo electrónico: Sofiapb500@gmail.com). Además, si tiene alguna duda sobre sus derechos como participante, puede ponerse en contacto con la supervisora de la investigación, Adriana Lucía Díaz Valencia (correo electrónico: alucia.diaz@udea.edu.co).

Al proceder con esta encuesta, usted reconoce que ha leído y comprendido la información proporcionada en este formulario de consentimiento, y acepta voluntariamente participar en el estudio.

Appendix 2: Survey

Aspectos de la interculturalidad que afectan a los futuros profesores de lenguas extranjeras en la UIS.

Apreciado participante, esta encuesta fué creada por Sofia Pava Bernal y Jhon César Rodríguez Rodríguez, estudiantes de décimo semestre de la licenciatura en lenguas extranjeras con énfasis en inglés. Durante este semestre, estamos desarrollando este proyecto de investigación como trabajo de grado, el cual se titula: "Aspectos de la interculturalidad que afectan los futuros profesores de lenguas extranjeras en la UIS", para desarrollarlo, usted ha sido invitado para participar dentro del mismo. Con su participación está ayudando a expandir el conocimiento acerca de la interculturalidad en el campo de la enseñanza de LE, que es un tema fundamental para el desarrollo de los docentes de idiomas. Uno de nuestros objetivos es conocer su relación con el concepto de interculturalidad. La información recolectada será manejada de manera anónima, por lo cual agradecemos su mayor honestidad al momento de responder.

Nombre Completo

1.   ¿Qué semestre cursa actualmente?

●   Primer semestre

●   Quinto semestre

●   Décimo semestre

2.   ¿Cuál es su rango de edad?

- 15-20

- 21-25

- 26-30

31 y más.Agradecemos su sinceridad y tiempo para la realización de esta encuesta.

1.   ¿Está asociado con el término Interculturalidad?

- Si

- No

2.   Si la respuesta anterior fue positiva ¿En qué países piensa cuando escucha el término interculturalidad?

3.   Según usted, ¿Qué significa el término Interculturalidad? Desarrolle una breve definición

4.   Para usted, ¿Qué aspectos fundamentales componen la interculturalidad?

5.   Seleccione todos los lugares donde ha aprendido sobre Interculturalidad.

- En mi casa

- En la universidad

- Con mis amigos

- Dentro de la carrera de lenguas extranjeras

- En internet

- No he escuchado sobre ese término en ningún lugar

- En una conferencia o charla

6. ¿Piensa que el programa de licenciatura en LE con énfasis en inglés lo prepara para enfrentarse a diferentes contextos interculturales y diversos?

- En desacuerdo

- De acuerdo

- Parcialmente de acuerdo

7. Dentro del contexto de la licenciatura que cursa, ¿considera usted que ha aprendido sobre interculturalidad?.Seleccione las opciones que sean verdaderas para usted. Estudio lenguas extranjeras porque:

- Me llaman la atención las diferencias culturales

- Me llaman la atención las similitudes culturales

- Porque veo mi carrera como un instrumento de crecimiento económico

- Porque me gusta la música en una determinada lengua

- Porque quiero conocer otras culturas

- Porque quiero aprender a cocinar recetas extranjeras

- Porque quiero hacer turismo en otros países

- Porque quiero leer libros en su idioma original

8.   ¿Dentro de la carrera de lenguas extranjeras, le han enseñado métodos, técnicas o materiales para enseñar sobre interculturalidad?

- Si

- No

Si la respuesta anterior fue positiva, por favor escriba algunos ejemplos de esos métodos, técnicas o materiales. Si la respuesta fue negativa, escriba N.A.

Appendix 3: Interview

1.   Que es para usted "Interrelación"

2.   ¿Cuáles aspectos de la interrelación con otras culturas ha influenciado de alguna manera su proceso de aprendizaje de otro idioma? ¿Cómo o de qué manera?

3.   ¿Qué es para usted la etnicidad?

4.   ¿Qué aspectos de la etnicidad ha influenciado de alguna manera su proceso de aprendizaje de otro idioma, o algún aspecto de este? ¿Cómo o de qué manera?

5.   ¿Qué es para usted el lenguaje?

6.   ¿Qué aspectos del lenguaje han influido en su proceso de aprendizaje? ¿Cómo?

7.   ¿Qué es para usted una "denominación religiosa"?

8.   ¿Considera usted que la denominación religiosa ha influenciado de alguna manera su proceso de aprendizaje de otro idioma?

9.   ¿De alguna manera los estereotipos sobre las personas de ciertas nacionalidades han afectado tu proceso de aprendizaje de otra lengua?

10.   ¿Alguna razón política o socioeconómica ha afectado tu proceso de aprendizaje?