

The Vision of Interculturality Influence on Learning English as a Foreign Language

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Review Article

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About the author

Master's student in English Language Teaching and Learning.
I am still interested in continuing growing in the academic world exploring deeper in the relation between foreign language learning and intercultural competence within an EFL classroom.

a. Abstract

The main vision of this study focuses on analyzing the current relationship between the teaching of a foreign language and the teaching of intercultural communicative competence. This study seeks to investigate how interculturality influences the vision of learning English as a foreign language in basic secondary education in the Latin American context. It is a qualitative study, carried out with a descriptive review and with a documentary sample of 71 empirical texts and research results, likewise 2 direct sources were used and which were treated in a methodological instrument called epistemological framework, to the documentary systematization of literature. The research seeks to highlight the present or absent literature on language teaching processes that require a greater presence of intercultural elements, in order to create in students an interest in cultures when learning English as a foreign language. In this study, it is intended to focus on the role of intercultural competence in the learning process of English as a foreign language, from the documentary review.

Key words: Interculturality, culture, language teaching, English as a foreign language, intercultural communication.

Resumen

La visión principal de este estudio se centra en analizar la relación actual entre la enseñanza de una lengua extranjera y la enseñanza de la competencia comunicativa intercultural. Este estudio busca indagar ¿cómo influye la interculturalidad en la visión del aprendizaje del inglés como lengua extranjera en la educación secundaria básica en el contexto latinoamericano? Se trata de un estudio cualitativo, realizado con la revisión descriptiva y con una muestra documental de 71 textos de carácter empíricos y de resultados de investigación, así mismo se utilizó dos fuentes directas y las cuales fueron tratadas en un instrumento metodológico denominado cuadro epistemológico, para la sistematización documental de literatura. La investigación busca evidenciar la literatura presente o ausente sobre los procesos de enseñanza de idiomas que requieran mayor presencia de elementos interculturales, con el fin de crear en los estudiantes un interés por las culturas a la hora de aprender inglés como lengua extranjera. En este estudio, se pretende centrar el papel de la competencia intercultural en el proceso de aprendizaje del inglés como lengua extranjera, desde la revisión documental.

Palabras claves: Interculturalidad, cultura, enseñanza de idiomas, comunicación intercultural, inglés como lengua extranjera.

Intercultural competence has turned the focus of education in the foreign language teaching and it is starting to be included in the curriculum of educational institutions around the world (Byram, 1989, CEFR, 2001). Foreign Language areas must contribute to the development of intercultural values and attitudes in order to help students organize their own cultural symbols and offer learners opportunities to develop skills and also promote cultural curiosity which is linked with Intercultural competence (Abrams, 2002). Intercultural education must respond to globalization, adapting English classes to a more international concept and providing the student with a more open mind and with more knowledge in the target culture.

The concept of intercultural competence has had a controversial history, with much disagreement from fundamental issues regarding the understanding of culture, and how it can be characterized (Rathje, 2007). However, intercultural competence is in the acquisition of intercultural understanding and the ability to act in cultural situations around the world, as well as citizens might benefit from a common learning of theory and practice for cultural learning. (Byram, 1997, Díaz 2013, Kramsch 1993). Taking into consideration what have been told, the native culture must be understood first and analyze the behaviors that people adopt from a very young age, behaviors that were transmitted by the same society in order to establish communication between individuals within their cultural group or outside it. Through these exchanges within the group, they develop their cultural identity or their "identification and acceptance" (Collier & Thomas, 1988, p. 113). That is to say, through conversations and interactions with others, the culture is understood and meaning is created.

However, when the interaction occurs outside the cultural group of the people, (emails, casual conversations with strangers, among others) identity can lose its meaning and can lead to misunderstandings with communicative competence being the most affected (Byram et al., 2002). Even ignorance of another cultural identity generates predispositions, stereotypes and negative perceptions of the target culture. It is here where intercultural competence plays an important role and to avoid preconceptions about a different culture, intercultural bonds must be formed where the participants collaboratively create different conversational actions to reach intercultural agreements (Delors, 1996, p. 19) where mutual learning is being applied.

Based on this, it is necessary to integrate the cultural vision to foreign language learning process to prevent students from growing up full of stereotypes or some attitudes of intolerance or racism towards the other (Liddicoat, 2008), instead they could be open to the other's view of

life and become ethnic agents that value their culture. The cultural stereotypes that are developed in the classroom have negative consequences on the students such as the idealization of the culture of the target language or the misconception of it. Stereotyping other cultures and even the native culture is a common aspect in every society. (Lippman, 1922). They tend to criticize regardless of falling into discriminatory and unreal or fake thoughts. This is a misconception since it portrays the other person in a different way than what they really are just because they are part of a certain community. It is necessary to go further and learn the cultural aspects that include the way people build themselves.

STATE OF ART

Within the field of research in teaching English, there are some recent studies that have focused their research on intercultural competence and have explored how it could be useful for teaching a foreign language. Having a developed cultural competence helps the student to unify concepts and unite with those, whose backgrounds; ways of thinking, communicating and behaving are different. For that reason, promoting a global perspective is one of the central goals of global education (Alladin 1989).

For example, common intercultural concerns in the cognitive domain are in need to develop awareness of the concept of culture and gain an understanding of the analysis regarding intercultural interaction. An element common to all diversities must be created in the mind of the student to develop a need for curiosity, open-mindedness and a genuine interest in others (Amor et al. 2018). For instance, authors such as Cushner & Chang (2015) state that achieving all intercultural skills satisfies multiple needs for future students. Therefore, young people are the ones who must learn to collaborate with people that are different from them to better understand and solve the global problems. Developing skills such as intercultural communication, problem solving and empathy become more and more essential globally.

Hence, something common among diversities is the need to develop communication skills such as listening, responding and solving problems in all cultures; develop empathy, and learn in an intercultural environment (Bennett 2011; Cushner and Brislin 1996). Thus, Rathje (2007) also states “Intercultural competence is best characterized therefore, by the transformation of intercultural interaction into culture itself.” Depending on the type of interaction, normality and familiarity created in this process that forms the basis for future

communication and cooperation. Although the term interculturality has not been explored as much globally, in the Latin American context it has been developed and worked on, especially to facilitate the English learning process and to strengthen communication between individuals within different cultural backgrounds.

Latin America has been home to intercultural bilingual education for almost five decades (López and Sichra 2008, 2016). Consequently, Aikman (1997) in her study, states that anthropologists, educators and linguists who are working in Latin American countries in the implementation of education programs with people, who have discussed the use of the term "interculturality" where intercommunication between two or more cultural traditions based on mutual understanding and respect for each other rarely exists. And so, it is anticipated that in the Latin American environment, the relationship between "cultures" and their interactions result in interculturalism that is only able to manifest after individuals accept each other's identities. (Grossi, 1993).

The adoption of interculturalism has provided opportunities for inclusion of people and for the development of cultural and educational programs, contributing to a more equitable society. In this order, Lopez (2021) affirms that interculturality should contribute to language learning, understanding cultures and offer renewed possibilities for the development of communication. Nevertheless, bilingual intercultural education can help to form active and committed intercultural citizens that allow for better communication in society.

Attention to the development of intercultural competence is important for scholars and practitioners who are interested in advancing inclusive education. First, it is essential that individuals engaged in international education critically interpret their own culture before promoting respect towards other cultures (Bazgan & Popa, 2014), as sometimes well-intentioned foreigners "fail to understand culturally relevant practices" (Liddicoat 2013, 11). Secondly, intercultural competence is a constant process in which there is equal importance in understanding how it develops and knowing aspects of the process itself. (Deardorff 2011).

Through intercultural education, learners are expected to develop the ability to critically analyze different systems and the asymmetrical relations between them, as well as to search for ways to promote intercommunication (Aikman, 1997). In fact, interculturality is also a concept that is handled within the classroom, specifically in teaching English as a foreign language and it plays a very important role for the students involved in this area. As it is known, English

language is one of the most widely spoken languages globally and, similarly, it has become a means of international communication. As Graddol (2006) points out, although English is currently the most commonly studied foreign language, its increase in the world continues to evolve and it is an important part in global education.

For this reason, the teaching of foreign languages and cultures aims to prepare students for the future and it should contribute to promoting the pupil's acquisition of the attitudes and skills necessary to interact with people of different cultural and linguistic backgrounds. It should present students with opportunities to receive multicultural skills (Barletta, 2009). In the same way Álvarez (2014) & Fernández (2019) assert that the intercultural competence requires more salience in the curriculum when teaching a foreign language.

At present, the teaching and learning of an L2¹ cannot be conceived without taking into account the context in which it is spoken. This, which seems so obvious to us, was not so obvious in the first conceptions of the teaching of foreign languages. Álvarez (2010) found that the previous methods (traditional and structuralist), culture was considered as something secondary to the process of learning a language. The activities they proposed showed decontextualized speech acts that hindered the approach of the reality of that culture to the student. This represented reality was formed, on many occasions, by stereotypes due to the application of culture with lowercase letters that, rather than connecting the concepts of language and culture, which would be desirable, provided the student with isolated data about the new culture.

Nevertheless, Álvarez & Michelson (2022) point out that Intercultural communication must be based on encounters with others, whether in face-to-face communication, online communication or through textual productions. And also, as Scarino and Liddicoat (2016) have proposed:

The process of learning and using a second language involves developing the ability to “move between” linguistic, cultural and knowledge systems; participate and understand communication as an act that implies a reciprocal exchange of meanings; and use processes of reflectivity and reflexivity to develop awareness and self-awareness about what it means to interpret, create and exchange meanings in diversity (p. 21).

¹ L2 – Second language

That is, any interaction used with another individual or with a text implies an interpretation. Along the same lines, Byram, Nichols and Stevens (2001) call this new learner an "intercultural speaker", that is, someone who has the ability to interact with "others", accepting other perspectives and perceptions of the world.

In brief, the aforementioned in the state of the art, explains that for an adequate development of an intercultural education, it is necessary that students are able to identify the values they maintain so that they are fully aware of their identity as a person and their identity focused on a specific culture. When speaking of interculturality, the interaction and dialogue of various cultures, their advanced relationships and that generate a climate of trust in communication must be taken into account. That is why interculturality should be highlighted and started to be implemented in classrooms when English is being taught as a foreign language. The active inclusion of different cultures in the classroom should be encouraged, not limiting itself only to the knowledge of one culture but to the recognition of several and the interaction of several and the acceptance of them. Researchers should continue exploring ways to improve the application of the intercultural competence in EFL.

Linguistic Influence

Today, linguistic influence has been researched as a linguistic substratum. According to Cerón (2006), substrate is defined when the influence between two languages occurs in contact situations. That is, language is taken as a transmitter and communication element but at the same time concepts are being transferred to another non-native language or even new paradigms are being adopted. Although it is true, there is no scientific research that supports that a language incorporates or borrows elements from another language, but it is linked to cultural change that affects societies and that over time causes changes both culturally and in the language level.

Cerón (2006) stated the following:

This contact between languages has also allowed the enrichment of the two linguistic systems, although at the level of linguistic ideologies an interesting process of judgements, attitudes and stereotypes is taking place that speakers make with respect to the linguistic mixture, whether positive evaluations or negative about scrambling tongues. (p.2)

When there are interactions between languages, there will always be one that is the dominant language. Chantal van Dijk, Ton Dijkstra (2022) assure that “Language dominance has been operationalized in various ways, including (relative) language exposure and proficiency. A recent meta-analysis showed that cross-linguistic influence is stronger from children's dominant language into their non-dominant language than vice versa,” (p.5)

Finally, in order to adapt a true linguistic influence, Benson (2002) stated that students could identify their errors by comparing and contrasting the grammar of their native language and their target language. Where there was a difference, there was likely to be an error.

Interculturality in an ESL Classroom

The definition of the concept of interculturality does not have an exact definition said by an author, however it can be approached from different perspectives. The interculturality defined by Ramos-Holguín (2021) leads to learning from the other as an opportunity to grow as a human being. In other words, this concept not only translates to the coexistence of different cultures, but also to building an interaction based on respect for the diversity of the "other", promoting mutual enrichment and expanding their ability to reflect on themselves from their own perspective, identity to strengthen their formation as an individual. In this way, the integration of interculturality in language educational programs will depend largely on the students and their life experiences.

On the other hand, further integrating the foreign language education section, interculturality is defined as the understanding of a cultural identity; that is, cultural self-awareness, which is the ability to understand how a culture influences a person's behavior and identity. (Crozet & Liddicoat, 1999). It must be necessary to be aware that learning a foreign language leads us to understand that each country has its own culture which helps to understand the world from another vision or point of view. In the same way, Noreña Peña, D. M., & Cano Vásquez, L. M. (2020) affirm that interculturality can be defined through the learner who develops new ways of communicating and acting, relating them to each other and transforming the individual into a multilingual subject. In other words, when acquiring knowledge in a language, at the same time a clear relationship is being developed between foreign languages and the development of intercultural skills.

In short, in the field of FL, interculturality is generally related to beliefs about language

and culture and the idea that these two should not be separated and that when they are taught in the classroom, they should be taught together. (Moya-Chaves, Moreno-García, & Núñez-Camacho, 2018).

English Learning as a Foreign Language

Learning English has become a global concept usually worked on in the educational field, especially in the classroom. Learning English can be defined as the process where a language other than the mother tongue is learned, and which is also not the language used when carrying out activities of daily life. (Mei, 2008).

In other words, the students only have the opportunity to develop the learning of the English language during their training, and this limits their learning due to the few opportunities outside the classroom. Equally important, Lee (2010) establishes that learning English occurs when students encounter tasks that favor language learning, such as reading or writing, and that they can also apply different strategies to complete the tasks. In fact, language learners apply learning English as a means to acquire and use the information they have acquired or memorized, and also to promote autonomous learning.

The use of the knowledge acquired in the English learning process is also due to the acquisition or obtaining of information through “retention”, considered an ability of memorization and cognitive organization (Flores, 2015). Likewise, it differs that learning English is relatively permanent but is subject to forgetting. And this implies that some form of practice or reinforced practice is worked on so that the language is in constant use.

Finally, it should still be noted that not everything is based on vocabulary retention, for Syakur, Fanani, & Ahmadi, (2020) in the process of learning English, the ability to "speak" is the most important because this is the basis for communication. Someone with a good level of oral or communicative competence is not going to rely on just retaining information, but can apply linguistic knowledge to the contexts that require it.

Foreign Language participation in ESL Classroom

The foreign language as expressed by Moeller & Catalano (2015) is the learning of a non-native language outside the environment where it is commonly spoken, and is mainly based on learning it largely within the classroom. Consequently, not being exposed to a native context, the

place where the teaching takes place is not the same place where the learners can speak it.

The study of a foreign language allows the individual to communicate effectively, to participate in real life situations through the language, as well as to participate in the culture while interacting. (Moeller & Catalano, 2015). On the other hand, Fandiño, Muñoz, & Velandia (2019) defined the foreign language as the acquisition of a foreign language other than the mother tongue and generated in two different contexts, the first where the language is socially dominant and the second where it is not. It is widely used in the social environment of students. And, that is when the foreign language to be learned takes on greater importance, it should be used in a context where it is not the language of society, for example: "Learn English as a foreign language in Japan" (Bley-Vroman, 1990).

Finally, although the foreign language in its learning purpose is the success of achieving good international communication, the authors Onishchuk, Ikonnikova, Antonenko, Kharchenko, Shestakova, Kuzmenko, & Maksymchuk (2020) interpret the foreign language as the standards, that is, establish a list of competencies that students must acquire, mainly communicative competence but also interactive linguistic skills and the formation of sociocultural understanding. Therefore, in this way, a motivation for language learning can begin to be created in the student, the preparation of a base for communication in a foreign language can be created, and respect for other languages and cultures can be established.

Secondary Basic Education learning in an ESL Classroom

Secondary basic education is explained with the concept of Mosquera (2022) affirms that it consists of the second period of the basic level and grants children and adolescents the competences, abilities, skills and even the practice that help them acquire the knowledge necessary to continue advancing towards a university level or higher education. This cycle not only forms the academic part of the student body, but also helps the formation of values and the development of attitudes that they can use to interact in society.

During this stage, the institution welcomes students and helps them build their own specific identity. According to Watty (2007) this process is an extension of primary education, now it is where they are building a solid formation and acquisition of basic skills that contemporary citizenship demands, called "knowing how to do with knowledge" in order to create a human coexistence, as well as being responsible for the consequences of their actions.

Based on his argument, it is understood that the young person or student in the future can solve the problems that they will face throughout his life.

Another important point that is discussed in basic secondary education is its curriculum. Rojas Moreno, Ileana, & Watty (2017) assure that during this phase the expectations of society can also be strengthened and new talents that students may possess during their career can be promoted training. That is, the institution must create a flexible curriculum that can enhance certain skills of each student. In the same way, the contents presented in a curriculum must have general skills in common, for example logic-mathematics, the study of native and foreign languages, sciences and not leave out the general culture. Now, all of this has to be constantly updated and enriching the student so that they can respond to the processes of globalization and to a need for intercultural interaction when facing society. (Rojas Moreno, Ileana, & Watty, 2017).

Finally, during this training process, the student may present physical or emotional problems due to the transition of stages of the educational systems. (Macedo, & Katzkowicz, 2000). As it is a transformation between two cultures which is aimed at fulfilling educational and social functions, it is necessary to make the process of adolescents not so abrupt and thus they can respond to a social organization.

English Language Learning in Latin America

The mastery of a foreign language is increasingly recognized internationally as an instrument for the competitiveness and growth of a society. Interest in learning the language has grown substantially in Latin America. Where most countries have made investments to promote learning. The teaching of a foreign language in Latin America represents a modern life for society and help the students to develop their skills. This is why Sotomayor, Martínez, & Varas (2022) state that language education supports the students to better understand individual differences through group interaction and social and emotional development. Consequently, the progress of communication and social life skills is increased and greater motivation in relation to learning is created.

On the other hand, there are several interpretations about the role of language education. According to Acosta, García, & Carcedo (2018), language learning is living with the culture of youth, with social and personal growth. In this way it can be said that language education is also

awareness of the individual to promote social, cultural and ideological implications that contribute to a global process of society. As a result of what has been said, it is important to promote the learning of a foreign language in Latin America, not only to achieve personal and social growth, but also economic growth. Language learning helps to reflect on the processes that generate one's own language and optimizes its use, provides a broader vision of the world in its diversity, creates more flexible thinking, promotes greater cognitive richness since linguistic patterns are updated through the structure of each language that is learned. (Pozzo, 2009).

Intercultural Understanding in an ESL Classroom

Intercultural understanding encompasses both cognitive and affective domains. The cognitive aspect of intercultural understanding comprises knowledge about one's own culture and about other cultures, including also knowledge about the similarities and differences between cultures (Perry & Southwell, 2011). Although knowledge is an important factor, it is not enough for intercultural understanding.

When speaking of foreign languages, one must speak of the culture of the country of the target language. That is why intercultural understanding is defined by Garrido & Álvarez (2006) as a tool that deals with social and cultural values, the importance of linguistic and cultural diversity and citizenship, and highlights effective intercultural communication based on the acquisition of skills. In other words, these competencies include aspects of learning products, practices and interaction processes, also adding curiosity as well as the willingness to review cultural values and beliefs.

It should be emphasized that intercultural understanding should be applied or even promoted in the classroom and that is where the lack of training for students is found. Davies (2022) defines this concept as an analysis between diverse and mobile cultural spaces, and where encounters with "difficult knowledge" are pedagogically supported, that is, the conditions and spaces must be adequate for cultural relations to occur. In the same way, intercultural understanding must have tasks or duties that aim to explore how culture informs the ways in which people understand the world and the ways of relating in a positive way with others who have a different position (Davies, 2022)

In summary, the way to understand intercultural understanding is to try to interpret it as a place where students learn to value and critically contemplate their own and others' cultural

perspectives and practices through their interactions with people in different cultural contexts. (Tambyah, 2019).

Epistemological tool (Epistemological chart)

This tool is defined according to Briones (1996) as the analysis of scientific approach. That is, it analyzes the object of study, the values involved in the creation of knowledge, the logical structure of its theories, the methods used in the investigation and explanation or interpretation of its results, and the formability and falsifiability of its theories.

On the other hand, this tool is not only based on the sample of results but also on the belief that knowledge is built by people (Merriam, 2015). Topics already studied by other people can be explored as part of generating a different perspective based on their definitions. However, in his speech Bunge (2002) defined this tool as "Science that is a branch of philosophy that studies scientific research and its product, scientific knowledge." (p.21)

In reference to the aforementioned, the present research work addressed the resolution of the question "How does the vision of interculturality influence on learning English as a foreign language in basic secondary education in Latin-American Context?"

As well as the general objective as to explore intercultural understanding and its influence in the vision of learning English as a foreign language in basic secondary education in the Latin American context, and finally for this research, three specific objectives were designed, 1) To review background information proposed by authors regarding interculturality term, 2) To systematize a tool for the construction of the state of art and literature (theoretical and conceptual) and 3) To argue the existence of intercultural influence in the vision of learning English as a foreign language through an epistemological chart based on the conceptual and theoretical construct.

METHOD

This study emphasizes a qualitative research approach, promoting the development of intercultural knowledge, responding to the questions and proposed objectives of the research. As well as it develops a descriptive review method.

In order to determine the strategies and procedures of how the research will be carried out, this study is framed within the qualitative approach of the research. According to Denzin &

Lincoln (2011, p. 3) “qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible and also involves an interpretive, naturalistic approach to the world.” This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. This research used the qualitative method because it was based on concepts and hypotheses from the data of various authors on interculturality. With this method it was discovered what the authors thought but also why they thought so. And, under these ideas that were formed based on thought, it was a need to create an own concept.

The method in which this research study works is the descriptive review method. This method is defined as useful concepts of a specific area that are constantly evolving (Day, 2005). Similarly, this method's main objective is to determine to what extent a concept or knowledge in a research topic reveals some pattern that can be interpreted with respect to pre-existing theories, methodologies or findings (King & He, 2005; Paré et al. , 2015) In addition, the authors of the descriptive reviews extract from each study or article some characteristics of interest, such as the year of publication, the research methods, the data collection techniques and the information on the research results (positive , negative or not insignificant) to be able to form an analysis of each of them (Sylvester et al., 2013). In doing so, a descriptive review can claim that its findings represent the state of the art of the information collected (King & He, 2005). The research adopts this methodology to be able to interpret the knowledge that has already been previously studied and to be able to compare the results of those studies with my research and define the importance of the chosen study phenomenon.

On the other hand, the paradigm chosen for the development of the research is the hermeneutic paradigm. In relation to this, Palmer (1969) defines hermeneutics in a general sense, as the study of understanding and interpretation, and in a particular sense, as the task of interpreting texts and, it is not concerned with achieving a more correct understanding but with understanding more deeply and more validly (Palmer, 1969). This research adopts this method since all the information shown in the different texts mentioned above is real and supported by several authors in their different publications. This study under this method aims to contrast ideas about interculturality with the texts studied, to then elaborate a synthesis that unifies an

idea with the new knowledge acquired. Without saying that there is only one absolute truth, it simply wants to expose a new perspective to what has previously been studied.

Finally, the instrument used for the development of the research was the epistemological framework. According to Briones (1996) "epistemology is the analysis of scientific knowledge." It analyzes the philosophical assumptions of the sciences, their object of study, the values involved in the creation of knowledge, the logical structure of their theories, the methods used in investigation and explanation or interpretation of their results and the confirmability and falsifiability of their theories (p. 13). This reflection is based on an epistemological framework in the literature review analysis of interculturality.

Sample

This research developed a documentary sample as follows:

| Direct sources | Empirical Sources | Web search engines | Total of resources |
|-----------------------|--------------------------|---------------------------|---------------------------|
| 2 | 71 | 5 | 73 |

The two direct sources that were used in this research was authoritative books by Anthony Liddicoat, as the main author, which started from the 90s to the present and Michael Byram. Following, the empirical sources were digital articles by different authors who have worked on the issue of interculturality. Articles that vary in their dates and brought from the 80s to the present. Similarly, these direct and empirical sources taken from the database offered by the library of the Universidad Santiago de Cali, such as Taylor & Francis Group, Sage Journals, Sage Books, Oxford University Press and Springer. And as a result, there were 73 sources used for the development of this research.

Limitations

The limitations were taken into account during the conduct of the research, one of them is the lack of knowledge about the concept of interculturality and its applicability in the classroom, emphasizing that this topic has many investigations carried out by various authors. This has been a limitation since the little interest in developing interculturality is also added to the lack of training for teachers in this area, since they do not have basic knowledge, transmission is

difficult. Likewise, as long as there is no restructuring of the educational curriculum in Colombia where the foreign language is no longer taught with a merely grammatical approach and the communicative ability of the student begins to be formed, there will be no progress in a world where the aim is to promote globalization.

DISCUSSIONS AND RESULTS

The analysis and outcome of each of the bibliographic reviews carried out under the concepts of Interculturality and EFL learning shows that studying a foreign language is a process that is based on the premise that culture and language cannot be divided. The strong correlation between language and culture, in almost all its manifestations, is undeniable (Liddicoat & Scarino, 2013). In fact, it can be deduced that when two languages are in contact situations, communication is not only being created between them nor are new elements being adopted from each one, it is also a cultural adaptation of both sides and while it happens, there will always be a language and its culture that is dominant in the act of interaction. (Cerón, 2006); (Chantal van Dijk & Ton Dijkstra, 2022); (Fandiño, Muñoz, & Velandia, 2019). As each language comes with cultural knowledge, students must be aware of all the implications it has.

Each concept addressed about interculturality and its importance starts from the other's own learning, from respect for the differences of an individual and from their own life experiences (Ramos-Holguín, 2021) and is in order to develop one in the individual a cultural identity and to be able to train individuals as intercultural speakers (Crozet & Liddicoat, 2008). Recognizing their own culture is a guide to understand the culture of the target language (Liddicoat, 2008). In addition, it is considered that speakers must be able to show their communication skills, facing real situations in which they can develop, deploying each skill in a different context from where the foreign language was learned. (Moeller & Catalano, 2015). Therefore, although beliefs or even myths about language and culture are always being generated (Moya-Chaves, Moreno-García, & Núñez-Camacho, 2018), there will always be a relationship that cannot be ignored in the field of learning English as a foreign language.

With the aforementioned, the learning of English is interrupted and incomplete by the intercultural component. If there is no communication or practice outside the classroom, the learning process is being limited (Mei, 2008); (Bley-Vroman, 1990). Independent learning must

be strengthened so that the student can expand borders in relation to the knowledge of it (Lee, 2010). One of the strategies that could be applied in terms of establishing pedagogical and cultural learning would be to include interactive linguistic skills and sociocultural understanding (Onishchuk, Ikonnikova, Antonenko, Kharchenko, Shestakova, Kuzmenko, & Maksymchuk, 2020) so that the learner can be in constant interaction with the language (Flores, 2015) applying linguistic knowledge at the time of communication and not only retain information without any success in production (Syakur, Fanani, & Ahmadi, 2020).

In the same way, and considering that interculturality has to be a fundamental factor in foreign language classrooms, it should begin to be projected not only from primary education but also to give it continuity in basic secondary education. According to the authors worked on and their results in each concept, it leads us to associate secondary education as a stage to be able to create communication with society in a more mature stage of life (Mosquera, 2022), this is how the learners are associating their mother culture and then immerse themselves in multicultural societies. In the same way, although it is mentioned that the transition to basic education should be transitory and as peaceful as possible, it was identified that it is normal for young people to present problems during their stay at this stage (Macedo and Katzkowicz, 2000) that can be physical and emotional. The authors argue that since they are acquiring new tasks whether educational or social, it is necessary to accept their pace of adaptation to a new globalization. That is, in case of learning foreign languages, as a result of the study, it was shown that it is not intended that a non-native speaker student can achieve, based on a lot of effort, linguistic skills that would resemble the native speaker, culturally it could never be identified with it, nor it is desirable to do so. Instead, it may be called an intercultural speaker (Byram, 1997; Byram & Risager, 1999).

Although language teaching has been a requirement in many Latin American countries for years, it is today where its development has begun to grow even more in this region. When intercultural teaching is covered in a Spanish-speaking region, it is being helpful not only in the progress of the learner's skills, or in economic growth, but also in being able to carry out a more modern life (Sotomayor, Martínez, & Varas, 2022); (Acosta, García, & Carcedo (2018). According to the authors, it is expected that little by little the implementation of cultural teaching can be successful in having a diverse society with future visions of internalization (Pozzo, 2009).

In conclusion, during this research, it became necessary to adopt the perspective of our direct source, Anthony Liddicoat (2008) who states that “language learners have to engage with culture as they communicate and to learn the cultural contexts which frame communication and interpretation” (p. 277). Therefore, this research considers the knowledge of culture as a necessary element to be able to efficiently express ideas and thoughts in a new language and to be able to really understand the message communicated. According to Liddicoat (2008), cultural knowledge is fundamental for the learners of a new language because with it, they will be able to really have an effective communication that allows them to interact in any context. Besides, in order to have the cultural knowledge, the student must be aware of the differences of his culture with the others, and must notice those differences before this creates a communication problem. Also, for Liddicoat culture is integrated and is fundamental to language. Based on this perspective, the idea is for the speaker to be able to communicate and feel comfortable in an intercultural context, not seek the idea that the speaker should be a native with the same ideas, beliefs or way to see the world. Contrary to this, the speaker must be able to create their own identity that works in each new context. Moreover, it is considered impossible to teach everything about a culture, culture is dynamic and complex and changes from individual to individual and from one society to another. Liddicoat (2008) considers what can be done in the classroom for the students to learn about the culture of the new language, it is to help them to find ways to learn more about this culture by analyzing their experiences and creating an awareness of their own and new culture. For Liddicoat’s intercultural method of learning a language, Liddicoat (2008) proposes two key dimensions, which are; first, language, culture and learning are integrated, this means that all individuals who are part of the classroom, both students and teachers, have their own ideas, experiences and expectations and it is important to know how to deal with each situation. The second key dimension is the recognition that there are two languages interacting in the classroom, the first language of the students and the second is the target language.

CONCLUSIONS

The state educational reforms of bilingual intercultural education must tolerate a fundamental criticism: they are partial reforms that are not oriented towards the reconstruction of society in the direction of a democracy that includes all sectors and cultures, that is, the transmission of a globally good basic education, including a good command of both languages;

then, a pedagogy that respects the culture of origin and, in this way, strengthens the self-esteem of the students instead of destroying it. The development of this research wants to emphasize, by way of synthesis, that the training of teachers according to Byram (2003): 1) is to promote multilingualism. That attention can be focused on intercultural competence and engage teachers and future teachers with implementing the teaching of a diverse society.

From this analysis process, the result is to create a learning outcome not only in teachers but also in secondary school students in Latin America, especially in Colombia, so that children can relate learning English not only with a grammatical part but also with a cultural part, and that they know the importance of expanding their cultural knowledge of the target language but also create the ability to communicate in an international environment. It is important to highlight that education world needs to prepare more cultural and communicative individuals, which is necessary during this century where society has experienced two huge changes in innovation and communication. Thanks to these two pillars it is easier to establish a relationship with the foreign language, therefore this interaction with the foreigner is purely communicative and communication is part of the language and the language is part of a culture.

Therefore, this descriptive review of the documents used to support this research shows us the amount of information studied on the application of intercultural competence in EFL classrooms. However, in a Colombian national context, the issue of interculturality does not transcend classes and few authors have tried to give it importance in the Colombian sphere. The narrow margin of production in our country shows us as a result an incomplete educational curriculum that trains foreign language students merely in the grammatical concept and, omitting its cultural part as part of the student's development. Following this, in general the reviewed articles give us a general result and that is that intercultural pedagogy has little presence in Latin America, without the need to specify a country. English is being seen as a subject where the student is not given a solid foundation to create and maintain communication with the other. It can be deduced that although there are many studies of this intercultural concept trying to be applied in the classes, there are also few real results due to the lack of study and the lack of practice of it.

Finally, this study wants to contribute in the future to improve understanding in the field of teaching English in a Latin American but also Colombian context and how teachers build their own paths for the inclusion of intercultural teaching in the field of foreign languages. Based on

the above, it seeks to answer a research question posed and related to the explorations of EFL teachers that have led the current state of the art to expose concepts about interculturality and prioritize intercultural teaching of the English language.

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APPENDIX – epistemological chart.

[https://drive.google.com/file/d/13ITCFMqcZbsX21_MMn4DZjLwziCD75B9/view?usp=share link](https://drive.google.com/file/d/13ITCFMqcZbsX21_MMn4DZjLwziCD75B9/view?usp=share_link)

In the following link you will have access to the theoretical framework as the result of this research.