

Research into practice: planning intercultural moments in the additional language classroom

Pesquisa em prática: planejando momentos interculturais na sala de aula de língua adicional

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ABSTRACT: With the socio-cultural turn in Applied Linguistics, the last few decades have seen a growing interest in the intercultural dimension of language pedagogy exemplified on seminal writings, such as Kramsch (1993, 1998), Byram (1997), and lately Liddicoat and Scarino (2013). Due to that, a vast range of research has been theorizing on how language and culture should be dealt in the classroom. However, despite the relevant theoretical framework developed so far, the influence these studies have had on teaching practices is still debatable (BAKER, 2015). Bearing that in mind, a research group – REAL-LCI – was created with the aim to promote empirical research about the relationship between language and culture on English teaching practices from different educational contexts in Brazil. This article aims mainly at discussing how interculturality can be constructed through planned activities in the classroom. In order to do so, we will briefly discuss some concepts related to interculturality, review some contributions from empirical research conducted by the research group, and open the windows of a real classroom to propose some methodological movements for the design and implementation of intercultural activities.

RESUMO: Com a virada sociocultural na Linguística Aplicada, as últimas décadas têm visto um interesse crescente na dimensão intercultural da pedagogia de línguas exemplificado em escritos seminais, tais como Kramsch (1993, 1998), Bryram (1997) e, mais recentemente, Liddicoat e Scarino (2013). Em razão disso, muitas investigações têm buscado teorizar sobre diferentes formas de se lidar com língua e cultura na sala de aula. No entanto, apesar do quadro teórico relevante desenvolvido até agora, a influência que esses estudos têm tido nas práticas de ensino ainda é discutível (BAKER, 2015). Tendo isso em mente, um grupo de pesquisa – REAL-LCI – foi criado na Universidade Federal de Santa Catarina, com o objetivo de promover a investigação empírica sobre a relação entre língua e cultura nas práticas de ensino de inglês em diferentes contextos educacionais no Brasil. Este artigo tem como objetivo principal discutir como a interculturalidade pode ser construída através de atividades planejadas em sala de aula. Para tanto, vamos discutir brevemente alguns conceitos relacionados à interculturalidade, rever algumas contribuições de pesquisas empíricas realizadas pelo grupo e abrir as janelas de uma sala de aula real a fim de propor alguns movimentos metodológicos para o desenho e implementação de atividades interculturais.

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KEYWORDS: Interculturality. Language teaching. Interaction. Intercultural Activities. Third Space.

PALAVRAS-CHAVE: Interculturalidade. Ensino de línguas. Interação. Atividades interculturais. Terceiro lugar.

1. Introduction

The exploration of cultural aspects has long been part of additional language teaching and learning, whether through a focus on canonic literary productions or an interest on specific countries, people and traditions associated with the language. However, with the socio-cultural turn in Applied Linguistics, the last few decades have shown a growing interest in a trend of cultural dimension to language pedagogy exemplified on seminal writings, such as Kramsch (1993;1998), Byram's (1997) intercultural communicative competence framework, and lately, Liddicoat and Scarino (2013). Due to that, a vast range of research has been theorizing on how language and culture should be dealt in the classroom, and consequently reshaping the goals involved in learning an additional language.

Now, many researchers claim that the focus on language teaching and learning should be placed on the 'intercultural speaker' (BYRAM, 2002; CORBET, 2003; KRAMSCH, 1998; LIDDICOAT; CROZET; LO BIANCO, 1999), and the experience in class should be seen as an intercultural process, namely interculturality, that engages learners in practices that aim at exploring, problematizing, and redrawing the borders between the self and the other (LIDDICOAT; SCARINO, 2013). Interculturality, thus, is always constructed within *plurilingual and pluricultural interactions*, and it can be defined as "the ability [...] to take part in intercultural interaction, where a person, viewed as a social agent has proficiency, of varying degrees, in several languages and experience of several cultures." (Council of Europe, English version, 2001, p. 168). However, despite the relevant theoretical framework developed so far, the influence these studies have had on teaching practices at the 'chalk-face' is still debatable (BAKER, 2015).

Taking into consideration the issues aforementioned, a research group entitled 'Research on English as an Additional Language - Language, Culture and Identity' (REAL-LCI) was created at Universidade Federal de Santa Catarina (UFSC) with the aim to promote the investigation of the relationship between language and culture in teaching practices from

different educational contexts where English is taught as an additional³ language. The studies conducted by the members of this group follow different trends of empirical research, based on the descriptive and interpretative analysis of teachers' discourse, or on their practices in classrooms. In this sense, the reality in the additional language classroom is taken as a starting point for the studies conducted by the group, for we believe it might work as an effective way to bridge the gap between theory and practice in the field of Intercultural Language Teaching (ILT).

This article aims mainly at proposing how interculturality can be constructed with planned activities in the classroom. In order to do so, we will briefly discuss some concepts related to interculturality, review some contributions from empirical research conducted by the research group REAL-LCI, and open the windows of a real classroom to present some insights and possibilities to propose methodological movements paramount to the design and implementation of intercultural activities.

2. Towards an understanding of interculturality

Defining interculturality in language teaching is a daunting task, once it is difficult to capture the essence of this term without stepping into a shaky ground of two main concepts: language and culture. Regarding the latter one, Eagleton (2000) highlighted that culture is said to be one of the most complex concepts in the English language. In fact, there is no consensus about what it really is, and its polysemous interpretations led some cultural critics, such as Hall (1997), to the conclusion that there is no point in trying to define it. However, once the concepts of language and culture lie at the core of the understanding of interculturality, we do believe it is paramount to take a stance and walk on this unstable surface, since the way one understands and conceptualizes these two constructs might lead to diverse interpretations of how interculturality should be constructed in class.

Here, we understand language and culture from a post-structuralist perspective, as these concepts cannot be conceived independently from each other as two distinct entities. Instead, language and culture are dialectically related, materialized in socio-historically situated 'discourses'. Language, in this sense, is not simply a code through which culture can be

³ In this paper, we decided to use the term 'additional language', which unlike 'foreign language' is not tainted with the myth of the native speaker supremacy and the prejudice that exists towards those who are not native speakers of a language.

transmitted, and culture is not simply a collection of information, or national products that can be systematically conveyed through a linguistic code.

Through the notion of 'discourse', the boundaries between language and culture become blurry and the structuralist separation of 'language as a code' and 'culture as products' is ruled out. Gee (2004) suggests that in discourses, we play specific socially situated identities by performing specific socially situated activities. Thus, the concept of discourse can be understood as "the multiple ways of acting-interacting-speaking-writing-listening-reading-thinking-believing-valuing-feeling with others at the "right" times and in the "right" places, so as to be recognized as enacting an "appropriate" socially-situated identity" (GEE, 2004, p. 25).

Language and culture are, therefore, encapsulated in the notion of 'discourse'. Both are essential keys that constitute human beings in relation to a certain reality. Everything around us only makes sense because of the interpretations and impressions we have, and all of this is mediated through language use (JORDÃO, 2006). Thus, if we consider that there is no possible reality beyond the observer, all that remains is discourse.

A key element to the understanding of Intercultural Language Teaching is the notion of cultural hybridity which, according to Bhabha (1994), can be defined as cultural encounters that lead to the creation of a 'third space', where meanings and symbols of culture are not stable or fixed. In this sense, Bhabha stands for models of international cultures that are materialized in scenarios of ambivalence and in-betweeness where the postmodern individuals are constituted.

The concept of hybridity was applied to the context of additional language education during the 1990s, when Kramersch appropriated Bhabha's concept of 'third space' to set a new pedagogy based on the creation of a sphere of interculturality. That is, a personal place in between different cultures where learners would have a deep understanding of cultural boundaries, and ultimately deconstruct the idea of culture as a monolithic entity. In such space, notions such as national borders, ethnic or religious boundaries vanish, what provokes a kind of chaotic tension that both unites and divides people on cultural fault lines. Such cultural fault lines are to be explored in classroom, and in order to do so, Kramersch (1993) proposed a different pedagogy to language and culture by suggesting four new lines of thought, as described below:

- (1) Establishing a 'sphere of interculturality': the relationship between linguistic forms and social structure is not given, but rather constructed through interaction, and understanding a different culture requires reflection on both the target and the native culture. Thus, the intercultural teaching must promote spaces for such reflections.

- (2) Teaching culture as an interpersonal process: teaching fixed, normative factors of language use seems to be pointless, since meaning is constructed through social interaction. Instead, teachers should try to 'replace the presentation/prescription of cultural facts and behaviors by the teaching of a process that applies itself to understanding foreignness or otherness' (p. 206).
- (3) Teaching culture as difference: relying on national or regional traits to describe the habits/behavior of a certain group of people can reinforce stereotypes that disregard particular cultural factors such as age, gender, ethnic background, and social class.
- (4) Crossing disciplinary boundaries: language teachers must broaden their readings to include other disciplines than the ones academically recognized for the teaching of culture, such as anthropology, sociology and semiology.

Another concept which is fundamental to understand interculturality in English teaching and learning is 'intercultural competence'. This concept was developed by Bryam (1997), for whom it is composed by different *savoirs*, which are essential for intercultural speakers/mediators. *Savoir* (knowledge) is addressed by the author as knowledge of self and others, of their products, practices, and the general process of interaction. Such knowledge about the other may be held consciously or unconsciously, and it comes from experiences of interlocutors from another culture or from experiences of learning about other languages and cultures (LIDDICOAT; SCARINO, 2013). *Savoir* constitutes, in this sense, a comprehensive body of knowledge on which other operations can be performed, such as specific attitudes and abilities to be open to interact and understand the other.

3. Empirical research on intercultural teaching: REAL-LCI initiatives

The driving force that motivated the emergence of the 'Research on English as an Additional Language - Language, Culture and Identity (REAL-LCI), briefly introduced before, accounts for the fact that the amount of theoretical studies on language and culture relationship and interculturality in English as an additional language pedagogy greatly surpasses the amount of empirical research investigating it with real people in real classrooms. Another important motivation of the group is that very few studies have been carried out on interculturality in English as an additional classroom (for example, SARMENTO, 2004; FRANÇA; DOS SANTOS, 2009) in Brazil, where the classroom is still one of the main environments where those processes take place.

Since 2012, when the group was created, we have been reflecting upon general pedagogical concerns related to interculturality, and setting objectives for our empirical research initiatives. The questions below are examples of those concerns:

- Are English teachers aware and ready to deal with the complexities of language-culture relationship in the classroom?
- In what way does the language-culture relationship influence additional language teacher education?
- What are the teachers' cultural beliefs, representations, and identities?
- Can we find, investigate or propose successful school or academic experiences that include the intercultural component?
- How does the culture-language relationship in the internet era affect additional language teacher education?

Based on such concerns, some studies have been developed with special focus on either teachers' and learners' representations of language and culture in the classroom (LUIS, 2012; GEBIEN, 2013; BERREDO, 2015), or on the construction of language and culture related issues from both classroom interaction and teachers' representations (VOLPATO, 2014; HILLESHEIN, 2014; ROSA FILHO, 2015).

The studies that investigated only the representations/beliefs of teachers regarding culture teaching in classrooms have found out that many teachers conceptualize language and culture as a social practice, and that they are aware of their relationship. Also, it was noticed that although they realize the importance of dealing with language and culture together, many of the teachers investigated were not able to verbalize how intercultural-oriented activities could be developed in their classrooms. In spite of that, the majority of the teachers held essentialist representations of culture, and very commonly the exploration of cultural aspects in their pedagogic practices was limited to a transmission of information about national cultures.

The other group of studies, which were based on the description and interpretation of teachers' representation and on classroom interactions, has seemingly been able to provide several insights on the essence of interculturality. Based on the findings presented by these investigations, it could be noticed that the teachers' representations many times differed from what teachers actually did in classrooms. Also, it was noticed that interculturality cannot be considered a set of knowledge to be transmitted or implemented, but it is rather co-constructed through dialogic interaction. Thus, the negotiation of meanings between students and teacher in class is a key element. Finally, these studies have shown that intercultural moments might

happen in planned or unplanned ways. In this sense, it is important to reflect on what constitutes an intercultural activity (in a planned way) and be prepared to make use of what learners bring to class to engage them in critical dialogues (in unplanned ways).

At the moment, the group is facing a challenge: to propose ways to plan the construction of interculturality in class by providing some methodological guidance that might help teachers design and implement intercultural activities in their classrooms. In the following section, we present a collection of classroom experiences that helped us develop this proposal in a more detailed way.

4. The construction of interculturality: insights from classroom observation³

In this section, we are going to describe and analyze some activities carried by a teacher, here called Camila (data from a larger study), which were important sources of inspiration for our proposal for a cycle of intercultural activities. Camila was a teacher in a second-year secondary school classroom where learners studied English for approximately 45 minutes a day, two days a week. The classroom was composed of eleven students, and the lessons were teacher centered with students organized in lines.

In general, students had been studying English for about 5 years at that institution, but some of them also had some learning experience at language schools. For this study, a total amount of 12 classes were observed and video recorded. The video taped classes were not fully transcribed, but only the parts that we considered relevant to the objective of this paper.

The school 'Colégio de Aplicação' from Universidade Federal de Santa Catarina is an institution integrated to Centro de Ciências da Educação, and it is located at the university campus. This school is run by the university, and it works as an experimental base aimed at the development of teaching experience and supervised training (practicum) for undergraduate courses. In addition, Colégio de Aplicação is an educational facility that offers primary, middle and secondary school.

³ The data presented in this section was part of a larger study from classroom observation at 'Colégio de Aplicação' from Universidade Federal de Santa Catarina. This school is an institution integrated to the Department of Education (Centro de Ciências da Educação), and it is located at the university campus. This school is run by the university, and it works as an experimental base aimed at the development of teaching experience and supervised training (practicum) for undergraduate courses. In addition, Colégio de Aplicação is an educational facility that offers primary, middle and secondary school, and at the time this research was conducted, it counted on four English teachers.

The atmosphere was collaborative in the observed classroom. The teacher was always smiling, and at the beginning of every class she used to ask students how they were doing, and what they had done during the weekend as a way to show her affection towards the group. Students were always very helpful and they usually offered themselves to help the teacher with anything she needed. Besides, the majority of the group was always eager to participate in the usual classroom discussions set by Camila.

The teacher devoted much of her time to prepare her classes and to bring activities that could engage the learners' attention. Classroom exercises were highly diversified, as Camila made use of videos, images, and other activities to set discussions. The limited time in class did not prevent her to construct interculturality in the classroom, as it will be shown below, and many were the moments when she involved learners in practices of deconstruction of stereotypes and prejudices.

During the observed classes focused here, the teacher was dealing with the theme 'Advertising in different medias' provided by the fourth unit of the book *Globetrekker 2*⁴, and throughout that unit she proposed different activities to deal with the topic, which are an excellent illustration of how a cycle of intercultural activities can be organized. At first, Camila and her students were involved in practices of understanding different kinds of advertising. Then she presented videos of different types of advertisements to discuss in class, and at the end of the unit, she encouraged the group to reconstruct a set of commercials previously presented, having in mind the way Brazil was being represented in such medias.

Along the unit, the teacher proposed a series of experiences that fostered students to develop their critical thinking, and based on the observation of her classes, we divided such pedagogical movements into four different phases, namely (1) *Brainstorming*, (2) *Thinking critically*, (3) *Creating*, (4) *Meta-analyzing*, which we believe to be a possible way to organize a cycle of activities that can facilitate the emergence of intercultural moments in class.

When we started the classroom observations, Camila had already introduced the theme of the unit to the group, and was helping students to bring to the classroom their background knowledge about different types of advertisements. That moment could be understood as the first phase of the cycle: *brainstorming*.

⁴ This teaching material was approved by PNLD, a national plan for textbooks selection and adoption, in 2012, 2013 and 2014.

After the brainstorming phase, Camila proposed an activity that aimed to involve learners in a critical analysis of TV commercials (the second phase of the cycle). In order to do so, she presented three different commercials broadcast on YouTube (two Havaianas®⁵ and one Nivea® sunblock commercial) and asked students to sit in small groups, and discuss the following questions:

- What is the product they are selling?
- What is the main message in them?
- How do the images and phrases help to convey the main message?
- What is the view they bring about Brazil? Do you agree with that view?

The dialogue below is the moment when the teacher and students were talking about the last question. Camila emphasized that the groups could discuss in Portuguese if they did not know how to fully express themselves in English:

Episode 01 – ‘No Brasil só tem Rio de Janeiro?’ (*Is Brazil only about Rio de Janeiro?*)

1. T: Now the last question I have for you. What is the view they bring about Brazil?
2. S3: Copacabana.
3. T: Yes, you think about Rio de Janeiro!
4. S1: Cidade Maravilhosa (*The wonderful city*)
5. T: People, do you agree with this view?
6. S2: Mais ou menos. (*More or less.*)
7. S4: It's a commercial view.
8. S1: Esqueceu da farofada que tem na praia? (*Don't you remember how messy a beach can be?*)
9. S2: Quando o pobre chega na praia com aqueles 30 isopor, 30 cadeiras... todo mundo tem uma cadeira e um isopor. Isso é coisa de pobre. (*When poor people come to the beach with all those coolers, chairs... it's like everybody's got a cooler and a chair. Just the kind of thing that poor people do!*)
10. T: And what do you think about this view of Brazil, guys?
11. S4: It's a commercial view
12. T: É uma visão padronizada. É um estereótipo, certo? Isso que vocês estão comentando aí sobre pessoas pobres também são estereótipos, vocês não acham? Nem toda pessoa de renda mais baixa vai se comportar da mesma forma. O que eu tô querendo dizer é que, não que essa realidade não exista, mas é só isso? E é sempre assim? O brasileiro está sempre feliz? Vocês estão sempre felizes? (*It's a plastic*

⁵ Havaianas is a Brazilian brand of flip-flop sandals created by Scotsman Robert Fraser in 1962. It is currently owned by Brazilian manufacturing company Alpargatas.

view. A stereotype, right? What you've just mentioned about poor people is also a stereotype, don't you think? Not everyone from a lower class will behave the same way. I mean, it's not like this reality doesn't exist... but it's only this? Is it always like this? Are Brazilians always happy? Are you always happy?)

13. Ss: No...

14. T: Are there only beautiful places in Brazil?

15. S1: Não. Tem o Bela Vista, tem a Palhoça⁶. (*No. There's Bela Vista, and also Palhoça...*) (*laughing*)

16. T: Is there only Rio de Janeiro in Brazil?

17. Ss: No...

18. T: Okay. Then what's missing here, guys?

19. S2: Reality.

20. T: Reality, yes!

21. S1: Mas também no que a gente vê lá dos Estados Unidos, todo mundo gordo e feliz por causa do McDonalds e uma professora foi lá e explicou que não tem nada a ver com o que a gente vê nos filmes mesmo. Então é a mesma coisa. (*But what we get to see from the USA, for example... Everyone is fat and happy because of McDonalds, and a teacher who went there told me that the reality there has nothing to do with what we see in movies. So, it's kind of the same, right?*)

22. T: So when we think about other countries, we normally relate to stereotypes, right?

23. S2: Have you ever been to the US?

24. T: Yes.

25. S2: How is it there? Is it like here? Are they polite?

26. T: The people that I met, yes! That's the thing, guys. There is not 'they are like this or that'. There are the people that we meet... Here in Brazil I can see people who are polite, but also others who are super rude too.

27. S1: Yeah! There's a lot of people who say 'Oh! In Porto Alegre people are extremely polite'.

28. T: Exactly. But not everyone, right?

(Data from classroom observation)

In this conversation, line 5 shows that the teacher is encouraging the students to criticize the representations of Brazil portrayed on the commercials they had already seen. By doing so, Camila is trying to develop the students' critical cultural awareness, what Byram (2002) calls *savoir s'engager*: "an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries" (p. 13).

Students' reactions in lines (6) and (7) demonstrate disagreement with the views of Brazil depicted on the commercials. However, in order to prove that those views do not reflect Brazilian's reality, some students came up with offensive comments about poor people (lines 8

⁶ In a joking tone, this student mentioned neighborhoods from the outskirts of Florianópolis.

and 9). The teacher then, explained that those commercial views are based on stereotypes (line 12), and she took advantage of the students' comments to emphasize that, just like the commercials are showing a stereotyped image of Brazil, their comments about poor people are stereotyping the lower-class population. This moment was paramount to make students realize how easy it is to rely on stereotypes to categorize groups of people. Through such interaction, cultural fault lines could be exposed, and the students had the chance to position themselves at a third space, going beyond shallow discursive representations about the others.

Furthermore, in line 12 the teacher explains that the problem about a stereotype is not that it depicts a reality that does not exist, but the fact that it turns one single reality as representative for a whole country. Camila, then, problematizes this issue, by fostering students to think about how Brazil is much more than beautiful landscapes (line 14) and Rio de Janeiro (line 16). Through that discussion, a student realized that just like Americans might have a stereotyped view of Brazil, Brazilians are likely to have a stereotyped view of the United States based on media representations about this country (line 21). Here, the student demonstrated how interactions in classroom contributed for the development of a critical perspective that questions an understanding of culture at a national level.

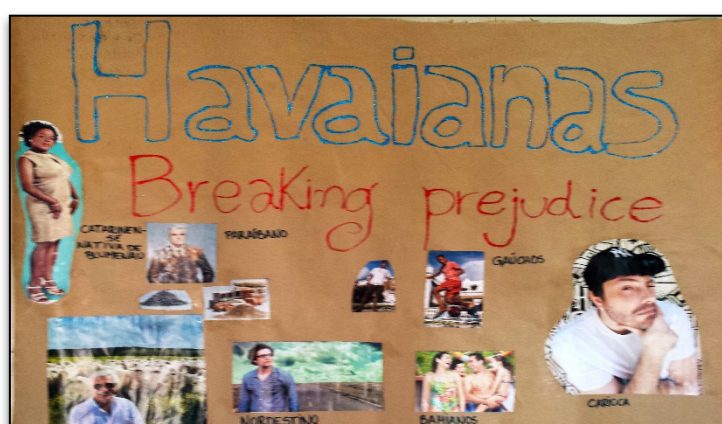
In agreement with that student, Camila explains that when we think about other countries, we normally rely on the stereotypes about them (line 22) and this continued provoking students' curiosity. In line 23, someone asked the teacher if she had already lived in the USA, and as she said yes, the student wanted to confirm if the representations he had about that imagined community (a country of polite people) was actually true. Camila then took that opportunity to once more foster students to go beyond the national stereotypes we might have about a certain country, and to understand that generalizations can be quite problematic (line 26).

Based on this excerpt, it is possible to see how dialogues such as this one can provide opportunities for the teachers to help learners make meaning of different situations by constructing a 'third space'. The activity proposed by the teacher fostered learners to engage in a critical analysis of stereotypes, which facilitated the emergence of an intercultural moment. However, without the negotiation of meaning through the interaction in classroom, the students would not have had the chance to change their views.

After the second phase, when learners were engaged in analytical practices, Camila encouraged them to deconstruct the stereotypes depicted through the series of TV commercials

presented in class. In order to do so, the whole class was challenged to think about everything they had been discussing in class and, in groups, create posters with advertisements that would bring a different view of Brazil. Thus, creativity was the core element of this phase which aimed at helping students deconstruct stereotyped media representations of people and places. *Figure 1* shows an example of one of the students' productions that reconstructed an Havaiana's commercial, here entitled 'Havaianas breaking prejudice':

Figure 1 – Students' poster 1: "Havaianas breaking prejudice".



After devoting time to create their posters, the groups had to present their productions in front of the class, explain how they brought a different view of Brazil and participate in a follow up discussion, when they would be led to reflect on their own productions. This last activity can be considered to be a meta-analyzing phase, the last one of the cycle. The following dialogue depicts the moment when the first group presented their poster and the discussion that emerged after their presentation:

Episode 02 - 'Havaianas breaking prejudice'

1. S1: Our type of commercial is an advertisement. The type of media is a billboard. The product is Havaianas, and the slogan is 'Havaianas breaking prejudice'.
2. S2: Quebrando preconceitos e estereótipos. (*Breaking prejudices and stereotypes.*)
3. T: Qual a relação que vocês veem com as imagens? Quem são essas pessoas? Aquela mulher negra, por exemplo, ela é... (*How do you relate it to the images? Who are those people? The black woman, for instance... She is...*)
4. S2: From Santa Catarina!
5. T: Okay! What is being stated in this commercial?
6. S2: Aqui tem nordestinos brancos, paulistas fazendeiros... (*There are white people from the Northeast, farmers from São Paulo...*)
7. S3: But what does it have to do with selling flip-flops?

8. S2: Mas isso aqui não é pra vender um chinelo. É pra vender uma ideia. (*This is not about selling a product. We're selling a concept.*)

9. S3: Havaianas quer acabar com o preconceito. Entendi! (*Havaianas breaking prejudices. I got it now!*)

10. T: If we think about it, we can consider that everyone in Brazil wear Havaianas everywhere, can't we? Thus, everyone must be represented.

(Data from classroom observation)

Through this excerpt, it is possible to see how the group of students who created this poster took into consideration all the previous discussions related to stereotypes and media representations to recreate a commercial that could deconstruct stereotyped views about Brazil. In line (1), the slogan 'Havaianas breaking prejudice' presents this idea, but the teacher wanted to explore how what they meant by that slogan was conveyed through the images from the poster (line 3).

By portraying a black woman as a 'catarinense', a white man as a 'nordestino' or a farmer as a 'paulista', the group is trying to deconstruct regional stereotypes, and this attitude shows that culture is being seen as difference rather than reduced to national or regional traits, what Kramsch (1993) postulates as one of the key elements for the construction of 'third spaces. In line (7), when asked about how such commercial would help them to sell their product, the group answered that they were actually selling an idea (line 8). However, unlike the ideas sold through the commercials they watched along the unit – happiness, summer, beautiful women and beaches – they decided to create a media representation that could stand against stereotypes and discrimination by including in their poster diversified groups of people, which is reinforced by the teacher by the end of the dialogue (line 14). While the last group was presenting their poster, the same attitudes of deconstruction of stereotypes could be observed. On this poster, a group of three students tried to present another view of Florianópolis (Figure 2):

Figure 2 – Students’ poster 2: “Floripa in a way that you have never seen”.



Episode 03 - ‘Floripa in a way that you have never seen’

1. T: So, what is your slogan?
2. S1: Floripa in a way that you have never seen.
3. T: Do you understand people?
4. S2: Floripa num caminho... (*translating into Portuguese*)
5. T: What does ‘way’ mean, guys? It can be something like ‘path’ but there is another meaning...
6. S3: Floripa de um jeito que você nunca viu. (*translating into Portuguese*)
7. S2: Oh! I thought that ‘way’ meant ‘path’ only.
8. T: How could I know that in this sentence it has a different meaning?
9. S3: Through the context.
10. T: So, what is the message in this slogan? What is the relation with the images...
11. S1: We see images representing summer and winter. Here, people are not going to the beach the whole year long, and it’s not summer all the time.

(Data from classroom observation)

This group tried to deconstruct the representation of Florianópolis as a summer place by presenting to the class a poster with summer and winter pictures. Through this presentation, learners had the chance to see how different groups of people have different perceptions of contexts, and how sometimes stereotypes about our country, region or city do not correspond to the way we see these contexts. Also, from line (5) to (9) it is possible to observe how intercultural dialogues offer rich opportunities for students to learn new vocabulary in authentic communicative situations.

Considering all the pedagogical movements observed in this classroom, it was possible to organize a cycle of activities developed through the course of Camila's lessons, as it is summarized in the table below:

Table 1 – Cycle of intercultural activities in Camila's classes.

CYCLE OF INTERCULTURAL ACTIVITIES	
STARTING POINT: Advertising in different medias	
PHASES	FEATURES
Phase 01 - <i>Brainstorming</i>	Activation of students' background information on different types of advertisements.
Phase 02 – <i>Thinking critically</i>	Analysis of three different TV commercials broadcast on Youtube.
Phase 03 - <i>Creating</i>	Reconstruction of TV commercials.
Phase 04 – <i>Meta-analyzing</i>	Presentation of students' productions and follow-up discussion.

Based on the cycle of activities analyzed here, it is noticeable how intercultural episodes emerged from planned movements in class. Since the very first day, when the topic of the unit was presented, the teacher engaged students in a variety of interculturally oriented activities until the end of the unit, when learners could creatively express themselves through the creation of an identity product, and reflect upon their own productions. Thus, the movements the teacher made in order to develop the activities could contribute for the development of 'third spaces' in the additional language classroom.

5. Planning intercultural moments: possible methodological movements

The reflections on how interculturality can be facilitated through planned activities, and the guidelines proposed in this section emerged from the analysis of various theoretical and empirical studies carried out on the subject, many of them were pieces of research conducted by the members of REAL-LCI, such as Rosa Filho (2015), Volpato (2014) and Hilleshein (2014). The experience in Camila's classes, presented in the previous section, is an example of how empirical research can be the source of inspiration for further theoretical development. In order to better illustrate the pedagogical movements proposed in this article, this section will bring a more detailed explanation about the four phases in a cycle of intercultural activities.

As it was suggested before, many authors have theorized about interculturality as a valuable dimension in language pedagogy. However, defining what interculturality is and how it can be constructed in class can be a rather complex and tricky task. The use of metaphors as a tool for conceptualization is certainly elucidative, but up to what extent can teachers understand, for instance, how Kramersch's metaphors of 'third spaces' or 'intercultural spheres' apply to their reality in class? On the other hand, providing a set of methodological movements to implement intercultural moments must be seen very carefully, since interculturality is not a method to be organized into mandatory steps, but it is rather a perspective that is materialized through interaction in class, and in this sense, it is subjective, unpredictable and social/historically situated. With that in mind, the aim of this paper is far from proposing a recipe for the development of interculturality, but it presents a possible trajectory to plan activities that can bring about intercultural moments. Thus, the suggestions presented here must be seen as a methodological orientation that might facilitate the emergence of intercultural episodes which might assume different characteristics from one context to another.

The first challenge for the creation of an intercultural activity is to define what we understand by an intercultural perspective in language pedagogy and set what kind of objectives we should have as learning goals. For our group, the intercultural approach for the teaching/learning of an additional language can be understood as pedagogical experiences, planned (intercultural activities/projects) or unplanned (intercultural moments) that can have any of the following teaching objectives¹:

- (1) to reflect on the students' own culturally influenced values, behaviour and ways of thinking;
- (2) to raise awareness of intercultural differences in values, behaviour and ways of thinking without essentializing them;
- (3) to raise awareness of culturally constructed aspects of language use;
- (4) to practice observation and interpretation skills as well as critical thinking;
- (5) to develop and adopt multiple perspectives;
- (6) to negotiate common ground;
- (7) to develop empathy, open-mindedness and respect for otherness.

Also, we stress the importance of looking at students as agents of their own learning processes, with active participation in class, and without whom the construction of

¹The teaching objectives listed here were adapted from Huber-Kriegler, Lázár and Strange (2003, p. 9).

interculturality would be impossible. Furthermore, in this article, we propose that, in order to construct interculturality in the classroom, lessons can be organized in cycles of activities, called 'phases'. Each phase has a different purpose, which together may help fulfill the aforementioned objectives.

For us, an intercultural activity can explore any of the multiple aspects of culture, understood as ways of doing and thinking of human groups, and promote identity⁴ reconstruction. The starting point for the creation of a cycle of activities is a topic or theme that will contextualize it. Here, it is important to be sensitive to students' reality while selecting a guiding theme, since their own experience of life will be paramount for classroom discussions.

After deciding on a theme, in the first phase, *brainstorming*, learners will be encouraged to express their opinion, talk about their life experiences, give testimonials and verbalize their beliefs. This is the moment where the teacher might have the chance to understand how students position themselves in relation to a specific matter. Next, learners will engage in analytical types of tasks in the *thinking critically* phase. At this stage, they will be exposed to written texts, videos, songs or any other media in which any (or multiple) aspect(s) of culture can be analyzed.

Creating is the core element of the third phase of the cycle. At this stage, learners will depart from the analysis and discussions set in the previous phases to create what we have called an 'identity product'². In this phase, the awareness of intercultural differences in values, behaviors and ways of thinking should ground the reconstruction of a certain reality by deconstructing stereotypes, prejudices and developing open-mindedness and respect for otherness.

The last phase of the cycle, *meta-analyzing* also involves practices of reflection and analysis, but this time, learners will be encouraged to think about their own productions. Here, they are expected to notice how the experience of the previous phases has contributed to make them realize how relative our values, behaviors and ways of thinking are, and how important is

⁴ Here, *identity* is defined as how a person understands his or her relationship to the world, how that relationship is structured across time and space, and how the person understands possibilities for the future (NORTON, 2013). The idea of identity reconstruction through intercultural moments in class is related to an interactive engagement in the act of meaning-making which, in turn, may imply an identity change in the learner in the act of learning (LIDDICOAT; SCARINO, 2013).

² This term derived from the term 'identity texts' coined by Cummings *et al* (2005). Here, we used the term 'identity product' to refer to any type of production in which students might express their identities.

to have a multiple perspective towards a certain reality. Table 2 below sketches the cycle of intercultural activities and summarizes the features of each of its phases:

Table 2 – Cycle of intercultural activities.

CYCLE OF INTERCULTURAL ACTIVITIES	
STARTING POINT: topic/ theme/ textual genre	
PHASES	FEATURES
Phase 01 - <i>Brainstorming</i>	Activation of students' background information, beliefs, life experiences, testimonials, etc.
Phase 02 – <i>Thinking critically</i>	Development of critical thinking about any (or multiple) aspect(s) of culture.
Phase 03 - <i>Creating</i>	Reconstruction of a certain reality; creation of an identity product.
Phase 04 – <i>Meta-analyzing</i>	Reflection and analysis of learners' own productions.

It is important to highlight that the creation of phases works as a methodological tool that helps us understand a cycle of activities in a systematized way. However, in practice, it would be problematic to create clear boundaries and strict categories to describe and separate each one of them, since some features cannot be exclusively associated with only one specific phase.

6. Final Remarks

The aim of this paper was to propose, based on some of the REAL-LCI research findings, some methodological guidance that can bring about intercultural moments in the classroom by the implementation of a cycle of interculturality-oriented activities. In order to do so, first, we discussed some of the main concepts related to Intercultural Language Teaching and presented what types of learning objectives one should have in mind when planning an intercultural activity.

After that, we suggested the development of a cycle with the different phases through which interculturality can be constructed in class: brainstorming, thinking critically, creating and meta-analyzing. Each phase has a different purpose: phase 1, *brainstorming*, aims at collecting students' background information, beliefs, life experiences, testimonials; phase 2, *thinking critically*, aims at developing critical thinking about any (or multiple) aspect(s) of culture(s); the third phase, *creating*, has as its main goal the reconstruction of a certain reality,

the creation of an identity product; and the last phase, *meta-analyzing*, is the moment to reflect and analyze learners' own productions.

Of course, the conceptualization of this cycle was based on the theoretical tenets of ILT, but it could only be created due to the analysis of real data from one of the studies of our research group which confirmed theoretical understandings and our own intuitive insights. Thus, from the observation of Camila's classes, we were able to confirm that a cycle of activities facilitated the emergence of intercultural moments in class. Also, it became evident that the construction of learners' intercultural competence most times depended on the interaction in classroom. In this sense, planned activities certainly facilitate interculturality, but the development of an intercultural competence could mainly happen through the negotiation of meanings in a dialogue. By assuming that interculturality depends on a dialogical interaction, it is possible to re-affirm that 'third places' are never constructed by a single person, but they are *co-constructed* through the interaction among students and teachers in the classroom.

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Artigo recebido em: 15.05.2016

Artigo aprovado em: 23.08.2016