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Is the Gap between Theory and Practice Bridgeable?

**A Qualitative Study on the Development of Intercultural and Symbolic Competence in
the Additional Language Classroom**

Florianópolis
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the Additional Language Classroom**

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A qualitative study on the development of intercultural and symbolic competence in the
additional language classroom**

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This study is dedicated to all my loved ones.

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Saying thank you will never be enough to express my gratitude to all the ones who were by my side throughout this crazy journey. You will forever be in my hearts and I will always be ready to help you right back.

You are braver than you believe,
stronger than you seem,
smarter than you think and
loved more than you will ever know.

Christopher Robin

ABSTRACT

Considering that we are always changing the world through our acts and thoughts, and that we are constantly influencing and being influenced by the ones we interact with (CREESE & MARTIN, 2003; KRAMSCH, 2008; ALLARD, 2017), approaching language teaching as if the world were a homogeneous place can be unrealistic. Thus, it becomes necessary to rethink the way additional languages are taught, and start to acknowledge that learning happens in an organic way, as languages are not coherent and stable systems, rather being constantly changed by their users. In this scenario, this action research approached language teaching from an intercultural perspective (KRAMSCH, 1993, 1998; BYRAM, 1997; LIDDICOAT ET AL, 1999; LIDDICOAT & SCARINO, 2013), which sees language as organic by inviting students to reflect upon the fact that their life choices, history, subjectivity, along many other factors, will directly influence the outcomes of their interactions. However, considering there has been a considerable amount of theoretical debate regarding an intercultural approach but few empirical research which considers the actual language classroom, this study aimed at investigating how the concepts of intercultural and symbolic competence can account for the reality of an English classroom in an extra-mural university based language school in Brazil, thus, helping to bridge the gap between current theories and practice. For such, classes from two groups with different levels of proficiency were adapted. Data was generated throughout a semester, and classes were video recorded. Later, the interactions which were relevant to the objective of this study were transcribed and analyzed. The findings suggest that planning is a crucial moment when trying to apply activities which aim at the development of intercultural and symbolic competence. It is during these moments that the teacher can reflect upon what would be proposed, considering the specificities of each class, their needs and motivation. In addition to it, it was possible to notice that students, in some cases, can develop intercultural

competence but not symbolic competence, however the contrary is not true. Furthermore, it was also noticeable that students are still very much concerned with trying to attain a native speaker proficiency, and that it is in the language classroom that the native speaker needs to be demystified. In addition to it, data also showed that giving students the freedom to translanguage in class can help the development of intercultural and symbolic competence, seeing as students are more likely to express their thoughts if they have a 'safety net' they can rely on. Finally, it was noticeable that the level of proficiency does not influence on the development of intercultural and symbolic competence. In fact, what is more important is the student's agency in the proposed activities. Lastly, this research has shown that transposing theory into practice is complex and demanding, but it can be of great relevance to the field of additional language teaching, since what was initially perceived as abstract became tangible.

Key words: Interculturality, ecological approach, symbolic competence, intercultural competence, native speaker, (trans)linguaging.

RESUMO

Considerando que estamos sempre mudando o mundo através de nossos atos e pensamentos, e que estamos constantemente influenciando e sendo influenciados por aqueles com quem interagimos (CREESE & MARTIN, 2003; KRAMSCH, 2008; ALLARD, 2017), abordar o ensino de línguas como se o mundo seja um lugar homogêneo pode ser visto como algo irrealista. Logo, torna-se necessário repensar a maneira como as línguas adicionais são ensinadas, e começar a reconhecer que a aprendizagem acontece de maneira orgânica, pois línguas não são sistemas coerentes e estáveis, elas são constantemente alteradas por seus usuários. Nesse cenário, esta pesquisa-ação abordou o ensino de línguas a partir de uma perspectiva intercultural (KRAMSCH, 1993, 1998; BYRAM, 1997; LIDDICOAT ET AL, 1999; LIDDICOAT & SCARINO, 2013), que vê a linguagem como orgânica, convidando os alunos a refletir sobre o fato de que suas escolhas na vida, história, subjetividade e muitos outros fatores influenciarão diretamente os resultados de suas interações. No entanto, considerando que há uma quantidade considerável de debates teóricos sobre a abordagem intercultural, mas pouca pesquisa empírica que considere a sala de aula, este estudo teve por objetivo investigar como os conceitos de competência intercultural e simbólica poderiam explicar a realidade de uma sala de aula de inglês em uma escola de idiomas no Brasil, auxiliando, assim, preencher a lacuna entre teoria e prática. Os dados foram gerados ao longo de um semestre e as aulas foram gravadas em vídeo. Posteriormente, as interações relevantes para o objetivo deste estudo foram transcritas e analisadas. Os resultados sugerem que o planejamento é um momento crucial quando se tenta aplicar atividades que visam o desenvolvimento da competência intercultural e simbólica. É nesses momentos que o professor pode refletir sobre o que será proposto, considerando as especificidades de cada classe, suas necessidades e motivações. Além disso, foi possível perceber que os alunos, em alguns casos, podem desenvolver competência

intercultural, mas não competência simbólica, porém o contrário não é verdadeiro. Além disso, também foi possível perceber que os alunos ainda estão muito preocupados em tentar obter proficiência de falante nativo, e é na sala de aula que o falante nativo precisa ser desmistificado. Além disso, os dados também mostraram que dar aos alunos a liberdade de ‘translinguar’ na sala de aula pode ajudar no desenvolvimento da competência intercultural e simbólica, uma vez que os alunos têm maior probabilidade de expressar seus pensamentos se tiverem uma "rede de segurança" na qual possam confiar. Finalmente, notou-se que o nível de proficiência não influencia o desenvolvimento da competência intercultural e simbólica. Na verdade, o que é mais importante é a agência do aluno nas atividades propostas. Por fim, esta pesquisa mostrou que a transposição da teoria para a prática é complexa e exigente, mas pode ser de grande relevância para o campo do ensino adicional de línguas, uma vez que o que foi inicialmente percebido como abstrato tornou-se tangível.

Palavras-chave: Interculturalidade, abordagem ecológica, competência simbólica, competência intercultural, falante nativo, (trans)linguagem.

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CHAPTER 1

INTRODUCTION

1.1. FIRST WORDS

Teaching an additional language in today's globalized world needs to go beyond the teaching of a linguistic code and a set of grammatical rules. Guiding students into acquiring a tourist-like competence (KRAMSCH, 2006), that is, encouraging them to abide to the misconception that knowing certain chunks of language will guarantee a successful communication, is no longer acceptable. In that scenario, it is necessary to revise what language is. Language is not a stable, coherent system in which students can learn certain structures and be ready to face the world. On the contrary, language is always being constructed and changed by its users in a dynamic way (BELL; POMERANTZ, 2014).

In addition, in a world where homogeneity is nothing but an illusion, in which we are expected to interact with people from the most diverse backgrounds, with not only different levels of linguistic proficiency, but also with different cultural imaginations, social and political memories, and people who do not always share the same understandings of reality as we do (BLOMMAERT, 2005), we are required to abandon old ideas of what teaching and learning an additional language¹ should be like. Thus, it is important that we start looking at the teaching of an additional language from an ecological perspective, that is, as an organic process in which people are always influencing and being influenced not only by each other, but also by the environment in which they are.

¹ Additional language is used throughout this study as a means to refer to the idea that students are not learning somebody else's language. Rather, they are adding one more possibility to their linguistic repertoire.

Therefore, this study will be approaching language teaching from intercultural theories (BYRAM, 1997; BYRAM; GRIBKOVA; STARKEY, 2002; KRAMSCH, 1993, 2006, 2009, 2011, 2013; LIDDICOAT; SCARINO, 2013; KRAMSH; WHITESIDE, 2008; VINALL, 2012, 2016). For an intercultural approach, learning a language is much more than appropriating somebody else's language, it is being able to understand that languages are dynamic, and that when interacting with others we are not only exchanging information, but also world views. In addition, learners are active participants in interactions. They are encouraged to be creative, while acknowledging that historicity, power relations, subjectivity, among others, are all important elements that will play major roles in those interactions.

Furthermore, classes which approach language teaching from an intercultural approach also have as one of its main goals to guide students in the development of intercultural competence (BYRAM, 1997; 2011) and symbolic competence (KRAMSCH, 2006, 2009, 2011; KRAMSCH; WHITESIDE, 2008; VINALL, 2012, 2016). Being interculturally competent means to be able to put oneself in somebody else's shoes. To be able to acknowledge that one's own opinion is not the only correct one, and that one should respect other people's culture and background (BYRAM, 1997; KRAMSCH, 1993). It is the ability to understand that cultures vary not only from one country to another, but also from one person to another. Symbolic competence, however, goes a step further and encourages students not only to acknowledge differences and be open and aware towards the culture of the other, but also to understand how the power relations influence our every interaction. That is, the way we interact with others is not a spur of the moment act, on the contrary, the way we choose to interact follows several socially implied rules that during the majority of the time are not explicit. Additionally, symbolic competence can empower the students to be agents of their own learning process, and show that they are free to play with the language. They are free to use the language to fulfill their own communicative needs. In that sense, symbolic competence brings another important

component to the language classroom, that of creativity (KRAMSCH, 2006, 2009, 2011, 2014; KRAMSCH; WHITESIDE, 2008; VINALL, 2012, 2016).

Also, another important point to be considered in this journey of reshaping the context of additional language teaching is that when interacting with others we do not use only one linguistic repertoire to communicate, that is, we do not use only the target language during an interaction. On the contrary, when communicating we use all of the repertoires at our disposal at the time, being it linguistics or semiotic. In that sense, it becomes paramount that we move away from the idea that English only classroom are fundamental to the students learning process. In fact, if all of our repertoires are at play when communicating, it is necessary to acknowledge that translanguaging practices (GARCIA, 2009; GARCIA; LI, 2014; KE; LIN, 2017; LUCENA; CARDOSO, 2018) may contribute to the students' learning process, instead of hindering it. That is, allowing students to move freely between their mother tongue and the target language will not delay/impair their learning, on the opposite, it may give students the basis through which they can build confidence and acquire the necessary linguistic knowledge to communicate with others using the target language.

However, when we consider an intercultural approach to language teaching and the development of intercultural and symbolic competence, as well as teaching an additional language from an ecological perspective in which learning is seen as an ecosystem in which one member depends and influences the other (CREESE; MARTIN, 2003; KRAMSCH, 2008; ALLARD, 2017), it is possible to notice that much has been debated on the theoretical level (BYRAM, 1997, 2011; KRAMSCH, 1993, 2006, 2009, 2011, 2014) but little has been done to understand how all of these theoretical work can inform the actual language classroom (SARMENTO, 2004; FRANÇA, 2007; FRANÇA; DOS SANTOS, 2008; GIL; PIRES; MICHELS, 2017). Hence, it is important that theories leave the paper and come to life. That is,

that they do not remain only at the theoretical level, but rather, that they start to be applied, challenged, and/or adapted.

1.2. SIGNIFICANCE OF THE STUDY

As already suggested above, learning an additional language is much more than being able to speak someone else's language. The idea that students need to behave as a native speaker and abandon their own identities as speakers of their language has been giving space to new ways of approaching language learning. In today's globalized world students are seen as multilingual subjects (KRAMSCH, 2008) who have a vast array of repertoires at their disposal which can help them make sense of this new world that is being presented to them and communicate with others who do not share the same linguistic background (PHIPPS; GONZALEZ, 2004; KRAMSCH, 2006, 2009; KRAMSCH; WHITESIDE, 2008; RYMES, 2010; GARCIA; WEI, 2014).

Furthermore, in this new approach, students are encouraged to understand that one's cultural background will always play a major role in one's every interaction (BYRAM, 1997; KRAMSCH, 1993). That is, when communicating with others it becomes paramount that one is aware that subjectivity, historicity, power relations, among others, are always important factors that will play a major role in the outcome of the interaction.

The problem, however, as mentioned before, is that most of the aforementioned changes which would bring considerable benefits to the language classroom, remain mostly on the theoretical level. The amount of empirical studies that have investigated the actual classroom are still small (SARMENTO, 2004; FRANÇA, 2007; FRANÇA; DOS SANTOS, 2008; GIL; PIRES; MICHELS, 2017). Furthermore, the theoretical debates which surround these themes might be perceived as complex at times. Which, in turn, can contribute to the fact that the

proposed changes to the additional language classroom remain within the academia walls and do not reach the teacher in the actual classroom.

Hence, this study aims at contributing to the field of applied linguistics, while trying to make the theory less abstract to those who might not have the necessary theoretical background to grasp the complexity of theoretical debates proposed by the authors which will be presented throughout this study. Also, by doing so, this study also intends to contribute to bridging the gap that still exists between theory and practice.

1.3. RESEARCH QUESTIONS AND OBJECTIVE OF THE STUDY

Considering the theoretical framework that will be presented, and the current concerns involving additional language teaching, the main objective of this study is to investigate how the concepts of intercultural and symbolic competence can account for the reality of language classrooms at *Extracurricular*, an extra-mural university based language school in Brazil. Furthermore, the study will also help bridge the gap between current theories and the actual language classroom. The research questions that will guide this study are:

How did the planned activities, their implementation and interactional outcomes foster the development of intercultural and symbolic competence?

When aiming at the development of intercultural and symbolic competence, is it possible to develop one but not the other?

In which ways do the translanguaging practices found in the data contribute to the development of intercultural and symbolic competence?

How can the ghost of the native speaker hinder the development of intercultural and symbolic competence?

From a teacher's perspective, what are the reflections which emerged after having experienced the planning, implementation and interpretation of the data?

1.4. ORGANIZATION OF THE STUDY

This study is divided into five chapters. In this first chapter, I have started the introduction with a few introductory words. Subsequently, I have presented the context of investigation, followed by the significance of the study for the field of additional language teaching, and lastly the research questions and general objective of the study. In Chapter 2, I present the theoretical debates which inform this study, reviewing relevant literature that can contribute to the unfolding of the study. In Chapter 3, I introduce the methodological path that was followed throughout the study so that the objective and research questions could be answered. Chapter 4 presents the analysis of the data generated throughout this study. The chapter is constructed having the planning as well as the outcomes of the proposed activities as a point of departure. Finally, Chapter 5 closes the dissertation by presenting a summary of the findings, the limitations of the study and suggestions for future research.

CHAPTER 2

REVIEW OF LITERATURE

2.1. INTRODUCTION

The purpose of this review of literature is to present the theoretical foundations which grounded this study. Initially, language and language teaching will be looked at from an ecological perspective. Subsequently, an intercultural approach to language teaching will be presented taking an ecological perspective. Then, the premises of an intercultural approach to language teaching will be examined, and intercultural and symbolic competence, two key concepts to this dissertation, will be discussed. Later, some additional theoretical debates will be considered. These extra debates are perceived as necessary, seeing as they can lead to significant and necessary changes in the field of language teaching. Lastly, as a reexamination of the discussion that will be raised presents itself as necessary, new theoretical accounts will be contemplated in order to further contribute to the field of language teaching, and more specifically to language teaching in a Brazilian context.

2.2. A CHANGE LONG OVERDUE: AN ECOLOGICAL PERSPECTIVE ON LANGUAGE TEACHING

If we take a quick look into textbook materials and actual classrooms, we are going to notice that the interactions portrayed by them are still homogeneous, i.e., every participant speaks the language the same way, the topics under discussion are always agreed upon, and mainly, all the participants have the same point of view. However, if we take a look at ‘real’ every day interactions, we are going to notice that the aforementioned scenario is far from being representative of the actual reality. In fact, the real world is a place in which interactions and encounters are messy and unpredictable. As suggested by Blommaert (2005), speakers are

required to interact with people with different levels of proficiency and cultural imaginations, who have diverse political and social memories, and who do not necessarily share a similar understanding of the reality they are experiencing. Hence, mainstream ways of teaching additional languages, in which chunks of grammatical structures are given to the students, and dialogues are presented as if they were indeed representative of the real world, need to be reexamined and critically reconsidered.

In that sense, if we recognize that we are always influencing and being influenced by the world and the people we interact with, it becomes necessary that we acknowledge that language learning happens in an organic way. In that scenario, language learning may be approached from an ecological perspective, which sees learning as an ecosystem in which one member depends and influences the other (CREESE; MARTIN, 2003; KRAMSCH, 2008; ALLARD, 2017). In fact, an ecological approach “aims to look at the learning process, the actions, the activities of teachers and learners, the multilayered nature of interactions and language use, in all their complexity and as a network of interdependencies among all the elements in the setting, not only the social level, but also the physic and symbolic level” (VAN LIER, 2010, p. 3). In that same vein, an ecological approach advocates that it is important to consider that learning takes place over multiple time scales, that is, learning is embedded in layers of historicity, identity, and current moments (KRAMSCH, 2008; VAN LIER, 2010).

Furthermore, looking at language learning from an ecological perspective requires that we reexamine what is understood by language itself. Language, from an ecological perspective, is no longer seen as a coherent and stable system, as it has been the tendency in mainstream additional language classrooms and textbook materials. Rather, it is “being recognized as a socio-cognitive system that exists in a dynamic state, continually being constructed and changed by its users” (BELL; POMERANTZ, 2014, p. 33). In addition to it, seeing language from an ecological perspective may challenge pre-established ideas which advocate that the

relationship between L1 and L2 is “simply a matter of code replacement, where the only difference is in words and structures” (LIDDICOAT; SCARINO, 2013, p. 14). As pointed out by Kramsch (2008),

social actors in multilingual settings, even if they are non-native speakers of the languages they use, seem to activate more than a communicative competence that would enable them to communicate effectively and appropriately with one another. They seem to display a particularly acute ability to play with various linguistic codes and with the various special and temporal resonances of these codes (p. 400).

In addition to the aforementioned, Van Lier (2002) further suggests that when an ecological approach is considered, it becomes important that we acknowledge that any speech event is also a semiotic event. When interacting with others, we do not use words alone to make ourselves understood. Rather, we also use gestures, sounds, and any other resource available at the moment to assure that the message we are trying to convey is successfully exchanged. Also, language does not emerge from input, but rather from affordances. That is, learning does not happen from sentences fed to the students by the teachers, rather, from the active engagement between the student and the environment. In fact, an environment in which language is part of the action provides the student with a vast array of meaning-making possibilities.

Hence, it is possible to assert that approaching language teaching from an ecological approach is paramount when we consider the multitude of contexts, identities and histories encountered when entering the classroom. Therefore, the language classroom is not considered a place in which language is simply an instrument through which people get things done (CORBETT, 2003), but rather a repertoire through which people make changes in the world (KRAMSCH, 2008). After having presented an overview of an ecological perspective on language teaching, I will bring an account of some different meanings of culture and the conceptualization of culture that I will be using in this dissertation.

2.3. CULTURE THROUGHOUT THE YEARS

Linguists and anthropologists have long recognized that the way a person communicates reflects the cultural values of the society from where he or she comes. In that sense, having only linguistic competence² does not entail that one will successfully interact with others. In fact, in order for communication to be successful, language and culture must be seen as intrinsically connected, and culturally appropriate behaviors have to be considered. Based on observations made during a study they conducted, Samovar, Porter, and Jain (1981) assert that,

culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture...is the foundation of communication. (p. 24)

Although currently language and culture are understood as walking hand in hand, it has not always been that way as the understanding of what culture means has changed throughout the years. For example, during the 19th century, the word culture was associated to human refinement, that is, culture was a synonym to literature, arts and classical music, and since only the members of the ‘elite’ had access to this type of knowledge, it was believed that only them had access to culture. Nowadays, culture is no longer seen as a synonym to that closed meaning it had, rather it is approached in a much broader way.

Nonetheless, defining culture is not an easy task. As an attempt to define it, for instance, Hammerly proposed in an oversimplified way that culture is “the total way of life of a people” (1982, p. 513). By stating that, the author fails to acknowledge the complexity involved when approaching culture, leading people to believe that everybody who lives in a certain community behaves ‘culturally’ in the same way.

² Communicating goes beyond the mere exchange of sentences. Having a vast knowledge of vocabulary and grammatical rules, that is, linguistic knowledge, will not guarantee that one will be able to make him or herself understood by others.

In another attempt to define ‘culture’, Savignon and Sysoyev, suggest that culture is “**a system** [my emphasis] of symbols, meanings, and norms passed from one generation to the next, which differentiates groups of people united by certain characteristics such as origin, race, ethnicity, gender, religion, socioeconomic class, or political views” (2002, p. 513). In this view, the authors are following what Risager (2007) refers to as national paradigm, which “identifies the national language with the national culture” (p. 153). Within this perspective, language and culture are seen as intrinsically connected, and one language = one culture. That is, the “topics and discourses concentrate on cultural and social relations in the country or one of the countries where the language is spoken as a first language (2008, p. 6).

Differently from Savignon and Sysoyev, who see culture as a system, Lessow-Hurley sees culture as a process. For the author, culture is “a dynamic, creative, and continuous **process** [my emphasis] including behaviors, values and substance learned and shared by people that guides them in their struggle for survival and gives meaning to their lives” (2000, p. 95). It might be added that, when culture is seen as a system reflecting the national paradigm (RISAGER, 2007), as proposed by Savignon and Sysoyev, one might have the false idea that culture is a finalized product which suffers no influence from the outside world. It is something passed from one generation to the other, a gift which you open and accept without questioning, reflecting or having the opportunity to refuse. In that sense, the discourses are contextualized with the nation and the national component is passed as something natural, and not something to be questioned (RISAGER, 2008). However, when culture is acknowledged as a process, we move away from the idea that cultures are products ready to be consumed, and recognize that they vary “with time, place and social category and for age, gender, religion, ethnicity and sexuality” (LIDDICOAT, 2002, p. 8).

Furthermore, it is important to highlight that when dealing with culture we only have access to the ‘tip of the iceberg’ (WEAVER, 1993). Our beliefs, values and myths are all under

water. That is, the rules that govern what one perceives as being socially acceptable or not are implicitly imposed on us, and one is not aware of it. Hence, considering that the majority of the cultural rules that govern our lives are invisible, and that culture is also determined by one's experiences in life, Bassnett (1997) asserts that

[...] culture is a complex network of signs, a web of signifying practices, and anyone studying a culture needs to construct their own map of knowledge, recognizing also that any such map will need to be modified as the contours of the cultural landscape shift and evolve. (XVIII)

Thus, for the purpose of this study, and in line with an ecological view of language, culture is understood as multiple, dynamic, including shared and personal beliefs and habits, always influencing and being influenced by the people. This is the reason why I will be using the term culture(s) along this work. In addition, culture(s) are also shaped by gender, religion, ethnicity, political affiliations, among other factors.

The next section will shed light into an intercultural approach to language teaching, discussing its foundations.

2.4. WHAT IS AN INTERCULTURAL APPROACH TO LANGUAGE TEACHING?

Over the last twenty years, seminal writings such as those from Kramersch (1993, 1998), Byram (1997), Liddicoat *et al* (1999), and more recently Liddicoat and Scarino (2013) have had great influence on the teaching of English as an additional language. The authors have been arguing in favor of an intercultural approach to language teaching (hereafter ILT). Differently from current teaching approaches which many times aim at guiding students into interacting in real life situations, an ILT, like an ecological approach, aims at helping “language learners to interact with speakers of other languages on equal terms, and to be aware of their own identities and those of their interlocutors” (BYRAM *et al*, 2002, p. 7). In addition to it, an ILT, aims at facilitating the interaction among people from different culture(s), as well as examining the

influence these cultures have on who people are, how they act, feel, think and, evidently, speak and listen (DODD, 1991).

Another point to be highlighted, is that for an intercultural approach the relationship between language and culture is not seen as homogeneous and static, rather it is considered to be the lived experiences of individuals. In fact, it states that interactions “between people are context-sensitive, negotiated, mediated and variable” (SAUNDERS, 2005, p. 11). Learners are expected to understand their own culture in relation to the culture of the other, and teachers are expected to raise students’ intercultural awareness, i.e., guide them through the path of becoming aware of how their beliefs play an important role in their interactions.

Actually, crucial to an ILT is the mutual relationship established by the participants during an interaction. Students are expected to be open, as well as to be aware of their pre-conceived ideas towards the culture of the other. In relation to the matter, Kramsch (1993) highlights that culture is a social construct and that it is not only a product of the self, but also of other’s perceptions. Furthermore, when approaching cultural issues, one is faced with a kaleidoscope of at least four different interpretations of facts and events when interacting with others. That is, we wear different lenses through which we analyze and interpret cultural differences, and manifestations. According to the author, one has one’s own culture and there is the culture of the other (real C1 and real C2); also, one has a perception of what one believes is one’s culture and the culture of the other (perception of C1 and perception of C2); in addition, one also has an understanding of who he or she is as an individual who is representative of a given culture (C1 perception of self); and lastly, one is faced with the perceptions one constructs of the other based on one’s own cultural background (C1 perceptions of others).

In that sense, it becomes paramount to state that an intercultural approach to language teaching does not expect students to know everything about every culture, indeed, this would be an impossible goal. Rather, students should be aware of the mutual relationship between

people from different cultures, how they see us, and how we see them. I might add that a key concept to interculturality is openness.

Furthermore, central to the concept of an ILT is the idea that when learning a new language, and hence, experiencing new cultures, students should not deny their own culture. The teacher should instigate students to reflect upon their own reality, understanding some of their pre-conceived ideas, while guiding them into reflecting on how their opinion is not the only correct one (KRAMSCH, 1993). Through an ILT students engage in situations where they are required to make choices about what to keep and what to let go when engaging in meaningful communication in the target language.

Kramsch (1993) and Liddicoat *et al* (1999) assert that another goal of the approach should be to help students develop what they refer to as a third place. For the authors, this is a place of mediation between the students' own culture and the culture of the other. Students are expected to decenter from their own culture, observe the culture of the other and then occupy this third place, a place that will allow them to have an insider and outsider view on both the native and the foreign culture. It is within this dynamic space, that by bridging the gap between cultural differences, students may be able to achieve their personal and communicative goals (CROZET; LIDDICOAT, 2000).

Besides finding this common ground, or third space, between the self and the other, an intercultural approach also aims at guiding students into developing intercultural communicative competence (ICC). One of the precursors of this notion is Byram (1997) who states that ICC is composed by a variety of sub-competencies such as linguistic, sociolinguistic, discourse and intercultural competence (IC) (DIAZ, 2010, p. 72). For Byram, intercultural competence is one of the main components of ICC.

After having presented the main premises of an intercultural approach, the next subsection aims at expanding on the notion of intercultural competence. Later, another key concept to this study, symbolic competence, will also be presented and discussed.

2.4.1. Intercultural competence and its pedagogical implications

As previously mentioned, one of the key concepts to an ILT is the development of intercultural competence. One of the most influential models of intercultural competence, and the first to have the language classroom as a point of departure, was developed by Byram in 1997. The author (1997) suggests five *saviors* which he perceives as being central to the development of intercultural competence. They are types of knowledge, skills, attitudes and values which are “crucial to understanding intercultural human relationships” (BYRAM *et al*, 2002, p. 10). They are: (1) '*Savoir être*', the ability to approach the other with curiosity, openness and reflexivity; (2) '*Savoirs*', knowledge of social groups, products and practices; (3) '*Savoir comprendre*', the ability to learn and interpret cultural practices or documents and to explain them; (4) '*Savoir apprendre*', the ability to make discoveries through personal involvement in social interaction; and (5) '*Savoir s'engager*', which refers to the ability to make informed critical evaluations of aspects of one's own and other cultures.

According to Byram and colleagues, being interculturally competent entails having “the ability to ensure a shared understanding by people of different social identities, and [the] ability to interact with people as complex human beings with multiple identities and their own individuality” (BYRAM; GRIBKOVA; STARKEY, 2002, p. 10).

Later, interestingly, Byram (2011) revisits his definition of intercultural competence and brings a national component to it. The author states that being interculturally competent is “a matter of constant awareness of the mutual relationship between people of another country and ourselves as speakers of our language and inhabitants of our country, that is, how ‘we’ observe

‘them’ and how ‘they’ observe ‘us’ – and vice versa” (2011, p. 13 – my emphasis). In that sense, Byram contributes to the perpetuation of the national paradigm presented by Risager (2007), which states that one nation = one culture. That is, the author is perpetuating the idea that everyone within a country behaves, speaks and interacts the same way. Hence, this new definition might be seen as problematic, since first he acknowledges the learner as someone who has fluid, multiple identities, and later he reduces him or her from a complex human being to someone who is representative of a country. If cultures and identities are fluid and multiple, not static, people are constantly changing depending on the interactions we establish and the choices we make.

Another problematic issue that might be raised when Byram’s model is considered, is that although his model has been widely used across the literature, there has not been enough evidence of how it can be transposed into practice. He presents the five *savoirs*, and what he means by them, but he does not expand on how they can be approached in the actual language classroom. Furthermore, the conceptualization of it as ‘knowledge, attitudes and skills’ is a tricky one, since it is hard to grasp what these elements actually mean and “how they interact and complement each other, and how they interact and complement the language-oriented elements of their model” (DIAZ, 2010, p. 90). Consequently, the language teacher might feel insecure and opt not to approach the development of intercultural competence during his or her classes.

Additionally, a third misunderstanding that might be referred to is the absence of an interlocutor in the definitions of intercultural competence. According to Dervin (2010), most attempts to define intercultural competence only talk about the user, not considering the influence that the interlocutor and the context have on the interaction. Being interculturally competent is not only based on cognitive aspects, but also on affective ones, which means that one might be able to interact with someone from a very distinct background, and depending on

ones' own personal beliefs have disagreements with ones' own neighbor. In other words, being competent in one context will not guarantee that the individual will be successful in every other context. As pointed out by Liddicoat (2005),

language is a marker of identity and to use language is an act of social identity in that it encodes how the speaker is presenting him/herself in a particular interaction. Language use involves the expression of the self not just the expression of ideas and intentions. (p.1)

Finally, if being interculturally competent is a result of interactions among people from different national backgrounds, does that mean people within the same country, who will most likely not interact with people from other nationalities, are not able to become interculturally competent? It is necessary that what is understood by intercultural competence be reconsidered, and that its definition be expanded not only to encompass the ability to interact with people from different national backgrounds, but rather, every interaction one may have, regardless if with a foreigner or his or her next door neighbor.

Although being interculturally competent should be a key goal of the additional language classroom, some of its theoretical foundations need to be re-conceptualized in order to account for a greater context than the ones the theory was originally developed for. Therefore, in this study the ability to interact with people from a diverse national background will not be central to the concept of intercultural competence. Rather, being interculturally competent will entail being aware of the fact that one's own identity is multiple and fluid, as well as being sensitive and open to the encounters one might have throughout life.

2.4.2. Current attempts to transpose theory into practice

When it comes to interculturality and language teaching, there have been different attempts throughout Brazil to transpose theory into practice (SARMENTO, 2004; FRANÇA, 2007; FRANÇA; DOS SANTOS, 2008), however these attempts are still modest if compared

to the sizable amount of theory surrounding the topic (BYRAM, 1989, 1997; KRAMSCH, 1993) . That is, there have been a vast array of studies theorizing about intercultural competence, but few that investigate what happens in the actual language classroom when all of the proposed theory is accounted for. As a means to investigate the role interculturality plays on additional language teaching, and consequently, help bridge the gap that exists between theory and practice, specially focusing on the Brazilian context, in 2010 the group REAL-LCI - Research on English as an Additional Language – Language, Culture and Identity was created.

The studies that have emerged from the group, which focus on interculturality, were the results of some master's dissertations, and had different contexts as its point of departure. Some of them were conducted in regular public schools, as it was the case of Gabien (2013) and Rosa Filho (2015). Both researchers worked with teachers during their study, and tried to understand how interculturality and the relationship between language and culture were understood and approached, if approached, in class by the investigated teachers. Although with similar trajectories, Gabien used questionnaires and interviews to understand what the teachers understood by culture and how they recognized interculturality during their classes. Rosa Filho, on the other hand, in addition to interviews also observed and recorded the classes from the teachers as a means to investigate if discourse and action walked hand in hand. That is, if what teachers said and what they did in class were in consonance. As a result, Gabien was able to conclude that teachers presented a poor understanding of the meaning of intercultural practices in the teaching-learning process, seeing as only three (3) of interviewed teachers approximated their answers to the definitions of an intercultural approach to language teaching. While Rosa Filho concluded that, although the teachers recognized the relevance of interculturality in their classroom practices, when it came to the actual enactment, many were the difficulties encountered. Despite noticing such difficulties, when intercultural moments were present in the classes, the benefits were also evident. Students were able to relate to what was being discussed,

consequently participating more during the classes. Moreover, these experiences helped them see the language classroom not as a space of information transmission about the language or customs from different cultures, rather, it was understood as a place for reflection, a place in which students could become more critical citizens.

Different from Gebien (2013) and Rosa Filho (2015), who investigated teachers from regular schools, Volpato (2014) investigated teachers from UFSC's Extra-curricular Program of English³, that is, the university's language institute. Although the context was different, Volpato also aimed at investigating if and how two (2) teachers approached (inter)cultural issues during their classes. Similar to Rosa Filho's findings, Volpato was able to observe that students were much more engaged with the classes when (inter)cultural issues were approached, seen as they were able to relate to what was being taught and learning became less abstract to them. Also, differently from Gabien who concluded that the investigated teachers presented poor understanding of the meaning of intercultural practices during their classes, both teacher from Volpato's study approached (inter)cultural issues during their classes, during planned and unplanned moments.

Finally, the two last studies I would like to discuss, which were also a result of the efforts of the group, investigated how the theory related to an intercultural approach to language teaching could be transposed from theory to classroom practice. For such, Hillesheim (2014) and Santos (2016), investigated their own classroom practices, conducting an action research, also at UFSC's extra-curricular. Hillesheim opted to adapt one of the units from the book adopted by the course, while Santos decided to work with different units throughout the semester. For such, both teachers recorded their classes and kept diaries, which gave them the possibility of reflecting upon their practices, tracing their paths towards an understanding of the theory and how it could be approached in the actual classroom. Both teachers were able to

³ More information will be provided in the method chapter.

conclude, corroborating previous findings of the group, that approaching (inter)cultural issues in class are of great relevance to the students' learning process. Students are invited to question stereotypes and pre-conceived ideas regarding different cultures, hence, the adoption of an intercultural approach to language teaching allowed for the explicit discussion of these issues, which, in turn, helped raise students' cultural awareness, in addition to raising their interest in the relationship between language and culture. However, although Santos was able to conclude that the majority of the students reacted positively to the implementation of an intercultural approach to language teaching, others were reluctant and perceived the approach as disassociated from the teaching of the language.

Gil and some other members of the group (GIL, 2016; ROSA FILHO; GIL, 2015, 2016) have also been attempting to make the theory around an intercultural approach to language teaching more tangible not only to researchers, but also to teachers in different teaching contexts. Considering everything that has already been discussed about an intercultural approach to language teaching, and troubled by the lack of studies which considered the language classroom as its field of investigation, Gil and Rosa Filho (2015) conducted a study in which they aimed at discussing how an intercultural perspective could be co-constructed in a language classroom at a public school. For such, they recorded the classes and later analyzed some of the interactions as a means to demonstrate how this intercultural paradigm can be co-constructed in the additional language classroom. On her 2016 article, Gil attempted to show how third places are interactively constructed in the real language classroom. With this aim, she analyzed excerpts of classroom interactions collected from different studies. Gil was able to conclude that the episodes analyzed approached culture in two different ways. Firstly, culture was seen as essentialist, that is, the episodes did not present instances in which culture was problematized. Secondly, some of the episodes presented instances in which teachers and students were engaged in the meaning-making practice by questioning pre-established world

views. Once again bearing in mind the necessity of bridging the gap between theory and practice, also in 2016, Gil published yet another article with Rosa Filho. Different from the aforementioned, in which Gil analyzed classroom interactions to understand how culture was dealt with in the classroom, this time around the authors proposed some examples of actual intercultural activities. In addition to it, the authors also presented how the proposed activities could be enacted in the real language classroom.

In addition to writing various papers aiming at bridging the gap between theory and practice, most recently, an e-book (GIL; PIRES; MICHELS, 2017) was launched composed of different examples of intercultural activities which can be conducted in the English as an additional language classroom. The book is composed of ten different proposals of activities, in the book called cycles. Within each cycle different phases would be followed, namely: (1) brainstorming, in which student's background information, such as beliefs and life experiences, would be activated; (2) analyzing/thinking, which aims at developing student's critical thinking about culture related aspects; (3) creating, during this stage students were invited to recreate a certain reality, as well as of a product; and (4) meta-analyzing, which consisted of inviting the student's to reflect and analyze the final products of their productions, along with analyzing their learning process. The main idea of the book was to invite readers to reflect on the diverse possibilities of working with an intercultural approach in the language classroom. The cycles were meant as examples which could help teachers in actual classroom visualize in a less abstract way how the theory could be transposed into reality.

In sum, it is possible to observe that the studies previously reviewed are all attempts to transpose into practice the premises of an intercultural approach to language teaching. Nonetheless, it is also possible to assert that the majority of the aforementioned works approached interculturality in its most basic understanding, that is, the deconstruction of

stereotypes and pre-conceived ideas, as well as raising awareness to cultural differences, fostering respect and open-mindedness.

The sections to come aims at expanding the notion of interculturality. As a first step, the next section presents another key concept to this study, symbolic competence.

2.4.3. The path towards symbolic competence

Kramersch's writings have always had great influence on the field of language teaching. As previously mentioned, during her early writings the author coined the widely used and accepted metaphor of the third place. For Kramersch (1993) the learner was expected to be able to mediate in a place which was neither his or her own culture nor the culture of the other. For the author,

the only way to start building a more complete and less partial understanding of both C1 and C2 is to develop a third perspective, that would enable learners to take both an insider's and an outsider's view on C1 and C2. It is precisely that third place that cross-cultural education should seek to establish. (KRAMSCH, 1993, p. 210)

More recently, however, Kramersch (2006) has suggested that her metaphor needs to be reconsidered, since it may give the language learner an idea of a clear-cut space between their own culture and that of the other, a place where no conflicts may arise. In fact, the author (2010) states that there is a need to move away from the duality of national languages and national cultures and start to understand the interactions with others as a meaning-making process.

Kramersch (2011), then, proposes that this third space is not seen as a fixed place, but rather as a process. For the author, in today's globalized world, students need to be able to go beyond communicating meaning, they have to be aware of meaning making itself. She proposes that what is essential is that students develop symbolic competence (SC), which is seen as "the ability not only to approximate or appropriate to oneself someone else's language, but to shape the very context in which the language is learned and used" (2008, p. 400).

She further states that in the 21st century, teaching language as structural system with pragmatic rules that reinforce stereotypes is no longer acceptable. What teachers should be doing, instead, is to recognize that creativity, subjectivity and historicity play an important role in our interactions. For her, creativity entails that when interacting with others, learners very often use the language according to their own needs, and oftentimes use language play and other creative resources to make sure they can express their opinions as they wish to, not necessarily conforming to grammatical rules. Subjectivity implies that the learners' own background will always have great influence on how they are going to act during an interaction, and their implicit and explicit beliefs play an important role in how they are going to react to things. Finally, historicity, which entails that the here and now are not the only external factors that will influence an interaction. The history of the ones involved, where they come from, what they have been through in life, among other factors are also paramount factors to be taken into account.

Drawing on Kramsch's concept of SC, Vinall (2016) tried to transpose the theoretical construct into practice. For that, she suggests that there are specific features that should be present in a cycle of activities which aims at developing symbolic competence. For the author, the cycle should be comprised of three main features. These features are: (1) **Relationality**: symbolic competence emerges through interaction. Interaction 'across texts and modalities, across historical moments, across geographical boundaries, and in relationship to the viewers, listeners, and the creators' (p. 4). It enables learners to critically reflect on the meanings that emerge through these in-between spaces; (2) **Transgression**: Vinall (2016) follows Penycook (2006) to state that a transgressive pedagogy "involves ways of thinking and doing" (p. 5). It entails a profound investigation of how we understand not only ourselves, but our history, culture, and experiences, and how these "boundaries of our thoughts and practices can be traversed" (p. 5); Lastly, (3) **Potentiality**: When teaching for the development of symbolic

competence one needs to be aware that the outcome is never final, it always entails potential for further development. It also instigates the ones involved in the learning process to reflect on the fact that the texts, situations and events one comes across are politically, historically, economically and socially determined.

On her 2016 paper entitled “*Got Llorona?*”: *Teaching for the Development of Symbolic Competence*, the author shows how relationality, transgression and potentiality can be actually worked with when aiming at developing SC. For such, she describes three project-based classroom activities she carried out in a university-level Spanish class. The projects have as a point of departure the exploration of the legend of La Llorona.⁴

The first project was entitled *How can we recognize La Llorona?* and it aimed at exploring relationality, since it “facilitates an analysis of how La Llorona can be recognized across multiple constructions that interact in dialogue with each other and with learners’ own personal identifications with the text” (p. 8). This project incorporated a series of textual and visual representations of the tale and the goals were twofold. Firstly, it aimed at analyzing “differences and similarities in constructions of La Llorona across texts and modalities in order to become aware of how they are interrelated” (p.8). The second learning goal was for “learners to become aware of how they position themselves in relation to the textual and visual representations of La Llorona and how this positioning relates to their interpretation of the text” (p. 9).

The second project was *Where do we find Llorona?* and it focused on transgression. According to the author, learners would “explore the power structures that have operated on La Llorona as story, historical subject, and cultural representation, as her legend crossed linguistic and cultural borders that are gendered, racialized, and class-based” (p.10). The goals for this

⁴ La Llorona tells the legend of the ghost of a woman who lost her babies and now cries while looking for them. The legend is found mostly in folklore of Spanish America, and is present throughout Mexican culture.

project were also twofold. Firstly, the author aimed for students to be able to recognize how power structures operate in the text *La Llorona*. And secondly, the students were asked to analyze the representation of other crying ghost women across “linguistic and cultural borders while considering their historical contexts of production and reception” (p. 12).

And lastly, the third project was *How Can We Reframe La Llorona, and What New Meaning Emerges?* This final project focused on potentiality, and had as its goal that students would “become aware of and interpret their own framing, the meanings that they construct, and how they have constructed them” (p.13). The author concludes her article by saying that “a pedagogy of symbolic competence can facilitate the recognition of how social, political and economic structures have historically created and reinforced restrictive boundaries of space, personhood, national affiliations, among others” (p.15).

Vinall’s cycle of activity may be seen as an important contribution to the field of additional language teaching, since she shows in practice what is often accounted for in theory. In addition, the three features the author proposes are coherently presented and teachers can have a clearer understanding of their main objectives and how they can apply them into their own teaching practice. Having this in mind, Vinall’s framework was used as a means to guide the planning of the activities which brought this study to life, which aimed at fostering in students the development of both intercultural and symbolic competence.

Despite not being acknowledged by the literature, I consider symbolic and intercultural competence to be two sides of the same coin. As previously presented, being intercultural competent entails being able to recognize the other as a complex human being (BYRAM, 1997), and not reduce him or her to someone who is representative of [an idealized] community. Symbolic competence (KRAMSCH, 2006) further explores this issue, while entailing a more complex understanding of human relationships. It aims not only at guiding students into being more open and respectful towards the other, but at empowering them to become agents of their

own lives and to understand how power relations influence our every interaction. In addition, SC adds an important component to an intercultural pedagogy, namely, creativity. In that sense, aiming at developing SC implies instigating the students to appropriate the language they are learning and use it according to their needs. Students should feel empowered and free to play with the language, that is, symbolic competence allows for the possibility of creation.

From the moment an ILT pedagogy was initially developed to today much has already changed. The very notion of what working with culture in the classroom is has undergone changes, shifting from culture as representative of a nation to culture as an intrinsic part of the learner. The learning goals are another example of something that has changed. The learner is no longer expected to be a passive observer, but rather an active participant in interactions. He or she is instigated to be creative, while being aware that his or her own background, as well as power relations, historicity, among other elements, all play a great part in our every interaction. However, despite the changes, further reconceptualization is accounted for when one considers the theory. Hence, the next section will elaborate on the matter and present alternative theories that can enrich the way an intercultural pedagogy can be approached in the language classroom.

2.5. (TRANS)LANGUAGING PRACTICES AND THE DEVELOPMENT OF INTERCULTURAL AND SYMBOLIC COMPETENCE

As it has been advocated so far, in today's globalized world, there has been a shift in focus, from nationalism to understanding the world as a global village, which suggests that national monolingualism cannot be any longer the norm (KE, 2010; KE; LIN, 2017). Nowadays, boundaries are fluid and access to different languages is instantaneous, and what becomes crucial is to consider all the knowledge a multilingual subject 'brings to the table'. In fact, when interacting with others, students negotiate languages and cultures, and appropriate them as means to strategically use them according to their own needs (CANAGARAJAH,

2013a; LUCENA; CARDOSO, 2018). Indeed, when learning an additional language, students should not be expected to conform to grammar rules imposed by standard norms. As pointed out by Lucena and Cardoso (2018), meaning emerges from the negotiation in situated contexts, and not from grammar rules. In that sense, language is fluid and creative, which prompts one to realize that grammar rules are somewhat flexible and negotiable, and not at all static as one may advocate for.

Thus, it becomes imperative that we acknowledge that communication does not happen in a vacuum, it is dependent on both linguistic and social aspects. In this scenario, we should move away from the idea of national languages towards [communicative] repertoires. A communicative repertoire can be understood as the vast ways in which individuals use not only language, but also other means of communication, such as gestures, posture, clothing, among others, to function properly and effectively in the many communities in which they participate (RYMES, 2010; GARCIA; WEI, 2014).

No repertoire is alike, different people will perform differently in the same communicative event and the way a person performs will depend on the range of his or her repertoire (BLOMMAERT, 2005). Therefore, when learning a language, the learner is not only adding one more language to the 'list' of languages he or she speaks, but also expanding his or her communicative repertoire.

Very often, language is seen as a skill or a commodity (PETER; RUBDY, 2008; JODÃO, 2004) sold by schools as an instrument. The way a language is portrayed within these contexts might give students the false idea that using a language outside the classroom reflects somehow the way it is learned. Teachers and schools in many cases fail to acknowledge that language varies according to whom is using it and why. Languages are taught as a means to get things done, that is, what words are necessary to order in a restaurant, what the appropriate way to address someone is, what is grammatically correct or incorrect. As an alternative, Phipps and

Gonzales (2004) point out that we should move away from the understanding of ‘language learning’ towards what they call ‘languaging’.

For the authors, languaging is the process through which “people become active agents in creating their human environment” (2004, p. 2). Furthermore, languaging is constantly changing and it is inextricably interwoven with social experiences, and it also represents action-in-the-world. Moreover, Garcia and Kleifgen further state that languaging is “the multiple discursive practices that individuals use, which extend beyond the sociopolitical constructions of a ‘language’ as proposed by states and social groups [...] and used in schools” (2010, p. 40). According to Swain, the adoption of the term languaging becomes indispensable since it is more reflective of processes of “making meaning and sharing knowledge through experience” (2006, p. 89).

In that sense, it is possible to assert that languaging moves away from an idea of language as synonym to grammar, or a national language confined to the borders of the countries which one believes it belongs to, something perceived as stagnant, a product ready to be ‘consumed’, and move towards an idea of language as action, as an ongoing process which is constantly being influenced by its users.

Additionally, languaging emphasizes “the agency of speakers in an ongoing process of meaning making” (GARCIA; WEI, 2014, p. 9). As pointed out by Phipps and Gonzalez, “it is the experience, in the classroom, of seeing those ‘saying-doing-being-valuing-believing combinations (GEE, 1989, p. 6) lived and acted in a myriad of different, often spontaneous ways, [...] that helps create the context for languaging and meaning-making” (2004, p. 94). For that reason, learners are not passive absorbers of what is being taught to them, rather they are active participants in the meaning making ‘game’.

Within this perspective, the language learner is called a languager. Languagers will employ whichever repertoire they have available, without much concern to the rules imposed

by standard languages, that is, they are not concerned with rigorously adhering to the grammatical rules imposed by the standard language associated with an imagined national language and ideal native speakers. They are sensitive and open, always paying attention to what is being said, “allowing the work of critical being to move life and language on” (Phipps & Gonzales, 2004, p. 90). As pointed out by Kramsch (2009), the learner is a multilingual subject, one who might not speak the language with mastery, but rather who is aware of the social, cultural, and emotional contexts in which his or her various languages have grown and of the life experiences they evoke.

More recently, Garcia and Wei (2014), among other researchers (CENOZ; GORTER, 2011; LEWIS; JONES; BAKER, 2012; ALLARD, 2017; KE; LIN, 2017; LUCENA; CARDOSO, 2018), have suggested that what is needed in the language classroom is the fostering of translanguaging practices. Despite not acknowledging so, I dare to say that the Garcia and Wei (2014) departure from the same perspective as Phipps and Gonzalez, and advocate that in today’s globalized world, in which languages are not constrained to geographical borders, and in which mobility within different places has become more and more a reality, the emergence of bilingual education has become progressively common.

A valid concern when considering bilingual education is that there has been a tendency to reinforce the hidden norm which expects that only English be spoken in an ESL classroom (CUMMINS, 2007; KE; LIN, 2017), which remnants from the communicative approach to language teaching. As a way to break away from the constraints imposed by bilingual education, during the 80s, Cen Williams coined the term translanguaging as means to defy the system in which English was seen as a prestigious language and Welsh was marginalized. Initially, “it referred to a pedagogical practice where students are asked to alternate languages for the purpose of receptive and productive use” (GARCIA; LI, 2014, p. 14). For Williams, translanguaging was the planned and systematic use of two languages. It meant that one

language would be used to reinforce the other in order to help students increase understanding in the target language.

More recently, translanguaging started to be acknowledged as something that occurs naturally at all points of the bilingual continuum (HORNBERGER, 2003; ALLARD, 2017). In all respects, teachers and students have always “language[ed] flexibly in classrooms” (GARCIA; KANO, 2014, p. 262) even when there was a requirement for teaching languages separately (ALLARD, 2017). In addition, translanguaging has “pedagogical and interpersonal functions in the classroom” (CENOZ; GORTER, 2011, p. 341). It can help students feel safe to express themselves, increasing inclusion and participation, boosting understanding of tasks, and therefore helping them move forward, as well as granting students access to curricular content (ALLARD, 2017; ARTHUR; MARTIN, 2006; CREESE; BLACKLEDGE, 2010; GARCIA; KANO, 2014; GARCIA; SYLVAN; WITT, 2011; LEWIS ET AL., 2012; PALMER; MARTINEZ; MATTEUS; HENDERSON, 2014).

The essence proposed by William was kept, but the overall understanding of translanguaging shifted from the conscious and systematic use of two separate languages to language being “just one of many kinds of semiotic resources, integrated with other semiotic resources” (KE; LIN, 2017, p. 37). In reality, students are not expected to memorize linguistic rules, alternatively, they are encouraged to play with the “newly acquired linguistic resources to merge them into their existing personal repertoire and linguistic identities” (p. 33), as it has also been advocated by Phipps and Gonzalez (2004). For Garcia (2017), translanguaging takes the power away from those who claim ownership of the language and return it to the speaker. The student is entitled the freedom to choose from a vast array of possibilities within a single multilingual repertoire.

Furthermore, as it has been proposed by Phipps and Gonzalez (2004), who state that languaging is socially bound, Garcia and Wei assert that translanguaging is also context

dependent. In other words, bilingual students call upon different social features as a means to “adapt their languaging to suit immediate tasks” (2014, p. 25). It is possible to state that by allowing students the opportunity to translanguage in class, the teacher is empowering them as legitimate speakers of the language, speakers who are entitled the right to use whichever communicative repertoire they have available in order to construct meaning and effectively communicate with others. According to Wei, the act of translanguageing “creates a social space for the multilingual user by bringing together different dimensions of their personal history, experience and environment, their attitude, belief and ideology, their cognitive and physical capacity into one coordinated and meaningful performance” (2011b, p. 1223). Moreover, “if language constitutes us, then adding to a linguistic and semiotic repertoire means that we acquire not only new ways of speaking and acting, of languaging, but also of being, of knowing and of doing” (GARCIA; WEI, 2014, p. 79).

In addition, if taken advantage of, translanguageing practices may help students benefit from a deeper understanding of what is being taught to them. In that sense, not only students gain with it, but also the teachers. As pointed out by Garcia and Wei (2014),

for teachers ..., translanguageing is important not only because it allows them to engage each individual ... holistically, but also because it is a way of differentiating instruction to ensure that all students are being cognitively, socially and creatively challenged, while receiving appropriate linguistic input and producing the adequate linguistic output in meaningful interactions and collaborative dialogues. (p. 93)

Most often, however, studies which are in favor of a translanguageing pedagogy, generally focus on ESL contexts (LEWIS; JONES; BAKER, 2012; KE; LIN, 2017), not considering that there are other contexts which can also be informed from it, namely, places in which English is taught as an additional language.

Taking the Brazilian context as an example, researchers have started to acknowledge the importance of translingual practices in their studies (ROCHA; MACIEL, 2015; MEGALE; CAMARGO, 2015; CARDOSO, 2015; SANTOS, 2017; LUCENA; CARDOSO, 2018). However, those studies do not have a focus on the classroom. One exception is Lucena and

Cardoso (2017) who show how translanguaging practices can be used as a pedagogical resource in a private bilingual school, in a big city, in the south of Brazil. The study, which has an ethnographic approach, focuses on how translanguaging is used by junior high students and their teachers in order to make and negotiate meaning in a math and history class. The data was gathered through field-notes, classroom observation and interviews. Through the data collected, the researchers were able to demonstrate that translanguaging practices are related to the students' agency. And, that teachers and students creatively and critically exercise their right to choose from whichever linguistic repertoire they have at their disposal in order to fulfill their communicative goals, furthermore helping them create a bridge between the Brazilian and the international syllabus.

Moreover, besides advocating that translanguaging practices can be beneficial to the students' learning process, studies as the one conducted by Lucena and Cardoso are evidence that allowing students to translanguage is also a way to empower them as legitimate users of the English language. Students should be fostered to embrace all their linguistic repertoires in order to help them communicate meaning when interacting with others.

It is possible to notice that the discussions surrounding both languaging, as proposed by Phipps and Gonzales (2004), and the ones involving translanguaging practices as proposed by Garcia and Wei (2014) and colleagues (CENOZ; GORTER, 2011; LEWIS; JONES; BAKER, 2012; ALLARD, 2017; KE; LIN, 2017; LUCENA; CARDOSO, 2018) are in alignment with the notion of SC proposed by Kramersch (2006; 2009; 2011). For instance, Phipps and Gonzalez, assert that “languaging will leave the learner with a **repertoire of symbolic values** and social registers and the appropriacy of their usage in context” (PHIPPS; GONZALES, 2004, p. 94 – my emphasis). In addition, Garcia and Wei suggest that symbolic competence is the “transformative capacity of translanguaging” (2014, p. 32), since through symbolic competence students' linguistic creativity can be encouraged.

Hence, (trans)linguaging practices can inform an intercultural approach to language teaching in two significant ways. Firstly, they can strengthen the approach by reaffirming that culture is dynamic and ever changing, and that our communicative repertoires are greatly influenced by the encounters we have in life. And, secondly, they bring a new dimension to language teaching by acknowledging that meaning is constructed not only through words, but through all the repertoires available to the student. Thus, we move away from the idea that for a person to communicate effectively in an additional language he or she has to be fluent in it, and move towards the idea that being able to communicate relies much more on the investment of those involved in the interaction, than on what words people know.

Considering all that has been presented so far, it becomes evident that central to both an intercultural approach to language teaching, and to (trans)linguaging theory, is the fact that we are all multilingual subjects (KRAMSCH, 2009), with a variety of repertoires that will assist us when interacting with others. In addition, we are always influencing and being influenced by our culture, historicity, and subjectivity, and all of that play a major role in our actions, decision making, and the choices we make when communicating. For this reason, the discourse that validates the native speaker as the norm needs to be revisited and recreated. Therefore, the next subsection will talk about the myth of the native speaker and the necessity to rethink a long overdue ownership of a language.

2.6. PROBLEMATIZING THE GHOST OF THE NATIVE SPEAKER

Practically everyone who has learned English as an additional language may have heard the following questions: Oh, you speak English so well, have you ever traveled abroad? Which English do you speak, American or British? Interestingly, even nowadays, when the internet has made it possible to interact with people from across the globe instantaneously, many people seem to be very much concerned with the idea that there should be a model to follow when

learning an additional language. This model, however, is always an idealized version of what people actually do when using a language, and, in the case of English, more specifically, this idealized native is always someone born and raised in the USA or in England. By doing so, people create a model of the native speaker (KRAMSCH, 1993) which is impossible to achieve. And, they continue to reinforce discourses which exclude a great part of the people who can communicate in English but not conforming to the norm are deemed defective speakers of the language. Furthermore, what most people seem to fail to realize is that even within the same country there is no such thing as a native speaker model because one's identity, life experiences, geographical location, among other factors, always influence the way a person communicates.

At present, the language classroom can be an environment where we can start to deconstruct the native speaker myth. The teacher can be, for instance, the one who can start to raise students awareness about the diversity of speakers within a same country. What students need to realize is that in today's multilingual world, he or she should be much more concerned with interpreting words and understanding them in the context they are used than simply decoding them. The focus should not be on standardized ways of speaking the language, rather, on using it (KRAMSCH, 2009).

Furthermore, when the language classroom is considered, Kramsch suggests that it should be no longer acceptable to give students a "tourist-like competence to exchange information with native speakers of national languages within well-defined national cultures" (2006, p. 251). Instead of that, teachers need to foster students to realize that meaning is constructed and negotiated in the here and now of the interaction, and that different people can attribute different meanings to the same thing. In this way students can develop the ability to position oneself as a multilingual subject, to understand the cultural memories evoked by symbolic systems, to perform and create alternative realities (KRAMSCH; WHITESIDE, 2008, p. 664). Also, students' attention need to be called to the fact that trying to achieve this ideal

native speaker proficiency may be an unattainable goal, seeing as the native speaker is only an idealized concept.

Moreover, by trying to impersonate the way someone else speaks, the learner might be denying his or her own identity as a learner and speaker of an additional language, diminishing all of his/her efforts and running the risk of not celebrating his/her accomplishments. In that sense, students forget that what is important is to be aware of the social, cultural and emotional contexts in which their various languages have grown, and of the life experiences they evoke (KRAMSCH, 2009).

Finally, what becomes crucial is that students not only “learn how to communicate meanings; they have to understand the practice of meaning making itself” (KRAMSCH, 2006, p. 251), therefore, it is important for teachers to invite students to question the native speaker hegemony, and to understand that this idealization is the product of colonialization, that it impacts not only their lives, but also the way they learn the language. Also, these ‘opening of the eyes moments’ allow the students to position themselves as multilingual speakers (KRAMSCH, 2009), speakers who are entitled the right to appropriate the language and use it according to their own needs. In addition, students should be invited to see themselves as historical beings, whose opinions have been ‘under construction’ (KRAMSCH, 2009) for a long time, and mainly that the here and now is a reflection, among other aspects, of their interactions and experiences, social class, and gender. As multilingual speakers, students are empowered to use all of the repertoires available to them as they find it most suitable, while acknowledging the symbolic powers and values evoked by them.

Despite not being a central theme to this study, it is important to consider the role students’ agency has on the learning process. Hence, in the next section the definition of agency will be presented along with a brief discussion regarding its importance.

2.7. AGENCY AND ITS IMPACTS IN THE LANGUAGE CLASSROOM

When preparing classes, from the choice of the activities to the way they are going to be conducted, teachers are often focused on what they believe students need, rather than ask themselves how student can react to it or, if it is the best approach to a given group. By doing so, teachers are not doing anything wrong, they are solely approaching things from a single perspective.

The issue, however, seems to be that for a class to be successful it depends not only on the planning, but also on the students' initiative. According to Van Lier (2008) learning depends more on the initiative of the learner than on the textbook used in class or the input of the teacher. In fact, the teacher should be seen as a mediator and there should be an emphasis on “action, interaction and affordances” (VAN LIER, 2004, p. 246). And, it is the student who decides if he or she is going to exercise his or her agency in the classroom.

Defining agency, however, is not an easy task. Ahearn defines it as the “socioculturally mediated capacity to act” (2001, p. 12). Nonetheless, what kind of sociocultural mediation is the author referring to? The definition presented by the author, although widely adopted, is vague and does not account for the complexity of the term. A more thorough definition was proposed by Duranti (2001) who asserts that agency is composed of three basic principles. Firstly, it entails that the learner has control over his or her own behavior. Secondly, it produces actions which not only affect others, but also themselves. And lastly, it produces actions that are the object of evaluation. Although this definition is more complete than the one proposed by Ahearn (2001), it can also be perceived as incomplete, since the author does not acknowledge the role of sociocultural mediation.

Often, agency is understood as something that lies within the individual, a personal trait, and the influence the world exercises over the learner is not acknowledged. However, it is important to bear in mind that agency is “always a social event that does not take place in a

void or in an empty wilderness” (VAN LIER, 2008, p. 246). In fact, agency emerges from the interaction between the context, resources and the learners’ use of them. On that account, it is relevant to understand that context should not be seen as something static, rather it is always shaped by our choices, that is, “we not only engage with context but we can also change and influence it” (MERCER, 2012, p. 43).

Thus, for the purpose of this study, agency is going to be understood as the ‘power’ students have to decide whether something is relevant or not to their lives, and, by doing so, they choose what to hold on to and what to let go when acting in the classroom. In addition, it is also important to acknowledge that context plays an important role in the students’ decisions, seeing that agency is not only an individual trait, but also a social one, hence, the interaction between students and context will also influence their agency.

2.8. SUMMARY OF THE CHAPTER

The review of literature previously presented was an attempt to introduce the concepts that will guide the data analysis of this study. I firstly presented the premises of an ecological perspective, acknowledging that we are always influencing and being influenced by our every interactions. In that scenario, language learning is recognized as an ecosystem, which is dynamic and constantly being constructed and changed by its users (BELL; POMERANTZ, 2014, p. 33). Subsequently, what is understood by culture and its changes throughout the years was also considered. Culture went from being equivalent to arts, literature and classical music, to being the reflection of ones’ experiences, history, gender, social class, among other factors.

Then, seeing as we are constantly changing the world through the use of words, and that one needs to be aware that when interacting with others, historicity, subjectivity and many other factors will influence on the outcome of the conversation, an intercultural approach to language teaching was presented. The approach aims at inviting students to understand that one’s own

background plays a fundamental role in our every interaction, and that we should be open and respectful towards the culture of the other, being aware of how our pre-conceived ideas can influence our interactions.

Later, two key concepts to this study were presented and discussed, intercultural and symbolic competence. Although being proposed by different authors, one complements the other, they are two sides of the same coin. Intercultural competence is understood as the ability to be open and understanding towards the other, seeing them as complex human being and not someone who is simply representative of a country or community (BYRAM, 1997). Symbolic competence not only acknowledges that openness and awareness towards the culture(s) of the other is fundamental, but it also aims at empowering students into becoming agents of their own lives, while being aware of the power relations involved in every interaction. In addition, symbolic competence also gives the learner freedom to play with the language, to be creative, appropriating the language according to their communicative needs.

Then, new possibilities of conceptualizing language and therefore language teaching were presented. Linguaging and translanguaging practices were presented as means to inform an intercultural approach to language teaching. Through (trans)linguaging practices the way language is conceptualized moves away from an idea of a final product, ready to be consumed, towards an idea of language as dynamic and fluid. By (trans)linguaging students are given the opportunity to explore all the repertoires available to them in order to assure an effective communication. In addition, the myth of the native speaker was also approached, as an attempt to start reconsidering its place in the language classroom, deeming it an unattainable goal. Furthermore, students should pay attention to the fact that this native speaker is an ideal version of someone, and by setting it as a goal he or she may be setting themselves for failure. What is paramount in the language classroom is for the student to be considered a multilingual subject,

someone who is entitled the right to use the language, and all his or her repertoires, as he or she finds it most suitable.

Finally, the question of agency was briefly considered. When entering the classroom, it does not matter how much time a teacher has invested in the planning process, and how much he or she believes the lesson is going to generate a positive impact in the students' lives; if they are not invested, the outcomes are not going to be positive. Students are agents of their own learning process, and teachers need to be aware of that, always sensitive to their students' needs and desires.

CHAPTER 3

METHOD

3.1. INTRODUCTION

In this chapter, I will describe how this study was conducted. Firstly, I will present the principles which guided my work, describing the reasons that led me to conduct action research. Subsequently, I will introduce the main objective, as well as the research questions which guided the study. Then, the context of investigation and my participants will be described, followed by how the data was generated and analyzed. Lastly, to conclude, I offer a summary of the chapter.

As mentioned during the review of literature, this study emerged as a contribution to the research group REAL-LCI – Research on English as an Additional Language – Language, Culture and Identity. In view of the great amount of theory related to intercultural and symbolic competence, contrasted with the few empirical studies which consider how interculturality is dealt with in real classrooms and with real students, more studies of this type are considered necessary. Hence, the group has been trying to bridge the gap between theory and practice, specially focusing on the Brazilian context.

Before diving into the methodological principles which guided this study, it becomes necessary to mention that this is a qualitative study. As mentioned by Greene and Caracelli (1997), one can use a qualitative perspective to unveil the complexities that exist in teacher's beliefs and knowledge. Furthermore, a qualitative study can help the researcher recognize the multiple perspectives available in the researched context. In addition to it, the approach allows the researcher the freedom to study an issue in depth, without the constraints other research methods may offer (Patton, 2002).

3.2. A THEORETICAL PERSPECTIVE ON ACTION RESEARCH

One might say that the best way to move forward is looking into the past, reflecting on it in order to try to understand why we have done things the way we did, and what could have been done differently. This maxim may be applicable to every aspect of our lives, being it personal or professional. As a teacher, this constant process of reflection (SCHÖN, 1991; GIMENEZ, 1999; BERGMANN; SILVA, 2013) should become essential, especially because teachers can benefit greatly from increased awareness of- their teaching practice.

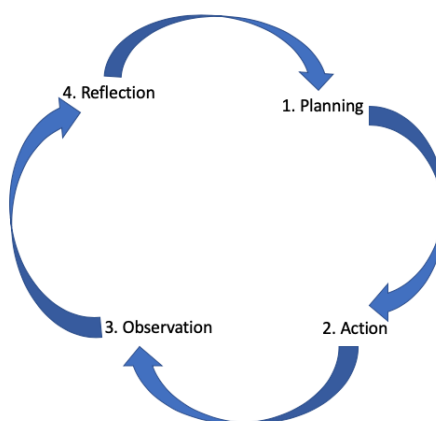
In addition to it, when entering the language classroom, teachers are always faced with at least two distinct moments, the planning moment, where one idealizes how classes are going to be, and the 'here and now' moment, which is what actually happens in class. These two distinct moments deserve great attention from the teacher. Thus, this is the reason why this study will take an action research perspective as its methodological approach. In other words, it aims at showing my own trajectory to try to foster some change in my teaching practice through a process of constant planning, acting and reflecting.

According to Burns (2010) one of the purposes of action research is to identify a problematic situation in the language classroom and try to pursue the problem. The author, however, makes it clear that by problematic she does not imply that the teacher is not capable of conducting his or her own classes, but rather, she uses the term with the intention of addressing the existing gap between expectations and reality in the classroom. As Lewin (1946) suggests, action research alternates between action and critical reflection, in fact, it can be seen as a "spiraling process of reflection and inquiry with the potential to become emancipatory and empowering" (*apud* BURNS 1999, p. 27).

Moreover, Kemmis and McTaggart (1988) state that a cycle of action research should be composed of four broad phases: 1) Planning – during this phase an action plan is developed to address the 'problem' one wishes to tackle. It is during this part that the teacher/researcher

should consider the challenges which will arise once the research process begins; 2) Action: at this moment the teacher/researcher executes what has been previously planned. This part should be ‘critically informed’ as one considers what happens in class and plans new alternatives for doing things; 3) Observation: this is the data collection part. A careful and systematic documentation of the context, actions and opinions of those involved should be present at this moment. Also, the teacher/researcher should use “‘open-eyed’ and ‘open-minded’ tools to collect information about what is happening” (p. 8); and lastly 4) Reflection: the final stage of the cycle consists on the teacher/researcher reflecting on, evaluation and describing the effects the action proposed has had in his or her classroom in order ‘to make sense of what has happened and to understand the issue ... explored more clearly’ (Adapted from KEMMIS; MCTAGGART, 1988, pp. 11-14, *apud* BURNS, 2010, p. 8).

Figure 1. Kemmis and Mactarggart’s cycle of an action research



Source: Developed by the author

I might add, however, that although this cycle of research sets a clear picture of what steps the teacher/researcher should follow when implementing an action research, these phases should not be seen as perspicuous as proposed by the authors. It is important that the teacher/researcher is aware that these steps might overlap or even ‘change positions’ with one

another when the research process begins. Bearing this in mind, this study will follow Kemmis and McTaggart's cycle of research as a departing point for the data collection procedures.

Having presented what action research is and the reasons why it was the methodological approach adopted in this study, the next section will present my general objective and the research questions.

3.3. OBJECTIVE AND RESEARCH QUESTIONS

The main objective of this study is to investigate how the concepts of intercultural and symbolic competence can account for the reality of an English classroom in an extra-mural university based language school in Brazil, thus, helping to bridge the gap between current theories and practice.

The research questions that guided this study are:

1. How did the planned activities, their implementation and interactional outcomes foster the development of intercultural and symbolic competence?
2. When aiming at the development of intercultural and symbolic competence, is it possible to develop one but not the other?
3. In which ways do the translanguaging practices found in the data contribute to the development of intercultural and symbolic competence?
4. How can the ghost of the native speaker hinder the development of intercultural and symbolic competence?
5. From a teacher's perspective, what are the reflections which emerged after having experienced the planning, implementation and interpretation of the data?

3.4. CONTEXT OF INVESTIGATION – SETTING THE SCENE

This study was conducted at the Curso Extra-Curricular, an extra-mural program from the Federal University of Santa Catarina – UFSC. The program offers classes in seven different languages: Portuguese for foreigners, Italian, German, Spanish, French, Japanese and English, which is the course with the most number of students enrolled and the target of this study. Even though the Curso Extra-Curricular is an extra-mural program from the university, it follows similar principles as those of private language schools, institutions which are very common in Brazil. The main difference between Curso Extra-Curricular and other language schools is that although in the former each teacher has a methodology to follow and a book to cover, he or she still has the freedom to organize his or her classes as he or she desires. Differently, in most language schools in Brazil, the teachers are required to strictly follow the methodology adopted, allowing no room for extra activities.

The majority of the students who are enrolled at Curso-Extracurricular are students from the university. However, students from other institutions and people from the community in general are also allowed to take classes.

Admittances happen twice a year, in the beginning of each semester, according to the academic calendar prepared by the coordination of the program, and, every course, regardless of the language, follows the same calendar. There are two possibilities through which students can join the program, they can start from the most basic level and continue from there, or take a placement test and start at the level which best suits the students' abilities.

Despite the different nomenclatures, language programs such as extracurricular are not only found at the Federal University of Santa Catarina. Several other private and public institutions throughout the country also offer language classes to the students and the community, the main difference is that each institution has the autonomy to choose the material and the structure used during the course.

3.4.1. The ‘Extra’ English program

The ‘Extra’, as the program is called by the people involved in the project, i.e., teachers, students and administrative staff, offers classes from very basic to advanced language levels. The English Course, more specifically, is composed of twelve different levels, and goes from English 0 to Advanced English II. From English 0 to English VI, the material adopted by the course is Interchange 4th edition, by Cambridge University Press⁵. English 7 and English 8, however, use a different book, New American Inside Out - Upper Intermediate by Macmillan and Advanced English I and II New American Inside Out – Advanced by Macmillan as well. One book comprises two levels of the course, e.g. English 1 works with the first half of Interchange 4th edition, from unit 1 to unit 8, whereas English 2 works with the second half of the book, from unit 9 to unit 16. The course also offers classes with focus on reading, conversation, as well as a preparatory course for the TOEFL exam.

Students can choose the period they wish to study. Classes are offered in the morning, afternoon and evening, from Monday to Saturday. From Monday to Thursday most of the classes happen twice a week (Mon/Wed – Tue/Thu), and are one hour and thirty minutes (1h30min) long, on Fridays and Saturdays classes are three hours (3h) long. There is a total of 30 meetings⁶ throughout the semester.

3.4.2. The textbooks

The textbooks used during the classes that gave this study ‘life’ were Interchange 4th Edition 1B and Interchange 4th Edition 3B. The series of Interchange textbooks follows practically the same structure throughout the different levels, however, Interchange 1 does not

⁵ In the second semester of 2018 the edition was updated for English 0 through 6, changing from Interchange 4th Ed. to Interchange 5th edition. The books for the intermediate and advanced level were substituted for the Viewpoint collection, also from Cambridge University Press.

⁶ Fifteen meetings if classes are on Fridays or Saturdays.

present one of the activities that can be found in Interchange 3, namely the perspectives section⁷. According to the publishers⁸, the books were designed for adults and young adult learners, and this worldwide used series follows a communicative and functional methodology. In other words, the main focus of the activities proposed in the series of books is to teach the language through ‘meaningful’ communication. That is, the series aims at incorporating ‘real life’ situations into the classroom environment. Therefore, students are expected to pretend being in diverse contexts of language use.

Each unit of the book contains two cycles, each of them having a specific topic and grammar point. The activities brought by the book have a focus on developing reading, writing, listening and speaking through exercises that contemplate each of these areas. Table 1 presents the activities that can be found in each unit.

Table 1: Summary of a unit from Interchange 4th edition.

Snapshot	This activity aims at providing students with facts/curiosities from different cultures. The teacher is instructed to relate what is presented by the book to the culture of the students.
Conversation	This section brings a dialogue in order to introduce the grammar point that will be presented next. Every unit has two dialogues, one for each of the cycles.
Grammar point	Like the dialogue, every unit has two grammar points, one for each cycle. The grammar point is presented through an info box and followed by two exercises. If the students wish to practice the grammatical point further, besides the homework, in the end of the book there is a grammar plus section where students will find an extra activity related to each of the two grammar points.
Pronunciation	As the name suggests, this section is dedicated to the practicing of pronunciation. It focuses on phonetics and phonology.
Word power	This is an activity which aims at increasing students’ vocabulary. It often brings words and definitions, or pictures and definitions, and students are expected to match them.
Perspectives (this section is not present on book 1B)	This activity aims at practicing both listening and speaking. Students listen to people talking about a specific subject and then are encouraged to give their own opinion on the matter.

⁷ The section is explained in more detail in Table 1.

⁸ Information retrieved from: <http://www.cambridge.org/ws/cambridgeenglish/catalog/adult-courses/interchange-4th-edition/> on February 1st, 2017

Writing	Students are given a topic and asked to write about it. The topic is related to the previous activities of the unit being studied.
Discussion	The book brings questions which are related to the topic of the unit, and students are instructed to talk about them orally with their classmates.
Listening	During this activity, students are often presented with a conversation from which they are expected to retrieve specific information, and then, answer the questions brought by the book.
Reading	Every unit ends with a reading section. The topic of the readings, however, is not often related to the ones discussed during the unit. Students are encouraged to practice reading strategies such as <u>skimming and scanning</u> .

Source: Interchange 4th ed. 1B and 4B.

An important remark to be made is that even though at the ‘Extra’ the English teachers use this series of books, as already mentioned, they have the freedom to organize their classes as they wish, changing the order of activities, not working with some of them, or bringing extra material. It is precisely this freedom which allowed this study to be carried out in this context. This will be more deeply discussed during section 2.6, which will present the pedagogical portion of the study.

3.5. THE PARTICIPANTS

Considering the objective and the research questions previously proposed, two groups from different levels of proficiency and myself were the participants of this study. In the next subsections I will introduce the groups separately and also talk about the journey that led me to this study. Before I give any more details about the study, I find it important to mention that all of the participants signed a consent form in the beginning of the semester agreeing to the research, and that this study has been submitted to the ethics committee at the Federal University of Santa Catarina (UFSC) and it was approved⁹.

⁹ The consent form and the committee’s approval can be found in appendix A and B, respectively.

3.5.1. The English II group

The first group I would like to describe is English II, which, at the moment of the research, was in the second semester of the course. Classes happened twice a week, Tuesdays and Thursdays in the afternoon. Most of the students in class had studied at the ‘Extra’ before, but some of them had taken the placement test. The reason why I chose to work with English II, was that since this was the students’ second semester at the “Extra”, most of them were already familiar with the textbook and the course structure. I believed that this would allow them to have the necessary background to give me some feedback about the changes I was about to propose in order to carry out my action research.

There were initially twenty-one students on the attendance sheet, but after the first couple of weeks, five students dropped out and sixteen students continued until the end of the semester. Some of the students already knew each other from the previous semester or because they had studied together in an undergraduate course, but that did not interfere with them being open to the new students. From the sixteen students that attended this class two of them were foreigners, one was from Colombia and one from Haiti.

The table below presents a summary of the participants’ profile in this group.

Table 2: Profile of students from English II

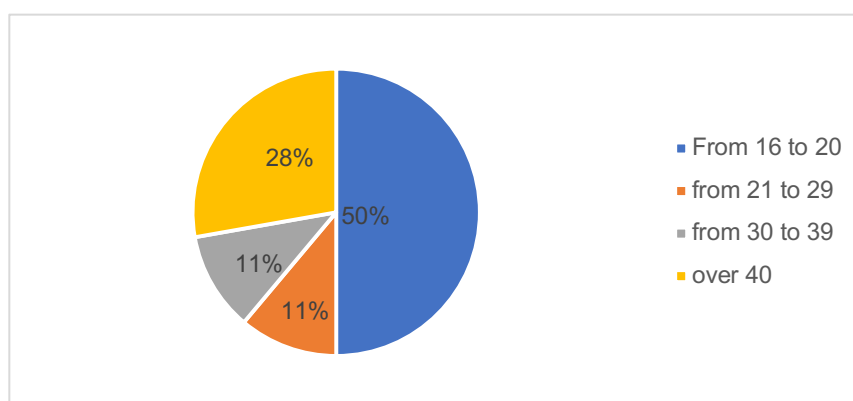
Number of students	Age	Occupation
9	20’s	Undergraduate and master students
1	Late 20’s	Doctor
2	30’s	One a detective at the police department and one a doctorate student
1	40’s	Professor at UFSC
3	50’s	Retired

Source: data from the research.

Despite the heterogeneity of the group, they would always interact with whomever they were asked to, and they were always willing to share their opinions and points of view. I should say, however, that in the beginning of the semester students were a bit reluctant to talk and express their opinions, and only a couple of students would willingly answer my questions without me having to call them by their names. But, as classes proceeded they felt more and more comfortable with the environment and with sharing their ideas.

Some further information was collected about the participants by means of a questionnaire (See 2.7. Data Collection Procedures). The majority of the students who answered the questions were between the age of twenty one (21) to twenty nine (29) years old, as it can be seen from the graphic bellow.

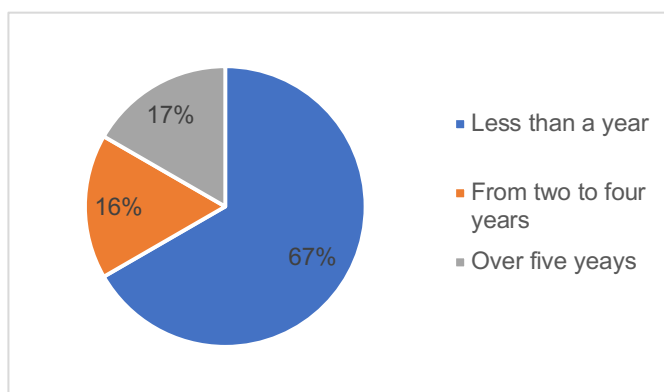
Graph 1. Students average age.



Source: Data from the research.

As pointed out by Liddicoat and Scarino, “when the student enters the classroom he comes to the act of learning with stablished, but often unconscious or unarticulated, interpretations of themselves, of others, of language, of culture, and of learning” (2013, p. 48). Hence, I believe that knowing for how long students have been learning the language is relevant, since the longer we have had contact with different teaching styles the stronger our opinions regarding what an English class should be like are going to be. Therefore, a total of twelve (12) students had already been studying English from two (2) to four (4) years, whereas three (3) had been studying for less than a year and three (3) for over a year.

Graph 2. Total of years studying English.



Source: Data from the research.

3.5.2. The English VI group

The English VI group also had classes on Tuesdays and Thursday, in the evening period. The group started with twenty people on the attendance sheet, and, after a few classes there were twenty-four students in class. However, as the semester elapsed, six students quit the course, and only eighteen completed the term. The choice for English VI was twofold. Firstly, because they were upper intermediate level, and one of my initial objectives was to contrast how the development of intercultural and symbolic competence could be fostered with students from different levels of proficiency. And, secondly, because this was the last level to adopt the Interchange series. I perceived having the same materials for both groups as important because of the overall objective of the authors. That is, having books from different series would imply having books with different structures and different ways of approaching language teaching.

Some of the students from the group had studied together before, just as it had happened with English II, some had also studied together in an undergraduate program and some during previous semesters at 'Extra'. However, the majority of the class did not know each other prior to the beginning of the semester.

A summary of the profile of the students that were part of English and can be seen in the table below.

Table 3: Profile of students from English VI.

Number of students	Age	Occupation
1	15	Junior high student
11	20's	Undergraduate, masters and doctorate students from UFSC
1	20's	Undergraduate student at IFSC
2	20's	One nutritionist and one pharmacist
2	50's	One Professor at UFSC and one retired

Source: Data from the research.

Besides presenting the 'numerical' information, it is also relevant to discuss the characteristics of the people who were part of the group. The English VI group was fun, talkative and energetic. Some of the students were quieter when it came to giving their opinions to the classroom as a whole, but when they were divided into small groups all of the students were open and willing to express their point of view. Some of the younger students were the ones who were the most willing to share their thoughts, regardless if they had difficulties with the language or not, and they always tried to express their opinions.

Having described the two groups that are part of this study, I will now talk about the path that led me to this study, for I believe my own experiences are an important part of this process.

3.6. A JOURNEY THROUGH TIME: MY OWN PARTICIPATION IN THIS STUDY

As a participant of the study as well, I would like to excuse myself and become a little more personal at this moment in order to tell a little more about the choices that led me to this study.

I have been studying English since I was six years old, which was the time the first private English school opened in Braço do Norte, my hometown. I still remember the day my mother and I walked in the school to enroll me. Learning a new language had soon become something important to me, I loved unveiling the mysteries of this new world.

When I finished high school, I was not sure of what I wanted to do for the rest of my life. Having to choose one's profession at the age of 16 is not an easy task. The only thing I was certain about was that I wanted to do something that involved languages. After carefully considering my options, I realized that everything led me to one course, Letras. I started, then, studying Letras Portuguese/English at Universidade do Sul de Santa Catarina – UNISUL.

During my first semester at the university, I met a girl who told me about an interesting exchange program to the United States, the Au pair¹⁰. After some research, I applied for it and was accepted into the program, which led me to stop college for some time. I spent almost two years abroad, one year in the state of Minnesota and seven months in California. I might add that I learned a lot from this experience, being away from my family in a foreign country was a big challenge. I can say that my vocabulary also increased, I was inserted in a context where different vocabulary from the one I needed when I was learning here in Brazil was required from me. However, despite it being a great experience it was not there that I learned how to speak English. Despite popular beliefs that are still perpetuated in our society, I learned how to speak English in Brazil.

After returning to Brazil and resuming my activities as a student, I went back into teaching at a private English course in Braço do Norte. During my last year at the university, I left the private institution and started teaching at three different elementary public schools also

¹⁰ 'An au pair is a young adult from another country who lives with your family for a year and provides in-home childcare ... Au pairs work up to 45 hours per week, in exchange for the opportunity to live with an American family' (retrieved from <https://www.aupaircare.com/host-families/program-overview> on February 17th, 2017).

in Braço do Norte. This experience was different from anything I had faced so far. Classes usually had more than twenty-five students each, students sometimes were disobedient and oftentimes impolite. However, that is not what I remember most from this time. What I remember most is repeating the same style of classes my teachers in school used to teach, the same style of classes that I used to find boring. I remember teaching vocabulary, grammar, and drills. I felt that my classes were not interesting as they did not contribute to the students' personal growth.

After finishing school, I realized that I needed more, that the education I had had so far was not enough and seemed to be incomplete. It was then that I learned about Programa de Pós Graduação em Inglês – PPGI, and the work professor Gloria Gil was carrying out at UFSC. After applying and being accepted into the program, I started my master's with her in March 2012, and that was when my path towards interculturality began. This was the moment I started to understand what was missing in my classes, the moment I started to understand that an English class can go beyond the teaching of grammar, since it can empower students to become citizens who are critical and more aware of the things that are going on around them.

Also, another important lesson I take with me from my time as a master's student is understanding that there is no such thing as a rightful 'owner' of a language. I learned that my English was not American because I had lived there, or because some teacher had told me that that was the accent I was speaking, I learned that my English was mine and nobody else's. And that is something that has become an important part of my classes, trying to help students understand that they are also legitimate speakers of English, regardless of their background, accent or proficiency they should focus on being able to communicate rather than trying to sound as an idealized native speaker.

The reason why I have told you a little about every moment in my life, is because I believe that each of them have somehow contributed to this study. The time I was eager for

change, the time I knew what change I needed, and finally the time I can try to make that change, are all part of this process. The next section will be dedicated to explaining the path I followed on this study.

3.7. CARRYING OUT THE PEDAGOGICAL ACTION OF THE RESEARCH

It is possible to assert that this action research is composed of two broad pedagogical phases, the planning phase, in which the classes were planned, and the teaching phase, which was the actual implementation of what had been planned. I would not consider reflection as a separate phase since I believe it is an intrinsic part of the two aforementioned ones.

3.7.1. The planning phase: Some initial considerations

3.7.1.1. What is an intercultural activity?

Before the planning itself could take place, a few initial considerations were in order. The first thing that needed to be done was to define what I understood by an intercultural activity, since, according to the pertinent literature it is through intercultural activities that we can foster in students the development of intercultural and symbolic competence (BYRAM, 1997; KRAMSCH, 1993, 2006, 2011; LO BIANCO; LIDDICOAT; CROZET, 1999; VINALL, 2016). Thus, taking into consideration everything I have read, and the conversations I have had since I first started my path towards interculturality, for me, an intercultural activity is more than the mere transmission of information, it goes beyond the comparison between oneself and the other¹¹. In fact, an intercultural activity should empower students to become more critically

¹¹ Oftentimes this 'other' is referred to as someone who is from a country different than the one the student belongs to (BYRAM, 1997; Kramsch, 1993, 2011; Lo Bianco, Liddicoat & Crozet, 1999). However, for the purpose of this study, anybody who is not oneself will be considered 'other', despite his or her country of origin.

aware of the world around them. That is, students need to be able to go beyond the literal meaning behind a text/video/discourse, they should be able to perceive what social, cultural and ideological messages are conveyed through those. Moreover, an intercultural activity should help students to feel secure to express their own opinions, and to transgress the boundaries imposed by the traditional classroom culture.

3.7.1.2. Relationality, transgression and potentiality: the pillars of symbolic competence activity development¹²

It is important to show here that while planning the lessons I followed the framework for activity development proposed by Vinall (2016). As discussed during the Review of Literature, Vinall's framework suggests that a cycle of activities which aims at fostering the development of symbolic competence should have three specific features: relationality, transgression and potentiality. The first one, relationality, implies that symbolic competence emerges through interaction, not only with people, but with whatever the student is in contact with, historical moments, texts, geographical boundaries, etc. The second one, transgression, entails a profound investigation of how we understand not only ourselves, but our history, culture, and experiences, and how these 'boundaries of our thoughts and practices can be traversed' (PENNYCOOK, 2006, p. 5). And, the third one, potentiality, suggests that symbolic competence is not a final defined outcome, but rather it always brings about further development. In addition, the development of symbolic competence also requires that we reflect on the fact that the texts, situations and events one comes across are politically, historically, economically and socially determined.

¹² As mentioned on the review of literature, symbolic competence entails the ability not only to appropriate the language of the other, but also to understand how it shapes the very context in which it is used. In addition, it instigates the learner to be aware of the meaning-making process itself, while acknowledging that power relations, one's own background and creativity play an important role in one's interactions.

3.7.1.3. Analysis of the themes and topics of the units

After having defined what I understood by an intercultural activity, I had to analyze what types of activities were suggested by the book in order to perceive what were the possible adaptations that could be done¹³, since my goal was to adapt the units, bringing extra activities that would make them more interculturally-oriented. One of my challenges, as well as one of the concerns expressed by the students while I was explaining the study, was to do so within the theme of the unit proposed by the book. Thus, my aim was that each unit could be further developed through some new activities proposed. In other words, all the activities that I would be including in my lesson plans would have the original textbook unit theme as a point of departure.

In order to do so, specifically, I analyzed the overall goal, the grammar point and the topic of snapshot of each unit and I also made an analysis of the cultural aspects dealt with in the unit. Then, I used that information to plan the adaptations of each unit. You can see my whole analysis in a diagrammatical way in the tables 7 and 8 in Appendix C.

3.7.1.4. Proficiency level and time: affordances or constraints to activity development.

Subsequently, after analyzing the activities brought by the book and reflecting on the framework proposed by Vinall, the next step which needed to be considered was the proficiency level of the groups and how this would influence the activities that would be proposed. Vinall's framework was developed based on activities carried out with proficient students, but could its complexity also be addressed with beginners? Dealing with English II was a great challenge in that sense, not only because of the low level of proficiency they had, which led them to feel

¹³ The book structure has been presented on pages 193 and 195.

insecure to express their opinions sometimes, but especially because the themes proposed by the book did not allow for much exploration.

The last point to be considered before the actual planning of the activities was time. I needed to have a picture as clear as possible in relation to how long the activities would last, and how this would fit in the curriculum that I had to follow. Although teachers at ‘extra’ have great flexibility when it comes to planning their classes, there are some requirements which need to be met, namely one oral and two written assessments which had to be taken into consideration when planning the semester.

After these initial thoughts, I was finally ready to start planning the classes. The next section will detail the planning process which I went through.

3.7.2. The actual process of lesson planning

The teachers of English at “Extra” are expected to cover a total of eight units for the semester. Besides the units, there are also reviews, oral and written assessments that need to be considered during the distributing of the classes along the semester. After considering the total number of classes, the units to be covered, the reviews and assessments, I decided that three classes would be dedicated to units nine (9), ten (10), eleven (11), thirteen (13), fourteen (14) and fifteen (15), while two classes were dedicated to units twelve (12) and sixteen (16). There was no systematic reason for choosing one unit over the other, I simply opted to divide the semester equally. Table 4 shows a complete overview of the number of classes and how they were distributed throughout the semester for both groups, English II and English VI.

Table 4: Number of classes and how they were distributed throughout the semester.

Number of classes	Proposed chronogram
1	Introduction
3	Units 9, 10 and 11
2	Unit 12

1	Review
1	Assessment
3	Units 13, 14 and 15
2	Unit 16
1	Review
1	Assessment
2	Oral assessment
1	Final class

Source: Data from the research.

After having decided how many classes each of the units could take, it was time to start the planning process. The first thing that I did was to look at the theme of the unit, what were the activities proposed by the book and think how they could be adapted in order to meet my goals. Most often, the exercises proposed by the book would treat (inter)cultural issues in a superficial, comparative way. By proposing activities which focused on the mere comparison between what people in this country do versus what people in that country do, the book did exactly what I wanted to move away from, the reduction of the complexity of cultures to something that can be transferred. Figure 1 brings an example of one of the snapshots from *Interchange 4th edition 1B*. It is possible to notice that the book brings mainstream places, and the activities suggested in each of them are somehow reducing the place to one specific event known worldwide, as if there were no other things to do there. If we consider what they show about Brazil, for instance, we are going to notice a very stereotypical and largely perpetuate image of the country, Rio is the place to be and Carnival the time of the year to come, as if those were the main, and sometimes only, place and event to attend when visiting the country.

Figure 2. Snapshot Interchange 4th edition 1B.

6 SNAPSHOT

Vacation Spots Flights Hotels Tours Cruises Cars Rail Search

Six popular cities and some sights and events there

 Disney World Orlando, Florida <input type="checkbox"/>	 The Tour de France Paris, France <input type="checkbox"/>	 The Forbidden City Beijing, China <input type="checkbox"/>
 The Gold Market Dubai, United Arab Emirates <input type="checkbox"/>	 Carnaval Rio de Janeiro, Brazil <input type="checkbox"/>	 Java Jazz Festival Jakarta, Indonesia <input type="checkbox"/>

Source: www.fodors.com

Which places would you like to visit? Why?
Put the places you would like to visit in order from most interesting to least interesting.
What three other places in the world would you like to visit? Why?

Source: Interchange 4th ed. 1B.

However, that does not mean I did not include these activities in my classes. I believe that despite the initial goal an activity presents, the teacher is the one responsible for its outcome. In other words, the results of an activity might vary according to the way teachers conduct it.

My aim while organizing the units was not only to bring activities that would focus on reading, writing, listening and speaking, which meets the objectives of the course, but also that these activities could contribute to the students' personal development. I most often would introduce the topic of the unit through guiding questions, which students would get into small groups to discuss.

Having Vinall's framework as a point of departure for the planning process entailed that the activities proposed always had a dash of critique to them. However, that did not imply that there was no room for humour during classes. When possible, I would try to incorporate humour into the classes, since I believe students feel more comfortable when they are allowed to express their opinions in lighter and lively way, i.e. through 'jokes'.

Some of the themes proposed by the book, especially Interchange 4th edition 1B, were very specific, and I was not able to think of a moment which could allow for intercultural exploration. This was the case of Units ten (10), thirteen (13) and fourteen (14). Unit ten, for instance focused on the present perfect, and it was very much grammatically oriented. Even though it would be possible to engage students' questions to talk about their own life, the students' level of proficiency only would allow to do this in a superficial way. Furthermore, Unit twelve focused on ailments (i.e. stomachache, headache), and on asking and giving advice. Again, even though it would be possible to bring a discussion on more critical topics such as homemade medicines (the theme of the reading proposed at the end of the unit), it would also be a difficult subject to get students engaged with, and this could make the discussion short and superficial.

Although the process of adapting the units to become more interculturally-oriented was easier with Interchange 4th Edition 3B, I also had the same problem in adapting one unit, namely, Unit twelve (12), which focused on businesses and how to make them successful, as I believed that the group would hardly have any interest in the topic. The next section is going to be dedicated to the second phase of this research, the practical phase, when the planning became reality.

3.7.2.1. The process of unit adaptation

As mentioned during the previous sub-section, the themes of the units were always taken into consideration during the adaptation process. Hence, the first thing I would do when planning my classes would be to consider the theme and its possibilities. After that, the reorganization of the unit, if perceived as necessary, would begin. I often started the unit with questions which aimed at brainstorming its main topics. This way, students would have the opportunity to reflect on the matter before seeing what would be proposed by the book. I believe

that this sort of activity invited them to be open, sharing their beliefs and worldviews. Also, in addition to the questions, pictures and videos were frequently used during classes. These extra resources were used as a means to enrich classes, seeing that by bringing materials other than the ones proposed by the books the students' reality could be more represented in the classroom. Most importantly, this type of resource allowed for the opportunity of raising discussions which could foster the development of intercultural and symbolic competence.

Some topics were perceived by me as more easily adaptable than others. That is, some topics would allow for a great number of possibilities, while others barely allowed for something extra. For instance, from English II, Unit 9 (presented below), was the one which allowed to be more changed. Since its main topic was appearance, I was able to think of different types of activities which aimed at the development of intercultural and symbolic competence. The other units¹⁴ allowed to have some extra activities, but nothing compared to Unit 9. Maybe, if it had been a different person planning the units they could have been able to explore the units differently, seeing as the planning of classes may depend on each teacher's intellectual, emotive, creative, linguistic, etc, resources. For English VI, on the other hand, the topics of most of the units allowed me to include many types of resources. That is, pictures, discussions questions, videos, were often used in a single unit¹⁵.

As an example, the planning and adaptations of Unit 9 – *What Does She Look Like?* was the following. First, I decided that I would not start the unit as proposed by the book, rather I would bring the question – Do you judge a book by its cover? – to start the class. Following this question, I would bring a list of adjectives used to describe people physically (central theme of the unit), the list presented adjectives that could have been found in the unit itself and extra ones. Next, I would present pictures of famous people and ask students to describe them based

¹⁴ See sub-section 2.6.1.5 for a complete list of the units which were adapted.

¹⁵ The analysis chapter will present more details on the adaptation of some of the units.

on what they were seeing. After describing the people, and consequently commenting on the changes those people would have undergone with time, I would bring the following discussion questions¹⁶:

Figure 3. Discussion questions proposed during Unit 9.

- Do you think it is okay to change your physical appearance? When is it okay?
- Do you think people go too far in name of perfection?
- Is there such a thing as perfection?



Source: Developed by the author.

Following the discussion of the proposed questions there would be four activities from the book itself, Conversation, Grammar focus, Listening and finally Snapshot. Using the Snapshot section as a link and anticipating the activity that would follow, I would ask the students the question – Do you think the way you look/dress influence the way people see you?

The following class would start with the students reading a text¹⁷ related to appearance. After reading the text they would be asked the following questions:

¹⁶ All the discussion questions hereafter presented were created by me having the theme of the units as a point of departure.

¹⁷ See appendix D.

Figure 4. Questions asked to students during activity carried out after using the book.

- What is the text about?
- What did you understand from it?
- Do you agree with the text?
- What called you attention?
- Do you agree that the way you dress influences people's first impressions?
- Do you think that this 'judgement' varies from one place to another? Why is that?

Source: Developed by the author.

The next activity I would propose would be composed of pictures from people dressed in a variety of different styles, and they would be anticipated by the question – Do you think the way you dress determines what people think about you? Finally, to conclude Unit 9, students would be asked to look at one last picture (figure 5) and as homework send me an email with their comments on the matter.

Figure 5. Unit 9 - homework activity



Source: Developed by the author.

3.7.3. The ‘actual teaching’ phase – initial considerations

Although planning is a very important part of any classroom practice, it is during this teaching phase that things actually ‘came to life’. What was once an idealization of how things could be, now, it becomes reality. The practical phase is a surprising, unpredictable, delightful and on occasions, a painful one.

Throughout classes there were points of diversion between planning and practice. Sometimes because students did not respond to the activities as expected, while others because there were things that only emerged from the here and now moment, making planning ahead unfeasible. However, both moments enriched my experience as a researcher and teacher, showing me that being open and constantly reflecting on ones’ practice are two very important characteristics a teacher should have (SCHÖN, 1991; GIMENEZ, 1999; BERGMANN; SILVA, 2013).

The activities proposed during the classes were frequently focused on fostering the students to express their opinions and interact with their classmates. As a result, most often they would take more time than what had been previously estimated. Even though I tried to dedicate as much time as possible to the moments in which students were engaged in discussions, sharing and defending their points of view, sometimes that was not viable, as students still expected that, to some extent, the textbook had to be followed.

It is important to mention here that , due to the crisis that Brazil was going through during the second semester of 2016, especially the passing of PEC 55, classes at ‘Extra’ had to undergo some changes. The building where ‘Extra’ classes were being taught was seized by students who were fighting against the passing of this law. For that reason, a few classes during the second half of the semester had to be canceled and the calendar adapted. Moreover, the class dedicated to the planning of their oral presentation had to be cancelled, so students were instructed to send any doubts they had via the Facebook group or email. Finally, it is relevant

to mention that a more detailed step by step of the planning of the activities will be presented during the analysis chapter.

The next section will be dedicated to explaining the procedures employed in order to collect the data in this research.

3.8. DATA COLLECTION PROCEDURES

The process of data collection took place during the second semester of 2016, while classes would be planned, implemented, and reflected upon.

Different means of data collection procedures were employed in order to meet the objectives of this study. They were:

(1) *Recording of all classes*: The classes throughout the semester were recorded in order to capture the moments of interaction for future analysis. The recordings were made using my personal laptop, which would be brought to class, and set at an angle perceived as appropriate to film the students and the debates. Besides video recording, audio recordings were also employed when students were gathered in small groups as an attempt to capture as much detail as possible of their interactions.

(2) *Field notes*: Fields notes were written down throughout the semester, both during the planning process and after the classes. They were a way of capturing more than what was seen through the recordings. They allowed me not only to write about my plans and its outcomes, but they were also a tool through which I could express my feelings towards what happened during the classes.

(3) *Transcription of the data*: After the semester was over, the research questions were revisited and the recordings watched. After careful consideration, every instance considered a moment in which students were walking towards the development of intercultural and symbolic competence was transcribed. That is, the moments when the students were expressing their

opinions towards the matters presented, defending their points of view and trying to understand that of their classmates were part of this process. While data was being transcribed, the first steps towards the analyses of the episodes started to be taken. That is, the transcription of the data was more than the listening and writing of conversations. It was also the moment in which the analysis started.

For such, discourse analytic tools were employed and the transcription conventions presented in table 5 were employed.

Table 5 : Transcription conventions

Symbol	Convention
T	Teacher
S	Student
Ss	More than one student
(0.0)	pausing as measured in seconds
(unintelligible)	unintelligible or researcher doubt
((double parentheses))	researcher's notes, usually on gesture or other paralinguistic features of interaction
<u>underlining</u>	speaker's stress
[bracket	overlapping speech

Source: Adapted from Jefferson, 2004.

(4) *Questionnaire*: The questionnaire¹⁸ aimed at understanding a little more about students' expectations towards what they believe an English class should be like, and their thoughts on the extra activities that were proposed during the semester. Due to time constraints, and as an attempt to make it more comfortable for students, the questionnaire was applied online. The questions were formulated in Portuguese to assure that students would understand what was being asked from them, but students were instructed to answer it in the language they felt most comfortable with. As previously mentioned, seeing as the questionnaire was applied

¹⁸ The questionnaire can be found in appendix E.

online not every student answered it. Only eighteen (18) out of thirty three (33) students answered the questionnaire, from these eighteen (18), eleven (11) were from English II and seven (7) from English VI. The questionnaire had fourteen questions. Questions one to three were aimed at creating a student's profile; it asked what group they were from, their age and how long they had been studying English. Questions four, five and six aimed at understanding the students' motivations and expectations, in other words, what motivated them to study English, what they believed crucial in a class of English and what were their expectations towards the semester. Question seven asked them to rate on a scale from one to five what they considered to be important aspects of learning an additional language; the options were: to improve my abilities on reading, writing, listening and understanding of the language; to know a little more about different countries and their cultures; to acquire vocabulary and improve my grammatical knowledge; to find out a little more about the history, geography and politics of English speaking countries; and, to be able to communicate with anybody who speaks English, native or non-native. Considering that this study revolves around culture, questions eight to eleven aimed at understanding what students understood by culture, if they saw any relationship between language and culture and if so, what it was, if they believed it was important to approach cultural issues in class and what was their opinion related to the textbook, if it approached cultural aspects and what they were. Question twelve aimed at trying to unveil feelings, a matter not often touched upon; it asked students to describe how they felt in relation to the activities proposed throughout the semester. Finally, questions thirteen and fourteen aimed at grasping what the students' opinion in relation to the semester were and if they perceived any difference between the activities proposed by me and ones proposed by the book.

3.9. DATA ANALYSIS PROCEDURES

When analyzing the generated data, the researcher is faced with two distinct moments. Firstly, he or she faces what actually happened during the research process, and secondly, he or she will make inferences based on his or her own interpretations and meaning-making (FRITZEN, 2013). Thus, fundamental to the investigative period of the research is that the researcher is constantly engaged in a process of reflection and comparison between the data which was generated, the experiences in the classroom, and the theory used in order to clearly understand the context of the study (FRITZEN, 2013). As mentioned by Dörnyei, a “qualitative research is fundamentally interpretive, which means that the research outcome is ultimately the product of the researcher’s subjective interpretation of the data” (2007, p. 38). Hence, as a means to assure that both reality and my own interpretation of the facts would be accounted for during the analysis of the data, different steps were followed in order to analyze the data hereafter presented. By using multiple ways of data collection, I intended to shed light into complementary aspects of the same phenomenon, thus allowing for a methodological triangulation of the data as a way to assure its validation (DENZIN, 1978).

As a first step towards the analysis of the data, the classes, which were video recorded, were transcribed. Only the moments perceived as being significant to the objective of this study were considered. That is, the moments in which students presented signs of being interculturally or symbolically competent, as well as moments in which they mentioned the native speaker, and the ones in which they translanguaged as a means to express their opinions. After the interactions were transcribed, they were carefully revisited and close attention was paid to the emergence of themes¹⁹. It was possible to observe that four different themes were recurrent among the interactions:

¹⁹ The themes will be discussed during the data analysis chapter.

Culture as country/community: the episodes represented in this category are the ones in which students generalized parts as a whole. Namely, the moments students did not acknowledge that culture may lie within the individual, but rather is represented by a country, or a community. A total of fourteen (14) episodes were placed under this category, six (6) from English II and eight (8) from English IV. See one example in Appendix F.

Culture as differences: meaning the episodes in which students were exchanging information about a given subject, without looking beyond trivial aspects of cultures. Moreover, perceiving stereotypical features, yet acknowledging that people coming from different walks of life will have different views and approaches to life itself. A total of ten (10) episodes were placed under this category, six (6) from English II and four (4) from English IV. See one example in Appendix G.

Culture as subjectivity: The episodes under this category are instances in which students were able to perceive differences between themselves and others at a deeper level. The other, here, is seen as anyone who is not the self, and not necessarily people who are representative of other countries and/or communities. Furthermore, acknowledging being aware of their own surroundings and how it impacts one's opinions and actions. A total of twelve (12) moments were placed under this category, three (3) from English II and nine (9) from English IV. See one example in Appendix H.

The ghost of the native speaker: The episodes under this category were moments in class in which students touched upon the myth of the native speaker, sometimes being concerned with how natives speak, whomever these natives may be. There were a total of seven (7) moments throughout the classes in which the theme emerged, two (2) being from English II and five (5) from English IV. See one example in Appendix I.

After carefully transcribing the data, some of the interactions, during the analysis referred to as episodes, were chosen to be presented and discussed. Having the research

questions that guided this study in mind, some of the episodes chosen reflected the diverse outcomes of activities which aim at the development of intercultural and symbolic competence, consequently, answering questions one (1) and two (2). Likewise, some of the episodes were chosen as a means to illustrate how allowing students to translanguage in class may be beneficial to their learning process, enhancing the development of intercultural and symbolic competence, answering, this way, question number three (3). Also, there were episodes which focused on the myth of the native speaker and how it may hinder the development of intercultural and symbolic competence, focusing on question number five (5).

After having chosen the episodes to be presented and discussed, it became fundamental to frame them within the units from which they originated was also presented. Hence, the activities proposed are carefully explained, highlighting the goals behind each of them, while theorizing on the constructs surrounding the development of intercultural and symbolic competence (BYRAM, 1997; KRAMSCH, 1993, 2006; VINALL, 2016; PHIPPS; GONZALEZ, 2004). For a better organization of the data, the units will be explained in two distinct sets according to the two different books.

Despite the fact that initially I was able to identify categories of themes during the transcription of the interactions, as a means to make the analysis more detailed and comprehensible the episodes are not shown according to those categories. Rather, the episodes are presented along with the discussions of the planning and the implementation of the units. In other words, the units and their outcomes are presented and discussed in the order they happened along the semester. In this way, the reader will have a clearer picture of what was happening both during the planning and the executing process.

Also, some of the field notes collected throughout the research are considered, since they can shed light into what was happening in the classroom beyond what could be seen, as

well as to give insights on my own experiences, expectations and frustrations throughout the research process. Therefore, this helped to answer research question number four (4).

Finally, some parts of the analysis of the students' open answers from the questionnaires are used as pieces of evidence to interpret some of the points raised.

3.10. SUMMARY OF THE CHAPTER

In this chapter, I have presented the method that was used in this study. Initially, I presented the reasons that led me to conduct action research and its theoretical framework. After that, the objective and research questions that guided this study were presented. As mentioned, this study aims at investigating how the concepts of intercultural and symbolic competence can account for the reality of language classrooms at the Curso Extra-Curricular language school of a Brazilian University. Subsequently, the research context, the participants of the study and the material adopted by the course were carefully explained. Finally, the procedures for data collection and data analyzes were presented.

CHAPTER 4

DATA ANALYSIS

4.1. INTRODUCTION

This chapter is dedicated to the analysis of the data which was collected with the objective of answering the research questions addressed in this study: (1) How did the planned activities, their implementation and interactional outcomes foster the development of intercultural and symbolic competence? (2) When aiming at the development of intercultural and symbolic competence, is it possible to develop one but not the other? (3) In which ways are the translanguaging practices found in the data enhancing the development of intercultural and symbolic competence? (4) How can the ghost of the native speaker hinder the development of intercultural and symbolic competence? And, (5) from a teacher's perspective, what are the reflections which emerged after having experienced the planning and implementation of the intercultural activities together with the analysis and interpretation of the data?

For such, the chapter is to be divided into three main sections, being this introduction section 4.1. Section 4.2 is concerned with analyzing the intercultural activities which were planned throughout the semester and the interactions which emerged from the planning. Lastly, section 4.3 will answer the research questions by presenting a summary of the previous sections.

4.2. THE ACTIVITIES – ATTEMPTS, PERCEPTIONS AND OUTCOMES

4.2.1. The planning and the realization – the adapted activities and the emerged interactions

As previously mentioned during the method chapter of the present study, I attempted to adapt the units proposed by *Interchange Fourth (4th) edition* (books 1b and 3b) as means to

facilitate the development of both intercultural and symbolic competence during my classes. As already mentioned along the review of literature, both terms are cited because one complements the other. Intercultural competence entails the ability to understand and respect the other, in other words, to be aware that one's opinion is not the only correct one (BYRAM, 1997; KRAMSCH, 1993). Symbolic competence, however, goes a step further, and entails not only the ability to understand the other, but also to understand the power relations involved in interactions (KRAMSCH, 2009; 2011a), as well as the ability to do and change things in the world through the use of words (KRAMSCH, 2011a; ZHANG ET AL, 2015; CF. PHIPPS; GONZALEZ, 2004). Hence, both principles were invariably part of the backdrop during the lesson planning process.

The analysis that follows will present and discuss two (2) units from English II, and three (3) units from English VI. These specific units were chosen, because the episodes which emerged from them illustrate the diverse possible outcomes of activities which aim at the development of intercultural and symbolic competence.

In order to better demonstrate the episodes that will hereafter be presented and discussed, table 6 was created. Each column presents the units from each level. Column one brings the units from English II, and column two the units from English VI. Furthermore, it is possible to notice that I have included two titles in each unit. The first one being the one proposed by the book, and the second one being the one that illustrates what was intended with the adapted unit.

Table 6: Units that will be presented and discussed during the analysis chapter.

English II	English VI
Unit 9 – What does she look like? or Being weird is the new normal	Unit 10 – The past and the future or It is about time!
Unit 13 – May I take your order or Do's and Don'ts, now what!?	Unit 13 - That's a possibility or The eyes can't see it all.
	Unit 15 – There should be a law or Do it as I command!

Source: Developed by the author.

Along with the planning and the implementation of the intercultural activities, some of the interactions which emerged from the proposed activities are also going to be presented and discussed. The discussion aims at exploring the interactions as a means to illustrate how the proposed activities favored the development of intercultural and symbolic competence. Furthermore, it intends to analyze the translanguaging practices found in the interactions in order to understand how they can foster the development of intercultural and symbolic competence. Also, the issue of the native speaker will be discussed as a means to clarify its possible interferences in the development of intercultural and symbolic competence.

Hence, the next subsections will show the planning process, how I recalled and reflected on the application of the units and some of the excerpts from the interactions which emerged from those aforementioned. For such, an analytic description of the planning and the application of the unit will be presented and discussed, followed by the analyses of the interactions.

4.2.2.1. English II – The proposed and the accomplished

4.2.2.1.1. Unit 9 – What does she Look like? or being weird is the new normal – planning and applying the unit

Unit nine (9) was the first unit of the semester, and it started in the second class we had together as a group. Students were still not acquainted with each other or with myself, although some of them had studied in the same group the previous semester. During the first classes it was difficult to predict what to expect from them, since students were a little shy, and not very interactive.

The unit was concerned with describing and identifying people. The first part of it brought adjectives used to describe people, as well as questions that are commonly used when asking about physical descriptions. In the second part, the focus was on modifiers with

participles and prepositions which were mainly used to identify people. The unit, as proposed by the book, did not encourage students to critically think about the way they can describe a person, or why they can choose certain adjectives over others.

Having the objectives of this study in mind, I had made the decision to change the way the unit was going to be presented to the students and developed a series of activities. In those activities, I proposed discussions that aimed at encouraging students to reflect on why, on occasion, we judge others based on how they present themselves, as I tried to encourage them to start (re)thinking pre-conceived ideas (BYRAM, 2002), and how, oftentimes, those were not our own ideas, rather they were imposed by society. Likewise, the idea was also to start inviting them to considerer that words are powerful (KRAMSCH, 2009) and carry meanings beyond the definitions offered by a dictionary.

Therefore, I started the unit with a **brainstorming activity** in which students had to answer if ‘they judged a book by its cover’ (see figure 5), a saying also found in Portuguese, which I believed would facilitate students’ understanding, that is, if they could bridge the known and the unknown. As I asked students such a question I aimed at starting to invite them to reflect upon the theme that would be further explored throughout the unit, the concept of beauty.

Figure 6. Question proposed in the beginning of the class



Source: Developed by the author.

The first episode to be presented emerged after students were asked this first question (Do you judge a book by its cover?). Despite believing that having this saying in Portuguese would facilitate their comprehension, and consequently ease them into participating, that did not happen. Students were reluctant to share their opinions, the reason possibly being that this was just one of the first contacts we had had together as a group, or even they may have felt, at that moment, unprepared to deal with a subject which might have been perceived as complex. In addition to it, it also illustrates how from the very beginning I aimed at encouraging students to express themselves as they felt most comfortable. The goal was to create a space in which they would feel secure to give their opinions and not a place in which they would feel judged on their proficiency level, so students were encouraged to translanguage. For Williams, “translanguaging entails using one language to reinforce the other in order to increase understanding and in order to augment the pupil’s ability in both languages” (2002, p. 40).

Episode 1

1. Teacher: Do you know this saying? We have this saying in Portuguese too, right? What does it mean to judge a book by its cover? What does it mean? O que que significa? Not literally! Eu não quero uma tradução literal do negócio né! What do you understand by don’t judge a book by its cover?! You can express yourselves in Portuguese if you don’t know how to say it in English, it’s okay! What do you guys think?
2. Marcia: Don’t remember judge...
3. Teacher: Judge? Julgar!
4. Bruna: Don’t judge a person by the way they look.
5. Teacher: (Repeat what the student says) Don’t judge a person by the way they look. You should get to know the personality. Are looks more... Or is personality more important than looks?
6. Raissa: Yes.
7. Teacher: Personality more important than looks?
8. Marcia and Raissa: Yes!

In turn 1, I started the discussion by trying to elucidate in English what was meant by the question proposed. By doing so, I aimed at creating a bridge between the students’ own language and the one they were learning. By telling students that I did not want a literal translation of the question, I expected to invite them to reflect on the weight words carry. That

is, that meaning was constructed beyond the definitions provided by dictionaries, since different people, depending on their life experiences, will attribute different meanings to the same word. Finally, by allowing them to express their opinions in Portuguese a road began to be paved. A road through which students would feel confident to walk along, a road in which they would take risks by expressing their opinions in the way they felt comfortable. It is important to clarify that it is not being claimed students should be encouraged to speak only in their mother tongue, rather, their mother tongue should be used as a means to encourage their production in the target language. By allowing them to translanguage, the teacher is giving the student the opportunity not only to develop the target language, but also to develop confidence to express oneself in the target language.

Furthermore, when working with beginners it is paramount that they feel safe and comfortable to express themselves. If the goal is to guide students into developing intercultural and symbolic competence, the teacher needs to be aware that students are not always going to be ready to elaborate in the target language. Moreover, allowing students to translanguage in class, in other words, allowing them to use all of the repertoires available to them in order to express their opinions (GARCIA, 2009; GARCIA; LI, 2014; KE; LIN, 2017; LUCENA; CARDOSO, 2018), is also a way to start deconstructing the idea that there is an ideal model they should follow when learning an additional language. That is, by allowing students to express themselves as they feel safe and prepared the teacher is starting to paint a picture in which the native speaker is no longer the main character, rather the student is the one who takes center stage. Also, by taking students' life experiences into account, instead of simply working as proposed by the textbook, students are able to distance themselves even further from the myth of the native speaker, making the class less abstract and more relatable. In addition to it, students are invited to question the ownership of the language, by starting to acknowledge that

what is important in a multilingual world is to be able to make one's opinions and objectives clear when interacting with other people.

After this brief introduction to the theme of the unit, I started the unit itself by a vocabulary presentation activity about physical appearance, both with words brought by the book and extra ones that would be interesting for the students to learn, along with eliciting from them what they already knew. The reason behind starting with vocabulary was that the activity that followed would require students to know such words.

The following episode to be presented derived from this first contact students had with the vocabulary. It is possible to notice that the students were concerned with how a word is used in American or British English.

Episode 2

9. Teacher: In terms of age we have: Young, middle aged and elderly. We do have the word old, okay! My mother says old is something you can throw away.
10. Claudio: Old é ofensivo, é considerado ofensivo?
11. Teacher: Minha mãe diz que é. Minha mãe diz que você não pode chamar alguém de velho porque velho é algo descartável. É idosa!
12. Claudio: Não, mas tipo, eu digo na cultura inglesa ou Americana é mais usual elderly or old?
13. Teacher: It is just like in Portuguese. The differentiation, I don't think, I have never seen a bad connotation. Never seen.
14. Claudio: ((Nods in agreement))
15. Teacher: But it is like my mother, she hates the word old. She doesn't like. I personally see no difference in old and elderly, but I would say that elderly is a bit more respectful.

The conversation started with me presenting the proposed vocabulary to the students. As mentioned, they were learning adjectives to describe physical appearances. In turn 9, I presented the words brought by the book, followed by the fact that, just as it is in Portuguese, in English there are also the words elderly and old. However, the word *old*, when used to describe people, may be interpreted as having a bad connotation. In response, Claudio asked which word was more usual (turn 10). To which I replied that it depended on who was using the word, as it was the case of my mother and the fact that she disapproved the use of the word

old (turn 11). Noticing that I had not understood his question, Claudio repeated it and made it clear that he was not concerned with how the word might be perceived in our culture, but rather he was interested in what was more common in the American and British cultures (turn 12). It is possible to notice that for Claudio it was not relevant if the word had different connotations in Brazil, he simply wanted to know what was more common in the United States or the United Kingdom. By doing so, Claudio was reflecting the concern of many students, that they had to follow the rules imposed by this ideal, inexistent, native speaker. In addition to it, by doing so, he was once again legitimating the power the two countries still exercise over learners of English as an additional language. As an attempt to invite Claudio to rethink what he had asked, I replied that it was not a matter of American or British cultures, it was a matter of what meaning people gave to words, since what one person may interpret as normal, may offend somebody else (turn 15). As pointed out by Kramsch, it is no longer acceptable to give students a “tourist-like competence to exchange information with native speakers of national languages within well-defined national cultures” (2006, p. 251), rather than that, teachers need to encourage them to think about the fact that meaning is constructed and negotiated in the here and now of the interaction, and that different people will attribute different meanings to the same thing. Yet, “the fact that words have personal meanings that cannot be generalized, could have been better explored” (Field notes, August 26th 2016). In other words, sometimes intentions and outcomes do not walk hand in hand, as it was the case with episode two. It is possible to assert that I may have failed to make my point clear, and the questioning of the native speaker hegemony, along with the possibility of fostering in students the development of intercultural and symbolic competence, was not fully explored. In that sense, I may add that when working towards intercultural and symbolic competence, sometimes, it may be difficult to cope with all of the possibilities which may emerge in the classroom. Some moments may have been left unexplored because they were not perceived as relevant at the time, as in this episode, in which

I believed that I had made my point clear. However, during the reflection process I noticed that in fact, that was not the case. In addition to it, co-constructing meaning in the language classroom may also be difficult, as each person has his or her personal beliefs, and different ways of making them explicit.

After this initial presentation of vocabulary, students were asked to do a picture description activity. They began by doing an exercise proposed by the book, which consisted in having to identify in a picture who the narrator was describing. There were a total of five people, and students were asked to match the description with the characters portrayed by the book. Episode three (3) emerged from a talk I had with one of the students because of this activity. As it was the case with episode two (2), once again, it was possible to encourage students to notice that meanings had emerged from context.

Episode 3

16. Raissa: E no caso para gente ir em escalas, o quanto que seria assim? De 1,60 a 1,70?
17. Teacher: I think it would depend in terms of our standards. For example, for us here in Brazil 1,60 is average, right? ((Raissa moves her head in agreement)) 1,60 não é alto, é médio. So I would say, she is tall, 1,70 is tall. She is pretty tall 1,75. So I think this is more a matter of scale in terms of what we believe . ((Students nod in agreement)).

After having listened to the description of one of the characters, Raissa raised the questions of what it meant to be tall (turn 16). However, she was not acknowledging that being tall or short was much more a matter of one's own perception, than what a dictionary would say about it. Once again, the opportunity to raise students' awareness to the fact that meanings are socially constructed presented itself. Thus, in turn 17, I tried to call students' attention to the fact that one's perception of tall or short will vary according to the context one was inserted in. Instances as this one were moments in which students awareness could begin to be raised to the fact that meaning making cannot be perceived as static or unitary, rather, meanings should be understood as "not simply shared, coherent constructions about experience, but rather

fragmented, contradictory and contested within the practices of a social group because they are constituted moments of interaction” (LIDDICOAT; SCARINO, 2013, p. 21). However, it is possible to notice that the theme was not further explored. Sometimes, I had the opportunity to raise students’ awareness during unplanned moments, however, by not being aware of what was going on in the classroom, that is, by not being fully conscious of how information was being exchanged, I wasted valuable opportunities to help students develop intercultural and symbolic competence.

Then, I brought pictures from different famous people and asked students to describe what they were seeing. Some of the pictures depicted changes in hair color and length, while others portrayed physical changes. The reasons for bringing these pictures were two. Firstly, the theme of what it means to be beautiful and how one changes over time would be introduced in a very subtle way. This would prompt students to start reframing (VINALL, 2016) the meaning implicitly carried by the words they uttered. As indicated by Vinall, meaning does not reside in one historical moment, in one person, or modality only, rather it emerges from the interaction among all of these elements. For this moment specifically, students were asked to describe what they were seeing and to comment on the changes the people had undergone over time. Secondly, this quick discussion would work as a link to the next activity, which aimed at a more in-depth discussion of the theme, inciting students to transgress (VINALL, 2016) boundaries oftentimes imposed on them, without these boundaries being noticed or questioned. See what I wrote about that moment:

Students did what they were asked, described the people they were shown, however they did not interact as much as I was expecting, possibly because it was the first class (with book content) we had together as a group. But, I cannot say that the objective was not accomplished. For this first moment I just wanted students to start noticing the theme more openly, and start debating on it, and that they did do. (Field notes, August 23rd, 2016).

Following the activity of the description of the pictures, I asked the students a few questions which aimed at inviting students to reflect upon beauty standards and how people

change searching for perfection. Along with the questions I showed students a picture of Gretchen²⁰, because she is a very popular figure in Brazil, and a good example of how people go about changing their bodies in the search for perfection (see Figure 7 below).

Figure 7. Questions proposed for discussion and picture used in Unit 9.

- Do you think it is okay to change your physical appearance? When is it okay?
- Do you think people go too far in name of perfection?
- Is there such a thing as perfection?



Source: Developed by the author.

It is important to mention here, that whilst planning this discussion activity, I was aware that students' linguistic repertoire in English would be limited, and that a deep discussion on the matter would not be possible in the target language. Thus, as mentioned before, students were "always encouraged to express themselves as they felt comfortable" (Field Notes, August 25th 2016). Translanguaging was encouraged as it may help students become agents of their own learning process, in addition to guiding them into understanding that they were entitled the freedom to move between all the repertoires available to them in order to communicate with others (GARCIA, 2009; GARCIA; LI, 2014; KE; LIN, 2017; LUCENA; CARDOSO, 2018). That is, students were not required to express themselves using only the target language, rather they were free to use any resource they had at their disposal that would allow them to convey their message. Thus, my goal was not only to have students develop their linguistic repertoire, but also encourage them to reflect upon pre-conceived ideas (BYRAM, 2002), to help them

²⁰ A Brazilian artist who was very popular during the 80s and 90s.

become more aware of the power relation (KRAMSCH, 2009) behind the discourse of what meant to be beautiful and the sacrifices one had to make to achieve those standards. Having given students this opportunity was of great importance to the overall outcome of the class. Had they not been allowed to translanguage much of the discussion that happened during subsequent classes would not have been made possible.

The issue during the discussion of the questions, however, was that students did not respond to it as I was expecting, as they proceeded to discuss the topics only briefly. Despite engaging with the questions, it seemed that the theme was something students were not used to seeing in a classroom, they did not know how to respond to what was being asked of them. In addition, another reason for the outcome may have been “due to the lack of acquaintance between the classmates and myself, and also due to the fact that this is level two and they [the students] don’t have control over the language students did not interact as I was expecting” (Field notes, August 23rd 2016). Even after a few classes the scenario had not changed, again,

I do not believe that there was not a lot of interaction because of the topic proposed for discussion, since it brought things that are very common in their lives. From what I was able to notice students were still a bit shy and reluctant to talk in front of a group of people they (mostly) had not have had contact with before. (Field Notes, August 26th, 2016)

It is important to mention here, that when planning, one thing that I did not often considered was students’ agency. I was focused on planning what I believed was the best and most interesting sorts of activities, however, I did not always think about how the students would react to the given activity, if they would perceive it as being interesting or not. In fact, according to Van Lier (2008) learning depends more on the initiative of the learner than on the textbook used in class or the input from the teacher. Yet, I cannot say that the outcome of the first class was not positive, but it certainly did not go as intended during the planning process.

The episode that follows emerged from the conversation derived from the questions shown in figure six (6), and it is an example of how translanguageing and agency are important

elements to be considered in the language classroom. Sara, one of the students involved in the interaction, was a native speaker of Spanish, who was learning English in a Portuguese speaking country, two important aspects of her identity. It is possible to observe throughout the episode that all of these elements play a great role on how she expresses herself.

Episode 4

18. Teacher: So, do you think it is okay to change your physical appearance?
19. Sara: I think it is okay, because is very risk? ((she is not sure of the word)). It one risk? ((trying to confirm the word)). Because, ah, not, not everybody, everybody (0.6) possibility, how do you say 'posibilidad' ((not sure what she meant)).
20. Teacher: Allows? What do you wanna say? O que tu quer dizer?
21. Sara: Todo mundo tiene 'posibilidad de hacerlo' ((Spanish)).
22. Teacher: Not everybody can afford.
23. Sara: Afford!
24. Teacher: Do you mean possibilidade financeira?
25. Sara: ((nods her head in agreement))
26. Teacher: But it is okay to change?
27. Raissa: Yes!
28. Teacher: When? When is it okay to change?
29. Sara: Health ((she mispronounced the word)), salud ((in Spanish to check we knew what she was talking about)).
30. Teacher: Health? ((adjusting the pronunciation and confirming if that was the word she was looking for)).
31. Sara: Eu falei espanhol.
32. Teacher: No, it is okay!
33. Sara: Health ((Pronounces the word a couple of times to memorize it, and confirms that that was the word she was looking for)).
34. Teacher: Right! Uhum.. When it is something that influences, interferes with your health! ((Students nod in agreement)).
35. Bruna: When makes you happy.
36. Teacher: When it makes you happy! Okay! And, do you think people go too far in name of perfection? (0.3) Do you think people try to be perfect? When they have these plastic surgeries? (0.7) What do you think? ((Students finally say yes, or nod their head in agreement, but nobody tries to answer the question)) And do you think they go too far?
37. ((Students did not answer the previous questions. The conversation that follows took place right after the previous one, but after I explained to the students from Colombia and Haiti who Gretchen was)).
38. Teacher: Do you guys think that when we think of beauty, and changes we can make to our bodies, is there such a thing as perfection? Can you ever get to the level of being perfect? A gente consegue chegar a ser perfeito? Quando a gente pensa em termos de corpo e beleza! Is that actually a reality? (0.5) Or is that wishful thinking? Ou isso é mais um querer do que um poder, na verdade? (0.5) What do you think?
39. Sara: I think that genetic is very important for the perfection. Is very important!

40. Claudio: The different, the different cultures, have different kinds of
 41. Teacher: Beauty?
 42. Claudio: Beauty.
 43. Teacher: That is true, right? The media tries to enforce...
 44. Leonel: But I, I think ... always is very
 45. important you prove that inside the possibility. Não sei como é que fala dentro da
 possibilidade. Sempre é bom melhorar, mas tem...
 46. Teacher: With... there are boundaries... there are limits!
 47. Leonel: Yes!
 48. Teacher: Have you guys ever seen those like, living Barbie or a living Ken? O Ken
 Humano ou a Barbie humana? ((Students nod their head in agreement that they
 know these people and make faces trying to show they think these people have gone
 too far whilst changing their bodies)).
 49. Teacher: Would you do that? Vocês fariam? Would you do that?
 50. Claudio: No.

This episode illustrates how students often use all the linguistic resources available to them to express themselves. In turn 19, Sara started giving her opinions on the questions asked, however she struggled to find the proper word to say in the target language. After a few attempts, she used her mother tongue, Spanish, to clarify what she intended to say. Once again, in turn 29, she used Spanish as a means to explain what she was saying. And, finally, in turn 31 Sara realized she was actually speaking Spanish, and that realization was exteriorized in Portuguese. By doing so, Sara was translanguaging (GARCIA; WEI, 2014; LUCENA; CARDOSO, 2018; ALLARD, 2017; KE; LIN, 2017), she was drawing on the linguistic resources available to her in order to communicate her message. By translanguaging, Sara was extrapolating the invisible boundaries imposed on us by ‘the myth of the monolingual language classroom’ which implicitly commands teachers and students to speak only English while in class. According to Li Wei, the act of translanguaging “creates a social space for the multilingual user by bringing together different dimensions of their personal history, experience and environment, their attitude, belief and ideology, their cognitive and physical capacity into one coordinated and meaningful performance” (2011b, p. 1223).

In addition to it, it is possible to observe throughout turns 36 and 38 that I tried to encourage students to participate, and give their opinions on the matter, as much as possible. However,

despite all efforts they were hesitant and even unwilling to express their opinions. Hence, the initial goal, which was the development of symbolic competence through a current theme which could have triggered multiple reflections was not achieved. The unwillingness to participate is something that might be seen as an obstacle when aiming at the development of intercultural and symbolic competence, students' investment will always play a major role in the final result (VAN LIER, 2008).

Yet, in turn 40, it is possible to observe that although briefly, Claudio was able to perceive beauty as being socially constructed, *that different cultures have different kinds of beauty*. By acknowledging that, Claudio demonstrated a certain degree of one of the components of intercultural competence, namely, critical cultural awareness (BYRAM, 2002), that is, he was aware that what it means to be beautiful is not 'a one size fits all' concept. In other words, each person, depending on his or her background, would define beauty differently. By doing so, Claudio did not make generalizations, instead he showed intercultural attitudes (BYRAM, 1997), that is, he was, to some extent, aware that his values and beliefs were not the only correct ones, that other people will have different values and beliefs and those should be respected accordingly.

As mentioned, the previous episodes were from one of the first classes we had had together as a group, and the students were still not very familiar with each other, and with the teacher. It was possible to notice throughout the classes that unfamiliarity may be a drawback in a classroom context, especially when asking students to give their opinions on topics that might be seen as controversial. In these cases, students may feel they are exposing themselves, they might feel 'naked', which may make it more difficult to foster the development of intercultural and symbolic competence, since for their development to happen, it is necessary that students engage with topics and explore them as much as possible.

The activities which followed the discussion were the ones proposed by the book itself: (a) conversation, (b) grammar focus, (c) listening, and finally, (d) snapshot. After the third class the scenario started to change, and the students became more willing to interact and participate. When the planning process started I had not yet met the students, so this first unit had been originally planned based on my perceptions of what would be beneficial to their learning process and to the objective of this study. Their personality, and personal likes and dislikes had not been taken into consideration.

The subsequent activity, which was proposed by me, having the overall goal of the unit, as well as the development of intercultural and symbolic competence, as a point of departure, was a reading comprehension²¹ one. According to Kramsch (1993), texts are a means through which dialogues containing divergent viewpoints can be explored, as access to different cultures is not always available. The text was about the theme of the unit, and was entitled ‘The importance of clothing and one’s appearance’. To explore the text, I asked the students to get in groups and discuss the following questions:

Figure 8. Post book activity proposed for Unit 9.

- What is the text about?
- What did you understand from it?
- Do you agree with the text?
- What called you attention?
- Do you agree that the way you dress influences people’s first impressions?
- Do you think that this ‘judgement’ varies from one place to another? Why is that?

Source: Developed by the author.

²¹ See appendix D.

Despite being a very interesting and on topic text, I was not able to explore it with students as well as it could have been. I opted to give the text to the students only in class, and “one thing that could have been done differently was to have given the text to the students in advance, allowing them to explore it prior to the class. From what I was able to notice during the development of the class it would have been a lot more beneficial to the overall objective of the activity” (Field Note, August 30th, 2016). The reason was twofold, (1) the students would have had time to slowly read, understand and interpret the text if it had been given to them in advance, and consequently (2) the time that was spent in class dealing with reading comprehension could have been dedicated to a more in depth discussion of it.

Yet, differently from the previous episodes, in which lack of acquaintance was seen as a drawback, at this moment students seemed to be more familiar with each other, and myself. Hence, it is possible to observe through the next episode, which emerged from the discussions provoked by the text, that students were more comfortable and willing to express their opinions. As mentioned before, the text was quite long, and despite being a comprehensible text, students found it hard to understand the words they were not acquainted with, which demanded far more time than previously anticipated. Consequently, the time which was dedicated to the interactions had to be reduced due to the time spent during reading comprehension. However, it was possible to notice that students were able to understand the overall message of the text, acknowledging that different people will have different ways of being. Hence, as mentioned previously, the following episode emerged from the small group discussion of the questions presented in figure eight (8).

Episode 5

51. Teacher: So, what did you discuss? What is the text about?
52. Sara: About the importance of appearance, and the clothes, and the fashion in the life ((pause as if she was going to continue)), in the life.
53. Teacher: In life! So the importance fashion has in our life! Very good. And what did you understand from the text?
54. Betina: People judge other people for what, their clothes.

55. Teacher: So, people judge other people based on their clothes.
 56. Betina: Yeah.
 57. Teacher: What else? Did they say anything else? Was there any extra information?
 58. Betina: First impressions.
 59. Teacher: First impressions are very important!
 60. Betina: Yes.
 61. Karen: What it means for (unintelligible)
 62. Teacher: What it means in what sense? Em que sentido?
 63. Karen: The values.
 64. Teacher: The values? Different people have different values? Is that it?
 65. Karen: Yes, Familiar values, from families.
 66. Teacher: Right, our values they are constructed in our families, and with our friends, right? The relationships we establish in life. Do you, do we notice that? A gente nota essas coisas? Tipo, is it, is it automatic? Tipo, when a person asks why do you do that? Por que você faz isso? Do you agree with the text?
 67. Ss: Yes. ((some students gave their opinion, but it was unintelligible)).
 68. Teacher: Yeah?! Why is that?
 69. Sara: Because the people is very, is very dá, how do you say dá?
 70. Teacher: What do you wanna say? O que tu quer dizer eu preciso saber a frase toda.
 71. Sara: Dá importância para.
 72. Teacher: They give importance?! People find it important.
 73. Sara: They find it important the fashion, and, ah, I believe that the business and the work, the first impression is very important.
 74. Teacher: For work and?
 75. Sara: Business, principalmente.
 76. Teacher: Mainly.
 77. Sara: Mainly ((nodding her head in agreement)).
 78. Teacher: Mainly in that area, mainly for work.
 79. Sara: I agree with the text.

After having given the students time to discuss the questions in small groups, I asked them to resume to the big group so they could share what they had discussed with everyone. It is possible to notice that the conversation started (turn 51) with me trying to grasp what students had understood from the text. It is noticeable from Sara's answer (turn 52) that by stating that the text was *about the importance of appearance, and the clothes, and the fashion in the life*, she was only considering the written words, as if summarizing the general objective of the text. Sara did not go beyond the code itself, she was commenting on what was written, without considering the meanings behind the author's choices. She did not acknowledge that the meaning of the text did not reside in the text alone, rather it varied across historical moments, and with whomever was interacting with the story. It is possible to say that she did not cross

the boundaries implied by the words by critically analyzing the meanings which emerge from them (VINALL, 2016).

In turn 64, however, it is possible to observe that Karen briefly went beyond what was said by the text and thought of the meaning behind the words on the paper. For her, the text was not only talking about *first impressions* (turn 59), or the fact that *people judge other people for what they, their clothes* (turn 55). She was able to perceive these judgments as being socially constructed. For her, the way we face the world, our choices, and our thoughts were not our own, they were actually *familiar values, from the family* (turn 66). Finally, in turn 67, Karen's reflection was used as means to reinforce the idea that we are culturally driven people, that *the relationships we establish in life* will always play a major role in how we see the world (BYRAM, 1997; KRAMSCH, 1993; LIDDICOAT; SCARINO, 2013).

The next stretch of interaction followed the previous one, but for the sake of a better organization of the analyses the option was discussing them separately. After this initial discussion on the meaning of the text, the students were asked to discuss the questions (see figure 7 above) proposed by me as an attempt to foster a conversation in which they would be expected to separate themselves from the text towards a more personal and critical discussion of the matter.

Episode 6

80. Teacher: Well, I guess that you said that ((reading the next question)). Do you agree? What did you discuss? Do you agree that the way you dress influences people's first impressions? (0.5) What did you discuss? (0.6) Yes? ((students nodding their heads in agreement)) Yes? That's it?
81. Marcia: Infelizmente? ((asking how you say it in English))
82. Teacher: Unfortunately.
83. Marcia: Unfortunately, it is very important.
84. Teacher: Do you think that this judgement varies from one place to another? That's something that you guys ((pointing to one of the groups)) were talking about, right!? That different cultures have different ways of dressing and different ways of perceiving things, right?! Of perceiving, of seeing things. But what did you guys ((referring to the entire class)) discuss about it? (0.3) Did you get to discuss this one?
85. Bruna: Yes, but not from one place to another, but from one people to another.

86. Teacher: From one person to another!
87. Bruna: ((repeats the sentence correcting the agreement) From one person to
88. another. (unintelligible)
89. Teacher: I was telling them about a friend who has a shirt that according to her is very, very beautiful. It's yellow, purple and orange or red, something like that. Maybe blue. Very bright colors. She thinks it's beautiful, very, I think is it not. But it is a personal opinion, right? What you believe is good, is not. ((students nod in agreement)) Do you think, I know you talked a little about this, that the way you dress influence what people think about you?
90. Ss: Yes.
91. Teacher: yes? Will it make a difference if a guy comes up to you in a suit, very well, or if he comes showing off his tattoos in skater clothes. Do you think that it will influence the impression, what you read from him?
92. Sara: Unfortunately, yes.
93. (unintelligible)
94. Teacher: It's very normal, right?
95. Sara: The first impression. Not ((making a gesture with her hand as to indicate
96. continuity)).
97. Teacher: Not forever.
98. Sara: Not forever. Because after you know the people you, how do you say
99. [Teacher: change
100. Sara [desconstruir?
101. Teacher: You deconstruct.
102. Sara: You constroi ((create)) the image different, different image.
103. Teacher: Because we create images, right? Not that they are necessarily true.

It is possible to observe that once the conversation moved away from the text towards a more personal stance the students showed initial hesitation (turn 81). After I tried to encourage them to answer the questions only Marcia (turn 82) manifested her opinion. For her, *unfortunately, it [appearance] is very important*. It is possible to notice that she did not agree with the socially imposed norm that looks are more relevant than what a person has to offer. However, it may also be inferred that she complied with those rules. By starting her sentence with *unfortunately*, it seemed that Marcia has accepted that this was the way things were, and that those rules were still going to be followed without questioning.

Following Marcia's answer, in turn 85, I tried to invite students to reflect on the fact that many times we make generalizations, which in turn, helps reinforce the maintenance of stereotypes (BYRAM, 1997). After not having immediate response, I used the discussion from

one of the groups²² as a hook to foster the reflection in the class as a whole, *That's something that you guys ((pointing to one of the groups)) were talking about, right!? That different cultures have different ways of dressing and different ways of perceiving things, right?! Of perceiving, of seeing things.*

Finally, in turn 86, Bruna manifested her opinion and not only stated that things were perceived differently depending on where one lives, but also varied *from one person to another*. By acknowledging that culture lied within the individual, Bruna was corroborating with the idea that culture is dynamic, abstracting from the idea of a national culture and the idea of a monolithic 'French culture' or 'Japanese culture'" and recognizing "that culture varies with time, place and social category and for age, gender, religion, ethnicity and sexuality" (LIDDICOAT, 2002, p. 8).

Lastly, two conclusions might be drawn from the previous interaction. Taking Sara's answers as an example (turns 92, 95, 98, 102), firstly, it is possible to notice that just like her classmates, she believed that the world we live in imposes certain standards that one is expected to follow. By doing so, Sara showed a certain degree of awareness of her surroundings and that one's actions are influenced by one's life experiences. Secondly, despite acknowledging that there are certain social norms one was expected to follow, she also believed one's opinions were not final, and were ever changing.

The activity that followed the reading comprehension one was the one I had anticipated the most. For this activity which I call people group description activity, I gathered pictures that depicted different groups of people, e.g., punks, housewives, businessmen²³, with the intention of encouraging the students to reflect upon how they perceived others, but most importantly to try to help them realize how our perceptions of others were very often imposed on us by society

²² Throughout the classes it was possible to notice they were more willing to express their opinions in front of the entire class once they had had the opportunity to brainstorm them in smaller groups.

²³ See appendix K for the pictures.

as a whole, and that we did not question it, we did not even notice we were repeating ideas that were not our own. As it will be later presented during the discussion of the interactions which emerged from the activities, this portion of the class was very productive. Students were more willing to give their opinions and open to reflect and (re)consider what they were saying. See what I wrote about what happened during the application of the activity:

It was very interesting to see the students' reactions to the pictures that portrayed different groups of people. Especially when it came to the guy wearing a suit and the same guy showing off his tattoos. When they saw both pictures one of them said that she would trust him wearing the suit, but not if she saw him shirtless. To what some of the students said that it was okay to have tattoos, but it depended on your profession, if you are a doctor for example, you should cover them up. What struck me as interesting was the age of the students that were giving these opinions, they were all young. And maybe I am being judgmental myself, thinking they should think differently, or more similar to me, but we live in the 21st century and excluding a person over tattoos seems a bit drastic to me. And that was precisely the reason why I chose this picture, because I was expecting it would cause this type of reactions which, in turn, would allow for a possible deconstruction of stereotypes (Field Notes, August 30th, 2016).

As it can be seen from the field notes, sometimes, it is challenging to abandon one's own beliefs when entering the classroom. As a teacher, and a researcher who advocates in favor of an intercultural pedagogy, I have always tried to give my opinions in ways which did not feel as if imposing over students. I attempted to foster in students a feeling of safety, that is, I always invited them to participate, while raising awareness to the fact that we could have different opinions, and still discuss them without beginning an argument. Taboo subjects may be approached with caution, and what becomes paramount is that respect is encouraged, and awareness to the meaning making game and power relation is raised (KRAMSCH, 2009; 2015).

The episode that follows emerged from the discussion from one of the pictures which was presented to the students²⁴. More specifically, the picture of a man wearing a medical coat, and the same man in a tank top revealing his body covered in tattoos. As suggested, the idea

²⁴ The pictures can be found in appendix L.

was to invite students to (re)think and question prejudices they might have which were built on ideas shared by society and not necessarily one's own.

Episode 7

104. Teacher: Is it different?
105. Sara: (unintelligible) It's very different.
106. Teacher: Why is it different? (0.3) Because here he has a lot of tattoos?
107. Sara: This is a mechanic ((pointing to the picture of the guy wearing a tank top)).
108. Teacher: A mechanic? Okay! ((students all laugh))
109. Sara: (unintelligible) very different.
110. Teacher: So the tattoos, and the sleeveless ((do not conclude the thought)), you would say he is a mechanic.
111. Sara: Harlista ((referring to the motorcycle brand Harley Davidson)). How do you say the ((makes a gesture with her hands as to illustrate a biker)).
112. Teacher: A biker?
113. Sara: Harley Davidson. Yeah. ((the next couple of sentences we try to remember the name of the group of bikers from Harley)).
114. Teacher: So you think that this would change who he is? Just by the way he dresses?
115. Betina: No, but it is funny because if I was in a hospital and he was my doctor I don't know, my first impression, I don't know if ((she was having problems finding the words to express her opinion)).
116. Teacher: I think my father would refuse to be helped by him. Ele se recusaria. Só não recusaria porque estaria morrendo. Se tu está no hospital é porque precisa. My father would, he would say he is not a good professional because he has tattoos.
117. Betina: But it's the first impression, because after I don't know.
118. Teacher: We talk, we interact?
119. Betina: yeah, but the first impression I think everybody is ((makes a gesture to signal chock)).
120. Teacher: It's because ah, it goes apart from the stereotypical thing, right? The stereotypical image we have of a doctor. Who a doctor is. What a doctor should be like. Como tem que ser um médico. O que é um medico, right? (unintelligible).
121. Karen: But maybe for children.
122. Teacher: A pediatrician?
123. Karen: they can like him.
124. Teacher: Aham. They would like him better.
125. Karen: Yeah. (unintelligible)
126. Betina: yes, but what I say is that the place needs some clothes. So, he has this stylish ((I believe she means style)), and tattoos. And I love tattoos.
127. Teacher: You do?
128. Betina: Yeah. And it's great, but in his job it's not ((pauses looking for the word)).
129. Teacher: Allowed?
130. Betina: Allowed ((shaking her head in agreement)).
131. Teacher: But many jobs, right? Lawyers usually can't show tattoos. Cops, policia geralmente não pode mostrar tatuagem. At the bank. There was a time that at the bank people could only have tattoos where your clothes would cover. There are many professions ((interrupted)).

132. Jéssica: Comissário de bordo também não pode.
133. Teacher: Really?
134. Jéssica: ((shakes her head in agreement)).
135. Teacher: ((students don't understand the profession she has mentioned)) Comissário de bordo. Flight attendant. You can't show. So maybe there are many professions... which I think it's a bit silly. Acho um pouco tolo. ((students nod their head in agreement)). Because I don't think that... I like tattoos, and I think they are very beautiful. I would never do this ((pointing at the picture of the man)) I, I think it is too much. Mas tem uns desenhos que são maravilhosos de se olhar. They are art. I wouldn't do it on my body, but if they like. At the same time there are some that are ridiculous. Tem alguns que são ridículos que não sebe como a pessoa teve, had the courage. But I think that it's stupid to think that a tattoo will determine if you are good or bad at your profession. But at the same time I understand that there are people like my father, who absolutely hate tattoos, and who think that tattoo changes a person.
136. Daiane: O teacher. É interesting. If, encontrar found?
137. Teacher: If you meet. Find is in the sense of if you lost something. Oh I found. If you meet.
138. Daiane: If you meet this person ((pointing at the picture where the guy is wearing a medical coat)) in a hospital, it's first impression okay ((making a positive sign with her thumbs)). But, if you find this person in other place ((pointing to the other picture where the guy shows is tattoos)), it's ((making a sign with thumbs down to show unappreciation)).
139. Teacher: It's not okay?!
140. Daiane: It's not okay. No entanto?
141. Teacher: However.
142. Daiane: However, they are the same person. It's interesting first impression.
143. Teacher: It is. And they are socially constructed, right?. É tudo socialmente construído. And there are things that usually we don't contest. We don't stop to think why is it like that? A gente só acaba reproduzindo these patterns, right?
144. Claudio: Standards.
145. Teacher: we do reproduce these standards. What we believe is correct or not.

As mentioned, the two images of the same person were brought to class as a means to invite students to reflect upon pre-established ideas one has, ideas which are not questioned, rather accepted as being true. As pointed out by Kramsch (1998), people experience cultural participation subjectively according to their social status. By questioning the students if they saw any difference between the two pictures (turn 105), I aimed at unveiling their initial thoughts on the matter, as well as prompting them to reflect on how our opinions are socially constructed.

As a response to the question, Sara answered that the same guy, in the two different photos, reflected *very different* images. It is possible to observe that Sara approached the different pictures with a certain degree of prejudice, by revealing his tattoos the man was labeled by her as *a mechanic* or a *harlista*. In turn 110, Sara insisted that the same guy, wearing different clothes, were *very different* people. Sara was only able to attribute what could be perceived as stereotypical adjectives to the man in the picture.

Using Sara's answers as a hook, I attempted to encourage students to reflect more on the matter. It was clear by one of the pictures that the man is a doctor, however, by showing his tattoos he was described as a mechanic or a biker. By questioning students if one's personality changes based on how one dresses, I aimed at guiding them into becoming more aware and critical of their discourses, therefore, encouraging them to understand that words index relations of power and reveal a lot about one's social identities, individual and collective memories, emotions and aspirations (KRAMSCH, 2011).

Corroborating with Sara's initial thoughts, Betina (turn 128) further stated that being covered in tattoos may cause strangeness depending on the context one is inserted in. It seemed from their arguments that there were places which require a certain personal presentation. What they were not able to grasp, however, was how one's personal opinion may be shaped by external factors such as the place one comes from and the people one interacts with. On the other hand, Betina did acknowledge that reacting negatively might be just a *first impression*, after that things, can change (turn 117).

When working towards the development of intercultural and symbolic competence, there can be moments in which misunderstandings or disagreements due to different points of view regarding cultural differences may emerge. These moments are described by Kramsch (1993, 2003) as 'discursive faultlines'. In turn 120, disagreeing with both Sara and Betina, and trying to call their attention to the fact that stereotypes were, sometimes, roads through which

prejudices were maintained and reinforced, I showed that the image caused weirdness because it distanced itself from what one expected a doctor should look like. Once again in turn 135, students were faced with divergent viewpoints. It did not matter where one works, where one lived, or even who one was, what matters was one's personal likes and dislikes. To the rest of the world, what was left, was to be understanding and open to what was perceived as being different.

It is possible to notice that Daiane, in turn 136, was acknowledging the power first impressions had in one's opinion formation. It might be said that Daiane was somehow aware of the impact society has in one's every move, that what the whole sees as being acceptable or not will influence how a part reacts to it. By stating that first impressions were interesting, and raising the debate that it did not make sense that the same person, inserted in different contexts, would be perceived differently, it was likely that Daiane was showing signs of critical cultural awareness (BYRAM, 1997).

Finally, as a response to the question raised by Daiane, and as a last attempt to invite students to reflect upon what has been discussed in a more critical way, in turn 143, I called their attention to the fact that many of the opinions we perpetuate were *socially constructed*, and were not being questioned, rather simply being reproduced. By doing so, I aimed at encouraging students to notice the power relations behind the discourses being replicated, as well as to question the illusion of equality they evoke (KRAMSCH, 2011). Here, power relation is used as a means to refer to the fact that we often follow rules created by others without questioning or reflecting about them. That is, we do not notice that the judgements we quickly make have long been under construction, and that the way we label people is a reflection of what society implicitly tells us. In other words, encouraging students to notice the power relations involved behind the discourses is inviting them to start noticing these reproductions of ideas which we do not often question.

In addition to the aforementioned discussion, this episode also illustrated how translanguaging was not only a resource employed by students to develop their linguistic repertoire in the target language (GARCIA; WEI, 2014; LUCENA; CARDOSO, 2018; ALLARD, 2017). Rather, as noticeable through turns *117*, *136*, and *144*, it was the teacher herself who translanguaged as ways to “promote a deeper understanding of content” (GARCIA; WEI, 2014, p. 64). As pointed out by Garcia and Wei,

for teachers ..., translanguaging is important not only because it allows them to engage each individual ... holistically, but also because it is a way of differentiating instruction to ensure that all students are being cognitively, socially and creatively challenged, while receiving appropriate linguistic input and producing the adequate linguistic output in meaningful interactions and collaborative dialogues (p. 93).

Therefore, when aiming at the development of intercultural and symbolic competence, teachers cannot afford to focus on encouraging students to develop their communicative skills and only later teach them “to use these skills to learn and think” (p. 73). Instead, attention must be paid from the beginning, and all the available repertoires should be used in class as means to assure understanding and the promotion of significant discussions.

Furthermore, it is important to bear in mind that English II was a beginner level group, which means they may need more assistance with the target language. Frequently, aiming at the development of intercultural competence, I would dare to say even more when focusing on symbolic competence, more linguistic knowledge may be demanded from the students, seeing as the debates which arouse from the topics may be perceived as requiring vocabulary beyond the students’ current level of proficiency. As argued elsewhere, if the teacher is not willing to allow students to translanguage, as well as be ready to encourage them to benefit from translanguaging practices, the development of intercultural and symbolic competence may not be possible.

As a final activity, students were asked to look at the picture below, and as homework, write a comment providing personal opinion on the matter.

Figure 9. Unit 9 – homework activity.

Describe what
you see !

Do you agree with the
adjectives in the pictures?

Do you think most people would read
this way to these two ladies?



Source: Developed by the author.

As it can be seen in some of the comments below, students engaged with the proposed activity and were willing to express themselves, reflecting some of the discussions we had during the previous activities:

I disagree with the adjectives/judgements in the picture. But, unfortunately, I think that a lot of people have that first impression about these girls, based on their appearance, even without knowing them. Talk about judgements is a hard thing, mainly because the most of people say that they consider this a wrong and a bad thing, but anyway, they will judge someone in some situation. This is because we grew up watching and hearing people judging other people all the time, "saying" that you should dressing according to the fashion, reproaching our behavior, and many another things what induces ourselves to worry about what other people will think about us. (Amanda, Homework, August 31st, 2016)

I don't agree with adjectives placed on the pictures. because I don't know these two women. I can't make a judgment just seeing these images. Unfortunately most people make judgment based just on people's appearance. Witch in my opinion is wrong. I think most people have a negative reaction on these two ladies. Because society judges people on their appearances and not by his personality. (Bruno, Homework, August 31st, 2016)

I don't agree with these adjectives in the picture, I think that your body don't create your personality, don't describe who you are. But, I know, there are many people in the world who judge by the appearance, by lifestyle. Don't belong to us judge other people, it is not our role. But, unfortunately, when we look this picture we have this thought, because we were forced, every day, to accept that the bodies of the magazines are the standards of beauty. It's our duty deconstruct this thought about the diversity of appearances, and accept that everyone have their personal appearance, and they are all beautiful. This change have to starting in our mind, so that we can become a better person. (Monique, Homework, August 31st, 2016)

Hence, it is possible to state that activities such as the aforementioned ones, even if it does not have an immediate impact in the language classroom, as it was expected with the

proposed discussions, are a means through which further thinking can be stimulated and students can go home with new possibilities that will encourage them to become more aware of their surroundings, and maybe, influencing future actions. As mentioned, the comments made by the students are a reflection of the discussions we had had in class during this first unit. Throughout their comments it was possible to notice that they were able to acknowledge that the concept of beauty is socially constructed, that each person should be entitled to his or her own ways of being, and that what should matter is one's personality and not one's looks. In addition, giving students time to reflect and complete activities at home may be beneficial to their learning process. The aforementioned comments were copied as sent by students, and it is possible to say that they were able to convey their message in the target language effectively.

Finally, it is possible to notice throughout the analysis that Unit 9 was a perfect example of how within the same unit different types of reflections may emerge. Episodes one (1), two (2) and three (3), were examples of how the classroom can become a place in which students can be invited to question how meanings are constructed in the here and now of the interaction, and that one's own beliefs and background will play an important role in it. Also, episodes four (4), five (5) and six (6) were examples of how, sometimes, students are able to transgress what is implicitly imposed on them by society, questioning their pre-conceived ideas, while acknowledging that culture varies not only from one place to another, but also from one person to another. Lastly, even though sometimes students were able to present signs of being interculturally and symbolically competent, during episode seven (7) it was possible to notice that they reproduced some discourses that have long been present in society, not questioning their origins and how they may impact one's life.

4.2.2.1.2 Unit 13 – *May I take your order? or Do's and don'ts, now what!?*-
Planning and applying the unit

Since Unit 13 happened during the second half of the semester, the group, was already a lot more integrated. Students were relaxed, open to participate, and comfortable around each other. The outcomes of the activities were no longer influenced by the lack of acquaintance, as it had been the case with the units from the beginning of the semester.

The focus of this unit was to teach students sentences to be used when ordering food at a restaurant, as well as to agree or disagree with people (the focus being when talking about food). For such, the first grammar focus worked with *so, too, neither* and *either* and the second covered the modal verbs *would* and *will* for requests.

As it was the case with other units (Unit 10 – Have you ever ridden a camel?; Unit 12 – It really works; Unit 14 – The biggest and the best!), this unit proved itself to be quite difficult to adapt. After much thinking, it was still not clear how the theme, by me perceived as ‘closed’, i.e., a theme which did not leave room for a conversation that would go beyond the mere exchange of habits and facts, could be adjusted in a way that its essence would be kept, while the development of intercultural and symbolic competence could be fostered. The field notes below exemplify my worries during the planning process.

It was a bit difficult in the beginning to think of what to do with this unit. The subject proposed by the book is food and how to order them in restaurants. The reason why it was hard to me in the beginning was because I did not feel like doing something they [the students] would compare we eat this, they eat that. (Field Notes, October 3rd, 2016)

However, the reading section of the book gave me an idea of something which could be interesting to do. The reading activity in the book entitled ‘To tip or not to tip’ discussed the habit of tipping in the US. Therefore, I decided to bring two videos which discussed this habit, not only in the US, but around the world. The choice of the two videos was due to the fact that they were not made for classroom itself, which meant that students would be able to be in

contact with ‘real language’, in other words, dialogues that were not manipulated having the language classroom as a point of departure. The first video shown to the students was related to the habit of tipping around Europe, i.e, what is the appropriate tipping etiquette in different countries. And, the second video was a news report about how tipping in the US might be growing wayward, since now customers can tip online even before being helped.

The main objective of showing students these videos was to encourage them to reflect upon the differences that can be found when different places are considered. But not only that, I did not want students to simply compare country A to country B, something that is often done when the development of intercultural competence is targeted (LIDDICOAT; SCARINO, 2013; BYRAM, 2002, 2011; CORBETT, 2003). Rather, I meant for them to explore how they felt over the matter, what their opinion on it was, where the culture of tipping comes from, and how the power relations behind the discourse that makes one feel obligated to tip, even when they feel that it is not the case (KRAMSCH, 2009; KEARNEY, 2010). For this activity, I did not bring to class any previously created guiding questions. By doing so, I meant for the questions to emerge from the conversation I believed students would have considering the subjects approached by the two videos.

Unfortunately, the two videos proved to be beyond the students’ current level of proficiency, what made it difficult for them to understand it, as it can be seen by the following field note.

The videos I brought to class, although short, were of real people talking, real in the sense that it was not something prepared for a teaching material, which ended up making it very hard for them [the students] to understand. I did go step by step throughout the video, but I did not expect that it would be so hard for them to catch up on what the purpose of the video was. (Field Notes, October 13th, 2016)

Even though I was aware that students would not understand every word in the video, I believed that the overall message would be comprehensible, and the theme would generate interesting discussion. But,

This [class] is one of those cases which what you had planned and the reality are not always relatable. Occasionally, as teachers, we create expectations of how things are going to unfold in the classroom, and they do not always happen the way it has been hoped it would, as it was the case with this activity (Field notes – October 10th).

However, although not having the expected outcome, it is not possible to say that the videos did not foster any discussion,

They [the students] did talk about their impressions and the experiences they have had, Ken even shared that he did not know the rule here in Brazil, and that people in a restaurant made him pay as if it were an obligation. What caught my attention the most was that when given the opportunity to talk about the topic, the first student who volunteered to talk opted to talk about the price of fruit in the US. I was able to draw two conclusions from this specific moment of the class, you might propose a topic but it is students' willingness to engage with it that will determine if it is going to be successful or not. And, secondly, students deviate a lot when talking. Very often they start with the discussion of the topic proposed and from there one subjects attracts another and from tipping they end up talking about prices of fruit! (Field Notes, October 13th, 2016).

The discussion, as proposed, aimed not only at fostering in students the comparison between culture A to culture B, but in its result, that is what happened. Despite initial claims that the theme could encourage students to look beyond words and actions, while embracing “multiple, changing conflicting discourse worlds” (KRAMSCH, 2011, p. 356) that did not happen. Yet, despite not fostering the development of symbolic competence, the proposed activity did stimulate students to develop intercultural competence. In other words, despite not being able to acknowledge the symbolic values involved in the act of tipping, i.e., students were not able to relate to the other. They thought about how tipping impacted their lives, but not about the bigger picture. Tipping, despite being a sign of gratitude, sometimes is more than that. Often, waiters and waitresses rely on it to complement their salary, seeing as in some places the minimum wage to restaurant workers may be lower due to tipping. In addition to it, tipping reflects values which are constructed in society. What for Brazilians is perceived as an option, something which is meant to complement the servers and cooks, in other places, may be perceived as an obligation. Nonetheless, they were able to acknowledge that the act of tipping

varies from one place to the other, and that it should not be judged, rather understood. The episode below was from one of the small group discussions, and it reflected the overall discussion realized by the other groups. It was possible to notice that, for the students, tipping was a synonym for good service, and the feeling of being obligated to do it was perceived by them as *strange*, it made them feel uncomfortable and unsatisfied with the situation.

Episode 8

146. Bruna: In Europe it's similar to Brazil.
 147. Ss: Uhum
 148. Bruna: But I think here the tip is more fac.. fac.. Como se diz facultativo?
 149. Mariana: Opcional?
 150. Bruna: Yes, optional. It's your option to pay tip or not.
 151. Alice: Usually!
 152. Bruna: I pay, actually.
 153. Mariana: But it is not included here?
 154. Bruna: No.
 155. Mariana: Are you sure?
 156. Bruna: Yeah! When I go out with, Rafael, has a line with more ten percent. Actually, everywhere we go still now [up to now] is 10%. Here in Brazil.
 157. Alice: I never..
 158. Bruna: I never give money for the waiter. I never do this. Give the money for the person. Oh, take this.
 159. Alice: when you pay?
 160. Bruna: Yes. Oh, actually I do this today on Xerox. I did this. Okay, it was 5 cents, but I say oh.
 161. Mariana: 5 cents ((laughs))
 162. Bruna: But in restaurants I never do this for the person, oh take this. No. Always when I pay for all the food.
 163. Mariana: my father always pays for the food.
 164. Bruna: But only in restaurants. At the mall, fast foods ((referring to a part of the video in which people where tipping at fast food restaurants)) I never. They ask me 10% and i say no.
 165. Alice: But in Brazil it is more common the 10% for estabelecimentos, restaurants.
 166. Mariana: Yeah, but on the street, fast foods? ((once again referring to the video)). In saloons ((meaning beauty parlors)), it is strange.
 167. Ss: Yeah.
 168. Bruna: No, but for me, uh, Europe. We start with Europe and now we are ((possibly meaning we are becoming more similar to the United States)). Something that I, I make. Something, me chamou a atenção. Eu não sei falar isso.
 169. Alice: Called my attention.
 170. Bruna: Called my attention is in French ((France)) is a lawyer ((law)). It is a law, you have to tip everywhere. I don't know, it's strange. Because tip is just if you want to, if you really like the place, the waiter.
 171. Alice: I think it is wrong in America you always need to pay 10%.

172. Bruna: Actually, they don't have to.
 173. Alice: But the people are saying: 10%, pay me!
 174. Bruna: Yeah, the teacher, here is common you tips for taxi ((talking about a story I had told them about how you are expected to tip taxi drivers in the US)). Oh my God! I never do this. And here in Brazil, anyone say this to you, you have to. No, if you want to.
 175. Mariana: No one say me, if you want to.
 176. Bruna: Yeah, they don't say this.

As mentioned, the episode above happened after the videos were shown and students were asked to get into small groups and discuss how they made them feel. The conversation above, derived from one of these groups, started with Bruna (turn 146) making a comparison between Europe and Brazil. By doing so Bruna was trying to create a bridge between her own reality and the ones portrayed by the videos. During the following turns (turns 148, 150, 156), it is possible to notice that Bruna continued to bring the videos from someone else's reality to her own. She was trying to make sense of the new by finding similarities to the act of tipping in Brazil. In fact, Bruna was trying to find a common ground, a place of mediation between her culture and the culture of the other (KRAMSCH, 1993; LIDDICOAT *et al*, 1999).

As the conversation continued Bruna started to touch upon the fact that tipping should be a gesture of appreciation, and that *it's strange* (turn 166) to be expected to do so in contexts other than restaurants. It is possible to notice that Bruna was only looking at what had been given to them from one perspective, her own. Bruna was not demonstrating signs of openness and curiosity (BYRAM, 2011), she was only seeing things from a single perspective, without being able to acknowledge that different places will have different habits. During the following turn (turn 168), however, it is possible to notice that Bruna is somehow critical of her own reality. By stating that *we started like Europe*, it is possible to infer that for Bruna, despite her initial claims that tipping should be used as a means to show appreciation and not as an obligation, the way tipping is approached in Brazil is changing. For her, the act of tipping was starting to feel much more like an obligation, rather than an option.

As the episode approached an end (turn 170), Bruna reinforced her opinion of the fact that tipping should be something one gives to restaurant employees to thank them for their service, and having a law that obligates one to tip, as it was the case in France, once again was considered *strange*. It is possible to notice that the girls were able to contrast realities, however they were always doing this from their own perspectives, their own experiences. Having something different from what they were accustomed to was perceived by them as odd.

Finally, it is possible to notice during the dialogue that translanguaging, different from other moments throughout the semester, was used as a means to help students negotiate meaning. In turn 148, Bruna started to give her opinion on the matter of tipping, however, she did not know the word she needed in English to conclude her argument. In the following turn (turn 149), Mariana gave, in Portuguese, an alternative to the word Bruna was looking for. By showing Bruna another possibility, Mariana granted her the opportunity to express herself in the target language, along with showing both students that when they did not know the specific word in the target language they could always look for a synonym which would encompass the same meaning. Once again, in turns 168 and 169, it is noticeable that by translanguaging students were able to express what they wanted in English. By saying that she did not know the expression in English, Bruna allowed for the possibility of her friends helping her. In addition to it, it is possible to assert that translanguaging was something natural to the students, they expressed their opinions in English, when they did not know the appropriate word in the target language they spoke it in Portuguese, and right after it they went back to speaking English. Thus, Portuguese was not interfering in the students learning process, on the contrary, it was aiding them while learning the additional language.

Considering the overall outcome of the activity, it is possible to assert that teachers might plan activities which aim both at the development of intercultural and symbolic competence, but the result will depend mostly on the students' engagement and understanding

of them. In addition to it, the development of intercultural competence does not entail the development of symbolic competence. Students might engage with the activity enough to develop the former but not the later, i.e., they may be able to display signs of openness and awareness towards cultures they may not be familiar with, or even may not agree with, but that does not mean they are able to acknowledge the power relations involved behind what is being discussed, or even understand that they are agents of their own learning process, and are entitled the freedom to use the language to fulfill their personal communicative needs.

Despite the initial claim that the two additional videos could invite students to develop intercultural and symbolic competence, what happened when dealing with Unit 13 may be seen as an example of how, sometimes, there are moments throughout the class, unplanned ones, in which the opportunity to explore cultural issues in a spontaneous way appears.

Many times, the teacher may initially understand a theme as difficult to adapt, and, therefore, not be able to plan it having the development of intercultural and symbolic competence in the backdrop. However, one of the things that became clear throughout the classes is that it is paramount that the teacher be open to and aware of what is happening in his or her classroom. Generally, it is not a matter of what the book brings, or planning intercultural activities, but bringing moments which may foster the development of intercultural and symbolic competence, it is the teacher's promptness to engage with the opportunities that will present themselves during classroom interactions.

The following episode is an example of how, sometimes, moments of intercultural reflection may emerge through unplanned activities, and the teacher needs to be ready to respond to them. Thus, from a talk on the different kinds of food students had already eaten, which was meant to exercise the present perfect, a conversation related to the different regions of the country, and how people have a tendency to generalize things surfaced. In fact, this episode is a strong example of why, many times, we generalize about things.

Episode 9

177. Teacher: You ((Claudio)) lived in Tocantins, is the food all the same?
178. Claudio: Rondonia ((Ss all laugh))
179. Teacher: Rondonia.
180. Claudio: Rondonia, repeat. ((I always mixed up the name of the state he lived in))
181. Teacher: Sorry, but it's all there ((as a joke meaning these states are near each other)). I have a: My uncle has a friend in São José do Rio Preto that he always comes – E aí, guria! And I am like, Xuxu ((this is his nickname)) Rio Grande do Sul, not Santa Catarina. And he thinks I am getting mad, and I say I am not getting mad, I am just teaching you. They are different states. Guria, (unintelligible) people call in Rio Grande do Sul. But he thinks it's all the same, because you know, it's the south of the country, so it's all the same. ((Ss laugh)).
182. Claudio: In Rondonia every people think we are gauchos.
183. Raissa: It's normal.
184. Teacher: São Paulo – Rio Grande do Sul ((signaling that after SP everything down is RS)).
185. Claudio: Maybe like nordeste, Baiano.
186. Teacher: Exactly. And we have those assumptions, right?
187. Claudio: Nove estados, né? Nine states in Nordeste.
188. Teacher: yeah!
189. Marcia: But the people in São Paulo talk about the south região ((with an accent as trying to pronounce it in English)).
190. Teacher: The south region?!
191. Marcia: Yes, south of Brazil, não existe three estados. Como é que é lá no sul do Brazil?
192. Teacher: Aham. I've already had that experience. Guys, you know there are three states, right?! Why do you think that happens? Is it just difficult to realize there are three states? Or is it just easier to generalize, and if you live in the south it doesn't matter if it is Rio Grande do Sul, Paraná or Santa Catarina, it's the south, so it's the same. But why do you think? Everybody from Nordeste é baiano preguiçoso.
193. Claudio: We have a difficult for understand different way of life.
194. Teacher: We as human beings you mean?
195. Claudio: Particulars.
196. Teacher: Particularities.
197. Claudio: Particularities, cultures.
198. Teacher: Why do you think that?
199. Claudio: Industria cultural.
200. Teacher: The cultural industry? Like the media you mean?
201. Claudio: Yeah.
202. Teacher: What else? Yeah, it is easier to generalize, right? Than to think every person is a person.
203. Karen: But we don't always, it's hard to know exactly what is Rio Grande do Sul, what is Paraná. I don't know the difference between these states and other states.
204. Teacher: Difference, what do you mean? Cultural differences?
205. Karen: I think because Brazil is a big country, very very big country. And it's natural.
206. Teacher: It's easier to make boxes to put people inside?

207. Karen: To understand, a little. I think. I don't know.

208. Teacher: I don't think we will ever be able to understand each person as an individual. So, I believe that's why sometimes we create generalizations. Because it is easier. It helps you understand the behavior of a larger portion of the population. But at the same time you end up stereotyping and reducing them from a person to a whole lot of people. De ser uma pessoa para representar um monte de gente. ((Ss nod their heads in agreement)).

The conversation started with me questioning Claudio if the food from Tocantins was the same as the food from Santa Catarina (turn 177). The problem, however, was that Claudio lived in Rondônia and not Tocantins, something I constantly referred to wrongly. In spite of the fact that Claudio never considered this to be a problem, from my confusion the issue of 'state identity' surfaced. In turn 181, I told the students a story related to the topic, something which constantly bothered me as an inhabitant of Santa Catarina: that some people, sometimes, have a tendency to overgeneralize about the south of Brazil and refer to it as if it were one enormous state. However, by calling our attention to the fact that the same usually happens with people from the northeast of Brasil, i.e., "*like nordeste, Baiano*" (turn 185), Claudio raised a relevant point. It became clear, that we, as inhabitants of other states, also have a tendency to generalize things. He made it clear that even though there are *nine states in Nordeste* (turn 187), the people who live in those places are usually reduced to representatives of one single state. In turn 192, however, I started to abet students to reflect upon the matter. I tried to invite them to consider why things happened the way they did. By questioning if things were this way because generalizations could be seen as an easier alternative to understand the whole, and by giving an example of highly prejudiced stereotype, which has been constantly perpetuated throughout the country, namely that *everybody from Nordeste é baiano preguiçoso*²⁵, I hoped to show students that sometimes, we also generalize, judge, and help the maintenance of similar negative stereotypes. As a response, in turn 193, Claudio concluded that we, as human beings,

²⁵ Everybody from Northeast is a lazy Baiano.

have difficulties relating to things that are different from our everyday lives, to the things we are not yet familiar with.

During the following turns, Karen touched upon a common issue. By asserting that *it's hard to know exactly what is Rio Grande do Sul, what is Paraná* (turn 203)... *Brazil is a big country, very, very big country* (turn 205), she was perpetuating the idea that stereotypes were a valid way to make sense of the world around us. Karen's arguments may be considered questionable, seeing as she does not acknowledge the complexity involved in describing a part as if it were the whole. Even though cultural borders are more fluid in today's globalized world (KRAMSCH, 2009), and people may need an image, even if idealized, which they can adhere to, in order to help them relate to the 'world' they are being presented to, the way Karen presented her arguments demonstrated that she was not aware of how the perpetuation of stereotypes could be problematic.

With the intention of inviting students to reflect on Karen's assertion, and as a conclusion to the conversation (turn 208), I called students' attention, one last time, to the fact that generalizing is not always a problem. In fact, it might be seen as necessary, as indicated by Karen, since it is impossible to know all the peculiarities of each individual and the cultures they represent. Thus, what one needs to be constantly aware of is that generalizations are a means to help one make sense of the new, of the unexplored, however, it should never be seen as the utter truth.

Nonetheless, it is possible to assert that approaching culture as a way to represent a country/community should not be seen as negative. On the contrary, it gives students a basis through which they can start understanding the culture of the other (PILLAR, 2007). As pointed out by Risager, "cultural representations are built on discourse and convey simple images or narratives of culture and society in particular contexts" (2007, p. 180). On that account, it is important that students are given opportunities to question pre-established worldviews, and

even though generalizing helps them create bridges, teachers should be equipped to help students become aware that these generalizations are ways of helping them make sense of the world, but should not be taken as the outright truth.

Also, it is possible to notice that translanguaging helped students communicate their intended message. For Claudio and Marcia (turns 185, 187, 191, 199), translanguaging was a means through which they were able to express their opinions. As it was the case with the previous episode, translanguaging allowed the students to communicate their intended message, they spoke in their mother tongue what they did not know in the target language, and soon after continued the conversation in English. Hence, it is possible to assert that students were playing with the “newly acquired linguistic resources to merge them into their existing personal repertoire and linguistic identities” (KE; LIN, 2017, p. 33). In addition to the students translanguaging, in turn 208, I also translanguaged. However, differently from the students, who were merging their new linguistic repertoires to their already existing ones, it is possible that I translanguaged as a means to assure that students were understanding the message I was trying to convey. Therefore, it is possible to notice that translanguaging can perform in different ways in the classroom. Students can translanguage as a way to assure that they communicate the message they have intended, whereas as teachers may translanguage to guarantee the students’ comprehension.

Moreover, it may be stated that moments as the aforementioned did not foster the development of symbolic competence, seeing that students did not transgress boundaries (VINALL, 2016), instead they remained mostly at the comparison level. However, they presented signs of being interculturally competent. Despite not having had profound debate around the topics presented, students did raise relevant points, and did question, issues that referred to pre-conceived worldviews.

Having presented the analysis of the units and the interactions which emerged from English II, the next subsection is aimed at discussing those from the English VI.

4.2.2.2. English VI – The proposed and the accomplished

As previously mentioned, two groups were the target of this study. After having presented the analysis related to English II, I would now like to turn your attention to English VI.

4.2.2.2.1. Unit 10 – The Past and the future or It's about time! – Planning and applying the unit

Unit 10 started after we had had approximately a month of classes together, what made the interaction between students easier and more natural. They felt comfortable with each other, as well as with myself. Some of the students from the group were quiet and only sporadically would freely give their opinions, while others, as it will be possible to notice through the interactions which will later be presented, were always willing to engage, share their opinions, and defend their points of view, what made classes very interesting.

Among other things, the unit approached the issue of change. Firstly, the focus was on historical events and how they have impacted our lives. Secondly, the unit briefly mentioned the issue of what the future holds. Before planning any intercultural activities, I first went through the entire unit as an attempt to grasp the possibilities that could arise from it, as well as to see the exercises proposed by the book. After considering the activities proposed, and as an attempt to complement the topic, I opted to work with the unit as it was, and bring an extra activity to be conducted with the students after the unit had been completed.

As proposed by Kramsch, Zarate and Levy (2008), the development of intercultural and symbolic competence should go beyond tolerance or empathy towards the other, or of an

understanding of one's culture in relation to the other, and vice versa. Rather, it should encourage students to look beyond the words and discursive worlds, for 'the circulation of values and identities across cultures, the inversions, even inventions of meaning, [are] often hidden behind a common illusion of effective communication' (p. 15 *apud* KRAMSCH, 2010, p. 356).

Based on Kramsch, Zarate and Levy (2008), and partially following Vinall's (2016) cycle of activities, the post book activity proposed aimed at encouraging students to reflect upon the issue of women's rights. For such, I used a TED talk video with Malala's²⁶ father; he was narrating Malala's life, however, from his point of view.

Vinall (2016) proposes that when aiming at the development of symbolic competence there are three features that should be present in a cycle of activities: relationality, transgression and potentiality. During this activity two of these features were aimed at, namely, relationality and transgression.

For the author, **relationality** has to do with the fact that symbolic competence emerges through interaction. Not only interaction between people, but also across historical moments, geographical boundaries and across texts and modalities. This part of Vinall's cycle of activities was present when students were faced with a reality vastly different from their own, where a human being was denied access to education for being a girl. Thus, having access to a story that depicts a reality diverse from their own might help the students perceive that meaning is constructed through the interactions we have throughout our lives, and that it varies across geographical boundaries and historical moments.

Secondly, **transgression**, which following Penycook (2006), Vinall (2016) states that transgressing involves ways of thinking and doing things. That, it involves a deep investigation

²⁶ Malala Yousafzai S.St (born 12 July 1997) is a Pakistani activist for female education and the youngest-ever Nobel Prize laureate. She is known mainly for human rights advocacy for education and for women in her native Swat Valley in the Khyber Pakhtunkhwa province of northwest Pakistan, where the local Taliban had at times.

of not only how we understand ourselves, but our history, culture and experiences. Students were invited to transgress when they were shown Malala's story, however not narrated by the girl herself. The story was being told through the lenses of a third party, even if this third party was someone so close to her, as the case of her father. Thus, it was important to call students' attention to how the story being told by the father might be different from her telling her own stories, how his own ideologies are transmitted through his word choices. As indicated by Vinall "teaching for symbolic competence requires that learners also transgress boundaries, as they reflect on themselves, their own worldviews, and the language they use" (p. 5). As a result, it became paramount that they were encouraged to notice how meaning was constructed through different discourses, how these discourses were ideologically and historically driven, and how not only the words we choose, but also how we choose to use them are powerful forms of expression.

A third feature of the activity, not connected to Vinall's framework, but very relevant to the teaching of additional languages, was the deconstruction of the idea of the native speaker hegemony. Very often, in the audios, textbooks only present the students with either a standardized American or British accent, reinforcing the idea that there is an ideal accent students should follow. By bringing a talk by a Pakistani man I intended to give them the opportunity to have access to a person from a background other than the ones brought by the book. This part of the activity was intended for at least one half of the one hour and thirty minutes made available to us. As shown on the method chapter, three classes had been dedicated to this unit, and as a post book activity this would be implemented during the third class.

The activity itself was divided into three parts. At first, students were shown a picture of Malala and asked if they knew who she was. Some of them were familiar with her, some were aware of her name, but not sure what she was known for, while some did not know who she was. Foreseeing that that could happen, I brought a brief biography so students could all be

familiar with who she was before the next part of the activity. Then, the students watched a sixteen-minute video²⁷ in which Malala's father talked about her life story. And lastly, students were asked to create groups of four and discuss a few questions proposed (see figure 10). The questions aimed not only at encouraging the students to reflect upon the video, but also to transpose the discussion to their own reality, as well as to explore how their own subjectivity would influence their responses.

Figure 10. Questions proposed for discussion.

- What has caught your attention the most during his talk?
- What is your opinion on the topic discussed by the man?
- Do you think that society has changed much when it comes to women's rights?
- What are women's biggest accomplishments in terms of civil rights?
- Do you believe we can judge a culture, such as the one presented by the man, based on our ideas of what is right or wrong?
- What about the future? What do you think the future holds for us? (both in terms of technology and humanity)

Source: Developed by the author.

Creating the questions was one of the most challenging parts of the planning process. I did not want students to simply practice oral skills, I also aimed at the development of intercultural and symbolic competence. For such, I attempted to create questions that encouraged the students to explore how meanings were constructed through interactions, how different people will have different opinions depending on their own background, and more importantly, despite having different opinions they should be open and understating towards the opinion of the other. In fact, I also targeted at exploring two of the pillars of symbolic competence (KRAMSCH, 2006): historicity and subjectivity. Historicity entails that the here and now are not the only external factors which will influence our interactions, one's past, the

²⁷ <https://www.youtube.com/watch?v=h4mmeN8gv9o> last accessed on April 10th 20

paths one has walked, among other factors are also important to be taken into account. While subjectivity, implies that one's own background will always play a great role in the way one acts during an interaction, one's implicit and explicit beliefs are an important part of how one reacts to things.

Hence, historicity was explored through the questions which intended to invite the students to reflect on how the subject of women's rights has changed throughout the years and in different contexts. And, subjectivity permeated the entire interaction, while students were discussing, constructing and negotiating meaning, their own personal beliefs would play a major role on how they positioned themselves.

The planning moment is an idealized version of reality. Frequently, what we plan and what we are able to accomplish do not walk hand in hand. This was the case of this unit in particular. As mentioned before, I dedicated a total of three classes to Unit 10. That meant that during the two first classes the unit itself would be covered and the third class would be mostly dedicated to the activity about Malala. However, "the other parts of the class took more time than expected and this last part, which I expected was going to result in great discussion was not dedicated much time to" (Field notes – September 12th). Although the aim of the activity was to discuss the questions in small groups and later students would share the group's discussions with the entire classroom, due to time constraints it was not possible to conclude the second part. Nonetheless, this did not present a problem, since several meaningful discussions aroused from the small groups. Despite the fact that the time dedicated to the activity was not as expected it is possible to assert that the outcome was positive.

Also, the planning process can be tiring and demanding, and it is time consuming and requires energy and creativity. While planning, sometimes, it was difficult to think of an activity that would fulfill the goal of developing intercultural and symbolic competence while still adhering to the unit's theme. In the case of Unit 10, in particular, I was very excited to apply

the proposed activities to the students. The activities were, in my opinion, interesting and would possibly encourage great reflection and discussion among the students. However, there was more to planning than preparing the activities themselves, and I discovered that I needed to take into account students' agency and how much time each of the steps proposed would take. That, I might add, was my mistake with this unit. I did not anticipate that students would take so much time during the unit itself, possibly because I was not yet familiarized with their learning rhythm, since this happened during our third week of class. Consequently, despite the fact that I was not able to conduct the activity as planned, what happened was noteworthy for it called my attention to how special attention should also be given not only to what I was planning, but also to how I was going to execute it in the classroom. In other words, the post book discussion proposed for Unit 10 about Malala had potential, but I was not able to explore it properly due to the lack of time. Therefore, despite the disappointment and frustration that not being able to apply the activity as planned caused, the subsequent planning along the semester was positively affected by what happened with this unit. I would not only consider the activities I wanted to propose to students, but also how they would respond to them, both in terms of how interesting it would be to them and on how much time it would possibly take. Nonetheless, as already mentioned, the activity presented remarkable outcomes, despite the lack of time. Students engaged with the discussions and were able to express their opinions, going beyond the level of comparison between culture A and culture B, towards a more subjective discussion of the theme.

The next episode to be presented originated from the aforementioned activity. The questions (see figure 10) were shown to students, and after checking their comprehension so as to make sure there was no intelligibility problem, they were instructed to get into small groups so they could discuss them. At that moment the students were engaged with the activity since

they were able to relate to the topic. The whole class was engaged with the questions, and were willing to share and defend their opinions.

The interaction to be analyzed is from one of the groups, Rafaela, Jonas and Luis'. Unfortunately, due to technical difficulties, as the students were recording their interactions with small recorders and there were many students speaking loudly as well as simultaneously, only Luis' opinion was the intelligible one, for he was the one holding the recording device.

Episode 10

209. Juan: Do you believe we can judge a culture, such as the one presented by the man, based on our ideas of what is right or wrong? (~~another~~ one of the proposed questions))

210. Luis: It is a very difficult, very difficult thing to judge another culture. Because we have our culture.

211. Juan: I wanna see the world, what's happening.

212. Luis: First we need to open our minds, open our minds and try to understand of other country culture is trying to do with the (inaudible), and then we need to see if something is going wrong, or is hurting someone, I think probably is very wrong.

213. (inaudible)

214. Luis: Yeah, but if we don't judge a culture it will never change.

215. (inaudible)

216. Luis: yeah, different cultures have variations, and other things. But if some culture does interfere, like, like interfere with somebody's freedom than that's not human, you know. If it's difference it's okay, variety it's good for us, human rights and other things. But you can't just interfere in some people freedom rights.

((after some more discussion – much of which is not understandable from the audio I asked the group what was their opinion in relation to the culture. If we can judge a culture based on our own cultural background. Specifically, I pointed out cultures where women are mutilated or have no access to education, as in Malala's case))

217. Luis: (inaudible) If you do not judge anything then (inaudible), so unfortunately we do have to judge some things, but not that – oh that culture is different from mine, so I'm gonna discriminate that- it is not that. You just have to think, if that culture affects somebody freedom or kind of things... ((looking for the word))

218. Teacher: basic rights? Basic human rights?

219. Luis: If it interferes with human rights then of course it is bad. Because you have to have a (inaudible) You can't be (inaudible) by anybody, by any culture.

220. Teacher: it goes beyond the judgement of my food is better than your food, right?

221. Luis: Yes.

In this last episode, even though there was an intelligibility problem, Luis' comments on the matter of human rights were of great relevance. It is possible to observe throughout Luis's statements (turns 209-219) that he tried to be open and understanding towards the culture of the other, however, at the same time it was difficult for him not to analyze it having his own worldview. In fact, according to Kramsch (1993) it is necessary to be aware that culture is a social construct, that it is not only a product of the self but also of the other's perceptions.

Thus, as a response to the question *Do you believe we can judge a culture, such as the one presented by the man, based on our ideas of what is right or wrong?*, in turn 210, Luis demonstrated having critical cultural awareness. For him, it was difficult to judge the culture of the other 'because we have our own culture'. It might be said that Luis was aware that one's opinion is biased since one's cultural background will always play a role in how one reacts to different events. In fact, he added that we need to open our minds and try to understand the culture of the other (turn 212).

Although, it is possible to notice that despite starting his arguments as being open and understanding, and recognizing that one's own culture would influence the way one reacts to the culture of the other (turn 210), for Luis, there were lines that should not be crossed, *we need to see if something is going wrong, or is hurting someone* (turn 212). In addition, he was able to recognize that his judgment was not based on what one could consider trivial cultural aspects by agreeing with my own comment "our food is better than your food" (turn 220), his arguments went beyond finding a common ground between the self and the other (KRAMSCH, 1993).

Then, in turn 217, probably as a reaction to a comment made by a classmate from the group, possibly saying that his arguments were going against what he previously stated, he asserted that sometimes things needed to be judged so they could change, if we did not judge a culture it would never change. Thus, this episode is a clear example that it is paramount to be aware that "culture is not an empty vessel, it has pre-existing constraints, stories, struggles, tastes and

smells” (PHIPPS; GONZALEZ, 2004, p.27). History, experiences, subjectivity (KRAMSCH, 2009) will always be in the background when manifesting one’s opinion. It is observable that for Luis, the theme was something he took very personally and seriously. One cannot judge the culture of the other, that is a fact, however, if that culture violates what one see as right, if *it interferes with human rights* (turn 219), then, in that case, judging is acceptable and even helpful. For him, only then change is going to be possible.

The next episode emerged in the beginning of the class which followed the discussion related to the TED talk given by Malala’s father. This episode touches upon one of the biggest worries of language students, accents.

Episode 11

222. Teacher: I think that there are accents that are easier to understand than others. The first time I came across a British accent I had some prob ((changed what I was going to say)), I had difficulties. I didn’t think it was very, very (unintelligible).
223. Rafaela: British?
224. Teacher: British. Of course the man was very mad, and was telling me a story. So he was like ((making gestures to express that the man was all over the place and signaling with my head that I was not able to follow what he was saying)). But I didn’t think it was... I understood the moral of the story. That I was able to understand. But in terms of accents it changes in terms of one person to the other. It’s not something you can really rely on ((referring to this generalization of British and American accent)), because I have my way of speaking and Rafaela has hers, Sergio has his.
225. Rafaela: Yeah, (unintelligible) told me this.

The discussion of the aforementioned episode started after students had raised concern about the difficulty of understanding Malala’s father accent during the talk. In turn 222, I tried to show them that it was normal to have difficulties understanding something for the first time. Sometimes, when we have not had contact with a given accent before, it might be difficult to understand it at first. But, it was not because Malala’s father first language was not English that the difficulty had emerged. By showing students that I have had the same problem with a British person, I hoped to demonstrate to students that it did not matter where one came from, if you were not used to different ways of speaking comprehension would be challenging regardless.

In fact, what is essential when communicating with others is understanding the overall meaning of an interaction, and not necessarily all uttered words (turn 224). Finally, I called students' attention to the fact that the overgeneralization of the ideal native speaker was a fallacy. Accents and ways of speaking vary within the same country, state, city, and even from one person to the other. As mentioned before, it is a mark of identity, it represents who one is as a speaker of his or her own language, and it should be cherished and not condemned.

As a conclusion, it was possible to observe during episode 10 (ten) that the students were aware of their surroundings and how society may impact one's own opinions. Luis was able to acknowledge that cultures are social constructs which should be respected. However, he was also able to problematize the fact that there are limits one should not cross in the name of respect. Luis was not simply exchanging information with his classmates, he was questioning established worldviews, and using his voice as a means to fight for what he believed to be the right path to be followed

In addition to it, Episode 11 (eleven) was, another example of the fact that a constant concern of language students was with accents. They usually idealize a native speaker and establish it as a goal to speak as he or she does. The problem, however, is that this idea of the native speaker as a superior being which should be modeled has been ideologically constructed to favor publishers and educational institutions of the 'inner circle' (KACHRU, 1985), with a particular focus on the United States and England. By doing so, local needs are not accounted for (PHILLIPSON, 1992B; CANAGARAJAH, 1999, KUBOTA, 1998; MAHBOOB, 2005; KIERNAN, 2006), and students' identities as learners of an additional language, and speakers of their own mother tongue is disregarded and not valued. Hence, in today's multilingual world the learner should be much more concerned with interpreting words and understanding it in the context it is used more than simply decoding it. The focus should not be on standardized ways of speaking the language, rather, on using it (KRAMSCH, 2009).

4.2.2.2.2. *Unit 13 – That’s a possibility or The eyes can’t see it all – Planning and applying the unit*

Before describing the planning of Unit 13, it becomes necessary to discuss the fact that, sometimes, relevant discussions may happen even when the class has not yet started. This first episode to be presented here was not actually from Unit 13, but it occurred in the beginning of the first class which was dedicated to the unit. Students were starting to arrive in class and sit down, and one of them started talking about a video I posted on Facebook. The video was about an African man reciting a poem in which he discussed the fact that people addressed him to compliment him on his good English²⁸. The video was posted with the intention of raising students’ awareness to the fact that trying to achieve a native speaker competence was something unattainable. In addition to it, it also meant to work as a way to encourage students to value their efforts and accomplishments of learners of an additional language, and, to invite them to acknowledge that by focusing on an idealized native speaker proficiency their efforts of learners of an additional language were diminished and undervalued. That is, their identities of speakers of an L1 and learners of an additional language were meant to give place to this new persona they believed they needed to be.

Episode 12

226. Rafaela: Ah, aquele video, eu assisti. Eu assisti aquele video, ele é poético, né?!
227. Teacher: Which one is it?
228. Rafaela: That one that you put in the facebook.
229. Teacher: Oh, isn’t it beautiful? It is, it’s a poem.
230. Rafaela: I didn’t understand everything, but yeah.
231. Teacher: Neither did I. I was going to put the transcript, but I thought that if you wanted you could google it. I didn’t understand everything either. Don’t worry about that.
232. Rafaela: But it seems very beautiful. I think I understand the meaning.
233. Teacher: The main thing is the thing, oh you speak good English. But, what is good English? In the sense that you should be recognized for using the language, and be able to use the language to express yourself. Fight for what you want and

²⁸ <https://vimeo.com/98254165> last accessed on August 3rd 2018.

those things. Then, he starts talking about it. But what people see is you speak good English, your accent is good. You speak properly.

234. Rafaela: And, this is not so important. There are other things more important.

235. Teacher: That's what he says in the end of the video.

236. Teacher: It's very interesting. I believe he is African. But he is talking about the meaning of having good English. That people say – Oh, you have good English, but that doesn't give him the power to express himself, to say what he wants, to do things with the language. It diminishes all of his efforts into you speak good English. That's why I always tell you don't try to be like a native speaker. That doesn't exist. Be yourselves, express yourself.

237. Fabio: I started to write comments on 9gag ((website we have used previously in class)) to train the (unintelligible).

This episode is an example of how, sometimes, even when something is not directly meant to provoke classroom discussion it can also be a source of relevant insights for the students. Rafaela (turn 226) brought the discussion from Facebook to the classroom. For her, the video was hard to understand, but she was able to understand the meaning behind the poem (turn 232). Once again, I tried to show students that when communicating with others the most important thing to aim at was intelligibility. One did not have the obligation to understand every single word pronounced by the other, what was important was to capture the message intended (turn 231). In fact, today's globalized world requires that the student not only “learn how to communicate meanings; they have to understand the practice of meaning making itself” (KRAMSCH, 2006, p. 251). Hence, in turn 233, I tried to call students' attention that what is important nowadays is to be able to understand and be understood, namely that what they should aim at is intelligibility. That is, they should not try to mimic somebody else's ways of speaking, in fact, by doing so are diminishing their efforts of learners of an additional language and overvaluing an imaginary native speaker. What is paramount in today's multilingual world is that students are ready to use all of their repertoires in order to successfully communicate with others (KRAMSCH, 2009).

Moreover, discussions as the one provoked by the video were a means to help students transgress (VINALL, 2016) barriers imposed on us by colonialization, and to start positioning

themselves in the world as multilingual speakers (KRAMSCH, 2009), i.e., speakers who were entitled the right to speak any language they wish, and to understand the symbolic powers and values evoked by it.

The main focus of the Unit 13 was on ‘pet peeves’²⁹, and the assumptions people often make based on what they see, and not on facts. For such, the first part of the unit brought a snapshot related to pet peeves and the grammar focus was related to *past modals for degrees of certainty*. Whereas, on the second half, the issue of assuming things to be true without much information was approached, and the grammar focus was about *past modals for judgments and suggestions*.

The theme proposed by the unit presented the opportunity to help students develop intercultural and symbolic competence. As demonstrated by Kramsch, “learners are not just communicators and problem solvers, but whole people with hearts, bodies, and minds, with memories, fantasies, loyalties, identities” (2006, p. 251). In this matter, themes as this one, which could be perceived as more subjective, allow the possibility of encouraging students to look within themselves and reflect upon how their identity, life experiences, historicity, among other factors, play a great role on their every reaction.

The unit, as proposed by the book, was completely changed, and only the theme and grammar focus was kept. As mentioned during the method chapter, in the end of the semester a questionnaire was applied with the students as a means to gather their perceptions in relation to the classes we had had. As it is possible to notice from the students’ comments below, they perceived as preeminent to bring to class activities to which they could relate to. This is something I had already had the chance of experiencing during my own master’s research (VOLPATO, 2014). Students were more willing to engage with the activities when they could relate to them, and consequently, their learning process was more enriching. Hence, as

²⁹ According to Cambridge dictionary, pet peeve means something that specially annoys you.

mentioned by one of the students “as atividades do livro eram um pouco maçantes e não davam uma certa abertura para correr atrás e ‘dar um jeito’ de tentar passar a sua ideia sem ser da maneira proposta pelo livro” (Student 7, Questionnaire)³⁰. Another student added that “if you only follow the way of the book, you would be the same of jail” (Student 2, Questionnaire).

Therefore, the activities proposed in class had as one of its goals to be more “embracing and realistic than the ones proposed by the book” (Student 14, Questionnaire). Thus, in order to invite students to reflect more on their own lives, in the beginning of the class students were questioned about what annoyed them the most about other people. For such, figure 11 (eleven) below shown to them.

Figure 11. Question number 1 asked to students in the begging of Unit 13.



Source: Developed by the author.

This question would work as a hook for the next one, which aimed at inviting them to reflect about themselves. The classroom should be used as a space where creativity, and critical thinking are encouraged (KRAMSCH, 2006; 2009; KRAMSCH; WHITESIDE, 2008; VINALL, 2016). Questions as this one, aimed at encouraging students to create judgments

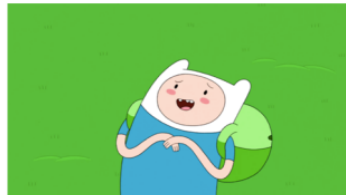
³⁰ The activities from the book were a little tiring and did not allow the opportunity to chase after and find a way to pass one’s idea on without being like the way proposed by the book. (My translation)

about other people based on their pre-conceived ideas of what was or was not acceptable in a certain context.

Another question (see figure 12 below), on the other hand, was asked later on which led them to look within themselves and reflect upon the fact that the same way they judged other people, they were also judged by others.

Figure 12. Question number two asked to the students in the begging of Unit 13.

If I were to ask other people that same
question about you, what do you believe
the answer would be?



Source: Developed by the author.

In that sense, once more following Vinall's (2016) framework, it is possible to say that both questions aimed at provoking students to transgress assumptions imposed on them by the environment they were inserted in, guiding them into problematizing their ways of thinking, and start acknowledging that one's understanding of a given situation was relative and shaped by context. The field note below summarizes what happened in class during this first class:

During this first class it was possible to have good discussions with them [the students], such as when Fernanda said she believes it is not acceptable to speak Portuguese 'wrong'. For her talking has to be just as the grammar tells us to do, and it is unacceptable that someone with a certain social status does not conform to these rules. We tried to discuss the subject a little, and even though I tried to show her where these people were coming from when making the mistakes she was so upset about it she did not look like she was willing to accept that as an option. Students engaged with the discussions and were open to think about the proposed theme, that is, what I think about others might be the same thing they think about me. This helped them reconsider the fact that just like we constantly judged others based on what we believe is right or wrong, others do the same with us. (Field notes, October 10th 2016)

The episode I would like to present now, is precisely the one related to Fernanda's assertion that when speaking one's own language it is unacceptable to make [grammar] mistakes. The episode emerged during the discussion of the first question (Figure 11) which approached the issue of things other people do which annoyed the students the most. After other students have given their opinions on the matter, Fabio touched upon the matter of misspelling signs. The reason why it caught my attention is because, differently from the other episodes discussed, which approached the myth of the native speaker, this one talks about the native speaker hegemony but in reference to the student's own language. The examples below are all part of the same stretch of conversation (episode), but for a better organization of the discussion they will be analyzed separately.

Episode 13

238. Fabio: Misspelled signs?
 239. Teacher: Misspelled signs? Do you understand misspelled signs? When something is written wrong.
 240. Antonio: Ummmm. I do that every day.
 241. Teacher: You misspell signs?
 242. Fabio: Sinais escrito errado ((addressing Antonio as if he noticed Artur had not understood the meaning of the sentence)).
 243. Antonio: Oh, I think this is a music.
 244. Fabio: Uma vez (unintelligible) estava escrito repolho roxo com CH.
 245. Teacher: But why does that bother you?
 246. Fabio: It don't bother me. But I feel bad for the people who wrote it.
 247. Samuel: When a sign is in vertical it's difficult for me to..
 248. Teacher: To read?
 249. Samuel: Yes, in line vertical.
 250. Teacher: Yeah, I think my brain is slower that way too.
 251. Samuel: Yes, my brain is not ((looking for the word to complete his thought)).
 252. Teacher: Doesn't capture.
 253. Samuel: Yes. ((laughs))
 254. Antonio: Because our brain don't recognize letters. You don't read
 255. Samuel: [yeah, separadas, né!?.
 256. Antonio: Yeah, you recognize words. If was organized your brain recognize instantly. If it was disorganized you need a little of time to ..

In this first part of the conversation, it is possible to observe that Fabio mentioned one kind of 'pet peeve' he had, namely his disapproval towards not following some grammar rules.

It is possible to observe in turn 238 that by giving an example of a misspelled sign in Portuguese, he suggested that it was not acceptable to misspell signs, that when one was writing something it was one's duty to do so properly. Interestingly, when asked why the fact bothered him so much (turn 245), Fabio's response was that it did not bother him, he actually *feels bad for the people who wrote it* [the signs] (turn 246). Very often, students do not talk about their feelings in class, it is not a habit they have, in fact, approaching a subject by asking students how they feel about it may cause a certain strangeness, they may not know how to respond to such questions. As the conversation proceeded, I tried to invite the students to reflect more on the matter.

257. Teacher: Yeah?! But does that actually bother you? Misspelling? Does it bother you?
 258. Fabio: No. Mas para mim fazer bother a lot.
 259. Teacher: For you? It bothers when you do it?
 260. Fabio: No, when I hear people say it. Seje, seje feliz.
 261. Fernanda: Menas ((this and the previous one are very common mistakes made in Portuguese, grammatically speaking)).
 262. Teacher: But why does that bother you?
 263. Rafaela: Já vou ir, também.
 264. Fabio: Yes.
 265. Teacher: Which one?
 266. Rafaela: Já vou ir.
 267. Teacher: It's like vou subir para cima.
 268. Fabio: I don't know why it bother me.
 269. Carla: Eu já falei muito eu já vou ir.
 270. Teacher: É vicio de linguagem.
 271. Fernanda: But it's your own language.
 272. Fabio: Yes, you have to ((stops)).
 273. Teacher: You have to know everything about it?
 274. Fabio: Not everything
 275. Fernanda: [Not everything but menas, seje, para mim fazer. It's wrong

As the conversation evolved, students started to demonstrate more and more their disapproval towards what they consider to be errors that should not be made by native speakers. As Fernanda had mentioned, *it's your own language* (turn 271), implying that there were certain norms that speakers should comply with. In turn 273, however, I tried to draw students'

attention to what they were saying since it was not because one was a native speaker of a given language that one was obligated to know everything proposed in grammar books. Once again, as the conversation evolved, I tried to encourage them to be more open regarding their opinions.

276. Teacher: But why is that?

277. Fernanda: You have to.

278. Teacher: You are talking with a grammar. You want people to behave as a book.

279. Fernanda: But you have to. You study this language, and you talk this language, and you hear this language.

280. Fabio: You lose all the credit. We have a Semana Acadêmica and there is a lot of doctors, and the doctor of Campinas used seje. If the person don't know how to speak how I will believe that he understands what was right?

281. Teacher: You think that you are gonna question the entire work of a person based on a word that is very commonly used in ((unintelligible)).

282. Fernanda: But you, a person who stay in the university and are researchers they have to know. Seje!? ((expressing her disapproval of the word)).

283. Fabio: [They don't (unintelligible) with this.

Despite my initial efforts to raise students' awareness to how they were perpetuating prejudiced ideas about language, in turn 279, Fernanda once again insisted on the fact that constant contact with the language should equal a mastery of what she perceived as being fundamental aspects of the language. It was not that one could not make what they perceived as mistakes, the issue revolved around the fact of who made these mistakes. There were certain rules specific people were expected to conform to. The students were not only demonstrating strong beliefs of what a native speaker should be like, they were implicitly discriminating people on the process. If you are a professor (turn 280), a well-read person, or if you produce written pieces, and contribute to material which will be published and read by many, you must fall under the category of those expected to conform to these rules. According to Fabio and Fernanda, one's work would lose their credibility if one dared to make mistakes which were condemned by grammar books. During next stretch of conversation I continue to invite students to reflect upon what they have been saying.

284. Teacher: But guys é concordância.
285. Fabio: But you read a lot. When you read you have to know.
286. Teacher: But you are generalizing a very small portion of society.
287. Fabio: But not in general.
288. Teacher: You are reducing it to a very, very small portion.
289. Fernanda: But you have to, é tua própria língua. A pessoa não sabe falar a própria língua. Como assim?
290. Teacher: So you say everything, all the time, entirely correct?
291. Fabio: No.
292. Teacher: But it's your own language and you don't know how to speak it? ((joking with her by repeating what she had just said)).
293. Fernanda: But seja e menas. You don't have to know all of the Portuguese but
294. Teacher: Okay. What is the rule in Portuguese? A língua Portuguese concorda em gênero, número e grau.
295. Fernanda: Yes, with the subject not the noun.
296. Teacher: Exactly, but menas your brain automatically captures the rule and generalizes it. When you are talking about grammar, grammatically speaking in terms of, if you are writing a paper, an academic paper, that would be violating a rule. But when you are thinking in terms of people speaking the language, uh, you are reducing, by saying that everybody is going to be talking according to a grammar it's not true. And if you think of menas, specifically, people are just over generalizing a rule that belong to Portuguese. So, in Portuguese you agree with número, gênero e grau, consequentemente eu tenho menos amigos, eu tenho menos amigas.
297. Fernanda: No.
298. Teacher: It's generalizing the rule.
299. Fernanda: Yes, I understand but

Finally, an opportunity to draw students' attention to the matter presented itself as I was able to explain that sometimes people generalize rules, and by doing so they make mistakes which are considered by the normative grammar to be wrong (turns 293,295, 265). Up to then, students were building an idealized and impossible notion of the native speaker (KRAMSCH, 1993), and they were perpetuating discourses long created, which exclude and diminish a great portion of the population judged as defective native speakers of their own language. However, it is possible to notice that Fernanda (turn 297) continued to defend her point of view, and once again stated that people are expected to speak properly, and in this case correctly, speak one's mother tongue according to grammatical standards. Cases as this one, were instances through which I tried to guide students into deconstructing stereotypes and prejudice. Oftentimes, the students had strong beliefs towards a given subject, being it towards the culture of the other, or

their own. The language classroom became a place in which I invited them to rethink, and question their pre-conceived ideas (BYRAM, 1997). Furthermore, they were encouraged to reflect that they were historical beings, and that their opinions had long been ‘under construction’ (KRAMSCH, 2009), that the here and now was a reflection of their interactions and experiences, social class, gender, among several other aspects.

As the conversation approached an end, the students shifted from discussing what they perceived as being right or wrong when it came to speaking a language to a more social matter about the use of language.

300. Fabio: [You are driving Fernanda nuts ((joking)).
301. Teacher: Oh, it’s okay. She doesn’t have to agree with it. What I am trying to show you is that nobody speaks according to Faraco & Moura ((grammar writer)).
302. Fernanda: But algumas coisas ((meaning that some grammar mistakes should not be made)).
303. Fabio: Another pet peeve is when somebody starts arguing on Facebook, and don’t know what to say and lower the level.
304. Antonio: I hate when somebody put an argument on Facebook or any page, and the person who was critique ((criticizing)) the argument starts with the Portuguese of the argument. Like, oh you said this word in this argument wrong. You don’t have to criticize the Portuguese of the people, you have to criticize the argument of the people.
305. Teacher: You mean start correcting the Portuguese instead of arguing against what the person said.
306. Fabio: Yeah, if you said it wrong, tipo assim não valeu o argumento.

Finally, in turn 301, as an attempt to invite students to reflect on the matter one last time, I evidenced that it was okay not to agree with others, each person was entitled to his or her own opinion, what was important was that you were open to listen to others and tried to be understanding. Also, it is important to be careful with the overgeneralizations one makes. Sometimes, when learning a new language, or when experiencing one’s own language, people set goals which are inaccessible. They idealize a version of what a speaker of the language should be like, and forget that what is important is to be aware of the social, cultural and emotional contexts in which their various languages have grown, and of the life experiences

they evoke (KRAMSCH, 2009). As a conclusion to the conversation, in turn 304, going against what Fabio and Fernanda had been discussing, i.e., the fact that there were certain grammatical rules people were expected to conform to, Antonio raised a relevant point: that conforming to grammatical rules was not the most relevant thing when it came to a conversation. In fact, many times people were so concerned with judging others based on how they expressed themselves in the language, that they forgot to look at the intention behind the message the person ‘wrongly’ wrote. After all, *you don’t have to criticize the Portuguese of the person, you have to criticize the argument* (turn 204).

After having discussed pet peeves and how they affected the students, another activity was carried out which consisted in showing students a series of pictures to explore the matter of one’s tendency to be quick to judge. Furthermore, it aimed at fostering students to look beyond what was being shown to them, as well as inciting them to reflect upon the fact that, occasionally, what is written/shown is only the tip of the iceberg, and meaning lies in the deep ocean below. As indicated by Vinall, “symbolic competence also implies an awareness that these social situations, texts and events are socially, politically, economically, and historically situated and imbued with ideological meanings that have very real material consequences” (2016, p. 5). Besides having the objective of inviting students to reflect upon the fact that sometimes we judge things too quickly without reflecting about it, as well as talk about current social issues, the activity also aimed at practicing the grammar point brought by the book.

While planning, different kinds of pictures were chosen. Some of the pictures were meant to foster discussions, while others were meant to make the class a fun and relaxing space. Having the intention of moving between discussions that could stimulate students to problematize current social issues, and arguments that would lighten the mood, the pictures alternated between what I had perceived as being fun and serious.³¹

³¹ See appendix K.

The activity did foster students to participate and support their own opinions, as it can be seen from the field note below:

The outcome was very nice, interestingly though, the picture that fostered the most debate was none of the ones I was expecting. It was the one where the guy gets scared and throws something at the computer. The discussion arose because one of the students (Antonio) thought it was very disrespectful the habits North Americans have of making their flags into anything, clothes, souvenirs. What made it good, though, is that some of his classmates, or at least the ones who decided to speak, did not agree with him, hence there was a moment where they were able to speak up and stand for what they believe is right. (Field Notes, October 10th, 2016)

The next two episodes I would like to discuss emerged from the previously mentioned activity. The first one was from the picture of a billboard containing the sentence *Hey Isis, YOU SUCK!!! From: #ActualMuslims*.

Figure 13. Billboard picture shown to the students.



Source: Google images.

Episode 14

307. Fabio: They must have been very pissed at Isis.
308. Teacher: They must have been very pissed at Isis. What else?
309. Ramon: It might have been an act of vandalism.
310. Teacher: It might have been an act of vandalism. Why do you think that?
311. Rafaela: I don't know: um:
312. Fabio: Because it is like a grafite, pichação, sei lá.
313. Teacher: A graffiti. I think it is actually chalk.
314. Fabio: No... Hey Isis you suck. Talvez seja um outdoor de outra coisa e eles picharam isso em cima.
315. Teacher: No, I think if it is accurate the whole thing is. Do you think people would actually do this?

316. Fabio: No.
317. Teacher: Hey Isis you suck. Actual Muslims.
318. Fabio: It's very expensive.
319. Teacher: oh no, no, no. So you think they wouldn't do it because of the money?
320. Ss: Yes.
321. Teacher: Well, but there are a lot of rich people in the world.
322. Antonio: A lot of Muslims was protesting here, in SP.
323. Teacher: SP?
324. Antonio: São Paulo. SP, here in Brazil, here in Brazil. Protest because a lot of people preju: preju: ((trying to pronounce the word)) don't like Muslims because of Isis, because of another terrorist groups.
325. Teacher: So you think they consider the whole because of one small group? Do you think that's what they wanna say here? You are not every Muslim.
326. Ss: Yes.
327. Teacher: What do you think, Vilmar?
328. Vilmar: I think it is because of Isis that xenophobia has increased, that's why this kind of protest.
329. Teacher: It is to show that not everybody, to show that it's not because you are a muslim that you are a terrorist?
330. Vilmar: Yes!
331. Teacher: do you think something like this would have consequences?
332. Fabio: We don't know, so no.
333. Teacher: Because they are a very (unintelligible) organization, right? In terms of sticking to what they believe, and harming the people that go against what they believe. Do you think that this kind of protest would be, I don't know, would annoy them? Or would actually get to the people?
334. Raila: It was because of something like this that they attacked the Charlie. Because they did charges, charges?
335. Teacher: It was comic strips, right?
336. Raila: About the (inaudible), the terrorists and ((pauses while looking for the word)). Eles se sentiram agredidos, ofendidos. ((not being able to express herself in English she switched to Portuguese to be able to conclude her thought)).
337. Teacher: They felt offended.
338. Raila: Yeah.
339. Antonio: Crazy people.
340. Teacher: There are a lot of crazy people in the world as you said yourself.
341. Antonio: Yes, it's a problem.
342. Teacher: I think the problem is not being crazy. But it is also believing that you are the only correct person, and everybody has to follow.
343. Antonio: I think this outdoor is not for, for the Isis. It's for another people know that not every Muslim are this way.
344. Teacher: You think it's not for Isis itself, but for people to see and realize that different people have different opinions about diverse things even if it is within the same culture.
345. Antonio: Yes ((nod in agreement)).

After students were shown the picture of the billboard and asked to talk about what they believed might had happened, it is noticeable that initially (turns 307 - 309) they were only

referring to what was explicitly written on it, failing to look beyond what had been given to them, and acknowledging that there was more to the billboard than the eyes could see. For instance, Fabio, in turn 307, acknowledged that whomever had written the billboard was possibly *very pissed at Isis*. Despite being able to display a certain awareness of the fact that the billboard was possibly a sign of protest, by using the pronoun *they* Fabio referred to an unidentified group of people. It may be possible to infer that, for Fabio, the *they* he referred to were specifically the ones who created the billboard, and not a community of people trying to convey a certain message.

Differently from Fabio who somehow perceived the billboard as a sign of protest, for Ramon, on the other hand, it was interpreted as being an act of vandalism (turn 309). Ramon did not address the billboard's message, nor he reflected about why it was there. All he was able to notice was the act itself, which, by him, was interpreted as being wrongdoing. Ramon's response to the picture is an example of why the development of intercultural and symbolic competence in the language class is paramount. Very often, students are not invited to problematize what they see, to look beyond what is given, and to understand the power of language, they are not given the opportunity to "interrogate the larger cultural, political, and social meanings that it constructs" (VINALL, 2016, p. 1). Working towards the development of intercultural and symbolic competence is an alternative to break free from the idea that language learning is still synonym to the acquisition of forms, functions, and communicative routines (Kearney, 2016), instead it encourages students "not only to approximate or appropriate for oneself someone else's language, but to shape the very context in which language is learned and used" (KRAMSCH; WHITESIDE, 2008, p. 664).

However, despite the initial superficial interpretations of the billboard, after a few turns students started to problematize what was written and to look beyond the words, it might be said that they started to realize that words can change the world (KRAMSCH, 2011a; ZHANG

et al, 2015). In fact, in turn 322, it is possible to observe that Antonio acknowledges that the billboard was a sign of protest, that the ones responsible for it were, in fact, trying to call people's attention to the creation and maintenance of stereotypes. In addition to it, he was able to make connections to his own reality, making the discussion less abstract and distant from the student's own lives.

Throughout turns 325, 329, 331, and 333, it is possible to notice that as a teacher I was constantly trying to encourage the students to reflect more and more on the subject being discussed. There are several factors which may influence the outcomes of the planning, such as; shyness, unwillingness to engage, uncertainty if one's opinion is right or wrong, to name a few. By using their answers as hooks and proposing supplementary questions, I aimed at guiding them in the process of becoming further aware of their surroundings, and of the many discourses which compose our lives, which help shape who we are and the way we see the world (KRAMSCH, 2009).

In turn 339, by labeling the ones who follow their beliefs as *crazy people*, Antonio left margin for further deconstruction of pre-conceived ideas. For him, *it's a problem* the amount of crazy people in the world. However, I tried to call students' attention to the fact that the problem was not being 'crazy', rather, it was *believing that you are the only correct person, and everybody has to follow* (turn 342) (BYRAM, 2011; KRAMSCH, 1993). Finally, in turn 343, Antonio realized that the billboard was not directed to ISIS after all, that it was, in fact, aimed at people in general. In the end, he was able to conclude that the billboard's main function was precisely to raise people's awareness to the fact that one should not generalize an entire culture based on group who was part of it, rather *it's for another people know that not every Muslim are this way*.

This next episode, also part of the previously presented activity, happened after students were shown the picture of a man throwing something at the computer screen because he got

scared by something he saw on the monitor. The trigger, however, was that he was wearing pants which had the American flag as its print pattern. Interestingly, during the planning process this picture was chosen for fun, it was not expected to raise any kind of debate. Nonetheless, once again, it is possible to notice that students' engagement and their life stories play a major role in the classroom. What was considered by me, to be a regular picture, was perceived by one of the students as being an insult to a nation portrayed in the printing pattern of the pants.

Figure 14. Picture shown to the students during Unit 13.



Source: Google images.

The conversation below is part of a longer stretch of dialogue, however, seeing that bringing the whole dialogue would be too extensive, and that this second part is representative of the whole conversation, I opted to analyze only its final part. After being shown the picture and asked if they knew what it was about, Antonio began to manifest his opinion on the matter of patriotism, and how wearing a flag as an accessory was perceived by him as an offence to a country, and not as a compliment as many people believe it to be. For Antonio, the flag was a symbolic representation of what the country represents to its people and the world. The episode below started after Antonio suggested that people do not use crosses as a hammer seeing as they are considered sacred objects, thus, for him, a flag should be treated with the same respect.

Episode 15

346. Teacher: So you are equating, tipo, religious symbols with national symbols? So you think they have the same value?
347. Antonio: Yes!
348. Fernanda: It depends.
349. Teacher: I don't like religious things as accessories, personally. But I see a lot of people wearing and I think. I don't know, I, I ((interrupted)).
350. Sara: It's like American rappers. They wear, crucifixos, a lot of crucifixos made
351. Teacher: Made of gold! Like solid 24k. ((laughs))
352. Sara: There is a *cifão*.
353. Teacher: Yeah, the money symbol, right? Interesting, I never thought of that in that way. I think Americans, they are really patriot people.
354. Fabio: [But they like, (unintelligible)]
355. Teacher: But I know they like to show they are patriots. But they still sing the national anthem, kids still sing them at school. Here it is only on 7 de Setembro. Kids still do that. It's very common for you to see in front of houses the American flag. Anything you can find made of the flag. And it is very, very, very common. Which is the opposite here in Brazil, right? But I don't think it's because we don't respect, we respect. We are just not interested in those things.
356. Antonio: But our flag is of the families. Hell families of *império* ((he was saying the word *Império* with an accent as if that's how you would say it in English)). Royal families.
357. Teacher: I was like hell families ((royal families)). What do you mean?
358. Antonio: The colors of our flag is about the royal families of *império*.
359. Teacher: Of you flag?
360. Fabio and Antonio: Yes!
361. Antonio: They say in garden school ((meaning kindergarten)) that the colors are nature, the gold, the ocean. It's not.
362. Teacher: Never knew that. For me is green for nature, blue for the sky, yellow for the natural resources.
363. Fabio: No.
364. Antonio: It's part of the construction of identity of Brazilian, you create symbols.
365. Teacher: What do you mean by creating symbols as part of the identity?
366. Antonio: Like *Tiradentes*.
367. Teacher: Oh, okay. So we need the heroes?
368. Antonio: We need the heroes for following. Identifying I am Brazilian, I was in this country, I'm ... *orgulho*?
369. Teacher: I'm proud.
370. Antonio: I'm proud of my country.
371. Teacher: But isn't everybody like that? In the sense that everybody... Don't every person
372. follow an idol at some point?
373. Raila: Yeah! In Europe, have a lot of cities that when they have wars in the past they always have a square in .. *homenagem*?
374. Teacher: In honor.
375. Teacher: In honor to the men who died in the war. It's very common.
376. Vilmar: Argentina is like this. And Uruguay, as well. Every small city have, uh...
377. Teacher: Places?

378. Vilmar: Estátuas?
 379. Teacher: Statues.
 380. Vilmar: Statues, usually of some martyr.

It is possible to observe in turn 355 that I tried to call students' attention to the matter of patriotism and to the fact that what one country (or the people who live in it) sees as acts of patriotism may not be true in other countries (and/or for its people). Reacting differently to same situation, does not mean that *we don't respect* it (turn 355), it just means different people will act differently under the same circumstances. By doing so, I aimed at raising students' critical cultural awareness, and in this way, help them understand that ones' values will affect the way one sees (BYRAM, 2002) (and sometimes judge) others, and that they should be respectful, open and willing to engage.

As indicated, when chosen, this image was not expected to raise meaningful reflections, but one's personal beliefs plays a major role in how one reacts to things. It is observable that for Antonio, the subject was very relevant. For him, a flag was *part of the construction of identity of Brazilian, you create symbols* (turn 364). It is possible to state that Antonio was somehow aware of the symbolic power subtly hidden behind the idea of being patriot, of belonging to a nation, and he seemed to be challenging established meanings (KRAMSCH, 2006, 2009a). For him (turn 368), people produced the images of so-called heroes in order to help them feel proud of where they come from, and/or of who they are. According to, Phipps and Gonzales, Antonio was not only speaking English, he was languaging which "is a question of agency, of individuals accumulating powers and understandings to enable them to become actively critical social beings" (2004, p.73). In other words, it was possible to notice that Antonio was critically thinking about the matter under discussion: he was positioning himself as someone who was entitled to have an opinion, and who was ready to defend his point of view.

Different from Antonio, Raila and Vilmar also gave their opinions on the matter. For them, it was not only Brazilians who had the necessity of creating heroes, other parts of the world also do so. *Europe, Argentina, Uruguay* (turns 373, 376) were examples given by the students to demonstrate that people needed *some martyr* (turn 380) to honor their country and/or people. In that sense, it might be possible to state that both students were not able to, as Antonio, challenge established meanings. However, despite giving their opinions in a more comparative manner, Raila and Vilmar displayed signs of being interculturally competent, as they were able to acknowledge that despite the differences, different places may present similar habits, as it was the case with the necessity for heroes and martyrs.

These episodes illustrated how, when planning, it is impossible to anticipate how students are going to react to a given subject. It is possible to observe in the following field note that, sometimes, what is meant to generate relevant discussion may not do so, or most importantly, what is initially understood during the planning process as relevant, when entering the classroom, assumes another facet, and it is no longer the teacher who attaches meanings to what is being presented, rather than that, students themselves are the ones who are going to dictate the relevance of a given subject:

Another picture that arose some discussion, although very far from the one intended with it, was the picture about the justice system, where the conversation ended up being about something one of students had to get off her chest, she talked about the pressure the academia imposes on students to produce. That this mass production stops them from producing things that would actually be relevant to their area of expertise. Her thoughts were not shared by others, as a conclusion, they said that different areas have different demands. (Field Notes, October 10th, 2016)

It is possible to conclude that the unit's outcome was positive and had an impact on the student's development of intercultural and symbolic competence. Although only a small part of the discussions that emerged from the interactions provoked by the pictures were presented and analyzed, it is possible to assert that they were instances in which students not only demonstrated openness and tolerance towards others (BYRAM, 1997; KRAMSCH, 1993;

2006), but also appropriated the context and shaped it according to their own needs and wishes, being critical about what was being presented to them (KRAMSCH, 2009). Furthermore, it was also noticeable that students may react differently to activities than what was previously anticipated by the teacher, as it was the case with the picture of the man and the computer. However, that should not hinder the overall goal established during the planning process.

4.2.2.2.3. Unit 15 – *There should be a law or Do it as I command – Planning and applying the unit*

Unit 15 was dealt with almost at the end of the semester, and in the middle of the school and university occupations that were happening due to PEC 55³². Hence, at this point of the semester students were getting along well, as well as participating and willing to give their opinions during classes. Therefore, engagement and participation were not an obstacle to overcome. However, after the first class dedicated to the unit, as the center where we were having classes was occupied by the students, we had to change to another center³³ and deal with the fact that the new classroom was not equipped with computers to project the material that had been prepared for a part of the unit. However, despite not having the necessary equipment the development of the activities was not hindered.

The unit, as proposed by the book, focused on laws from different parts of the United States and the world that could be perceived as different, as well as on concerns people had related to their everyday lives. For the first part of the unit the grammar focus was related to *giving recommendations and opinions*, whereas the second part was about *tag questions for opinions*.

³² PEC 55 was a constitutional amendment which aimed at freezing public expenses for a period of up to twenty years, affecting mainly the education and health departments. Along with trying to fight against the passing of the amendment, the occupations had the objective of fighting against the changes that the national educational curriculum was about to undergo.

³³ One of the students was a professor in another center which had not been occupied.

The unit presented opportunities to explore interculturality in its essence, namely, the comparison between culture A and culture B. However, as mentioned before, the goal of this study was to help students go beyond the level of comparison, and encourage them to question pre-established world views (BYRAM, 1997; KRAMSCH, 1993), while acknowledging that subjectivity and historicity play an important role in our interactions (KRAMSCH, 2006; 2009; KRAMSCH; WHITESIDE, 2008).

For this reason, as an alternative, the class started with a YouTube video in which a guy discussed the saying ‘there should be a law’³⁴. After watching the video, students quickly brainstormed what they had just watched, talking about their impressions and opinions. Subsequently, as a first activity, they were asked to create their own laws, along with arguments to support their decisions towards their classmates. The field notes that follow lists some of the points that caught my attention during this class:

Students brought very interesting discussions related to the laws. When they were asked to create their own law some topics were everyday things that bothered them, such as Rafaela’s case and her neighbor’s dog, but some were very relevant to our current reality, such as Antonio’s concern about the fact that everybody should be protected against domestic violence, and not only women. There was a big debate around the theme, with students defending their points of view. (Field Notes, November 3rd, 2016)

In fact, the whole activity took longer than I had expected. Students really engaged with the theme and were willing to raise relevant debates over some of the laws they had proposed. Some of the laws proposed by the students were related to personal problems, such as Rafaela’s complaint about how dog owners should be obligated to train their dogs not to bark at other people. Others, such as the one proposed by Fabio, which stated that sign language should be an obligatory subject in the school curriculum, were more related to social problems.

The following episode presents the discussion which allowed Antonio the opportunity to express his concerns towards domestic violence. The next pieces of dialogue are all part of

³⁴ Retrieved from <https://www.youtube.com/watch?v=KiCaehFnXDE>

the same sequence, Episode 15, however, they will be analyzed separately as a means to facilitate the organization of the discussion.

The conversation that will be presented below emerged from a debate on how there were many laws which, according to the students, made no sense or had no use for:

Episode 16

381. Teacher: Yeah, there are some very useful and useless laws!
 382. Fabio: Not useless, but they stop the
 383. Rafaela: [progress
 384. Fabio: The progress.
 385. Teacher: Personally speaking I think it's ridiculous that somebody took the time to make a law that prohibits people from listening to their songs, their music loud in the car. That should be common sense.
 386. Ss: Yes.
 387. Teacher: There shouldn't be the necessity of having a law for that.
 388. Rafaela: It's strange to have a necessity of a law for this.

It is possible to observe that from the beginning (turns 382, 383) students already displayed signs of being open to the discussion. As a response to my comment that some laws were useless, Fabio and Rafaela asserted that it was not a matter of uselessness, but rather of stopping progress. One can notice that the students were not only exchanging information about a given subject, but also reflecting on it, while positioning themselves as critical beings. The interaction continues:

389. Fabio: It's like Maria da Penha. It's sad that
 390. Teacher: [But that's a good law.
 391. Fabio: It's a good law. But, it is sad that have to have a law to secure woman. Because, we can't. É triste cara.
 392. Antonio: I have a complaint about the Maria da Pena law.
 393. Teacher: Why?
 394. Antonio: Because it only protects
 395. Teacher: [Because only women are protected?
 396. Antonio: Yes.
 397. Teacher: Well, but I am pretty sure that the percentage of men who get
 398. Antonio: [It doesn't matter.
 399. Fabio: Maria da Pena é só para mulher. But, if a man feel, felt, I don't know agredido, ele pode ir em uma delegacia e fazer um BO. A lei Maria da Penha só da

uma garantia maior para mulher porque ela é mais frágil. Não que vocês sejam mais frágeis, mas.

400. Antonio: But if have a gay marriage, and the partner is beating another partner don't have a law for that.
401. Fabio: Have.
402. Antonio: No. If the law you say works ((meaning the one Fernando was talking about)) don't have to have Maria da Penha law.
403. Fabio: The law of Maria da Penha is not to prevent husband to hit woman.
404. Antonio: It's that. Is really that. If a man married beats a woman.
405. Fabio: Não, se fosse só para isso não precisaria existir porque já tem uma lei que proíbe você de bater em qualquer pessoa. Não é porque eu sou casado com aquela pessoa que eu tenho direito de bater nela. A lei Maria da Penha ela **da** uma garantia para a mulher se sentir mais segura em denunciar.
406. Teacher: I think that's the point with the law, because most of the people who are beaten, most women they do not file any charges against their husbands. They are coerced not to do that.
407. Antonio: Yes, I agree is a good law, but it's not an inclusive law. It's only for a group of people.
408. Teacher: [Specific gender.

As it is noticeable, the next turns gave the discussion a very personal and critical tone.

Fabio stated that *it is sad* (turn 389) that there is the need to have a law to protect women. By doing so, Fabio was not only giving his opinion on the matter, but also implicitly criticizing society. It seems that for him, it should be common sense that hurting women was not a good thing, there should not be a need for a law to state that, people should already be conscious about it.

As a response to Fabio's comment, and also being critical on the matter, Antonio stated that he had a *complaint* (turn 392) about the law. Antonio was subjectively positioning himself, he was demonstrating awareness of his reality and through the use of words trying to re-shape the context he was inserted in, i.e., aiming for alternative realities (KRAMSCH; WHITESIDE, 2008). For him, the fact that the law only protected women was problematic, if one was aiming for inclusion and protection there should not be barriers in the law. It is possible to assert that Antonio was challenging established meanings and worldviews (VINALL, 2016) and questioning values imposed by others.

As a reaction to his classmate's comments, Fabio stated that it was not a matter of inclusion, as pointed out by Antonio. Rather, the law was created with the intention of protecting women, given they were more fragile than men (turn 399). Immediately after saying it, though, Fabio realized that he was reinforcing the stereotype that men are stronger than women, and restated that he did not mean to imply that women were fragile. However, despite acknowledging so, by ending his sentence with a *but*, once again, Fabio was reproducing the idea that women were the 'weaker sex'.

Teaching for symbolic competence implies allowing students the possibility to critically reflect on their reality and the meanings that emerges through interaction (VINALL, 2016). Sometimes, the teacher is only a mediator, one who should stay in the background while students explore possibilities, construct meaning, question their reality and make sense of the power play behind their every move. It is possible to notice with this piece of interaction that the students took the floor, more specifically Fabio and Antonio. They were ready to transgress boundaries (VINALL, 2016), and fight for their point of view, giving supporting arguments to defend it. Let's see how the conversation went on:

409. Fabio: I think that in the next years they will adapt the law.
410. Rafaela: But this is just to protect the weak side. The more weak side. O mais fraco, qual o mais fraco? A because the problem between, against women is a long time ago. It's origem?
411. Teacher: Origin
412. Rafaela: The origin came from a very, very old law. Because women always was, have to obey the man and we need to, to ((interrupted before able to finish))
413. Antonio: I agree with you, it's a good law.
414. Rafaela: Nowadays there are a lot of men who think about ((unintelligible)).
415. Antonio: I have a uncle, uncle não, tia.
416. Teacher: Aunt.
417. Antonio: A aunt who the husband beat her. But, if you are the minority the law don't make sense.
418. Teacher: Specially because you are the minority that the law makes sense. Because if you were the majority you didn't need the law.
419. Antonio: No, if you are the men who are beaten by your woman you can't do anything. Go to the police and he will laugh at your face.
420. Fernanda: But it's not a problem of the law.
421. Antonio: It is a problem of the law. The law is not inclusive.

422. Teacher: But if somebody is going to make fun of you because you were beaten by a girl it's not a matter of the law. It's a matter of society thinking that a girl can't hit anybody.
423. Vilmar: I think that he is kind of right because every person should be the same dia, não direito?
424. Teacher: they should have the same rights.
425. Vilmar: the same not to não apanhar.
426. Fabio: Eles podiam então expandir a lei, se vale para mulher vale para tudo.
427. Antonio: Yeah, exactly. It's what I am trying to say.
428. Fernanda: Mas isso não vai impedir que a pessoa comece a rir quando tu for lá dizer que apanhou de mulher.
429. Fabio: Eles vão rir de tudo, cara. Eu te garanto.
430. Rafaela: Até hoje quando a mulher vai a delegacia e começa a falar os, as próprias mulheres olham para elas com desconfiança. O que você fez para que ele fizesse isso? Isso é muito, muito, muito comum.
431. Antonio: It's a problem.
432. Rafaela: Por isso que eles criaram essa delegacia.

According to Kramsch (2009) symbolic competence operates in four different ways: (1) Subjectivity; (2) Historicity; (3) Performativity; and, (4) Reframing. In this second part of the conversation two of these features can be identified, namely subjectivity and historicity. Firstly, subjectivity was seen when the students involved in the conversation were exercising their rights to have an opinion. They were putting themselves in somebody else's shoes, and trying to make connections between their experiences, beliefs and the information they acquired through interacting with other texts and contexts. It was clear throughout their interaction that the subject became personal to them. Culture was no longer abstract, but rather dynamic, always changing and influencing our thoughts and actions (LIDDICOAT; SCARINO, 2013). Secondly, historicity was strongly present. The students were able to acknowledge that the origin of the law came from a *very, very old law* (turn 412). It was not something new, it had been created due to problems which were identified in the past, and were perpetuated in the present. However, this new era imposed new challenges, which means that *in the next years they will adapt the law* (turn 409). By stating so, Fabio was reassuring the fact that culture is not static, he was trying to reframe the reality and suggest alternatives to the problems at hand.

For Antonio the keyword was inclusion. The problem was not to have a law that protected women, the problem lied on the fact that it only protected women. In today's world they were not the only ones who were abused, so they should not be the only ones who had special protection. As a response, in contrast, Rafaela touched upon the fact that it was not a matter of inclusion, rather, it was a social problem (turn 430). Women were seen as submissive when compared to men. Going to the police and admitting the abuse immediately raised questions of what she had done to 'deserve' what she got. Even now, in the twenty first century, women are still judged based on what society thinks she should or should not do, and men are constantly seen as the ones who provide food, money, and a home, they are the ones who deserve to be respected. Let's go to the end of the conversation:

433. Fabio: Yeah. The girl who was raped for ((by)) thirty men. The, the, não sei o delegado, tava tirando sarro da cara dela, o tempo todo. Ele não levou a investigação a sério e perdeu o caso para tu ter noção.
434. Antonio: I am not. Have the problem that some woman don't denunciate.
435. Teacher: They don't file charges.
436. Antonio: Yeah. They go to the police office, say that, but don't make the registro. Oh, (unintelligible) my boyfriend because ((doesn't conclude the sentence)). But don't register, don't say – Oh, my boyfriend bite me.
437. Teacher: Bite?
438. Antonio: No.
439. Fabio: Beat.
440. Antonio: bite. Can be, can be ((joking about bite)). And don't denunciate.
441. ((extra conversation))
442. Teacher: It's interesting that you got beaten up, but you probably did something, right? That didn't
443. Rafaela: [The problem is this. Because they, nowadays this happen again, often.
444. Fabio: Como diz aquela frase dos pais, né – quem ama da palmada. É que é outra coisa que eu acho ridículo, né, bater em criança. Daí tem pai que fica compartilhando no face – Quem ama dá palmada.
445. Teacher: Well, it never killed me, but I don't think it ever taught me anything either. It taught me to be scared of my mother ((laughing)).

Finally, this last part of the dialogue touches upon more social issues. Giving students freedom to express themselves freely implies that new themes can emerge according to what they perceive as being relevant. From a conversation which targeted inclusion, to the

explanation of why things happened the way they did, to Fabio (turn 433) presenting a supporting argument to Rafaela's case (turn 430), the discussion shifted to the belief some people had that spanking kids could be seen as a synonym to educating (turn 444). The classroom had become a place in which students were no longer learning somebody else's language. Rather, they were appropriating and using the target language according to their own needs. They were exchanging different worlds views, and making meaning out of all these different worlds that were presenting themselves while the interaction happened (KRAMSCH, 2009, 2011; KRAMSCH; WHITESIDE, 2008). In addition to it, it was possible to notice that allowing the students the freedom to take the floor and work with proposed themes as they wished was an important step towards the development of intercultural and symbolic competence.

Lastly, once again, translanguaging was used by the students as a means of expressing themselves. As stated by Garcia and Wei (2014) translanguaging expands the students' languages and meaning-making repertoires. Nonetheless, different from the first instances which were presented during the analyses of the outcomes from English II, in which by translanguaging students were able to give their opinions, this time around Fabio did not translanguage because he did not know the words in the target language. Rather, by translanguaging Fabio was exercising his right as legitimate speaker of his first and additional language, he was reinforcing his identity as a multilingual subject (KRAMSCH, 2009). It seemed that translanguaging was used as means through which to validate and reinforce the importance of the point he aimed at making (LUCENA; CARDOSO, 2018). As pointed out by Garcia and Wei, "if language constitutes us, then adding to a linguistic and semiotic repertoire means that we acquire not only new ways of speaking and acting, of languaging, but also of being, of knowing and of doing" (2014, p. 79).

The activity that followed the previous one was a debate in which students were asked to get into groups. After they got in groups, two groups were put together as a means to enable the debate to happen. The groups randomly drew a theme from a bag I had brought to class. Then, one group would create arguments in favor of the theme, while the other one would create arguments against it. This activity was carried out in the end of the semester as their oral evaluation. However,

The debate did not encourage as much critical thinking as it was expected. It seemed that students were reluctant to talk about themes that were perceived as controversial, despite having done it many other times over the semester. Another possibility for the lack of engagement is that students were exercising their agency, and did not find the theme as intriguing and worth debating as anticipated during the planning process. (Field Notes, December 6th, 2016)

It is possible to state that, as it was the case with other activities, the planning process was an idealized version of what the class actually was like. It was difficult for me to anticipate the students' willingness to engage with their classmates and the proposed activities. In addition, time can also be seen as a constraint to the development of intercultural (VOLPATO, 2014) and symbolic competence. Activities which focus on guiding students into becoming more critical of their surroundings, as well as aware of the power relation involved in the meaning-making game (KRAMSCH, 2015), generally require more time than the teacher has available. As a consequence, debates may have to be cut short, and discussions may not be further problematized. Nonetheless,

In our case at extra, we have the freedom of not working with every single thing proposed by the book, so I think that makes it possible to incorporate different activities and discussions. I felt that the semester was very productive, I liked the engagement of students with the proposed activities, as well as how they were open to participate in class. I think those are key elements in an intercultural classroom. If students are not willing to participate and express their opinions nothing is going to happen. (Field Notes, December 8th, 2016)

To conclude, it is possible to assert that it was fundamental that I had alternatives to what I had planned. As it was the case with this unit, which at a certain point there was no

computer and projector, at other moments the internet in the classrooms did not work. Relying solely on technology to fulfill one's planning can be problematic, seeing how technology is unpredictable and may not work at the time one needs it.

In addition, contrary to Gil's findings³⁵, which suggest that "cultural representations that are constructed either from the book contents or from the participants' comments in the interaction are not usually problematized by the participants" (2016, p. 341), the previous discussions were examples that the additional language classroom could be a place in which dialogues which invited students to reflect upon what they were saying could be fostered. Not to mention, they also demonstrated that activities which aimed at the development of intercultural and symbolic competence were ways through which criticality (KRAMSCH, 2009) and

The next section will summarize the aforementioned analysis while directly answering the research questions which guided the present study.

4.3. RESEARCH QUESTIONS ANSWERED

As mentioned above, this section aims at answering the research questions which guided the present study. Ergo, the section also summarizes the analysis presented throughout the chapter.

4.3.1. Research question 1

How did the planned activities, their implementation and interactional outcomes foster the development of intercultural and symbolic competence?

³⁵ For a detailed description of the study see the Review of Literature chapter.

Throughout this study, it was possible to notice that the development of intercultural and symbolic competences (hereinafter IC and SC) were fostered in different ways. Firstly, during the planning process, i.e., the initial stages in which all was idealized, the concepts of IC and SC, which were initially perceived by me as abstract, in face of the amount of theory which surrounds the theme and the lack of empirical studies, started to begin to make sense in my educational context. The planning process, thus, allowed for careful consideration of what would be proposed, also granting time for reflection, something which proved itself important at any time during the entire process. As it was presented during the analysis through the field notes, also reflecting upon what I had intended to do, and most importantly, on the interactional outcomes and how I achieved (or not) my objectives, was of great relevance to how the subsequent lessons would be planned, and how IC and SC would be targeted during the following classes.

Secondly, the implementation, moments in which the planning came to life. During this stage, students reacted to what was being proposed, and it was through their reactions that the fostering of IC and/or SC were possible. It was noticeable that activities which focused on creativity and criticality had great potential in the classroom. If we are to take a quick look back at episode 8, in which students were talking about the act of tipping, and episode 9, in which they were discussing the different regions of the country, both from English II, it is possible to notice that students were much more willing to participate and talk about the latter topic as they perceived it as being much more relevant. Tipping was understood by the students as a gesture of gratitude, something you give or not according to the service provided. For them, there was not further need of discussion. Whereas, discussing one's own country, how it is divided and how its size influences the perception one has of it, was a subject the students were willing to tackle. Hence, it is possible to assert that the students were more willing to participate when they were able to relate to what was being taught, not only so, but it was possible to notice that

they were more invested in the process, engaging with one another as well as the theme, inside and outside the classroom, as it was the case with Unit 15. Some of the laws created by the students did not spark in others the desire to further discuss them, whereas others, the ones they were able to relate to, that they felt there was an impact in their lives, incited interesting debates.

Consequently, the interactions which emerged from the proposed activities were instances in which students were invited to reflect upon the world, question pre-conceived ideas (BYRAM, 1997; KRAMSCH, 1993), and understand that historicity, subjectivity and creativity (KRAMSCH, 2009; KRAMSCH; WHITESIDE, 2008), are important factors when interacting with others, all components of being interculturally and symbolically competent.

4.3.2. Research question 2

When aiming at the development of intercultural and symbolic competence, is it possible to develop one but not the other?

Yes, when aiming at the development of IC and SC one does not entail the other. As it was presented, for example, during the analysis of Unit 13 from English II, students were able to acknowledge that the act of tipping varies from one place to the other, and that those habits should not be judged but understood. That is, students were able to perceive differences between themselves and others, as well as acknowledge that some of the things they were saying were pre-conceived ideas imposed on them by exterior factors, principles of being interculturally competent (BYRAM, 1997; KRAMSCH, 1993; LIDDICOAT; SCARINO, 2013). Yet, they did not go beyond this initial level, which means that they were not able to develop symbolic competence.

Although being interculturally competent does not entail being symbolically competent, the contrary is not true. As mentioned during the review of literature, I bring both IC and SC

because I think the latter complements the former. Therefore, students may present signs of being interculturally competent without being symbolically competent. On the other hand, SC requires students not only to be aware of perceivable cultural differences, but also of the power relation involved in interactions, as well to acknowledge that they can change things in the world through the use of words (KRAMSCH, 2011a; ZHANG ET AL, 2015). In other words, we cannot be symbolically competent without being interculturally competent.

4.3.3. Research question 3

In which ways do the translanguaging practices found in the data contributed to the development of intercultural and symbolic competence?

During the analyses of the interactions it was possible to identify four different ways in which translanguaging was used as a means to enhance the development of intercultural and symbolic competence. Firstly, as the teacher, as it was presented during the analysis of episodes 1, 7 and 9, I used it as a way to facilitate and assure students comprehension of the topics being discussed. I tried to always create a space in which students felt safe and comfortable to express themselves. By allowing them to translanguague, and by translanguaging myself, those spaced could be made possible. Secondly, some of the proposed discussions could be perceived by the students as beyond their level of proficiency, as it was the case with English II. In that sense, the encouragement of translanguaging practices can be understood as an alternative to the matter. As demonstrated during the analysis of episodes 4, 5 and 9, students are still going to learn the target language, but allowing them to also express their opinions using both their mother tongue and what they already know from the target language is a way to ensure participation and engagement in class. Thirdly, as presented during the analysis of episode 8, translanguaging can also allow students the chance to negotiate meaning. If the student had not spoken in Portuguese, her classmates would not have had the chance of helping her, which,

consequently, could have hindered the learning of the target language. Lastly, it was possible to notice that students with higher level of proficiency, as it was the case with English VI, translanguage with a different purpose than from English II. For the more advance students, translanguageing was a means to guarantee that their opinions were understood as they intended, as noticeable during the analysis of episode 16.

Thus, it is possible to assert that from what was observable with the gathered data, allowing students to translanguage, and by translanguageing myself, students' learning process was facilitated, and relevant discussion could be encouraged. In addition to it, it was also possible to notice that despite possible fears teachers may have, allowing students to translanguage in class will not impair them from learning and using the target language. Students exclusively translanguage when they perceived it as paramount, gliding between languages as they felt necessary.

4.3.4. Research question 4

How can the ghost of the native speaker hinder the development of intercultural and symbolic competence?

It is possible to notice throughout episodes 2, 3, 4, 10, 12 and 13 that the ghost of the native speaker is still very much present in the language classroom. Interestingly, however, is that this idea of this ideal someone they must follow appeared in different ways throughout the data. During the first episodes, from English II, it was possible to notice that students tried to understand if the word or expression they were learning was the same used by *them*, a term people often use to refer to an idealized, unknown native speaker. For the more advanced students, English VI, the worry was with accents, do *they* speak the way I do? Will *they* understand me? Once again, it was possible to notice that students were concerned with speaking as somebody else. By doing so, however, students were diminishing their efforts of

learners of an additional language, their identities of speakers of their mother tongue was irrelevant, and the goal was to sound like *them*. In addition to it, episode 13 demonstrated that the myth of the native speaker is true not only when one is learning an additional language. For some of the students it is important that native speakers conform to grammatical rules, they are expected to speak the language grammatically correct, after all, it is *your own language* (turn 271). By being concerned with a model they should follow, students only seldom were able to acknowledge that “many countries speak the same English, but have different ways of pronouncing words” (Student 2, Questionnaires). Nonetheless, there is not only one or two countries which have English as their official language, and even within these places there will be different ways of speaking and expressing oneself. If one aims at achieving a native-speaker-like competence, they are at the risk of leaving the language classroom frustrated, feeling incapable of speaking the target language. In addition to it, focusing on native speaker competence shifts the focus of the class from a place in which the development of intercultural and symbolic competence can be fostered, a place in which students can be encouraged to use all the repertoires available to fulfill their communicative needs (HORNBERGER, 2003; LEWIS; JONES; BAKER, 2012; GARCIA; LI, 2014; ALLARD, 2017; KE; LIN, 2017; LUCENA; CARDOSO, 2018), to a place in which the grammar book is the main character, a place in which critical thinking is not provoked, but rather than that, ignored. Language is not static; it is dynamic and constantly being changed by its users. Hence, it is crucial that students become aware that they have the right to use the target language as they wish. In fact, they should be encouraged to develop “the ability to position oneself as a multilingual subject, to understand the cultural memories evoked by symbolic systems, to perform and create alternative realities” (KRAMSCH; WHITESIDE, 2008).

4.3.5. Research question 5

From a teacher's perspective, what are the reflections which emerged after having experienced the planning and implementation of the intercultural activities together with the analysis and interpretation of the data?

I would like at this time to excuse myself from the role of a researcher and answer as a teacher. When I first started developing the project for this study it was still unclear how theory could be transposed into practice. For me, the concepts of SC were still dim and distorted and at times exceedingly complex, so much so, that it seemed it would not be possible to apply it in the **real** classroom. Though, when the planning process initiated, things started to become clearer and I began to notice that it was possible to benefit from it in my own classes. The planning process, however, was not effortless. Having to adapt pre-prosed themes proved to be a sizable challenge, one which at times I was not able to conquer. A few of the units proposed by the book did not allow for a more subjective exploration, or even comparative ones while still raising students awareness. Nonetheless, even from these moments, which were initially perceived as closed and not favoring the development of IC and SC emerged several relevant discussions. It was possible to notice that if one is open and attentive to what happens in the classroom, moments which may seem trivial at first, such moments may be used as hooks to develop IC and SC. Furthermore, one of the most important things that I was able to observe after planning and implementing the activities is that no planning is ever final, and each group will react differently to a given activity. Planning is exactly that, a plan, that can change and be adapted as the teachers sees fit. Also, the activities proposed not always had the expected outcome, or were even able to be implemented as initially idealized. On occasion, time was not well calculated and students' engagement with other activities would go longer than expected, shortening other moments which were initially seem as far more favoring to the development of IC and SC. Despite all of these considerations, the interactions which emerged throughout

the classes were of tremendous relevance. Students demonstrated openness and willingness to interact, especially after the first classes, in which they were still not well-acquainted with one another. Moreover, fostering the development of IC and SC, in my opinion, brings to the language class a new perspective. Students are no longer learning somebody else's language, rather than that, they are adding a new linguistic repertoire to the one they already have. And this new repertoire will be used according to their needs and desires. In our current reality, here in Brazil, in which the education system is being increasingly undervalued, and students are progressively becoming a victim of the system, aiming at the development of IC and SC becomes of utter importance. Students should become agents of their own learning process, in addition to being encouraged to think critically, to search for the message behind the words being articulated, and especially, becoming aware of the power relation game involved in our every interaction.

CHAPTER 5

FINAL REMARKS

5.1. INTRODUCTION

This chapter is dedicated to summarizing the main findings of the present study. Thus, it is divided in four sections. Section one being this introduction. Section 5.2 presents a summary of the dissertation, briefly presenting the context from which the study emerged, along with the findings obtained from the analysis of the data. Section 5.3 will present the limitations of the study, as well as suggestions for future research. Finally, section 5.4 is dedicated to the final words, concluding this doctoral dissertation.

5.2. SUMMARY OF THE DISSERTATION

This study started with the idea that in a world in which linguistic and cultural homogeneity is nothing but an illusion, and the fact that we are constantly influencing and being influenced by the ones we come in contact with, language teaching and learning should be approached from an ecological approach. That is, the processes of teaching and learning should be seen as an ecosystem in which one member depends and influences the other (CREESE; MARTIN, 2003; KRAMSCH, 2008; ALLARD, 2017). In that sense, it was proposed that additional language teaching can benefit greatly from an intercultural approach. The approach advocates not only in favor of the diversity, but also at encouraging students to become more aware of their surroundings, as well as noticing the power relations involved in interactions, while acknowledging that historicity, subjectivity and creativity are factors that will play major roles in how they choose to communicate (KRAMSCH, 1993, 1998, 2009, 2011; BYRAM, 1997, 2011; LIDDICOAT ET AL, 1999, LIDDICOAT; SCARINO, 2013). In addition, an

ecological approach also emphasizes the importance of being critical, while moving beyond the given, transgressing boundaries and understanding that the texts, situations and events are politically, historically, economically and socially determined (VINALL, 2016).

Hence, after making sense of the complex theoretical literature on interculturality, and noticing that there are still very few empirical studies which focus on the actual language classroom, I decided that this study would focus on helping bridge the gap between theory and practice. In addition to it, it also became necessary to focus on our reality in Brazil. That is, to focus on a context in which intercultural encounters are not synonym to people from different countries coming together.

In order to achieve the main objective, five research questions were proposed: (1) How did the planned activities, their implementation and interactional outcomes foster the development of intercultural and symbolic competence?; (2) When aiming at the development of intercultural and symbolic competence, is it possible to develop one but not the other?; (3) In which ways are the translanguaging practices found in the data enhancing the development of intercultural and symbolic competence?; (4) How can the ghost of the native speaker hinder the development of intercultural and symbolic competence?; and (5) From a teacher's perspective, what are the reflections which emerged after having experienced the planning, implementation and interpretation of the data?.

After conducting the research with the two groups presented during the method section of this study and analyze the data the main findings are the following:

Finding 1:

It is possible to conclude that the planning moments are idealized versions of the reality. Oftentimes, planning and reality do not walk hand in hand, and it becomes paramount that the teacher is ready to change his or her previously made plans and adapt to the reality of here and now moments of the classrooms. Furthermore, it is also fundamental that students' agency is

taken into consideration, since the development of intercultural and symbolic competence deeply depends on the way students respond to the proposed activities.

Finding 2:

After carefully considering the interactions which emerged from the proposed activities, it was possible to notice that some activities may lead students to the development of intercultural competence, but not necessarily to the development of symbolic competence. That is, students may present signs of openness and understanding towards the culture of the other, while acknowledging that different people will react differently to similar situations. However, they do not go beyond this initial comparative stage. They do not transgress boundaries, and do not notice how our discourses reproduce arguments that have long been imposed by the people in power.

Finding 3:

Considering that much of the literature which discusses the development of intercultural and symbolic competence were conducted with students who are already proficient in the target language, this study aimed at understanding how the development of intercultural and symbolic competence could be fostered not only with advanced students, but also with beginners. Hence, it was possible to observe with the data that the level of proficiency is not a barrier to the development of intercultural and symbolic competence. On the contrary, students from both levels were able to present signs of being interculturally and symbolically competent. Thus, it is possible to conclude that based on the data, proficiency may make it rather for some students, but it does not hinder the development of intercultural and symbolic competence, rather what influences most is the students' engagement with the activities and the relevance they attribute to the topic under discussion.

Finding 4:

Different from the beliefs which assert that the use of students' mother tongue in the classroom will delay/impair their learning process, the data gathered with the study showed the opposite. Giving students the freedom to translanguage in class also gave them confidence to share their opinions. With the beginner level students, it was possible to observe that they would translanguage when they did not know the words they needed in the target language. However, as soon as they felt confident to switch back to English they would do so. Interestingly, with the advanced students translanguageing was used with a different purpose. For them it was a means through which they could verify that their classmates understood what they wanted to say.

Finding 5:

Even in today's globalized world, in which borders are fluid and students come in contact with a great variety of speakers of English, they still idealize a native speaker and establish it as a goal to speak as he or she does. Working towards the development of intercultural and symbolic competence implies that teachers need to raise students' awareness to the fact that there is a vast diversity of ways of speaking even within a same country. In addition, it is also relevant to call students' attention to the fact that there are many countries where people speak English, not only in the United States or England. Furthermore, in today's multilingual world the learner should be much more concerned with interpreting words and understanding them in the context it is used more than simply decoding them. That is, the focus should not be on conforming to grammar rules to speak what one might perceive as proper language, rather, one should be concerned with getting one's point across (KRAMSCH, 2009).

5.3. LIMITATIONS OF THE STUDY AND SUGGESTIONS FOR FUTURE RESEARCH

As researchers we are always trying to do our best to achieve the objectives we established in the beginning of the research process. It was no different with this study, however, not always the research process is a smooth sea where one can sail without any worries or surprises. This study was an attempt to try to bridge the gap between theory and practice when an intercultural approach to language teaching is considered, specifically focusing on a Brazilian context. Whilst conducting it, however, some limitations emerged. Next, these limitations will be addressed, followed by suggestions for future research.

Considering this study, a limitation that needs to be appointed is that this was an action research, meaning that I was both the researcher and the teacher. During the research process, sometimes it was difficult to manage both the classes and the registering of the data. Having appropriate material to record the classes is of extremely importance. Oftentimes, during the transcription of the data, relevant moments were lost because they were unintelligible, and that was cause because of the circumstances through which data was collected.

Thus, agreeing with Kramsch and Uryu (2012), who state that as researchers we have no alternative than continue trying, I would say that further investigation has yet to be conducted in order to explore the theories more deeply. Hence, if the goal is to continue bridging the gap between theory and practice and make it less abstract so it can leave the academia and reach teachers in actual classrooms, other contexts need to be accounted for, such as public schools, university classrooms, as well as other language institutes. Also, further investigation on how translanguaging practices can also inform the development of intercultural and symbolic competence needs to be conducted.

5.4. FINAL WORDS

It is important to consider that theories are of great relevance to the contexts for which they are created. However, theories should not remain only on paper. Hence, studies as this one, which try to bridge the gap between theory and practice making it more accessible to future researchers and researches need to be more and more a reality. In sum, our efforts as researchers should not only be a means through which a tittle is acquired, most importantly, our works need to have an impact on the actual contexts we so desperately aim at helping.

Unfortunately, this study is being defended in difficult times. Times in which education is perceived as unnecessary. Times in which being able to think is perceived by authorities as a threat to their power. These are nebulous times, and we need to be strong, continuing to research and conduct studies which can contribute to society, even when the ones who should support our efforts and the academia are the first to sabotage the universities. Our works and our voices need to be seen and heard. And, most importantly, our efforts as researchers, students, teachers, professors, need to be recognized as valuable contributions to the growth of society.

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APPENDIX J

Consent form



TERMO DE CONSENTIMENTO LIVRE E ESCLARECIDO

(Elaborado de acordo com a Resolução 466/2012-CNS/CONEP)

Convidamos você a participar da pesquisa: ***Vamos por a mão na massa! Um estudo sobre o desenvolvimento de competência intercultural na sala de língua adicional.*** A presente pesquisa está sob a responsabilidade da pesquisadora **Glória Gil** e de sua pesquisadora assistente **Mayara Volpato** que é orientada pela professora **Glória Gil**. A pesquisa tem por objetivo investigar quais as possíveis implicações pedagógicas do desenvolvimento de modelos de competência intercultural na sala de inglês como língua adicional.

Para realização deste trabalho, aulas no decorrer do semestre serão observadas em dois grupos com níveis diferentes de proficiência. Essas aulas serão gravadas em vídeo.

Esclarecemos que manteremos em anonimato, sob sigilo absoluto, durante e após o término do estudo, todos os dados que identifiquem o participante da pesquisa usando apenas, para divulgação, os dados inerentes ao desenvolvimento do estudo. Informamos também que após o término da pesquisa, será destruído de todo e qualquer tipo de mídia que possa vir a identificá-lo (a) tais como filmagens, fotos, gravações, etc., não restando nada que venha a comprometer o anonimato de sua participação agora ou futuramente.

Na pesquisa qualitativa habitualmente não existe desconforto ou riscos físicos. Entretanto o (a) participante poderá se sentir desconfortável em compartilhar informações pessoais, confidenciais ou falar sobre alguns tópicos que causem incômodo. Portanto, deixamos claro que você não precisará responder a qualquer pergunta ou compartilhar informações obtidas em debate/entrevista/pesquisa, caso as considere de ordem pessoal ou sinta qualquer desconforto em falar.

Caso você venha a sentir algo dentro desses padrões, comunique aos pesquisadores para que sejam tomadas as devidas providências. Imediatamente desconsideremos o uso de qualquer informação que seja avaliada pelo participante como imprópria.

A sua participação nessa pesquisa é de grande valor. Através dela, buscaremos desenvolver estratégias que busquem contribuir com o ensino intercultural de línguas adicionais no Brasil.

O participante terá os seguintes direitos: a garantia de esclarecimento e resposta a qualquer pergunta; a liberdade de abandonar a pesquisa a qualquer momento sem prejuízo para si ou para seu tratamento; a garantia de que em caso haja algum dano a sua pessoa (ou o dependente), os prejuízos serão assumidos pelos pesquisadores ou pela instituição responsável, inclusive acompanhamento médico e hospitalar (se for o caso). Caso haja gastos adicionais, os mesmos serão absorvidos pelos pesquisadores.

Em caso de dúvidas e esclarecimentos você deve procurar os pesquisadores Glória Gil ou Mayara Volpato através dos seguintes contatos:

Mayara Volpato

Rua Luiz Oscar de Carvalho, 75. Apt 12, Bloco A5

CEP: 88036-400

Florianópolis-SC

Telefone: (48) 99846590

E-mail: mayara.volpato@gmail.com

Gloria Gil:

Universidade Federal de Santa Catarina, Centro de Comunicação e Expressão, Departamento de Língua e Literatura Estrangeiras.

Campus Universitário UFSC

Trindade 88040-900 - Florianópolis, SC - Brasil

Telefone: (48) 3721

Ramal: 9288

Fax: (48) 37219819

E-mail: glorigil@gmail.com

Caso suas dúvidas não sejam resolvidas pelos pesquisadores ou seus direitos sejam negados, favor recorrer ao Comitê de Ética em Pesquisa com Seres Humanos (CEPSH) da Universidade Federal de Santa Catarina, localizado no Prédio Reitoria II, 4º andar, sala 401, na Rua Desembargador Vitor Lima, nº 222, Trindade, Florianópolis ou estabelecer contato eletrônico através do endereço: [http:// cep.ufsc.br/contato/](http://cep.ufsc.br/contato/).

Consentimento Livre e Esclarecido

Eu _____ após ter recebido todos os esclarecimentos e ciente dos meus direitos, concordo em participar desta pesquisa, bem como autorizo a divulgação e a publicação de toda informação por mim transmitida, exceto dados pessoais, em publicações e eventos de caráter científico. Desta forma, assino este termo, juntamente com o (a) pesquisador (a), em duas vias de igual teor, ficando uma via sob meu poder e outra em poder dos pesquisadores.

Florianópolis, ____/____/____.

Assinatura do participante

Assinatura do pesquisador

APPENDIX K

Letter of approval from the ethics committee



UNIVERSIDADE FEDERAL DE SANTA CATARINA - UFSC

PARECER CONSUBSTANCIADO DO CEP

DADOS DO PROJETO DE PESQUISA

Título da Pesquisa: Vamos por a mão na massa! Um estudo sobre o desenvolvimento da competência

intercultural na sala de língua adicional. **Pesquisador:** Gloria Gil

Area Temática:

Versão: 2

CAAE: 57618016.3.0000.0121

Instituição Proponente: Universidade Federal de Santa Catarina **Patrocinador Principal:** Financiamento Próprio

DADOS DO PARECER Número do Parecer: 1.769.410

Apresentação do Projeto:

A pesquisa ação será realizada com duas turmas de níveis de proficiência diferentes com o objetivo de investigar quais as possíveis implicações pedagógicas do desenvolvimento de modelos de competência intercultural na sala de inglês como língua adicional. Para tanto, a pesquisa contará com a fase de planejamento das atividades a serem aplicadas nas duas turmas. Essa parte será desenvolvida/planejada e aplicada pela pesquisadora. E a segunda parte sendo a gravação das aulas para que posteriormente as interações entre alunos/alunos, e alunos/professora possam ser analisadas

Objetivo da Pesquisa:

Objetivo Primário:

Investigar quais são as possíveis implicações pedagógicas no desenvolvimento de modelos de competência intercultural em duas salas de inglês como língua adicional.

Endereço: Universidade Federal de Santa Catarina, Prédio Reitoria II, R: Desembargador Vitor Lima, no 222, sala 401 **Bairro:** Trindade **CEP:** 88.040-400

UF: SC Município: FLORIANOPOLIS

Telefone: (48)3721-6094 **E-mail:** cep.propesq@contato.ufsc.br

Página 01 de 03

Continuação do Parecer: 1.769.410

Avaliação dos Riscos e Benefícios:

Riscos:

Na pesquisa qualitativa habitualmente não existe desconforto ou riscos físicos. Entretanto o (a)

participante poderá se sentir desconfortável em compartilhar informações pessoais, confidenciais ou falar sobre alguns tópicos que causem incômodo.

Benefícios:

Estima-se que os benefícios dessa pesquisa sejam:

- (1) auxiliar os alunos a se tornarem mais críticos em relação a sua própria cultura e a cultura do outro.
- (2) instiga-los a prestar mais atenção em como sua historicidade e subjetividade exercem grandes papéis nas suas interações com o outro e
- (3) que os alunos estejam mais dispostos a falar, possibilitando assim o desenvolvimento da habilidade oral

Comentários e Considerações sobre a Pesquisa:

A pesquisa contextualiza de maneira adequada o tema da pesquisa, possui objetivo claro método coerente

Considerações sobre os Termos de apresentação obrigatória:

Documentos em acordo com as exigências do CEP SH.

Recomendações:

Não se aplica.

Conclusões ou Pendências e Lista de Inadequações:

A pesquisadora atendeu às inadequações e lista de pendências do parecer versão 1, a saber: atualização do cronograma, esclarecimento quanto à idade dos participantes da pesquisa, bem como as modificações do TCLE.

Considerações Finais a critério do CEP:

Este parecer foi elaborado baseado nos documentos abaixo relacionados:

Tipo Documento	Arquivo	Postagem	Autor	Situação
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Endereço: Universidade Federal de Santa Catarina, Prédio Reitoria II, R: Desembargador Vitor Lima, no 222, sala 401 **Bairro:** Trindade **CEP:** 88.040-400

UF: SC **Município:** FLORIANOPOLIS

Telefone: (48)3721-6094 **E-mail:** cep.propesq@contato.ufsc.br

Página 02 de 03

Continuação do Parecer: 1.769.410

Informações Básicas do Projeto	PB_INFORMAÇÕES_BASICAS_DO_PROJETO_746114.pdf	03/10/2016 14:23:00		Aceito
Outros	mudancas.docx	03/10/2016 14:22:40	mayara volpato	Aceito
Projeto Detalhado / Brochura Investigador	Projeto.docx	03/10/2016 14:18:39	mayara volpato	Aceito
TCLE / Termos de Assentimento / Justificativa de Ausência	TCLE_Mayara.docx	03/10/2016 14:18:14	mayara volpato	Aceito
Outros	confidencialidade.pdf	06/07/2016 15:59:13	Gloria Gil	Aceito

Outros	cartadeanuencia.pdf	06/07/2016 15:58:43	Gloria Gil	Aceito
Outros	concessao.pdf	06/07/2016 15:52:27	Gloria Gil	Aceito
Folha de Rosto	Folha_de_rosto_Comite_assinada.pdf	06/07/2016 15:34:18	Gloria Gil	Aceito

Situação do Parecer:

Aprovado

Necessita Apreciação da CONEP:

Não

FLORIANOPOLIS, 10 de Outubro de 2016

Assinado por:

Washington Portela de Souza (Coordenador)

Endereço: Universidade Federal de Santa Catarina, Prédio Reitoria II, R: Desembargador Vitor Lima, no 222, sala 401 **Bairro:** Trindade **CEP:** 88.040-400

UF: SC **Município:** FLORIANOPOLIS

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APPENDIX L

Table of contents for Interchange 4th ed. 1B and 4B

Table 7 : Analysis of contents from interchange 4th ed. 1b.

UNIT	TITTLE	MAIN POINTS
9	WHAT DOES SHE LOOK LIKE?	<p>Overall goal: Describe people, especially physical characteristics.</p> <p>Grammar: 1. Describing people; 2. Modifiers with participles and prepositions.</p> <p>Snapshot: Fashion on the street: describing your style.</p> <p>Cultural aspects: Briefly and superficially talks about fashion.</p>
10	HAVE YOU EVER RIDDEN A CAMEL?	<p>Overall goal: The unit focuses on instigating students to practice the grammar points.</p> <p>Grammar: 1. Present perfect; already, yet; 2. Present perfect versus simple past.</p> <p>Snapshot: Fun things to do in New Orleans.</p> <p>Cultural aspects: The unit is grammar oriented, even the snapshot is prepared to practice present perfect.</p>
11	IT'S A VERY EXCITING PLACE!	<p>Overall goal: Learn how to describe places.</p> <p>Grammar: 1. Adverbs before adjectives/conjunctions; 2. Modal verbs can and should.</p> <p>Snapshot: Vacation spots: Six popular cities and some sights and events to do there.</p> <p>Cultural aspects: Despite what might be expected from the theme, the unit brings essentialized propositions. Mainstream cities and stereotypical activities, e.g. Carnaval in Rio.</p>
12	IT REALLY WORKS	<p>Overall goal: teach students to ask/give advices.</p> <p>Grammar: 1. Adjective + infinitive; noun + infinitive; 2. Modal verbs can, could, may for requests; suggestions.</p> <p>Snapshot: Common health complaints.</p> <p>Cultural aspects: there is a possibility for cultural exploration through the reading (Rain forest remedies?), the last activity proposed at the unit. However, only because of the topic, the intention of the readings (as proposed by the book) are to practice reading strategies and not deepen the matter being discussed.</p>

13	MAY I TAKE YOUR ORDER?	<p>Overall goal: How to order food, and to describe tastes.</p> <p>Grammar: 1. So, too, neither, either; 2. Modal verbs would and will for requests.</p> <p>Snapshot: Food firsts.</p> <p>Cultural aspects: The unit brings a few cultural info related to where some foods were created, but that does not instigate much discussion. The text brings an interesting topic of discussion, however, as previously mentioned, the guidelines presented by the book only propose to work with it as an attempt to develop reading strategies.</p>
14	THE BIGGEST AND THE BEST!	<p>Overall goal: Teach students how to use the comparative as well as ask for the size, height, etc. of things.</p> <p>Grammar: 1. Comparisons with adjectives; 2. Questions with how.</p> <p>Snapshot: The world we live in.</p> <p>Cultural aspects: The unit is based on the exposure of facts, e.g. What is the tallest building in your country? What is the most populated city?</p>
15	I'M GOING TO A SOCCER MATCH.	<p>Overall goal: Practice the grammatical points.</p> <p>Grammar: 1. Future with present continuous and be going to; 2. Messages with tell and ask.</p> <p>Snapshot: Making excuses: Some common excuses for not accepting an invitation.</p> <p>Cultural aspects: it is possible to explore the making excuses part of the unit to discuss people's habits in relation to the matter, however, the activity's initial aim to simply to states facts.</p>
16	A CHANGE FOR THE BETTER!	<p>Overall goal: teach students to talk about future plans and past events that brought about changes to their lives.</p> <p>Grammar: 1. Describing changes; 2. Verb + infinitive.</p> <p>Snapshot: Things that bring about changes in our lives.</p> <p>Cultural aspects: this is one of the few units that focus on the student him or herself. By talking about life events it brings a personal touch to the unit, making it possible to explore our subjectivity.</p>

Source: Interchange 4th ed. 1B.

Table 8: Analysis of contents from interchange 4th ed. 3b.

UNIT	TITLE	THEME
9	IMPROVEMENTS	<p>Overall goal: Teach students to talk about common services they hire other people to do, as well as give suggestions.</p> <p>Grammar: 1. Get or have something done; 2. Making suggestions.</p> <p>Snapshot: Nicely commonly offered services.</p> <p>Cultural aspects: The unit itself does not bring cultural related topics since it only talks about improvements and services. The reading, however, talks about critical thinking, and despite what is instructed by the book this topic can be explored more critically.</p>
10	THE PAST AND THE FUTURE	<p>Overall goal: Teach students to talk about events in the past and make prediction about how they think the future will be like.</p> <p>Grammar: 1. Referring to time in the past; 2. Predicting the future with will.</p> <p>Snapshot: 50 years of fads.</p> <p>Cultural aspects: This unit is interesting in the sense that it allows for the exploration of how the world and life have changed and how that affects each of us.</p>
11	LIFE'S LITTLE LESSONS	<p>Overall goal: talk about milestones in life. Both about things that have happened and things that might still happen.</p> <p>Grammar: 1. Time clauses; 2. Expressing regrets and describing hypothetical situations.</p> <p>Snapshot: Rites of passage: some important life events.</p> <p>Cultural aspects: by talking about milestones and life events the unit allows for the exploration of the self. There can be a comparison with the other, but this other are the classmates themselves.</p>

12	THE STUFF RIGHT	<p>Overall goal: talk about cause and effects, what one has to do in order for something else to happen.</p> <p>Grammar: 1. Describing purpose; 2. Giving reasons.</p> <p>Snapshot: Success stories: five of the world's most successful business.</p> <p>Cultural aspects: The unit is very straightforward, it talks about business and how to make them successful.</p>
13	THAT'S POSSIBILITY. A	<p>Overall goal: teach students to give their opinions on different kinds of situations.</p> <p>Grammar: 1. Past modals for degrees of certainty; 2. Past modals for judgements and suggestions.</p> <p>Snapshot: Pet peeves: why is it that some people...?</p> <p>Cultural aspects: The unit itself does not allow for the development of intercultural/symbolic competence, it simply states facts and asks for students to respond to them.</p>
14	BEHIND THE SCENES	<p>Overall goal: teach students how to talk about the processes things go through in order to be made.</p> <p>Grammar: 1. The passive to describe processes; 2. Defining and non-defining relative clauses.</p> <p>Snapshot: Movie firsts.</p> <p>Cultural aspects: It is possible to explore (inter)cultural issues in this unit through the use of the text. The activities themselves do not instigate much reflection, but the teacher and students can explore them differently than what was initially proposed.</p>
15	THERE SHOULD BE A LAW!	<p>Overall goal: Teach students how to use the grammatical structure to give their opinions.</p> <p>Grammar: 1. Giving recommendations and opinions; 2. Tag questions for opinions.</p> <p>Snapshot: There should be a law.</p> <p>Cultural aspects: This is one of the units that allows for the most cultural exploration, since it touches upon</p>

		subjects that require students to be critical and position themselves.
16	CHALLENGES AND ACCOMPLISHMENTS	<p>Overall goal: Teach students to talk about life events, and what they consider important accomplishments in life.</p> <p>Grammar: 1. Complex noun phrases containing gerunds; 2. Accomplishments and goals.</p> <p>Snapshot: Challenges and accomplishments.</p> <p>Cultural aspects: It is possible to explore the students' personal opinion to what a challenge and accomplishment is. How it varies from people to people to people depending on one's background.</p>

Source: Interchange 4th ed. 4B.

APPENDIX M

Text used during Unit 9 – English II

Unit I Topic A: Behavior, Image, and Dress

General

Teacher Background Information



THE IMPORTANCE OF CLOTHING AND ONE'S APPEARANCE

Some of the most common aspects of everyday life have a very subtle but important influence on our interactions with one another. One's own personal appearance is often taken for granted because it is so familiar, visible, and tangible. Many individuals overlook the fact that we all "read" clothing and grooming on a daily basis to judge the actions, thoughts, and behavior of other people. This is a form of nonverbal communication—the use of symbols instead of words.

As with verbal symbols, nonverbal communication is successful only if the symbols are interpreted the same way by both the person sending the message and the person receiving the message. If the symbols do not have the same meaning to the sender and receiver, a misinterpretation or misunderstanding of messages may occur.

A person's first impression of you is influenced by your appearance. This is why clothing and grooming can be so important in interviewing for jobs, making new friends, and many other life situations. The way you look may make another person or group want to know more about you or lose interest in you.

Your personal appearance can also call forth a variety of reactions from people who know you and are around you on a daily basis. Consciously or unconsciously, friends, family, teachers, fellow students, employers, and other employees respond or react to your appearance in positive or negative ways.

The clothing, accessories, hair styles, and grooming choices that you make communicate your self-concept and/or self-image. Your self-image is what you "see" in your mental picture of yourself. All of us have mental images of how we look and how we behave. Unfortunately, if your self-image results from an incorrect assessment of your physical and psychological self, the messages you send may cause confused or negative reactions.

The success of the appearance messages sent by an individual, and how that same individual reads the messages sent by others, is influenced by many factors. Each of us learns many values and attitudes about clothing and personal appearance. These values and attitudes affect not only our clothing choices but also other choices we must make regarding appearance and behavior.

The force of fashion is evident all around us every day. Styles and colors of automobiles, houses, and furniture change. Different foods and methods of preparing foods are more fashionable at one time than at another. Entertainment, such as music, movies, and television, has many fashion variations. Our lifestyles, values, social standards, and language are also shaped by fashion changes. These changes are reflected in family life, education, business, and government. In some areas, however, change evolves more slowly because of the restrictions imposed by costs, laws, or limited exposure to new people. Modern technology plays an important role in how quickly change occurs and how fast the population gains knowledge of the changes.

Source: Cooperative Extension Service, University of Illinois at Urbana-Champaign, College of Agriculture.

APPENDIX N**Questionnaire****What's on your mind?**

Hi guys, now that the semester is about to be over I would like to ask you for one last thing, I promise, this is the last one! Could you please spare a few minutes and answer the following questions related to your experience during our classes!

If you choose, you can answer the questions in English!

Thanks for all your help and the amazing semester, you were wonderful students!

1. Qual sua turma? *Mark only one oval.*

Inglês 2

Inglês 6

2. Qual sua idade? *Mark only one oval.*

De 16 a 20 anos

De 21 a 29 anos

De 30 a 39 anos

Mais que 40 anos

3. A quanto tempo você estuda inglês? *Mark only one oval.*

Menos de um ano

De 2 a 4 anos

Mais de 5 anos

4. O que te motivou a estudar um novo idioma?

5. O que você considera ser fundamental para que uma aula de língua adicional (inglês no nosso caso) seja bem sucedida?

6. Quais eram suas expectativas em relação ao semestre?

7. Qual importância você atribuiu a cada um dos itens abaixo em relação ao aprendizado de inglês? Organize as respostas em ordem de importância (1 = o mais importante, 5 = o menos importante), assinale o círculo correspondente a sua escolha. Por favor, use cada número apenas uma vez.

- () Aprimorar minhas habilidades na escrita, fala, leitura e compreensão da língua.
- () Para saber um pouco mais sobre diferentes países e suas culturas.
- () Adquirir vocabulário e melhorar meus conhecimentos gramaticais.
- () Descobrir um pouco mais a respeito da história, geografia e política de países falantes de inglês.
- () Ser capaz de me comunicar com qualquer pessoa que fale inglês, nativo ou não nativo.

8. O que você entende por cultura?

9. Você vê alguma relação entre língua e cultura? Qual?

10. Na sua opinião, qual a importância de abordar aspectos culturais na sala de aula? Você vê alguma?

11. Qual sua opinião em relação as atividades propostas pelo material didático? Você acredita que elas abordem aspectos culturais?

12. Como você se sentiu em relação as atividades propostas ao longo do curso?

13. Na sua opinião, como as atividades propostas em sala se diferenciam das propostas pelo livro?

13. Qual sua avaliação do semestre?

APPENDIX O

Episode which represents culture as country/community

The following episode is from an interaction from English II. The students were discussing how first impressions influences people's judgments.

T: What about you guys? (0.7)

T: Is it the same values back in your home, Ken? ((he is from Haiti - Ken makes a face as if asking to repeat))

T: In terms of fashion, em termos de moda, são as mesmas coisas que tu viu, que tu observou aqui no Brasil?

Ken: Yes!

T: It is!? So first impressions count? First impressions are important?

Ken: Yes, is very important, is important, because, como que fala principalmente?

T: Mainly.

Ken: Mainly in my country for you conseguir?

T: To get a job, to find a job?

Ken: Yeah, Yeah, to find a job, you need to have a good appearance, because don't have, don't have, so much ((looks for the words he wants to say))

T: opportunities?

Ken: ((nodding his head in agreement)) opportunities! You need that, you need intelligence and appearance.

T: Okay, so you need the combination?!

Ken: Yes!

T: Unfortunately, right? Or not! Infelizmente, we do... the way you look is very

important, right?

Daiane: (unintelligible) we understand that each country have your culture.

T: Each country has their own values.

D: Occidental, oriental, is different culture. Then the fashion is different in each country.

T: But do you think it is only different in different countries? Or do you think if we go from Santa Catarina to São Paulo, and to Acre is different as well?

((students only nod their heads in agreement, but nobody answers the question))

Or does it changes only in terms of country or does it change locally as well?

Bruna: Locally. We are talking about this, because here

T: Here in Floripa you mean?

Bruna: Yes. It's normal you get out with havaianas ((Brazilian flip flop brand)) for the mall, and the supermarket, and everywhere I think. But, in another, another ((looks at her friends as if asking for help)). How do you say interior?

T: In the country.

Bruna: ((nods her head in agreement)) In the country or in another ((does not find the word she is looking for)) São Paulo, it's not so common.

T: It's not as common. You know what I find interesting. In Florianopolis people think because they are in Florianopolis, Florianopolis is an island so you are at the beach. Right?! ((students laugh and nod their heads as if they had noticed that situation before and agree with what I am saying)). And then you go to Titri ((bus station near the university)) and there are people wearing like swimming suits.

Really?! (unintelligible) You are at Ingleses ((neighborhood in

Florianópolis)) than okay, you are actually at the beach, but at Titri? It is not

because it is Florianópolis that you actually can wear (0.2). Well, you can, you

are in a free country. Você pode fazer o que quiser, but in my opinion it is a lot of exposure.

APPENDIX P

Episode which represents culture as differences

The episode below emerged from the same class as the previous episode, that is, from an English II class.

Teacher: So, what did you discuss? What is the text about?

Sara: About the importance of appearance, and the clothes, and the fashion in the life ((pause as if she was going to continue)), in the life.

T: In life! So the importance fashion has in our life! Very good. And what did you understand from the text?

Betina: People judge other people for what, their clothes.

T: So, people judge other people based on their clothes.

B: Yeah.

T: What else? Did they say anything else? Was there any extra information?

B: First impressions.

T: First impressions are very important!

B: Yes.

Karen: What it means for (unintelligible)

T: What it means in what sense? Em que sentido?

K: The values.

T: The values? Different people have different values? Is that it?

K: Yes, Familiar values, from families.

T: Right, our values they are constructed in our families, and with our friends, right? The relationships we establish in life. Do you, do we notice that? A gente nota essas coisas? Tipo, is it, is it automatic? Tipo, when a person asks why do

you do that? Por que você faz isso? Do you agree with the text?

Ss: Yes. ((some students gave their opinion, but it was unintelligible)).

T: Yeah?! Why is that?

S: Because the people is very, is very dá, how do you say dá?

T: What do you wanna say? O que tu quer dizer eu preciso saber a frase toda.

S: Dá importância para.

T: They give importance?! People find it important.

S: They find it important the fashion, and, ah, I believe that the business and the work, the first impression is very important.

T: For work and?

S: Business, principalmente.

T: Mainly.

S: Mainly ((nodding her head in agreement)).

T: Mainly in that area, mainly for work.

S: I agree with the text.

APPENDIX Q

Episode which represents culture as subjectivity

This episode, from English VI, emerged in the end of the class after students had presented and discussed the laws they were asked to create.

Fabio: It's like Maria da Pena. It sad that

T: [But that's a good law.

F: It's a good law. But, it is sad that have to have a law to secure woman. Because, we can't. É triste cara.

Antonio: I have a complaint about the Maria da Pena law.

T: Why?

A: Because it only protects

T: [Because only women are protected?

A: Yes.

T: Well, but I am pretty sure that the percentage of men who get

A: [It doesn't matter.

F: Maria da Pena é só para mulher. But, if a man feel, felt, I don't know agredido, Ele pode ir em uma delegacia e fazer um BO. A lei Maria da Penha só da uma garantia maior para mulher porque ela é mais frágil. Não que vocês sejam mais frágeis, mas.

A: But if have a gay marriage, and the partner is beating another partner don't have a law for that.

F: Have.

A: No. If the law you say works ((meaning the one Fernando was talking about)) don't have to have Maria da Penha law.

F: The law of Maria da Penha is not to prevent husband to hit woman.

A: It's that. Is really that. If a man married beats a woman.

F: Não, se fosse só para isso não precisaria existir porque já tem uma lei que proíbe você de bater em qualquer pessoa. Não é porque eu sou casado com aquela pessoa que eu tenho direito de bater nela. A lei Maria da Penha ela dá uma garantia para a mulher se sentir mais segura em denunciar.

T: I think that's the point with the law, because most of the people who are bitten, most women they do not file any charges against their husbands. They are coerced not to do that.

A: Yes, I agree is a good law, but it's not an inclusive law. It's only for a group of people.

T: [Specific gender.

APPENDIX R

Episode which represents the ghost of the native speaker

This episode emerged from a grammar explanation given to students from the English II group.

Raissa: E no caso para gente ir em escalas, o quanto que seria assim? De 1,60 a 1,70? ((making gestures with her hand indicating +-))

Teacher: I think it would depend in terms of our standards. For example, for us here in Brazil 1,60 is average, right? ((Rafa moving her head in agreement))

1,60 não é alto, é médio. So I would say, she is tall, 1,70 is tall. She is pretty tall 1,75. So I think this is more a matter of scale in terms of what we believe. O que a gente acredita ser alto e ser baixo, do que uma questão de gramática do que é ou o que não é. ((Students nod in agreement)).

APPENDIX S

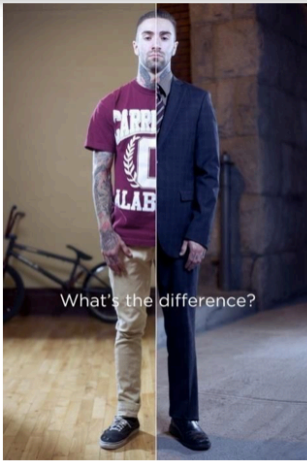
Picture shown to English II to discuss first impressions



APPENDIX K

Pictures shown during an activity for unit 9, English II

Do you think the way you dress determines what people think about you?



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Source: Google images

APPENDIX L

Pictures shown during an activity for unit 13, English VI



Justice system in my country



<http://9gag.com/gag/aB1eNyZ#comment>

Party Level = India (Yes it's cow dung)



<http://9gag.com/gag/ae6BBbj#comment>



Source: Google images