



UNIVERSIDAD
DE ATACAMA

FACULTAD DE HUMANIDADES Y EDUCACIÓN

DEPARTAMENTO DE IDIOMAS

**INTERCULTURALITY IN THE SEVENTH AND EIGHTH ENGLISH
NATIONAL CURRICULAR GUIDELINES: A DOCUMENTARY ANALYSIS**

Undergraduate thesis presented for the Bachelor of Arts in Education and Teacher of
English as a Foreign Language.

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Copiapó, December 2022

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Abstract

A country's national curriculum projects the visions of society and establishes the purpose of education through the selection of the competencies necessary for its citizens to develop and participate in different areas of life (Duk and Loren, 2010).

The purpose of this study was to better understand interculturality in the seventh and eighth grade English national curriculum guidelines. This research addresses relevant information regarding the teaching of interculturality as seen in the seventh and eighth grade English language curricula, as well as the presence or absence of interculturality in the curricula through an understanding of textbooks.

Resumen

El currículo nacional de un país proyecta las visiones de la sociedad y establece el propósito de la educación a través de la selección de las competencias necesarias para que sus ciudadanos se desarrollen y participen en diferentes ámbitos de la vida (Duk y Loren, 2010).

El propósito de este estudio fue comprender mejor la interculturalidad en los lineamientos curriculares nacionales de inglés de séptimo y octavo grado. Esta investigación aborda información relevante respecto a la enseñanza de la interculturalidad vista en los lineamientos curriculares de inglés de séptimo y octavo grado, así como la presencia o ausencia de la interculturalidad en los lineamientos curriculares a través de la comprensión de libros de texto.

Key words: INTERCULTURALITY - INTERCULTURAL AWARENESS- STUDY PROGRAMS- CULTURE – END

CHAPTER 1: INTRODUCTION

Intercultural competence has become an essential skill for working and studying in the 21st century. This skill allows one to interact in culturally different contexts, understand diversity, value people from other cultures, and develop respect and appreciation for their ways of thinking, values, practices, and products. Developing this intercultural awareness enriches the education and training of students. By having knowledge and appreciation of different contexts and realities, they can contribute with other points of view, creativity, innovation, greater cognitive flexibility, and empathy, and develop a greater appreciation for their reality and culture.¹

In Chile, interest in interculturality gained strength after the return of democracy. Before this process, the diverse demands of the indigenous movement and the possible paths of dialogue were silenced in a military dictatorship that, through different apparatuses of repression, denied any practice that could be considered antagonistic to the dominant ideology. During this period, through decree 2,568 of 1979, collective land tenure was eliminated as an impediment to its sale in the market and, under the euphemism that we are all Chileans, indigenous people were no longer considered owners of community lands, thus erasing the last traces of state and legal protectionism (Villena, 2005).

As a research group, and future teachers, we have a professional responsibility, also knowing the national curriculum to achieve a conducive teaching-learning for each student.

In the "Marco para la buena enseñanza" criterion D5 states that the teacher handles updated information about his/her profession, the educational system and current policies, also the teacher knows the national education policies related to the curriculum, educational management and the teaching profession. (Ministerio de Educación, n.d.).

¹(Ministerio de Educación, 2016)

According to the Program of Study provided by the Ministry of Education since 2016, language learning and culture are closely related, in the case of the English language, due to its international language character, students have the possibility of learning not only about the culture of English speaking countries, but also have access to information about different countries, their customs, their inhabitants, literature and other aspects that broaden their knowledge of the world. In addition, media and technology have facilitated communication between people from different contexts, realities and cultures, and English has become the language of interaction and rapprochement between them, providing greater opportunities to get to know and learn from each other. Likewise, learning culture-related content to expand knowledge of the world, appreciating and understanding how other cultures see the world.

The importance of interculturality as future teachers of the subject of English is present when using the curriculum as a guide to teach students, not only Chilean students but also immigrants who will be educated by teachers who must know aspects of interculturality as such, not only superficially, but also internally.

The teachers who live and implement the Study Programs daily are teachers who work in conjunction with these Study Programs. In this sense, we will focus on the different forms that the study programs have as a tool for teachers to organize and guide the pedagogical work of the school year, proposing to the teacher an ordering of the Learning Objectives (LO) determined in the Curricular Bases, focusing on interculturality and how it is reflected in the study programs.

Problem Statement

The present research is aimed as a documentary analysis, an exploration of the plans and programs of Seventh and Eighth grade of the subject English, regarding how interculturality is approached in the English subject of these grades specifically.

This documentary analysis is made by a qualitative methodology using data collection and analysis to refine research questions or reveal new questions in the interpretation process.

Our investigation is exploratory, referring back to the work by Sampieri, "exploratory research studies are carried out normally, when the goal is to examine a topic or problem of little-studied research or it hasn't been addressed before."

Delimitation

The delimitation of this research is based on a documentary analysis of the English study plans and programs of the seventh and eighth grades provided by the Ministry of Education of Chile.

This research was carried out through information gathering by reading, contrasting the most relevant ideas of the text, seeing the differences and similarities that exist within the plans and programs of the English subject of both courses (7th and 8th), and also analyzing and understanding informative articles as well as books and school texts on the topic to be developed, thus demonstrating how interculturality is reflected in the English study programs in Chilean education with these courses specifically.

Research questions

- Do the Seventh and Eighth grades in *Study Programs* based in English language teaching programs allow for the development of interculturality?
- Is there enough input from the English study program's contents, activities, objectives, and evaluation indicators to develop interculturality?
- Is the concept of interculturality fully addressed in the English curriculum in the Seventh and Eight Basic courses?
- Is it allowed to develop cultural awareness within the English subject of 7mo and 8vo based on the English study programs?
- How to approach the concept of interculturality in the teaching-learning process?

Justification

Mainly what motivated us as a research team to address the concept of interculturality are the results of the “*Evaluación Nacional Diagnóstica*” test applied by CPEIP.

What is the “Evaluación Nacional Diagnóstica”?

It is an evaluation applied by the Ministerio de Educación through the “Centro de Perfeccionamiento, Experimentación e Investigaciones Pedagógicas” (CPEIP) to all students of pedagogy who are in their penultimate year of study.

The Evaluación Nacional Diagnóstica is a requirement for students in educational degree, and its surrender is a requirement for obtaining a professional degree. To meet this requirement, students must render all instruments that the Undersecretary of Education indicates to the teacher training institutions.

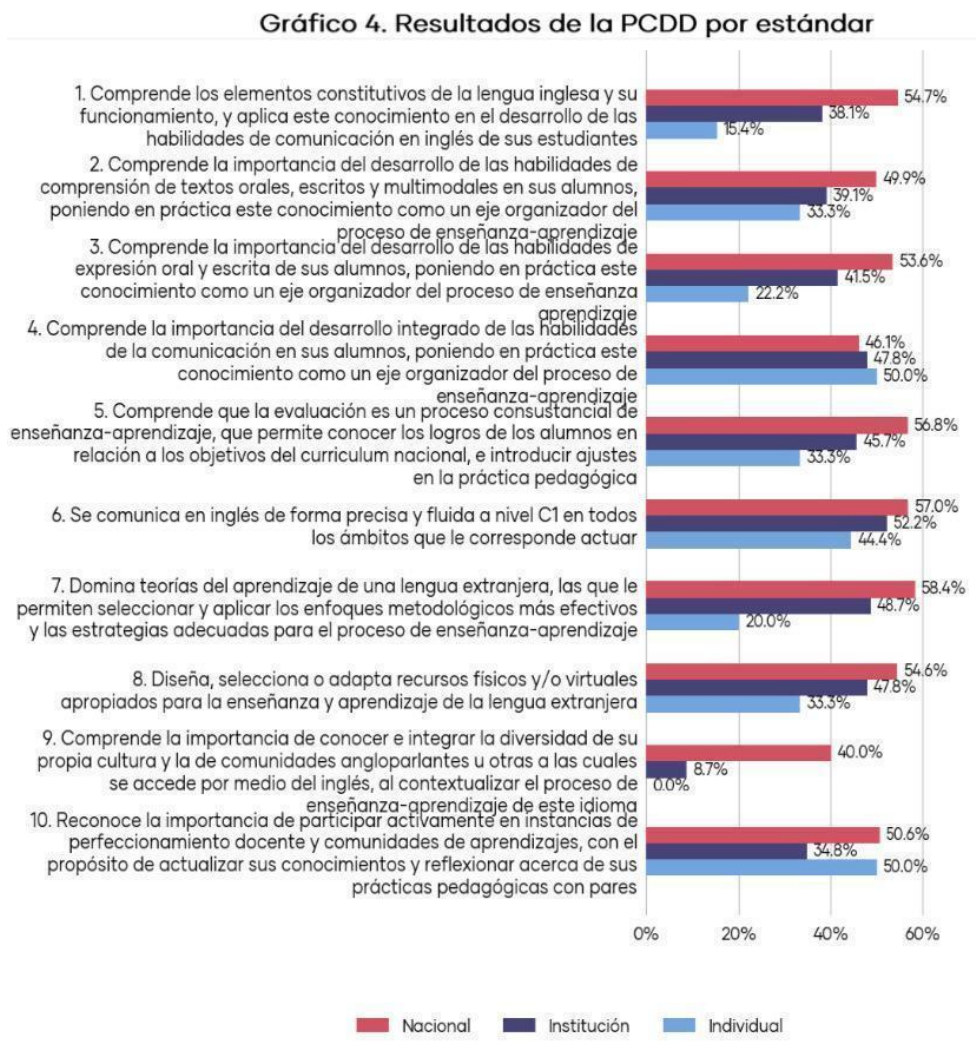
The Teacher Development System Law establishes that student teachers must take two diagnostic evaluations, the first one applied by the university at the beginning of the educational process and the second one by the CPEIP during the 12 months preceding the last year of the university degree. The purpose of these evaluations is to provide information to the institutions to develop improvement plans for their training programs. The NDT applied by CPEIP is based on the Pedagogical and Disciplinary Standards for Initial Teacher Education. It should be noted that this evaluation is a mandatory requirement for students and failure to comply with it will not allow them to obtain their professional degree.

Finally, the research team obtained evidence that demonstrates the percentage obtained by the students of the English Pedagogy career of the Universidad de Atacama in the year 2021 in the test: National Diagnostic Evaluation (END).

Knowledge of the term according to the results obtained in the "Evaluación Nacional Diagnóstica"; which, as future teachers, we recognize the importance of interculturality when learning a foreign language to which we have heard and known since the moment we were born.

Figure N° 1: Results of the "Evaluación Nacional Docente" test provided by the CPEIP website.

Figure
N°1



(Ministerio de Educación, n.d.)

As measured by CPEIP, The results of this test give us a percentage of 8.7% at the educational establishment level at the Universidad de Atacama, this low percentage corresponds to item 9 of the END results, established as: due to the importance of

knowing, understanding and integrating the diversity of their own culture and the English-speaking communities.

These results show how little emphasis has been given to interculturality at the university level. Given these results, our motivation for this particular analysis is very helpful to understand whether or not there is a curriculum provided by the Ministry of Education that correctly addresses interculturality.

Formulation of objectives:

Since our main topic is the documentary analysis of the curricula of the 7th and 8th grade classes focusing on the intercultural concept, here are the objectives that will guide us to understand and develop our degree work, and on the other hand complement the knowledge to find the answers to the research questions.

General objectives:

- Analyze the implementation of the concept of interculturality presented in the study programs of the English subject

Specific objectives:

- Identify and understand how intercultural education is approached in seventh and eighth grades.
- Read and understand the Intercultural Education program provided by the Chilean Ministry of Education.

CHAPTER II: THEORETICAL FRAMEWORK

To articulate the present research, we consider it pertinent to deepen these concepts: Interculturality, Culture and the elements that compose it, Study Programs, Intercultural Education, Intercultural Bilingual Education and Intercultural Bilingual Education Program.

These concepts will be vital to the research

2.1 Interculturality

Interculturality is a concept that, in education, derives several meanings. For example, Article 4.8 of the Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005) states that interculturality is "The presence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions, acquired through dialogue and an attitude of mutual respect." Likewise Rodríguez (2019) in *Interculturality and Intercultural Bilingual Education. Vacíos y Desafíos en Ecuador*; " Interculturality is understood as the harmonious coexistence between ethnically and socioculturally different groups, in terms of equality and tolerance in which differences are respected and interpreted as a possibility of interlearning and mutual enrichment among all groups involved in interethnic contact." Marakan (2012) indicates that "Interculturality is a tool of emancipation, of the struggle for real equality, or real equity, in the sense not only of very superficial cultural but also material. This is evident in the identity of indigenous peoples, who never identify themselves by their origin but also by their occupation, peasant and worker. Therefore, these identities are dual, at least in the sense that they unite class and ethnicity". Similarly, Soriano (2004) points out that "interculturality leads to the coexistence of cultures on an equal footing."

This definition means, in other words, that interculturality is the interaction of two or more cultures, where dialogue arises to exchange ideas, and expressions, among others, always maintaining an attitude of equal respect. However, this concept is the most accurate to refer to interculturality. Authors have adapted the meaning of the word. We

understand interculturality as the interaction between two or more cultures in a respectful manner. However, since when did this term become more relevant?

Ferrão (2010), in his study, indicates that the term interculturality began to gain strength in Latin America in the 1990s, of course, all of this revolving around the educational environment. According to Walsh (2010), "Since the 1990s, interculturality has become a fashionable topic. It is present in public policies and educational and constitutional reforms (...). Although it can be argued that this attention is the effect and result of the struggles of social, political-ancestral movements and their demands for recognition, rights, and social transformation." She adds that "Since the 1990s, there has been new attention to ethnocultural diversity in Latin America, attention based on legal recognition and an increasing need to promote positive relations between different cultural groups, to confront discrimination, racism, and exclusion, to form citizens aware of differences and capable of working together in the development of the country and the construction of a just, equitable, egalitarian and plural society. Interculturality is part of this effort". Three types of perspectives are connected to interculturality. The word has been used in various contexts and on opposite socio-political sides. Consequently, the understanding of the concept is extensive and dilated (Walsh, 2010, p.1). The perspectives held towards interculturality are:

- Relational Perspective: Interculturality coexists and develops in its most primitive and general way. It involves exchanges between people, traditions, values, and knowledge. It can occur in both equal and unequal situations. It is assumed that intellectuality has always existed in Latin America due to its close cultural relations with indigenous and mestizos. An example is the mestizo Creole population that has migrated to the Caribbean, a rich mix of Caribbean and Latin American cultures.
- Relational Perspective: Functionally speaking, cross-cultural interactions provide a second perspective. Fidel Tubino, a Peruvian philosopher, proposed the idea of interculturality in 2005. He envisioned this system as one that could function

alongside the existing neoliberal system. Interculturality promotes conversation, coexistence, and tolerance by recognizing cultural differences. It does not challenge the game's rules, argue against social inequality, or question why certain cultures have more power than others. Instead, it is functional to the current system and does not generate any change outside social norms.

- **Critical Perspective:** examines the broader issue of structural colonialism and racial segregation. These issues provoke intercultural conflict and must be addressed first and foremost. The foundational understanding of interculturality is that it is a process and project that subjugates people; it is not just a tool, demand, or belief. It is based on the reality that racial hierarchies and colonial structures create differences between people. It is understood, in other words, that difference is directly caused by the power structure of racism. All oppressed cultures share this perception. The original impetus for change comes from the function expressed above. It demands fundamental transformations of institutions, relationships, and structures to create new life, emotional and intellectual circumstances.

Walsh states that Interculturalism is a political and social movement based on the premise that different societies must be built. It is currently being used in education to promote understanding between cultures. To do this, interculturalism requires action in the real world. Its history and inspiration are explained below. Already having a clear parameter about interculturality and the concepts that compose it, let's look at the main topic that is present in this paper analysis, education; more specifically "Intercultural Education" and "Intercultural Bilingual Education".

2.1.1 Intercultural education and intercultural bilingual education

First we must clarify the question: What is intercultural education? According to Leiva (2011 p. 2) "intercultural education is the inclusive educational proposal that favors knowledge and cultural exchange, as well as the positive valuation of cultural diversity in terms of coexistence, curricular innovation and promotion of community participation in an inclusive school, (...)". Another author who leaves us a clear definition of intercultural education is Maria Perez (2016, p.162) "Intercultural education is defined and conceived as a continuous process of development learning at all educational levels and in the integrating axes of Education, where the State with the participation of the family and society will promote cultural diversity in the process of citizenship education". The Unesco (2015) Guidelines on Intercultural Education state that intercultural education should teach students to understand and respect the cultural identities of other students. Students should be educated in cultural skills and abilities to enable them to participate fully in society. This educational approach helps students develop solidarity and understanding among individuals, ethnic groups, religions and nations. According to the analysis made by Ferrao (2010) "It arises in Latin America within the educational context and, more specifically, linked to indigenous school education". It was first coined by two anthropological linguists from Venezuela: González and Mosonyi; they defined interculturality in the 1970s and applied it to education. In their work they studied the Arhuaco Indians of the Rio Negro region, located in Venezuela. Ferrao also explains that intercultural (indigenous) education has been subject to change in the various countries and the environment in which they find themselves, which is why she points out 4 important stages attributed to the development of intercultural education:

- Extreme ethnic cleansing and ethnocentrism define the early period of the 18th and 19th centuries. These ideas of domination and elimination of the "other" serve as the basis for colonialism. In the following decades, assimilation replaced overt ethnocentrism. This shifts the focus from colonizing a region to integrating newly formed national identities.

- The idea of culture in schools was initially implemented through languages. As Lopez and Sichra (2004) state, indigenous struggles began to coalesce in the 1980s. These struggles were united under the common identity of "indigenous," which gave them greater recognition outside their countries of origin. They were soon given greater space as a result of this widespread awareness. In countries with a majority indigenous population, Bolivia was the most prominent example. Approximately 65% of Bolivian residents were indigenous. The schools created by these indigenous populations had a completely new dimension compared to the previous ones. They were intercultural, meaning that languages other than the native language were used to promote dialogue between different cultures.
- Until the 1970s, Latin American educational systems were mainly influenced by the idea that every region should be bilingual. This belief led to educational policies that attempted to force each region to become bilingual through government intervention. However, a third stage of development of indigenous education began after communities began to work together with universities and other progressive groups within the Catholic Church. This new period for education saw indigenous peoples creating their own teaching materials and programs, as well as continued efforts to create "integration" among the nationalities. Despite these efforts, these programs still believed in maintaining indigenous culture and identity. People now consider bilingualism to be an important part of their culture. Instead of being just a means of assimilation, linguistic minority groups consider it necessary for their continued existence. As a result, linguistic minorities now weave their cultures into a larger cultural discourse. This process leads to cultural differences becoming a key component of intercultural dialogue.
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Continuing with this same theme, the document written by Ferrao (2010) mentions some contributions made by intercultural education; these contributions are:

- Latin American societies face many forms of racial discrimination. The struggle against these ideologies helps to eliminate the perpetuation of stereotypes and prejudices. Furthermore, this struggle continues with the denunciation of racial democracy; an ideology that affirms that all races can live together in harmony. This imaginary maintains a cordial relationship between races even though racial equality contradicts this ideology. Many countries have created educational policies based on the need for long-term school success, greater permanence in education, and incorporation of cultural aspects of local black populations. Some of these policies also included the incorporation of pedagogical methods and materials with cultural aspects of black groups, as well as historical information on resistance against oppression of black groups.
- Popular education was first implemented in Latin America between the 1940s and 1960s. This system of learning was intended to educate the general public and foster cultural exchange. Consequently, this educational model fostered the development of intercultural education throughout the continent. The fact that popular education was implemented in many different countries had several important effects on intercultural learning. First, it helped to create a diverse universe of educational experiences. Second, it influenced educational systems

from the late 1980s to the early 1990s. Finally, these educational models have left a lasting impact on modern educational systems, especially from the late 1980s to the early 1990s. Paulo Freire's main role is realized through the concepts addressed in this text. He asserted that educational processes are inherently connected to social contexts. Consequently, Freire's work significantly influenced educators who added cultural context to their lessons.

In Chile, in order to develop intercultural education and intercultural bilingual education, the government of this country managed the Intercultural Bilingual Education Program (PEIB); and according to Salgado and Ibañez (2018) "it is installed as public policy under the Ministry of Education (Mineduc) in 1996, based on Law no. 19253 of 1993, known as the Indigenous Law. (...) As of 2010, the PEIB becomes part of the General Education Division of the Mineduc and relieves two components: strengthening of the indigenous language sector and interculturality in the school space." The main objective of this program is to safeguard the language and cultural aspects of the indigenous people and to help the development of people of the society inserted in all that interculturality encompasses. That program presented a document of what was carried out between the years 2010-2016 regarding the PEIB, which developed topics, such as: The implementation in the curriculum of indigenous cultures and language, a plan where teachers who have a concept more attracted to the traditional in the various educational institutions, among other topics are made part; which led to the realization of various tools for the dissemination of this program, such as: curricular publications, studies, exchange activities and audiovisual resources (Programa De Educación Intercultural Bilingüe 2010 - 2016. 2018) . In the year 2020, the program aMezclarse was born, which is created by the non-profit foundation "Educacion 2020" and which is financed thanks to the European Union; whose main objective is that migrant boys and girls residing in the region of Antofagasta can have the right to education within the establishments. According to Amezclarse (2020) "The proposals presented are related to the work of different educational actors and are aimed at different levels of the educational system: some of them can be implemented directly by the educational communities themselves (...) to generate changes that allow us to advance in an education that contributes to the respect, understanding and appreciation of different social and cultural groups".

Taking into consideration all the effort that has been put into the successful development of intercultural education and the benefits it brings to various Latin American countries, have we ever taken into account that behind this there is something called "Intercultural Awareness", well, in the following explanatory point we will address more about this topic.

2.1.2 Interculturality awareness

The concept of intercultural awareness was expounded as a "model of the knowledge, skills, and attitudes needed in intercultural communication in diverse global settings." (Baker 2011, 2012, 2012, 2015). To navigate intercultural communication, one must understand the role that cultural frames of reference play in intercultural communication, they must also be able to use these conceptions flexibly and contextually in everyday conversations (Baker, 2011). The author also proposes a model of intercultural awareness that has 3 levels: the first of basic cultural awareness, the second of advanced cultural awareness and the third level of intercultural awareness. Levels 1 and 2 focus on the native or first culture of the communicators. Level 2 moves away from general cultural categories and focuses more on social groupings that change according to specific contexts. The next level, level 3, does not focus on aspects of their culture or communicators. Instead, it focuses on the use of English as a global lingua franca; This level is not tied to any specific community or country.

Taylor (2021) explains that teachers should foster cross-cultural awareness by providing linguistic input that explains the differences between English from English and non-English sources. They cannot avoid talking about the United Kingdom or the United States, taboo subjects that should not be avoided. The need to tolerate multiple accents and languages is critical when studying a language outside of one's native language. This is particularly critical when studying English as a second language at universities around the world; some students even pursue careers in this environment.

Also, classroom activities should help students develop intercultural competence. This can be accomplished through exposure to texts and assignments that broaden their intercultural awareness, as well as exposure to many different voices and experiences.

Adapting classroom activities also helps to increase students' intercultural competence, including interactions with others that aid in their development (Tajeddin & Alemi 2021, p.256).

Having clearly defined and explained what intercultural awareness entails and how it helps to take into account the development of intercultural awareness in students, let us now look at what happens with interculturality in the ESL and EIL context.

2.1.3 Interculturality in ESL/EIL context.

English is a foreign language in many regions of the world. It is also the primary language for business, politics, art, law and technology. As a result, English is a second language for many speakers of other languages around the world. However, it is also the lingua franca for communication in these areas. As a result of this duality, English is often taught as a second language to adults who need to communicate with people from different countries. This is because most adults in these regions need to communicate with native speakers from other cultures to exchange ideas and information on topics such as science, politics, literature and art. There is no single variety of English that can be considered an international language. Different dialects are formed depending on the native language of each speaker. However, American Standard English and British English are two main varieties that are used as models for language teaching. Both speak specific vocabularies, grammar and accents. (Palacios et al., 2019)

EIL is a paradigm that explains the current state of English expansion as a result of problems such as migration and colonization. However, it also involves many other causes and factors. When applied to specific language, communication and negotiation, this paradigm hopes to create a "contemporary global linguistic ecology" Phillipson and Skutnabb-Kangas (1999).

According to Seidlhofer (2003) the phrase "English as an international language" is abbreviated as "International English" or IE. Although longer, the term is more accurate because it emphasizes the international nature of English rather than implying that there

is a single unitary variety called IE. In McKay's book "Teaching English As An International Language," the abbreviated term for International English is used. The definition given by McKay is as follows: "Cross-cultural communication between people who speak different languages and cultures is known as international English. This is what native English speakers and those who speak both languages and cultures call the way they communicate. It can be used both in a local sense and between speakers of different cultures and languages in the same country. An alternative definition of international English uses it in a global sense between speakers in different countries."

Understanding cross-cultural communication is crucial to learning a second language. For example, understanding nonverbal communication and the culture of both parties is important when learning English as a second language. Understanding different cultural aspects related to the language itself is important because ideas expressed in another language may be understood differently depending on the knowledge of the individual listening.

Now, in the following section we will explain more in depth the main topic for which as a team we are carrying out this document analysis, the study programs.

2.2 Study Programs

According to Education General Law, the Ministry of education prepares the Study Programs, which must comply with the Learning Objectives defined in the Curricular Bases. They are mandatory for those schools that do not have their own Study Programs.

For both the plans and the Study Programs, the National Board establishes evaluation criteria, according to which it analyzes and approves the proposals formulated by the Ministerio de Educación de Chile, as well as their future adjustments and modifications.

Such study programs suggest a set of assessment indicators to help teachers easily assess students on each Objective. These explain the wide variety of ways in which students demonstrate that they have learned each Objective. Extensive teaching suggestions and additional learning resources are provided for each discipline. In addition, a teaching bibliography and teaching guidelines are included to help new teachers adapt to their classes and use the suggested activities as a basis for new lessons. (Programa De Estudio Inglés 7° Básico, n.d.)

The learning objectives for each grade level are expected to be achieved by the end of the school year. This is established in the subject syllabus and includes key terms, concepts and attitudes that are necessary to understand the environment and develop both cognitively and non-cognitively. Students are expected to use these tools to continue their educational development.

The study program focuses on learning rather than teaching. This is achieved by defining distinct learning objectives that relate skills, knowledge and attitudes. These are intended to be clearly stated and precisely articulated. Students are then expected to use the acquired skills, knowledge and attitudes to successfully meet life's many challenges while pursuing their educational objectives. In addition, the learning objectives are integrated into three key concepts: skills, knowledge and attitudes.

The skills mentioned in the curriculum come in many forms and can be found in the fields of intellectual, psychomotor and/or psychosocial growth. They offer inherent abilities to perform tasks and solve problems with precision and flexibility. It is important to have the ability to transfer knowledge across contexts and problem-solving methods. This is because new learning requires knowledge of information and skills. In addition, learners must be able to combine and complement different learning methods in new situations. This is because new knowledge requires more complex thinking and more ways of learning. These curricula help develop skills such as adaptability, critical thinking and more by focusing on specific learned skills. Indicators, activities and examples in these programs focus specifically on these skills.

Comprehension and knowledge are two sides of the same coin. Comprehension is an intellectual understanding of a concept, event, or process. And, knowledge is information about facts, procedures and operations. Information about objects, events and symbols is considered knowledge. Information is also considered to be information that is understood within broader interpretive frameworks that provide an adequate basis for rational argumentation. Understanding different topics gives people a better understanding of the everyday life around them. This enables them to better understand their immediate environment and to reinterpret the knowledge they have accumulated through common sense and everyday experience. Specialized vocabulary enables people to better understand the phenomena they observe or experience. Expertise in certain key ideas and concepts is necessary to incorporate new learning into existing educational practices. To achieve the Learning Objectives of each Curriculum Base, students must understand, explain, connect, relate and apply specific knowledge and concepts within their discipline. This allows them to develop the intellectual skills necessary for further development.

An attitude is a learned disposition toward something such as people, ideas, or objects. It determines how people feel about different things and can cause them to perform certain actions or behaviors. Attitudes also determine how motivated someone is to participate in school activities and how close students feel to other members of their school community. Most students come to school with an open attitude toward learning; schools are responsible for maintaining this attitude, and even promoting it. This attitude helps students stay interested in school long after they graduate. Encouraging a positive outlook on learning, exploring and developing new skills helps students get better grades, leading to a deeper education. This also improves their self-confidence and sense of esteem.

A key part of forming positive attitudes is to consider all three dimensions. This helps them to understand the world around them, interact with it and develop holistically. Acquiring these attitudes helps students to be informed, responsible and autonomous. That is why it is vital to consider each dimension when forming attitudes. Beyond the

classroom, future generations must develop their views on issues beyond the school. These ideas must be developed outside the home through active participation in public affairs and debates. Students must also become leaders in their communities and schools through proactive thinking and developing confidence in their abilities. They must take action to achieve their goals and encourage other students to join them. Students who adopt these attitudes believe in the importance of seeking the truth, showing a desire to change the world, paying more attention to other students, and collaborating with others to value their ideas. (*Programa De Estudio Inglés 8° Básico*, n.d.)

After knowing more in depth about what curricula are and the elements it brings with it, the next point talks about an important concept for us as human beings, culture.

2.3 Culture and elements that compose it:

In the first instance, culture is understood as the knowledge and character traits that distinguish a society, a specific era, or a social group.

Elements that compose the culture based on Peiró:

Beliefs: It is the set of ideas that generate concrete behaviors and attribute meaning and values to certain things.

Values: They tend to be those positive norms that are shared as a group and that are encouraged in social life.

Standards: There are a series of rules, which must be respected by people. Otherwise, a series of corresponding sanctions are applied to remedy non-compliance with these rules.

Language: It is indispensable for communication and is shared worldwide. Thanks to it, we can debate, communicate, share knowledge and pass it on from generation to generation.

Technology: It is the set of techniques, methods and equipment to improve and facilitate the work of the human being.

Identity: It is something that identifies a society and includes the lifestyle, the typical food, the cults that exist in it.²

People use their language to express their culture and beliefs. By understanding a person's language, you can better understand their culture. If you want to understand a culture completely, you need to learn about the cultural aspects of the language. For example, the phrase why is it used in a specific way? would need to be explained. Because they change their tone and language depending on who they are speaking to, we can understand someone's personality by knowing small cultural notes. Our goal is to learn the native language of the people we want to understand. (Andrés & Regueira, 2021)

² Peiró, R (n,d)

2.4 Intercultural Bilingual Education Program “PEIB”

The State assumes the duty to generate the bases to make possible a bilingual intercultural education that allows children to learn the language and culture of their peoples, through the incorporation, in the national curriculum, of the subject of Indigenous Language (currently in Aymara, Quechua, Mapuzugun and Rapa Nui) for basic education.

Its purpose is: To contribute to the development of a citizenship with intercultural competencies and practices through the development, valuation, teaching and preservation of the cultures, languages and cosmovisions of the native peoples that inhabit and have inhabited the current territory of Chile.³

The curricula created with the new core materials allow for a wide range of adaptability. This includes the ability to change the objectives of a program or lesson, add new information, and even incorporate different perspectives of the world. For example, adding cross-cultural elements to middle school lessons involves contextualizing topics by incorporating cultural differences specific to the indigenous peoples of the region. In addition, this method can also be applied to 3rd and 2nd grade. Through themes, educational practices or the interrelation of various subjects, an intercultural approach can be mainstreamed in education. This leads students to better understand reality and develop critical, creative and reflective thinking processes.

³ (Ministerio de Educación, n.d.)

CHAPTER 3: METHODOLOGY

Based on “Metodología de la Investigación” by Sampieri, this research was based on a qualitative methodology since data collection and analysis are used to refine the research questions or reveal new questions in the process of interpretation. (Hernandez Sampieri, n.d.)

For the methodology used for this research, we focused on a qualitative methodology because the group of mechanisms or analytical procedures used to achieve the aims was through documentary analysis of documents, in this case, mainly analyzing the 7th and 8th grade English study programs of Chilean education; To then discuss our results and support this with the analysis of various articles on the subject to be treated “interculturality.”

Culture is essential when learning about a new language, as in the English study programs for the 7th and 8th grades.

Learning a language is directly related to learning its culture since, by learning a new language, students acquire knowledge about their speakers’ social, political, economic, or artistic aspects and, in general, their values, practices, and ways of life. In the case of the English language, due to its nature as an international language, students can learn not only about the culture of English-speaking countries but also have access to information about different countries, their customs, inhabitants, literature, and other aspects that expand their knowledge of the world. In addition, the media and technology have facilitated communication between people from different contexts, realities, and cultures, and English has become the language of interaction and rapprochement between them, providing more significant opportunities to meet and learn from each other. Likewise, learning content related to culture allows for expanding knowledge of the world,

appreciating and understanding how different cultures see the world, and discovering the relationship between the products of culture and the beliefs and values that are their own.⁴

CHAPTER IV: DATA ANALYSIS - DISCUSSION OF RESULTS

This exploratory qualitative research was carried out through a documentary analysis of the plans and study programs of the English subject of the seventh and eighth grades that use these created by the Ministry of Education of Chile.

Through the analysis carried out on these documents, the investigation team was able to identify the number of times that the word “interculturality”, our focus, is mentioned in the study programs of the English subject an amount of once per grade. On the other hand, the word “cultural” is mentioned considerably more in both grades English study programs.

In the Seventh and Eighth Grade Programs of Study in the subject of English, the concept of interculturality is reflected in this way:

Table N° 4.1 Word count: interculturality and cultural

How many times is the word mentioned?	Seventh grade English study program (82.173 words)	Eighth grade English study program (81.774 words)
Interculturality	one time (0,00121%)	one time (0,00122%)
Cultural	seventy eight times (0.09492%)	ninety two times (0.1125%)

⁴ (*Inglés 8° Básico*, n.d.)

Table created by the research team.

Although there is evidence that the concept “interculturality” it is mentioned on both grades English study programs, the absence of a public policy that guides, trains, and delivers the necessary tools to the school system makes it difficult to build an intercultural school capable of responding to the growing diversity that manifests itself in the classroom (Stang et al., 2016)⁵.

The overall performance of the educational system or educational programs can be described in terms of interculturality as incomplete or minuscule, and be proven significant only in terms of superficial cultural information to be taught.

Table N° 4.2 Characteristics of Interculturality: Are they present in the English study programs?

Characteristics aspects of interculturality	Learning Aims	Content	Strategies and Methods	Evaluation Indicators
Culture	YES	YES	YES	YES
Social Aspects	YES	NO	NO	YES
Values	YES	NO	NO	YES
Beliefs	YES	YES	NO	NO
Diversity	NO	NO	NO	YES
Behavior	NO	NO	NO	YES

⁵ (Stang et al., 2016)

Knowledge	YES	YES	YES	YES
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Table created by the research team.

As described above there are plenty of characteristics about interculturality that call for further actions.

As a first challenge, it becomes visible in view of what was previously exposed in this documentary research, the Study Programs provided by the Ministry of Education of Chile do not transmit the determinable elements of culture, but rather remain on the surface of the teaching of different cultures, specifically of the English language, which was the one we focused on in order to carry out this research.

The "EIB" program provided by the Ministry of Education arose as a consequence of the General Education Law (20.370), the Indigenous Law (19.253) and Chile's adherence to ILO Convention 169⁶.

However, it has little magnitude within the national curriculum, and the priority schools to access these resources are those educational institutions that present difficulties to access other means of financing or whose territorial contexts are more complex, as an impulse, to strengthen the capacities of the schools in the incorporation of "EIB" in the regular institutional processes and the adaptation of curricular instruments to the territorial contents and forms of ancestral learning⁷ The program is thought to be designed for the schools to be able to access these resources.

The program is designed for the indigenous population in a very limited way, so it lacks funding to design strategies to promote a way of approaching interculturality in the classroom and teacher good training.

⁶ (Institucionalidad - Portal De Educación Intercultural, n.d.).

⁷ (Convenios EIB - Portal De Educación Intercultural, n. d.)

The "EIB" program lacks many shortcomings which should be improved over time, bringing intercultural education not only to a limited percentage of educational establishments, but to each of the Chilean educational establishments.

CHAPTER V: CONCLUSION

We maintain that the absence of a curriculum that guides, trains and provides the necessary tools to the school system hinders the construction of an intercultural school. On the other hand, the invisibilization of discrimination against migrant children ends up reproducing hegemonic notions of the dominant culture, making impossible the condition of equality necessary to sustain an intercultural project.

At present, aspiring to an intercultural society necessarily requires that we evaluate what we know as Chilean. This implies accepting other views of Chileanness, for example, that of the indigenous people. In our vision, moving towards an intercultural society does not mean opting for one or the other, we can be a lot and coexist with the different cultural and identity heritages in harmony and equality in the difference.

Interculturality not only invites us to recognize and value differences. It goes beyond what we think, in the sense that, as a political proposal, it seeks to eliminate any source of discrimination that poses asymmetrical relations between members of society. This point is perhaps key, in the sense that interculturality proposes to sit at the table not only recognizing each other from a particular humanity, but to dialogue on equal terms, without stereotypes of gender, sexual dissidence, migratory origin or openly any phenotype. Under this paradigm, interculturality does not see diversity as an obstacle, but as a space where the country is being built on a daily basis. Any type of discrimination against any of these groups is to place them in a situation of inferiority in relation to other cultures and identities.

As future teachers of English and researchers of this study are aware of the importance of not only knowing other cultures but also being immersed in them to achieve meaningful learning, internalize with different cultures, culture is a reaction of how human beings interact, and communication makes it possible for interaction to occur, being the culture a basis for learning a second language or a foreign language as in the case of English in Chile.

The Ministry of Education has an Intercultural Education program "EIB" and according to this program: "since 2012 the possibility of approaching the curriculum in an inclusive manner arises, which implies that the teacher must consider the diversity present in the classroom when carrying out their pedagogical work; This implies that the teacher must take into account the multiple ways in which "students approach learning and knowledge, without discriminating by their origin or cultural, social, ethnic, religious, gender, learning styles and levels of knowledge" (Cuadernos de Orientaciones Técnicas. New Curricular Bases and Study Programs for 7th and 8th year of Primary Education)". One of the ways in which interculturality could be approached in the teaching-learning process is with what it would require, which is a stage of training teachers as intercultural mediators, a teacher training is essential for the development itself and a help in the pedagogical processes. Why would it be? Because it is the teachers who must understand and transmit this knowledge in compliance with what the Ministry of Education proposes.

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⁸ (Ministerio de Educación, n.d.)

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This thesis entitled:

INTERCULTURALITY IN THE SEVENTH AND EIGHTH ENGLISH
NATIONAL CURRICULAR GUIDELINES: A DOCUMENTARY ANALYSIS

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The final copy of this thesis has been examined by the signatories, who ascertain that both the content and the form meet acceptable presentation standards of scholarly work in the above-mentioned discipline.