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**DE ATACAMA**

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DEPARTAMENTO DE IDIOMAS

**COMPETENCIA INTERCULTURAL: EXPLORANDO LA PERCEPCIÓN DE  
PROFESORES DE INGLÉS Y ESTUDIANTES DE ENSEÑANZA MEDIA**

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Copiapó, Diciembre 2022.



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**INTERCULTURAL COMPETENCE: EXPLORING ENGLISH LANGUAGE  
TEACHERS AND STUDENTS' PERCEPTIONS IN HIGH SCHOOL**

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

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Copiapó, Diciembre 2022.

## DEDICATED TO

I dedicate the result of this work to everyone who supported me, to my parents, who showed me the way to success.

To my brother Simón, who kept me afloat with his out-of-place comments.

To my friends Pilar, Rosario and Claudio, who were a great emotional support during the time of thesis writing and university time, for allowing me to learn new experiences and for being more than just my classmates.

Finally, I dedicate this work in memory of my grandfather José, who accompanies me from wherever he is and I know he is proud of his university granddaughter.

-María Paz Gallardo Escobar

## DEDICATED TO

Dedicated to the curiosity, interest, and determination of learning diverse contexts or cultures of those who, immersed or not in the educational context, keep looking and chasing knowledge in any of its forms.

-Claudio Gutierrez.

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I dedicate this thesis to all those who participated, supported and accompanied me in the process of this important investigation.

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Lastly, I dedicate this thesis to myself because no one better than me knows all the work and effort I put on behalf of this investigation. As well as the satisfaction of completing another stage of my life. For the reason that I consider this achievement one of the most important of my life.

-Rosario Muñoz.

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I dedicate this thesis to all the people who are from different countries and feel underrepresented and unheard.

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-Pilar Ortiz.

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## **RESUMEN**

El objetivo del estudio es identificar las percepciones de profesores y alumnos sobre el concepto de competencia intercultural dentro del aula. Además, la presente investigación se centrará en el análisis de los programas de estudio del Ministerio de Educación. Esta investigación se puede definir como un estudio explicativo con un método cualitativo con un enfoque mixto, que se centra en el enfoque adoptado por diferentes Instituciones educativas. Esta investigación se llevó a cabo tras la creación y uso de un instrumento mixto, el cual fue un cuestionario que nos permitió recolectar los datos necesarios para poder crear un análisis de datos y la interpretación de las percepciones de los sujetos de estudio. Los resultados mostraron que tanto docentes como estudiantes consideran la interculturalidad como un tema de importancia y relevancia dentro y fuera del currículo educativo.

**Palabras claves:** Interculturalidad educacional, interculturalidad, multicultural, inclusión, cultura, política, programa de estudio, educación.

## **ABSTRACT**

The objective of the study is to identify the perceptions of teachers and students regarding the concept of intercultural competence inside the classroom. Moreover, the present research will focus on the analysis of study programs from the Ministry of Education. This investigation can be defined as an explicative study with a qualitative method with a mixed approach, using that focuses on the approach taken by different educational Institutions. This research was carried out after the creation and use of a mixed instrument, which was a questionnaire that allowed us to collect the necessary data to be able to create a data analysis and thus be able to interpret the perceptions of the subjects of study. The results showed that both teachers and students consider interculturality to be a topic of importance and relevance within and outside the educational curriculum.

**Keywords: Educational interculturality, interculturality, multicultural, inclusion, culture, policy, study programs, education.**

## **I. CHAPTER I: THE STUDY**

### **1.1 INTRODUCTION**

“Interculturality” is a theme of great importance nowadays, for many factors, and throughout the present document, they are going to be explored, as well as the various concepts about this important topic. The diversification of cultures, the rich variety of unique beliefs, customs and practices are several and also precious knowledge for teaching in educational contexts and educational institutions. The perceptions of both teachers and students regarding “Interculturality” and how it is applied and how they apply it correspondingly, will be analyzed for making concise and precise conclusions about what aspects need to be improved in this crucial topic.

### **1.2 GENERAL OBJECTIVE**

To understand the concept of “INTERCULTURALITY” among teachers and students from different high schools in Copiapó.

### **1.3 SPECIFIC OBJECTIVES**

1. Identify the perception of teachers in relation to the concept of interculturality.
2. Identify the perception of students in relation to the concept of interculturality.
3. Analyze the Ministry of Education Plans and Study Programs.

### **1.4 DEFINITION OF THE PROBLEM**

In our society, more and more cultural differences are being shown in different contexts, more so in schools where it is difficult for students to be accepted or understood as human beings with different cultural backgrounds. As we already know, the country is filled with people from different cultures and backgrounds, and as humans are understandable that the way of approaching this situation is unknown or even badly executed; so, the objective of this research is to analyze how interculturality is seen in the classroom, by its own students and teachers, how it is seen in our county

and the different countries that marked the beginning of the integration and acceptance. The world is changing and now it is not just about understanding certain things about someone else's culture and then forcing them to learn ours without even trying to understand theirs. It is key to know the concept of educational interculturality within the different educational institutions in the city of Copiapó.

The research tries to address 3 specific objectives: Identifying the perception of teachers in relation to the concept of interculturality, identify the perception of students in relation to the concept of interculturality, and finally, analyze the Ministry of Education Study Programs.

## **1.5. INVESTIGATION QUESTIONS**

The study aimed to investigate the following research questions:

1. How do teachers integrate interculturality in the classroom?
2. How do students see interculturality represented in the classroom?
3. How does the Ministry of Education promote the development of interculturality in the curriculum?
4. How do the study programs present the content in order to integrate interculturality?

## **II. CHAPTER II: THEORETICAL FRAMEWORK**

### **I. What is the concept of interculturality?**

Have you ever wondered how other cultures are integrated or taught in our country? In this investigation, the research team will try to find out what would be the essence of interculturality, and how is this applied to our society, as educators and as students, in a world that is in need of integration to the point that human existence is based on relationships.

That is why through this study, the team seeks to investigate more about the concept of Interculturality of its importance in the educational area.

#### **1.1 How can we define interculturality?**

To approach the meaning of interculturality, it is important to clarify the concepts that make up the term. Understanding what culture and multiculturalism are leads to explaining the concept of interculturality.

The term culture, which comes from the Latin *cultus*, refers to the cultivation of the human spirit and the intellectual faculties of man, and its definition has changed throughout history. In general, culture is a kind of social fabric that encompasses the different forms and expressions of a given society. Therefore, customs, practices, ways of being, rituals, and types of clothing and standards of behavior are aspects included in culture. The Royal Academy of Language tells us that it is the result of a conjunct of ways of life and customs, knowledge and degree of artistic, scientific, industrial development, in a time, social group, etc. UNESCO defines culture as everything that constitutes our being and configures our identity.

Rivera (2021) defines multiculturalism as the beginning of a new relationship between various ethnic groups and the nation-state, emerged at the end of the 1960s in Canada, spreading to English-speaking countries (Australia, United States and England) and, later, to countries like Germany and France.

These definitions bring us closer to the concept of interculturality, which according to the Royal Academy of Language, defines intercultural as a characteristic, which concerns the relationship between cultures and is common to several cultures. Javier Sota Nadal (2005) says: “Interculturality means “between cultures”, but not simply a contact between cultures, but an exchange that is established on equitable terms, under conditions of equality. In addition to being a goal to be achieved, interculturality should be understood as a permanent process of relationship, communication and learning between people, groups, knowledge, values and different traditions, aimed at generating, building and fostering mutual respect, and a full development of the capabilities of individuals, over and above their cultural and social differences”.

According to Malo C (2002), says interculturality implies a process of exchange and communication of all the qualities that represent a culture.

After reading several investigations, the research team developed its own concept of interculturality: It can be defined as the interaction between people, religions, cultures, and speakers of different languages with different opinions and views. This education is fundamental in addressing cultural differences (principles, values, traditions, etc.) as well as other differences, it is about integrating the humans who are strange to our culture, by teaching them ours and bringing their culture to our new reality, forgetting about the canons of society, it enables us to live together peacefully, constructively in a multicultural world, and it fosters a sense of community and belonging. In political terms, the definition of "intercultural dialogue" remains wander, making the foreign speaker/student feel welcomed and inserted in the classroom and school environment.

## 1.2 Interculturality in the social and educational environment

According to Dervin and Dirba (2016) interculturality has been studied lately with a particular interest in teaching and learning languages; in order to demonstrate how this has to be treated, in intercultural issues to be able to communicate in correct and fluid way understanding that they are "strangers" to others. This teaches us that there are different methods or modes of interculturality, as one is understood to be more efficient than the other when it comes to being competent in this exchange of knowledge since it is established to learn the customs of other cultures, as well as other cultures, must take knowledge of ours. The two terms addressed are liquid interculturality "After a review of the main trends in characterizing interculturality in LTL, our paper sets out to present our understanding of language learners' intercultural competence through the paradigm of liquid interculturality" (Dervin and Dirba 2016) , which means a broad interculturality, which is freer and can be covered in all areas, not only at the time of learning the language, while solid interculturality "teaching unrelated solid cultural topics in LTL often leads to over-generalizations and stereotyping" (Dervin and Dirba 2016), which is the most widely seen in our society regardless of the country is more structured, it does not go beyond the paradigms, being only focused on learning the language, not only on the culture. According to Carrillo (2016) it is shown that in the Chilean educational system there is a huge socioeconomic segregation that is backed up by a monocultural curricular model, in which all of the orientation is toward cultural homogeneity and the supremacy of the nation.

There is discrimination towards immigrants in Chile, which coincides with the findings of the United Nations Children's Fund (2013), where there are institutions that label and generally assert students as "Lazy", "Slow", "Dirty", "Quiet" among others pejorative slurs.

Argentina and Chile, have advanced towards intercultural education, in the 1990s they focus on the indigenous populations. One of the chief policies was the "Bilingual Intercultural Education" (BIE), which was created to protect and preserve the native languages.

On the Chilean side, since 2009, it has been established the “Sector de Lengua Indígena”, and there it was contained the design of a specific curriculum for the most representative native languages in the country which are Aymara, Mapudungun, Quechua, and Rapa Nui, with its corresponding specific cultures.

## **II. Interculturality in English-speaking cultures:**

Looking at the definition and approach of interculturality in other countries like the USA, Spain, and Mexico according to Domínguez (2021), there is a trip that begins with the United States of America, thanks to its institutional and legislative change that is based on paying attention to cultural diversity. In existent movements in curricular bases or even philosophical. Through the years, there is a lot of thesis on its origin but, the definition upon which this researcher is based comes from the 1970s and states that “multiculturalism is a set of social movements demanding their right to difference” (Pretceille 2002). Later transferring to Europe where this is implemented, this gains weight for the concept of interculturality in the continental part. The one that puts this on the table relates to “*The evolution of multiculturalism*” (Abdallah Pretceille 2002 as cited in Dietz, 2019).

Eventually brought to Latin America. there is a lot that changes the way in which interculturality is seen in the countries mentioned, slavery, mobilizations, etc. the beginning of education as intercultural and multicultural in the United States of America was when in the decade of the 20s from that moment until the 1950s, the movement caused by the increase in the immigrant population that arrived in the states from various regions of Europe began. Since internal migration from the south ruled as well as towards the north, which was industrialized, the increase in tensions between ethnic groups, mainly in educational establishments, led to the creation of an institutional service called the Service Bureau for interactive education in 1934 (Nieto 2009: 84), with the intent to reduce prejudices towards minority groups, these being mainly Afro-Americans. The acceptance of interracial and intercultural groups from the



development of educational curriculum and materials above all these works came from the hand of white academics who supported the cause.

Following the trend of the intercultural education movement in the fifties, the Intergroup Educational Movement was created, which was founded within the same Committee of intergroup education in cooperating schools, establishing an activity related to racial prejudice and the strengthening of intercultural interaction. Despite the movement of intergroup education advocating peaceful coexistence and interracial acceptance, this did not show much attention to untitled and structurally unequal racism but rather directed to the same ethnic studies.

In order to summarize multiculturalism in English, it has been subjected to many changes by different mobilizations, it has been subjected to a series of criticisms from the Critical Race Theory (CRT) stating that the measures carried out up to now had not done anything else; more than benefiting the hegemonic classes and defending that racism continues to be a part of society. Statements that make up the invention of “radical” multiculturalism, which is described as:

“Advocating for a revolutionary change in institutional social structures, among them, the school, compared to other versions of multiculturalism such as the liberal one that assumes inequality between groups without questioning the grassroots structure or left-wing multiculturalism that emphasizes group differences to the point of reifying identities.”

(Kahn, 2008 page 9).

Finally, it is worth noting that in the face of the multicultural doctrine of multicultural ideology, the existence of academic positions creates the possibility of creating a common, homogeneous national identity closely related to the so-called values, “Anglo-Protestant culture”. From this premise, Huntington (2004), trying to clarify what American identity consists of, points out the existing controversy between "the selective favor treatment given to certain races" carried out by multicultural policies in the last quarter of the 20th century and those other actions to promote

national identity developed since colonial times by nation-states to encourage “the development of a national consciousness, the suppression of subnational regional or ethnic loyalties, the universal use of the national language and the allocation of advantages to those who adapted to the national standard” (Idem: 173).

### **III. Interculturality in Spanish-speaking countries:**

Since the 1990s, some Latin American countries have an introductory approach to the concept of interculturality in their educational guidelines with the purpose of responding to the challenges stated by the new societies in the matter of recognition of diversity and promoting, in a declarative point of view, democratic coherence and coexistence between different cultural groups.

One of the countries that have taken interculturality seriously is Ecuador, which plays a fundamental role in terms of achieving change in this matter. Crucial agents of change are mainly teachers who have the important task “To teach and strengthen the new generations of students with intercultural values and new knowledge”. (Proagno, 2022). Many movements and literature have emerged and been used to advance interculturalities, such as Intercultural Bilingual Education (IBE), popular education, and the critical view, and pedagogy of the oppressed by Paulo Freire, making this way the social change from education and community as a point of departure.

Moreover, Confederación de Nacionalidades Indígenas del Ecuador (CONAIE) was created in 1986, which serves to bring together indigenous nationalities and people at a national level. In the year 1992, on the centenary memorial of the Spanish invasion, CONAIE incentivized a national mobilization towards the defense of the right to self-determination and territorial sovereignty of indigenous people to highlight the colonialism still faced by indigenous and poor people of Latin America (Proagno, 2022).

According to an investigation in the rural areas of Perú, in which the term “Multiculturalism” is defined as a “Situation of societies in which different individuals

who belong to different cultures live together” (Aguado Odina, 1991:83). The term Multiculturalism is wrongly used as a way of reducing the conflict of the relations that individuals from different cultures should have to a merely flat relationship based entirely on “respect”. Furthermore, Diez (2004) states about this topic that the focus on interculturality is in contrast to multiculturalism, according to Lopéz (2001), while multiculturalism is “descriptive”, interculturality is “propositive”. However, according to the investigation, it is considered that from a multicultural point of view, cultures are treated as separate collectives.

The concept that best defines interculturality is “Dialogue”, in which there is mutual respect among different cultures. According to Walsh, 2002 and Williams, 1980, culture is understood as a “fight arena” for the production of truths and political and cultural hegemony. In which there are relations of social inequality and the constant battle to improve them. (Grimberg, 2003; Walsh, 2002). Although many self-proclaimed aborigine organizations have made their unique course of action, there is a lack of representation and forms of real action in terms of unifying and bringing solutions to the different ethnic groups. There is also a strong annulation of the indigenous population as a political subject, reducing them to an extent in which they are categorized as ancestral traditions, stigmatizing this way the indigenous population of Perú, both historically and geographically.

All of the above was necessary to talk about Peru’s schools vision about “Interculturality”, which, according to Diez (2004) “it has a relativist vision about the different, a naturalization of different cultures, a static, ahistorical vision about identities”. Diez, (2004) also states that there are no harmonious relationships without the proper social conditions for the indigenous population, meaning that there cannot be social and cultural prospects inserted in the educational system without providing the necessary, both social and jurisdictional conditions to minorities.

As a result, intercultural education in Perú can be seen as a measure of compensation, mostly focused on improving the educational performance of ethnic and cultural minorities, and preparing the largest population to learn and accept the culture and experiences of minorities. (Aguado Odina, 1991).

Studying at a new governmental level in terms of investment and development of a project about intercultural education with the purpose of trying to increase the percentage of rural or indigenous communities in terms of academic secondary education has been made. The problem with this is that the intention of integrating the indigenous communities and minorities is not seen with the proposal of really connecting and making them part of these communities, but to consider them as a “problem”, and, as a consequence, to not really let them participate in the guidelines, conversations or definition of what is to be solved.

In the case of Mexico, the notions of interculturality and intercultural education can be found in the indigenous political education of most nations in the last four of the 20th century (Muñoz Cruz, 2002: 26) and Mateos (2009).

In this it was established that what was learned by the other countries would be taken and integrated into their own system, committing constitutional reforms; however, different authors think that the origin of interculturality has a different birth, among them the same Latin American López (2001) recognizes and emphasizes that almost three decades ago Mosonnyi and González (1975) left raised with the “*Intercultural education essay in the Arahucana risk zone of the black river*” (Amazon Federal Territory) Venezuela expressed that the proposals built for the indigenous population made from Governments and international cooperation agencies were based on integration into the national Creole society from acculturation and linguistic assimilation. However, there is a conflict related to maintaining the languages that already existed before and the type of segregation that would occur thanks to the companies “assimilating company proposed to standardize more than 40 million indigenous people who inhabit Latin America (10% of the total) and where more than 500 different indigenous languages survive” (López and Küper, 1999). From the existing colonizing educational system, the illiteracy rates were of a vertiginous proportion, which was related to school absenteeism, the system was not adequate and it was in failure of said failures, new proposals/claims were born by the indigenous parties regarding their right to an education and the appropriation of the hegemonic language

from there has been the birth of the "bilingual" character that characterizes until now the model in Latin America to later become “transition bilingual education” that focuses on “the management of the mother tongue of those educated while learning the second language is provided” (Ibidem: 7).

Around the 70s, there were new demands taking a new turn to be able to transcend to a new teaching method about the mother culture of the countries, so a change to the school curriculum is required, there are different knowledge and traditional values and it is there where interculturality enters and is born in a better way, intercultural bilingual education.

In 2001, Intercultural Bilingual Education (EIB) was developed as a project in 17 countries, with Mexico and Ecuador having national coverage and under specific instances. In Bolivia and Colombia, the EIB is planned in programs with broad national coverage but it was only offered to areas where an indigenous language became a predominant language: in the other countries, the EIB was proposed in high-coverage programs (Guatemala and Peru) or focused projects (Argentina, Brazil, Costa Rica, Chile, Honduras, and Venezuela). In Nicaragua, multi-ethnic regional autonomies have been recognized where the languages are official and the EIB addresses its entire indigenous population. In Paraguay, almost 90% of the population is bilingual (Spanish and Guaraní), it has national coverage and in a two-way modality, that is, learning both Spanish and Guaraní.

Specifically addressing the case of Mexico, intercultural education in its bilingual version has followed a path similar to that presented for the Latin American context. Interculturality as a context is linked to or rather linked in a certain way to the indigenous population, an autochthonous minority that at times raises a series of social and political demands that have to do with its position in the Nation-State and are derived from its colonial history and domain. One of these larger demands has to do with educational proposals that respond to the needs of the Indigenous People.

Intercultural (and bilingual) education is born from an entire indigenous movement of a political and social nature that confronts the State in a sui generis identity process.

When we refer to Spain, multiculturalism as mentioned above is transferred from Europe leaving many “different evolutions depending on continental contextualization or not” Abdallah Pretceille (2001). There are two models of cultural diversity management, the first of these being the Anglo-Saxon multicultural model, this takes inspiration from the North American culture and allows the person to belong to a community different from that of the Nation-State, giving priority to the group of belonging giving the definition that the groups themselves give a priori and its link with the social, political and educational reality, with this a certain “positive discrimination” is formed with a certain cultural relativism, in this it is considered that “the manifestation of the differences in the framework of the collective and public life is the best way to recognize them” (Abdallah Pretceille, 2001: 23).

Given that interculturality simply represents only an alternative to what is called multiculturalism but these have not given official positions either in politics or in education, both are intertwined with the histories of decolonization and immigration in various continental European countries, meaning that multiculturalism in the Anglo-Saxon context is based on institutional measures of affirmative action and positive discrimination against native or indigenous minorities who are reasserting their racial and/or cultural identity, while in a continental European context the need for empowerment is not so great if minorities are not recognized, “The manifest incapacity of majority societies to face the new challenges of heterogeneity of the growing socio-cultural complexity and in short of diversity as characteristics of future European society” (Dietz and Mateos: 2008: 33).

Regarding intercultural education in Europe, it is being articulated with the knowledge of competences, so as to promote the interculturality of these both in the so-called minority groups and especially in the majority groups. It seeks and works so that everyone has the same opportunity universally, which is expected to benefit the most needy people. Given this, interculturality in the educational field was recently used in the 80s, which used to be defined as “a type of education in accordance with the

needs of respect for diversity and the search for democratic coexistence that defines the political and educational lines of the European Union and the member state” Antolínez Domínguez (2011). Looking at its historical origins, the Constitution of the Community Alliance and the signing of the Original Treaty after the Second World War gave rise to what we now know as the European Union, laying the foundations for the mobility of workers from one state to another. Subsequently, the Maastricht Treaty, signed in 1992, established other issues, categories of European citizens, and their rights belonging to one of these countries enjoy membership. These facts gave rise to a diverse panorama of Europe, where linguistic and dialectal minorities, permanent foreign workers, and immigrants migrate for the following reasons. In the process of decolonization in Africa and Asia, the descendants of those immigrants waited for a way to be educated.

In the early '70s, the Council of Europe adopted different strategies of multiculturalism or as is also called intercultural pedagogy, these mostly addressed the children of migrant families of the member countries and at the same time consisted or were forming a series of basic actions, “accelerated teaching of the host language, maintaining a teaching of the language and culture of origin and extending information to families about the opportunities for education and training” (Valle, 2006: 111-112).

On the other hand, interculturality as an educational paradigm has come to be developed almost entirely in the last decade; strongly linked, to a variety of institutional objectives: “1) Development of linguistic competence, of multilingual capacity as a means of acquiring European multicultural identity; 2) the fight against racism and xenophobia and; 3) the development of intercultural education, starting with the search for and construction of a new concept of culture” (Aguado et al., 2005: 52).

Summarizing the concept of interculturality and how this is approached on the educational side, it happens the same as the United States where, doubling “Postmodernism is ubiquitous and Globalization will become an ideological framework that continues to feed proposals Interculturality in the European and Spanish case” (Essomba, 2007). This distortion means, on the one hand, the disintegration and questioning of the North-South dispute ethnocentrism characterized by hegemonic discourses and concepts. All this is due to the reterritorialization of knowledge by the rapid flow of knowledge and information; mobilization and increasingly visible

presence of different ethnicities, the embrace of the United States and, through further reflection on the practice teachers and content of the national curriculum certainly up to here.

#### **IV. Interculturality in Chile**

After democracy was restored in Chile, interculturality became a stronger topic of attention. (Gutierrez, 2020). During the dictatorship in Chile, the different demands of the indigenous movement and potential channels of communication were shut down. After the dictatorship, this topic became a matter of crucial importance.

The National Corporation for Indigenous Development (CONADI), a Chilean institution, was created in 1993 by means of the Indigenous Law 19,253, whose objectives are the promotion, coordination, and execution of state action of development plans for people who are part of the community of the indigenous people of Chile. CONADI created the Culture and Education Unit and promoted the Bilingual Intercultural Schools project. According to CONADI, it can be observed that in their online platform the application of Bilingual Intercultural Curricular and Pedagogical Design is a goal. In order to present the application of Bilingual Intercultural Curricular and Pedagogical Design, it is mandatory to expose the goals of the brand such as:

1. “Build a process of interculturality and bilingualism according to the needs of indigenous and non-indigenous students of the nursery and basic education establishments where the Program intervenes”.
2. “Build a process of interculturality and bilingualism according to the needs of indigenous and non-indigenous students of the secondary schools where the Program is involved. Open academic spaces for local knowledge and science in universities.



3. "Reclaiming and Integrating History and Local Knowledge inside the Classroom"
4. "Generate elementary and specific courses on language, culture, art, worldview, and indigenous history, etc.; for the training of practicing teachers who work in focused intercultural education establishments".

It is expected that within the national curriculum these goals are reflected in the planning and development of the class as such, in turn, these are seen as guidelines and guides to develop interculturality in the classroom.

To continue with the concept of interculturality and how it is integrated into the Chilean context, one has to be reminded about one crucial aspect regarding the national legislation, and it is the Law of General Education (LGE) 20.370 who says:

“This law regulates the rights and duties of the members of the educational community; establishes the minimum requirements that must be demanded at each of the kindergarten, elementary and secondary education levels; regulates the duty of the State to ensure its compliance, and establishes the requirements and the process for the official recognition of educational establishments and institutions at all levels, with the objective of having an educational system characterized by the equity and quality of its service”. (Congress 2022, page 1).

LGE allows the educational community to know the various aspects that make it up in relation to the demands and requirements of the various educational levels of teaching. It is crucial to point out the articles of this law, and which ones relate to the topic of intercultural education development in Chile.

(Articles extracted from the portal of the Library of the National Congress of Chile, 2022).

### **Article 3:**

1) **Interculturality.** “The system must recognize and value the individual in their cultural and origin specificity, considering their language, worldview, and history”.

**Article 23:**

1. “Curricular adaptations will be made for specific educational needs, such as those created within the framework of interculturality, prison schools and hospital classrooms, among others”.
2. “Bilingual Intercultural Education is expressed in the curricular sector aimed at children, youth and adults who recognize cultural diversity and origin and in which they are taught and transmitted the language, worldview and history of their town of origin, establishing a harmonious dialogue in society”.
3. In addition, within this law, the rights and duties of the state in relation to the educational promotion are indicated:

**Rights and duties:** “It is the duty of the State to promote educational policies that recognize and strengthen native cultures”.

As it was presented, it can be demonstrated that the state of Chile has policies and guidelines that refer to interculturality within the educational field and how these are considered within the laws as such. It should also be noted that these articles refer to interculturality and integration of native and indigenous peoples within the Chilean curriculum, this means that the state guarantees that this law creates an environment of integration and equity within the educational system. In addition, taking into account the integration of native and indigenous people, shows that Chile is concerned with the interculturality issue.

However, centering the focus of interculturality within the educational framework and the literature available to teachers, is the Marco para la Buena Enseñanza (MBE). In English; The framework for Good Teaching. This book “establishes what Chilean teachers must know, know how to do and consider to determine how well each one does in the classroom and at school” (CPEIP, 2008). This

book serves as a guide for teachers in training as well as for those who are already in the exercise of this. This guide helps teachers to know what standards to follow, what characteristics they must possess in relation to the discipline they teach, the environment that must be generated during the class and, finally, the teaching responsibilities. That is why the analysis of this instrument is of vital relevance since this is a tool that teachers must know and implement during the entire educational process such as planning and execution of the class.

The standards by which this pedagogical instrument was based were updated in 2021, in order to generate improvements in the new teaching challenges.

“These changes are linked to the national commitment to offer each student access to a quality and inclusive education and to give a positive response to diversity, interculturality, the gender approach, citizen training, and development sustainable, among other expectations expressed in the educational policies of the last 10 years”

(Ministry of Education, 2018).

As can be seen in the previous quote, this instrument hopes to provide an answer to various aspects; however, interculturality is mentioned. Next, it will be presented how a positive response to interculturality is given.

Firstly, interculturality in the classroom is mentioned which proposes the coexistence of different cultures within the classroom in relation to the same group of students. If the group respects it as a whole, patterns of egalitarian relationships are created. Secondly, in the section on inclusive teaching processes, intercultural contact is mentioned again. In this section, recognition, learning, and evaluation of sociocultural and intercultural diversity are identified as the main features of the process for all students.

“The Ministry of Education has established a policy to incorporate the languages, cultures, histories, and worldviews of the original people in the processes of comprehensive quality educational improvement of the country's establishments, in

order to contribute to the development of a citizenry with intercultural skills and practices.” (Portal de Educación Intercultural 2018).

Within the Ministry of Education and the National Curriculum platform, there are direct references to interculturality in relation to native people. Therefore it is crucial to explain what this portal is and its vital importance. The national curriculum portal is a website that is available to all citizens. In this portal, there are the Curricular Bases, programs, and study plans in force according to the national legislation. In addition, it is a site that contains resources that may be useful to support the implementation of the Curriculum. Its purpose is to make available to the educational community the current National Curriculum and the various resources that support it, and facilitate open and close access to official information, making it available to all citizens. The National Curriculum portal allows teachers and students to find vital data and documents for classes. This portal contains materials, resources, and activities available for teachers that contain information regarding native and ancestral people. In Chile, The Indigenous Law 19,253 enacted in 1993, recognizes the existence of nine indigenous people; Aymaras, Quechuas, Atacameños, Collas, and Diaguitas in the North of the country. Mapuches, Kawashqar or Alacalufe, Yámana or yágan in the South, and Rapa Nuí from Easter Island, in Polynesia.

In the national curriculum portal, there is also a document that is a study program called “Interculturality for all”, the contents of the study program are presented as well as its curricular organization too. In addition, the curricular organization of this program is presented as such. The units per semester, objectives, evaluation indicators, examples of activities as well as guidelines for the teacher are indicated. In addition to this, the axes, cultural and linguistic contents, linguistic repertoire, and examples of evaluation of rubrics are indicated. Within it is the curricular organization and what will be the study approaches.

First, mention that each Axis refers to a crucial aspect to be able to work and develop the concept of interculturality in the classroom. Axis 1 is related to language,

tradition, or practices of reading and writing about native people. Axis 2 is related to the territory, identity, and historical memory of native people. Axis 3 is directly related to the worldview of the ‘‘Pueblos originarios’’, which are the denominations given to the indigenous communities in America. Axis 4 is related to the cultural heritage, technologies, sciences, and ancestral arts of the original people.

Besides that, the orientations that must be taken into consideration in order to implement it are presented. The most relevant is the consideration of educational agents as key subjects for decision-making in the educational context. The following orientation is related to the knowledge and culture of each town and how to have an attitude of dialogue in relation to these topics within the educational context. Finally, one of the most relevant is learning the language and culture.

However, this study program focused on elementary education, not secondary education. Well, when reviewing the National Curriculum portal, it can be seen that educational interculturality exists and is taken into consideration. This does not mean that there are no programs that deal with interculturality in secondary education, yet it can be seen that the focus is centered on elementary educational courses.

## **V. Analysis of Study Programs**

The Study Programs deliver a pedagogical proposal for the implementation of the National Curriculum for those educational institutions that do not choose to generate their own programs. It consists of an organization of the Learning Objectives according to the time available within the school year. The organization is of a guiding nature and, therefore, teachers can modify it according to their school context, considering the pedagogical and curricular criteria agreed upon by the educational community. Additionally, for each Learning Objective, a set of assessment criteria is suggested that account for various aspects that make it possible to demonstrate the achievement of the respective learning. The Ministry of Education is responsible for the task of preparing Study Programs that deliver a pedagogical proposal for teachers.

These Study Programs are delivered to educational institutions as a support to carry out their teaching work, within the framework of the definitions of the General Education Law (Law No. 20,370 of 2009, of the Ministry of Education). (Programa de Estudio, Ministerio de Educación)

With the in-depth analysis of the English Programs of the different educational levels, it is important to look for where the concept of Interculturality is reflected, either through the development of Units, in the search for keywords, development of strategies, and even suggested activities. After a comparative analysis of the English Programs, a search was carried out related to Interculturality, focusing on the areas that internalize this concept. And when comparing the study programs of Ninth Grade, Tenth Grade, Eleventh Grade, and Twelfth Grade, the research team found the following:

**Figure 2.1**

	Ninth Grade Program	Tenth Grade Program	Eleventh Grade Program	Twelfth Grade Program
Units	Unit 3 Unit 4	Unit 1 Unit 3	Unit 3.	Unit 4.
Purposes	Unit 3: Use expressions and vocabulary associated with painting, music, and literature.  Unit 4: Communicate ideas and make connections about traditions, myths, and holidays from different regions of the world and	Unit 1: Use functions appropriate to the theme of the unit and expressions and words related to globalization.  Unit 3: Understand oral and written texts, and share ideas and knowledge about outstanding people.	Unit 3: Understand and express diverse social and cultural changes that have an effect on society.	Not observed.

	their country.			
Keywords	Tradition, festivity.	Globalization, anti-globalization, global issues.	Not observed.	Not observed.
Learning Outcomes	<p>Unit 3, Unit 4: LO 1</p> <p>Demonstrate understanding of general ideas and explicit information in a simple, adapted, and authentic oral texts, literary and non-literary texts in a variety of audio-visual formats (such as oral presentations, conversations, descriptions, instructions, and procedures, advertisements, interviews, newsreels, anecdotes, narratives, and songs), about a variety of topics (personal experiences, topics from other subjects, the immediate context, of current events and of global interests of other cultures) and containing the functions of the</p>	<p>Unit 1, Unit 3: LO 1</p> <p>Demonstrate understanding of general ideas and explicit information in a simple, adapted, and authentic oral texts, literary and non-literary texts in a variety of audio-visual formats (such as oral presentations, conversations, descriptions, instructions, and procedures, advertisements, interviews, newsreels, anecdotes, narratives, songs), about a variety of topics (personal experiences, topics from other subjects, the immediate context, of current events and of global interests of other cultures) and containing the functions of the</p>	<p>Unit 3: LO 1</p> <p>Understand central information of oral and written texts in contexts related to their interests and concerns, in order to know the ways in which other cultures approach such contexts.</p>	<p>Unit 4: LO 1</p> <p>Understand information relevant to a specific purpose in oral and written texts in contexts related to their interests and concerns, in order to know the ways in which other cultures approach such contexts.</p>

	year.	year.		
Attitudinal objectives	Unit 3, Unit 4. AO B Develop cultural awareness or cross-cultural understanding by demonstrating respect, interest, and tolerance for other cultures and one's own, and valuing their contribution to knowledge.	Unit 1, Unit 3. AO B Develop cultural awareness or cross-cultural understanding by demonstrating respect, interest, and tolerance for other cultures and one's own, and valuing their contribution to knowledge.	Not observed.	Unit 4. To think with openness towards others in order to value communication as a way of relating to diverse people and cultures, sharing ideas that favor the development of life in society.

Starting from the analysis in the units, in the Ninth grade, the interculturality focus is on the abilities or skills of humanist approaches, such as painting, music, and literature, along with the proper deliverance and coherence of ideas and their connections. In the Tenth grade, the focus is on the globalization phenomenon, along with promoting the proper understanding of oral and written texts about “outstanding people”.

In terms of Learning Outcomes and Attitudinal Objectives, both Ninth and Tenth-grade programs share the same guidelines, which are to learn both literature and non-literature pieces, related to new cultures. It also enhances the respect, interest, and tolerance of other cultures and students’ cultures as well.

In the Eleventh grade program, the unit is focused on the understanding and expression of diverse social or cultural changes that have an impact on society. In the twelfth grade program, “Interculturality” contents-related are not aboard.

Referring to Learning Outcomes, the Eleventh grade program guidance and focus is on the understanding of contexts of their interest to know the ways in which other cultures treat and approach those contexts. According to Attitudinal objectives, in the twelfth-grade program, the focus is on a “specific purpose” rather than a context, to



know how other cultures approach such a purpose. In the twelfth-grade program, communication is planned to be used and taught as a link to improve the development of life in society, in the Eleventh grade program there is no notable or observed focus in this manner.

### **III. CHAPTER III: METHODOLOGY OF THE STUDY**

#### **3.1 Design of the Study**

The research was conducted with a qualitative method with mixed strategy results, taking the descriptive study. The qualitative approach can be explained as “used to understand people's beliefs, experiences, attitudes, behavior, and interactions. It generates non-numerical data. The integration of qualitative research into intervention studies is a research strategy that is gaining increased attention across disciplines” (Kalra et al., 2013). According to Fernández and Diaz (2002), “Quantitative research is that investigation in which quantitative data from variables is collected and analyzed”, and “Qualitative research is the one that tries to identify the true, deep nature of realities, according to variables”. In this study, the decision of mixing both methods of research was made with the purpose of achieving the correct interpretation of the sample population through both qualitative and quantitative methods, being qualitative to use open-ended questions which allows to better understand the perception of students and teachers. Being an open-ended question allows both teachers and students to express their opinions or interests. On the other hand, the quantitative approach we use is related to the use of scales of appreciation to know in a quantifiable way the perception of teachers and students according to interculturality.

To better understand, when referring to the type of study that is being used, first, it's necessary to think about who the subject of investigation is, meaning which level is being targeted. In the case of this investigation, the research team is working with high schoolers and teachers who are in charge of the English class at the same levels as high school. After thinking about how to construct the questions, the next step is to create a survey that was applied online. The survey had open and closed questions to let the respective subjects express themselves in a more truthful way, and by setting the scale of appreciation questions, it helped the researchers to develop a more global idea of the concept of interculturality.

To organize the results, different comparative tables were created with the information given by the subjects.

### 3.2 Sample population

Regarding the sample population used in this research, it is a purposive sample of 21 students in High school, and 9 teachers from different educational institutions, which correspond to Colegio Adventista de Copiapó, Liceo Sagrado Corazón, Liceo Salesianos, and Liceo Polivalente El Palomar.

Both, the students and teachers who were surveyed came from different educational institutions which were Private Education, Subsidized Private Education, and Public Education; also, students participating in the research were from different educational levels such as Ninth Grade, Tenth Grade, Eleventh Grade, Twelfth Grade and therefore of different ages. The ages ranged from fourteen to nineteen years old. It is important to highlight that all the participating teachers were English teachers.

According to the data collected, the participants in this study correspond to:

#### Numbers of answers by Students.

**Figure 3.1 Number of answers by Educational Institution**

EI					
Criteria	Frequency	Frequency Cumulative Absolute	Relative frequency	Cumulative relative frequency	Percentage
Colegio Adventista de Copiapó	1	1	0,04	0,04	4%
Liceo Salesianos	2	3	0,09	0,14	9%
Liceo Sagrado Corazón	5	8	0,23	0,38	23%
Liceo el Palomar	13	21	0,61	1	61%

**Figure 3.2 Number of answers by type of Educational Institutions.**

Educational Institution					
Criteria	Frequency	Frequency Cumulative Absolute	Relative frequency	Cumulative relative frequency	Percentage
Private	x*	x	x	x	x
Subsidized Private Education	8	8	0,38	0,38	38%
Public	13	21	0,61	1	61%

x\*: Means no response.

**Figure 3.3 Number of answers by Age.**

Age Range					
Criteria	Frequency	Frequency Cumulative Absolute	Relative frequency	Cumulative relative frequency	Percentage
19 years old	1	1	0,04	0,04	4%
18 years old	1	2	0,04	0,09	4%
14 years old	4	6	0,19	0,28	19%
16 years old	4	10	0,19	0,47	19%
17 years old	5	15	0,23	0,71	23%
15 years old	6	21	0,28	1	28%

**Figure 3.4 Number of answers by Grade**

<b>Grade</b>					
Criteria	Frequency	Frequency Cumulative Absolute	Relative frequency	Cumulative relative frequency	Percentage
Twelfth Grade	1	1	0,04	0,04	4%
Ninth Grade	6	7	0,28	0,33	28%
Tenth Grade	7	14	0,33	0,66	33%
Eleventh Grade	7	21	0,33	1	33%

**Numbers of answers by English Teachers.**

**Figure 3.5 Number of answers by type of educational institution.**

<b>Educational Institution.</b>					
Criteria	Frequency	Frequency Cumulative Absolute	Relative frequency	Cumulative relative frequency	Percentage
Private	1	1	0,11	0,11	11%
Subsidized Private Education	2	3	0,22	0,33	22%
Public	6	9	0,66	1	66%

### **3.3 Measuring instruments**

For the present investigation, the data was collected through a survey in Google Forms. Google Forms have been defined as the measuring instrument of the present

investigation due to the effectiveness and velocity of recollection of data and its registration. “The advantages of Google forms are numerous, from the ability to distribute surveys to a large audience, editable and customization forms to align with any brand, combining various arrangements using texts and images, and many more.” Kayode-Sanni (2022).

Each survey poses open and closed questions in order for the individual to answer. These surveys are intended for both teachers and students and aim to achieve the objective which is to know the perceptions of teachers and students regarding the concept of interculturality within the classroom. The first survey is directly related to the teachers,, and its questions are based on the topic of educational interculturality and how they develop this concept in the classroom; as well as the strategies they use to implement it. The second survey has been made for high school students to know their perception regarding the concept of interculturality inside the classroom during their English classes.

### **3.4 Procedures**

The validation of this instrument was through the constant review of the Thesis Advisor. For this, an evaluation rubric was created, and then it was sent to three specialists for its revision. Regarding the feedback, the survey was corrected with the minimum details; finally, it was sent to the teachers and students of different educational institutions in order to collect the necessary data to carry out the research.

An analysis was generated by each question, which carried different points of view, both from teachers and students regarding the main topic.

The application of the instrument was made through e-mail to the teachers and students of the different educational institutions.

The sample population was unintentional because the answers received depended on students' and teachers' availability.

#### **IV. CHAPTER IV: ANALYSIS AND INTERPRETATIONS**

The following analysis shows a summary of the trends and/or percentages presented in each of the questions asked to the students and teachers surveyed.

##### **4.1 Teachers' perceptions regarding the concept of interculturality**

*1. According to the LGE (General Education Law), Interculturality establishes: The system must recognize and value the individual in his or her cultural specificity and origin, considering his or her language, worldview and history.*

*With respect to the above, do you consider that you recognize these aspects within the development of your classes?*

The first question was related to recognizing aspects that are developed in classes according to the General Education Law and the provisions on Interculturality. The questions were based on a Likert scale from 1 to 5, with 1 being never to 5 as always. The highest percentage (34%) of responses from teachers is in position number 3 on the scale, which indicates "sometimes". This means that teachers admit that sometimes they recognize these aspects in the development of their classes. Meanwhile, 44% percentage of teachers responded between numbers 4 and 5 within the scale that most of the time or always taking into account these aspects described by the LGE for the development of their classes. In turn, only 22% of those surveyed responded with number 2 on the scale, which indicates that they rarely consider these aspects for the development of their classes.

*2. As a teacher, how do you integrate intercultural education in the development of your classes?*

On the other hand, question number 2, was an open question about how teachers integrate interculturality in the development of their classes.

It can be observed that the highest percentage (56%) of teachers surveyed agree on the way in which they integrate the concept of interculturality in the classroom. Among the answers are similarities, since the teachers agree on the use of material, development of activities, and sharing experiences of foreign students in the classroom.

While a small percentage (43%) of those surveyed integrate intercultural education in the classroom in a different way, since some adapt the contents to the real context while others carry out extracurricular activities. Finally, it should be mentioned that only one teacher surveyed (1%) indicated that he did not integrate intercultural education into the development of their classes.

***3. What strategies do you use to develop the concept of "Intercultural Education" in the classroom?***

Furthermore, question number 3 was another open question about what strategies teachers use to develop the concept of Intercultural Education in the classroom. In accordance with the answers of the teachers in this question, once again a coincidence is observed in relation to the strategies that the majority use to develop the concept of educational interculturality. Within these strategies, most develop reading comprehension strategies. However, a small percentage of those surveyed decide to integrate the concept of interculturality in a different way. This small percentage integrates the concept through discussions as well as the use of the same experience of foreign students. Finally, it is worth mentioning that only one teacher surveyed does not use strategies for the development of the concept of interculturality.

***4. Chilean schools and high schools have the mission to develop, promote and strengthen an intercultural education for all, in which interculturality is integrated in a cross-cutting manner in the educational and formative work of the school, for students, without distinction of origin. With respect to the above statement made by MINEDUC. In your role as a teacher, do you believe that during the course of your classes you develop, promote and strengthen intercultural education for all students?***

Meanwhile, question number 4 was related to indicate if during the course of their classes teachers develop, enhance and strengthen intercultural education for all students. According to the results gathered, it can be observed that the majority of the



surveyed teachers agree regarding the development, promotion, and strengthening of intercultural education, since the majority selected option number 5 on the Likert scale. However, the rest of the teachers surveyed, which is a small percentage, pointed out that they rarely and never develop, promote and strengthen intercultural education.

***5. “The purpose of intercultural education is to allow a harmonious coexistence in which the educational space is redefined to transform it into a meeting place for worldviews, knowledge and wisdom, where respectful dialogue, on equal terms, and spaces for interaction between different cultures, make it possible to build an intercultural, integral and full citizenship”.***

***In relation to the previous statement, have you planned classes where this type of coexistence is developed in the English class?***

In question number 5, was related to the lesson planning process of classes where the purpose of intercultural education is developed. The outcome indicates that 55% of the teachers surveyed consider that "sometimes" they plan their classes in relation to the development of coexistence mentioned in the statement. While 33% of the teachers answered option 4 "most of the time" they plan to develop the coexistence that the statement raises in their classes. Finally, note that only 11% of those surveyed indicated option 2 "rarely" plans their classes for the development of the aforementioned coexistence.

***6. What is your position regarding the integration of other cultures in the classroom?***

Finally, question number 6, was an open question about what teachers think regarding the integration of other cultures inside the classroom. According to the results obtained, most of the teachers surveyed agree on the importance of integrating other cultures into the classroom. The teachers expressed that the integration of other cultures

is an enriching instance for the learning process. In addition to agreeing on the integration and inclusion of other cultures within the classroom and the development of classes as such. Finally, point out that they consider it extremely important that the study plans and programs consider interculturality within the classroom and the development of the classes.

#### **4.2 Students' perceptions regarding the concept of interculturality**

##### ***1. How interested are you in learning about other cultures?***

First, question number 1 is a closed question related to knowing and quantifying the interest of students regarding knowing about other cultures. The questions were based on a Likert scale from 1 to 5, with 1 being not interested to 5 as really interested. According to the results, it can be mentioned that the students surveyed show an interest in learning about other cultures since 52% marked option number 4 as "interested". It should also be noted that 29% of those surveyed also showed interest in learning about new cultures since they selected option 5 "very interested". Finally, mention that the minority of those surveyed do not show great interest in learning about other cultures since they selected options 1 and 2 respectively.

##### ***2. What are the cultures you are interested in learning about?***

The second question is of the open type, this allows us to know the interests of the students in relation to which cultures they are curious to learn. Based on the various responses from the respondents, the following can be said:

Most of the respondents are interested in learning about indigenous culture, in addition to oriental culture. Among other interests, the culture of art as well as industry predominates.

**3. “Chilean schools and high schools have the mission to develop, promote and strengthen intercultural education for all, in which interculturality is integrated in a cross-cutting manner in the educational and formative work of the school, for students, without distinction of origin”.**

***With respect to the above statement made by MINEDUC, in your role as a student, do you believe that intercultural education is developed, promoted and strengthened for all students during the course of classes?***

Then, question number 3 was an open question to know students’ position or curiosity towards learning cultures, as well as to know if they express preferences towards a specific culture.

According to the results obtained, we can point out the following: 67% of the students surveyed mentioned agreeing with the previously proposed statement. This means that they consider that intercultural education is developed and promoted by their teachers during the course of the classes. On the other hand, we can point out that, in relation to the remaining 33% of the students, they agree that the development and promotion of interculturality is not developed, nor is it given the importance that MINEDUC proposes.

**4. “The purpose of intercultural education is to allow a harmonious coexistence in which the educational space is redefined to transform it into a meeting place of worldviews, knowledge and wisdom, where respectful dialogue, on equal terms, and spaces for interaction between different cultures, make it possible to build an intercultural, integral and full citizenship”.**

***In relation to the previous statement, have you observed this type of coexistence within the development of English classes?***

Moreover, question number 4 was a closed question. In order for students to answer this question, a likert scale was used. The scale being from 1 to 5, 1 being “never” to 5 being “always”.

This question was created to know students' perception about their learning process regarding the learning environment proposed by MINEDUC, which is the organism that is in charge of providing the corresponding guidelines for the application of the contents, in this case, the English subject. Another purpose was to know if MINEDUC's suggestions were applied or not according to the students' perceptions.

According to the results obtained in this question, the following is noticed: 52% of the students agree with the previous statement. They observe that the aforementioned coexistence is observed during the development of English classes most of the time. While 33% of the students surveyed, consider that this harmonious environment in relation to interculturality is observed during the development of English classes. Finally, a minority of students consider that this aspect is not observed during the English class or is not given the corresponding importance.

***5. Have you observed any type of activity related to the theme “Intercultural Education” in English classes?***

In the end, question number 5 was created with the sole purpose of knowing if Intercultural Education was being taught with activities regarding thematic during English class context. This question was presented on a likert scale too from 1 being never to 5 being always. 57% of the students were able to realize that the development of activities related to the topic of educational interculturality was only sometimes observed during the development of English classes. While, 23% of the students selected option 4 which stands for “most of the time”, meaning that they only observe intercultural activities in the classroom. However, a small percentage of students, 18%, indicated that they never or almost never see this type of activity in relation to the theme. While only 2% could observe that intercultural activities were always carried out within the classroom in the English class.

## V. DISCUSSIONS

The results in the current study expose the realities of the participants according to the type of educational institution and grades.

According to the teams' perception, and supported by the results of the survey, it is seen that there is enough interest on behalf of students and teachers regarding the concept of interculturality, but there is a lack of proposals in the study programs in High School; also, regarding the units to be developed during the course. Since the concept of interculturality is heard more and more, this is why MINEDUC should be able to integrate the development of this concept; not only as an attitude, but as a transversal or constant learning until the end of the student cycle in the country. This should be implemented with various strategies and activities that enhance the notion of interculturality. A proposal could be the implementation of diverse and interesting parts of cultures from both inside the country and abroad the globe, focusing on the less known cultures, with the purpose of enriching and expanding the students' and teachers' knowledge for this purpose.

In addition, speaking about the teachers who participated in this research, it can be noticed that they consider that educational interculturality as a topic of great importance, since it is an enriching instance which allows the integration and inclusion of different cultures. As well as being a teaching and learning process for both teachers and students, since both learn about interculturality from both their students and their peers. It is well known that Chile is an appealing country for those who have a vision of prosperity and self-improvement as well as job opportunities and an improvement in the quality of life. That is why it is no longer alien to the country or educational institutions to have enrollments with students from different parts of border countries. Foreign students also play a fundamental role in this important issue, which is interculturality, since teachers integrate them and want to know more about them. How do they do this? By Sharing experiences and experiences of their foreign students. All these aspects lead to the inference that teachers are aware of this new reality and also of the appreciation of other cultures, diversity, and its integration.

However, in relation to the above, the research team can infer the following: Although it is true that teachers consider interculturality and its integration relevant, it is evident that the ways in which they are integrating it, does not have a great impact on students as a whole.

Now, speaking of students and their perceptions in relation to interculturality as a group of researchers, it can be said that students are curious and interested in knowing and learning about new and diverse cultures. In addition to recognizing that in the development of English classes, the highest percentage of responses observe the development and appreciation of interculturality. This leads one to think that globalization and the reach of the media of information consumption lead students to want to learn about new cultures.

## **VI. CONCLUSIONS**

Interculturality is seen as a growing and blooming concept, since there is a great interest on the part of people in developing it, especially in education. Therefore, through this research it was possible to know the perceptions in the area of education by teachers and high school students, as well as to analyze the high school programs of MINEDUC to observe how interculturality is developed in classroom programs, concluding that there is a great interest in developing interculturality in the classroom and that the study programs could improve the notion of developing it in a transversal way.

### **6.1 Research Achievements**

Thanks to the research conducted, it can be concluded that through the instrument used, the main objective was to gather the perception of a certain number of students and teachers from different high schools in the region and identify interculturality in the study programs.

The objectives foreseen for this research were accomplished in their totality, starting with:

First, identify the perception of teachers, who consider that the concept of interculturality is quite relevant in the development of enriching classes and spaces of integration to different cultures, which in turn would like MINEDUC to support study plans and programs in improving the notion of interculturality in the classroom and not only to occupy the concept and develop it to its fullest capacity.

Next, we learned that the perception of the students is that they consider that a harmonious environment is developed in relation to respect, dialogue, and different cultures, but that they would like to have more emphasis on the development of cultural concepts in the classroom.

After analyzing the English study plans, the team realized that they do integrate the concepts of interculturality and different cultures, but not in the way expected by the teachers and students, since as they approach the end of their high school studies, these concepts are not covered with the continuity they should have. This intercultural approach should be concretized in the whole development of High School, thanks to the survey we could have a fortuitous result of the thought which was to give the necessary importance to interculturality, making reference to MINEDUC and how it needs the changes mentioned in the next step of this research.

## **6.2 Suggestions for Future Research**

As a suggestion for future research, it will be important to increase the sample population of teachers, students and Educational institutions, since the results given in the study are more centered on certain types of High schools since this outcome is given to future researchers a bigger approach to the types and grades of schools, also a more refined type of questions that give the subject who answer a larger option to explain what is being asked

According to what has been observed in Chile, the team can observe a relevance in addressing the indigenous culture in other subjects, discarding the subject of English,

which is why as teachers we propose to implement interculturalism, not only of English-speaking countries but also of our own country, with activities such as: developing the different language skills (speaking, writing, listening, reading) in the units to be addressed during the year, either with representations of historical events of indigenous cultures, writing about the culture of interest, enabling more spaces for cultural exchange. We could implement interculturalism by making a connection between ours and others cultures, asserting their differences and similarities into a real context, things or manners that students do in a daily basis in their realities and compare them with the own country cultures in that matters could be a way of implementing interculturalism in a more real way.

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## VIII. APPENDIX

### Appendix 1: Teachers' survey

1. Institución educacional a la que pertenece: (Municipal, Particular Subvencionado, Particular).

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2. Edad:

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I. He decidido ser partícipe de la investigación "Intercultural Competence: Exploring English Language Teachers and Students' perceptions in High school."

- Sí, estoy de acuerdo.
- No, no estoy de acuerdo.

1. Interculturalidad en la Educación.

Responde de acuerdo a tus conocimientos sobre la "Interculturalidad".

2. De acuerdo a la LGE (Ley general de educación) establece sobre la Interculturalidad: El sistema debe reconocer y valorar al individuo en su especificidad cultural y de origen, considerando su lengua, cosmovisión e historia.

Con respecto a lo establecido anteriormente, considera usted que reconoce estos aspectos dentro del desarrollo de sus clases?

1: Nunca

2: Rara vez

3: A veces

4: La mayoría de veces

5: Siempre

3. Como docente, ¿De qué forma integra la interculturalidad educacional en el desarrollo de sus clases?

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4. ¿Qué estrategias utiliza para desarrollar el concepto "Interculturalidad Educacional" en la sala de clases?

---

5. "Las escuelas y liceos de Chile tienen la misión de desarrollar, potenciar y fortalecer una educación intercultural para todos y todas, en la que se integre de forma transversal la interculturalidad en el quehacer educativo y formativo de la escuela, para los y las estudiantes, sin distinción de origen".

Con respecto al enunciado anterior hecho por el MINEDUC

¿En su rol de docente, cree que durante el transcurso de sus clases desarrolla, potencia y fortalece la educación intercultural para todos y todas los estudiantes?

1: Nunca

2: Rara vez

3: A veces

4: La mayoría de veces

5: Siempre

6. "El propósito de la educación intercultural es permitir una convivencia armónica en el que se resignifique el espacio educativo para transformarlo en un lugar de encuentro de visiones de mundo, saberes y conocimientos, donde el diálogo respetuoso, en igualdad de condiciones, y los espacios de interacción entre culturas diferentes, posibiliten cimentar una ciudadanía intercultural, integral y plena".

Con relación al enunciado anterior ¿Ha planificado clases donde este tipo de convivencia se vea desarrollada en la clase de Inglés?

1: Nunca

2: Rara vez

3: A veces

4: La mayoría de veces

5: Siempre

7. ¿Cuál es tu postura respecto a la integración de otras culturas dentro del aula de clases?

---

**Appendix 2: Students' survey.**

1. Establecimiento al que perteneces:

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2. Tipo de establecimiento: (municipal, particular subvencionado, particular)

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3. Edad:

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4. Curso:

- Primer Año Medio
- Segundo Año Medio
- Tercer Año Medio
- Cuarto Año Medio

5. He decidido ser partícipe de la investigación "Intercultural Competence: Exploring English Language Teachers and Students' perceptions in High school."

- Sí, estoy de acuerdo.
- No, estoy de acuerdo.

II. Interculturalidad general

Responde de acuerdo a tus intereses sobre la "Interculturalidad educacional".

1. ¿Qué tan interesado estás sobre aprender de otras culturas?

	1	2	3	4	5	
Nada interesado	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Muy interesado

2. ¿Cuáles son las culturas de tu interés para aprender?

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### III. Interculturalidad en la Educación.

Responde los siguientes enunciados de acuerdo a tu visión de la "Interculturalidad Educacional" dentro del aula de clases.

1. "Las escuelas y liceos de Chile tienen la misión de desarrollar, potenciar y fortalecer una educación intercultural para todos y todas, en la que se integre de forma transversal la interculturalidad en el quehacer educativo y formativo de la escuela, para los y las estudiantes, sin distinción de origen".

Con respecto al enunciado anterior hecho por el MINEDUC

¿En su rol de estudiante, cree que durante el transcurso de las clases se desarrolla, potencia y fortalece la educación intercultural para todos y todas los estudiantes?

---

2. "El propósito de la educación intercultural es permitir una convivencia armónica en el que se resignifique el espacio educativo para transformarlo en un lugar de encuentro de

visiones de mundo, saberes y conocimientos, donde el diálogo respetuoso, en igualdad de condiciones, y los espacios de interacción entre culturas diferentes, posibiliten cimentar una ciudadanía intercultural, integral y plena".

Con relación al enunciado anterior ¿has observado este tipo de convivencia dentro del desarrollo de las clases de Inglés?

- 1: Nunca
- 2: Rara vez
- 3: A veces
- 4: La mayoría de veces
- 5: Siempre

	1	2	3	4	5	
Nunca	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Siempre

3. ¿Has observado algún tipo de actividad relacionada a la temática "Interculturalidad Educativa" en las clases de Inglés?

- 1: Nunca
- 2: Rara vez
- 3: A veces
- 4: La mayoría de veces
- 5: Siempre

	1	2	3	4	5	
Nunca	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Siempre

**Appendix 3: Data-collection instrument and validation form.**

SURVEY EVALUATION RUBRIC:

Evaluator's \_\_\_\_\_ name:

University to which you belong: Universidad de Atacama

Subject you teach or major related to the evaluation of this rubric \_\_\_\_\_

Dear Evaluator:

The following rubric is intended to evaluate the survey of the degree project entitled: INTERCULTURAL COMPETENCE: EXPLORING ENGLISH LANGUAGE TEACHERS AND STUDENTS' perceptions in high school. PERCEPTIONS IN HIGH SCHOOL. This questionnaire is part of a research to obtain the degree of Bachelor of Education and English teacher at the Universidad de Atacama.

The following rubric is presented so that you can evaluate the instrument. Mark with an X the alternative that you consider appropriate for the evaluation.

	SURVEY EVALUATION RUBRIC	DEFICIENT	SATISFACTOR Y	VERY SATISFACTOR Y
01	The survey provides an introduction to the purpose of the study.			
02	The survey has sections to analyze the age, educational level, and English proficiency of respondents.			



03	Questions provide content, images, links, or other support for the respondent's delivery of a choice			
04	The survey contains the texts title, objectives, and numbering.			
05	All questions and answers are very clearly and concisely stated.			
06	The contents and sections of the survey are adequate to obtain results on the topic to be investigated.			

REMARKS

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Digital signature external evaluator

## IX. GLOSSARY

N°	WORD	DEFINITION
1	Investigation	The process or act of looking into something, or the state of being looked into a thorough investigation to gather information; a close examination.
2	Research	Data gathering, essential information documentation, analysis, interpretation of data and information in accordance with appropriate procedures established by particular academic and professional disciplines.
3	Policy	A set of ideas or a plan of what to do in particular situations that has been agreed to officially by a group of people, a business organization, a government, or a political party:
4	Lingua	Spoken language can be the mother tongue or a learned language.
5	UNESCO	The United Nations Educational, Scientific and Cultural Organization
6	CONADI	Corporación Nacional de Desarrollo Indígena / National Corporation for Indigenous Development.

**This thesis entitled:**  
**Intercultural Competence: Exploring English Language teachers and students  
perceptions**

**Written by**

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**has been approved for the Department of Languages**

**(Thesis Advisor: Katterine Pavez Bravo)**

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**(Thesis Evaluator: Susana Ralph Vásquez)**

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**(Thesis Evaluator: Rosana Seguel Cabezas)**

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**Date:** December, 2022.

