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DEVELOPING INTERCULTURAL DIMENSIONS THROUGH THE DESIGN OF CURRICULAR UNITS BASED ON THE GANAG MODEL

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Abstract

In this article we share the process and results of an a priori study that focused on materials design throughout the implementation of some curricular units based on the development of intercultural dimensions. The curricular units were designed and developed upon the GANAG model, with the purpose of working on intercultural competence dimensions following Byram´s model (2003). In this pedagogical experience, conducted in two private schools in Tunja, our aim was to integrate intercultural dimensions in some curricular units in order for students to compare and understand their own culture

Resumen

En este artículo compartimos los procesos y resultados de un estudio a priori que se centró en el diseño de materiales a través del diseño e implementación de algunas unidades curriculares basadas en el desarrollo de dimensiones interculturales. Las unidades curriculares fueron diseñadas y desarrolladas usando el modelo de GANAG, con el fin de trabajar en habilidades de la competencia intercultural siguiendo el modelo de Byram (2003). En esta experiencia pedagógica, llevada a cabo en dos colegios privados en Tunja, nuestro objetivo fue diseñar algunas unidades curriculares con el fin de que los

with those of others. Data was gathered through the use of semi structured interviews, field notes and students' artifacts. The results revealed that by means of the different curricular units guided by the stages proposed by the GANAG model, learners were able to move toward *saviors (Knowledge)* and *Savoir etre (attitudes)* proposed by Byram (2003) in the intercultural competence, where the values, beliefs and behaviors of a community or a social group were understood as individual and unique.

Key words: Intercultural competence, curricular units, GANAG, Byram's model,

estudiantes entendieran y compararan su propia cultura con la de los demás. Los datos fueron recogidos a través de la utilización de entrevistas semi-estructuradas, notas de campo y trabajos de los estudiantes. Los resultados revelaron que a través de las diferentes actividades guiadas por las etapas propuestas por el modelo de GANAG, los estudiantes fueron capaces de desarrollar algunas de las habilidades como *savoirs* (conocimiento) and *savoirs etre (actitudes)* propuestas por Byram (2003) en la competencia intercultural, donde los valores, creencias y comportamientos de una comunidad o un grupo social se entienden como individuales y únicos.

Palabras clave: competencia intercultural, unidades curriculares, GANAG, modelo de Byram.

Introduction

The purpose of this research study was to design materials in order to help our students start a process in which the development of intercultural dimensions was relevant within our teaching practices. Intercultural dimensions are part of the intercultural competence which is the capacity to see relationships between different cultures throughout the analysis and understanding that one's own and other cultures' perspective (Byram, 2000). Globalization as a social phenomenon is everywhere and brings opportunities in which people need to establish and maintain relationships around the world. Therefore, English

teachers have to fulfill the requirements of a new society surrounded by political, cultural and economic changes, migration, growth in population, technological advances and so on. All these changes have encouraged socio cultural encounters between individuals of different cultural backgrounds in which there are no boundaries for intercultural encounters (Rico, 2011). For that reason, it is necessary to understand that we live in an interconnected world in which English teaching has to go beyond teaching grammar structures or vocabulary. Educators need to take advantage of materials design in order to generate meaningful tasks, relevant to students' lives

which help them to understand the world and develop intercultural dimensions (Rico, 2011; Nuñez, Pineda and Tellez, 2004).

Developing intercultural dimensions is really important in our society. For this reason, the National Government gives importance to being competent in an intercultural way. In article 56, the General Law of Education (Ley General de Educación) and the standards proposed by the Ministry of Education acknowledge intercultural competence as an important component which takes into account linguistic diversity, community participation and cultural aspects.

In this way, it is necessary to integrate intercultural aspects by designing materials that include, students' personalities, learning styles, language development expectations, likes, dislikes, needs and the contexts students are embedded in (Nuñez at al, 2004). Hence, the design and implementation of different curricular units allowed us to work on the students' needs and interests in regard to intercultural dimensions such as: *Savoir* (knowledge), *saviors ´engager* (awareness), *savoir-faire* (skills), *savoir-être* (attitudes); and *savoir-communiquer* (proficiency). Those dimensions helped students to be aware of understanding peoples' differences in terms of beliefs, values and different life views throughout the use of curricular units based on urban tribes or subcultures.

Urban tribes or subcultures were chosen as the main topic of the curricular units because this topic was connected with the students' interests. Students pointed out that they wanted to work on interesting topics in

regard to their own culture and others because they did not see in their textbooks cultural themes where they could become familiar with and explore issues related to other. Additionally, urban tribes displayed some aspects of teenagers' culture such as beliefs, attitudes and behaviors in different parts of the world.

Additionally, the curricular units were based on intercultural competence, using a unit model called GANAG which is the acronym for designing a lesson. Hence, the GANAG model was based on five parts: Goal, Access to prior knowledge, New information, Application of new information, Apply stage and Goal review as a way of helping students to achieve academic and personal goals at the same time (Pollock, 2007).

This pedagogical experience was carried out at two private schools in Tunja whose objectives are focused on becoming leaders in English education. Specifically, their visions are based on "by 2014 to be pioneers in the formation of bilingual students prepared to face the globalized world challenges with success" (PEI of Country Bilingual School, 2012-2014, p. 11). "The Andino school will be an institution leader in Tunja, in seeking to offer high quality education in the research, social, art fields, in which English is its core subject" (PEI of Andino School, 2012-2014). The visions of those Educational institutions propose that it is necessary to use suitable ways of English instruction in which teachers have a relevant role which will help students to face the challenges of a globalized world using strong tools given by the school. In this case, intercultural competence can be a way to achieve the visions of those schools

because they seek to have bilingual students prepared to deal with new experiences in this globalized world. For that reason, the main concern of this study was about the way similar intercultural dimensions can be developed through the design and implementation of curricular units with seventh graders from two different settings. Finally, the instruments used in order to gather data were semi structured interviews, field notes and students' artifacts which allowed determining whether the materials helped students to develop intercultural dimensions.

Theoretical framework

Keeping in mind that this pedagogical experience was related to the development of intercultural dimensions and materials design we are going to consider three main constructs for this theoretical framework: Intercultural competence, intercultural dimensions, material development and the GANAG model.

Intercultural Competence

Because of globalization, expansion of languages, and the movement of people from country to country, foreign language learning has changed from different perspectives. For example, in terms of language viewing; it is important that students are involved in grammar activities, but the communicative part is also essential. The major innovative feature of the communicative approach was related to the recognition that students do not just need knowledge and skills in the grammar of a language, but also the ability to use language in socially and culturally appropriate ways (Byram, 2003).

Intercultural competence is a term that has taken importance into the Foreign Language teaching and learning because it is now required that students be not just competent in grammar, vocabulary and structures, but are also able to understand others as human beings with individual identities, behaviors and values across cultures (Bennett, 2011; Kramsch, Le´ vy & Zarate 2008 cited by kramsch, 2010;). According to Byram (2003) "intercultural competence is the ability to ensure a shared understanding by people of different social identities, and their ability to interact with people as complex human beings with multiple identities and their own individuality". Therefore, intercultural competence goes beyond a system and conveying meaning. Intercultural competence deals with the possibility to understand that there are other kind of people with multiple visions, beliefs, attitudes, values and perceptions towards the world.

Byram (2003) affirms that developing an intercultural dimension in language teaching makes "students to interact with speakers of other languages on equal terms." In this way, students would be able to understand and accept people from other cultures on equal terms. That is, that students need to have space for understanding different cultures, but these cultures are not just concerned with other countries, but also with their own local culture. In regard to our own culture, it is important to motivate students based on their own values in order to develop intercultural dimensions in a suitable way (Bennett, 2011).
Intercultural dimensions

Intercultural competence also embraces five saviors or dimensions. Those dimensions

are: *savoirs* (knowledge of self and other; of interaction; individual and societal); *savoir apprendre/faire* (skills to discover and/or interact); *savoir comprendre* (skills to interpret and relate); *savoir s'engager* (critical cultural awareness, political education); *savoir être* (attitudes: relativising self, valuing others) (Byram, 2003; Byram and Zarate 1997). In this way, these saviors or dimensions of intercultural competence were worked on in our study as main components of each curricular unit.

Based on the above information, it is necessary to explain each dimension in order to understand what each one entails. Savoir *être* is connected to the openness, curiosity and interest to know about other cultures and belief about one's own. Rico (2003) points up that Savoir *être means to know* how to be: how to relativize oneself and value the attitudes and beliefs of the other. The participants could approach to this skill in the sense that they showed a high interest toward these urban tribes, especially because they were familiar with the theme and they noticed how they are as Colombians and how others are too. S*avoir comprendre* attempts to the skill of interpreting comparing and relating a product such as texts, videos from other cultures. *Knowledge* is the other ability included in the intercultural competence. *Knowledge* is concerned with the understanding of social groups and their products and practices in societal and individual interactions. Therefore, knowledge is also connected with the information of self and other; of how interaction occurs; of the relationship of the individual to society (Ibid, 2011) That is, in terms of this research, students became

familiar with the philosophy, behaviors, practices, styles of self and other in social and individual interactions. Finally, *savoir s'engager* involves critical culture awareness and *savoir apprendre* is the ability to acquire new knowledge of a culture in real practices (Byram, 2003).

Materials development

In this section of material development we are going to address the following aspects: teachers as materials designer, definition of material design, the components in the process of creating didactic learning materials and the GANAG model as lesson planning for the curricular units.

Teachers as material designer

Developing materials for the EFL/ESL classroom is not just for textbook developers. Teachers also have the possibility to design their own material for their English classes. According to Nuñez, et al (2004) teachers "have the possibility of prioritizing the learners and placing them at the center of the language program while acquainting them with the current world." The last quotation indicates that students are the center of the class and materials have to be designed thinking about their interests and current contexts. For that reason, we as innovative professionals (Nuñez, at al. 2004) designed some curricular units based on the GANAG model which integrated intercultural aspects which called students' attention. Moreover, Rico (2011) states that teachers should create pedagogical devices that enable learners to understand more effectively differences among languages and cultures.

According to Nuñez, Tellez, Castellanos and Ramos (2009) " Most EFL/ESL teachers are creative professionals who have the potential to explore their creativity and embark upon the fascinating task of developing their own didactic materials based not only on their teaching experience, but also on their expertise in the cognitive and learning processes needed by EFL/ESL learners." In this sense, teachers can create their own matierals thiking about their current teaching contexts and the students' learning processes.

Definition of material design

It is important to acknolowdge that materials desing are intimately connected with the field of material development. Tomlinson(1998) states that "materials development is anything which is done by writers, teachers or learners to provide sources of language input and to exploit those sources in ways which maximize the likelihood of intake." The author presents how materials development can improve teaching practices by using different materials which enhance students to learn in a suitable way. In this specific case, we improved our teaching practices by designing new materials connected with students' needs and their context.

Although, Tomlinson (1998) does not state that curricular units are part of materials development it is possible to assert that "curricular units may be understood as a source of input that is produced by teachers to better students' learning" (Ramos, Aguirre and Hernández, 2012). For that reason, we as research-teachers chose curricular units as a way of starting the process of working on materials development in order to improve our teaching practices.

The components in the process of creating didactic learning materials

In order to construct the curricular units based on the GANAG model we considered the following stages : Carrying out a needs assessment, setting goals and objectives, conceptualizing content / designing a syllabus, selecting and developing materials and activities, organizing content and activities and evaluating materials" (Nuñez and Tellez, 2006).

GANAG model as lesson planning for the curricular units

In this section we are going to present the definition and characteristics of the model that was used during the designing and implementation of the curricular units.

In the 21st Century, it is necessary to vary the use of different lesson planning in order to increase students' achievement. In this sense, GANAG is a way of helping students to achieve academic and personal goals in a well-developed lesson plan which incorporates students' needs and interests. Specifically, GANAG is a model of classroom instruction which was created by Jane E. Pollock updated by Madeline Hunter´s model for 21st century learners. GANAG is considered as a lesson planning model which involves high yield instructional strategies such as: Identifying similarities and differences, summarizing and note taking, reinforcing effort and providing recognition, homework and practice, nonlinguistic representations, cooperative learning, setting objectives and providing feedback, generating and testing hypothesis and questions cues and advance organizers.

The five letters represent a model of lesson preparation that has five different components and stages that are divided in *Goal* that is supported by two components that refer to the set of objectives, provide feedback and recognize effort made by students. This introductory part was relevant because in this stage the *Goal* was learning about urban tribes which were intimately connected with intercultural aspects. *Access to prior knowledge* was the next stage where learners gave opinions about what they knew in relation to these social groups. In this stage the cooperative work was relevant because they interacted, asking and answering questions, making connections between prior and new knowledge. *New Information* was the stage where learners accessed to new information through tools such as videos, readings, and discussions about the urban tribes. They expressed themselves, in agreement and disagreement with certain ideas and facts. They took notes and everyone as different and individual human beings approached these concepts and practices. In the *Apply and Goal review stages,* learners developed and lived new experiences through different activities related to urban tribes, asked questions, interpreted written information related to these social groups and reviewed the goals established at the beginning of the lesson. For instance, the first goal was using wh-questions in order to ask information about urban tribes or subcultures. The second goal was reinforcing reading comprehension strategies in order to understand new information about urban tribes. Finally, the last goal was creating a Colombian subculture. In addition, something relevant about this model was that the assessment is a continuous process that does not just go at the end but must be frequent after each stage: Goal, Access to prior information, New information, Apply knowledge and generalizations.

Creating curricular units based on Intercultural competence and GANAG model

The design and implementation of curricular units was based on intercultural topics such as Urban Tribes or Subcultures, following the GANAG model, in which a lesson planning was based on five parts: Goal, Access prior knowledge, New information, Application of new information, Apply stage and Goal review.
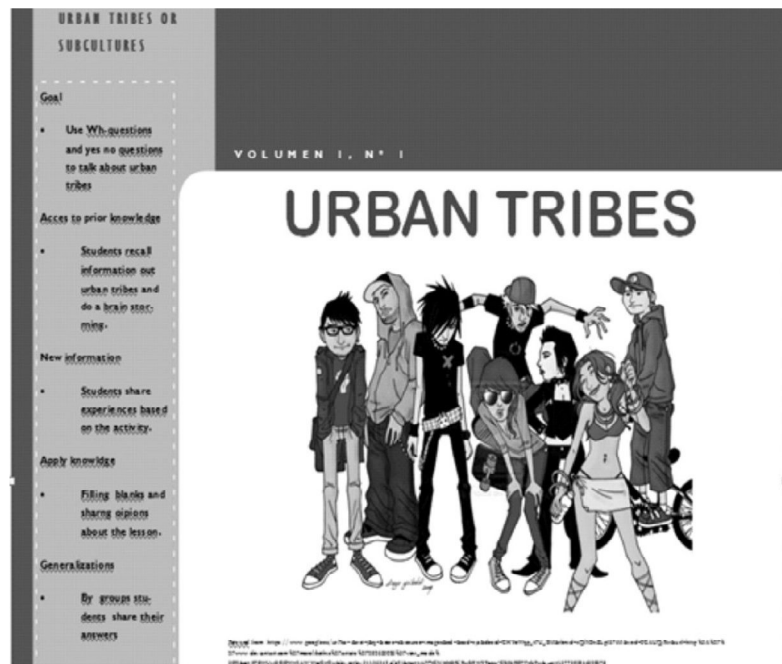
The curricular units showed how the GANAG model functioned as a lesson preparation with each topic from urban tribes such as: readings, workshops and videos about Otaku, Emos, Punks, and goths encouraged students to be aware of understanding how other people think and behave around the world (See annex A).

We selected GANAG because it offers an organized and meaningful way to carry out a lesson with its own goals. We designed a series of 4 curricular units with specific goals. The first goal was to use Wh-questions and yes/no questions to talk about urban tribes. The Second goal was to reinforce students' knowledge about urban tribes, developing reading strategies. The third goal was to watch a video from National Geographic, in order for students to identify characteristics of some urban tribes around the world. The last goal was related to the creation of a Colombian subculture using the information and language acquired in the previous units.

Additionally, one of the most important aspects of this model was that the assessment is a continuous process that does not just go at the end but must be frequent after each stage.

At the beginning of the application of the first curricular unit about Wh- questions, students were evaluated when they shared their prior knowledge about urban tribes through brainstorming. Besides, they were evaluated in terms of grammar use when they showed understanding about the use of Wh-question talking about a real and controversial topic "Urban Tribes".

Illustration 1, first curricular unit

In the second curricular unit, students were evaluated during each stage of the reading, Pre reading, while reading and after reading.

Finally, students were able to show understanding about subcultures' strengths and weaknesses.

PUNKS

URBAN TRIBES OR SUBCULTURES

Goal
- *Students reinforce their knowledge about urban tribes, developing reading strategies*

Acces to prior knowledge
- *Students compare their prior knowledge about urban tribes (punks, emos, gothic, and others) while they read the different texts.*

New infromation
- *Students read about gothics, punks, otakus, rastafaries and emos.*

Apply knowledge
- *students join in groups and retell the infroamtion acquire to each urban tribe*

Generalization
- *Students complete a chart with some parameters in order to give specific information.*

David and Monica from I.R.A. say it is because of the suffering Colombians have experienced over the years and add that punk music's popularity comes from "the hearts of the youth who are living with unemployment, violence, and intolerance" on a daily basis

Based on my travels, I would have to agree. Misery is great fodder for a punk scene, but it doesn't explain the full story. Places like Guatemala, Honduras, Venezuela, and Ecuador have experienced their own share of misery, yet have comparatively smaller scenes. Indeed the misery index is high in many Latin American cities where the

punk scene is a fraction of the size and depth of Colombia's (in Argentina, punk was outlawed during the military dictatorship, Peru was ripped apart by terrorism and war in the 1980s, and don't get me started on Cuba). Andres of Los Suziox doesn't shy away from heavy subjects like global politics in his lyrics. He says that Colombia's casual, good time culture has a lot to do with it, matching up favorably with punks' DIY and democratic method of delivering a diverse message Colombia is known for many things — a brutal war that once made inter-country travel almost impossible, thuggish drug cartels, government corruption, and crippling poverty

in a capitalistic economic system that still too often leaves the weak to fend for themselves.
It's also known for its incredibly diverse ecology, cultures and geography, delicious food, cheap beer, and emerging middle class and some of the friendliest people you'll ever meet. And one more thing, it can now be known as a place with some of the best punk music you've ever heard. I can hear the Colombian tourism bureau's tagline now, "Colombia ... the only risk is that you'll get a mohawk."
Adapted from: http://music.remezcla.com/2012/

GOTHICS

Goth, to an extent, has always been used to describe things that don't fit to well within society. For example: The name "Gothic" refers to a Germanic tribe the "Goths" that lived in their mythical homeland - the Gotland island.

They were renowned warriors, famous for their courage and "barbaric" cruelty. During the 3rd and 4th centuries harried the roman armies, waged war against other tribes and Roman Empire. They

famously sacked the city of Rome, creating their kingdoms on the ruins of other civilizations.

Adapted from: http://gothic-portal.awardspace.com/

Illustration 2, second curricular unit

The third curricular unit was evaluated while students watched the video through questions and, at the end through the chart when students were able to analyze and to describe the strengths and weaknesses of each urban tribe presented on the Natgeo video.

TABU TRIBUS URBANAS
NUEVO EPISODIO

http://www.youtube.com/watch?

URBAN TRIBES ACTIVITY

WHILE YOU WATCH

-How do Emos perform?

-What do gothics like?

-What is death for gothics?

-What do you get for the EMO word?

-Do you share the emos' ideas about life? Justify

-How teenagers from your country express identity?

-What is music for people who are part of urban tribes?

-What mean to be a teenager in your country and the countries presented on the video?

-Is it normal to be part of a urban tribe or subculture? Justify

AFTER YOU WATCH

EMOS	STRENGTHS	WEAKNESSES
GOTYK		
OTAKU		
PUNKS		

Goal

Through a video from Nat Geo , students identify characteristics of some urban tribes around the wolrd.

Acces to information

Students recall previous information about different subcultures

New information

Students watch a video called "tabú latinoamerica"

Apply knwolodge

Students develop an interpreatative and argumentative activity based on the information presented on the video.

Generalization

Students give their answers according to the all interpretation from the video and share them with others.

Illustration 3, Third curricula unit

The last curricular unit was evaluated during the whole process of the creation of the Colombian urban tribe. Moreover, students were evaluated in terms of creativity, students understanding about their own culture, the other cultures features and the use of new vocabulary and structures. The descriptions presented above reveals how the students' assessment was a strong process developed from the beginning of each unit until the last part of them. Furthermore, Pre reading, While reading and After reading activities allowed us to evaluate students following their learning process.

Goal

Students create their own subculture and describe it using the information and language acquire before.

Acces to prior knowledge

Students use the information learnt before to create their own subculture.

New knowledge

Students work in groups in order to create their own subculture.

Apply Knowledge

Students present and show their subculture based on the information learnt before

Generalization

Students express opinos and thoughts about the actiivities carry out throughout the previous lessons of the unit.

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MAKING A COLOMBIAN URBAN TRIBE OR SUBCULTURE

COLOMBIA

Taking into accout the urban tribes or subcultures presented before, construct your own subculture following the next parameters.

History of the subculture

_____

Music

_____

Kind of clothing

_____

Symbol

_____

Attitudes

_____

Beliefs

_____

Illustration 4, fourth curricular unit

This GANAG model offered the possibility for students to put into practice their learning strategies to solve problems and in the same way to use the language in a practical way, mastering learners' high instructional strategies within the classroom in regards to intercultural topics.

Context of the experience

This study was carried out in two private institutions which are located in Tunja. Each school has around three hundred students, and in one of them, subjects such as sciences, social studies and mathematics

are taught in English. On the other hand, the other institution is not a bilingual school but its core subjects are Mathematics and English. One of these institutions is well known because of the recognition obtained for offering bilingual education. The visions and missions mainly refer to offering an integral education where learners act upon values such as respect and tolerance and using the English language in a proper way. Actually, the main objectives of each institution is focused on becoming leaders in English education. Their visions are based on "by 2014 to be pioneers in the formation of bilingual students prepared to face the globalized world challenges with success" (PEI of Country Bilingual School, 2012-2014, p. 11). "The Andino school will be an institution leader in Tunja, in seeking to offer high quality education in the research, social, art fields, in which English is its core subject" (PEI of Andino School, 2012-2014).

The visions of those Educational institutions propose that it is necessary to use suitable ways of English instruction in which teachers have a relevant role which will help students to face the challenges of a globalized world using strong tools given by the school. In this case, intercultural competence can be a way to achieve the visions of those schools because they seek to have bilingual students prepared to deal with new experiences in this globalized world.

Moreover, in both institutions it is compulsory to use textbooks that do not offer the development of a communicative competence or intercultural competence, because the activities displayed are concerned with filling in gaps, completing sentences and writing using words in an isolated way, and do not allow students to interact with others and construct meanings based on these experiences.

The students

This study was developed with seventh graders in both institutions. There were 45 participants at both schools. The students who participated in this study were around eleven to fourteen years old. Moreover, they were very enthusiastic, curious, and willing to explore and participate in new experiences. In the same way, they had been asking and complaining about their textbooks because they never found interesting topics related to their own culture. Moreover, they were students who have an English level that allowed the development of activities where they had to use the language to express their points of view, negotiate with their classmates, and compare their own social group with other subcultures. In the same way, bearing in mind the purpose of this research, they had started a process before, based on the need to deal and treat with local themes, so it helped our intervention as teachers.

Findings

We collected information from different sources. We used field notes, semi structure interviews and students' artifacts. The use of field notes was important because this instrument allowed us to register relevant information after the implementation of each curricular unit. Students artifacts evidenced that to what extent learners approached each of the Byram model dimensions (2003). Throughout this instrument, students revealed the way they understood and

interpreted data from urban tribes around the world. Finally, we used a semi-structured interview which allowed us to analyze students' perceptions and opinions about the curricular units. Based on the previous instruments, we got two main categories following the A priori approach. In this sense, *saviors (Knowldge)* and *savoir etre (attitudes)* were the two intercultural dimensions developed by seventh graders throughout the design and implementation of curricular units based on the GANAG model.

Savoirs (Knowledge)

Byram (2003) claims that S*avoirs* (knowledge) is the dimension of intercultural competence which is concerned with the understanding of social groups and their products and practices in societal and individual interaction. In this case, students understood that urban tribes were social groups with some specific practices different to their own.

During the implementation of the second and third curricular units it was possible to observed that students were able to understand that people who belong to urban tribes think and behave totally different to them. The previous information can be supported with the following statements.

> "Students got enough information from the readings applied in the second curricular unit, for example: They expressed that "I didn't know that punks' music was something related to Politics. " or "Goths respect death, it is something interesting" (Field notes)

In this way, through the implementation of the second curricular unit students got information about how Punks conceive the music and what music means to them. And how goths perceive death. Something that was unknown to the students before the implementation of the curricular units. Furthermore, students learnt information of some specific features of each group. Hence, during the process of getting new information students were able to make comparisons between their own culture and others.

> "Group B: emmos are a group of people that have different characteristics, for example they are depressed all the time, wearing all black, and cutting themselves a lot, but we do not do that, we try to feel happy all the time"

> "Group C: Gothics behave different to us, they have something weird like their makeup and we don't like to wear meakup" (Students' artifacts)

Keeping in mind the previous quotations. Students were able to recognize that they were different to Punks, Emmos and Gothics because they had other ways of interaction in the society. In this manner, they understood the products and practices of those social groups in societal and individual interaction.

Savoir être (attitudes)

This category is related to the attitudes that students acquired in regard to their own culture and others. Byram (2003) states that Savoir *être* is an intercultural ability connected to the openness, curiosity and

interest to know about other cultures and belief of one's own. In this case, students were able to develop Savoir *être* (attittudes) when we implemented the third and fourth curricular units. Let's analyze and see the basis of previous appreciations.

> "students showed interest in regard to urban tribes when we played the Video called "Tabú tribus urbanas" so that they noticed in depth why those urban tribes exist in different parts of the world. Actually, the video was so attractive because it had some scenes in which it was possible to show Otakus, Punks, Gothics and Emmon practices. When the video talked about gothics, students asked many question about gothics because this subculture is related to death and students were so curious about it and they said that they wanted to know more things about gothics and their strange lifestyle." (Field notes)

Taking into account the previous information gathered from field notes, we can claim that student developed Savoir *être* (attitudes) because they showed curiosity and interest to know about other cultures like Gothics subculture (Byram, 2003). Actually, Students got curious because the curricular units worked on different and interesting topics like death. Students like to talk about dark topics which show them something different about the world.

Savoirs *être(attitudes)* is also related to the beliefs about one's own (Byram, 2003). For that reason, during the implementation of the last curricular unit students were aware of displaying their beliefs about their own culture throughout the creation of a

Colombian Subculture. In this way, we present some field notes that support this information.

> "We observed that the students were able to share what Colombian culture is, throughout their beliefs about it. Specifically, they did not judge it, as usual, they were able to show that their own culture is different through beautiful music (Cumbia) and they acknowledged happiness in each performance" (Field notes).

It is evident that students' beliefs about one's own it is associated with the idea that Colombia is a happy country. Therefore, students got attitudes in regard to their culture and others identifying their own values, beliefs and behaviors.

Conclusions

Based on the results of this research project, it was possible to realize that the intercultural dimensions that students developed through the implementations of some curricular units were Saviors (Knowledge) and Savoir Etre (dimensions). Those intercultural dimensions made students understand their own culture and other in terms of beliefs and social practices. Consequently, learners mastered their ability to get new information of different social groups and to understand that there are other people around them with different visions, beliefs, attitudes and perceptions towards the world and who are part of the same context in which they are living.

Finally, during the implementation of the curricular units, students also were able to

show positive beliefs of their own culture. Something that is connected with Saviour etre as intercultural dimension.

Pedagogical implications

The design of this Curricular units focused on intercultural topics provides teachers the possibility to work on material development. Material development is an important tool that allows teachers to include students' voices during the process of material design. Specifically, teachers integrate students´ likes, contexts and interests when they create or adapt materials in the English classes. It is important to continue working on material development field so that teachers can improve their daily practices, making and improving their performance. Moreover, the design of some curricular units helped us to be more reflective teachers and receptive agents in our classes. We heard our students and integrated their likes and interests during the design of our curricular units fostering students to learn a foreign language and develop intercultural dimensions.

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