UNIVERSIDAD NACIONAL DE EDUCACIÓN
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Escuela Profesional de Lenguas Extranjeras

MONOGRAFÍA

How to teach Peruvian culture

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Para optar al Título Profesional de Licenciado en Educación
Especialidad: A.P. Inglés A.S. Francés
Lima, Perú
2019
MONOGRAFÍA
How to teach Peruvian culture
Designación de Jurado Resolución N° 0505-2019-D-FCSYH

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Introduction

This monograph entitled How to teach Peruvian culture makes us think if as teachers we are committed to teach our culture, developing our identity, the identity that makes us recognize the context in which we live and to know our history.

However, in the teaching process, we put aside the study of our culture, for facts that as teachers we sometimes consider more important, such as an overloaded curriculum, the fear of teaching culture because of the stereotypes and finally the student's non-acceptance of a new culture.

The work has been divided into three chapters; each chapter gives us general and specific information. Relevant information to put into practice the way to teach Peruvian culture.

In Chapter I: Culture, we provide different definitions of Culture and we point out the importance of the knowledge and aspects of our culture.

In Chapter II: Teaching, we have included different definitions of teaching, teaching methods as well as the importance of the communicative approach in teaching.

In Chapter III: How to teach Peruvian Culture, we have highlighted the importance of our culture in the classroom, the goals of teaching culture, the different techniques, tools that we can use and some difficulties including culture in the classroom.

In Chapter IV: the Didactic Application of this topic with a Lesson Plan in which I present culture in a dynamic form of teaching.

Finally, I present the conclusions about this important topic.
Chapter I
Peruvian culture

1.1. Definition of culture

I find it interesting to know the interpretation of different authors about what culture is, in addition to what they consider important to teach; since this term is in constant evolution. This will help us consider techniques for applying them in the classroom.

Already in Europe of the eighteenth and nineteenth centuries emerged the first concepts where there was connote a process of cultivation or improvement, in agriculture or horticulture. In the nineteenth century, the refinement of the individual was reached, mainly through education, and then to the fulfillment of the national aspirations of the ideals. In the mid-nineteenth century, some scientists used the term "culture" to refer to a universal human capacity. (Seeley, 1974, p.43)

Simmel (1997) "The cultivation of individuals through the agency of external forms that have been objectified in the course of history" (p.118).

Alfred Kroeber & Clyde Kluckhohn (1952) affirms: One of the many definitions of the word culture was given in 1952. There is a list of 164 definitions of "culture" that is most commonly used in three basic senses:

- Excellence of taste in the fine arts and humanities, also known as high culture.
- An integrated pattern of knowledge, beliefs and human behavior that depends on the capacity of symbolic thinking and social learning.

- The set of attitudes, values, objectives and shared practices that characterize an institution, organization or group. (p.59)

On the other hand, the author Nelson Brooks (1968) distinguishes the culture between two main types, the "great culture" and the "small culture". The first refers to the classical and academic world, which is composed of literary texts, art, music and abstract thoughts; the second are beliefs, values, behaviors of intellectual work, regardless of class, race and creed.

The term "culture" according to UNESCO (Organization of the United Nations for Education, Science and Culture) offers the following definition:

[...] Culture can now be considered as the set of distinctive spiritual and material, intellectual and emotional characteristics that characterize a society or a social group. It encompasses, in addition to the arts and letters, the ways of life, the fundamental rights of human beings, the value systems, traditions and beliefs, [...] through which man expresses himself, takes Self-awareness and is recognized as an unfinished project. He questions his own achievements, tirelessly seeks new meanings and creates works that transcend him. (UNESCO, 2014).

**Personal definitions of "culture" and the role in teaching**

Erin McDavitt (Spanish instructor at USC): culture is the experience of living in a specific country with all its practices, products and peculiar perspectives, which can be richer experiences through the language of that culture.
Educators must bridge the gap between language and culture and make students realize that difference is not intrinsically inferior; they need to see the relativism that social change makes.

- Brad Hinton (master's student in German at UT): my definition of culture is a whole society (music, history, science, religion) that mixes to give that society its identity and, therefore, character, differentiating one culture of other cultures.

- Sharon Ramos (French instructor at UF): In my experience, culture was always the most interesting part of learning a foreign language. Norms, history, geography, literature, works of art and the way of thinking of people are factors that are intertwined to form a culture.

Cultural instruction must start from the first semester of teaching foreign languages. When language learning is linked to cultural education, you learn a lot to see with a different perspective.

A person is never the same once he has discovered a new way of thinking and living. It is for this reason that I believe cultural education is indispensable in the teaching of languages.

1.2. The history of the teaching culture

It was a discussion about the learning in classrooms, and how they can learn a new culture. As we know there are different culture and that is the reason to be perseverant and effective with our pupils.
First is based on objective information, this means, in institutional structures, and the second on the art; literature and folklore of life. Lessard-Clouston (1997) points out that "It was through reading that the students learned of the civilization associated with the target language" (p.339).

In the past, people learned the foreign language to study their literature, and this was the main medium of culture.

Steele (1989) affirms: "These referred to such crucial aspects of culture such as greetings, expletives, personal objects, cosmetics, tobacco, verbal taboos, cafes, bars and restaurants, contrasts in the life of the city and the countryside, courtesy patterns, keeping the climate warm and fresh, medicine and the doctors[...]" (p.155).

He observed in the seminal work of Brooks, in his Language and Language Learning he had offered sixty-four topics related to culture interspersed with questions that spanned several pages.

Byram (1994) affirms: The dynamics of culture and its importance in the successful learning of languages. The distinction was made between Culture with a Capital C, in which art, music, literature, politics, etc. conform it. Moreover, the culture with a small c that are the behavior patterns and lifestyles of people. (p.5)

“The Emerging Model Scheme, developing some main categories: culture, value systems and habits of thought. The category of conflict was composed of interpersonal and intrapersonal conflicts; the intercultural environment had to do with attitudes towards other cultures” (Nostrand, 1974, p.71).
Kramsch (1993) said: Culture should be taught as an interpersonal process. The communication is not only an exchange of training, but a highly cognitive, affective and values activity. The learners should be open to cultural factors at work, such as age, gender and social class. (p.43)

In Brooks' innovative work was conducive to a change in the teaching approach of history and geography as part of language learning in culture.

Brown (1986) affirms: "The most visible and available expression of a culture" (p, 33). For all the above, culture has gained strength in the learning of foreign languages, learners have seen it as a provision for those who aspire to know history and life; but not as an integral part of intercultural communication and awareness.

Both education and culture are closely linked and acquire a vision of the foreign and native culture.

1.3. Peruvian culture

Peru is the most important country in Latin America because it is immensely rich in biodiversity, in native languages, in natural resources, in musical genre, literature and the arts. Our country is divided into 25 regions or departments; the capital is Lima, founded in 1535. The territory is identified with three regions: coast, mountain range and jungle.

Spanish is the official language of Peruvian culture and is spoken by 84% of the population. In addition, 47 native languages are spoken in the country, including Quechua and Aymara, spoken by 13% and 1.7% of the population, respectively.
In addition, the low value of the different social strata is ironic; the situation has been aggravated because the citizen is educated in his vast majority watching television, using the internet or reading news, influencing education because those media do not show contents with values and this is where culture enters in a concrete way.

1.3.1 Characteristics of Peruvian Culture

**Peruvian art.**

By the 60s, the use of engraving was one of the oldest means of communication within the artistic and popular discipline.

**Sculpture**

It had its main exponents during the twentieth century in Republican Peru; the vast majority of plastic works were produced in workshops in Europe and by artists from the Old World. As for example the monument of Simon Bolivar and the monument of Christopher Columbus.

In 1921, the National School of Fine Arts emerged with the celebration of the Centennial of Independence.

**Mural Art**

Dr. Teodoro Nuñez Ureta, an artist of the fine arts, philosopher and writer, is the maximum exponent in the genre of Peruvian culture for his mastery of drawing to recreate history in the homes of his town.
**Gastronomy of the Peruvian Culture**

The art of good eating is a celebration of Peru, because it has a millenary tradition for the riches of their lands and their cultural diversity. Each city of the country has a typical dish that is rich in a mixture of flavors, this combination is the fusion of Inca, Amazonian, Spanish and African elements, as well as Japanese, Italian and French.

**Music of Peruvian culture**

Many years of cultural mixing have created the musical variety of Peruvian folklore. As well as, there are different dances of prehispanic origin using typical instruments such as the quena and the antara or zampoña, the Afro-Peruvian cajón and the traditional guitar. There are also the huaynos in the Andes. Dance and music are important for Peruvian culture because they keep traditions alive.

**Ancient Peruvian Culture**

The civilization of Caral was coeval with others such as those of China, Egypt, India and Mesopotamia; it is the geographical area that can be considered as the cradle of the civilization of the world because of its age (at least 5,000 years).

**Peruvian Amazon Culture**

When talking about nature and the desire to contact it, the appropriate place is the Amazon jungle. It is wonderful to think that there are towns and villages that still exist since the 16th century. The Amazon rainforest region covers all of northern Brazil, a large part of Peru, Colombia, Ecuador, Venezuela and practically all of French Guiana, Suriname and Guyana. The great contributions that the indigenous peoples provide us is the knowledge of medicinal plants for the treatment of diseases, also called from the past "guardians of the ancestral knowledge".
**Peruvian coast culture**

The coast of Peru is formed by valleys and extensive deserts and is considered the most populated region of the country. There are still many cities that are preserved with traditions and customs. The most popular festival of the Peruvian coast is celebrated in Ica and is called "the International Harvest Festival". It is this festival that celebrates the richness of the grape and wine, to then make the pisco.

In Trujillo, we find the unique step horses in the world because of their race and their lateral gait. On the coast, Lima is also a tradition of bullfighting being Spanish descent, as well as cockfights.

**Peruvian Creole culture**

The most popular day in Lima, Day of the Creole Song, is a party rich in drawers, musical centers and clubs. Lima desserts are savored and Peruvian music is enjoyed.

**Peruvian Culture Chavín**

The summit of the development of the Early Horizon was given by the construction of the ceremonial center of Chavín de Huantar in the current department of Ancash. Its importance was such that the Peruvian archaeologist Julio C. Tello considered it the matrix center of high culture in Peru. Today it is known that Chavín was preceded by a long cultural development that goes back to the Pre ceramic, which was its culmination.

Chavín de Huantar, around 3,000 years ago was the first great empire of this Andean area. It persisted from that time until the Inca periods, passing before by the Wari, Chimú and the Chancas among other empires, as the religious center of all.

The main characteristic of the Chavin style is its taste for curves; they are curves full of expressive force, which do not occur in any other art of the great Peru.
1.4. Aspects of Peruvian culture

- Historical period.
- Social status factors: education, occupation, income.
- Patterns of social group interaction: intragroup and intergroup.
- Value orientation: standards that judge your personal actions and those of others in a culture.
- Language and communication: verbal and non-verbal.
- Process of family life: gender roles.
- Attitudes and beliefs about health.
- Religion and spiritual practices.
- Art, music, stories, dance, etc.
- Recreational and sports activities.
- Clothing and extension of body coatings.

The aspects of culture unite cultural heritage in relation to nature, taking into account cultural awareness with the aim of informing, disseminating and inspiring communication.
Chapter II
Teaching

2.1. Definition of teaching

We define teaching as a social process because the political and social background of the country influences it. We will mention definitions of teaching with some pedagogues:

✓ **According to Gage**, "teaching is a form of interpersonal influence aimed at changing the potential of another person's behavior".

✓ **Edmund Amidon defined it**: "Teaching is an interactive process that involves mainly the conversation in class that takes place between the teacher and the student and occurs during certain definable activity."

✓ **Brubacher**, "Teaching is an arrangement and manipulation of a situation in which an individual will seek to overcome and from which he will learn in the course of doing it".

✓ **Ryans**: "Teaching deals with activities related to the orientation or direction of the learning of others."

We define teaching as the contract between the student and the educator with different obligations. The teaching is severe since the teacher assumes his role and each class is a performance; On the other hand, the student gathers the teacher's information in a wider
context. The relationship that exists between teacher-student is dynamic and the objective of bidirectional and challenging teaching is to learn.

2.2 Language teaching in the nineteenth century

There was several factors contributed to a questioning and rejection of the Grammar-Translation Method. Increased opportunities for communication among Europeans created a demand for oral proficiency in foreign languages. Initially this created a market for conversation books and phrase books intended for private study, but language-teaching specialists also turned their attention to the way modern languages were being taught in secondary schools. Increasingly the public education system was seen to be failing in its responsibilities. (Richards, 2002, p.68)

Gouin's emphasis on the need to present new teaching items in a context that makes their meaning clear, and the use of gestures and actions to convey the meanings of utterances, are practices that later became part of such approaches and methods as Situational Language Teaching and Total Physical Response.

Omaggio (2001) “Child language learning as a model for language teaching, emphasized the importance of meaning in learning, proposed that reading be taught before skills, and tried to locate teaching within a broader educational framework” (p.109).

Children use contextual and situational cues to interpret utterances and that they use memorized phrases and routines in speaking. He was one of the first to record the observation, the first "structural syllabus," advocating that learners be taught the most basic structural patterns occurring in the language. In this way he was anticipating an issue that was to be taken up in the 1920s and 1930s. (Kramsh, 2002, p.29)
The work of individual language specialists like these reflects the changing climate of the times in which they worked. Educators recognized the need for speaking proficiency rather than reading comprehension, grammar, or literary appreciation as the goal for foreign language programs; there was an interest in how children learn languages, which prompted attempts to develop teaching principles from observation of more typically, reflections about child language learning.

The best known of these mid-nineteenth century reformers. An approach to teaching a foreign language based on his observations of children's use of language. He believed that language learning was facilitated through using language to accomplish events consisting of a sequence of related actions. His method used situations and themes as ways of organizing and presenting oral language, which includes sequences of sentences related to such activities as chopping wood and opening the door. The schools was established to teach according to his method. (Brown, 2000, p.104)

However, the ideas and methods of Marcel, Prendergast, Gouin, and other innovators were developed outside the context of established circles of education and hence lacked the means for wider dissemination, acceptance, and implementation.

They were writing at a time when there was not sufficient organizational structure in the language teaching profession in the form of professional associations, journals, and conferences to enable new ideas to develop into an educational movement.

This began to change toward the end of the nineteenth century, however when more concerted effort arose in which the interests of reform-minded language teachers, and linguists, coincided. Teachers and linguist’s began to write about the need for new approaches to language teaching, and through their pamphlets, books, speeches, and articles, the foundation for more widespread pedagogical reforms was laid (Richard and
Rodgers, 1991). This effort became known as the Reform Movement in language teaching.

2.3 Teaching methods

According to Douglas Brown (cited in Osejo, 2009) the methodology refers to pedagogical activities. The methodology includes the planning phase of the class such as the materials, choice of text and the tools necessary to teach the language.

Among the best-known language teaching methods, we have:

a) Grammar translation

Emerged at the end of the 18th century, also known as the traditional method. It is based on grammar and translation. Making use of extensive lists of vocabulary, grammatical paradigms applying this knowledge in translation exercises. His purpose for this method was grammatical. Their characteristics are:

- Classes are taught in the students' native language and rarely in the language learned.
- Vocabulary is in isolated words.
- Extensive explanations of the grammar.
- Teachers focus on the forms of verbs.
- The translation is practiced. (Hernan, I. & García A. 2003).

b) Direct method

Its common denominator of this method is to put the student in direct contact with the language, simulating real situations that could be achieved in the classroom. This theory proposes that learning the second language should imitate the acquisition of the first. There
must be a lot of conversation in a framework of spontaneous use; and the translation and analysis of grammar should be avoided. Its aspects were:

- During the classes, only the language that is being learned is spoken.
- You learn the vocabulary of everyday phrases.
- You learn to converse through teacher and student.
- The grammar is acquired in an inductive way.
- Objects and images, and the abstract vocabulary by means of association of ideas learn the new vocabulary.

c) Communicative approach

A general philosophy has directed education for many years. Its fundamental postulate of this approach is that the students acquire a series of skills that allow them to communicate with the natives of that language in everyday life.

According to Palacios (2008) he refers that the communicative approach develops in the student to his development of communicative competence achieving a linguistic competence. As well as develops the sociolinguistic competence in a social context, the discursive competence that analyzes and synthesizes the text in order to expose it, and the strategic competence that develops the ability to initiate, develop and conclude communication.

Characteristics of the communicative approach:

- The learning of the language with the aim of generating the participation of the students and that the classes are motivating.
- Take into account the interests and motivations of the students, the topics to be discussed should be close to them so that the interest is created by creating a motivating environment.

d) Nature method

According to Terrell, the communicative competence has as its purpose, that the student understands the point of view of the native in real situations. Terrell also proposes that the student should not have a wide knowledge of the structures, but to communicate with a shorter time and should acquire a large vocabulary to increase the use of the structures.

e) Method based on learning

This method is based on the student having to memorize and learn a text, and then repeat it to 30 or 50 people. The key of this method is the repetition and that in the time the student will recognize and understand what they say using the language in a spontaneous way.

f) Method based on comprehension

This method accentuates the understanding through the learning of a language, this means that instead of memorizing a text, the student must first understand what they say and then use it in the conversation.

2.4 Classification of teaching strategies

According to Acosta, J. (2012), in his research work entitled: Proposals for teaching - learning strategies for English teachers. The author defines that the strategies that should be used will depend on the skill that one wants to develop in the student, since in English four fundamental skills are developed that also group them in this way:
- Receptive skills: Reading and listening
- Productive skills: speaking and writing

According to Harmer (1996) the communicative approach seeks to develop the four skills and their integration, these skills are grouped into productive skills (speaking and writing) and receptive skills (listening and reading). Usually speaking and listening happen simultaneously.

According to Harmer, you can summarize the four skills as follows:

<table>
<thead>
<tr>
<th>Skill</th>
<th>Medium</th>
<th>Speech</th>
<th>Written word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Receptive</td>
<td></td>
<td>Listening and</td>
<td>Reading and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>understanding</td>
<td>understanding</td>
</tr>
<tr>
<td>Productive</td>
<td></td>
<td>Speaking</td>
<td>Writing</td>
</tr>
</tbody>
</table>

2.5 Importance of the communicative approach in teaching

2.5.1 Origin of teaching in the communicative approach

It could be inferred that the communicative approach is the product of educators and linguists who had been dissatisfied with the audio-lingual methods and the translation of the grammar of foreign language teaching. Ellis felt that the students did not learn a complete and realistic language. In 1970 the interest of communicative style teaching was developed, making exchanges in the classroom and the use of authentic language in students popular.

Richard and Rodgers (1991) affirms: The origins of the teaching of the communicative language (CLT) date back to the late sixties. Until then, situational language, teaching represented the main British approach to teaching English as a foreign language. In situational language teaching, language was taught through the practice of basic structures in meaningful activities based on situations. However, just as the linguistic theory underlying audiolinguism was rejected in the United States in the mid-1960s, applied British linguists began to question the theoretical assumption underlying the teaching of situational language. (p.126)

The current standard of structural theories of language were incapable of accounting for the fundamental characteristics of the creativity and uniqueness of individual sentences. Then, British applied linguists emphasized another fundamental dimension of language that was inadequately addressed in current approaches to language teaching at that time, the functional and communicative potential of language. They saw the need to focus on language teaching and communicative proficiency rather than on mere mastery of structures. (Chomsky, 1950, p.21)
2.5.2 Communicative approach in the class

It is a model that integrates the use of the English language in the classroom based on the communicative approach.

The English language is taught as a foreign language in very different contexts, whether for school children or adults. The following being the objective:

1. To allow students to communicate and write in real English.
2. Allow students to read technical publications.

In many contexts, time is very important in the classroom, since the large number of students makes the goal to be reached almost impossible. If this were not the case, students would communicate effectively when they speak, listen, read and write real English.

Nevertheless, when the time is very short the objective that we consider important for them is limited.
Chapter III

How to teach peruvian culture

3.1. Culture and teaching

3.1.1 How culture should be taught

a) Latorre:

Latorre (1983) supports the idea of focusing a little more on similarities, instead of the differences, between cultures. First, he believes that differences between the cultures do not represent the target culture. The differences between the cultures also create false expectations in the learner and can even promote caricatures of the target culture. Focusing on differences may emphasize aspects of the target culture that are no longer typical representative of the culture of interest, for example, bullfighting in Spain, which is arguably more of a tourist attraction in more current times than a representative facet of Spanish life and culture. In short, Latorre believes that focusing on differences instead of on the similarities contributes to people misunderstanding other cultures, often thinking that the foreign culture is exotic, perhaps more exotic than they actually are.
What Latorre (1983) “true differential, the language, rather than enlarging beyond proportion attitudes and activities which are either regional, outdated, or downright non-existent” (p.672). He suggests that any teacher of any foreign language should do is focus on the differences.

b) Lee:

According to Lee, one of the most important factors for success in learning a foreign language is the need for students to get involved in the learning process. The use of materials based on internet technologies offers many innovative ways of getting students involved in the process of learning a language. Students can get to know the target culture by means of interacting directly with native speakers via on-line communication, with mail exchanges or chatrooms.

From her point of view, it is crucial that the students can learn not only the language but also the diversity of the target culture. That is why, according to her, internet, resources, such as newspaper and magazines, have a great importance, since they provide students with authentic and current information that can help them understand the target culture. Reading on-line newspapers makes students aware of current social phenomena.

According to Lee, recent studies have proved that internet resources can help students improve their language skills in a similar way to full immersion or study abroad, although are based basically on written communication. Besides, this use of on-line resources are more beneficial to students at the advanced level because they require a high level of language proficiency to read, comprehend, and respond to cultural readings, for example, newspapers.
c) **Lessard-Clouston:**

The most important part of Stern’s research involves his 3-level framework of foreign culture pedagogy: teaching social sciences, applying theory research, and their practical applications in the classroom. In the 1990’s, Stern’s cultural communication mix evolved from describing sociocultural contexts of second foreign language to contexts of competence in second culture acquisition. This is the first time that cultural pedagogy and social sciences had been paired.

Lessard (1997) Fundamental concepts of language Teaching, there are concepts of day-to-day culture and customs that should be used in classroom. He uses a four-component model including a cultural syllabus for culture teaching. Stern expounded on Seeyle’s works stating that English as a Second Language and English as a foreign language are equally important in culture pedagogy. (p. 136)

In order to teach culture, instructors of mid-1980’s used the minimalist approach. They usually gave students facts about a country or countries where the target language is spoken, and these facts were merely the background to the main goal of mastering the grammatical structures of the target language.

Webber (1990) We teach when we are not teaching what we really should be teaching language and literature. These two views were: surface culture, usually in form of stereotypes, and high culture, meaning non-pop culture literature, art, music, etc. It instead ended up being something to fill in leftover class time or for when students need a break from rigorous material. (p.282)
d) Seelye:

- Foreign language (FL) teachers should make culture more of a central role in class.
- FL teachers should throw out teaching culture in terms of isolated facts.
- FL teachers should have an awareness of the past on the present within any culture without focusing too much on the past.
- FL teachers should be aware of cognitive and effective influences on the students.
- FL teachers should engage students as active participants.
- FL teachers should teach culture in such a way that students could be cross-cultural here and abroad.
- Given that the teacher’s assumptions about how language learning affect how he or she teaches language and culture, the approach should aim for communicative competence. (Omaggio, 2001, p.56)


Tang suggests that culture could be better if done through simulated social interactions in the classroom, for example hosting a guest or accepting a gift. This serves to create a default memory within the student’s mind that will help him perform in the target culture without drawing conclusions or using as a reference his own base culture which could lead to misunderstanding.

Tang also discourages the pure instruction of behavioral culture in the classroom and says that to perform effectively in a target culture one must not only be able to master it linguistically, be familiar with its artifacts, norms and rituals but also with the meaning system, or the hidden significance underlying these. This is why she believes that Walker’s performance-based theory can only work properly if the students internalize the true
meaning system underlying the simulated situations and interactions created in the classroom.

To describe how culture may be taught in the classroom, Tang first breaks down using the National Standards model, the three P’s, into three separate categories: cultural perspectives, cultural products, and cultural practices. Cultural perspectives are the values, beliefs, attitudes, and assumptions shared within a culture. Cultural products are things such as literature, music, art, or even utensils such as chopsticks; tangible items that are linked to a certain culture. Although this model of the Big Culture (Big C) and the little culture (little c) by creating a new framework that emphasizes the importance of the meaning system in culture, Tang suggests that one of these 3 parts may be superfluous and offers in place of the 3 P model a 2 M model consisting of the Cultural Mind and Cultural Manifestations.

The Cultural Mind is equivalent to the cultural perspective segment of the 3 P model. It is the meaning system of a culture. Cultural Manifestations link into one category cultural products and cultural practices. They are similar enough to be joined in that they are both manifestations of the cultural mind. They are the embodiments and the expressions of the underlying beliefs, values, and worldwide views of a specific society.

**3.1.2 Concept of culture in five categories**

The author Rober Lafayette (1988) points out that the most vulnerable element in the field of languages is culture; because in the texts this topic is not mentioned. For him, teaching culture must start from the collection of its contents to implementation, and enable students to understand the concepts of culture. These concepts grouped into five categories:
- **First Category**: Knowledge of the "Higher Culture" consists of examining the most important geographical monuments, also historical events such as political and social institutions.

- **The second category**: talks about the daily culture, what the student recognizes the most common cultural patterns with daily activities.

- **The third category**: formed by the "affective objectives", in the personal values of social groups and subgroups.

- **The fourth category**: they are the "multicultural objectives" where the culture of the different ethnic groups and the connections between them are explained.

- **The fifth category**: it is formed by the "objectives of the process" in which the student can evaluate the validity of the affirmations about the culture and, at the same time, allows student to decipher the information on this.

  We agree with the sociologists that the teacher from the beginning of the course, should expose the student to the different aspects of the culture, this will help the teacher to distinguish between the stereotypes and what really characterizes the culture with its people; avoiding generalizing the cultural elements as something superficial.

  It is also important that the teacher not only focus on their tastes and preferential topics, since unconsciously makes, they teach only certain topics.

  To propose how we can teach culture, the author Robert Hanvey (1979) presents a list of four levels to measure cultural awareness in a new culture.

  - In the first level, all information obtained from another culture is empty, the data obtained is little, making it look exotic because they are expressed in function of what the
student considers to be lacking in this culture with respect to his. At this level, the author calls it the tourist text mode. "

- In the second level, the student still finds a collision of characteristics between his own culture and the features of the new one. Even having obtained a greater knowledge. This is the "conflict mode".

- In the third level, the student has already accepted the new culture at the intellectual level and understands it according to its linguistic reference point of the new culture; it is the "Intellectual mode".

- In the fourth level, the student has reached the level of matching his point of view with the native person and not native of the culture he has studied. This is "cultural mode" with the aim of teaching a language and its culture.

We must keep in mind that our introspection allows us to make valid comparisons between cultures and teach skills that help the student to determine the adequate answers that solve the problems arising from unknown customs, as F. Klucknon & F. Strodtbeck (1961) say, the number of Problems shared by humanity are limited and based on cultural differences.

3.2. Culture and social change

The function of culture promotes social change (Kramsch, 2002). She has been one of the voices that have highlighted the role of language in cultural constructions; she has also highlighted the importance of culture for great social change.

She affirms that in different communities with cultural diversification, tolerance and understanding is generated by knowing how to behave.
Teachers, by promoting the diverse and changing character of culture, do not become arbitrary. Kramsch agrees that teachers should show that they understand students in the educational sense and that stereotypes are arbitrary.

When the topic of culture is touched, there is a close union with the language since it is seen in many kinds of languages, currently not much is done to dismantle the stereotypes and not in their cultural contexts either. Being the contexts in which cultural difference can be a tool to achieve social change.

3.3. The goals of teaching culture

We must to analyze some objectives about teaching in the classroom. Agar (1994) talks about the internalization of culture in a three-step process:

- The first step is an error.
- The second step is to know the framework and its possible alternatives.
- Step three is the repair

The initials spell MAR, and mean Mistake, Awareness and Repair. Teachers are linked to this process. Thus, the objective of incorporating culture in the language course is to lead the student by raising his or her awareness through intellectual analysis from the level of a tourist to the level of a person who has been immersed in the new culture in other words.

Applying Michael Agar’s MAR model, we should raise students’ awareness about possible cross-cultural mistakes and help them to build new cultural frames. Mistake, as a stage of cultural development, might be avoided if appropriate training is provided.
Agar (1994) affirms: "The way in which these" other people "make things have their own coherence, a coherence different from theirs. As they repair their frames, their mind, heart and soul become more complicated, they have new ways of see and do" (p.243).

Wierzbicka (1991) says: “This dimension of learning deals with the point at which language and culture come together to form meaning” (p.6).

To compare meanings one should be able to state them. In natural language, meaning consists of human interpretation of the world. It is subjective, anthropocentric; it reflects predominant cultural concerns and culture-specific modes of social interaction as much as any objective features of the world as such. (Wierzbicka, 1991, p. 16)

3.4. Culture in the classroom

Culture is not an optional element for the foreign language classroom. In accordance to real situation of culture pupils must understand the interrelation between products and the perspectives of culture.

According to the 5 Cs, the textbook materials have not reached the standards and it is the responsibility of the teacher to integrate the culture in the classroom.

Teachers must constantly update and keep abreast of cultural developments and be well versed in the use of technology inside and outside the classroom to allow students to come into contact with cultural elements. (Lange & Paige, 2003).

3.5 Strategies, techniques, and tools for teaching culture in the classroom

Some different types of cultural, interlinguistic and no-linguistic information could be determined. News is a great source of cultural information since its accessibility is for different levels of competence in students.
They can be understood from greeting exchanges to complicated cultural information for intercultural analysis. It is possible to discard that the television with the news offer information of subjects real life situation.

a) Use of photo books

- They deal with personal, social and political issues.
- It is fought with the frequent use of the language and with problems of the use of grammar.
- Topics are treated in a short time, for their brevity of their texts.
- The grammar and vocabulary used are easier to understand.
- The plot offered by a text is made understandable to the students, identifying the moral or didactic theme.
- The use of images with the text make it transmit more direct messages.
- The union of these two forms causes the brain to activate, since most of the students are visual.
- These stories presented in a book with images and text, make students focus more on the content than studying the target language.

b) Music

- Using music in classrooms is effective because it arouses the interest of the student when playing a particular topic.
- They are useful to popularize culture.
- The songs cultural internalize in the students by the message that transmit the letters and the combination of melodies that can get to be enjoyed.
c) Movies and radio.

- Through historical films, students can enter into the culture that was once the reality.
- Online radio and daily news broadcasts are materials that describe current events, this makes students aware of the reality in which they live; with that, we want to get the students to better understand their culture.

d) Internet technologies

Taken by Lina Lee

- The use of newspapers via internet create the opportunity that the student through technology give knowledge of all types of subject, to cultural knowledge.
- Through online chat rooms, the student can make intercultural exchanges and receive immediate answers.
- When a student makes use of online newspapers, they are created to be aware of the daily social phenomena.
- Promotes collaborative learning.
- You can meet students of native culture through online communication.

e) Kinetic activities

These activities involve the physical movement of the body; it is part of the Total Physical Response (TPR) method. For example, we have the activities of dancing, singing and many other similar activities.
Different cultures and time periods should have one folk dance for each small group of students. Write or print the name of each dance on a small slip of paper. Fold the papers and place them in a bowl for students to draw from. Examples include Jungle music, Mountain range music and Coast music. (Lafayette, 1988, p.47)

- Select a folk dance. Be prepared to tell students a few basic interesting facts about the dance and the people who perform it.
- Generate a "Folk Dance Research Guide." Include the following questions for students to answer about their folk dance:
  
  - What culture and people traditionally perform this dance? Why?
  - When was this dance developed?
  - What was occurring in this place and culture during that time period?
  - Does this dance tell a story? If so, what?
  - What else about the history and/or culture does this dance express?

f) Native informants (from Omaggio)

Native informants can be very useful for a teacher, since they are sources of current information about the language.

The teacher, before the native informants introduce themselves, prepare the students by suggesting that they develop a set of questions they would like to ask the informants.
g) Reading and Realia

(For example, birth and marriage notices)

- Students can compare their culture and the destination culture
- Students are encouraged to think about their own culture and customs and how those customs reflect the values of the society in which they live.
- Students can see how the values and way of life in other societies manifest in their customs and behaviors.
- It helps them learn, understand and accept different ways of dealing with basic human needs and considers them valid. (Paige, 2003, p.77)

Everyone eats, but not everyone eats the same things, and the differences in diet from one culture to the next can be very dramatic. You can let your students share their culture through food by inviting them to talk about or share dishes typical in their culture. To do this, have a cultural food fair or ask your students to prepare a national dish in a class presentation. If everyone in class gets a little taste, even better, just keep in mind that your students may have. (Lange, 2003, p.38)

h) Interviews recorded on video / Observation dialogues

- Videotaped interviews and situational role-plays are a very good way to provide natural and authentic language exchanges that also include paralinguistic information.
- They can be used to show conventional gestures and other cultural characteristics, for example, appropriate social distance, eye contact and the like.
- They are very useful when they are prepared without a complete script, although partial scripts can be useful.
When students look at the materials recorded on video, they should observe certain behaviors and conventional linguistic expressions. (Omaggio, 2001)

Byram (1998) claims: An ideal context for exploration of cultural values, both one’s own and other people’s. Drama involves learners in a role-play and simulation as well as encourages them to position themselves in the role of a member of the other culture. Dramatization makes cultural differences vivid and memorable as drama mirrors reality. (p.143)

The drama (dramatization) has been widely used in teaching culture.

Therefore, he suggests that for dramatization such situations should be chosen where the tension derives from the different interpretations of the situation. On the other hand, drama takes quite a lot of time to prepare and requires great willingness from the students to participate. (Bryam, 1998, p.116)

Seelye (1993) “The minidrama/miniskit was first developed by social scientists for cross-cultural education. Minidrama is a series of skits or scenes (usually from three to five) of everyday life that illustrate culturally significant behavior. Often the scenes contain examples of miscommunication. The skit is read, viewed on a video or acted out. Each skit is followed by a discussion” (p.89).

The teacher has to establish a non-judgemental atmosphere. During the discussion. It is also important for the teacher to use the right questions. Open-ended questions should rather be used than yes/no questions. For example the question What are your impressions of the scene? Should be preferred to the question? Is there conflict in this scene? Teachers can lead the discussion further using neutral probes like I see, very interesting, and go on. The main aim of a minidrama is to present a
problem-situation as well as to promote knowledge and understanding. Mini-
dramas work best if they deal with highly emotional issues. (Seelye, 1993, p.71)

Lafayette (1988) “The most basic issue in cross-cultural education is the degree to which
the study of language and culture are integrated” (p.26). For example:

- Cultural lessons and activities need to be planned as carefully as language
  activities and integrated into lesson plans.
- Present cultural topics in conjunction with related thematic units and closely
  related grammatical content whenever possible.
- Use a variety of techniques for teaching culture that involve speaking, listening,
  reading, and writing skills. Do not limit cultural instruction to lecture or
  anecdotal formats.
- Make a good use of textbook illustrations and photos. Use of realia.
- Use cultural information when teaching vocabulary. Teach students about the
  connotative meaning of new words.
- Use small-group techniques, such as discussions, brainstorming, and role-plays,
  for cultural instruction.
- Avoid a “facts only” approach by including experimental and process learning
  wherever possible.
- Use the target language whenever possible.
- Test cultural understanding as carefully as language is tested.
Lange & Paige (2003) “Offer some suggestions that a teacher should take into account when preparing an activity in order to achieve the integration of language and culture study” (p.85). Such as:

   a) Making.
   b) Integrating.
   c) Allowing.
   d) Addressing.
   e) Considering.
   f) Providing.
   g) Exemplifying.
   h) Relating.
   i) Relieving.

3.6 Some activities we can do to teach the culture in the classroom

    When developing an activity in the classroom, we must think about the purpose of the activity, the usefulness of the teaching, in using it in other sessions and in life.

    For example, the author Laffayette (1988) mentions that in order to avoid isolated events, a cultural theme must be planned and done in conjunction with the thematic units. The teacher will use techniques and strategies learned in class, such as using illustrations, photographs, real material, questions with analysis and the use of cultural information when vocabulary is taught.

    The use of group techniques is also constructive, such as brainstorming, role play, debates, among other techniques that help to distinguish that the topic of culture is not isolated, otherwise it is a process based on experience and in the continuous update.
We can work culture in class in the following ways:

- Lectures-conferences: allows students to expose and at the same time take notes while they listen. The fact of inviting native speakers to make a presentation in class makes the students approach the language. If this is impossible, we can also record the native or make a video conference.

- Audiovisual material: they develop the listening, where the recorded interviews are highlighted, which allows the student to observe the verbal and corporal language, the social behavior of the speaker in specific situations and the social rituals marked by the context of that moment.

- The reading of texts: to choose a written text is important as we are going to present it, the linguistic difficulty and the understanding of the cultural theme chosen.

  Reading is considered as a process, starting with a text in the language we are learning, to then deal with the subject in the language of the student, and to finish the process, we approach the subject with a text written by a native in your language.

  Another way to approach reading is through the so-called "cultural capsules", which consist of short descriptions of one or two paragraphs, presenting differences between the student's culture and the new one, and within this type of text.

  We find the "cultural assimilators", which are formed by small paragraphs in which incidents appear between the two cultures and that help us to resolve the conflict created by the lack of understanding and misinterpretation.
The difference between the capsules and the cultural assimilators are the "mini-dramas", small theatrical representations that have the purpose of solving the conflicts derived from the bad interpretations and at the same time, they contribute more information and solutions to the intercultural problems.

- Rethinking hypotheses: is to determine the appreciation of the culture studied. First, we show the topic using different sources, so that the student elaborates an affirmation based on the information. Next you have to look for more information to share with other classmates and comment on this new information. The next step is to look for additional information to support this new claim, so being prepared to contrast.

- Graphics and lists: this helps students to take notes, analyzing the text and reflecting on their own culture, their values and all that difference between their culture and the new one.

- Semantic maps and the study of objects: Maps help to relate words and groups. The studies of objects serve to differentiate the issues with which the students are not familiar. Both activities involve giving descriptions and creating hypotheses about uses and connections that again make the student reflect on the differences between cultures.

- Use of proverbs and sayings: it is the practice of the literal meaning of the language to avoid stereotypes. A good way to use proverbs is by grouping them by categories, so that it is easier to relate them to the concepts. To start, you can study the meaning of a proverb in the language studied, which is difficult to understand despite having meanings similar to others existing in their culture, and then look for it in the language of the student with equal meaning.
Use of humor: this is a forgotten cultural element and difficult to apply in the classroom.

- To practice it, you need your own experience and the use of materials such as jokes, comics that help the student become familiar with popular culture, the world of work, politics, opinions about business, professions, art, literature, music, religion and above all with individual and group social expectations.

- The T.I.C.S: use this is very popular because it has an infinity of computer programs that helps facilitate the teaching of culture, have a greater source of knowledge, research, exercises and language in the Althia classroom.

### 3.7 Difficulties including culture in the classroom

**Omaggio:**

- Culture is complex and elusive and is difficult to include in linear instructional formats.
- Culture requires time that many teachers feel that do not have.
- Teachers avoid culture because of their own perceived lack of knowledge.
- Culture often requires both teacher and learner to move beyond their level of comfort when confronted with deeper, sometimes controversial issues.
- When teaching languages that are spoken in many different countries, e.g., Spain, where are the cultural boundaries. (Omaggio, 2001, p.98)

**Tang:**

Often, the lack of materials at the instructor’s disposal that are conducive for culture instruction causes a major problem when trying to teach culture in the classroom.
Rodgers (1999) suggests: “That to overcome the former problem FL teachers should look into sister disciplines such as history, religion, psychology, philosophy, and anthropology and to pull from these fields pieces of knowledge that can enhance the instruction within your classroom” (p.36).
Chapter IV

Didactic Application
1. GENERAL INFORMATION:

1.1. Subject: English
1.2. Grade: 3° grade – high school
1.3. Time: 25 minutes
1.4. Teacher: Melina Maldonado Paja
1.5. English language requirement: Basic VII
1.6. Date: June 18th, 2019
1.7. Topic: Inca people used to build big hanging bridges.

2. OBJECTIVES OF THE LESSON:

Students will be able to describe past routines using “used to”.

3. METHODOLOGY USED:

Multi-sensory approach
4. EVALUATION:

Checklist (Active participation during the class).

5. LEARNING PROCEDURES:

<table>
<thead>
<tr>
<th>LESSON STAGES</th>
<th>ACTIVITY AND TASK</th>
<th>TIME</th>
<th>INTERACTIVE PATTERNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presentation</td>
<td>T: greets students, write the date on the board and communicates the previous knowledge. T: shows a video about Inca’s civilization T: asks Ss about the video and elicit answers T: presents slides of Inca laws and the hierarchies Ss: brainstorms the topic</td>
<td>8’</td>
<td>Teacher – students</td>
</tr>
<tr>
<td>Practice</td>
<td>T: gives card with pictures of forms to work and nouns: Ss: going to join pictures and nouns for example: (MITA = bridges, fortress, etc). T: checks and give an example using “used to” Ss: do more example in oral with the other cards.</td>
<td>10’</td>
<td>Teacher – students</td>
</tr>
</tbody>
</table>
**Production**  
T: gives a worksheet with incomplete sentences.  
Ss: have to complete the sentences using “USED TO” and the verbs in parenthesis.

**Evaluation:**  
T: asks Ss “What did you use to do in your childhood?”  
Ss: write three sentences about them. After that they share with the class.

6. **LEARNING RESOURCES:**

(Multimedia, markers, flash cards, flip chart, worksheet)
Materials:
Name: __________________________

**WORKSHEET**

Complete the sentences using “USED TO” and the verbs in parenthesis.

1. The Inca **used to have** (have) more than two wives.

2. Inca people __________ (build) big hanging bridges.

3. Women __________ (plant) corn and potatoes.

4. The snake __________ (be) one of the Gods of the Incas.

5. Ancients __________ (give) advises to young people.
CITIES, IRRIGATION CHANNELS AND FARMING
ROADS, BRIDGES, FORTRESS AND TEMPLES
AGRICULTURAL WORK AND HOUSES
Conclusion

The theme Culture in teaching is crucial for all students, not only because they learn it, but has the objective of establishing a linguistic context different from the one they already know, students when interacting with the Peruvian Culture, reproduce their learned culture in a communicative way and voluntarily or involuntarily.

The important mediator for the development of the theme of Culture is the teacher; the role is to help the student to facilitate the understanding of the topic from the beginning of the year, in the process and at the end. Each activity carried out in the classroom has the purpose based on experience and with the purpose of usefulness in life.

The teacher must improve the teaching of the Peruvian Culture with different methodologies, techniques and tools for a dynamic and motivating teaching in the classroom; a good way to find the answers to our doubts, is in the creation of working groups with the theme culture in the language classroom from all possible angles. The use of open forums is also a great way of teaching Peruvian Culture, through these face-to-face contacts of chats, ideas, materials would be created and exchanged, benefiting our students, and all teachers interested in the subject.
Critical appraisal

In the course of this research, I had to compile various interesting methods for teaching Peruvian Culture. But before searching for all this information, I had to learn that nowadays to be able to communicate with other people, it is not enough to use the correct oral language, the use of grammar, the correct pronunciation, most important of all this is to understand the diverse contexts in which we live, those great differences of cultures and customs that the student must know and make value their identity, feeling proud of being Peruvian.

On the issue of How to teach Peruvian culture, this made me understand that a communicative vision is needed, that is why we talk about the communicative approach, because its main function is to generate the participation of students in classes with a motivating environment. This is how students are socialized with the topic.

Teaching Peruvian culture is a process in the sense that it marks the content, the educational treatment, and the relationships between the agents. I would like to say that currently the stereotypes of culture are visible in the rejection of our culture in students, because it is the negative attitude that makes them feel insecure knowing a new culture that is different to the one they are used to. Or for the simple fact that they do not care where you come from or what their origin is, because we are a country full of different contexts and traditions that make it unnecessary to enter into the knowledge of the country, culture and language.

In response, the role of the teacher is to guide and help in a motivating way, so that the student identifies with his own culture and loves it.
References

Available: http://iteslj.org/Articles/Lessard-Clouston-Culture.html


