THE IMPLEMENTATION OF THE CULTURAL COMPONENT IN AN ENGLISH CLASS
THROUGH THE TEACHING OF FOLK WISDOM EXPRESSIONS

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ABSTRACT

This study is a qualitative research project classified as a case study since it is focused on a defined target population. Moreover, this study is based on the implementation of the sociolinguistic competence in an Intermediate English course through the teaching of folk wisdom expressions (FWEs). The present study emerged as the result of a specific issue identified in different English learning scenarios in a public university in which the knowledge of FWEs was very limited. Two main questions became the foundation for the study at hand; in the first place, the study aims to identify the learners and the teacher reactions towards the exposure to the socio-cultural component and the FWEs in the EFL classroom, the second question intends to shed light in the methodology implemented in the teaching of folk wisdom expressions in the EFL course.

This research project was conducted in the foreign language Institute at a public university in the city of Pereira, Risaralda, in which six participants whose ages ranged between 17 and 24, and their English language level was B1 (Threshold or intermediate level according to the Common European Framework of Reference for languages) took part in the study. In addition, instruments for data collection were observations, interviews, documents, and meeting minutes. The data obtained through the use of these instruments were subjected to analysis established in theory that led to a process of coding, grouping and categorizing.
This study brought some results that refer to teacher’s and students’ perceptions about the learning of the socio-cultural component as a strategy to enrich the communicative competence through the applicability of the expressions, the teacher’s and students’ view of the methodology implemented since it facilitated the language learning process, among others. In conclusion, this study may help teachers and learners to raise awareness about the importance of including sociolinguistic competence in instructions.
RESUMEN

Este estudio es un proyecto de investigación cualitativa clasificado como un estudio de caso, ya que se centra en una población definida. Por otra parte, este estudio se basa en la aplicación de la competencia sociolingüística en un curso de Inglés Intermedio a través de la enseñanza de expresiones de sabiduría popular (ESpo). El presente estudio surgió como el resultado de un problema específico identificado en diferentes escenarios de aprendizaje de inglés en una Universidad Pública ya que el conocimiento de las ESpo era muy limitado. Dos preguntas fueron la base del estudio realizado, en primer lugar, el estudio tiene como objetivo identificar a los alumnos y las reacciones del profesor hacia la exposición al componente socio-cultural y las ESpo en el aula de clase, la segunda pregunta tiene la intención de mostrar la metodología implementada en la enseñanza de las expresiones de la sabiduría popular en un curso de inglés.

Este proyecto de investigación se llevó a cabo en el Instituto de lengua extranjera en una universidad pública en la ciudad de Pereira, Risaralda, en el que seis participantes con edades comprendidas entre 17 y 24 años, y su nivel de idioma Inglés era B1 (umbral o nivel intermedio según el Marco Común Europeo de Referencia). Además, los instrumentos de recolección de datos fueron las observaciones, entrevistas, documentos y actas de las reuniones. Los datos obtenidos a través del uso de estos instrumentos se sometieron a análisis establecido en la teoría la cual condujo a un proceso de codificación, agrupación y categorización.
Este estudio trajo algunos resultados que se refieren a las percepciones del docente y los estudiantes sobre el aprendizaje del componente socio-cultural como estrategia para enriquecer la competencia comunicativa a través de la aplicación de las expresiones, muestra también los puntos de vista del profesor y los estudiantes sobre la metodología implementada que facilito el proceso de aprendizaje del idioma, entre otros. En conclusión, este estudio puede ayudar a los profesores y estudiantes para crear conciencia sobre la importancia de incluir la competencia sociolingüística en instrucciones.
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First and foremost, we want to thank God for conceding us patient to carry out and complete this research study. Without him we could not achieve this goal. We would also like to thank sincerely to all the teachers’ staff from the “Licenciatura program” whose effort and knowledge inspired us in order to be excellent professionals in the education field and who encourage us in the hurdle moments we have during this significance process. Especially to Isabel Cristina Sanchez Castaño, who guided us and invested time on us. To Rosa Maria Guilleumias who gave us advices during this process. To Frank Giraldo who share with us their company and their wise advices. Pursuing this further, we want to thank to the magister Claudia Cardenas and all the members from ´El Semillero de Investigación In-Bloom´ for their support and help with this process.

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INTRODUCTION

This document refers to a qualitative research project classified as a case study since it is focused on a defined target population and is framed by the communicative, socio-cultural, and sociolinguistic competences. Moreover, this study is based on the implementation of the sociolinguistic competence in an Intermediate English course through the teaching of folk wisdom expressions (FWEs). The present study emerged as the result of a specific issue identified in different English learning scenarios in a public university in which the knowledge of FWEs was very limited. After the learning gap was identified, two main questions became the foundation for the study at hand; in the first place, the study aims to identify the learners and the teacher reactions towards the exposition to the socio-cultural component within the FWEs in the EFL classroom and its applicability, and the second question intends to shed the methodological implemented in the teaching of folk wisdom expressions in the EFL course.

This research project was conducted in the foreign language department at a public university in the city of Pereira, Risaralda, in which six participants whose ages ranged between 17 and 24, and their English language level was B1 (Threshold or intermediate level according to the Common European Framework of Reference for languages) took part in the study. In addition, the data collection instruments designed and used during the research process were observations, interviews, documents, and meeting minutes. The data obtained through the use of these instruments were subjected to analysis established in theory that led to a process of coding grouping and categorizing.

It is pertinent to point out that this study is part of “El Semillero de Investigación In-Bloom” from the English Department from the “Universidad Tecnológica de Pereira”, whose
The aim is the promotion of research in the educational field among the university community. The researchers had the role as observers of the sessions which mean they had roles of non-participant observers. The methods for data collection to gather the information were observations formats, the teacher’s and students’ interviews, questionnaire, artifacts, and meeting minutes; the information collected was further triangulated and analyzed. Likewise, the participants of this study were six students who voluntarily agreed to be part of the study, and a teacher from an English course of the Foreign Languages Institution in a public university. Similarly, the objective of such data was to explore the participants’ perceptions towards the FWEs and the Socio-cultural instruction and the implications that emerged during the whole process.

The results of the data collection were subjected to several processes: naming, grouping, coding, contextualizing, categorizing, and theorizing. At first, it was evidenced that the teacher and the students perceive the Socio-cultural component and Folk Wisdom Expressions as elements that enrich the language and contributes to communicative and language competence. As a second point, it was found that the methodology implemented for teaching Folk Wisdom Expressions facilitated language learning as evidenced in the applicability students gave to those expressions. Moreover, researchers found that the role of the mother tongue facilitate the understanding and students’ participation in class. As a conclusion it can be stated that this study was intended to promote learners’ awareness about the importance of the FWE within the learning process and its use in the different real communicative scenarios. Finally, this study was also concerned with the importance that the inclusion of the FEW has as part the socio-cultural component in the EFL classrooms and the benefits that it could be in teaching a foreign language.
1. STATEMENT OF THE PROBLEM

The communicative language competence is an umbrella concept which is based on
the idea that the main aim of learning a new language is the ability to communicate with
users of the target language in an appropriate way in any given situation and social context
Jaimes (2006). In other words, being able to express oneself in any given situation and
environment.

The development of the communicative competence in the English language has
grown in Colombia due to the globalization and the economic expansion throughout the
world during the last years. A vivid example of this is the trade agreements signed by
Colombia in the last decade such as: The partial preferential agreements with The Andean
Community Mercosur 2004 and Venezuela 2011 and the free trade agreements with Chile
and The United States 2006, El Salvador, Guatemala, and Honduras 2007, The European

Taking into account these new commercial trends and the social implications that they
involve, the “Ministerio de Educación Nacional” (MEN) in 2006 proposed el Plan de
Fortalecimiento del Desarrollo en Lenguas Extranjeras: Ingles, this proposal contributes to the
the commercial trend by developing citizens internationality competent in terms of
communication, economy and culture. These English standards are framed in the
Communicative Competence which is defined by the MEN as a group of linguistic, pragmatic,
and sociolinguistic skills that enables a learner to properly communicate in any given situation and social context.

The main aim of the Communicative Competence is to provide language users with the appropriate communicative skills to be able to function in any given communicative scenario. The language institution in which this study was carried out is determined to fulfill the necessities that emerge in connection to the learning of a new language; therefore, the English courses are guided under methodologies focused on the communicative competence since the main goal of such instruction is to graduate students who are able to communicate in English both in oral and written form. Moreover, the institute’s vision is to focus its attention on guiding teaching and learning processes which contribute to the local development in this current world scenario which demands a high level of competitiveness in terms of communication and social interaction. Therefore, the institute’s syllabus is framed on the communicative competence and the development of the four language skills along with the inclusion of cultural aspects of the language and language functions which become essential at the time of having social interaction in the target language (referenced in the syllabus of the Instituto de Lenguas Extranjeras)

The sociolinguistic competence plays a very fundamental role in the communication process as it considers variables that occur when speech is produced in any particular social situation. For that reason, a document created by the “Ministerio de Educación Nacional called” Serie Guías No 22. Estandares Básicos de Competencias en Lenguas Extranjeras: Inglés, which defines the contents and parameters to teach English as a foreign language in the
Colombian context, makes emphasis on the inclusion of the sociolinguistic competence within the English syllabus. Serie Guías No 22 highlights the importance of the sociolinguistic aspects in terms of communication, and underlines some of them such as choice of greetings and address forms, social conventions, politeness, registers, and expressions of folk wisdom. In the same way, the sociolinguistic competence becomes a vital component for English users in our local context since at the time of interacting with other English users or native speakers, socio-cultural aspects have to be considered in order to avoid possible cultural or social misunderstandings and to successfully convey what is intended to be communicated.

In the same way, the language institute where the study took place has recognized the significance of the sociolinguistic component in order to provide integral language users to the local society; therefore, the English facilitators of all the levels from the institute are required to include in their lessons the sociolinguistic component, which embraces the use and interpretation of expressions of folk wisdom which are the main topic in this study.

Expressions of folk wisdom have been known as part of people’s language during several centuries. Folk wisdom expressions have many sub-components; nevertheless, in the present study, we will focus our attention on idioms, slang, and proverbs. Brenner (2003) assures that the utilization of folk wisdom expressions (FWEs) in any language make the speech sound more authentic, lively, and distinctive. Nowadays, the folk wisdom expressions are an essential part of each speech community; in the same way, it is also very significant for non-native users of a language to be aware of the use of Folk Wisdom Expressions in order to be proficient language users, because they will surely encounter all these kind of expressions
in different contexts from an informal gathering of friends to a formal work interview or a business meeting.

This study had a preliminary stage, which main purpose was to diagnose students’ awareness and command of expressions of folk wisdom. These expressions were presented to students through the implementation of some American sitcoms (situational comedy). Beforehand, the expressions were mentioned by the facilitator in order to activate background knowledge. Although the students were expected to have certain awareness of some of these expressions, learners seldom identified the expressions and stated that they had never heard most of them; a fact which means that the expressions are slightly taught by teachers, there is a lack of recycling activities or that the students do not put the expressions into practice and eventually forget them. This particular situation allowed us to identify an issue in the field of language teaching and more specifically in the sociolinguistic field. Therefore, the problem to address in the present study is associated to the lack of teaching and implementing FWE in the English classroom as one of the components of the sociolinguistic competence, vital part of the CC. Castro (2007) argues that most English teachers do not implement socio-cultural components in their lessons by adducing: Lack of time, evaluation methods, teachers’ preparation, and resources; nevertheless, she recommends to encompass curriculum inquiry (Construction of knowledge through investigation mostly done outside the classroom and shared during class time), which may be a solution for the issues that teachers face when they incorporate the cultural component in their classrooms. The knowledge of folk wisdom expressions along with its appropriate use in communicative contexts has to do with four descriptors of the Common European Framework of Reference (Council of Europe, 2001)
“Can recognize a wide range of idiomatic expressions, can follow films employing a considerable degree of slang and idiomatic usage, and has a good command of idiomatic expressions.” These three are related to the communicative language competences and belong to the B2 level. The remaining one is: “Can with some effort keep up with and contribute to group discussion even when the speech is fast and colloquial.” This one is part of the sociolinguistic competence and is classified as B1 level. (Council of Europe, 2001: p. 122)

In conclusion, a person, who uses a second or foreign language, should be able to have a certain command of these expressions of folk wisdom in order to avoid possible communication breakdowns and to demonstrate an integral repertoire of language resources. However, FWEs are slightly taught as part of the foreign language curriculum despite the fact that they play a very important role in target language and culture.

Expressions of folk wisdom are widely recognized as a vital component of any culture and language in the world. They are daily used by members of every speech community in such different contexts as school, work place, street, parties, home, etc. Most of the times, the native speakers of a language recognize easily these types of expressions. The main reason for the present study is that folk wisdom expressions are barely presented by language teachers, and students’ knowledge regarding the expressions seems to be low in most of cases. Therefore, in order to effectively communicate with other cultures, we have to be aware of the tight relation between language, culture, and society. Kramsch (1998) says that people’s utterances are full of common experiences, facts, ideas, and events which directly refer to a community’s shared knowledge of their culture and society.

As a final consideration, the research project conducted in relation to the folk wisdom expressions may help not only students but also teachers. To begin with, students may become
aware of how important folk wisdom expressions are in order to successfully use the language in different communication contexts. In addition, teachers may commit themselves to the inclusion of the cultural component in their classrooms. Besides, they will be provided with a useful and practical strategy which can be implemented in order to teach the expressions by using authentic video material.
2. RESEARCH QUESTIONS

1. What are students’ and teacher’s perceptions about the inclusion of socio-cultural component in a foreign language institute?

2. What are students’ and teacher’s insights to exposure of American folk wisdom expressions and it’s applicability in the EFL classroom?

3. What are the strategies and methodology implemented by the teacher’s and the students’ in the teaching of folk wisdom expressions in the EFL course?
3. THEORETICAL FRAMEWORK

In order for this research proposal to have a theoretical ground, six concepts will guide the development of this study. The communicative competence which refers to the ability that people have at the moment of using their language with communicative purposes; such process of communication involves social and cultural characteristics that are associated with the Socio-cultural competence, which indicates the Socio-cultural knowledge that people have as members of a social group and enable them to understand the meaning of the utterances (language and body language) in a specific context or situation. One branch of the Socio-cultural competence is specifically concerned with language use, and it is dealt in this chapter as the sociolinguistic competence which is connected to the knowledge and skills used in different social settings. One of the aspects included in the sociolinguistic competence has to do with the expressions of folk wisdom, which are part of any community and provide particular cultural features to the members who share a common language. Finally, the use of L1 and L2 in a language course. Excerpts from different authors will serve as theoretical support for the present study.

The Communicative competence will be explored through the contributions made by Hymes (1974), Swain (1984) cited by Verhoeven (2002), and Jaimes (2006); the Sociolinguistic competence will be considered by Alonso(1998), Spolsky (1998), and Chambers (2003); the Socio-cultural competence will be studied through the contribution by Denboba (1993), Murcia (1995), Byram cited by Larzén (2005), Samaca (2006), Politzer cited by Purba(2011), and Chambers (2003). The expressions of folk wisdom will be explored
through the contributions by Cooperride’s (1998), The Common European Framework’s (Council of Europe, 2001) and Dalal’s (2007) ideas on the matter. The concept map below shows the reader an overview of the relevant terms for the present study. The L1 use will be considered by Liao (2006), and Norman (2002). Lastly, the L2 will be explored through the contributions by Echevarria and Graves (2003), and Cook (2009).

**Communicative Competence**

Communicative competence is the principal component of each language; it gives the parameters for using the language in the correct form. The communicative competence is an umbrella term, which contains sub competences such as linguistic, pragmatic and socio-cultural. Jaimes (2006) describes this concept as an essential tool which has a relevant importance in a learning process, and its implementation is a priority in order to learn a new language. James argues that this competence is meaningful in content, and it is not only focused on the structural form of a language. The author makes emphasis in the importance of this umbrella term in connection to the learning process of a new language.

Furthermore, communicative competence (c.c.) is based on the structure, the functional, and the interaction of a language, taking into account the proficiency of the language user in the discourse. Swain (1984) cited by Verhoeven (2002) argues that this competence make a synthesis about the principles in which a language is composed, by focusing in how the language functions in different contexts. Swain also points out that Communicative Competence is a multifaceted construct encompassing organizational,
pragmatic, and strategic abilities of a target language which are needed to become a proficient language user. To sum up, in order to have a successful language learning process, it is necessary to develop all the competences previously mentioned in order to obtain the ability to communicate correctly in the target language.

Communicative Competence involves the language knowledge, the language implementation in a social context, and how it helps the language user to interact in the target language. Hymes (1974) describes it as a conscious process about the function of the language with communication purposes; in Hymes' viewpoint, the main aim of language is to communicate by showing beliefs, attitudes and cultural background from the speaker. To summarize, language users need to manage different components of the discourse in order to have an accurate communication, according to the speaker’s intention, context and topic.

Communicative competence is the ability to interact with language users by using the linguistic, pragmatic, and sociolinguistic sub competences. Moreover, C.C. is quite relevant in this thesis project because of the fact that it is used and developed in most EFL classrooms in order to learn a new language. Finally, this term is an essential part of an EFL classroom, and students have to be aware of the importance and the impact of it in order to become proficient language users.

Cruz (2007) carried out a qualitative research study related to “Broadening minds: Exploring intercultural understanding in adult EFL learners.” The researcher was interested on describing the manner in which adult English foreign language learners perceived other ways
of behavior different to their own and the ways in which they affect their own identity through the use of different pedagogical activities, such as small group discussions, role plays, oral presentations, and movies. The participants in this study were seven adult students whose ages ranged from 25 to 50 years old; they were enrolled in the Extension courses program of UPN and were classified as being at an intermediate proficiency level of English. The researcher wanted to analyze in depth the processes through which learners develop intercultural understanding and how this understanding of other cultures might influence their own concept of cultural identity. To do so, this research was underpinned by the following main question: How do adult EFL learners reveal their understanding of intercultural aspects of their culture and the English speaking cultures? In order to gather data the researcher used series of questionnaires, videotapes, reflective journals and interviews. Those data collections techniques were used to triangulate the data and finally an interview was used to bring together more impressions of the participants, as well as to member check some of my preliminary interpretations and to dig into previous comments made by the students.

Regarding the findings obtained in Cruz research study, the participants developed a deeper level of understanding about certain behavior that American and British people have such as materialism in the first finding, and punctuality in the second one; besides, the participants also developed tolerance towards the foreign language.

Other concepts that the researchers need to take into account is socio-cultural competence, which is directly connected to the present study.
Socio-cultural competence

The Socio-cultural competence involves innumerable aspects and factors about a particular culture, which contribute with the identity in each society. Denboba (1993) argues that the Socio-cultural competence is related with the cultural aspects of an individual or a group of people by presenting their customs, beliefs, behaviors and the dynamic of the language in specific social contexts. The author explains that Socio-cultural competence is a developmental process that requires a high level of commitment, and refers to the ability to respect the elements which were mentioned before. Denboba concludes that the implementation of Socio-cultural competence develops the ability to value the diversity and similarities of the people in order to make adaptations into the cultural component. In other words, the concept strengthens the relation between people and their language, and the correct use of it.

Socio-cultural competence involves how language is used in different social and cultural conditions. Murcia (1995) describes the Socio-cultural competence as knowledge about language variation based on the socio-cultural norms of a specific language. Additionally, she argues that mistakes which take place in communication regarding social or cultural aspects can be more serious than a linguistic error in oral communication.

The Socio-cultural competence is the general knowledge of the world, and how a language user can relate cultural factors from his/her own language to the ones in the target
language. According to Byram (cited by Larzén, 2005) teaching culture without language is an inconsistent process and teaching culture and language in isolated form creates the connotation that culture has not connection with other Socio cultural phenomena. In short, the author’s idea suggests that this competence integrates a mixture between culture and language and it is necessary to point out this part in order to create an intercultural understanding in the process of learning a foreign language to help students to be contextualized. It is relevant to mention that the Socio-cultural competence is an important factor which helps learners to incorporate their background information about a culture in order to enrich the awareness in an academic process.

The Socio-cultural concept was included in this project because it has a direct relation with this thesis which is focused on the use of the cultural component in an English class. Politzer (cited by Purba, 2011) points out that English teachers must be interested in culture and they have to teach it because it is necessary. If a teacher avoids the teaching of culture in which it operates, students learn meaningless symbols or symbols in which they award the wrong meaning. As the author states the implementation of the cultural component is vital in teaching a foreign language; it helps the students to create a connection between the language and the culture in order to make the process more meaningful.

The following project is a qualitative research study about how the EFL students ‘interpretation of cultural aspects in a foreign language learning which is conducted by Hernandez and Samaca (2006) and is directed by Doctor Anne Marie de Mejia and offered by the master’s program in applied linguistics at Universidad Distrital in Bogotá in 2005.
Related to the setting and participants, the authors indicate that the study took place in two public institutions of higher education, “Universidad Pedagógica y Universidad Tecnológica de Colombia (UPTC) located in Tunja-Boyaca, and the language Institute of Distrital University (LIDU) located in Bogotá. The participants involved in the study were sixteen students from Tunja, and another fifteen intermediate students from Bogotá. A series of questionnaires and students’ essays were used as instruments of data collection.

The main purpose of the study was to share with language teachers, novice researchers and language students not only the relevance of teaching the foreign culture as a part of the language component, but to value students’ appreciation, points of view, ideas, and suggestions to improve their teaching practice. The research question that was developed in this study was: How do EFL students interpret cultural aspects embedded in foreign language learning? According to the findings in Hernandez’s and Samaca’s (2006) study, the participants showed two different points of view. Some students saw the knowledge of a foreign culture as an obligation topic while the other ones saw it as a need which they considered as an important and relevant issue. This last group claimed that the cultural knowledge of a foreign or second language should be taught in the language classroom.

**Sociolinguistic Competence**

This competence is different from the Socio Cultural Competence in terms of the role that a language has in different context. Socio cultural Competence involves the culture and the aspect that give the identity of it like costumes, beliefs and behaviors of people immerse in
this culture, while the Sociolinguistic Competence is related with the uses and the functions of the language that the speaker implement.

Other important contribution through which the term sociolinguistics will be explored in this study is established by Alonso (1998) who claims that language and context have a relationship which is the main concern of sociolinguistics. The study of this existing relation leads to the identification of different language uses and functions that speakers of the language adopt depending on the environment they are immersed in. The author also indicates that some aspects of our social identity provide clues to our interlocutors about our homeland and origin, the experiences we have had in our life, the social background, and the ethnicity. The author draws the importance of identifying the linguistic variations that may occur in speakers’ utterances; also he poses that those variations may lead us to the identification of many characteristics of the individuals and their social background which have carved their personalities and their particular ways to express themselves.

Another author who mentioned the sociolinguistics concept is Spolsky (1998) who claims that the study of the existing relation between language and the context in which speakers use it is known as sociolinguistics. This study is concerned with a variety of contexts and the variations that language may have according to the contexts where users are. Spolsky adds that language has many functions, and he remarks some like: to communicate meaning, to establish, and to maintain social relationships. This author also says:

“Sociolinguistics is all about variation, and seeks socially relevant explanations for regular patterns of variation in language use. A sociolinguist is interested in the way that members of a speech community
can, and do, identify and respond to fine differences in language usage that are associated, within a speech community, with social or economic or political or religious or cultural or other divisions of the society.” (Spolsky 1998: p. 5)

Spolsky’s point of view is relevant and goes deeply in the differentiation of the variations of the language by having in mind the characteristics of the social context in which the language is used. The concept of Sociolinguistic is important for our thesis project because it is the field which our research topic belongs to. Sociolinguistics is an “umbrella” term which includes many subtopics. One of them is the use of folk wisdom expressions, the one that our study is focused on.

**Folk Wisdom Expressions**

First, Folk wisdom expressions are the colorful part of a language. They involve not only a language, but also the aspect’s culture of it. Folk wisdom expressions are, to some extent, metaphors based on the common life, social situations, and culture of a language. Cooperride (1998) describes the process of using folk wisdom expressions as spontaneous and authentic. He also suggests that folk wisdom expressions are phrases that reflect the culture of the users of them. In short, Cooperride’s considerations are important in view of the fact that people seem to have many definitions and interpretations about culture and aspects that it involves. Moreover, language users need to contextualize those expressions by taking into account the cultural component in order to get the meaning of them.
Furthermore, Folk wisdom expressions are those phrases that give the common background of certain population, their customs, and beliefs. The common European framework of reference (Council of Europe 2001) describes the elements that compose the expressions of folk wisdom such as idioms, proverbs, and slang. These folk wisdom expressions remark the social conventions and politeness which the speaker uses when communication takes place. To sum up, folk wisdom expressions are vivid phrases and words which are implemented by speakers of a language as a result of cultural needs. Folk wisdom expressions manifest the culture and the lifestyle of individuals of a speech community. Likewise, those expressions represent the association between culture and language regarding the daily life of people.

Finally, Folk wisdom expressions are the representation of a culture. Dalal (2007) says that folk wisdom expressions are passed from generation to generation as part of cultural inheritance, and they involve customs, beliefs and habits of a community. The author stresses that folk wisdom expressions are considered as concentrate knowledge based on a social community which shares the same experiences and empirical considerations. Folk wisdom expressions are phrases that are mainly implemented by native speakers as part of their culture, customs, and community identity. Folk wisdom expressions are those parts of the lexis that a person needs to contextualize in order to appropriately use them. This concept becomes an umbrella term within our research study since it involves sub-concepts which are directly connected to our study. They are: slang, idioms, and proverbs.
Slang

Slang words and expressions are colorful components of a language and are mainly used in informal conversations which are part of a speech’s community culture. Slang may be categorized as a break of formal speech in which sophistication is the main component. The use of slang among speakers involved in a conversation makes them feel identified within that group of speakers and becomes part of a unique sub-culture within a shared society. Ayto (1998) defines slang as lively pieces of language in form of words or expressions used in conversations by particular groups of people who usually identify themselves with that kind of language. Moreover, in an English classroom context the learning of slang can facilitate the speaking production by students in an informal way. Based on Barra (2007) knowledge of slang can help students in informal contexts in which the participants use language from an informal register.

Idioms

On the other hand, Idioms are formal expressions used for most of the people who interact with a language both in spoken and written form. We cannot identify and understand an idiom by translating each of the words within the idiom, but by analyzing the context and making a coherent interpretation of the whole situation. Cowie, Mackin, and McCaig (1993) distinguish idioms as expressions which are of common use by native speakers of a language and a reliable measure to evaluate the language awareness of foreign learners. Pursuing this further, Micelli and Blanco (1987) define idioms as a group of words with logical meaning
shared by users of a specific language, but the independent interpretation of each word within the whole expression lacks sense.

Roberto de Caro (2009) conducted an action research study related with ‘The Advantages and Importance of Learning and Using Idioms in English’. The researcher was interested in guiding students in the use of idioms through dialogues and readings in order to improve students' communicative skill. The participants were eleven undergraduate students whose ages ranged from 16 to 18 years old; they belong to several academic programs at Santo Tomás University (USTA). They take five English levels during their academic programs. This research project was developed on grounds of the fact that the English teacher was concerned about the way English is taught at USTA (Universidad Santo Tomás) into the process of learning idioms; several instruments were used with the purpose of collecting information. These instruments were: questionnaires, interviews, the teacher's dairy, and dialogues. The oral questions or interviews were conducted at the beginning and at the end of the semester in order to know what students thought about idioms, how important idioms were for them and the advantages of using idioms in the English program.

Regarding the findings obtained in Roberto de Caro’s research study, the outcomes of this project show that the use of specific idioms can be included in the syllabus as a useful strategy to help the learner improve their communicative skill through dialogues, readings, and role plays. She also highlights that at the end of her project, the students were able to: recognize a variety of idioms in the English language, gain specific knowledge about the
English language through idioms, increase their vocabulary, improve communicative skill, understand conversations easily, and give the right meaning of idioms.

**Proverbs**

As a final consideration, Proverbs are the product of hundreds of people’s and culture’s experiences and, to some extent; they reflect the history of humanity. Proverbs are wise or moral expressions based on people’s experiences through different generations. Sometimes, it is quite better to advise someone or suggest something by using a proverb than preaching or making long utterances which may be worthless. Proverbs may sound smoother and more convincing than mere words and most of the times make people reflect upon life issues. Collis (1992) says that proverbs are based on knowledge of people’s previous experiences which are conveyed from generation to generation, and are part of the culture of any language. Equally, Titelman (1996) states that proverbs are the collective wisdom of the members of a community, often expressed in a metaphorical way.

Several studies has been carried out in relation with the Folk Wisdom expressions, one of the most relevant study is the research conducted by Gencer Elkilic (2008) who carried out a qualitative research study, which was called “Turkish students” in the Department of English Language and Literature at Kafkas University, Turkey. The group of the participants consisted of 71 students from the department of English language and literature within the university; 35 of them were students who were at intermediate language level and the remaining 36 were at advanced level. The main purpose of that study was to determine the
understanding of transparent and opaque idiomatic expressions in English of the Turkish students and to show whether there were significant differences between intermediate and advanced students’ comprehension dealing with transparent and opaque idioms. The study was developed under two concerns: Do the students’ understanding of transparent, opaque/common and opaque/uncommon idioms differ according to the levels of the students? And, Are there any differences between students’ understanding of transparent, opaque/common and opaque/uncommon idioms? A written, which contained 80 idiomatic expressions of English test, was used as unique instrument to collect data for this study.

According to the finding in Gencer’s (2008) study, it did not show relevant differences between intermediate and advanced students’ levels related to transparent, opaque/common and opaque/uncommon idioms. And also, that there was no significant difference between Turkish to English, and English to Turkish transparent idioms for both intermediate and advanced students. All of that information was collected in order to give answer to the research question mentioned before.

The use of L1

Other concept which is developed in this project is the use of the mother tongue in English classes by the teacher and the students. Such use had different purposes as a strategy to communicate between them. In terms of teaching, the role of L1 in an English class can be so relevant in order to help the students to construct knowledge in the target language. According to Liao (2006) students use the L1 for interacting and supporting each other at the
moment of asking questions or interacting with others. In addition, a teacher can apply Spanish in English classes in order to facilitate the students’ understanding about specific topics; nevertheless, teachers have to control the use of L1 in order to avoid the overused of it which can generate the underestimation about the students’ level in English. Norman (2002) argues that teachers tend to limit their use of the target language with learners whose level of proficiency in the language is low; he also mentions that one of the consequences of the frequent use of the L1 on the students is that they can perceive themselves unable to get the input on the L2 until the teachers translate the information into L1.

The concept of the use of the mother tongue in an English as a foreign language classroom is an important term to this thesis project; it also has strong connection with the use of the target language in the same context and the exposure of students to the interaction among the two languages.

The use of L2

The L2 is the language which a person knows, is learning, or is acquiring in addition to their native language (L1). It is also consider by Cook (2009) as a traditional term for the use or study of the English language by non-native speakers in countries where English is generally not a local tongue. He also considers the language or the linguistic system as a process in which nonnative speakers acquire, comprehend, and use linguistic patterns. It is important in view of the fact that the L2, or in this case English as a foreign language involves how the language is used in different situations, in the interchanging of information, the
utterances of the speaker, and the speech act itself. Besides, in the Colombian context the exposure time to the language is considered essential. Echevarria and Graves (2003) establish that the use of the target language in the foreign language learning process had multiple advantages due to the fact that through it students are provided by opportunities to learn the language. The authors explain that through the practice of the L2 students are able to improve their performance on it, and that through practicing students would feel motivated to learn a foreign language besides helping them to build up the skills on the language.
4. METHODOLOGY

This project contains relevant information about a qualitative research through analysis of cultural component in a foreign language classroom. Throughout this study the reader can identify and analyze the use of Folk wisdom expressions in a specific group of students that are part of a language course in a public university. The researchers perform the role of observer’s non participants. Qualitative Research is all about exploring issues, understanding phenomena and answering questions, based on feelings and beliefs. (Ereaut, 2002).

Type of study

The current study is defined as qualitative research as it deals with the participants’ behavioral patterns and perceptions towards the implementation of the cultural component in the English class through the teaching of folk wisdom expressions. Marshall and Rossman (2011) define qualitative research as the interpretation of behaviors, reactions, and opinions of participants who are part of a study. It deals with this study in view of the fact that the main focus of it is to analyze and interpret those patterns and perceptions in English Foreign Language Classroom.

Having considered the qualitative research, it is also reasonable to look at the term case study which refers to “the collection and presentation of detailed information about a particular participant or small group, frequently including the accounts of subjects
themselves” (Bronwyn, 2012). In this way, this method enables a researcher to closely examine the data with a specific context; in most cases, this method selects a small geographical area or a very limited one. In this project, researchers selected six students with the purpose of identifying and analyzing how students use and implement Folk Wisdom Expressions.

In the same fashion, this study is defined as descriptive research, which is based on the description of data or specific characteristics of a particular population in order to analyze the phenomenon of the study. According to Wolcott 1994, cited by Margarete Sandelowski in 2000 “Descriptions always depend on the perceptions, inclinations, sensitivities, and sensibilities of the describer”. Based on that, the research implemented observation with the purpose of describes patterns in relation to people, place and tools which was applied. Additionally, descriptions must always accurately convey events in their proper sequence, or have descriptive validity, and the meanings participants attributed to those events, or have interpretive validity (Maxwell, 1992 cited by Margarete Sandelowski in 2000).

Finally, this thesis is an interpretative research where the investigators try to understand the participants through their actions and attitudes in the context about the cultural component. Interpretative research is not about reporting facts; it is about reporting interpretations of individuals. In other words, perceptions and/or attitudes (Klein and Myers 1999). Moreover, according to Cavana (2001) “Interpretive research assumes that reality is socially constructed and the researcher becomes the vehicle by which this reality is revealed”. The researchers should be subjective in order to obtain relevant information which helps to
achieve the answers for the gap of the research project. In an interpretive research the interpretation from the analyzers are essential.

**Context**

The study was conducted at the Local State University of Pereira (Colombia-South America) which is located in the suburban area of the city. Its campus is surrounded by natural landscapes and some schools are located near the campus premises. In the same way, the university is composed by several faculties which are classified according to the different programs. The university reports about 14,000 students registered at different programs such as bachelor in engineering, education (in various disciplines), medicine, informatics, arts, etc. The socioeconomic status of the students mainly ranges from low class to middle-class. The university expenses are sponsored mainly by the national government and the rest of the budget is covered by the semi-private programs such as electronic engineering, mechatronics, among others which are offered during the night and by special courses in different disciplines like music, arts, and foreign languages.

**Setting**

As a complement for the students’ education, the university offers an English programme which is composed by a number of courses ranging from 8-16 depending on the students’ academic program and the year of admission. The English courses are oriented by the University Institute of Foreign Languages (UIFL). These courses do not have any cost for
the university students, unless that they fail a course; in such a specific case, they will have to pay in order to repeat the course. UIFL was created as a need not only for the university students themselves, but also for the region and the country that demands people from all over the world to have certain proficiency in a foreign language, more specifically in English. UIFL was founded in 2000, and its main goal is to provide the society with professionals which are proficient in the use of English. For this purpose, the institute has devoted by all means the continuous improvement of its courses, and a staff of facilitators who are highly instructed in order to perform a professional teaching process with the students.

The methodology implemented by the institute is focused on the competence-based approach which directly involves its syllabus through the development of the communicative competence. At the end of the courses, the students have to take a final test which is similar to the Preliminary English Test (PET) and the First Certificate test (FCT), depending on the number of courses that the students have to take. During the last years, the implementation of the cultural component in the English courses has become mainstream. UIFL has a teacher staff of approximately seventy five facilitators who have to go through a hiring process of knowledge tests and interviews in which they have to clearly demonstrate their language proficiency before being hired by the University. Finally, the institute’s resources for the teaching of English consist of an English laboratory with 23 computers with English programs installed, two audio-visual rooms with video equipment, two Internet rooms provided with 35 computers and a video beam, and textbooks, books, dictionaries, CDs and DVDs which are available at the university library.
Participants

This research project is not only focus on a particular group of students, but it is also gathering information about their English language teacher to cover draw conclusions that come from two perspectives. The subjects of the present study are six Spanish-speaking students from different programs offered at the local State University who voluntarily accepted to be part of the research project. Vocke and Asher (1995) point out that one effective way of avoiding biases at the time of choosing participants is by allowing them to willingly participate into a study. At the end of the sixteen levels of English at the language institute, the students are expected to achieve a B2 level, each course has a duration around two months. By accomplishing the B2 level, (vantage or upper-intermediate) according to the Common European Framework of References (CEFR) (Council of Europe, 2001) the students will meet the requirements demanded by both the university and the ministry of education of Colombia. The participants are four males and two females whose ages range between 17 and 24. In the same way, they are currently registered in a course eight, but the process of observations are going to take place until nine course. These participants will be observed during nine sessions which are being carried out once per week for a period of time no longer than an hour.

The other participant in this research is the facilitator, who is a undergraduate student from Education Direct Institute (Scranton, USA) from the program of teacher aide in 2004 and a current student of the “Licenciatura en LenguaInglesa” program in the previously
mentioned local state university. Moreover, the facilitator has a four-year experience as an English teacher at secondary and at university level.

**Role of the researchers**

In this study, the role that the researchers perform is as observer non-participant; the researchers are in charge of observing the sessions, conducting the students’ and teacher’s interviews, collecting data and interpreting it. Cohen and Crabtree (2006) state that non-participant observation is observation with limited interaction with the people one observes. In this project researchers did not intervene in the context of the study; in that way, they had the opportunity and time to merely focus on the process of collecting data. This data collection approach results in a detailed recording of the communication and provides the researcher with access to the contours of talk (e.g. intonation) as well as body behavior (e.g. facial expression, eye gaze).

**Data collection**

The instruments that will be implemented in the present study in order to collect data are observations, interview and questionnaires.
Observation

One of the instruments which are being implemented in the present research is observation; through that, the researchers focus their attention on certain events, behaviors and people in a specific context with the purpose of collecting data as it is happening. According to Kothari (2009) “observation becomes a scientific tool and the method of data collection of the researcher, when it serves a formulated research purpose, is systematically planned and recorded and is subjected to checks and controls on validity and reliability”. On the other hand, Merriam (2009) argues that observation is an important part for collecting data in a qualitative research; it offers firsthand information in a specific situation. In this study, this instrument of data collection was done in a public university of Pereira for approximately two months. Each observation took place in the last hour in each particular session in which the researchers’ role was non-participant observers (see Appendix A for Observation format).

Interviews

Interview is other type of data collection that will help the researchers to compile information about the students’ perception, feelings, and the knowledge of the Folk wisdom expressions that is required in order to answer the research questions of the present study. Kvale (1996, p. 14), cited by Annabel Bhamani Kajornboon (2005) regarded interviews as “an interchange of views between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production, and emphasizes the social situatedness of research data.” The researchers used a structured interview for the students
where they all had to respond the same questions in the same order. (See Appendix B for students’ interview format); the teacher also received a structured interview (see Appendix C for teacher’s interview format). Corbetta (2003, p.269) states structured interviews are “interviews in which all respondents are asked the same questions with the same wording and in the same sequence.”

**Questionnaire**

Questionnaire is a set of questions given to a sample of people. The purpose is to gather information about the people’s attitudes, thoughts, behaviors, and so forth (Lanthier, 2002). The researchers conducted a questionnaire at the beginning of the English course with the previously selected group of people; the consultation exercise contained six close questions and space with open comments which main goal was to know the previous knowledge and the perceptions of the students about the Folk wisdom Expressions (see Appendix D for questionnaire format).

**Meeting minutes**

This research project is part of the research area of the group In-bloom in the “Licenciatura program” which follows rules of official meetings creating written reports of those. The information register in the documents is useful for the researchers; as a consequence, the information that the meeting minutes contains is used as a source of data. Meeting minutes are a set of documents which records particular information from a meeting
such as: the attendance, the agenda or the schedule, the list of items to be attended to, the development of the items, and comments or future compromises that all the members agreed during the meeting. Carleton University (2006) defines a minutes meeting as vital aspects of the operations that contains information about the historical record of an officially convened meeting. In addition, Heathfield (2013) states that meeting minutes are the written or recorded documentation that is used to inform attendees and non-attendees of the happenings during the meeting. The meeting minutes are generally taken during a meeting so that participants have a record of what happened during the meeting. As well as, in this study the researchers had the opportunity to get together in schedule times and it required formalism as documents that record the meeting developed (see Appendix E for Meeting minutes format).

Documents

Pursuing this further, as a way of enhancing the quality of the present study the use of documents was implemented. LeCompte and Preissle (1993) define documents as representative materials in writing form and non-symbolic materials such as tools, furnishings, or equipment that provide information for data collection purposes. It can be said that documents or artifacts are anything in existence that may serve as a source of information for collecting data for a target study. Merriam (1998) determines that documents represent a very appropriate way of collecting data especially for the teacher-researcher who may have direct access to valuable material. The author also argues that this type of method offers a wide variety of information which represents the thoughts, opinions, feelings, and perceptions of people. Consequently, during the whole research process documents were collected in each
session. Some of those documents were quizzes, workshops, in-class activities which were analyzed based on the design of the artifact, the task developed by the students, the coherence, the language structure that they implemented. This kind of materials represented a first-hand source of data collection and a great opportunity in order to check participant’s understanding and assimilation of the FWE proposed during the different workshops carried out during the nine sessions. (see Appendix F for documents format)

Data analysis

After data collection was completed, the different methods implemented were analyzed, the information obtained was code, grouped, categorized by titles. It allowed the researchers to implement the triangulation method among the different data collection techniques mentioned before. Hoyo and deede (2006) say that triangulation involves the careful reviewing of data collected through different methods in order to achieve a more accurate and valid estimate of qualitative results for a particular construct. Moreover, the triangulation is an excellent tool for the researchers in order to organize the relevant information for projects and to find out more quick evidence and similarities from the different data collection that were used for giving an interpretation to the phenomenon. In addition, Patton (2002) cautions that “it is a common misconception that the goal of triangulation is to arrive at consistency across data sources or approaches; in fact, such inconsistencies may be likely given the relative strengths of different approaches”. In Patton’s view, these inconsistencies should not be seen as weakening the evidence, but should be viewed as an opportunity to uncover deeper meaning in the data.
The data analysis process was developed based on five data collecting techniques: observations, interviews, questionnaire, artifacts, and meeting minutes. The analysis of the data allowed the investigators to answer the two research questions mentioned at the beginning of this document.

When the data was collected and organized, the analysis of it was made regarding the contribution given by Glaser and Strauss (1967), who stated that “Grounded theory is a research tool which enables you to seek out and conceptualize the latent social patterns and structures of your area of interest through the process of constant comparison” (p.37). Besides, one of the ground theory precepts developed by the authors claims that “it is a systematic methodology in the social sciences involving the discovery of theory through the analysis of data” (CH.VIII). Grounded theory allowed us to codify and group the data collected assigning a unique identification code to each of the items in the different sources of data collection techniques. As an example, the code presented here was used to codify the sessions’ observations, and its meaning is as follows:

\[ \text{O 2 S 1} \]

Where:

(O) Means “observation” (Technique of the data collection), and (2) is the order of the observation within the sitcom series.

(S) Means “student”, and (1) is the number assigned to one of the participants.
In the same way, other codes were implemented regarding the different data collection techniques used during the implementation stage and the data analysis procedure. The following codes were also used and their meaning will be presented below:

\[ \text{S1} \quad \text{SI} \quad \text{Q1} \]

Where:
(S) Means “student”, and (1) is the number assigned to one of the participants.
(SI) Means Student Interview.
(Q1) Means the number of the question. This field can vary from Q1 to Q7.

\[ \text{TI} \quad \text{Q1} \]

Where:
(TI) Means Teacher’s Interview
(Q1) Means the number of the question. This field can vary from Q1 to Q13.

\[ \text{S1} \quad \text{Q} \quad \text{Q1} \]

(S) Means “student”, and (1) is the number assigned to one of the participants.
(Q) Means Questionnaire
(Q1) Means the number of the question. This field can vary from Q1 to Q7

\[ \text{S1} \quad \text{Q} \quad \text{OP} \]

(S) Means “student”, and (1) is the number assigned to one of the participants.
(Q) Means Questionnaire
(OP) Means the number Observation part.
Where:

(S) Means “student”, and (1) is the number assigned to one of the participants.

(D) Means document, and (1) means the activity assigned.

(MM) Means Meeting minutes, and (1) is the number assigned to each information registered

The codification process previously shown was a useful and practical tool which allowed us to identify, classify, organize and manage the data at the moment to use it in the different stages that the research project has, especially in the findings and the discussion section.
5. ETHICAL CONSIDERATIONS

Different morally correct procedures were taken into account before and during the present study in order to conclude it in a formal manner. First of all, the students of the English course under research were contextualized about some important aspects of the study such as the objectives, purpose, and contributions which would eventually provide useful theory for the English field by providing information in regard to the personal factors that influence the learning process of FWE and the instruction implications of the target subject. From the whole English course, six students decided to voluntarily participate in the study. Those participants were orally informed about the privacy of all the data that would be collected, which main aim would be to supply valuable information for the study. In order to formalize their participation, an individual written form was signed by them, which contained the study’s information in deeper detail (See appendix G).

The students from the English course that were not part of the study were also told about the confidentiality of the information and a collective authorization form was provided for them (See appendix H). Besides the previous mechanisms employed to protect the integrity of the participants, their names including their personal data and the name of the institution were not explicitly mentioned. To support this Callahan (2010) states that the potential human subject must authorize his/her participation in the research study, preferably in writing, although at times an oral consent or assent may be more appropriate.
6. FINDINGS AND DISCUSSION

In this section, five findings associated with the incorporation of the socio-cultural component in the English classroom by means of teaching folk wisdom expressions (FWE) were determined. The following findings are associated to the different student’s and the teacher’s perspectives teacher towards the implementation of the FWE in a foreign English language classroom.

6.1. The teacher’s and the students’ perceptions about the exposure and use of the Socio Cultural Competence and Folk Wisdom Expressions in EFL classroom

The Socio cultural competence, which is defined as part of the cultural variations of specific contexts and also contains folk wisdom expressions (FWEs) such as: slangs, idioms, and the idiomatic expressions of a specific culture, was evidenced as an important factor in the completion of the project. The perceptions of the teacher and the students revealed that the Socio-cultural competence helps the students to facilitate —the learning of a target language; they were taken into account in this finding with the purpose of analyzing how this competence could contribute to a language learning process of learners. The data collected evidenced three important aspects: the first one will make reference to the importance that the teacher gave to the implementation of Socio cultural component in his class; the second reflects students’ awareness about the influence of the Socio cultural component in their learning of a foreign language; and finally, the third one depicts the teachers’ and the students’ perception about how the Folk Wisdom Expressions facilitates the learning.
6.1.1 Teachers perception about learning of the socio-cultural component as a strategy to enrich the communicative competence

The first finding shows the teacher’s intention to implement the socio-cultural component as an alternative to enrich the learning process for students. It was evident how the teacher emphasized on the importance of the Socio cultural component since he sees it as one of the aspects students need to develop in order to be considered competent users of the language.

Through the teacher’s interview, the researchers noticed that the teacher considered the socio-cultural component for teaching a foreign language relevant since he considered that by learners becoming aware of the other cultures the learning of a foreign language becomes less difficult. Even though the question was focused on FWEs, the teacher complemented his answer with his perception about the role of socio-cultural competence in his lessons.

1. What was your initiative to implement Folk wisdom expressions in EFL classroom?

TIQ1: ...“the socio-cultural component is very important in order to learn a second or a foreign language. It’s important for the students to have certain knowledge in order to understand the speakers.”

As presented in the previous sample, the teacher of the course recognized the importance of including not only FEWs in the class, but also about the relevance of offering students opportunities to work on their socio-cultural component of the target language. The following
data was obtained from the meeting minutes from the Semillero de Investigación In-bloom from

**MM1:** el profesor afirmó que el conocimiento de la cultura es muy importante y que los miembros del proyecto a implementarse necesitan estar empapados del tema, ya que es uno de los principales elementos que contienen las expresiones de sabiduría popular, de lo importante que es el lenguaje y la cultura y como esto facilita el aprendizaje. Para esto propuso la presentación y análisis por capítulos de un libro llamado “Language and culture”.

As the previous data shows, the teacher accentuates on the relevance of the culture in the process of learning another language in view of the fact that through its cultural knowledge, learners can relate or associate concepts between culture and language. This allows the learners to understand specific information provided by a native speaker the language they are learning.

**MM2:** Durante las reuniones del semillero de investigación In-bloom el profesor a cargo del grupo de estudio resaltaba constantemente la importancia de incluir la parte socio cultural y lo importante que son las Folk Wisdom Expressions porque estas hacen el inglés más “colorful “

The data showed the teacher’s awareness about the inclusion of the folk wisdom expressions as a part of the culture of a target language; he perceives the necessity to include this element
in foreign language context as a form to learn about the culture in order to increase knowledge of the target language focus on the communicative skill. During the development of the project, the teacher highlights his interest in the need to compare and contrast the cultural component of the target language and the native language as a way to make learners aware of their own culture and thus give importance and respect the diversity.

The teacher’s awareness about the importance of Socio cultural component in a learning process was an incentive for the project implementation as a result of the fact that he considered the use of the culture relevant as a tool for facilitating the learning of a foreign language and the interaction with other speakers. Additionally, the teacher made emphasis on the significance that the researchers-members of the Semillero In-bloom knew about the topic. Politzer (cited by Purba, 2011) points out that English teachers must be interested in the culture and they have to teach it because it is necessary in view of the fact that if a teacher avoids the teaching of culture in which operates, students learn meaningless symbols or symbols in which they award the wrong meaning. The evidence exposed in this sub finding demonstrated that the implementation of Socio cultural component in the learning of a target language is necessary in order to help the students to improve their proficiency on language and facilitate the interaction with other English speakers. Politzer’s point of view established that the learning of any language and the culture in which it is studying need a strong connection to have a better understanding of the language. To sum up, the data previously mentioned confirms what Politzer argued about the connotation that the socio culture component has in the learning process.
6.1.2. Students awareness about the relations between the Socio-cultural component and language learning process

The second finding analyzes the students’ perception about the Socio cultural component in the English classes. In addition, it presents evidence on the role and the significance of it in a learning language process according to students.

During the data collection procedure, the researches administered a questionnaire to the students of the course which contained three statements in one of which was focused on the socio cultural aspect in order to analyze the importance that students gave to elements such as culture and FWEs in learning the target language. In it, they had to select strongly agree, agree, disagree, and strongly disagree. The next chart, presents the statement that focused on the importance of socio cultural component in the English classroom.

| S3 Q: The knowledge of folk wisdom expressions and cultural aspects of the target language is essential in the learning of a language |
|---|---|---|---|---|
| Student 1 | Student 2 | Student 4 | Student 6 | Strongly agree |
| Student 3 | Student 5 | | | Agree |
| | | | | Disagree |
| | | | | Strongly disagree |

Through the previous table, it was possible to establish that most of the students identify the significance that the culture had in their learning process. It shows that 4 students strongly agreed with the importance of the implementation of the cultural component in the learning of a new language, and 2 students agreed on the same question.
The previous information is characterized for being closed it means that the students had a set of options to give an answer; however, the following data was characterized for being composed by open questions about the same topic. The next piece of evidence was taken from the students’ interview which shows the students’ perceptions about culture, and how it is linked to their language learning process.

1 ¿Considera la implementación de los aspectos culturales en el idioma que estudia (Inglés) importantes para su clase? ¿Por qué?

*S2IQ1: si muy importante pues pienso que la parte cultural de aprender un idioma es muy importante porque la verdad cuando uno va a otro país a uno no le, todas las personas allá no le hablan el lenguaje que uno aprende acá, hay varios que usan esas expresiones y toda la cultura es importante.*

As can be seen in the previous sample, the student believes that culture is important at the moment of interact with English speakers. Furthermore, the student was aware with the culture and language arguing that those concepts are closely related, since culture belongs to language an depending on the situation or the context he would need to implement his/her knowledge about it.

In the following information, it is presented how a student of the course expressed his perception about the implementation of FEWs and cultural aspects in the English class, and the impact it had on his language learning process. The question was focused on the
experience that students had in the process of learning folk wisdom expressions. He commented about his experience, and he also made emphasis on the impact that the culture has in the learning process. From the answer given by the student the researchers took as evidence a phrase in which his focal point was how the context that is provided by the cultural material promotes the learning.

2. ¿Cómo fue su experiencia aprendiendo expresiones de sabiduría popular: buen, mala, complicada? ¿Por qué?

S2I: “Yo pienso que uno por ejemplo, uno aprende un lenguaje debido a la cultura donde está”
SII: “yo pienso que fue buena, porque aprendí más sobre el lenguaje utilizando la cultura como base para aprender más”.

Based on the evidence, the learners conceived the culture as part of the language, and the knowledge of that culture could help the students in their language learning process. Students argued that the knowledge of the culture could provide basis to get them into a context. This means, that learners believe that knowing about the culture can give them some knowledge of how to use the language and vice versa as a result that those concepts work together and one complement the other one.

This sub-finding contains the students’ perception about the impact that the inclusion of the socio-cultural component in classes has in the process of learning other language; for
instance, the students highlight the importance of the culture in relation to learning a new language. They stated that the knowledge of the culture smoothed the progress of the communication and the interaction. According to Byram (cited by Larzén, 2005) teaching culture without language is an inconsistent process and teaching culture and language in isolated form creates the connotation that culture has not connection with other Socio cultural phenomena. The previous information illustrated that in a foreign language course students need to create an association between culture and language to facilitate their process; Byram clarifies that language and culture cannot be treated as isolated concepts due to the fact that they work together and one is the complement of the other. The data exemplified the association between the evidence of this project and the author’s point of view inasmuch as both arguments have the same common point which is that the students can make strong connections between the culture and the use of the language.

6.1.3 Teacher and the students’ opinions about the effects of the Folk Wisdom Expressions on the target language

The final sub finding presents the teacher’s perception about the relevance of the inclusion of Folk Wisdom Expressions in teaching a new language. In addition, it presents the students’ perception about how FWEs facilitate their learning language process, and also the use that they give to those idiomatic expressions.
In the interviews, the teacher points out the importance of learning Folk Wisdom Expressions of a foreign language. He argued that the elements in this case, the FWEs help the students to communicate easily with different people around the world.

The following information was taken from the teacher’s interview, question number 2:

TIQ2: What is your purpose of teaching folk wisdom expressions?

TIQ2: ‘the main purpose is ahhh…… students become aware about the importance of implement folk wisdom expressions in the daily life in order to communicate in a second language, in this case English.

The evidence in the previous excerpt shows the teacher’s concern about the implementation of idiomatic expressions in the learners’ daily routines with the main function of communicating in the English language. It means that the teacher wanted that learners be conscious about the existence of those expressions in common events that happened every single day; furthermore, how it can facilitate the interchange of information in an a speech act among English speakers becoming the discourse more coherent based on the situation.

To reinforce the evidence presented above, the next excerpt taken from the meeting minutes contains the teacher’s arguments and perceptions at the moment of selecting this topic for the research project. The following evidence supports the teacher’s perception about the use of folk wisdom expressions.
MM.2: El profesor expresó la necesidad de enseñar las expresiones de sabiduría popular porque desde su punto de vista estas expresiones hacen más “colorful” el idioma. Además, basado en su experiencia en el exterior, él considera que una persona que esté aprendiendo una segunda lengua necesita de estas expresiones para entender a los “nativespeakers”, ya que estos utilizan estas expresiones constantemente.

The previous data shows the teacher’s perception about how the Folk wisdom Expressions could help the students in a foreign language context. He argued that they make the target language vivid and it helps to understand and to communicate with native speakers. Equally important, he highlights the relevance of FWEs at the moment of communicating and learning a foreign language. In the same fashion, the teacher argues that the native speakers use the Folk Wisdom Expressions constantly on grounds of the fact that those expressions are part of the culture and the identity of each society.

Another source that supplies evidence was taken from the questionnaires, question number five which was a closed question that contains and statement of the importance of the FWEs with these options: at all important, Not very important, Fairly important, Very important; it was collected after some sessions in which students were exposed to the FWEs. The next chart shows the students’ answers.
The previous table shows that after certain number of classes with learners’ exposure to the FWEs, they were conscious about the importance of the implementation of them in an English course. This information was provided by the students’ answers that were taken from the question number five in which five of six students agreed that the implementation of FWEs are very important and one student answered that it is important.

To complement the previous excerpt, the next information was taken from the students’ interview, question number 1. That question was focused on cultural aspects; however, the students’ answers were related with the Folk Wisdom Expressions.

1 ¿Considera la implementación de los aspectos culturales en el idioma que estudia (Inglés) importantes para su clase? ¿Por qué?

S1IQ1: *si me parecen muy importantes porque son muy utilizadas y nos sirven muchísimo.*

S4IQ1: *muchas veces uno no encuentra la forma de uno expresar lo que se quiere decir, muchas veces expresiones, proverbios y slangs lo ayuda a uno.*
Through this evidence, the researchers could establish that students consider important to have knowledge about FWEs in order to articulate their ideas and express them in an acceptable form with other learners and language speakers using formal and informal registers. It means that the folk wisdom expressions enhance the language and they also were used as a tool in order to become more proficient and fluent in the discourse.

To strengthen the information presented above, students also perceive the meaningful use of the FWEs when they communicate outside of the classroom with their families and their friends who live abroad with whom they are in contact through net. This information was taken from students’ interview:

SI Q6: Después de haber sido expuestos a las expresiones de sabiduría popular en la clase, ¿utiliza usted esas expresiones?

S4SIQ: Con mis amigos en el chat.

S6SIQ6: pues yo tengo una familia que es de Estados Unidos, primos que no hablan español, entonces con ellos me ha tocado practicar.

The excerpts show that students believe that FWEs are important and useful for them when they want to express ideas or when they have the necessity of facilitating the communication with a speaker who has a higher level in the English language, or with people who live in a country where the mother tongue is English. The data shows that the students were aware of their fluency and the ability at the moment to use the expressions learned in
class that makes their speech active. Moreover, they were also aware of the intercultural changes which facilitate their English language learning.

The previous finding presented the teacher’s and students’ perception about the relevance of FWEs at the moment of being applied in the English class and the functions and use that they give to the FWEs. Based on Barra (2007) knowledge of slang can help students in informal contexts in which the participants use language from an informal register. The author recognized the importance of knowing the Idiomatic expressions in order to communicate themselves in any situation with an English speaker. In addition, the same author argues that knowledge of Idiomatic expressions can help students to understand the discourse and to participate in it like a member of the culture in which it occurs. The finding indicated that through the use of Folk Wisdom Expressions, students can articulate their ideas enriching their speech in the English language; the prior records provided in this sub finding showed that the implementation of those expressions is important on grounds of the fact that it creates an intercultural relation between the languages making the process of learning easier. Barra discusses that the application of idiomatic expressions can facilitate the fluency in the learners’ discourse in a specific context. The information presented above by the research project about the FWEs aligns with the author’s outlook.
6.2 The strategies implemented as a means to increase students’ understanding of Folk Wisdom Expressions

The methodology implemented by the tutor for teaching Folk Wisdom Expressions in a foreign language course is presented in this finding with the intention of studying how a methodology could influence on the learning of a new language. The information collected in the research project shows two important aspects: the first one was the students’ perceptions about the effectiveness of the methodology implemented in their language learning process; and second one the results of the implementation in the outcomes of the students.

6.2.1 Teacher’s and students’ view about the methodology implemented for teaching FWEs

This finding shows the impact that the methodology had in the students’ learning process and their perception about how the strategies used by the teacher in the lessons facilitated the understanding of FWEs and the subsequent appropriate use of those idiomatic expressions in different situations and activities.

The questionnaire done students make general comments about the methodology used by the teacher, the impact of the FWEs, and the advantages or disadvantages that it brings to their learning process. One of the comments that a student made about the methodology was:
The previous excerpt shows that the students were able to recognize the sequence of the lesson. Additionally and more important, he pointed out that the facilitator implemented an appropriate methodology to teach the FWEs when he expresses that in the process there was an analysis of the expression before and after they were presented. This shows that the student is conscious about the different activities that the teacher implemented such as comics, dialogues, TV commercials, competition games and role plays that help the understanding and learning of the folk wisdom expressions.

On the other hand, and other student commented in reference to this same aspect that:

*S6QOP: Es muy bueno ver las expresiones en videos para lograr contextualizar la palabra con la acción que se realiza, luego tratar de comparar con nuestra cultura para afianzar más el conocimiento.*

The previous data shows that the student used the video as a tool to make connections between the actions and the meaning of FWEs that take place in the video. In other words, the students were able to infer based on the context what the expressions means and they also
perceive the connection between the culture and language of target language. Besides, he mentioned how the contrast between cultures is made during the lessons.

In the interview students’ expressed how the methodology helps them in their learning process. The question was:

SIQ2: ¿Cómo fue su experiencia aprendiendo expresiones de sabiduría popular: buena mala, complicada y por qué?

Student answered:

SIQ2: Pues si fue complicada porque no entendía muy bien, pero pues con la metodología que implementaron era un poquito más fácil de entenderla

Interviewer: ¿cómo entendiste a través de la metodología?

Student: Pues más que todo con los videos, pues uno veía lo que se hacía y pues uno hacía referencia a eso con la expresión.

Interviewer: Los videos te contextualizaban a través del significado de la expresión.

Student ¡Exactamente!

The previous data shows that the procedure in each lesson with the use of the video allowed the learners to establish a relation with the pre-activities and post activities
developed by the teacher generating an integration and applicability of the FWEs in class. In other words, the integration of the activities presented in the planning including the sitcoms facilitated the understanding of those idiomatic expressions and the use of them in specific situations.

This finding shows students’ perception about how useful the methodology implemented by the teacher was in the course in order to learn the Folk Wisdom Expressions. They also highlighted the meaningful role that the videos have in the classes due to the fact that the sitcoms helped the pupils with the association between the actions and the meanings of the idiomatic expressions, and the similarities or the differences between the L1 and L2 culture.

Additionally, the students recognize the planning contained a logical sequence and thus the activities developed aided in achieving the objectives proposed for the lesson. Our finding is aligned with the results presented by Roberto de Caro (2009) in her study about idiomatic expression where she emphasizes that through the implementation of dialogues, readings, and role plays the presentation of idioms can improve students' communicative skill. She mentions that at the end of her small scale project, the students were more proficient in the target language. In relation to this the evidence in this study showed that the learners believe that the methodology implemented in class was effective in their language process they also recognized that variety and dynamism of the activities in the teaching of Folk Wisdom Expressions were vital for their learning process. In conclusion we can state that the
methodology implemented in both studies were focus on the FWEs and both teachers presented a variety of activities which allowed students to improve linguistically and culturally.

6.2.2. Students’ applicability of the folk wisdom expressions

This finding evidences the influence that the methodology had on the students’ learning of the Folk Wisdom Expressions. Additionally, this finding shows the level of language of some students in the applicability of the FWEs in the activities based on the teacher’s perception and also on physical evidence which supports the result of the learning process. This finding presents a sequence in which researchers highlight the teacher’s perception about the level of the students in the use of FWEs, the students’ perceptions about the average of idiomatic expressions that they learnt, and the results which confirmed what the teacher and the students stated.

The next excerpt was taken from the teacher’s interview in which the tutor comments about the students’ proficiency in FWEs at the end of the course.

TIQ12: What are the perspectives about students’ level at the moment to finish this project?

TIQ12: Well to be sincere and to be honest some students they got like a good level, let say a good level like they learnt let say between ten and fifteen
expressions and they were using those expressions in different activities that we were performing in our classes. But some students I think they didn’t learn the expressions because they don’t like English or they were not interested in the expressions but some of them did. So that is very good.

The previous extract shows that the teacher was aware about students’ level and the students’ capacities to develop activities in class, and to learn since he knows his students’ preferences of the language and the FWEs, and he can predict the students’ productions. Moreover, the teacher also express that the students had knowledge idiomatic expressions because they were exposed to them and implement in the activities proposed by the teacher. They were exposed to a average of 15 idiomatic expressions. Therefore, we can state that students understood the use and the meaning of the expressions appropriately and adequately.

The following passage contributes with the information presented above. It exemplifies the students’ perceptions that align the outlook that the teacher had about the quantity of Folk Wisdom Expressions learnt by the students. It was taken from the students’ interview in which a student pointed out that he had a good command of the FWEs. He also mentions the reasons why he could remember them.

SIQ6: ¿Cuáles son las expresiones de sabiduría popular que usted mas recuerda? ¿Por qué?
SIIQ6: Bueno pienso yo, pues creo que se me quedan grabadas varias de ellas, no todas porque siempre vimos bastantes yo creo que vimos por hay 30 o 40 expresiones. Porque son sencillas, graciosos, cortas y chéveres como the catch up, to keep your noise to the grindstone, the bugger.

The previous answer evidences that the student retains information of the expressions as a result of the fact that he remembered some FWEs for different reasons such as: the expressions were short and those expressions made him laugh. In other words, students were able to recognize a variety of idiomatic expressions in the target language inasmuch as students identify the simple ones and they remembered them.

On the other hand, the following data obtained from the documents show two written productions done by students’ and corroborates the information offered in the previous excerpts.

One activity proposed by the teacher was to elaborate the dialogue of a cartoon in which the students worked in pairs. Then, they needed to apply the FWEs studied during that particular session.
As the images illustrate, the design of the worksheet contains a chart in which the teacher categorized the idiomatic expressions, he gave them a meaning and finally he contextualized the meaning with an example in a sentence. In the same worksheet, the teacher left a space in which the students had to create a dialogue using the expressions presented above. The results of the activity proved that students understood and were able to apply the Folk Wisdom Expressions in a specific context within a short and coherent dialogue.

As a support to the preceding information, the next document exemplifies a productive activity that students made during the lesson; it also demonstrates the learners’ comprehension
of the FWEs at the moment of applying the expressions, in this case students needed to complete the gaps with the expressions.

S1 and S2D2

<table>
<thead>
<tr>
<th>EXPLANATION</th>
<th>CATEGORIZATION</th>
<th>EXPRESS</th>
<th>MEANING</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goof off</td>
<td>IDiom</td>
<td>To waste time, to avoid work.</td>
<td>Mr. Richards is always goofing off, he may be fired soon.</td>
<td></td>
</tr>
<tr>
<td>Cheaters never prosper</td>
<td>Proverb</td>
<td>Be honest. Do not cheat in games, school or life.</td>
<td>A teacher addresses his/her students, “Don’t cheat on your tests guys, you know what they say “cheaters never prosper”</td>
<td></td>
</tr>
<tr>
<td>Quitters never win and winners never quit</td>
<td>Proverb</td>
<td>Wisdom quote by Vince Lombardi: “Quoiters to challenge and inspire.”</td>
<td>A coach tells his/her players before a hard-to-win game: “quitters never win and winners never quit”</td>
<td></td>
</tr>
<tr>
<td>Dopey</td>
<td>Slang</td>
<td>Stupid, silly.</td>
<td>I don’t get along with that dopey who sits next to you in science class.</td>
<td></td>
</tr>
</tbody>
</table>

The prior worksheet provides a clear an idea about the activities students developed with the FWEs, in this case, the worksheet contains information which students needed to contextualize to complete the ideas using the expressions presented in the chart; they also needed to be focus on the accuracy of the sentences to give a logical meaning to the idea. The excerpt makes clear that the students possessed a high degree of comprehension of the FWEs as evidenced on the students’ successful completion of the gap-filling task.
This finding presented shows that the teacher considered that at the end of the English course most of the students achieved the objectives proposed at the beginning of the course due to the fact that they were able to use Folk wisdom expressions in appropriate manner and also to improve their communicative skills within the idiomatic expressions given them sense and facilitating the students interaction. Additionally, students also remember the idiomatic expressions that were easy, short or funny for them and successfully applied those expressions in different contexts and activities that the teacher suggested in each class. Roberto de Caro (2009) in her study states that at the end of her project the students were able to: recognize a variety of idioms in the English language, gain specific knowledge about the English language through idioms, increase their vocabulary, improve the communicative skill, understand conversations easily, and give the right meaning of idioms. The prior records provided in this finding illustrated that the methodology implemented in the research differ from Roberto de Caro, but the applicability of the idiomatic expressions of both aligns as students shows proficiency in the use of FWEs which was the main goal of the English course.

6.3 The role of Spanish as a means to facilitate the understanding of Folk Wisdom Expressions

During the various observations done in the English course, learners interacted in Spanish with their classmates most of the time during the lesson; in this case when the students were grouped, they switched to their native language to develop their ideas.
The teacher assigned students to seat in groups of four and to prepare a role play implementing the Folk Wisdom Expressions which they were exposed to. The following evidence provides information related to two different ways in which the learners use Spanish to develop the task. One of them was to establish their roles in the activities, and two is to come into agreements in terms of organizing ideas, dialogues and to revise coherence. The following data coming from observations evidence this fact:

S3O4: most of the time this student made comments in L1 to create dialogues and assign roles among each other for every member of the group, one important aspect in the practices is that students reviewed the dialogues in L1 so as to coincide the information with what they wanted to say and then employed L2 and achieved the activity.

This data shows that the students use the Spanish as a strategy to communicate among each other in order to develop the task successfully. Therefore, Spanish seems to be an important resource for interaction and which keeps students actively participating in the task as a team. In other words, they switched to Spanish to talk about how they were going to use the expression in the entire dialogue. The use of Spanish is not a lack of L2 due to the fact learners used the English in order to ask for feedback, to practice and to perform the activities.

Based on the data collected the use of L1 by the students may also be supported from the observations conducted. In the following excerpt, the teacher assigned learners to create a
TV commercial in groups of four in which they sell a product. The students needed to use the Folk Wisdom Expressions that they were exposed to during the class.

*S3O1: this member of the group who was more proficient in L2 than the rest the group interacted with his classmates in L1 when he wanted to interpret the meaning of the expressions and also to show how the expressions could be used in a sentences and the specific context.*

According to the data the student looked for similar expressions in Spanish that could approximate to the English meaning and to implement the Folk Wisdom Expression in the correct context. Additionally, data also shows that when students needed to create dialogues in English and to add the expressions, studied in class, they interacted in L1 to collect the ideas and to give a good use of the FWEs within the dialogue.

As it can be noticed, the English language learners implement the mother language as a strategy to communicate, to clarify doubts or give ideas to complete the activities or tasks about folk wisdom expressions proposed by the teacher. The evidences and the results or this finding confirms Liao (2006) analysis about how learners implement the L1 with the purpose of interacting and supporting each other at the moment of socializing. Moreover, the mother tongue can be employed so as to facilitate the acquisition of the foreign language in an
English class. This can also be evident in the way the learners implemented the L1 to develop the final product of the task in a more efficient and accurate way.

6.4 The role of the target language learning through students and teacher’s feedback

Throughout the observations done in a foreign language classroom the data showed that the students use the L2 as a means to get feedback either from their peer or from the teacher. Therefore, when working in pairs or in small group’s learners provided each other with feedback in terms of writing and speaking. Additionally, learners also approach the facilitator using L2 when asking for feedback in specific aspects of the language or about the appropriate use of the FWEs.

The main purpose of the class was to promote the use of the FWEs in L2. Therefore, the teacher implemented a variety of activities in order to get students to produce as a final product a written text afterwards learners were expected to create a dialogue that they had to perform in front of their classmates and thus apply the FWEs they were exposed to throughout the entire class. This type of activities seemed to allow learners to practice and thus correct each other by give feedback to one and other.
In the activity proposed by the teacher, students had to make a commercial in which they had to promote a product using the FWEs. In the development of the first task learners use the target language to make correction to the written product they were doing mainly in terms of spelling and coherence as for the oral skill learners also used L2 to correct pronunciation or appropriate wording before performing the task in front of the whole class. On the other hand, students also made used of L2 when asking the teacher for correction or when they requested feedback. In the following observation excerpt, it can be evidenced how a student used the L2.

*S401: This student is giving ideas about the use of FWE and correcting some spelling and pronunciation to his partners in L2.*

*S201: a student said incorrectly the opportunity knock by one*

*S401: this student tried to help his partner with the right word, and he provided feedback by correcting the word and the spelling of a word which was ´once´. Is the right way.*

The leader of the group correct his partners’ pronunciation and productions in the target language when they finished the process of making the commercial focusing on details such as the lexis, the syntax, word choice and pronunciation, which they were going to use in
their performance. It occurred when they had time to practice among them before reading the final product of the commercial in front of the audience.

To extend the information above, the evidence below shows how a learner ask the teacher for feedback before presenting the task.

*S5O1: this student looks concern with the groups’ final production of the commercial; he was the leader of the group and he was the person who asked for some feedback about the order of the sentences and the coherence of the dialogue, this interaction between student and teacher was developed in English.

*S5O1: the student asked; Teacher, can you help me? This is ok? (The student shows the paper) it’s coherent?

Text read by the teacher

*If you want to keep your nose to the grindstone. Drink red bull and your stress would be over. Pull someone’s weight in your work place buy now a red bull , only for this time four.. Two for once .Don’t forget opportunity knocks but once.*

*The teacher said: well done, it’s ok.*

The previous data shows that the student applied L2 to interact with the teacher when they need to solve doubts about the written product and when they feel insecure about the
structures or the sentences’ coherence. Then, they use the English language as a vehicle to request feedback to each other.

As the data previous mention showed, the use of English in a foreign language course was used by the students with the purposes to correct their partners, to practice, and to ask to the teacher for feedback. Echevarria and Graves (2003) establish that the use of the target language in the foreign language learning process had multiple advantages due to the fact that through it students are provided with opportunities to learn the language. The finding that emerged from this study aligns with what the two author’s state about the different benefits that the students give to the target language. This study shows that feedback in L2 among all the members of the group and the teachers is one of the most relevant aspects that contribute to language learning. Moreover, if students are exposed to ample and varied L2 situations, they will be able to achieve the tasks, to learn the target language and then, use it.
7. RESEARCH AND PEDAGOGICAL IMPLICATIONS

The present study carried out in a foreign language institute focused on knowing students and teacher’s perceptions and opinions, the teaching and learning of Folk Wisdom Expressions. Nevertheless, to have an in depth knowledge about this theme it is necessary to conduct further researcher in order to enrich the learning of the foreign language.

Having conducted this study we observed that little has been done in the field of EFL and the teaching Folk Wisdom Expressions in Colombia, and little has published about the implications of the topic. Therefore this chapter intends to present further studies that can be carried out in relation to this study, which deal with applying the teaching of socio- cultural component emphasizing in the implementation of FWEs.

Pedagogical Implications

A pedagogical implication that involved this study was the schedule of the English classes which were on Sundays from 7am to 1pm and the last hour of the lesson was dedicated for studying the Folk Wisdom Expressions, the researcher noticed that the learners seemed tired and asleep due to the fact that most of them worked on weekends and studied during the week. It fact reduced the students’ motivation. If the schedule could not be modifying, it is
recommended that the classes be more dynamic, and it involve activities in which the teacher implement the kinesthetic style.

Another pedagogical implication was related with the form in which the teacher presented the Folk Wisdom Expressions and the variable activities proposed by him. The lessons followed the same structure and the procedure of each lesson was predictable. Therefore, the classes and the activities need be more active for the students in order to increase students’ motivation and participation during the activities. Moreover, it is recommended that the teacher uses a set of different activities in each lesson in which the students improve the four skills.

**Research Implications**

For further research, we recommend for collecting data that two interviews be applied, one of them should be conducted and the beginning of the project and the other one at the end in order to compare teachers and students’ perception about the inclusion of FWEs in the English learning process in order to bear in mind the relevant information for developing the project and avoid to omitting important information. Additionally, the researchers also recommend increasing the number of participants taking into account that some students may abandon the project in order to prevent that the lacking information, it is better to have more members in the study.
For further research, it is recommended to investigate more about the methodologies and strategies used to teach Folk Wisdom Expressions as a result of the fact that few studies were found in reference to this topic, and thus it was challenging to design the classes about this topic of the study.

The final research implication is related to the teaching of the idiomatic expressions in different groups, students from different levels such as basic, pre-intermediate, intermediate and advance in order to compare and contrast the results due to the fact that the students’ level is not a determinate factor in the learning of idiomatic expressions.

**Professional growth**

During the develop of this project, the researchers acquire knowledge about how to carry out research projects and the different aspect that it involves such as the elaboration of the instruments for collecting data, the recompilation of the data in order to analyze it, and give possible solution to a specific gap in knowledge. All of those elements contributed with our professional development as teachers and investigators. Additionally, the researchers highlight the importance of the socio cultural competence and the contributions that the Folk Wisdom Expressions gives to the language user and its contribution to becoming more competent in the target language.
8. LIMITATIONS

The following chapter displays some incidents that occurred and delayed the development of this research project; these events dealt mostly with planning, designing, and analyzing data, among others. The information below shows some aspects that obscure the process; however, these did not impede the completion of the study successfully.

- Firstly, when the project initiated it was difficult to get the whole group to come to an agreement due to the fact that 3 out of 6 had different ideas about how the FWEs were to be presented and implemented in the lesson.
- Secondly, the collection of data was challenging due to the lack of experience of the researcher and the instruments designed were not appropriate for the objective of the study.
- Another aspect was that delayed contribute to the process was that the participants of the study did not attend all the classes frequently and thus the collection of the data was not complete thus this minimize the opportunity to gather significant information.
- Additionally, the interview carried out at the end of the English course was answered only by four out of the six members of the group generating limitations with the data collected and the analysis.
- Finally, it was challenging to find theory and related studies dealing with the applicability of FWEs to support this study; however, based on the few studies found
which had some similarities with this project; the researchers have some basis for
developing or supporting this research.

Despite all the challenges and difficulties faced in the process it is worth mentioning that
even though, the many problems emerged the researchers were able to find solution to
overcome those barriers consequently this project came to a satisfactory end as it can said that
the researchers gain experience carrying out research.
9. CONCLUSIONS

The following section contains the conclusions of this research study. The conclusions will be introduced after each research question, in order to know if they were answered during the process of this research project.

The first conclusion is about the students’ and teacher’s perception in the inclusion of socio-cultural component to the folk wisdom expressions in the EFL classroom and its applicability. Throughout this qualitative the researchers detected that the students and teacher recognize the socio-cultural component as a strategy to enrich the communicative competence through the applicability of the Folk Wisdom Expressions. It means that the teacher was conscious of the importance to include the socio-cultural component as he considers that if a teacher avoids the teaching of culture in which operates, students learn meaningless symbols or symbols in which they award the wrong meaning. In this project, the teacher provides the students with opportunities to know about the culture and how it works in some contexts achieving the learning goal of the lessons in the activities developed. Moreover the students expressed that through the Socio-cultural component they were able to understand the culture and at the same time, their proficiency in language improve.

The second conclusion dealt with the students’ and teacher’s perceptions of the methodology implemented during the process of teaching the FWEs. After some sessions the students identify that the methodology contained a logical sequence and the activities
developed were vital for their learning process as them given variety and dynamism in the teaching of Folk Wisdom Expressions it was evidenced in the students’ written and oral productions. Furthermore, the implementation of the methodology brings some implications as the role of the mother tongue and the target language in the classroom.

The final conclusion is that the students use the L1 as a strategy in the process of learning some idiomatic expressions in foreign English language course in view of the fact that the students use Spanish as a tool for communicating their ideas, for creating dialogues, for delivering instructions, for conveying opinions and for assigning roles in different grouping activities inside the English classroom. Moreover, the use L2 in the implementation of FWEs play a relevant part in the learning a Foreign language in view of the fact that students were provided with different opportunities to practice the English language in an informal form, the students also use the target language for correcting mistakes and for asking for feedback.
10. REFERENCES

http://digitalcollections.sit.edu/cgi/viewcontent.cgi?article=1002&context=ipp_collection&sei-redir=1&referer=http%3A%2F%2F


http://ezproxy.utp.edu.co/docview/304810171?accountid=45809

11. APPENDIXES

11.1 Appendix A

OBSERVATION FORMAT

<table>
<thead>
<tr>
<th></th>
<th>Teacher’s attitudes/behaviors</th>
<th>Student #1 attitudes/behaviors</th>
<th>Student #2 attitudes/behaviors</th>
<th>Student #3 attitudes/behaviors</th>
<th>Student #4 attitudes/behaviors</th>
<th>Student #5 attitudes/behaviors</th>
<th>Student #6 attitudes/behaviors</th>
<th>Comments</th>
<th>Analytical notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Warm up</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
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<tr>
<td>Pre-activity</td>
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<td>Main activity</td>
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<tr>
<td>Post-activity Production</td>
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<td>Comments</td>
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Observer names:____________

Date:______________
## OBSERVATION FORMAT

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<thead>
<tr>
<th>Notes:</th>
<th>Student 1</th>
<th>Student 2</th>
<th>Student 3</th>
<th>Student 4</th>
<th>Student 5</th>
<th>Student 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-activity (Previous questions)</td>
<td></td>
<td></td>
<td></td>
<td>Commented about the sells by catalogue</td>
<td></td>
<td>Did not attend</td>
</tr>
<tr>
<td>ACTIVITY</td>
<td>Paying attention, she was watching the sitcom</td>
<td>Paid attention, he was focus on the video.</td>
<td>He paid attention to the video.</td>
<td>He took notes, while the sitcom in certain parts when the expressions were produced on the video.</td>
<td>She was looking the notes of S4 and then she started with her own notes.</td>
<td></td>
</tr>
<tr>
<td>During the sitcom</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>After the sitcom</td>
<td>She looked lost, just she was focused on her notebook</td>
<td>He was looking around.</td>
<td>After the video, the teacher made some question He is a risk taker He tried to give the answer to those questions Parasite-sponger</td>
<td>He is looking around.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Some questions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>After the sitcom</td>
<td>Some questions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>She is quite; she followed the instructions of their partners.</td>
<td>He was analyzing the information with his classmates. Gave ideas.</td>
<td>At the begging of this part of the activity a student went with this group to ask for instructions. He was giving ideas about the correct use of WFE and correcting some spelling and pronunciation of the other partners (Teacher makes comments “excellent” when he was walking around the classroom.)</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>S4 is more active, he gave ideas of how they could present the commercial, and he gave a character for each member of the group. S5 just gave little comments or ideas. They look concern with their production (the commercial, they ask the teacher for a little feedback) Cell. Phones</td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>
Post activity.

Productive part:

<table>
<thead>
<tr>
<th></th>
<th>During the performance, she only said two lines. (motorcycle)</th>
<th>During the performance of their productions they implemented body gesture, gave dynamism to the drill. (making funny-books)</th>
<th>He read their production, but have a good use of the language and the idioms evidence it in the video.</th>
<th>They made their role play of the commercial.</th>
</tr>
</thead>
</table>

Comments: In the team work
At the beginning of this part they look a little lost but when teacher provides the little example they start to work more active.
(the immediate response the groups were more talkative

The teacher contextualizes the learners with the definitions of slangs, suggestions, idioms, relating those terms with the use of them in Spanish.

Note: S4 and S5 work together

Observer names: J and C

Date: May 6th, 2012

Notes:
11.2 Appendix B

STUDENTS’ INTERVIEW

Integrantes pertenecientes al Semillero In-bloom de la Licenciatura en Lengua Inglesa de la Universidad Tecnológica de Pereira, se encuentran realizando una investigación sobre la implementación y uso de expresiones de sabiduría popular en el área de inglés específicamente. Este cuestionario pretende recoger las respuestas de los estudiantes del departamento de idiomas de una universidad pública, el cual, actualmente está involucrado con la enseñanza del inglés como idioma extranjero para la mayoría de los estudiantes pertenecientes a los diferentes programas de pre-grado que esta universidad ofrece.

Al llenar este formulario, usted estará realizando una importante contribución a un proyecto de investigación cuyo objetivo principal es proporcionar alternativas a los maestros en el momento de la incorporación del componente cultural en las aulas de clase, específicamente de las expresiones de sabiduría popular; como también crear conciencia, en su caso, de la gran importancia de incluir el componente cultural en el proceso la enseñanza de una segunda lengua.

Name: ______________________________________________

code: _________________________ Current course: ________

e-mail : _____________________________________________

1. ¿Considera la implementación de los aspectos culturales en el idioma que estudia (inglés) importantes para su clase? ¿Porqué?

2. ¿Cómo fue su experiencia aprendiendo expresiones de sabiduría popular: buena, mala, complicada? ¿Porqué?

3. ¿Había escuchado alguna de esas expresiones fuera del salón de clase?

4. ¿Cree usted que esas expresiones son importantes con el fin de aprender el idioma inglés? Sí / No ¿Porqué?

5. ¿Considera usted importante el aprendizaje de las expresiones populares?

Preguntas específicas

6. ¿Cuáles son las expresiones de sabiduría popular que usted más recuerda? ¿Porqué?

7. Después de haber sido expuestos a las expresiones de sabiduría popular en la clase, ¿utiliza usted esas expresiones?
STUDENTS' INTERVIEW

Integrantes pertenecientes al Semillero In-bloom de la Licenciatura en Lengua Inglesa de la Universidad Tecnológica de Pereira, se encuentran realizando una investigación sobre la implementación y uso de expresiones de sabiduría popular en el área de inglés específicamente. Este cuestionario pretende recoger las respuestas de los estudiantes del departamento de idiomas de una universidad pública, el cual, actualmente está involucrado con la enseñanza del inglés como idioma extranjero para la mayoría de los estudiantes pertenecientes a los diferentes programas de pre-grado que esta universidad ofrece.

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Name: Pepito Perez
Code: 3333333333333333Current course:9
e-mail : @gmail.com

1 ¿considera la implementación de los aspectos culturales en el idioma que estudia (inglés)

Importantes para su clase? ¿Por qué?

Si muy importantes ¿por qué? Pues pienso que... la parte cultural de aprender un idioma es muy importante, porque la verdad cuando uno va a otro país donde hablan otro idioma a uno no le, todas las personas allá no le van a hablar el lenguaje que uno aprende acá, hay varios que usan esas expresiones y toda la cultura es muy importante.

Ok, entonces tú dices que para uno tener un rango de lengua más o menos alto y poderse comunicar con otra persona tiene que estar consciente del componente cultural en ese aspecto

Claro.

2. ¿Cómo fue su experiencia aprendiendo expresiones de sabiduría popular: Buena mala,
Complicada y por qué?

No, a mi me pareció muy chévere muy buena porque pues uno ver las... por ejemplo los videos que vimos y ver que todos usan muchas frases del aspecto cultural, y ver que eso de verdad se usa mucho.

Aparte del sistema implementado con los talleres que se hicieron acá que otra metodología te parecería buena para ponerla?

Tal vez sí se pudiera... si se pudiera que tal una conversación con un americano nativo oh con alguien más apropiado con un nativo una persona que uno escuche directamente me parece que tal vez si uno trata de interactuar con él- generaría más impacto en el aprendizaje- sí, porque yo pienso que uno por ejemplo aprende más un lenguaje debido a la cultura donde está. Entonces si de pronto una persona que sea de allá viene acá lo puede llegar más el idioma.

¿Habias escuchado alguna fuera del salón de clase?

Algunas, ¿en dónde? En películas, series videos

4. Después de haber sido expuestos a las expresiones de sabiduría popular en la clase, utiliza usted esas expresiones?

Pero es que no tengo mucha gente con quien hablar inglés jajajaja de que las utilicé ehhh No se en alguna parte como un comentario en writing no se en facebook. En facebook he utilizado algunas oh digamos que tu chateas con alguien una persona que hable inglés jajajaj si las he usado.

¿Cree usted que esas expresiones son importantes con el fin de aprender el idioma Inglés? Sí /

No ¿Por qué?
Si porque pues ya había dicho que me parece muy importante porque es parte del propio lenguaje.- Y crees que esas expresiones son importantes en nuestro idioma en nuestro en el español como tal.- En nuestro idioma las expresiones habladas en Español si, acá... Acá yo creo que nadie pasa un día sin hablar una expresión de las que se usan... Las considera importantes si.

6 ¿Cuáles son las expresiones de sabiduría popular que lo que más recuerda? ¿Por qué?

Que más recuerde take the plunge porque no se me acuerdo de la imagen del video del señor saltando y ahhh esa y de opportunity knocks but once... Me parecieron chéveres.
11.3 Appendix C

TEACHER’S INTERVIEW

(Reflection of the process of teaching)

Tatiana Melo, Andrea Hernandez student of ‘Licenciatura en Lengua Inglesa’ from ‘Universidad Tecnológica de Pereira (UTP)’ and Jennifer Lopez also student of the same program and both currently doing our seventh semester have issued a consultation document concerning the implementation and the use of folk wisdom expressions in the English classroom. This interview intends to gather responses teacher at a language institution currently involved with the teaching of a foreign language.

By completing this form, you will be making an important contribution to a research project which main aim is to eventually provide teachers with alternatives at the time of implementing folk wisdom expressions in their classrooms and to become aware, if the case, of the great importance of including the cultural component in a language class.

Name :______________________________

Contact info. Cell Phone:__________________________

e-mail : ____________________________

1. What was your initiative to implement Folk wisdom expressions in EFL classroom?

2. What is your purpose of teaching folk wisdom expressions?

3. What challenges do your students face when using the Folk wisdom expressions?

4. How do you implement the communicative competence in EFL Classes related to the teaching of folk wisdom expressions?

5. Do students show interest in learning folk wisdom Expressions?

6. At the beginning, did the students have any knowledge of folk wisdom expressions?
7. Do you think folk wisdom expressions enrich the socio cultural competence of EFL learners? Why?

8. Do you consider necessary the implementation of L1 in some parts of the explanation of the folk wisdom expressions? Why?

9. Do you teach the four skills in your class with this topic? How?

10. What are your students’ reactions to this topic?

11. What strategies do you implement in order to engage students in a real life context?

12. What are the perspectives about students’ level at the moment to finish this project?

13. At what levels course do you think FEW should be taught?
TEACHER'S INTERVIEW

(Reflection of the process of teaching)

Tatiana Melo, Andrea Hernandez student of ‘Licenciatura en Lengua Inglesa’ from ‘Universidad Tecnológica de Pereira (UTP)’ and Jennifer Lopez also student of the same program and both currently doing our seventh semester have issued a consultation document concerning the implementation and the use of folk wisdom expressions in the English classroom. This interview intends to gather responses teacher at a language institution currently involved with the teaching of a foreign language.

By completing this form, you will be making an important contribution to a research project which main aim is to eventually provide teachers with alternatives at the time of implementing folk wisdom expressions in their classrooms and to become aware, if the case, of the great importance of including the cultural component in a language class.

Name : CAB

Contact info. Cell Phone:

e-mail :

1. What was your initiative to implement Folk wisdom expressions in EFL classroom?

Well, a long time ago, I come up that Folk wisdom expressions are very important in the process of learning a new language in this case a foreign language. Because they are part of the culture and the socio-cultural component is very important in order to learn a second or a foreign language.

2. What is your purpose of teaching folk wisdom expressions?

The main purpose is ahhh that students become aware about the importance of implement FWEs in their daily life in order to communicate in a second language in this case English. It is also important because in authentic material like movies, videos in the TV they always the speakers always use those expressions in order to communicate in both formal and informal context.

3. What challenges do your students face when using the Folk wisdom expressions?

Well, the main challenge is that some students don’t have basis in terms of grammar or the linguistic component. They don’t have a very good use of the language so they face challenging activities when they try to perform the activities that we are doing during the worksheets.
Ok do you mean that those expressions are challenging for them because they don’t have the lexical component do to this activities.

Yes, the linguistic part, specially everything related to grammar and grammar structures, parts of speech like: nouns, adjectives, verbs, and also the lexical part.

So, do you mean that those kind expressions are for upper levels?

Yes I consider that. They are for intermediate level and advance level due they can be used in lower levels but maybe the most known expressions just like two or three expressions per class.

4. How do you implement the communicative competence in EFL Classes related to the teaching of folk wisdom expressions?

Well, we implemented the communicative competence through the linguistic component, we performed exercises which are connected with the writing and grammar and also we made some emphasis with pronunciation and intonation of the expressions and the pragmatic competence we developed some workshops at the end of the activities in which students have to show some knowledge of those expressions in context, so they have to know how to use them in context.

Ok. Do you present some situations for them to perform?

Yes, in some cases.

5. Do students show interest in learning folk wisdom Expressions?

Yes, most of them show the level of interest due that this is like a new activity for them. They had mentioned that in previous courses they didn’t have the exposure to those kind of expressions ... and we are performing those .. We are watching those sitcoms in which ahh ...they can learn the expressions they are short in duration and most of the time the sitcoms are very fun so they get engage with those kinds of activities.

6. At the beginning, did the students have any knowledge of folk wisdom expressions?

Very vague knowledge, for example: Maybe two or three students had a little bite knowledge of them but most of them didn’t have any kind of knowledge. They didn’t even know what an idiom, slang or proverb, proverb meant.

That was challenged for you to explain them the FWE to contextualize them using Spanish maybe.

Yes that was a strategy to contextualize with the expressions in Spanish and to make in some cases the translation and give some examples in Spanish before to teach the expressions in English.

7. Do you think folk wisdom expressions enrich the socio cultural competence of EFL learners? Why?

Yes, I consider that is very important for them to have certain knowledge of those expressions, because when they are going ... if they are going to face real situations, communicative situations, I am sure
that the native speaker or English speaker they have certain knowledge of those expressions so they are going to implement the expressions in the communication so it’s important for the students to have certain knowledge in order to understand the speakers.

8. Do you consider necessary the implementation of L1 in some parts of the explanation of the folk wisdom expressions? Why?

Yes, it is important because in that sense they can make like a relation between their culture and the target culture, and it’s very good when they say that we share some common expression with that culture.

Feel them comfortable. Right?

Yes, maybe feel comfortable with the understanding of the expressions and with the learning a second language or in this case a foreign language.

9. Do you teach the four skills in your class with this topic? How?

At the end of workshops we implemented activities, some of them implemented writing the writing skills, some others speaking skills, some others the listening and in some others the reading comprehension activities.

10. What are your students’ reactions to this topic?

Well, at the beginning they were like surprise because they did not expect to see this topic during the , and at the end I have I think that I have evidence that they are very happy about learning those new expressions, because it’s something different for them something apart for always grammar or this kind of topics, they want to learn new expressions and new vocabulary as well.

11. What strategies do you implement in order to engage students in a real life context?

Well, I try to plan activities, the post activities which are very meaningful for them with authentic material like when they had to write a cartoon to write a cartoon story, in other occasion they had to make like an interview in some occasions they had to create like a conversations or maybe an advertise or commercial from the radio or something like that.

In the productive part they also created new knowledge based on ... Related with those expressions. Right?

Yes, through conversations and dialogues

12. What are the perspectives about students’ level at the moment to finish this project?

The knowledge about FWE

Yes

Well to be sincere and to be honest some students they got like a good level, let say a good level like they learnt let say between ten and fifteen expressions and they were using those expressions in
different activities that we were performing in our classes. But some students I think they didn’t learn the expressions because they don’t like English or they were not interested in the expressions but some of them did. So that is very good.

But you said that they are not interested, maybe they are not interested because the context that we develop this because most of them have to see English this course right?

Yes

13. At what levels course do you think FWE should be taught?

As I said before in intermediate and advance levels, when the students have great range of knowledge of vocabulary and grammar structures, so they can incorporate those expressions into the communication skills.
Consultation Exercise

Carlos Andres Perez student of ‘Licenciatura en LenguaInglesa’ from ‘Universidad Tecnológica de Pereira (UTP)’ and Carlos Alberto Bernal also student of the same program and both currently doing our seventh semester have issued a consultation document concerning the implementation and the use of folk wisdom expressions in the English classroom. This questionnaire intends to gather responses from both students and teachers at a language institution currently involved with the teaching of a foreign language for most of the students who freely register in the courses.

By completing this form, you will be making an important contribution to a research project which main aim is to eventually provide teachers with alternatives at the time of implementing folk wisdom expressions in their classrooms and to become aware, if the case, of the great importance of including the cultural component in a language class.

Name: __________________________ code: ________________

Current course: ______ e-mail: __________________________

Many thanks for your time.

✓ TICK ONLY ONE BOX

✓ Have you ever been taught folk wisdom expressions (slang, idioms, proverbs, and popular expressions) in your English courses at the UTP?

Yes [ ] No [ ]

✓ In how many of those courses were you exposed to folk wisdom expressions?

All of them [ ] Most of them [ ] some of them [ ] Few of them [ ] None of them [ ]

✓ How satisfied or dissatisfied are you with the amount of time that your English teachers spent carrying out the teaching of folk wisdom expressions?

Very satisfied [ ] Fairly satisfied [ ] Neither satisfied or dissatisfied [ ] Fairly dissatisfied [ ]

Very dissatisfied [ ]
In the courses in which you were exposed to folk wisdom expressions, did the teacher use the four skills (listening, reading, writing, and speaking) in order to implement the classroom activities connected to the folk wisdom expressions?

Yes ☐  No ☐

How important is it to you the implementation of folk wisdom expressions in your English courses?

Not at all important ☐  Not very important ☐  fairly important ☐  Very important ☐

Please say how much you agree or disagree with the following statements about folk wisdom expressions:

- I have an appropriate command of folk wisdom expressions according to my level of English
  Strongly agree ☐  Agree ☐  Disagree ☐  Strongly disagree ☐

- By learning folk wisdom expressions, I make my vocabulary richer and more sophisticated
  Strongly agree ☐  Agree ☐  Disagree ☐  Strongly disagree ☐

- The knowledge of folk wisdom expressions and cultural aspects of the target language is essential in the learning of a language
  Strongly agree ☐  Agree ☐  Disagree ☐  Strongly disagree ☐

* Do not bite the hand that feeds you: (proverb) Don’t cause pain to the person or institution that helps or supports you.

Participant’s observations:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Consultation Exercise

Carlos Andres Perez student of 'Licenciatura en Lengua Inglesa' from 'Universidad Tecnológica de Pereira (UTP)' and Carlos Alberto Bernal also student of the same program and both currently doing our seventh semester have issued a consultation document concerning the implementation and the use of folk wisdom expressions in the English classroom. This questionnaire intends to gather responses from both students and teachers at a language institution currently involved with the teaching of a foreign language for most of the students who freely register in the courses.

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Many thanks for your time.

✓ TICK ONLY ONE BOX

✓ Have you ever been taught folk wisdom expressions (slang, idioms, proverbs, and popular expressions) in YOUR English courses at the UTP?
   Yes [ ] No [ ]

✓ In how many of those courses were you exposed to folk wisdom expressions?
   All of them [ ] Most of them [ ] Some of them [ ] Few of them [ ] None of them [ ]

✓ How satisfied or dissatisfied are you with the amount of time that your English teachers spent carrying out the teaching of folk wisdom expressions?
   Very satisfied [ ] Fairly satisfied [ ] Neither satisfied or dissatisfied [ ] Fairly dissatisfied [ ]
   Very dissatisfied [ ]

✓ In the courses in which you were exposed to folk wisdom expressions, did the teacher use the four skills (listening, reading, writing, and speaking) in order to implement the classroom activities connected to the folk wisdom expressions?
   Yes [ ] No [ ]
How important is it to you the implementation of folk wisdom expressions in your English courses?

Not at all important [ ] Not very important [ ] Fairly important [ ] Very important [ ]

Please say how much you agree or disagree with the following statements about folk wisdom expressions:

- I have an appropriate command of folk wisdom expressions according to my level of English
  - Strongly agree [ ] Agree [ ] Disagree [ ] Strongly disagree [ ]

- By learning folk wisdom expressions, I make my vocabulary richer and more sophisticated
  - Strongly agree [ ] Agree [ ] Disagree [ ] Strongly disagree [ ]

- The knowledge of folk wisdom expressions and cultural aspects of the target language is essential in the learning of a language
  - Strongly agree [ ] Agree [ ] Disagree [ ] Strongly disagree [ ]

*Do not bite the hand that feeds you: (proverb) Don’t cause pain to the person or

Participant’s observations:

Es muy bueno ver las expresiones en videos, para lograr contextualizar la palabra con la acción que se realiza, luego tratar de compararla con nuestra cultura para afinar aún el conocimiento adquirido para recordarlo mejor.
# MEETING MINUTES

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**Nombre del responsable del proyecto:** Dolly Ramos y Claudia Cárdenas

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| Compromisos |

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<th>Acta Nro: 1</th>
</tr>
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<tr>
<td>Hora: 4:00 pm</td>
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<td>Duración: 1:30</td>
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</tbody>
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**Nombre del responsable del proyecto:** Dolly Ramos y Claudia Cárdenas

<table>
<thead>
<tr>
<th>Participantes</th>
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<tbody>
<tr>
<td>Asistentes</td>
</tr>
<tr>
<td>Ausentes</td>
</tr>
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**AGENDA**

1. Analizar la lista de asistencia, y determinar quién continua en el semillero y quién no.

2. Analizar horarios y factibilidad de reuniones.

3. Proyectos de semilleros a desarrollar y división de los miembros para trabajar en los mismos.

4. Socializar o brindar más información sobre el proyecto sobre la cultura el cual fue propuesto por Carlos Bernal.

5. Opción de entrevista para reclutar nuevos miembros.

**DESARROLLO**

Primero, analizamos el registro de asistencia de todos los miembros y su participación en las actividades. Como resultado de esto decidimos excluir del semillero a Jessica, Elizabeth Hurtado, y Mónica Vélez (los cuales serán notificados por escrito).

Se habló de los proyectos “El fomento del componente cultural a través de la creación de un grupo de estudio en un programa de licenciatura en lengua inglesa.” Y “El portafolio de inglés: una estrategia para promover la autonomía y el aprendizaje de una lengua extranjera”. A cargo de Ángela y Ginna con la tutora Claudia, para conformar el grupo de estudio o de investigación y cultura a cargo de Carlos Bernal y Carlos Pérez con orientación de Dolly Ramos y conformar otro grupo.

Carlos Bernal expuso parte de la idea como tal sobre el proyecto “El fomento del componente cultural a través de la creación de un grupo de estudio en un programa de licenciatura en lengua inglesa.” El afirmó que el conocimiento de la cultura es muy importante y que los miembros del proyecto a implementarse necesitan estar empapados del tema, ya que es uno de los principales elementos que contienen las expresiones de sabiduría popular, de lo importante que es el lenguaje y la cultura y como esto facilita el aprendizaje. Para esto propuso la presentación y análisis por capítulos de un libro llamado “Language and culture”. Énfasis teórico que él le brindó al mismo, algunas ideas o planteamientos que se tienen para implementarlos en una aula de clase.
Surgiendo una idea de “Action research” en la universidad con algunos de los estudiantes de las áreas de investigación manejadas por la profesora Dolly Ramos, (10 estudiantes para analizar, dejando abierta la posibilidad de que sean más los participantes).

Dejamos claro, que existen posibles cupos de gente interesada en ser parte del semillero por tanto se van a hacer entrevistas el día viernes 20 de abril del año en curso, para dar aceptación o rechazo a los solicitantes.

Compromisos
Enviar Correos a quienes ya no pertenecen al semillero, notificándoles la decisión y argumentando el por qué de la misma. (Mónica Vélez, Jessica Henao y Elizabeth Hurtado).

Enviar correo a Yessica Marcela Rojas coordinadora de proyectos para saber si los proyectos enviados fueron aprobados.

División de Materiales para empezar a trabajar en proyectos portafolio y cultura.

Enviar correos a estudiantes interesados en pertenecer al semillero planteando la agenda para la entrevista.

<table>
<thead>
<tr>
<th>Profesoras a cargo</th>
<th>Secretario(a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dolly Ramos</td>
<td>Jennifer López</td>
</tr>
<tr>
<td>Claudia Cárdenas</td>
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</table>
### I. Complete each of these expressions.

1. The football coach will have to use all his strategies in order to motive the team players, so they can overcome the game result. He told them:

   _____________________________________________________

2. I don’t agree the way you addressed your friend. Why did you call him ____________________?

3. Suzanne never keeps her nose to the grindstone, and she only knows how to ______________________ all the time.

4. A: My friend Ronny got the promotion by submitting false information.  
   B: In my opinion, that’s not right. You know what people say ‘________________________’.  

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<thead>
<tr>
<th>CATEGORIZATION</th>
<th>EXPRESSION</th>
<th>MEANING</th>
<th>EXAMPLE</th>
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<tbody>
<tr>
<td>IDIOM</td>
<td>Goof off</td>
<td>To waste time, to avoid work.</td>
<td>Mr. Richards is always goofing off, he may be fired soon.</td>
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<tr>
<td>PROVERB</td>
<td>Cheatersneverprosper</td>
<td>Be honest. Do not cheat in games, school or life.</td>
<td>(A teacher addresses his/her students) Don’t cheat on your tests guys, you know what they say “cheaters never prosper”</td>
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<tr>
<td>PROVERB</td>
<td>Quitters never win and winners never quit</td>
<td>Wisdom quote by Vince Lombardi. Quotation to challenge and inspire.</td>
<td>A coach tells his/her players before a hard-to-win game: “quitters never win and winners never quit”</td>
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<tr>
<td>SLANG</td>
<td>Dopey</td>
<td>Stupid, silly.</td>
<td>I don’t get along with that dopey who sits next to you in science class.</td>
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11.7 Appendix G

Students course 9-11 ILEX. Pereira, Colombia. May 13th. 2012.

I am seeking your consent to get you (students course 8-11 from ILEX institution Universidad Tecnológica de Pereira, UTP) involved in a study that will be carried out to fulfill a requirement for the degree of „Licenciatura en Lengua Inglesa.” The study is intended to contribute to one of the fields of research from UTP, which is Sociolinguistics, a methodology that needs to be researched due to its significance in the English Language Teaching at the University. The study will be mainly focused on the implementation of video workshops whose main aim is the teaching of folk wisdom expressions. It will involve video and audio recording of some of the workshops, surveys an interviews among others. Everything will be aimed at improving the current focus given to this trend.

As part of an ethical approach to this study I assure you that:

- Students’ names will not be revealed during the study so that they can freely express opinions and participate in the study.

- Tapes will only be used for research or educational purposes

- You may ask to see and be informed about the data collected through this study.

- You may request that parts of the study not be shown or socialized.

Thank you for considering this. If you wish to speak to me further about this project, please contact me at

carlosusa247@hotmail.com

321-878-6230

Yours sincerely, Carlos Alberto Bernal Betancur. (Teacher researcher)
DESCRIPTION: Through this form you are being invited to participate in a research study, the purpose of which is to make students aware of the importance of implementing the cultural component in the English classroom. During the study you will be asked to fill out some questionnaires and participate in interviews, your names and responses will be kept strictly confidential. The data will be collected and analyzed for research purposes only.

RISKS AND BENEFITS: Along the study you might feel uncomfortable with video recorded lessons but this material will be really helpful to have a wider perspective during the observations.

SUBJECT’S RIGHTS: If you have read this form and have decided to participate in this study, please understand your participation is voluntary and you have the right to withdraw your consent or discontinue participation at any time without penalty. You have the right to refuse to answer particular questions. Your individual privacy will be maintained in all published and written data resulting from the study.

If you have any questions about your rights as a participant in this study, or are dissatisfied at any time with any aspect of this study, you may contact- anonymously, if you wish- UTP Professor; Dolly Ramos (321-642-2266) or Claudia Cardenas (311-630-1743)

The extra copy of this consent form is for you to keep.

Student’s name: ________________________________________________________________

Student’s signature: _____________________________ Date: ___________________

Student’s e-mail: _____________________________ Phone-number: ____________
11.8 Appendix H


I am seeking your consent to get you (students course 8-11 from ILEX institution Universidad Tecnológica de Pereira, UTP) involved in a study that will be carried out to fulfill a requirement for the degree of „Licenciatura en LenguaInglesa.” The study is intended to contribute to one of the fields of research from UTP, which is Sociolinguistics, a methodology that needs to be researched due to its significance in the English Language Teaching at the University. The study will be mainly focused on the implementation of video workshops whose main aim is the teaching of folk wisdom expressions. It will involve video and audio recording of some of the workshops, surveys and interviews among others. Everything will be aimed at improving the current focus given to this trend.

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Yours sincerely,

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<th>NAME</th>
<th>STUDENT’S SIGNATURE</th>
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