



REVISTA

CÁTEDRA

La cultura como factor de interés para el aprendizaje del francés como idioma extranjero

Culture as a factor of interest for learning French as a foreign language

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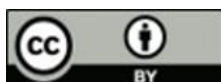
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Resumen

En este artículo se presenta a la cultura francesa como factor de decisión para los estudiantes de la Alianza Francesa de Quito (AFQ). Elegir al idioma francés para el aprendizaje de un idioma extranjero es fundamental. Se define a la cultura desde un enfoque social, además de determinar las diferentes características que adquiere dependiendo de la sociedad a la que pertenece, de igual forma el objeto de estudio ha sido escogido, debido a que la Alianza Francesa es un referente en la educación del idioma francés como lengua extranjera en Ecuador. La investigación va dirigida a determinar la imagen de la institución que se ha generado gracias a la utilización de la cultura francesa como atrayente para los estudiantes de la AFQ. Se realizó un análisis cualitativo y cuantitativo para observar la importancia que le dan los estudiantes y el directorio de la AFQ a la promulgación de la cultura dentro y fuera de las aulas. Se utilizaron como herramientas de investigación: encuestas sobre la cultura francesa dirigidas a 136 estudiantes de la Alianza Francesa de Quito y, además, una entrevista para conocer la importancia que le da esta institución al uso de la cultura francesa como atrayente educacional. En conclusión, se determinó el nivel de influencia de la cultura de un país para



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aprender su idioma, mediante el uso de diferentes actividades y eventos propuestos e impulsados por la AFQ.

Palabras clave

Cultura, comunicación, educación, francés, lenguas extranjeras.

Abstract

In this article, French culture is presented as a decision factor for the students of the Alliance Française of Quito (AFQ) to choose the French language for the learning of a foreign language. It is essential to define the culture from a social perspective, in addition to determining the different characteristics that it acquires depending on the society to which it belongs; thus, the object of study chosen, since the Alliance Française is a reference in the education of the French language as a foreign language in Ecuador. The research is aimed at determining the image of the institution because of the use of French culture as an attraction for the students of the Alliance Française of Quito. A qualitative and quantitative analysis was made to observe the importance that the students and the board of the Alliance Française of Quito give to the promulgation of culture inside and outside the classroom. The research tools used were: surveys on French culture directed to 136 students of the Alliance Française of Quito and, in addition, an interview to know the importance that this institution gives to the use of French culture as an educational attractor. In conclusion, the level of influence of a country's culture to learn its language was determined, using different activities and events proposed and promoted by the Alliance Française of Quito.

Keywords

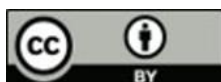
Culture, communication, education, French, foreign languages.

1. Introduction

This article aims to analyze the use of French culture into the strategies of the Alliance Française of Quito to attract students' interest in learning a foreign language. The hypothesis handled in this research is the use of culture as a strategic communication element in the learning of French as a foreign language. In addition, the global context will be analyzed, as well as the society changes in the so-called globalization. Globalization will be viewed from a cultural perspective as a phenomenon of homogenization and unification of cultures. This will give way to culture and interculturality and its implications in today's society.

Over the years, foreign language teaching institutions have had to adapt to the new trends in education that globalization has brought with it, and it is together with the culture that the enlargement and attraction of new types of students has been possible. Communication strategies used at the Alliance Française of Quito are selected as object of study, since this institution is a reference in the teaching and learning of French as a foreign language in Ecuador. According to the International Organization of La Francophonie, in fifty years French will be the second most spoken language in the world. In the same way, French is the third language most used in business, making it a referential point in education.

cultural differences, rather than leading to cultural differences can become into opportunities for cultural synergies. By raising awareness of their own cultural processes and peers, students and teachers can reflect



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on their learning cultures, expose their difficulties and try to solve them (Trujillo, 2010, p. 153).

Alliance Française of Quito was founded in 1953, becoming the first Alliance Française of Ecuador. Since its origin it has positioned as a benchmark in the learning of French as a foreign language in our country. Cultural activities are carried out in the institution, activities in which the Ecuadorian culture and the French culture are related. In addition, the Alliance Française is the only French learning institution that has diplomas in language certification endorsed by the French Ministry of Education, granting an advantage over other language centers.

This research will be conducted from the systemic approach, understood as "a logical-mathematical theory that proposes to formulate and derive those general principles applicable to all systems" (Betarlanffy, 1978, p. 34). In the systemic approach, the institution is seen as a system, where each of the parties fulfils a specific function, which understands the context and how it affects each of these functions.

To meet this perspective, information will be addressed from an interview with Charline Lagarde, teaching coordinator of the Alliance Française of Quito. Also, the systemic perspective will be fulfilled, with the use of surveys with closed questions, and with a length of no more than six questions; these questions are seen from Armstrong and Kotler perspective

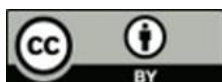
The most used method for collecting primary data is the most appropriate strategy for gathering descriptive information. The company that wants to know the knowledge, attitudes, preferences or purchasing behavior of people can often obtain that information by asking them directly (Philip Kotler, 2012, p. 109).

The article is structured in: a Literary review of the culture, interculturality and globalization; the following will be the application of a double analysis on the communication strategies used by the Alliance Française of Quito and the introduction of the culture, for which it will be necessary to use an open interview addressed to the Director of the Alliance Française. A survey will be used with open and closed questions addressed to the students of this institution. For the application of these research tools the sampling formula for finite universes was used and a sample of 136 students who currently perform their studies at the Alliance Française was obtained. Then the interpretation of the results obtained from both the interview and the surveys was performed. Finally, based on the results obtained, certain conclusions and recommendations were proposed on the importance of the French culture as an attractive factor for students of the Alliance Française to finish their studies of foreign language.

2. Review of the literature

2.1 Culture and its study

The term culture, from its Latin root, was understood in the beginning as the cultivation of the earth or as a reference of the work, but later, it gave way to its meaning like the cultivation of the spirit. Nowadays, the term culture is quite used in the society, but this word has several meanings from different perspectives. It may be that intangible feature of society that makes it unique.



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According to Bauman (2011), culture or liquid modernity was initially considered as an agent of change, with a mission to educate the masses and to change their customs; but culture in modernity has lost that meaning, because it does not longer have the mission to illustrate and enlighten people, but to seduce the public. In this consumer society, the goal is to create new needs and guarantee a permanent dissatisfaction.

The French concept of "culture" emerged as a collective name for government forces to foster learning, soften and improve manners, refine artistic tastes and awaken spiritual needs that the public had not felt until then (Bauman, 2011, p. 34).

Bauman refers to liquid modernity because in the same way that the liquid, its stages in the social life cannot maintain its form for a long or prolonged time, the solid has been diluted, and unlike the past, these dissolutions cannot be replaced by other solid forms. In our society, consumption has become part of the daily life and culture is in this consumption.

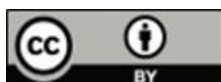
The culture of liquid modernity corresponds well with the individual freedom of choice, and its function is to ensure that the choice is a necessity and an unavoidable duty of life, while the responsibility for the election and its consequences remains where the human condition of liquid modernity has placed: on the individuals, now appointed general manager and sole executor of his 'Life Policy' (Bauman, 2011, p. 35).

Society has always had the instinct to identify itself through ideas, reactions and habitual patterns of conduct that members have acquired either by instruction or by imitation. The migration of people is an integral part of modernity. According to Bauman (2011) this phenomenon is separated into three phases:

1. Emigration from Europe to the rest of the world: Europe, being the most populous region in the world at the time, was mobilized to the supposedly empty lands. During these migrations, the invasion and slaughter was justified with the mission of the white man and his cultural culture.
2. Migration towards a model of assimilation: when the colonies were about to end some of the native populations of the invaded places and traveled to the countries of their colonizers, so that when they arrived they became "ethnic minorities".
3. The third phase, in which we are currently living, is a process that is still under development, and despite the efforts to curb the access of immigrants to other countries by their Governments, this process continues.

These migratory processes have resulted in many more changes in the history of humanity, including phenomena that are currently studied, one of these is globalization, the phenomenon most studied by the social sciences. There is something known as "cultural shock", which usually happens with people who are inserted in another culture different from the culture of origin. It can also occur when an individual learns a second language, in both cases, symptoms such as: rejection, unhappiness, among others can happen.

This state of stress makes the student feels discomfort and discrepancies between his/her culture and the new World he/she is exploring; it is a normal feeling in this kind of situation, because the student is not used to socialize in that space. The way to overcome this shock is to immerse in the culture, and know native people. It can then be defined as a temporary situation, because thanks to socialization and understanding that feeling of anguish disappears.



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2.2 Globalization and its effect in the society

When referring to globalization, it is necessary to specify its different points of view since globalization can be analyzed from the meaning of the universalization of the economy, but it can also be seen from the cultural aspect and even from the Ppolitical. "This term refers to something that occurs all over the world, affecting all countries and almost the entire world population" (Ander-Egg, 2016, p. 17). To this process that affects all, Ander-Egg mentions that it existed long before capitalism, a particular aspect of the process of globalization which originated in the fifteenth century but it started to have significant impact only at the end of the twentieth century with the technological advances. For organizations, Ander-Egg mentions that globalization has another meaning:

Globalization, for the companies of my group, is the freedom to invest when and where they want, to produce what they want, to buy and sell wherever they want and to suffer the least possible restrictions derived from liberal legislation and social conventions (Ander-Egg, 2016, p. 17).

Roche and Oliver (2015) mention that globalization has to do with a homogenization culture process, where there is only one way of life, a uniformity of behaviors, thoughts and even leisure. For this reason, the media has been used as a source of strategic dissemination at the global level, since emptying the cultures of other countries provides a substantial advantage to turn the new culture into merchandise in the minds of people that make up other countries. "Every advance in technology makes it possible, without doubt, the acceleration of the process, but it does not imply changes in the fundamentals of this: In its logic, in its system of values, in its objectives" (Roche and Narbona, 2005, p. 69). Therefore, one cannot speak of interculturality, since while unification is interposed in globalization, interculturality raises a dialogue between cultures in an equitable manner.

2.3 La interculturality and its role nowadays

Modern nation-states have as their main characteristic the plurality of cultures in their territory, i.e., no longer one speaks of a single culture but of several diverse cultures with their own peculiarities. The union of these cultures results in diversity and the generation of new differences and new social groups.

Historically, the strategy of the dominant groups of the new States was to reduce internal diversity and promote cultural homogeneity through school control and mass media, the imposition of a particular language, symbols and rituals, the delimitation of frontiers, the reconstruction and the invention of history, and the fact of imagining the existence of a monolithic and monocultural unit that contrasted with the outside world (Beltrán, 2015, p. 66).

Interculturality is linked to aspects such as migration, where a process of exchange of open and respectful viewpoints is carried out between people of different origins, traditions, languages, religions, among others. It serves to better understand the diverse practices and visions of the world. Through interculturalism tolerance and respect are sought. It is the capacity to interconnect the culture of origin with the foreign culture. "The exchange is produced on an equal basis understood as the equal contribution of all the groups involved" (Beltrán, 2015, p. 80). Exchange is the main characteristic of interculturalism. Interculturality in the education process of the students has a main character, since education must allow spaces of absorption and integration between different cultures. "When it comes to intercultural education, we must explore in detail the discursive



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constructions with which different meanings have been given to the term culture" (Cortez, 2015, p. 24).

Language as an element of culture is an integral part of interculturalism, so it can be seen reflected in the Conseil de L'Europe (Council of Europe), as they are the creators of the CECRL (Cadre Européen Commun de Référence pour les langues). This is a reference book for the Teaching and learning of languages spoken in Europe (Spanish, French). Its main objective is the organization of language learning and the homologation of diplomas or degrees, interculturality is a fundamental part of this. Within this manual, the person who learns the new language is considered as "apprenant" or apprentice, which gives the category of a subject or social agent. Therefore, the class is addressed to their social needs with the environment. The "apprenant" does not learn two foreign ways of communicating, but rather he/she learns interculturality, a form of relationship between the native languages and the foreign language.

"The objective of interculturality is communication, understanding of others, without imposing our values on them or necessarily identifying with theirs" (Beltrán, 2015, p. 81). Within the communication, the teaching of languages together with interculturality is of paramount importance, because the culture of the other has elements that can be considered sensitive, for example, in a culture the way of greeting can be offensive or even aggressive, then interculturality is a fundamental aspect to the knowledge and understanding of the other.

The foreign language student must possess skills related to interculturality. These include the ability of the student to establish a relationship between the culture of origin and the foreign culture. In addition, it is necessary that the student can identify and know how to use interaction strategies that will depend on the contact with people of another culture. Finally, the student needs to understand and serves as an intermediary between the culture of origin and the foreigner to solve intercultural misunderstandings, as well as to overcome stereotyped ideas.

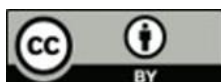
The basis of interculturality is the understanding of the other, empathy, the exchange of ideas and experiences, but not the imposition. It is manifested in the harmonious integration of cultures, thus avoiding the loss of identity of minority groups to dominant groups. Integration is the adaptation of all parties to equality of conditions, obligations, and even rights.

Even though this is the best solution for the proper coexistence, it does not mean that there are no processes of acculturation or emergence of new cultures, because it is inevitable. Globalization and Interculturalism change the paradigm of homogeneous societies or groups with a specific culture within a unique geographic space. "Culture and identity are built socially and are continually in motion and in reconstruction" (Beltrán, 2015, p. 86).

It is also necessary to clarify the difference between intercultural and multiculturalism. Multiculturalism refers to the result of intercultural, i.e., to new cultures that have emerged or evolved after the contact, while interculturality, as we defined it, is the harmonic dialogue between these cultures.

3. French culture and the Alliance Française of Quito

The Alliance Française is a non-profit organization which aims to promote the French language in the different countries of the world, its main headquarters is located in Paris,



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capital of France. On July 21, 1883, French intellectuals such as: The scientist Louis Pasteur, the diplomat Ferdinand de Lesseps, the writers Jules Verne and Ernest Renan and the editor Armand Colin, among others met in the Cercle Saint Simon. From this moment, it spreads throughout the world for the same purpose. Currently, the Alliance Française has 1000 headquarters in 136 countries. In 2013, the Alliance Française becomes the first Cultural NGO in the world with 6 million of spectators and 500,000 students.



Figure 1. Headquarters of the Alliance Française of Quito in Eloy Alfaro and Belgium. Source: Campus France equateur.campusfrance.org website

The Alliance Française of Quito has as its vision the following "to achieve excellence through permanent innovation in the teaching of the French language and to be a reference of prestige in the cultural diffusion and the link between the Francophone and Ecuadorian cultures" (Alliance Française, 2018). It works closely with the Cultural Cooperation and Action Service of the French Embassy for the development and realization of linguistic, artistic and cultural actions. The offer of studies in the Alliance Française of Quito is aimed at learning the French language since its origin until the preparation and obtaining of diplomas certified by the Ministry of Education of France, such as the TEL, DELF (Diplôme d'études de langue française) A1, A2, B1, B2, and the DALF (Diplôme approfondi de langue française) C1 and C2; These diplomas serve to carry out studies in the francophone country. "Currently, more than 3000 students and professors are part of a network linked by the language, French and Francophone culture "(Alliance Française, 2018). It should also be mentioned that within its offer is the FLE-Vivier program aimed at those people who want to obtain a certification as French teachers.

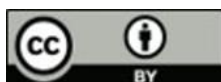
4. Objectives of the research

The objectives are:

1. To define the importance of culture and globalization in today's society, when deciding to start and continue the learning of a foreign language such as French.
2. To analyze the communication strategies of the Alliance Française of Quito, and how the French culture has been integrated within them.

To achieve the objectives of this research a quantitative-qualitative analysis was conducted that focused on solving the following questions.

1. ¿How does the Alliance Française of Quito incorporate the French culture into the classes and in their student recruitment strategies?



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2. ¿ What is the importance and interest given by the students of the Alliance Française of Quito to the immersion and learning of the French culture?

5. Research methods

5.1 Interview

The purpose of the interview is to obtain information from a primary source. "The interview is not a casual talk but a dialogue for informative purposes" (López Sobrino and López Cubino, 2012, p. 11). In the case of this investigation the interviews will be made to the Teaching Coordinator Charline Lagarde. It was the General Director who appointed Charline Lagarde as the information support officer for this research. Once the interviews were conducted, it was noted that the information provided would be duplicated, since both the Teaching cCoordinator and the Communication Director had the same information and data.

5.2 Survey

The survey will be used as a data collection method to obtain information from a primary source. The surveys can be carried out personally, through the Internet thanks to various programs created for this purpose and also telephonically; in this particular research the surveys were carried out personally.

To start, it is necessary to make a questionnaire designed to obtain specific information. The people participating in the survey have been previously selected through the obtaining of a representative sample.

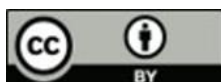
Survey research, the most widely used method of collecting primary data, is the most appropriate strategy for gathering descriptive information. The company that wants to know the knowledge, attitudes, preferences or purchasing behavior of people can often obtain that information by asking them directly (Philip Kotler, 2012, p.256).

For the tabulation of data, it will first be related the data of age with the data of sex, then it will be necessary to know the age and the level of studies. From question number one, it will be related to the level, because through this assessment can be known if the most advanced students have or do not have more influence of culture.

5.3 Sample

In order to carry out the surveys, it is necessary to know the number of the target population. Data collection of 100% of this population has a certain level of difficulty, so it is necessary to obtain a sample of participants. To obtain the sample, an interview was carried out previously to Charline Lagarde, Teaching Coordinator of the Alliance Française of Quito, who knew that the period in which this investigation is carried out (August 2018-September 2018) is one of the periods with less frequency of students, due to school vacations.

The number of students enrolled and attending regularly to class in the Alliance Française de Quito during the year is about 5000 people, and in the period August-October is 300 students. Therefore, the formula for obtaining the sample based on a finite universe resulted in 136 students, so 136 surveys were conducted



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$$n = \frac{Z^2 \times N \times p \times q}{e^2(N - 1) + Z^2 \times p \times q}$$

Ecuación 1

$$n = \frac{1.96^2 \times 300 \times 0.8 \times 0.2}{0.05^2(300 - 1) + 1.96^2 \times 0.8 \times 0.2} = 135.37 \approx 136$$

Ecuación 2

6. Results

6.1 Analysis of the interviews

The information shared by Charline Lagarde, Teaching Coordinator of the Alliance Française was important for carrying out this article. During the interview we asked if the number of students has increased or decreased in the last years, to which Lagarde answered: "The number of students has not increased or decreased, the number is variable, but anyway I consider that it has maintained" (Lagarde, 2018).

It can be deduced that the Alliance Française maintains the annual number of students, which could be an indicator of image positioning, with a privileged position compared to other language learning institutions. After knowing this response, it was important to know the image of the members of the institution, for which it was asked, what do you think is the reason that the CFA has taken this privileged position on the other language institutes?

The French alliance, I think has this position, with an image of prestige because it always tries, I say try, because it is never possible to do it at 100%, to maintain a quality of service, a certain exigency, and to be able to adjust to the needs of the students, i.e., if a student comes, we will try to know what his/her projects are, to accompany him/her, to give solutions adapted to his/her profile, to his/her expectations. For us each student is important, and we take him/her into consideration (Lagarde, 2018).

Es decir que, el trato personalizado y la adaptación a las necesidades de los estudiantes es la base fundamental para que la Alianza Francesa haya logrado esa posición de prestigio frente a los demás. Por lo tanto, si la Alianza Francesa de Quito, considera que uno de sus fuertes es el servicio al cliente, es también relevante conocer si la cultura francesa es un fuerte atrayente para sus estudiantes. Por lo que se utilizó la pregunta ¿considera que la cultura francesa es un atrayente para que los estudiantes decidan inscribirse?, a lo que Lagarde respondió:

In other words, the personalized treatment and adaptation to the needs of the students is the fundamental basis for the Alliance Française to achieve this position of prestige. Therefore, if the Alliance Française of Quito considers that one of its strengths is the customer service, it is also relevant to know if French culture is a strong attraction for its students. So we asked: do you think that French culture is an attraction for students to enroll? to which Lagarde answered:

I'm not sure. If we want to know it we should ask the students, because as I said the students do not necessarily attend our cultural events, rather I think what is very appealing to students at the time of enrollment are



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the studies in France. I could say that 50% of students have registered for the pleasure of learning, so perhaps it may be linked to culture, i.e., French-speaking general culture related to the knowledge of a new language, new culture, gastronomy, travel, etc. (Lagarde, 2018).

For Lagarde, learning French is not directly linked to cultural interests, since 50% of them are enrolled in the courses for pleasure; likewise, if they are not interested in the culture, the cultural events organized by the Institution are not going to be of their interest either. These events are related both to the French culture and to the Ecuadorian culture, and sometimes the capacity of the places is low so they must move to a larger space, as is the case of concerts.

If students enroll for the pleasure of learning, rather than culture, we need to know if students complete all levels offered by the institution. With regard to this question, Charline Lagarde said: "Not generally, not until the B2, most students only get to level A2, which would be about 6 periods. And in general, when they decide to continue until B1 they continue to B2" (Lagarde, 2018).

Although the CFA has this prestige, only one part continues its learning up to the level B2, level necessary to enter to a university or educational institution in France. However, with regard to communication strategies, it was considered important to ask whether there was a differentiation between students and prospective students. Lagarde said: "Yes, we make the difference between those who are already students of the Alliance Française and the new students, for the new ones we always have a marketing strategy, and different communication" (Lagarde, 2018).

It can be said that Alliance Française of Quito uses targets (new students and students enrolled) for their communication strategies. For students enrolled, internal marketing strategies for loyalty are used; for new or future students, external marketing is used as an attractant.

Finally, the knowledge prior to the interview is the annual realization of the linguistic journey, a communication strategy of the Alliance Française that has immersed the cultural aspect due to the direct contact with the French culture. So does the linguistic travel promotion work only for students or can people from outside also sign up?

In general, the linguistic journey is open to all students of the institute, a network that constitutes about ten schools in Quito. The minimum level required is A1. We have had students who have wanted to travel in the linguistic journey, who have registered only to pass the A1 level and travel (Lagarde, 2018).

With the answer offered to this question, we can conclude that the French culture can serve like an interest factor so that the students register in the French courses. They will have the opportunity to know the culture and French language, to learn its customs and to gain access to a different society, all this by means of a trip to France promoted by AFQ. This interest has its origin in the students because the trip is not at the beginning of the course but at the end, which provides an opportunity for the Alliance Française to present in an attractive way everything that the students will see during their journey. The target of the trip is that it serves as a reinforcement for the students who started their course and traveled to France, and then they could be able to continue finishing their studies in the institution.



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6.2 Analysis of the survey

The survey was applied to 136 students from a total of 300, studying at Alliance Française of Quito, and belonging to the period number 5, i.e. August – October 2018. It should be mentioned that the participants did so voluntarily. The survey was scheduled for a duration of 5 minutes, but participants took 10 to 15 minutes due to the questions in which they had to give their opinion.

At the end of the survey, a talk was generated among the students about these questions. Next, is presented the tabulation and interpretation of the results of the questions asked in the survey.

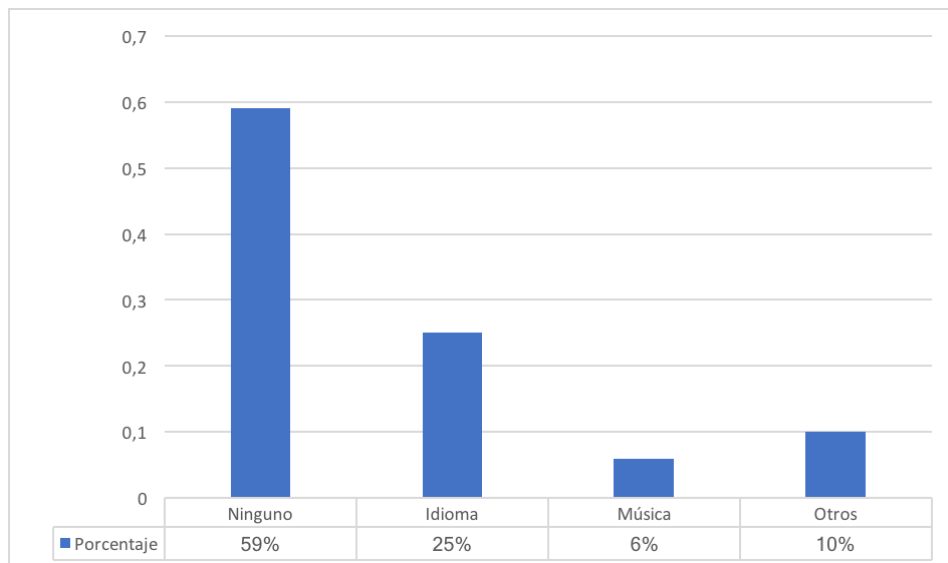


Figure 2. What aspects of the French culture have been acquired in your daily routine thanks to the Alliance Française?

1. The music, to know its history (History of France) day by day,
2. The democracy of the country, respect for human rights,
3. A bit of the culture and History of France,
4. Listen to varied music, French movies,
5. Holidays, laws and rules studied in the book,
6. The structure, education, politics, the films, the painting, the museums are the best I have known,
7. Open mindedness, cinema, music, cooking, fashion, multiculturalism,
8. French culture in clothing, French language, youth exhibitions, food culture,
9. Points of view and problem analysis. Appreciation for art. Learn to value the culture to which I belong,
10. Several of the aspects that have used to in my day to day of the Alliance Française and its culture are the education, the formal form of speaking, the food, the variety in each dish,
11. Board games, French cinema and francophone countries,
12. The songs and the understanding of some French words used in Spanish,



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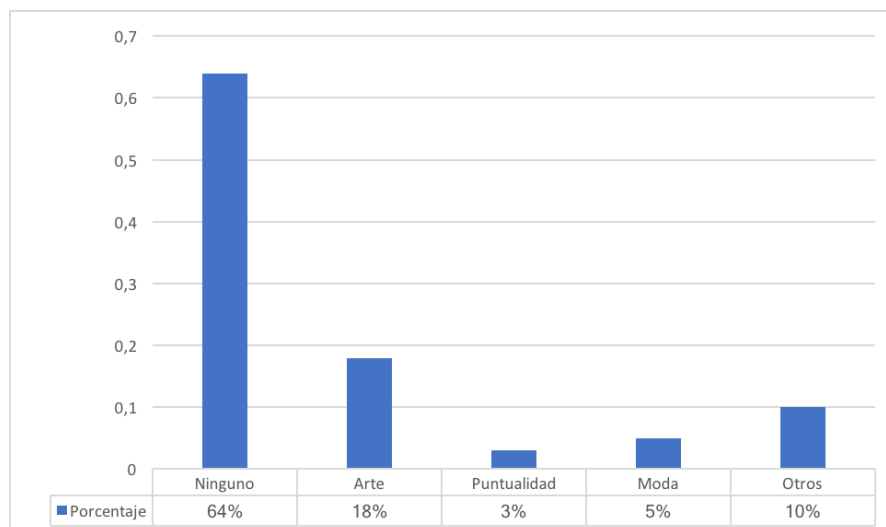
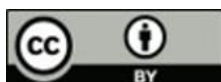


Figure 3. What aspects of the French culture are similar to the Ecuadorian Culture?

For this question, the students took time to answer it, and they sometimes talked among them, and also answered it at the end. 64% of respondents answered that no aspect is comparable, 18% responded the art, 5% responded fashion, 3% responded punctuality, the remaining 10% responded to different topics such as cordiality, education, food, among others.

1. People cordiality,
2. These are very different cultures for example you can compare the gastronomy, the fashion, the education. As completely antonyms,
3. Architecture, art,
4. Fashion, gastronomy,
5. The customs transmitted from generation to generation,
6. Education, punctuality, respect, silence,
7. Depending on the region, in Quito people are more conservative than French. However, interest in art and food is very similar,
8. In the French culture there is more education than in the Ecuadorian,
9. Unfortunately, not many. The differences are too pronounced,
10. The usual greeting among friends, eating with the family, the variety of typical food, museums, and monuments that make up the country,
11. In a negative aspect that France is more organized than Ecuador and something positive for students is that the two languages are very similar,
12. I think they are currently compared in the seriousness and way of not being gentle with foreigners,



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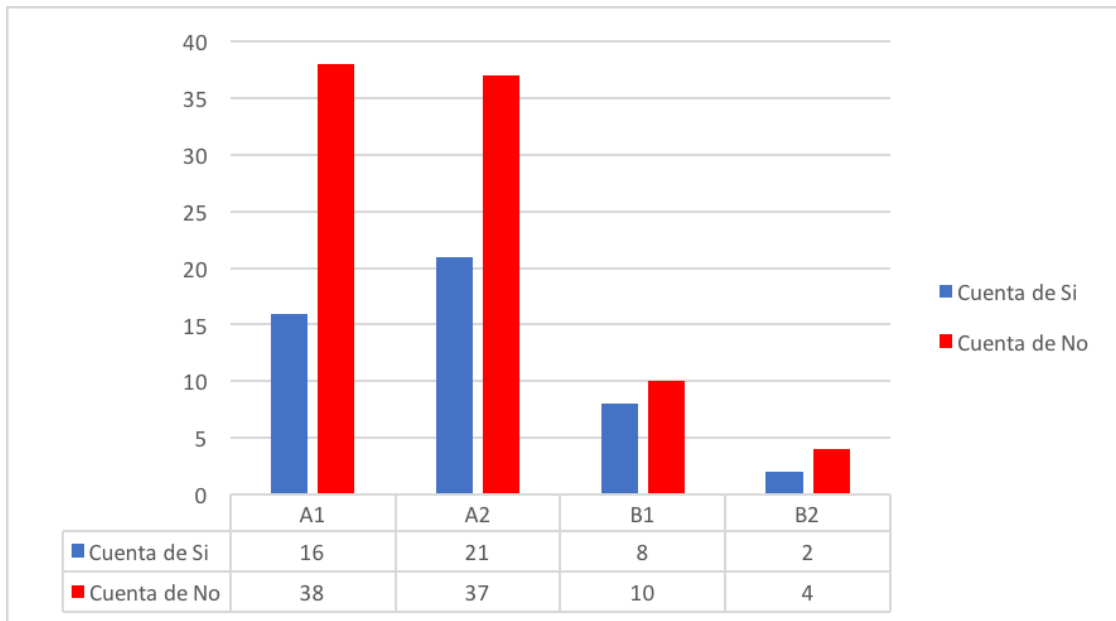


Figure 4. Have you attended the different cultural events organized by the French Alliance?

This question was made to find out if the students participate in the cultural events of the Alliance Française of Quito. 64.9% of the participants do not attend the alliance's cultural events, out of which 38 people belong to the A1 level; 37 people to level A2; 10 to level B1 and 4 to level B2. 35% attend the different cultural events, this represents 16 people of level A1, 21 people of level A2, 8 of level B1 and 2 of level B2. Those who participate in the cultural events needed to specify which events they normally attend. The results are the followings:

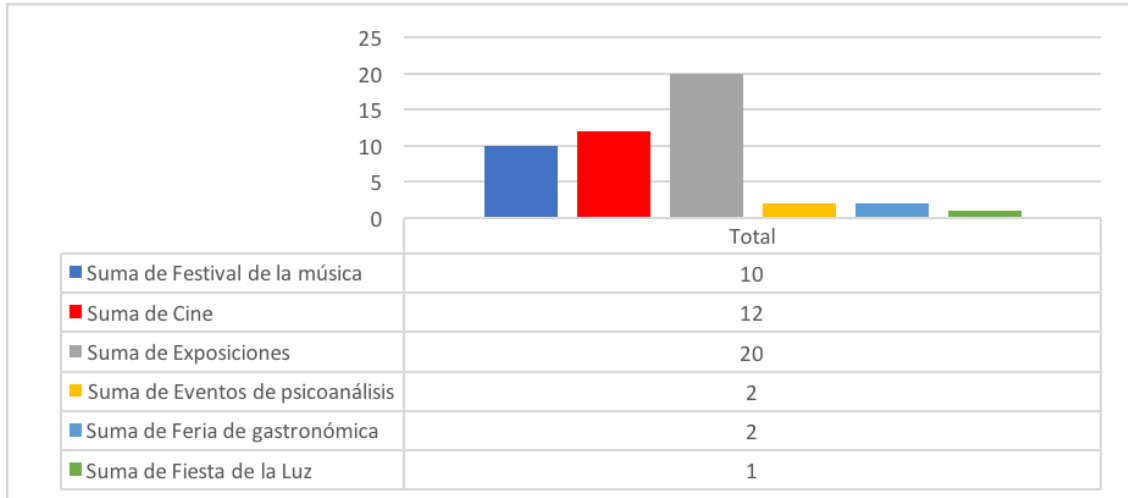
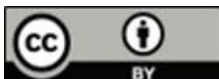


Figure 5. Cultural events

Out of the 47 people attending the cultural events of the Alliance Française, 42.5% have attended the exhibitions and art galleries, this being the most welcome event among the participants. Then, in Figure 7, the French film events, with a total of 25.5%; music festivals with 21.2%; the events of psychoanalysis and gastronomic fair with 4.2% each and finally, the Light Festival with 2%. On the Light Festival, it should be emphasized that it is not an



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event organized by the Alliance Française but if it has participation of the French culture to be done jointly by the municipalities of Quito and Lyon.

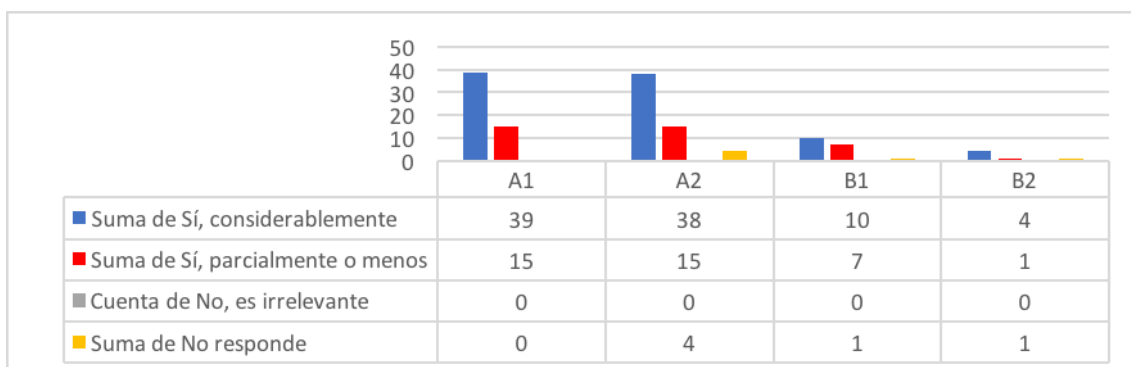


Figure 6. Do you consider that the cultural events help in the learning of the French language?

In this question, 6 people did not answer, representing 4.4% of the total number of participants. 66.9% think that cultural events help considerably in the learning of French and 27.9% believe that it helps, but partially or less.

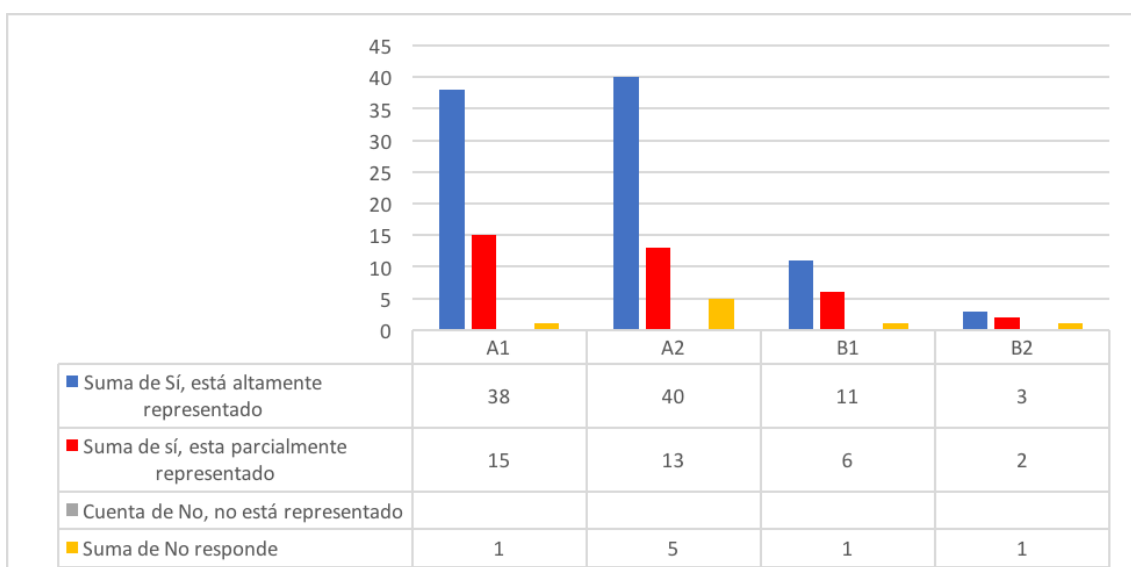
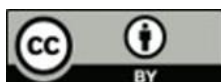


Figure 7. Do you consider that the French culture is well represented in the strategies and events carried out by the Alliance Française?

Once again, in this question 8 people did not answer, representing 5.8% of the participants. 67.6% believe that French culture is highly represented in the strategies and events of the Alliance Française, showing that the alliance has a good position. 26.4% consider that it is partially represented.

7. Discussion and conclusions

Culture has several definitions according to the perspective seen, this research focused on the research from the social aspect. Culture has developed and has exchanged ideas and visions of the world due to migrations, a main characteristic of human beings, and this has resulted in interculturalism.



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Globalization as a term began to be used in the 1980s, after the Second World War and the emergence of new communication and information technologies. What it seeks is to homogenize and unify culture. At present, this process is more forceful due to the use of ICT in the daily lives of people, who can know and observe more easily how it is and how people live in other societies.

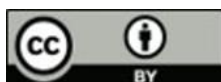
Interculturality is different from multiculturalism, because multiculturalism refers to the result of the mix of cultures, while interculturality is a dialogue between them. Interculturality helps people in a society delimited with its predefined aspects and characteristics to access information and knowledge outside this society. In this way they acquire knowledge and a broader and cosmopolitan thought.

According to the authorities of the Alliance Française of Quito, culture is not an attraction for prospective students of the CFA, but rather the role it fulfills in the communication strategies is to retain the students to continue studying. This can be seen as a missed opportunity, because when the survey was conducted for the students of the Alliance Française of Quito, 66.9% of the 136 students think that cultural events help them considerably in learning French. And 67.6% believe that French culture is highly represented in the strategies and events of the Alliance Française, which reflects that the AFQ has a good level of positioning against the interest of students when choosing the institution and language to start learning.

Although the results of this investigation are not conclusive, it is clear that culture has a great potential to be a determining factor for students at the time of choosing a language to study, as a proof is that the public attending the cultural events of the Alliance Française of Quito is not necessarily the same public that takes classes in the AFQ.

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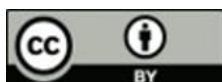
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