O COMPONENTE CULTURAL NAS INTERAÇÕES DE TELETANDEM: TEORIAS E REFLEXÕES

EL COMPONENTE CULTURAL EN LAS INTERACCIONES DE TELETANDEM: TEORÍAS Y REFLEXIONES

THE CULTURAL COMPONENT IN TELETANDEM INTERACTIONS: THEORIES AND REFLECTIONS

Giovana MORETTI[1]
Ana Cristina Biondo SALOMÃO[2]

RESUMO: O "Teletandem Brasil: línguas estrangeiras para todos" é um projeto desenvolvido pela UNESP com o objetivo de proporcionar a aprendizagem de línguas estrangeiras ao colocar pares de falantes de diferentes línguas em contato síncrono, de forma colaborativa, por meio de recursos de comunicação na Internet (TELLES; VASSALLO, 2006). Fundamentado em pesquisas realizadas anteriormente acerca do componente cultural nesse contexto, este artigo visa apresentar e refletir a respeito dos conceitos teóricos sobre cultura abordados e o modo como podemos observar sua presença na experiência dos participantes, tanto nas sessões de interação quanto nas mediações subsequentes. Podemos concluir que essa modalidade de aprendizagem colaborativa promove a emergência do componente cultural de forma dinâmica entre os participantes como um processo de reflexão sobre sua própria língua e cultura proporcionada pela interação com o outro.

PALAVRAS-CHAVE: Telecolaboração. Línguas estrangeiras. Teletandem. Cultura.

RESUMEN: *"Teletandem Brasil: lenguas extranjeras para todos" es un proyecto desarrollado por la UNESP con el objetivo de proporcionar el aprendizaje de lenguas extranjeras al colocar pares de hablantes de diferentes lenguas en contacto síncrono, de forma colaborativa, por medio de recursos de comunicación en Internet (TELLES; VASSALLO, 2006). Fundamentado en investigaciones realizadas anteriormente sobre el componente cultural en ese contexto, este artículo pretende presentar y reflexionar acerca de los conceptos teóricos sobre cultura abordados y como podemos observar su presencia en la experiencia de los participantes, tanto en sesiones de interacción como en las mediaciones posteriores. Podemos concluir que esta forma de aprendizaje colaborativo promueve el surgimiento dinámico del componente cultural entre los participantes como un proceso de reflexión sobre su propio idioma y cultura proporcionado por la interacción con el otro.*

PALABRAS CLAVE: *Telecolaboración. Lenguas extranjeras. Teletandem. Cultura.*

[1] São Paulo State Universite (Unesp), Araraquara – SP – Brazil. Master's Degree student in Linguistics and Portuguese Language. ORCID: https://orcid.org/0000-0001-9057-3950. E-mail: giovanamoretti@live.com
[2] São Paulo State University (Unesp), Araraquara – SP – Brazil. Professor of the Department of Modern Letters. ORCID: https://orcid.org/0000-0002-1531-8551. E-mail: ana.salomao@unesp.br

Giovana MORETTI; Ana Cristina Biondo SALOMÃO

ABSTRACT: *"Teletandem Brasil: foreign languages for all" is a project developed by UNESP with the aim of providing the learning of foreign languages by placing pairs of speakers of different languages in contact synchronously, in a collaborative way, through communication resources on the Internet (TELLES; VASSALLO, 2006). Based on previous research about the cultural components in this context, this article aims to present and reflect on the theoretical concepts about culture addressed in such research, in order to identify how these concepts apply to the context of Teletandem, and how we can observe their presence in the participants' experience, both in interaction sessions and in subsequent mediations. We can conclude that this form of collaborative learning promotes the emergence of the cultural component dynamically among the participants as a process of reflection on their own language and culture provided by the interaction with the other.*

KEYWORDS: *Telecollaboration. Foreign languages. Teletandem. Culture.*

Introduction

Nowadays, learning a foreign language has been the goal of many people for several reasons, ranging from personal satisfaction with learning something new to the needs that arise due to work or academic life. However, when we learn a new language, we not only limit ourselves to learn grammatical rules, vocabulary and other linguistic structures, but we also end up facing other aspects that arise from the interaction with the new language, in cultural, historical and social spheres.

Concomitantly with the increase in interest in teaching and learning a new language, Information and Communication Technologies (ICT) are also advancing rapidly, providing more synchronous communication resources through voice and video to its users, such as calls via Skype, WhatsApp and, more recently, Zoom. These communication resources have made it easier to interact with people from different parts of the world, showing great benefit for teaching and learning foreign languages, as, for example, in the project "*Teletandem Brasil*: foreign languages for all" (TELLES; VASSALLO, 2006; VASSALLO; TELLES, 2006).

The Teletandem proposal is based on the premise of the *tandem* context, a Latin word originally used to designate a two-seater bicycle in which people pedal together and contribute to getting around towards a common destination; in the linguistic context, *tandem* is a form of collaborative learning in which two speakers of different languages share knowledge about such languages and act as both learners and tutors.

In Teletandem, the interactants get in touch with each other through technological communication resources, such as Skype and other applications that allow the exchange of messages, audios and videos instantly, and divide the interaction time between the two target languages. The teaching and learning shared between the interactants can develop at both linguistic and cultural levels, and new technologies have been strong allies for this process to occur.

The following figure illustrates a Teletandem session in institutional mode, held in a language laboratory on the university's premises. A session usually consists of one hour of interaction and half an hour of mediation. Interaction is the moment when partners help each other in the learning process, based on the principles of autonomy, reciprocity and language separation (TELLES; VASSALLO, 2006). Mediation is a reflective group session on interaction and learning in this context, which takes place in the form of a conversation circle within half an hour after the interaction. In Brazil, mediators are undergraduate or graduate students, with experience in Teletandem, who, for the most part, conduct research in this context. The objective is to make the group of participants discuss aspects related to the student's practice and reflect together on the doubts, problems encountered in teaching and learning languages in teletandem sessions, cultural issues and possible impasses (SALOMÃO, 2011).

Figure 1: Teletandem participants during interaction at Unesp in Araraquara

Source: http://teletandem.wixsite.com

Salomão (2012) states that language teaching should be thought of considering cultural, discursive and linguistic flows and also the political character of the relations between language, culture and society, so that learners become able to interact with people who think and act in a different way. Inserted in the context of Teletandem, the project participants get in touch through telepresence (SALOMÃO, 2015) with cultural

and social contexts different from their own and have the opportunity to develop their production in a foreign language through interaction.

Considering that the project participants are proficient in different languages and live in different cultural contexts, it is expected that the learning of such speakers is not only limited to the target language, but also extends to social, cultural and historical aspects about reality of the interactions partner. Through intercultural contact, speakers can find a space to reflect on - and understand - cultures, as reiterated by Zakir (2015). This reflection tends to bring breadth to the knowledge acquired in addition to the linguistic, going against phenomena such as stereotypes, rooted prejudices and power relations. That said, the experience of Teletandem when guided by a reflective approach can significantly expand, bringing new perspectives on the world and greater understanding of our place in relation to the other.

Taking into account the proposals of the Teletandem Brasil project and the observations and analyzes made in previous academic publications about the cultural elements present in the interactions between the speakers, we seek to reflect on how these aspects and theories were addressed in these works and what conclusions we can reach based in these studies, indicating referrals for practice in this collaborative context.

Cultural elements in Teletandem interactions

Considering the proposals of the Teletandem project, its application and the three guiding principles of *tandem* proposed by Telles and Vassallo (2006), we can infer that the context of telecollaborative interactions differs from the context of the classroom and, therefore, the approach of the aspects that we apply to students occurs in a different way from what Teletandem participants experience.

In the classroom, teachers often explore culture through what is presented in teaching materials, holidays (St. Patrick's Day, Thanksgiving, etc.), or even by displaying lexical items and their uses (for example, the use of the pronouns of treatments Miss, Mrs., Ms. and Mr. and their regularities when compared with the equivalent use in the Portuguese language), among other approaches, which are generally more focused on the discussion of culture in the form of daily practices and the possible implications of certain behaviors. In Teletandem, on the other hand, culture is represented in the partner, generating the opportunity for reflection by observing the identification process (or lack of it) among apprentices who work collaboratively without previously defined routes.

Thus, in this context, culture becomes a concrete possibility in the interaction with the other.

During telecollaboration, when coming into direct contact with the partner, it is possible that the learner is faced with situations much closer to real life than in the classroom, evading standards imposed by educational systems or methods, as stated by Salomão (2015):

> By dissociating the English language from a national reference structure, based on a standard language and a standardized language ('American English', 'British English'), concentrated on the discourses of the dominant culture, we try to provide students with an experience of using the language that reflects the possible contacts of learners outside the classroom - which will not only be with people who speak the target language as a first language (SALOMÃO, 2015, p. 384).[3]

Telecollaborative learning also stands out from the classroom in the sense that it provides an environment in which speakers/learners can ask questions and resolve concerns about what they are learning and how they are using the foreign language in real time, through negotiation of meanings. For the objectives to be achieved, the interaction partner needs to be engaged in the context and actively contributing to the development of the interaction (RODRIGUES, 2013).

Evangelista and Salomão (2019) affirm that the interactants may not be able to fully explore the potential that this context offers in relation to the reflections made possible by the encounter with the other. In this sense, we understand, as the authors, that mediation establishes an informal context of conversation between mediator and participants in which teaching and learning experiences, level of comfort during interactions, how the negotiation of meanings took place, between other points pertinent to the occasion as the session unfolds are shared. Thus, in this post-interaction context, the mediator plays an important role in conducting the necessary reflections so that the participants can problematize intercultural issues and, from there, deconstruct and or re-signify discourses rooted in the language and culture of the other and even about your own.

---

[3] Ao dissociarmos a língua inglesa de uma estrutura de referência nacional, baseada em uma língua estândar e em uma línguacultura padronizada ('inglês americano', 'inglês britânico'), concentrada nos discursos da cultura dominante, procuramos prover aos alunos uma experiência de uso da língua que reflete os possíveis contatos dos aprendizes fora de sala de aula – que não serão somente com pessoas que falam a língua-alvo como primeira língua (SALOMÃO, 2015, p. 384).

That said, the reflection on culture in this collaborative learning context, both during interactions and at the time of mediation, engenders the complexity of elements that involve identity and otherness. In this sense, several studies have been conducted focusing on such themes, showing that there is a range of possibilities in the ways of approaching cultural aspects in telecollaborative practice. Thus, we proposed to make a survey on how cultural aspects have been treated in researches in teletandem in order to understand how they differ and/or complement each other to indicate possible directions for practice in this context.

Cultural issues in the context of Teletandem in academic works already carried out

To reflect more on these cultural issues in the context of Teletandem, we dedicate ourselves to reading some academic works already carried out on this topic. Our aim is to discuss how these works are similar and different when it comes to the approach to culture, its objectives and the results obtained by their authors. To start such a comparison, we present the table below, in which we contemplate the six academic texts analyzed, from scientific articles to doctoral theses, in which the concept of culture in Teletandem interactions and mediations is discussed. When selecting the works to be analyzed, we looked for those that contained the term "culture" in their titles, as shown below:

Table 1 - Publications on the cultural issue in the context of Teletandem

AUTHOR AND YEAR	LEVEL	TITLE
SALOMÃO, A.C.B. (2012)	Doctoral Thesis	"*A cultura e o ensino de língua estrangeira: Perspectivas para a formação continuada no projeto Teletandem*"[4]
RODRIGUES, D.G. (2013)	Master's dissertation	"*A articulação língua-cultura na coconstrução da competência intercultural em uma parceria de Teletandem (Português/Espanhol)*"[5]
ANDREU-FUNO, L. (2015)	Doctoral Thesis	"*Teletandem: Um estudo sobre identidades culturais e sessões de mediação da aprendizagem*"[6]
TELLES, J.A.; ZAKIR, M.A.; FUNO, L.B.A. (2015)	Paper	"*Teletandem e episódios relacionados a cultura*"[7]
ZAKIR, M.A. (2015)	Doctoral Thesis	"*Cultura e(m) telecolaboração: Uma análise de parcerias de Teletandem institucional*"[8]

---

[4] Culture and foreign language teaching: Perspectives for continuing education in the Teletandem project

[5] The language-culture articulation in the co-construction of intercultural competence in a Teletandem partnership (Portuguese/Spanish)

[6] Teletandem: A study on cultural identities and learning mediation sessions

[7] Teletandem and culture-related episodes

[8] Culture and(in) telecollaboration: An analysis of institutional Teletandem partnerships

SOUZA, M.G. (2016)	Doctoral Thesis	*"Teletandem e mal-entendidos na comunicação intercultural online em língua estrangeira"*[9]

Source: self-elaboration.

For the organization of the table above, we opted for the chronological order of publication of the works, to show their temporal sequence. They will be discussed in another order to relate the reflections made in each one according to the approaches adopted by each author about the cultural issues identified in their research.

We will start our observations from the doctoral thesis of Andreu-Funo (2015), which aimed to:

> [...] systematize a body of current knowledge about mediation of learning in Teletandem and, in this systematization, it contemplates a research data about the relationships between cultural identities, concepts of culture and education to relate with other peoples in contexts learning languages (ANDREU-FUNO, 2015, p. 15).[10]

In her work, Andreu-Funo (2015) addressed the concept of culture considering the development of the meanings of the term over the years, from its initial definitions to the wide range of meanings it can assume today, passing through the concept of transculturality proposed by Welsch (1999) up to the concept of cultural dimensions presented by Levy (2007). Regarding transculturality, the author presents it, based on Welsch (1999), as a complex tangle of modern cultures that are heterogeneous and encompass various possibilities and forms of life (p. 51). In relation to the cultural dimensions proposed by Levy (2007), these are broken down as (a) culture as an element; (b) culture as relative; (c) culture as a group membership; (d) culture as contested and (e) culture as individual (variable and multiple) (ANDREU-FUNO, 2015, p. 52).

In the results obtained in her work, after discussing the concept of mediation and how it can contribute to the experience of Teletandem practitioners, the author states that pedagogical actions developed in mediations are important for reflection on the relationship with other peoples and for the teacher formation for the teaching of language and culture in the 21st century (p. 178). She postulates that there are stereotypes and "myths" within the cultural identities we conceive, and that mediation sessions can destabilize these essentialist representations of cultural identity.

---

[9] Teletandem and misunderstandings in intercultural online communication in a foreign language

[10] [...] sistematizar um corpo de saberes atuais sobre mediação da aprendizagem em Teletandem e, nesta sistematização, ele contempla uma pautada em dados de pesquisa acerca das relações entre identidades culturais, concepções de cultura e educação para se relacionar com outros povos em contextos virtuais de aprendizagem de línguas (ANDREU-FUNO, 2015, p. 15).

The author, in her work, also sought to identify which meanings are attributed to the notion of culture throughout the mediation sessions of teletandem, identifying what she called streams of singularity, which highlighted static, dynamic, convergent and/or divergent aspects of culture. She also observed that perceptions of culture resulted from these dialogues with the cultural dimensions proposed by Levy (2007) (ANDREU-FUNO, 2015, p. 175).

Telles, Zakir and Funo (2015) also addressed Levy's concept of cultural dimensions (2007) in their article on episodes of culture in the context of Teletandem. In addition to presenting such dimensions and also some of these episodes, the authors also supported the assumption that Teletandem participants share information about their cultures, seeking to define what cultural learning is, proposing a unit of analysis for interpreting the data obtained and also suggesting guidelines for future research related to the learning of languages and cultures in online collaborative contexts (TELLES; ZAKIR; FUNO, 2015, p. 359).

The authors conclude, after analyzing a Teletandem interaction between a Brazilian and her American interactant, specifically when there are moments in the conversation when issues related to culture arise, that cultural understanding can be something less fixed and stable (WELSCH, 1999), with different dimensions, and thus, it is a more appropriate way to embrace the complexity of the Teletandem context (p. 385-386). The participants in the research carried out already had previous experiences that influenced the expectations created by them when they started to interact, which may have been essential for the way they saw not only their own cultural identity, but also that of the other.

Zakir (2015) also addresses, in her doctoral thesis, the cultural dimensions and also the concept of transculturality, which has already been mentioned in the work of Andreu-Funo (2015). Zakir (2015) sought to investigate the place of culture in the context of a Teletandem partnership, in addition to identifying concepts of culture in activities carried out by research participants in a virtual learning platform and understanding how culture emerges in the dynamics of interactions between Teletandem.

The author also addressed culture in FL teaching and official documents, culture as a discourse, the relativization of national culture in Teletandem, the similarities between cultures and the cultural diversity present in this context. From her observations and analyzes, Zakir (2015) concluded that Teletandem plays a fundamental political-social, as well as pedagogical, role for students who come into contact with native

speakers in interactions; interactive exchanges between people of different nationalities, cultures and experiences give rise to many possibilities for understanding culture in its various dimensions. She also states that:

> [...] investigating the place of culture in the semi-integrated institutional teletandem implies recognizing, first, that the subjects are constituted in the I-other relationship and that each activity, each purpose, each space-time dimension is unrepeatable. Thinking about the place of culture in institutional teletandem implies thinking about the pedagogical dimension of the use of interactions in teletandem in the teaching/learning of foreign languages and mother tongue today. It involves discussing language concepts and questioning the role of a context in which intercultural online contact promotes more than the opportunity to practice a language (ZAKIR, 2015, p. 208).[11]

Also focusing on intercultural contact, Rodrigues (2013), in her master's dissertation, sought to investigate the potential of the Teletandem telecolaborative context in view of the intercultural learning of a partnership composed of a Brazilian, Spanish apprentice as FL, and a Uruguayan, Portuguese apprentice as an "additional language", since she speaks other languages besides the native one. Specifically, the author sought to "verify how the linguistic and, mainly, cultural components are handled, in order to promote the construction of the intercultural competence of the learners" (p. 20). The author approaches the concept of interculturality as "ways of understanding the other and their cultural language" (p. 65), and also, according to Mendes (2007), as an opportunity to encourage intercommunication between different linguistic-cultural realities.

The cultural approach in her work consisted of discussing how the participants in the partnership articulate language and culture in order to promote the co-construction of intercultural competence. The author, based on reflections made by Byram (1997) and Meyer (1991), states that:

> The interculturally competent speaker is an individual who acquires knowledge of one or more cultures, social identities and, above all, has the ability to use resources in order to enjoy the ability to discover and

---

[11] [...] investigar o lugar da cultura no teletandem institucional semi-integrado implica reconhecer, primeiro, que os sujeitos se constituem na relação eu-outro e que cada atividade, cada propósito, cada dimensão espaço-temporal é irrepetível. Pensar o lugar da cultura no Teletandem institucional implica pensar na dimensão pedagógica da utilização das interações em teletandem no ensino/aprendizagem de línguas estrangeiras e de língua materna na atualidade. Implica discutir concepções de *língua* e problematizar o papel de um contexto no qual o contato intercultural *online* promove mais do que a oportunidade de se praticar uma língua (ZAKIR, 2015, p. 208).

relate to people with cultural realities different from their own (RODRIGUES, 2013, p. 72).[12]

To deepen the reflections on this phenomenon, Rodrigues (2013) debates the concepts of sociocultural theory and the Zone of Proximal Development, and also what is the role played by the other in the interactions, considering the mutual help (collaboration) in the language learning process.

Regarding sociocultural theory, the author, based on the studies by Vygotsky (1998), states that:

> The Sociocultural Theory develops around an object of study that seeks to bring together in the same explanatory model both the mechanisms related to psychological functioning and the development of the individual inserted in a specific socio-historical process (RODRIGUES, 2013, p. 25).[13]

Still following the reflections of Vygotsky (1998), Rodrigues (2013) addresses the Zone of Proximal Development (ZPD) by postulating that "this would be the distance between what the individual can already do without the help of the other and what he can do in collaboration with the other elements of his social group" (RODRIGUES, 2013, p. 31). It is divided into two levels, namely, the *Real Development Level* and the *Potential Development Level*, which refer to the two abilities of the individual mentioned above.

When reflecting on the implications of the other for the construction of knowledge, the author states that "the construction of knowledge, whether in a foreign language or in any other field of knowledge, implies a process of shared action" (RODRIGUES, 2013, p 33), in which there is an exchange of information and conflicts of different views.

Based on her considerations, the author concluded that reflections on linguistic and linguistic-cultural aspects triggered the construction of intercultural competence among interactants. She also states that it is important to have a comfortable telecollaborative environment for the development of interactions, and that the historical, linguistic and subjective aspects of the identity of each of the participants in her research

---

[12] O falante interculturalmente competente é um indivíduo que adquire conhecimento de uma ou mais culturas, identidades sociais e, principalmente, tem a capacidade de lançar mão de recursos a fim de desfrutar da capacidade de descobrir e de se relacionar com pessoas com realidades culturais diferentes da sua (RODRIGUES, 2013, p. 72).

[13] A Teoria Sociocultural se desenvolve em torno de um objeto de estudo que procura reunir em um mesmo modelo explicativo tanto os mecanismos relacionados ao funcionamento psicológico quanto o desenvolvimento do indivíduo inserido em um processo sócio-histórico específico (RODRIGUES, 2013, p. 25).

could be based on the appropriate use or not of words and expressions of languages, a fact that, for Kramsch (2009), seems to be essential for the construction of communicative and cultural competence (RODRIGUES, 2013, p. 176).

The concepts of the Zone of Proximal Development were also addressed by Salomão (2012) in her doctoral thesis. The author's objectives regarding cultural aspects in the context of Teletandem sought to study the cultural conceptions of Brazilian teachers, their beliefs about the culture-language of the other and the contribution of a continuing education course for Spanish-speaking teachers in the public network, promoted by the coordinators and researchers of the Teletandem project. The author also addresses the relationship between language and culture in language teaching, culture in the concept of communicative competence, the components of sociocultural competence and approaches to teaching culture in language education.

Based on her analysis, Salomão (2012) concluded that the cultural conceptions of the surveyed teachers may be a remnant of a modernist view of culture in the teaching of languages and that the beliefs raised about cultural blocks generally presented themselves in the form of stereotypes. Teachers' beliefs were closely related to their conception of culture as information and practices, deeply associated with the status of superiority and inferiority attributed by teachers to certain cultures, and related to teaching in the form of differences that "are worth learning".

In addition, Salomão (2012) also states that it is necessary to problematize in teletandem and in teacher education the native speaker's belief as a legitimate and ideal informant of language and culture by nature, in order to discover the way in which cultural concepts interact with the belief of many teachers about the need for on-site experience to legitimize knowledge about language and culture (p. 242). For the author, specific teaching strategies should be created, which are neither casual nor random, for cognitive development using interactions, as they bring the opportunity to experience dialogically experiences that will serve to reformulate conceptions and beliefs through the interaction between every day and scientific concepts (SALOMÃO, 2012, p. 245).

The characteristics of intercultural learning interactions, intercultural communication and intercultural interaction in Teletandem were also addressed by Souza (2016) in her doctoral thesis. The objectives of her work were: (a) to analyze the characteristics of intercultural dialogue in teletandem, through the mobilization of the interactants' knowledge and through the linguistic and socio-discursive perspective of the

process of negotiation of meanings; and (b) identify the misunderstandings that occurred or were possible in the interactions (SOUZA, 2016, p. 28).

As analyzed by the author, the emergence of misunderstandings can occur either through linguistic shocks or through cultural shocks. Linguistic shocks are more frequent when there is not much command of the foreign language by speakers, and cultural shocks, when interactants realize that the other language does not work under the same strategies applied in the mother tongue. Considering these phenomena, the author postulates that:

> The linguistic-cultural shock, therefore, is related to the learning process in a more evident and punctual way, as there is an explicit indication, perception or sensation among the learners of its occurrence. Such a phenomenon dialogues with and can cause situations of misunderstanding. However, the latter comprises greater complexity, since it is not always perceived and declared in a communicative situation (SOUZA, 2016, p. 47-48).[14]

However, these misunderstandings should not always be seen as something negative and frustrating, as according to the author, it is through them that negotiations of meaning take place collaboratively and the contribution to the learning of those involved in the interaction. Even in situations that at first seem embarrassing, interactants can extract knowledge and improve their mastery of the target language through these misunderstandings, as long as they are managed collaboratively by both parts.

The linguistic-cultural shock can also be beneficial in causing the interactants to reflect on different aspects of the other's language and culture and also of their own, another essential element for the development of intercultural competence and also for the improvement of the experience in Teletandem.

The author also observed, in the data collected in the interactions that were part of her research, that there was a sharing of solid ideas and generalizations, in terms of cultural aspects. Differences were also identified, which are reflected in the ways in which each interactant represents and constructs their national cultures discursively, highlighting generalizing positive or negative aspects (SOUZA, 2013, p. 143).

---

[14] O choque linguístico-cultural, portanto, relaciona-se ao processo de aprendizagem de modo mais evidente e pontual, pois há uma indicação explícita, percepção ou sensação entre os aprendizes de sua ocorrência. Tal fenômeno dialoga com e pode ocasionar situações de mal-entendido. No entanto, este último compreende uma maior complexidade, já que nem sempre é percebido e declarado em uma situação comunicativa. (SOUZA, 2016, p. 47-48)

The cultural dimension was permeated in the speeches of the interactants and impacted the processes of negotiation of meanings, and it was also possible to observe the recurrence of reductionist speeches about national cultures. The author also noted the existence of a superficiality of the interacting discursive representations about their national cultures, which demonstrates the inherent limitation of the traditional concept of culture as an independent sphere. It was also identified that "the absence of more plural and diversified negotiations also corroborates the configuration of limiting dialogues, permeated by representations ideologically aligned to the status quo" (SOUZA, 2013, p. 149).

Based on the observations we made about the academic works contemplated here, we forward our text to your final considerations, addressing the aspects discussed so far and comparing them in order to observe similarities and differences between the cultural approach carried out in the aforementioned publications.

Final considerations

For the preparation of this article, we seek to reflect on how the cultural component is present in the context of Teletandem, both in the experience of the participants, during the interactions, and in the mediation sessions. For this, we take as base texts previously published on this topic, which ranged from scientific articles to doctoral theses.

When considering the reflections made by the authors, we seek to make comparisons between the works referenced here, which showed us that the concepts of culture used were adequate for different purposes, according to the focus and objectives of each investigation. We were able to identify that the concepts of *communicative competence* and *culture as discourse* were mentioned, in addition to other concepts, such as *transculturality*, *cultural dimensions* and *interculturality*, following the theoretical assumptions of authors such as Kramsch (2009, 2011), Welsch (1999), Levy (2007) and Mendes (2007), respectively.

In addition, we also observed that all works debate about the complexity of the interaction between the "me" and the "other" in the context of teletandem, and how culture is seen in different dimensions in this telecollaborative context. The experience lived by the interactants is similar to an "immersion" in the context of the other, considering their cultural, social and linguistic aspects.

In general, we could observe that, regardless of the research objectives, the concepts of culture seem quite close, mainly due to the use of similar authors. There was also a need to create strategies, through mechanisms or guidelines, to conduct mediation sessions, in order to stabilize the essentialist representations of cultural identity that arise during teletandem sessions and also in mediations. The works point to the need to look at the way cultural aspects are approached by the interactants during their teletandem sessions, considering how they see their own culture and also that of the other.

Thus, in the case of a telecollaborative context that brings up the possibility of an encounter with the other, Teletandem promotes situations of interaction with cultural biases that can be observed and analyzed from different perspectives. We can affirm that the analyzed researches bring to light varied reflections about the cultural component in Teletandem interactions, but they agree that this type of collaborative learning promotes the emergence of the cultural component dynamically among the participants, through a constitutive process of reflection about their own language and culture provided by the interaction with the other.

REFERENCES

ANDREU-FUNO, L. **Teletandem: Um estudo sobre identidades culturais e sessões de mediação da aprendizagem**. Tese de Doutorado. P.P.G. em Estudos Linguísticos, UNESP - Universidade Estadual Paulista, 2015.

BRAMMERTS, H. Language Learning in Tandem Using the Internet. In: WARSCHAUER, M. (org.) **Telecollaboration in foreign language learning**. Manoa: University of Hawai'i Press, 1996.

BYRAM, M. **Teaching and Assessing Intercultural Communicative Competence**. Clevedon: Multilingual Matters, 1997.

EVANGELISTA, M. C.; SALOMÃO, A. C. Mediation in Teletandem. **Pandaemonium Germanicum**, v. 22, n. 36, p. 153-177, 2019.

KRAMSCH, C. Cultural perspectives on language learning and teaching. In: KNAPP, K; SEIDLHOFER, B. (Eds.). **Handbook of foreign language communication and learning**. Berlin: Mouton de Gruyter, 2009. p. 219-245.

KRAMSCH, C. The symbolic dimensions of the intercultural. **Language and Teaching**, v. 44, n. 3, p. 354-367, 2011.

LEVY, M. Culture, Culture Learning and New Technologies: Towards a pedagogical framework. **Language Learning & Technology**, v. 11, n. 2, p. 104-127, 2017.

MENDES, E. Perspectivas interculturais no ensino de línguas: uma relação "entre-culturas". In: ALVAREZ, M. L. O; SILVA, K. A. da. (Org**.). Linguística Aplicada: múltiplos olhares**. Brasília: Pontes, p.119-139, 2007.

MEYER, M. **Developing transcultural competence:** case studies of advanced foreign language learners. In: BUTJES, D. BYRAM, M. (Org.) Developing languages and cultures. 1991.

OLIVEIRA, A. P. Tips for Teaching Culture in a Globalized World. In: LIMA, D. C. (Ed.). **Language and its cultural substrate**: perspectives for a globalized world. Campinas: Pontes, 2012. p. 83-107.

SALOMÃO, A. C. B. Vizinhança global ou proximidade imposta? Impactos da comunicação intercultural mediada por computador sobre o papel da cultura no ensino de língua inglesa. **D.E.L.T.A.**, São Paulo, v. 27, n. 2, p. 235-256, 2011.

SALOMÃO, A. C. B. **A cultura e o ensino de língua estrangeira:** Perspectivas para a formação continuada no projeto teletandem. Tese de Doutorado. P.P.G. em Estudos Linguísticos, UNESP – Universidade Estadual Paulista, 2012.

SALOMÃO, A. C. B. O componente cultural no ensino e aprendizagem de línguas: desenvolvimento histórico e perspectivas na contemporaneidade. **Trabalhos em Linguística Aplicada**, Campinas, v. 54, n. 2, p. 361-392, jul./set. 2015.

SOUZA, M. G. **Teletandem e mal-entendidos na comunicação intercultural online em língua estrangeira**. Tese de Doutorado. P.P.G. em Estudos Linguísticos, UNESP - Universidade Estadual Paulista, 2016.

RODRIGUES, D. G. **A articulação língua-cultura na coconstrução da competência intercultural em uma parceria de Teletandem (Português/Espanhol)**. Dissertação de Mestrado. UNESP, P.P.G. em Estudos Linguísticos. Orientadora: Dra. Ana Mariza Benedetti, 2013.

TELLES, J. A.; VASSALLO, M. L. A. Foreign language learning in-tandem: Theoretical principles and research perspectives. **The ESPecialist**, v. 27, n. 1, p. 83-118, 2006.

TELLES, J. A.; ZAKIR, M. A.; FUNO, L. B. A. Teletandem e episódios relacionados a cultura. D.E.L.T.A. - **Revista de Documentação e Estudos em Linguística Teórica e Aplicada**, v. 31, n. 2, p. 359-389, 2015.

VASSALLO, M. L.; TELLES, J. A. Foreign language learning in-tandem: Teletandem as an alternative proposal in CALLT. **The ESPecialist**, v. 27, n. 2, p. 189-212, 2006.

VYGOTSKY, L. **A formação social da mente**. Trad. José Cipolla Neto; Luis Silveira Menna Barreto; Solange Castro Afeche. São Paulo: Martins Fontes, 1998.

WELSCH, W. Transculturality – the Puzzling Form of Cultures Today. In: **Spaces of Culture: City, Nation, World**, ed. by Mike Featherstone and Scott Lash, London: Sage 1999, 194-213.

ZAKIR, M. A. **Cultura e(m) telecolaboração:** Uma análise de parcerias de teletandem institucional. Tese de Doutorado. P.P.G. em Estudos Linguísticos, UNESP – Universidade Estadual Paulista, 2015.

How to quote this article

MORETTI, G.; SALOMÃO, A. C. B. Os componentes culturais nas interações do Teletandem: teorias e reflexões. **Rev. EntreLínguas,** Araraquara, v. 5, n. 2, p. 378-393, jul./dez. 2019. E-ISSN: 2447-3529. DOI: 10.29051/el.v5i2.12746