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Break dancers in the EFL Classroom:

Towards Integration through their Interests and Concerns

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Abstract

The focus of most of the schools in the Chilean educational system is not based on the sociocultural context and the personalities of the individuals. In this sense, new ways of enticing youngsters into the education system are needed in our schools if we want to make the learning process more entertaining and close to their needs. In light of the above, a field study in a group of b-boys ranging from 15 to 25 years old was implemented in Valdivia. The outcomes of the research revealed that the subjects of the study share several cultural patterns related to identity, sense of belonging and cultural adaptation that can be a great resource material when teaching English as a foreign language. Therefore, this study is a significant contribution to the education field since it provides educators with enough guidelines to address adolescents learning needs inside the EFL classroom.

Keywords: B-boys, subcultures, critical thinking, non-formal education, sociocultural theory

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List of Abbreviations

1. MINEDUC Ministerio de Educación
2. UNESCO United Nations Educational Scientific and Cultural Organization
3. OECD Organization for Economic Cooperation and Development
4. PISA Program For International Student Assessment
5. SIMCE Sistema de Medición de la Calidad de la Educación
6. TOIEC Test Of English for International Communication
7. PIAP Programa Inglés Abre Puertas
8. IPAV Instituto Padre Antonio Vieira
9. INJUV Instituto Nacional de la Juventud
10. EFL English as a Foreign Language
11. ASENAV Astillero y Servicios Navales
12. PSU Prueba de Selección Universitaria

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Introduction

In Chile, education is considered a vital resource when referring to the cultural and professional development of the citizens. Notwithstanding, recent tests applied by MINEDUC (2004) have demonstrated that the current reality of the educational system promotes differences among social classes; in fact, it is claimed that the performance of the students is influenced by the financial conditions of their families and the quality of the education provided. In this scenario, it is relevant to create new opportunities or adapt traditional ones to narrow the social gap and the disadvantages among social groups inside and outside the classrooms.

With respect to the government and its perspective in these matters, one of the first implementations was the creation of the National Institute of the Youth (INJUV) during the government of former president Patricio Aylwin Azócar between 1990 and 1994 (INJUV, 2013). Currently, this institute provides different spaces for youth such as the extracurricular workshops, which are the governmental tool that can be adapted in order to innovate in terms of the methodologies applied in the schools. In addition, it can be said that, historically and worldwide, extracurricular workshops have provided a setting in which young people's autonomy, respect, self-esteem and critical thinking abilities have been developed due to the interaction of opinions and values among the subjects (Brown, n.d.).

In relation to this, research has shown that urban sub-cultural groups are a considerable source of interaction among young people (Olguín, 2007). In most of the cases, these groups are formed by youngsters from different socioeconomic spheres and cultural backgrounds who are in a process of searching for identity; furthermore, the autonomous decision of being part of a group reinforces the commitment towards these contexts and the

bonds created in them. This demonstrates the relevance of such environments as social centers of convergence that do not strengthen discrimination and social segregation.

In light of the above, it is of vital importance to create different scenarios to draw the attention of students in education. To this respect, a good way to achieve this purpose is by researching more about subcultures, especially considering that nowadays young people are frequently immersed in groups they feel identified and with whom they share similar interests and concerns. Considering that there is not enough information about students and their relationship with subcultures in the Chilean context in relation to the learning of a foreign language, it becomes pertinent to investigate one of the subcultures that populate the streets of Valdivia: the break dancer community. This research intends to obtain relevant data about their interests, beliefs and lifestyles. In order to do so, a field study has been carried out with the aforementioned group to retrieve information about their cultural elements in order to determine if it is possible to integrate b-boys in the EFL classroom focusing on their preferences.

Therefore, this research is divided into three main chapters. The first chapter deals with the state of the art and the theoretical framework which provides the background for the investigation, presenting relevant topics such as, the educational gap in Chile, non-formal education initiatives, subcultures, critical thinking and the sociocultural theory. The second chapter explains the methodology and the description of the data collection tools used to gather information; afterwards, a detailed description of the subjects of study is provided and lastly the criteria employed for the analysis of the results are explained. The third chapter displays the results and discussion according to the criteria of analysis exposed in the methodology section, making associations between the results obtained and the theoretical

framework of this study. Finally, the general conclusions are included, along with suggestions for further research. These provide general guidelines to continue exploring on this area.

Antecedents

General Area

Critical thinking, English as a Foreign Language, Sociocultural Theory and Subcultures.

Research Question

Is it possible to enhance critical thinking abilities of a group of Valdivian break dancers through their interests and concerns?

Hypothesis

If a group of break dancers learn English based on cultural elements, such as sports and music, affinity with other groups, and emotional bonds, then their critical thinking abilities can be enhanced and their attitudes towards the language will positively change.

Objectives

General objective.

To integrate break dancers in the EFL classroom through cultural elements as well as promoting their critical thinking abilities.

Specific objectives.

- To observe cultural aspects of the break dancers in Valdivia; such as identity, music, sports, affinity with other groups, among others.
- To define elements that can be used to promote critical thinking abilities within the group of study.

- To determine what kind of elements regarding subjects' preferences can be used to bring English language closer to them.

Justification

This investigation has been raised under the need of developing/discovering new ways of enticing young people, who are members of urban subcultures, into education. Concerning this, it is important to establish that even though youth subcultures are part of the society, most of the time they feel left aside. In fact, this can be explained since urban subcultures rise from precarious contexts, which along with the lack of equality and opportunities have generated social segregation (Feixa, 2006). As a consequence, this situation has triggered the emergence of youth groups that have defined their own social constructs according to their interests and concerns. In these terms, this research puts forward that students who belong to the Valdivian break dancing subculture can be integrated into the EFL classroom through their interests, along with encouraging their critical thinking abilities. The importance of this investigation lies in the fact that there is not sufficient data about urban tribes and EFL, therefore, since this information is missing educators do not have enough antecedents to address students learning needs in the classroom and get them involved in the learning process. Finally, having this information will allow teachers to engage students in their learning process, as well as to keep them motivated based on their preferences.

Chapter I: Theoretical Background

1.1. State of the Art

During the late 1960s and early 70s, Mark Smith (2001) developed a new way of conceiving the concept of education. The tendency was to divide the educational process into three contexts: (1) formal education, (2) non-formal education and (3) informal education (Fordham, 1993). While considering the nature of informal education, which is the process of learning within and from society, this work will explain the way in which formal and non-formal education are conceived and interrelated.

Formal education has been defined by Claudio Zaki (1988) as “a systematic, organized education model, structured and administered according to a given set of laws and norms, presenting a rather rigid curriculum as regards objectives, content and methodology” (p.1). Likewise, Willy Ngaka, George Openjuru and Robert Mazur (2012) stated that, formal education can be described as “the hierarchically structured, chronologically graded educational system running from primary school through to University and including, in addition to general academic studies, a variety of specialized programs and institutions for full-time technical and professional training” (p.110). The above mentioned accurately describes the current Chilean educational system developed by the Chilean Ministry of Education (MINEDUC in Spanish).

In contrast to formal education, non-formal education “may refer to any educational activity organized by different agencies for a particular target group in a given population...” (Ngaka, Openjuru & Mazur, 2012, p.111). In addition, others authors have claimed that non-formal education is an organized and systematic set of activities developed outside the structures of the formal system (Cooms & Ahmed as cited in Judah Ndiku, 2008). Following the same idea, it is relevant to mention that, while formal education has to be imparted solely in educational settings, United Nations Educational, Scientific and Cultural Organization

(UNESCO, 1997) stated that non-formal education can occur “within or outside the educational institutions” (p.41). In the same way, this organization also set forth that depending on country contexts, it may cover educational programs to impart adult literacy, basic education for out-of-school children, life-skills, work-skills, and general culture (*ibid*). Hence, it can be said that non-formal education is complementary to formal education and that the presence of both is common in modern societies.

Among the features of non-formal education, it has been remarked that “it seems better to meet the individual needs of students” (Zaki, 1988, p.3). In light of the above, even though the purposes of this type of education are often short-term and designed for specific objectives, the contents are practical and completely correlated with the community or environment in which the educational process is carried out, under the concepts of self-governing and democracy. (Fordham as cited in Ndiku, 2008).

1.1.1. Educational gap in Chile.

Nowadays Chilean education is facing one of the toughest episodes in its history. This phenomenon is explained due to the increasing dissatisfaction of society concerning educational prospects, which undoubtedly brings along socioeconomic differences between Chilean citizens. Regarding this issue, the Organization for Economic Cooperation and Development (OECD) labels Chile as the most socio-economically segregated country in terms of education opportunities (MercoPress-South Atlantic News Agency, 2011). In addition, the last report carried out by this organization specifies that “the degree of integration of the various socioeconomic backgrounds within a school is less than 50%, whereas the OECD average is 74.8% and top ranked are Finland and Norway with 89%”(*ibid*). Furthermore, according to Worldfun.org (2013), if Latin-American countries are compared to Asian countries such as South Korea regarding quality of schooling, the former are falling behind other regions of the world. To illustrate this, Worldfun.org reported that 50

years ago South Korea had similar, if not worse, educational levels than many Latin-American countries; however, this situation dramatically changed and nowadays this Asian country boasts more years of schooling and significantly better educational outcomes than any Latin American country in 2013.

During the last years, education in Chile has been at the center of attention in political terms since the Chilean student movement took over the streets in demand for significant changes in the current system. In reference to this matter, it is relevant to state that, during the early 80s, economic competition was introduced in the education system, which was materialized by a privatization reform leading to improve the education. Nonetheless, this change did not produce the expected outcomes; in fact, the economic competition not only provoked an increment of private institutions but it also increased inequity in education results (Torche, 2005).

The students' movement was also supported by the entire Chilean society, which still believes that changes are needed. One of the most striking aspects to point out was the demand to stop making a profit from education as well as earning money at the expense of underprivileged families. The aforementioned MercoPress-South Atlantic News Agency (2011) posited that Chile is the country where university students have to finance most of their schooling, 85.4%. The highest share of this percentage comes from families, 79.3% of total expenditure; which means the average of Chilean families have to make great sacrifices and face a substantial financial load if they want their children to have access to tertiary education. After several demonstrations and strikes, the Chilean government committed to take several measures to contribute in improving the equity and quality in education. Unfortunately, Chile keeps on obtaining poor outcomes in the international tests to evaluate education systems worldwide, such as PISA. This is also supported by Gydeon Long (2011)

when stating that the last results revealed and confirmed that Chile is one of the countries showing higher levels of segregation across social classes in its schools.

Current conditions of EFL in Chile.

Finally, this educational gap is also present when teaching English as a Foreign Language. This can be proved in the lower outcomes of two English tests applied to Chilean students. The first English diagnostic test carried out in 2004 by the government and Cambridge University revealed that a low percentage of students achieve the autonomous level of English at the end of high school. The second one was the SIMCE¹ English test applied in 2010, using the TOEIC Bridge², which yielded that Chilean students did not meet the expected standards of proficiency in the English language. Furthermore, this test exposed that one out of ten students obtained an elementary level certificate in the TOEIC Bridge test (EducarChile, 2011).

This situation forced the authorities to make changes in the English curriculum. To this respect, as Gloria Romero (2010) highlights, the most remarkable changes have been: (1) new textbooks, which take into account the Chilean context; (2) training programs for teachers; (3) the creation of the English Opens Doors Program (PIAP in Spanish) which is an entity created by the Ministry of Education (MINEDUC) created with the objective of designing and planning public policies to improve the level of students' proficiency in English; (4) an increment in the number of scholarships for students majoring in English pedagogy; (5) the organization of inter scholar competitions and debates; and (6) the further development of the program.

¹SIMCE stands for Sistema de Medición de Calidad de la Educación, which is the Chilean system of evaluation of educational quality. Tests are administered to 4th, 8th and 10th graders across the country in order to report on students' academic achievement in different subjects. All the translations from Spanish into English have been carried out by the author.

² The TOEIC Bridge test stands for the Test of English for International Communication and measures the level of proficiency of non-native English speakers targeting beginners and intermediate English levels of examinees

1.1.2 Non-formal Education in other contexts: Initiatives.

Although there were many years in which the interest in non-formal education was not completely relevant within the academic field, nowadays there is a re-emergence of research related to this topic. In this sense, Rogers (2004) and Kamil (2007) carried out investigations that increased considerably the importance of this area, and due to these outcomes, it has been that “there is now a significant renewal of interest in non-formal education globally” (as cited in Ngaka, Openjuru & Mazur, 2012, p.1). Additionally, Judah Ndiku (2008) indicated that this research area has been reconsidered because of the “feeling that formal educational systems alone cannot respond to the challenges of modern society” (p.1)

To illustrate the aforementioned, innovative projects have been implemented throughout the world. As Ngaka, Openjuru, & Mazur (2012) highlighted, one of these initiatives took place in Uganda, where the government used adult literacy education programs as a tool for poverty eradication in order to enhance the living conditions of their citizens. Although literacy is not a panacea for solving all the problems that communities face globally, there is no doubt that a literate population is more productive and empowered to make informed decisions to enjoy sustainable livelihoods than an illiterate population.

The second initiative took place in Portugal, where in 2005 a non-profit organization called Instituto Padre Antonio Vieira (IPAV) created Academia Ubuntu; the main reference of the project is the African philosophy “Ubuntu” – which means, “I am because you are” – and the life examples of leaders; such as, Nelson Mandela, Martin Luther King, and Mahatma Gandhi. The aim of this project was to train young people, coming from underprivileged and segregated backgrounds with high leadership potential. For that purpose, the organization provided the participants with training programs, which involved seminars, conferences about leadership and entrepreneurship, workshops, residential weekends, special initiatives, etc. As a result, the participants had to develop innovative projects responding to social needs of their

communities (AcademiaUbuntu.org, 2014). In conclusion, the successful examples mentioned above, reflect a current tendency to empower young people in order to develop their abilities in non-formal contexts.

1.1.3 Non-formal Education in Chile (INJUV).

When talking about non-formal education in Chile, one of the most relevant and recognized associations is the *Instituto Nacional de la Juventud* (INJUV). This institute was created by Law 19.042 on February the 16th, 1991, during the presidency of Patricio Aylwin Azócar. Among its main functions are: (1) to study and propose to the President of the Republic the policies and general plans that will diagnose and find solutions to youth issues, as well as designing strategies concerning their problems; (2) to promote and develop specific programs for adolescents; (3) to enhance young people knowledge and participation by promoting and supporting funding for studies, jobs, campaigns, seminars, and other similar activities; and (4) to work in conjunction with public organisms and private entities to ensure the execution of plans and programs in order to evaluate their outcomes (INJUV, 2013).

Additionally, it is important to mention that INJUV focuses on working with young people whose ages range from 15 to 29 years old. For this reason, the main objective of this organization is to enhance participation and contribution of young people within the society by empowering them to develop their skills, critical thinking abilities, and promoting cultural values such as responsibility and commitment. These words are also supported by the national head of INJUV, María José Domínguez, who held that “the future of Chile relies on young people. Therefore, we provide them with enough spaces to develop entrepreneurial projects in which they can develop their talents”³ (2013, *Quienes somos*).

³La Directora Nacional del INJUV, María José Domínguez, precisó que “el futuro de Chile está en los jóvenes. Por lo mismo, nos preocupamos de que tengan espacios para desarrollar proyectos de emprendimiento en los cuales puedan desarrollar su talento”.

1.2. Social Movements

The concept of social movements has been analyzed under different perspectives and by several disciplines; which suggests that there is not a single way to define these movements. Notwithstanding this fact, the concept and features listed below are the most suitable for the purposes of this investigation.

First, it is important to know under what conditions social movements emerge. Concerning this aspect, Donatella de la Porta and Mario Diani (2006) asserted that “a social movement develops when a feeling of dissatisfaction spreads, and insufficiently flexible institutions are unable to respond” (p.13). In other words, this phenomenon arises when traditional institutions no longer succeed in providing a satisfactory structure for individuals, who are forced to defy the system in order to express their disagreement. Likewise, Porta and Diani (2006) emphasized that social movements are “involved in conflictual relations with clearly identified opponents; are linked by dense informal networks; [and they] share a distinct collective identity” (p. 2). Then, it can be said that social movements are organized social entities that get together to solve particular conflicts that affect them as a community.

The genesis of these movements is strongly related to changes in the structure of societies, which vary from time to time depending on the social context. To illustrate this point, Graeme Chesters and Ian Welsh (2011) made a distinction between “old social movements” generated in the social, economic and politic dynamics of the latter part of the XIX century; and the “new social movements” originated within the dynamics of the latter part of the XX century (p.1). Indeed, throughout human history, there have been wide varieties of issues on the rise of social movements that have radically changed the societies in which they occurred. For instance, at the beginning of the XIX century the working class played a central role in the conflicts of the industrial society in demands of better working conditions. Then, in the late 1960’s, the world underwent dramatic transformations such as,

American civil rights, anti-war movements, student's protests in different countries of Europe, the early signs of the women and environmental movements, among others (Porta and Diani, 1999, p.1, 37).

The structural changes in society mentioned in the preceding section, have contributed to the decline of the basis of traditional social conflicts, facilitating the development of new forms of expression. However, these emerging movements did not represent the demands of the old social movements; on the contrary, they depicted conflicts developed around the definition of "new identities with particular attention to cultural issues, lifestyles, knowledge" (Porta and Diani, 1999, p, 32). The new movements were characterised by their support of demands and values that were not connected to the "bread and butter issues" (Inglehart cited in Chesters and Welsh, 2011), but with questions of culture, power and identity.

1.2.1. Subcultures.

The subcultures date back to 1960s, when researches focus their attention on the first youth movements that emerged in England. In general terms, according to Chesters and Welsh (2011), a counterculture can be understood as "an attempt to create forms of expression and association which invert the predominant cultural norms of a society or social formation" (p.53).

The most relevant and interesting characteristic of these emerging communities was that peers substituted parents as the referent to build young people's socio-cultural present; as a consequence, it created a generational gap between adolescents and adults of that time (Yanko Gonzalez, 2012). Additionally, as Charles Feixa pointed out, another important feature regarding organization of young subcultures is that they gather together, shaped by class, territory and shared aesthetics (1999). In other words, they try to define their own identity, based on commonalities they share with their peers. Furthermore, Raul Olguín (2007) posited that youngsters "not only absorb merchandising from the teen-ager market, but

also redefine them creatively, generating new subcultural styles⁴” (p.9); which means that these subcultures possess an innovative character, reflected in the way they understand and reproduce elements of a foreign culture into their local context.

The emergence of urban subcultures is closely linked to the mass media and market. This point is clearly supported by Gonzalez (2012) when asserting that by the end of 1950s, the American cultural industry and the media had a massive influence on the social life and the young people of the region. In this term, a striking youth market arouses, which main products were related to rock and roll idols, their music and films. This phenomenon rapidly spread thanks to the new communicative technologies influencing youth’s lives.

1.2.2. Youth and identity.

It is of common knowledge that the transition from adolescence to adulthood conveys a wide variety of internal conflicts in the youngsters. In the case of subcultures most of these groups are predominantly composed of young people who clearly reflect their radical and rebellious character against the authority; however, when these individuals grow, their ideals and disagreement against social and cultural elements start to change and have to gradually adjust to what society expect from them. While adults support a structured system with codes and meanings that shape the conception of subcultures and the development of the individuals that form part of them; subcultures try to create new styles so as to keep in safe a certain level of autonomy and opposition (Hebdige, 1995).

This cannot only be noticed in the relationships between individuals, but also in the different tools that society owns so as to maintain an imposed order. In reference to these ideas, Louis Althusser (1988) asserted that there are different types of institutions that reproduce certain aspects of culture to control several areas that govern people’s lives. Most

⁴ “no solo absorben las mercancías del mercado juvenil, sino que se reapropian de ellas creativamente y generan nuevos estilos subculturales”

of the people that are part of these organizations are adults, since they have already gone through the development of abilities required in order to ensure the prevalence of the establishment. In this sense, (1) the church, (2) the army, (3) and the educational system are the institutions that define dominant cultural elements as well as subordinate groups that must obey and shape themselves, even in dissonance to their beliefs.

Nowadays young people get together in ‘micro communities’ in order to face the thread of individualism and consumerism of the modern societies. Furthermore, Olguín emphasized that these subcultures seek to recreate lost bonds of primary beliefs, values and costumes inherited from previous generations, which were underestimated and replaced in favor of the mass society (Olguín, 2007). This evidences that despite their youth, these micro communities have a clear perspective of the changes they can generate within the society.

1.2.3. B-boys.

This subculture has been one of the most powerful, controversial and wide-spread forms of expression around the world. Although it is normally connected with poverty, violence and sex, it has to be said that the values and culture behind the principles of the group serve as a statement and way of life against all the established patterns in society.

Origins.

Most of b-boy elements are correlated with the hip-hop culture. This is explained since, according to Benson Lee (2011), hip-hop can be divided into four areas: Djing, Mcing (i.e. rapping), graffiti and b-boying (00:01:16 - 00:01:25). Therefore, b-boying has to be understood has a branch of the hip hop culture.

In reference to the beginning of the movement and their cultural context, b-boying, emerged in the Bronx, New York City (Schloss, 2009). At that time gangs were in control of the streets and suburbs of the city; however, as it is stated by Petr Homolka (2010), this situation changed in the early 1970s when “these bands were dissolving and the Bronxites

succeeded in transforming the negative energy into an outburst of creativity” (p. 90). The rise of this new culture gave them a reason to live, a new way of expression and empowerment, which soon spread all over the world.

To this respect, Homolka (2010) stated that after the post-gang era, “dancing became a means of settling disputes, thus reducing violence in the ghetto” (p.20). It is relevant to say that in the late 1970’s b-boys formed crews according to the neighborhood or family ties and the membership was guided by a code of ethics and loyalty (*ibid*). Therefore, as Benson Lee (2011) mentioned, the whole scene of the dance can be observed as “the gesture of a fight without touching someone” (00:01:54-00:01:58). Consequently, it can be said that what started as territorial disputes, evolved in what we know today as breakdance.

Characteristics.

Every subculture has specific features that culturally define them. In this case, b-boys are not the exception, and their most striking characteristics are divided into four main topics, which are: appearance, music, body language, feelings.

Appearance: It can be asserted that their image has been created by the mass-media. For instance, in the movie ‘Flashdance’ (Adrian Lyne, 1983), the characters that practice b-boy normally wear a pair of jeans, a t-shirt, a pair of sneakers, and a black-leather jacket; in other cases, it can be seen that they wear the same but combined with head spin caps, and sweaters. Another case to be highlighted can be the movie ‘Beat Street’ (Stan Lathan, 1984), in which the groups of b-boys frequently wear sweat suits, as well as sneakers. Consequently, it can be stated that trends and role models from these movies or the hip-hop movement, have influenced and exemplify the up-to-date appearance of b-boys.

Music: B-boys in its origins were influenced by different genres of music that shared historical and cultural backgrounds. This is supported by Homolka

(2010) when stating that the emerging dancing crews were not only a domain of American African, but also Puerto Rican. Similarly, Becky Blanchard (1999) affirmed that the origins of this cultural movement are based on working-class African-Americans and several musical influences such as “jazz, soul, gospel, and reggae” (p. 5). The mixture of these influences reflected the array of cultural backgrounds present at that time, linking that to the condition of poverty, violence and segregation in the African and Latin-American communities.

Body language: It plays an essential role in the breakdancing world since the b-boys are constantly training their bodies to carry out their dances, at the same time, when it comes to performances, B-boys use a series of bodily postures, encompassed with gestures, and movements that implicitly signify and mark social identity (Halifu Osumare, 2002, p.31). More precisely Osumare (2002) wanted to expose the fact that break dancers have learnt the codes, dance styles, and movement practices shared within the break dancing community worldwide. For instance, B-boys know the protocol involved during performances, which is observed when one of them enters the middle of the circle after another dancer has executed his or her final movement. Consequently, breakdancing promotes a particular kind of socialization, one in which break dancers understand themselves, through their bodies.

In order to have a more concrete image of how break dancers behave on stage, it is necessary to explain how they usually perform. According to Robbert-Jan Brems (2012), b-boys have the opportunity to be part of battles between groups when they have reached different skills in breakdance. In the tournaments a breaker has either the possibility to compete alone or with other people against their opponents which can be 1 vs. 1, 2 vs. 2, or crew vs. crew. After having

performed, the jury decides who has won based on different skills such as power moves (acrobatic), freezes (holding the body in an uncomfortable pose), and footwork (doing steps while keeping the body close to the floor). The way in which break dancers reply to their opponents is also important, for example, the b-boy has the choice to answer with the same moves, by executing them better or making a superior combination, or with different moves which that the rival, eventually, will not be able to reply (p. 10)

Feelings: It is important to mention that breakdancing is not only about agile and breath-taking performances, but also about the way in which b-boys express their feelings to the rest of the society. Considering this, Osumare (2013) claimed that apart from performance, there is another aspect to take into account when talking about breakdancing, which is ‘performativity’. On the one hand, this author stated that performance “is the technique of embodying innovations on historicized movement styles and their attendant cultural values that represent particular collectivities” (p.32). On the other hand, ‘performativity’ “might be understood as the bodily methodology by which [break dancers] project their sense of themselves into the world” (*ibid*). Hence, breakers use their individual as well as their group body language when performing, which allows them to project encoded signs that let other people from the group to literally recognize the conveyed meanings. Likewise, they also use body gestures and movements that have been practiced within their local break dancing community.

There is no doubt that break dancing is a form of expression that requires tremendous physical skills and extensive workout, but also involves other relevant abilities, therefore, it is necessary to know what they feel when dancing.

To illustrate, Phax (2007), a slow mo dancer indicated that “when you are dancing you are also discovering yourself and how to put your emotions on the movements, to find more self-confidence, to really feel all the feelings you have” (23:10- 23:23). Similarly, Homolka (2010) added that breakdancing “it is a way to play out one’s fears and hope, but also to brag about one’s skills and outshine opponents” (p19). Therefore, it can be inferred that dancing is a powerful way of self-expression for them, since they share what they are and how they feel.

1.2.4. B-boys and education.

Despite the antagonism young people express against the establishment and their norms, sometimes they do have to obey certain rules to meet the system requirements. To this respect, most of the members of the b-boy community are adolescents that could attend to, either secondary school or higher education, in accordance to their ages. It is also known that in general young people dislike going to school; and in fact, it is even deeper in the case of break dancers, since they hold a strong opposition to what society represents and impose to them.

In the above mentioned context, teaching adolescents represents a challenge for educators, especially when students have an array of interests and learning styles; nevertheless, teachers are by definition “group leaders and as such they determine every facet of the classroom life” (Dörnyei, 2007, p. 644). Therefore, educators are in charge of what happens inside of the classroom, which also involves being responsible for students’ learning.

As Dörnyei (2007) posited, it is essential to establish a motivational teaching practice in order to draw students’ attention; this process consist of three stages: (a) generating initial motivation; (b) maintaining and protecting motivation; and (c) encouraging positive self-evaluation. Each of them has their specific characteristics that are developed in the following lines.

(a) Generating initial motivation: In this phase the most important aspects are related to enhance the learners’ language-related values and attitudes towards learning a second language. Also, to increase the learners’ expectancy of success since we do things best if we expect to succeed. Finally, it is of vital importance to make the teaching materials relevant for the learners since they will learn if they get the resources they need and they are attracted to.

(b) Maintaining and protecting motivation: It is widely acknowledged that students have a natural tendency to get tired or bored with activities or they tend to lose sight of the objective of the class. In order to avoid that situation, teachers practices have to actively foster motivation by presenting tasks in an innovative way, creating learning autonomy, setting specific learning goals, protecting the learner's self- esteem and increasing their self-confidence.

(c) Encouraging positive retrospective self-evaluation: The way in which learners feel about their past accomplishments and the satisfaction they experience after having finished an assignment thoroughly will considerably determine how they approach the upcoming tasks. In this sense, by using appropriate strategies teachers can help students to evaluate their past performance in a constructive way. Another important aspect to take into account refers to feedback, (rewards and grades) these forms of evaluation that are bestowed by an authority, have a particularly strong impact on the students' self-appraisal when applied sensibly. In relation to this, Dörnyei (2007) asserted that an appropriate feedback could increase learner satisfaction and lift the learning spirit. Besides, the instructor, by communicating trust and encouragement, can also promote a positive self-concept and self-confidence in the student; and finally, this feedback has to be informative so as to allow the learner to reflect constructively on areas that should be improved (p. 646-650).

If teachers incorporate some of the features already explained, they will create a pleasant and friendly learning environment. Consequently, students will be highly motivated to learn since they will feel and notice the teacher is interested in their learning process.

1.3 Critical Thinking

It is common to believe that any individual has the opportunity to think for itself when living in a free society; however, having the opportunity and having the ability to think are quite different concepts, especially when talking about clear and reasoned thinking (Moore & Parker, 2001). This can be expressed because most of the time people tend to judge different aspects or situations in accordance with what they feel or have perceived in the past; notwithstanding, critical thinking does not entail these elements, but many skills related to the cognitive processes, as well as elements associated to language.

1.3.1 The concept of critical thinking.

According to Steven Lee (2002) “critical thinking is reasoning” (p.2); however, the way in which a reasoning process is carried out is also part of this intellectual practice; as Brooke Noel Moore and Richard Parker (2001) stated, “critical thinking is the careful, deliberate determination of whether [people] should accept, reject, or suspend judgment about a claim” (p. 4). Likewise, Richard Paul and Linda Elder (2008) affirmed that this cognitive process is a way of discerning - about any subject, content, or problem - in which the individual develops the quality of his or her thinking by carefully analyzing, assessing, and reconstructing claims. At this point is necessary to explain that according to Lee (2002) a claim is, “any assertion about the world” (p.25).

1.3.2 The features of critical thinking.

Despite the fact that the concept of critical thinking involves many features, some of these elements are more relevant than others. That is the case of aspects such as: (1) the main skills involved in critical thinking, (2) the correlation between reasoning and language, (3) the law of non-contradiction, (4) positive values and attitudes of critical thinkers and (5) the purposes of arguments.

Firstly, it is definitely necessary to highlight the main skills implicated and the sequence from one stage to the others due to the complexity of the critical thinking process. On the one hand, Ruggiero (2003) postulates that the first phase of what a critical thinker has to do is to clarify any confusion; in order to do so, statements and assumptions have to be tested. Equally important is the differentiation suggested by the author. Concretely, Ruggiero(2003) explains that there are four categories of skills involved so as to become a critical thinker: (1)the ability of analyzing, which is beneficial to determine the credibility of the evidence or the type of assumptions that are being introduced, as well as if there is any informal fallacies present; (2) the ability of inferring, which is needed so as to identify subtle elements that could help the individual to draw any conclusion; (3) the ability of interpreting, which covers the decodification and coherence of the evidence presented as fundamental; and finally,(4) the process of deductive reasoning, which is basically to draw a logical conclusion based on highly scrutinized evidence that has been already presented in one or many claims. To sum up, it seems that in order to become a critical thinker, one must be highly skeptical with all the information and assumptions. Indeed, it could be said that the aim is to let people be able to distinguish between an argument based on solid logic or another argument based upon informal fallacies, false assumptions and misinformation (pp.18-24).

On the other hand, Lee (2002) briefly states that the first feature, the main skills involved in critical thinking, is associated with the identification of reasoning and arguments of others. Subsequently, it can be observed the assessment of those elements in order to finally emphasize the creation of reasoning and arguments based on individuals' own cognitive processes. Moreover, it is fundamental to remark that from this perspective any skill is systematically correlated to the other ones; hence, the completely critical thinking process must entail the mastery of one skill so as to follow the enhancement of the following skills:

The second feature, the correlation between reasoning and language, has to do with what has been already mentioned. One can absolutely declare that the certainty of any claim must be based on its arguments and reasons; and, as a matter of fact, according to Burton Porter (2002), “a close relationship exists between reasoning and language” (p.13); therefore, arguments and reasoning are based on language and the accordance between different statements; hence, the importance of the use of language as a feature of critical thinking is unquestionable.

This can be completely identified in the third feature of critical thinking, which is called by Porter (2002), as the law of no contradiction. As its name indicates, this law has to be understood as “the realization that [people] cannot claim one thing and at the same time claim its opposite” (p.3). Even though, people sometimes tend to think that one point of view is true, other perspectives are not completely discarded; consequently, if people do not follow certain patterns that could reinforce the meaning of their first statements, the integral perspective of the reasoning process, as well as the result of it might be observed as incoherent. Thus, it can be said that it is elemental to link an idea or a group of ideas in complete correlation so as to give an appropriate and coherent meaning to the claims; more specifically, the thinking process has to be carried out in a way in which a concept or idea can be generally understood without confusion or double interpretations in order not to undermine the ideas involved.

All the already mentioned features converge into the fourth aspect of critical thinking, the positive values and attitudes observed in critical thinkers. Regarding this, Ruggiero (2003) describes critical thinkers as people who are honest with themselves, since they are aware of their limitations and do not try to demonstrate something when they do not know about a particular issue. On the contrary, people that do not think critically perceive these limitations as impenetrable obstacles that lead them to reject different ways of thinking. For instance, as

Ruggiero(2003) declares when critical thinkers encounter problems or controversial issues, these are challenges for them instead of threats to their ego; furthermore, they keep calm at any time in which they have to discuss a controversial topic, as well as when they have to dismiss previous claims that were part of their conception of the world.

Additionally, as it is stated by Ruggiero (2003), one key element of critical thinkers is the avoidance of misinterpretations based on emotions. In fact, their judgment is based on evidence rather than first impressions or personal preferences. In spite of the fact that they may disagree with other people's point of view, they are willing to pay attention and evaluate different claims so as to finally assert whether they agree or not. In fact, critical thinkers try to find a balanced view between extreme perspectives by keeping an impartial attitude and frame of mind; in order to do so, they do not act impulsively since, instead of being controlled by their feelings, they think before doing (p.19).

Finally, the fifth and last feature focuses on three purposes of arguments and their relevance in critical thinking. As explained by Lee (2002), "an argument is a unit or instance of reasoning... that supports the truth of some claim" (p.2); notwithstanding this, the three purposes of arguments are opposite and have different implications in the perception of critical thinking.

The first purpose of arguments is "to rationally persuade others" (Lee, 2002, p.54). This is justified because human beings have their personal interests and affinities; however, this way of conceiving arguments is individualistic and lacks of an ulterior meaning. The second purpose is "to seek the truth" (*ibid*), which has always been connected with the academic field and the humanistic mission of knowledge in general; in fact, in this particular case one can remark that this purpose has as a mission to share the truth so as to improve the world; nevertheless, it is stated by Lee (2002) that academic work is mostly based on theories.

Hence, researchers normally carry out their investigations searching for the truth in isolation, because they do not want to influence in others' truth.

On the contrary, the third purpose is based on the fact that "reasoning is a social activity" (Lee, 2002, p.54). The limitations of the human existence do not allow individuals to use their maximum potential without taking into consideration others; as a matter of fact, Lee (2002) asserts that "[people] initially learn to reason collaboratively, since language learning is not a solitary effort; consequently, the purpose of arguments must be based on the interaction of different people without trying to impose anyone's point of view. (*ibid*)

1.3.3 Description of a critical thinking process.

As in any process, critical thinking entails at least four stages: (1) a previous stage, (2) an introduction, (3) development and (4) conclusion. Generally, the previous stage has to do with an ethics of reasoning, which according to Lee (2002) is "a set of rules to promote the use of reason in discovering the truth" (p.55); this first stage is fundamental because it clarifies the social parameters that are going to be allowed inside the group. The introduction normally is aimed at finding or constructing assumptions; then, during the exchange of statements and arguments one can start to discriminate information due to its reliability and clarity; at last, one of the many perspectives developed during the reasoning process has to prevail depending on the coherence and cohesion of the statements.

In addition, Ruggiero (2003) declares that the basic activities of critical thinking are investigation, interpretation, and judgment. The first concept has to do with finding evidence, which is information that will answer specific questions about an issue; it has to be relevant and sufficient. The second concept, interpretation, is to decipher what the evidence means, it has to be a reasonable rather than a conflicting interpretation. The third concept is judgment that is, reaching a conclusion about the issue, which has to be logic. (p.21); the above mentioned features are very similar to what Porter (2002) points out as the main skills related

to critical thinking, (1)the ability of analyzing; (2) the ability of inferring; (3) the ability of interpreting; and finally,(4) the process of deductive reasoning.

1.4 Sociocultural Theory

1.4.1. Definition.

Sociocultural Theory was first mentioned by the Russian researcher and theorist of child development, Lev Semyonovich Vygotsky in the 1920's, whose ideas had become gradually influential among psychologists and recently adopted by Second Language Learning theorists. Vygotsky (as cited in Mitchell & Miles,1998), describes communication affirming that “just as humans do not act directly on the physical world but rely, instead, on tools and labor activity, [people] also use tools, or signs, to mediate or regulate [the] relationship with others and with [themselves].” (p.80). It is also stated that one of these tools is language, which is created and modified by human culture to be inherited by the next generation (*ibid.*). This is also supported by Vera John-Steiner & Holbrook Mahn (1996) who say that the importance of the Sociocultural Theory relies on the concept that “human activities take place in cultural contexts; additionally, these ones are mediated by language and other symbol systems, and can be understood when investigated in their historical development” (p.191). In other words, this perspective states that knowledge/learning is a result of the whole context that surrounds the person. Therefore, people's experiences and interactions are the foundation of the development of cognition.

Hence, the sociocultural theory provides a new perspective on the process of Second Language Acquisition. As John Ehrich (2006) posits, human learning is a continuous reciprocal interaction of cognitive, behavioral and environmental factors, in which learners are encouraged to think, as well as, to speak in the target language. That is, language and thought are strictly connected with each other in social communication activities. Consequently, in second language learning, individuals can develop their cognitive function,

increase their capability of using the target language and internalize it by speaking with each other.

1.4.2 Features of the sociocultural theory.

According to Rosamond Mitchell & Florence Miles, (1998) this theory is mainly composed of the following concepts; mediation, regulation, internalization, and the Zone of Proximal Development. The first concept creates the backbone to this theory when stating that human activity is mediated by symbolic tools such as language and literacy as well as material artefacts. These artefacts are responsible for facilitating the relationship between human beings, as well as the social and material world around us. They allow us to connect to our environment, to plan and to think rationally. For example, one can mention the invention of writing systems, which allow individuals to communicate with the rest of the society throughout time. Certainly, tools like writing have changed our understanding of the world.

The second concept can be understood as regulation, which is a form of mediation. For instance, a mature individual has been in a process of progressive learning throughout its entire life due to the infinite number of interactions with diverse role-models, objects and symbols. According to the example, it could be thought that at the beginning of the learning process the individual was not going to be capable of developing the skills needed; nevertheless, because of the guidance of more skilled individuals, as well as the relevance of the interactions and the tools acquired, the current mature individual could create a sense of self-regulation that is completely focused on its previous experiences.

This process of self-regulation depends on three stages that have to be taken into account. According to Rosamond Mitchell and Florence Miles (1998), the first step, known as object-regulation, is produced when individuals are often controlled by using objects in their environment in order to materialize abstract thoughts. For instance, parents might use beans

to help children with the abstract concept of counting. The second stage is called other-regulation in which learning is no longer regulated by objects but by others, for example, a child or learner carries out activities with the help of a guide or teacher. The teacher can recognize that some objectives have been already reached based on the interactions with the child who will respond accordingly to the stimuli given. This is called scaffolding, which, in other words, means that an individual only needs extra help when activities become more complex. The final stage is known as self-regulation, in this step activities can be performed with little or no external support, because the individual has already internalized all the information needed to be a regular member of society.

The third concept in the sociocultural theory is referred to as internalization. As Richard Donato (1994) asserts, internalization is the process of making what was once an external support, a resource that is internally available to the individual. This process occurs mainly through imitation. At first internalization is controlled and structured by others, but in normal development, individuals are eventually able to organize and regulate their own mental and physical activity through the appropriation of these tools. For instance, in teaching situations in which experts and learners get together, the latter not only should imitate the experts' abilities but they should also transform what has been taught to them if internalization occurs.

The last concept associated with this theory is known as the Zone of Proximal Development, defined by Vygotsky as: "the distance between the actual development levels as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (cited in Gauvain & Cole, 1997, p. 33). Hence, it is viewed as a way to better explain the relation between children's learning and cognitive development. In other terms, it

is the zone where learning can most effectively take place, since the learner is not yet capable of independent performance, but can reach a desired level with the support of someone else.

It has been claimed that the essence of language is to be able to communicate one's thoughts and feelings to another person. This concept of communication is one of the foundations of the sociocultural theory in language learning, which considers that language can be acquired easily by allowing students to socialize and interact either with other apprentices or with speakers of the language they are learning. The interaction should also be within the context of the language that is being acquired; as a matter of fact, according to this theory the best way to acquire a language is to study it in a place in which it is used so as to interact with native speakers; notwithstanding, in the context of an EFL classroom, the sociocultural theory can be practiced through social activities that simulate the cultural context of the language. (Aimin, L., 2013)

1.4.3 Relationship between the sociocultural theory and critical thinking.

As it was stated before, the sociocultural theory coined by Vygotsky emphasized that the development of the human being is strictly associated with its interaction in the sociocultural context. According to Vygotsky (as cited in Lantolf, 2000, p. 80) in the process of gaining knowledge, individuals use two essential sociocultural elements, which are artefacts and signs. On the one hand, artefacts or tools change the objects in the world. On the other hand, signs are psychological instruments produced between the sociocultural interaction and evolution; one of these signs is language. This tool is first developed in the social context, then in the egocentric sphere and later it is internalized by the individual.

Thinking is strictly linked to language because, as it was stated before, language is an artefact used within a society that creates interaction among their members. Furthermore, the culture in which individuals live represents shared interests, values, costumes and a common

language which are the bases for building a society. Regarding this and according to what Victoria Fromkin and Richard Rodman state (1973), language is the most relevant characteristic that differentiates human beings from animals. In this context, if one knows a language it means that one is able to produce sounds, as well as, comprehend the meaning when someone else is producing them. This convention in meaning and understanding lets human beings produce and create new language because they already know the sounds, the words and the rules of it.

It is widely known that language is flexible, not static, since new terms are continually being introduced, therefore; it is necessary to reach an agreement in terms of the meaning of the words. However, word meaning still represents a challenge for theorists of language, since there is no clear difference on whether the meaning of a word belongs to a phenomenon of speech or a phenomenon of thought. To this respect Vygotsky (1962) claims that “a word without meaning is an empty sound (...). It is a phenomenon of thought only in so far as thought is embodied in speech, and of speech only in so far as speech is connected with thought and illuminated by it”(para. 7). Likewise, Whorf and Sapir (cited in Malim, 1994) state that the language people used is determined by their perception of the world and consequently their thought. First, language determines thought. After that, thinking regulates linguistic development. And finally, both thinking and language have an influence upon intellectual development.

As Whorf and Sapir (cited in Malim, 1994) say, this seems to indicate that thought is the father of language rather than, the other way around. On the contrary, if language were the father of thought, there would be no means to introduce fresh thinking. Similarly, Vygotsky (1962) also points out the relation of thought and language by saying that it is a process in which thought is not merely expressed in words; it comes into existence through them. It

means that thought establishes a relationship between things and this intellectual development is mediated through language which is achieved by growing, developing, fulfilling actions and finally solving problems (para. 7).

Chapter II: Methodology

This chapter explains the type of study conducted in the process of achieving the main objective of this research. More specifically, it displays the tools that were implemented in order to collect the relevant data that allowed the researchers to develop this study, and also contains a description of the subjects and their backgrounds.

2.1. Field Study

This investigation is a field study, based on the elements defined by Ranjit Kumar (2011), who asserts that any research can be observed from three opposite perspectives: (1) from its application, (2) its enquiry mode, or (3) its objectives.

First, in terms of its application, this was an applied research project, since it involved a natural environment where individuals “[were] acting as they normally [did]” (Beins & McCarthy, 2012, p.88).

Second, the enquiry mode of the research can be labelled as qualitative due to the fact that “it does not rely on numerical information, but often uses complex description to characterize the way people respond to a situation or experience it” (Kumar, 2011, p.90). This aspect is also supported by Colin Neville (2007) when stating that “research is more subjective in nature than quantitative research and involves examining and reflecting on the less tangible aspects of a research subject, e.g. values, attitudes, perceptions” (p.3).

Third, this project was an exploratory research inasmuch as these types of research are conducted “with the objective either to explore an area where little is known or to investigate the possibilities of undertaking a particular research study” (Kumar, 2011, p.11). Similarly, Neville (2007) reinforces the previous statement pointing out that an exploratory study “is undertaken when few or no previous studies exist” (p.2), and that, in this type of study, “the

aim is to look for patterns, hypotheses that can be tested and will form the basis for further research” (*ibid*).

2.2. Subjects of Study

In regard to the subjects of the study, this was a group of six b-boys who are members of a break dance movement called Party Part Crew, founded in 2000 in the city of Valdivia. Nowadays, the group of b-boys has its own legal entity and it is composed of approximately 25 people, whose ages range from 15 to 25 years old. Additionally, the members of the group are separated into old and new school in accordance to the period of time in which they started to participate in the group. Concerning about the schooling level of the subjects, half of them had already finished high-school by the time in which this research was carried out; in fact, three of them were enrolled in the university, two of them were still in high school and one of them was working. Another important aspect to consider was that virtually all of them came from suburbs where the population of medium and low socioeconomic classes predominates; specifically, some of the places where they inhabit are: *San Pedro, Corvi, Las Animas* and *Villa los Ediles*. Finally, the last general aspect taken into account in order to describe this group was that most of the b-boys were male; therefore, female presence was frequently seen only as emotional support/companion (girlfriends).

2.3. Data Collection Tools

This research is designed to retrieve information about the dynamics and the cultural elements of one of the many b-boys groups from Valdivia. Hence, due to the high degree of innovation and the amount of areas and topics covered in this inquiry, it was necessary to implement a data collection tool that could provide the subjects’ perspective in cultural and social terms, as well as a tool that could describe more subtle characteristics related to the behavioural patterns among the members of group. In this context, specific data collection

methods such as Semi-structured interviews and Non-participant Observation were conducted.

Considering the reliability of the information, the composition of the group and the unbiased character of the study, the design chosen for the sampling was the “probability sampling,” which according to C. Kothari (2004), allows each participant to have “an equal chance of inclusion in the sample” (p.60); therefore, problems such as the control of the samples in order to manipulate the results can be avoided.

2.3.1. Non-participant observation.

To begin with, the objective of the observations was to portray frequent habits that could emphasize the identity and forms of expression of the group, not only as b-boys, but also as part of a broader community. In order to do so, eight non-participant observations were developed from September 13 up to December 6.

In order to carry out the non-participant observation, there are elemental aspects that researchers should bear in mind. For instance, Dawson Hancock and Bob Algozzine (2006) remark that it should be designed an observational guide with descriptions of all the information that must be covered. This guide has to include enough space to write down the time, date, location, the identification of the subjects (i.e. number, nickname, etc.), and specific activities or events that could be perceived during the observation (p.46). In other words, Hancock and Algozzine (2006) illustrate this by saying that “understanding the situation under investigation from the participants’ and not the researcher’s perspective is the objective of qualitative research” (p.8).

With respect to the analysis of qualitative data given by Anthony Coles & Jim McGrath (2010), the non-participant observations were analyzed using patterns of behaviour (e.g. warm attitude towards other members of the group), subtopics (e.g. greetings, conversations, and farewell), as well as the frequency in which these patterns could be

observed. This process was organized in this way so as to discriminate the data between highly relevant information and relevant information. Consequently, this stage allowed the researchers to observe the behaviour of the subjects and to define the teaching method implemented.

2.3.2. Semi-structured interviews.

Concerning the semi-structured interviews, the objective of the tool was to find out the cultural aspects that this group had in common with the North-American b-boy movement, and how these aspects could be perceived in the individuality of the subjects.

Hence, semi-structured interviews were particularly appropriate for this field study, due to the fact that this tool usually allows researchers to direct questions to relevant information (Hancock & Algozzine, 2006, p.40); moreover, Kumar (2011) remarks that interviews in general are useful for gathering in-depth information, as well as for complementing data from other tools (p.150). In this particular case, the questions were not only conducted to elicit reliable data but also to gather relevant information that had been not obtained from the non-participant observations; thus, interviews consisted of 13 open-ended questions separated in the following themes: (1) collective and individual identity, (2) hobbies, and (3) the relationship of the subculture with the Chilean society (See annex II).

2.3.3. Criteria of analysis.

Regarding the criteria of analysis, the outcomes gathered from the field study are compiled in three transversal patterns that virtually cover all the sections of the theoretical framework. The chosen criteria are: *Identity, Sense of belonging and Cultural adaptation*.

Identity: In relation to this criterion, the information that will be analyzed involves fashion, sports, music, hobbies, and communication within the B-Boy community of Valdivia. It is also important to establish that this criterion is

connected to the first part of the theoretical framework, which is Social Movements. The link between social movements and identity can be explained since young people gather in groups they feel comfortable with in order to share their interests and concerns.

Sense of belonging: The data collected will include relevant information about break dancers' opinions and the connection they have with the B-boy community. Sense of belonging is intertwined to the three sections of the theoretical framework. First, it is interrelated with Social Movements, due to the fact that b-boys exhibit characteristics that are present in all subcultures and also define them as a group. Second, it is strongly connected to Critical Thinking; since break dancers as a group have and share their own conception of the world. Third, it is also connected to Sociocultural Theory, because b-boys' experiences and interactions are the result of the whole context that surrounds them.

Cultural adaptation, the researcher will analyze the information in terms of the subjects' opinions and behaviour towards their relationship with the society and the way they are immersed in it. Firstly, this pattern is related to sociocultural theory, due to the fact that human activities take place in cultural contexts, and in this particular case; b-boys have experienced the pros and cons of being part of the Chilean society. Secondly, the connection between cultural adaptation and critical thinking is explained since despite of the opposition b-boys express towards society, when it comes to play a role in it, such as, getting a job, they have to embrace a different perspective to be included.

Chapter III: Corpus

In this chapter the results of this investigation are set forth. Firstly, the results of non-participants observations and the semi-structured interviews will be organised and presented in accordance with the criteria of analysis exposed in the methodology section: Identity, Sense of belonging and Cultural adaptation.

3.1 Results

Table 1.

Summary of the Non-participant observations

Criteria/tool	Non-participant Observations
Identity	<ul style="list-style-type: none"> - Clothing represents the style of the group - Hobbies are an interesting topic within the group. - Music is important in terms of the rhythm, not lyrics. - Rock, funk, rap, and techno are their favourite styles.
Sense of Belonging	<ul style="list-style-type: none"> - B-boys do not show strong bonds with other subcultures. - B-boys are a friendly and supportive community.
Cultural Adaptation	<ul style="list-style-type: none"> - Current issues, such as, politics or education, are not present in their conversations. - The welfare and financial support is one of the main concerns for the group.

3.1.1 Non-participant observations.

Before displaying the results of the non-participant observations, it is important to mention that the researcher arrived before established time to the place where break dancers usually gathered, only in that way she⁵ could have a better perspective of their arrival time to the sessions and routines. Besides, in order to avoid any disturbance or inconvenient produced by the observer, as well as to prevent any accident to the researcher that could have been caused when b-boys performed dangerous steps, the person was located in a specific place, which was next to the main entrance of the City Hall.

⁵ It will be used to make reference to the researcher.

While carrying out the observation process, the researcher utilized an observational guideline that was composed of seven patterns of behavior (See Appendix A-1). These patterns sought to portray in the most accurate manner the dynamics of the group, concerning issues such as the way they interact with each other, what they talk about, the use of English in their dancing routines, the group formation when performing, among others.

Identity.

With regard to this criterion, the researcher could observe the following patterns of behavior:

Participants talk about sports, music and pastimes with their partners. Yielded that break dancers share what they are interested in with their peers; for instance, they talked about their hobbies which included motorcycles, bikes, and physical conditioning. On the other hand, when b-boys had arguments they did not talk much, instead, they focused their attention on dancing, even inside the same group.

Participants use music in English to perform their dances. It can be said that they make use of a wide variety of songs in English when performing; however, it seemed that rather than the lyrics of the songs, the rhythmic beat of the music was the most engaging element, since every time they came across a slow song, lacking in rhythm, they just switched to the next song. Following the same idea, the researcher also noticed that the music was played loudly and oscillated from various different genres such as rock, funk, rap, and techno.

Participants perform their dances in groups. It can be stated that there were specific dancing steps that required to be done by a single break dancer, for instance, when doing *headspins*; while other movements needed more people to be performed, that is the case with choreographies which focused their attention on *footwork*.

Sense of belonging.

Participants have a warm attitude towards other members of the group. It can be said that in general terms b-boys had a friendly attitude when interacting with their peers; although, a lack of commitment and respect towards b-boying activities was also seen. This, somehow, provoked group tension and disharmony. For instance, one usual inconvenient presented in almost all the sessions was that the person in charge of bringing the amplifiers was always late which let the break dancers without one of the most important elements to start their training.

Participants encourage the new members when they are performing. The researcher realized that at the beginning of the non-participant observation process a group of three girls started to join the b-boys sessions. They were welcomed by the group who took turns in order to keep track on their learning process by showing them how to do the tricks so as to giving pieces of advice to get a better performance. Finally, it was also noticed that whenever a new member performed on stage for the first time, the break dancers adopted the form of a cipher – which is the common form of a group of breakers when performing –and started to root for the new member by clapping their hands in a cheerful manner.

Participants mention other subcultures in their conversations. Which one/s? This pattern did not appear in the observations.

Cultural adaptation.

Participants comment about current issues and concerns (politics, education, social org). They did not talk much about it; instead, it was observed that the major concern was related to the welfare/organization of the group. This fact became evident in many gatherings, when the topic about the way in which they could get financial aids for the upcoming

b-boying tournament in San Jose de la Mariquina, was brought into conversation. Additionally, the other aspect the observer could notice was that after the aforementioned event, the group had a feedback session in which they recap their strengths and weaknesses during the competition.

3.1.2 Semi-structured interviews.

Table 2.

Summary of the Interviews

TOPIC	SUBTOPIC	ANSWERS
Sense of Belonging	To be a b-boy	B-boys are determined and charismatic perseverant people
	Connection with the group	I am a b-boy when I dance
	Personality	Enthusiasm Perseverance Friendliness
Identity	Interests	Physical conditioning Bikes Football
	Music genres	Funk Rap Hip-hop Latin rhythms
	Role models	James Brown
	Movies	Battle of the Year Beat Street
	Clothes	Loose Sweat suits T-shirts with patterns Sneakers (Nike, Adidas)
Cultural adaptation	Part of society	Sometimes
	Social Influence	Discriminated because of their appearance
	Group's perspective towards society	Care for and feel part of society
	Schooling	High-school College Primary school completed

In this section of the research, an individual semi-structured interview was conducted with six b-boys. The meetings were held in Casa Joven and in Pedro de Valdivia square, places where break dancers usually gather. The interview consisted of 13 questions, four of which focused on Collective and Individual Identity, seven concentrated on Hobbies, and four were related to the Relationship between the Subculture and the Chilean society (See Appendix A-2). The results of the interviews were organized in accordance with the criteria of analysis. The detailed answers of the participants are described below.

Identity.

The main topics of this criterion were related to their interest, the connection between hobbies and b-boys, the type/gender of music they prefer, the most representative movies or documentaries of the b-boy culture, and the type of clothes they usually wear to train.

Subject n°1 held that dancing is the only hobby he has; however, he stated that he works once in a while in order to buy fashionable clothes to perform. In relation to music tastes, he pointed out that he likes hip hop; rap among these *50 Cent* is one of his favourite's singers. He commented that it would be great to learn English so as to understand the lyrics of the songs he usually listens to. When being asked about what movies or documentaries were the main references for him, he indicated *Battle of the Year 2013* and *Beat Street 1984*. When being asked about the clothes he usually wears to perform, he held that he likes to wear fashionable clothes, with style that allows him to dance, such as, pattern/print T-shirts, sweat suits and loose sneakers.

Subject n°2 mentioned that he is interested in physical conditioning. He thinks that if he could study Physical Education he would be able to integrate young people to the break dancing community. Furthermore, he said that if youth spent their time wisely, they would avoid drug addiction, alcoholism, and adolescent pregnancy could be avoided because it is a

way of opening new doors in life. He stated that Physical Education is related to b-boying due to the fact that one has to take care of the body since this one is an essential tool; one also has to promote a healthy lifestyle, stay away from bad habits by doing exercises to finally reach equilibrium. Concerning music, he likes Break beat, Funk, and singers like *James Brown*; his favourite documentary is *Battle of the Year 2013*. Regarding clothes, he likes sweat suits and sneakers brand, such as, Puma or Adidas.

Subject n°3 indicated that apart from being a b-boy he likes football and drawing. He also believes football provides him agility since training by playing matches helps him in order to accomplish better movements when performing. In relation to music tastes, he mentioned that rap and hip hop are suitable styles for dancing, especially Chilean exponents of these genres like *Ley 20 mil*, *Portavoz*, *Chystemc*, *Bascur*, *Linterna Veider* and *Jonas Sanche*. When asked about what documentary or movie he would recommend, he indicated *Battle of the Year 2013*. Lastly, he said that to perform he only needs comfortable clothes; it does not matter if it is a pair of jeans, sweat suits or brand clothing.

Subject n° 4 stated that he enjoys riding his motorcycle scooter and going out with his girlfriend. Apart from that, he does not link any of his hobbies with break dancing. Regarding music styles he prefers Break and Funky and his favourite artists are James Brown, Onyx, and Dance Effect. Concerning the outfit he usually wears to dance, he prefers sweat suits, sneakers and loose T-shirts.

Subject n°5 pointed out that she was part of a Batucada group some time ago, however, she preferred break dancing because it is less time consuming than Batucada; therefore, it is more compatible with her high school studies. She also indicated that the connection she observes between both activities is music. When asked about the style of music she enjoys, she indicated that rap in Spanish and Chilean bands like *Cevlade*, *Gran Rah*, *Fu Schnickens*, *los Aldeanos* are her favourites. In regard to what documentaries or

movies are the most representative, she mentioned *Planet B-boy 2007*(documentary). Finally, she added that to perform, it is necessary to wear clothes that allow you to move freely. In her case, she prefers sweat suits, sneakers and hoodies. Besides, she expressed that her favourite sport clothing brand is Adidas.

Subject n°6 enjoys riding bikes and in general any physical exercise. He mentioned that all the activities he does are connected to break dancing, since he studies Physical Education. Accordingly, once he becomes a teacher, he wants to set up his own dance academy. Concerning music tastes, he likes Funk, Salsa and Hip hop, and the main performers he mentioned were James Brown, The Roots and Roberto Roena. When asked about what documentaries and movies were the most relevant, he pointed out *Wild Styles 1983*, *Planet B-boy 2007* and *Battle of the Year 2013*. Finally, he expressed that he wears comfortable clothes to dance; that is to say, loose sweat suits, sometimes jeans, and T-shirts. He does not buy pricey clothes, unless he has to attend tournaments, in that case he has to purchase more suitable outfits.

Sense of belonging.

In this part of the interview, the main focus were characteristics b-boys have in common; such as, the individual and collective elements that define a b-boy, the connection they feel within the group and the features of their personalities that make them be part of the b-boy community as well as the possible relationship they have with other subcultures.

Subject n°1 expressed that being a b-boy means everything to him; it is a way of expression that involves a lot of effort. He feels he is a critical part of the group since he was one of the founders of this break dancing movement 14 years ago. He said that friendship and camaraderie are elements that he has in common with the rest of the b-boys; the interviewee also mentioned that if he could, somehow, help his comrades he would do it.

Subject n°2 explained that being a b-boy involves someone who dances with the rhythm of the music and who belongs to the hip-hop culture. In addition, he said that break dancing gives him motivation to achieve what he wants in life. Following the same idea, he stated that despite the fact that they all come from different backgrounds, what makes him feel part of the group is the passion for dancing. This has also allowed them to create bonds of friendship. When asked about the way in which his personality was linked with other members of the group he held that he plays an important role since he motivates and helps the newcomers. For him, break dancing is more than a hobby. This became clear when breakdancing began changing his vision of the world.

Subject n°3 said that being a b-boy is a way of expression because he shows all the positive and negative aspects of his personality on stage; he feels free with the music. He also remarked that a break dancer is a brave person, with character, charisma and perseverance. When asked about what makes him feel part of the group, he replied that one has to show interest in being part of the break dancing community through determination and motivation. He added that cheerfulness and tenacity are the main features that link his personality to the other members.

Subject n° 4 mentioned that a b-boy is a perseverant and hard-working person. Additionally, he said that b-boying has helped him to grow as a human being, as well as to fulfil his objectives in life. Likewise, he pointed out that break dancing turns negative energies into positive; he also said that b-boying as an exercise and supports this claim since one takes care of the body by developing healthy habits (alcohol and drugs). Furthermore, break dancing influenced his decision to study Physical Education, as well as to get him away from bad habits. Regarding the question of what makes him feel part of the group, he expressed that they share characteristics such as, happiness, brotherhood, and tolerance

towards other people. Following the same idea, he said that his personality is connected to the group since he is modest, joyful and enjoys helping others.

Subject n°5 indicated that being a b-girl is to be part of a culture; she feels a break dancer is a person who requires persistence to become skilled in the break dance world. When asked about what makes her feel part of the group, she put forward eagerness to learn and help others. She also pointed out that cheerfulness and camaraderie were features that connect her with the rest of the group.

Subject n°6 stated that a break dancer is a person who trains continuously to be better in the discipline; he also said that determination and passion for dancing were elements that describe b-boys. What makes him part of the group is his persistence and caring for his fellow break dancers; additionally, he mentioned having an active attitude towards life, which does not allow him, for example, to spend eight hours in front of a computer.

Cultural adaptation.

This part of the interview focused mainly on the b-boys relationship with society. Therefore, the content of the questions were related to their perspective towards it, the social influence and the educational future.

Subject n° 1 stated that he does not feel part of society since he does not work; in fact, the only thing that matters to him is dancing. However, he added that if he could do any activity related to break dance, he could make a contribution to society and he would feel as part of it. He asserted that the society does not treat him well; the main reasons mentioned were the neighbourhood he lives in, the tattoos and cuts/scars he has on his arms. Furthermore, the fact that some of these physical features are evident, have caused the subject humiliating experiences when applying for jobs.

When asked if the way in which society treated him had any influence on his life, he put forward that he is the only responsible for that situation and he does not do anything to

make it better or change it. He also held that people may think how someone like him, capable of practising such complicated and dangerous step dances, is not be able to find a job, to study or be part of society. Following the same idea, he does care about what society thinks of him, otherwise, he mentioned that he would have been a criminal or ended up in jail. Finally, when asked about his interests on continuing higher education, he indicated that he would like to finish his secondary education with the objective of obtaining a well-paid job, since he only finished 6th grade primary level. In the meantime, he is applying for a job in ASENNAV⁶ (Nautical Services and Shipyard).

Subject n°2 expressed that sometimes he feels discriminated by Chilean society. However, he thinks people behave in that way because they do not see break dancing as a cultural movement. He added that people often ignore the global nature of b-boying and are resistant to the idea of it being something more than just a trend. The interviewee feels that he is part of society when people congratulate him for his work as a break dancer, for instance, when he receives positive comments from people who attend important events in Lord Cochrane theatre which is next to the place where they perform. He believes that society in general treats him in a fair way because he has had the opportunity to actively contribute in developing INJUV workshops, as well as serving as a guide to the new participants of the group. Thus, he feels highly motivated to keep on working. That inspiration led him to take the University Selection Test (PSU in Spanish) and study Physical Education.

Subject n°3 said that he considers himself an outcast because he feels disconnected from the Chilean society. On the other hand; he also mentioned that he is an active participant in the political world, though he thinks the actual system has many deficiencies. In relation to the question of how he felt society treated him, he emphasized that people always show

⁶ ASENNAV is one of the most important German shipyards located in Valdivia.

discrimination and marginalization towards others. For instance, he discerns that is not a good idea to go into specific places such as housing of wealthy people, since they have a different perspective of life and he would feel uncomfortable in that situation. When being asked if the way in which society treats him had any effect on his life, the interviewee remarked the fact that he is in disagreement with the Chilean political system, however, he tries to do his best to improve the situation. In this sense, he attends demonstrations and he fights against what he believes is unfair. Finally, regarding his interests in continuing higher studies he wants to study Industrial Design Engineering, Theatre, or Dance.

Subject n°4 responded that he sometimes feels part of society, while in other situations he does not. On the one hand, he feels included when he dresses formally, for instance when wearing a suit for applying for a job. On the other hand, he held that having tattoos is a common way in which discrimination manifests itself. He also thinks that all the elements that come from the streets have a negative meaning for the most influential people in society. However, he stated that people do not understand that what really matters is the inner human being rather than the external appearance. Concerning the question about how he feels society treats him, his answer was that people are moved by prejudice and preconceptions; nonetheless, only a few people behave that way, not all of them. The interviewee also pointed out that society, somehow, encourages him to grow up as a human being. Additionally, he believes that people should be happy with what they do in life. Finally, in reference to furthering his studies, he expressed his interest in nutrition, conditioning and the general well-being of the body, which is why he is studying Physical Conditioning at the University.

Subject n°5 expressed that she feels part of society when sharing with friends. However, sometimes she perceives that she is left aside, for instance; when being discriminated for dancing in the street, because people tend to think that break dancers do not work or study. Instead, people think that most of the members of the group are alcoholics or

drug addicts. Regarding the question of how she felt society treated her; the answer was "both good and bad." Generally, her impression was that society treats one positively when one is doing what society considers normal, for instance, working. Following with the next question, she does not feel influenced by the way society treats her; in fact, she is not interested in what people might think about her. Break dancing is one of her passions and she will not change her mind about it. Finally, she would like to apply to the University once finished with the Secondary Education. Despite the fact of loving break dance, she does not want to study Dance since she considers that what she learns in the breakdancing group is so unique and original that any Academy could teach it.

Subject n°6 feels fully integrated into society. Firstly, in his role as an artist and secondly, in his role as an educator; since in both activities he is able to share knowledge. When asked about how he feels society treated him, he replied that at the beginning of the break dancing group, when people did not know them, they were discriminated. However, nowadays he feels that the group is highly accepted by the Valdivian community and can be considered as a part of the cultural landscape. Regarding the question of whether the way society had treated him had any influence on him, he held that all people have preconceptions towards others. Finally, with respect to continuing higher education, he stated that he is currently enrolled at the University studying Physical Education.

3.2. Discussion

In this section of the study, the outcomes yielded by the non-participant observations and the semi-structured interviews have been analysed in light of the concepts and theory exposed in the theoretical framework of this research paper. To this respect, the categories are: *Shaping Identities, Fostering Sense of Belonging and Embracing Cultural Adaptation*.

3.2.1. Shaping identities.

Clothing/appearance: Regarding this topic, the interviews and observations generated that Valdivian B-boys do not differ much from the break dancers who created hip-hop forty years ago. Nowadays the look of breakers consist of pattern/ printed t-shirts, sneakers, loose jeans or sweat suits, head spin caps and patterned sweatshirts. However, it is relevant to mention that the way in which breakers dress nowadays has been and is still influenced by the mass media (Lyne, 1983). To this respect, the market has contributed to this phenomenon since there are international brands, such as, Adidas, Nike, and Red bull, just to mention the most recognized that focus their merchandising on subcultures. This fact becomes evident when observing the subjects, since some of the items of clothing they wear belong to the previously mentioned brands. In the case of Red bull it was noticed by watching b-boys' videos on Internet that this company frequently sponsors international as well as national competitions.

It is relevant to say that during the interviews the subjects expressed they do not usually buy pricey or brand clothes, on the contrary, most of them only purchase stylish clothes when attending to tournaments. This evidences that this particular subculture does have a limited purchasing power. This fact is also explained since most of the break dancers are adolescents who live with their parents and do not have a paid job. Another clear example of this situation was observed when b-boys had to ask for financial support to the local authorities in order to pay bus tickets and housing for a tournament in a near city.

Music: To this respect, at the beginning of the observation process it seemed to the researcher that the only important thing for b-boys was to dance, using any kind of music that was fast enough to carry out their presentations. However, in subsequent observations it became evident that b-boys chose specific songs with strong rhythm and beat; the music was played loudly and oscillated from various different genres such as rock, funk, rap, and techno.

Following the same idea, the researcher also realized this group consumed not only hits in Spanish but also foreign hits in English, including different mixed styles, such as, electro, reggae, and rock, among others. To this respect, when b-boys were interviewed a more detailed list of music genres and artists showed up, they preferred: hip-hop, rap, break beat, funk, concerning singers or foreign bands the most relevant were: *50 Cent*, *James brown*, *Onyx*, and *Dance Effect*, while among the Chilean exponents of rap and hip hop they mentioned: *Ley 20 mil*, *Portavoz*, *Chystemc*, *Bascur*, *Linterna Veider* and *Jonas Sanche*, *Cevlade*, *Gran Rah*, *Fu Schnickens*, *los Aldeanos*. This wide variety of music tastes reflects the similarity Valdivian b-boys have with the roots of the movement. As it was stated in the theoretical framework of this research, when Blanchard (1999) and Homolka (2010) affirmed that the origins of this cultural movement had influences from the working class African American, as well as Latino roots.

As it was mentioned above, most of the music b-boys played in their presentations were hits in English; however, the lyrics of the songs had any meaning to them since they do not speak English; thus, it is impossible for them to understand their content. Regarding this, during the interviews some of the subjects expressed that it would be wonderful to learn English so they could understand the lyrics of the songs they usually listen. Consequently, this collective interest in learning English manifested by the subjects of this research could be used as a tool to bring the language closer to them.

Body language: Valdivian b-boys communicate through dancing. This fact could be observed every time the researcher attended to their practices. For instance, it was seen that they had a routine when performing, consisting of some stretching before starting the usual movements associated to break dancing. In this sense, it is important to note that the movements had particular names in English, such as, *footwork*, *uprock*, *the windmill*, *worm*, and *moonwalk*. The researcher when observing b-boys heard these names. Therefore, the way

this movement understands itself when dancing reflects what Osumare (2013) exposed, when affirming that break dancers have learnt the codes, dance styles, and movement practices shared within the breakdancing community worldwide.

3.2.2. Fostering sense of belonging.

The contradictions and objections in the way in which humans understand the world are elements that define individuals' way of life, mainly composed of values, ideologies and beliefs (Lefebvre cited in Hebdige, 1979) In this sense, the observational guidelines and interviews revealed that break dancers gather together according to their interests and concerns, it was also evident they have a clear point of view of the characteristics that define them as a group.

In the late 1970's what started as territorial disputes between gangs, evolved in what we know today as breakdance (Homolka, 2010). Nowadays, Valdivian b-boys keep the same pattern through dancing, which is emulating a battle, however, this time they do not have to solve any territorial conflict but their own internal conflicts and disagreements against the establishment. Indeed, dancing is what fuses together all the differentiations among the members of the group, and in an ultimate instance is what keeps the group as a unity.

Furthermore, it is important to mention that when it comes to the welfare of the group, it does not matter if the members belong to the old or the new school since all of them share the same principles; that is to say, despite of the individualities they agree on important issues in order to benefit the group. Following this same idea, this could also be experienced in the meetings after their practices. Under these circumstances, there were some occasions in which the group could not agree on certain matters, which involved tournaments or problems among members due to their personal interests at that moment. Nonetheless, this did not affect the dynamics of the subculture when they performed, but offered an opportunity to develop social abilities and values such as respect, as well as a sense of unity and diversity in each participant of the group.

The emotional factor is of primal importance within the group, as it was mentioned before all members of the break dance movement in Valdivia come from different

backgrounds, which allow them to share their own lives' experiences, as well as support each other when they go through difficult moments. In the light of the above, it can be inferred that this interaction has had positive influences on them. For instance, since most of the break dancers are enrolled or applying to an educational institution, the ones who did not consider this option before are willing to make the effort and look for better educational opportunities in life.

B-boys spend most of their days practicing, they regularly gather with their peers, they work hard on new movements, and they share types of workouts. Thus, it is inferred that they feel as part of the group because of the emotional bonds that they have created throughout their experiences. As they spend time together, they come to learn from each other. The significance of these emotional bonds can be expressed not only in an attitudinal level, but also in the conceptions, interests, values and ways of thinking within the group. In fact, there is only one characteristic that could imply negative consequences in the future, which is the lack of commitment and responsibilities of some members of the group.

As it was mentioned before, this cultural movement focus their attention on the welfare of the group, since they have a clear and collective vision of their identity which allows them; on the one hand, to work as a team to improve their weaknesses when performing, as well as when facing tournaments; and on the other hand, to work in order to achieve major goals for the movement and themselves. For instance, in the observation process the researcher could determine that break dancers exhibited a strong organization when they had to propose ideas in order to obtain funding for the tournaments. In this sense, b-boys used what Porter (2002) establishes as the four categories of skills involved in the critical thinking process; which are, (1) the ability of analyzing, (2) the ability of inferring, (3) the ability of interpreting, and (4) the process of deductive reasoning. The group had to weight their arguments to determine which ones were suitable to reach the final objective.

This investigation indicated that b-boys performance is the result of a social process since they had first to learn from more advanced dancers, to later be able to perform autonomously. The above mentioned was supported by John-Steiner and Mahn (1996) who stated that knowledge/learning is a result of the whole context that surrounds the person. Regarding b-boys learning process, it was observed that at the beginning newcomers learnt the basic steps through imitation and once they gained enough confidence and expertise; they were able to dance using their own styles and creativity. This fact is supported by Mitchell and Miles (1998) when stating that human beings have learnt throughout their entire life by interacting with different role-models, objects and symbols. Additionally, the way in which b-boys learn is strictly related to the process of 'self-regulation' (Mitchell and Miles, 1998) – which involves an strategic action of planning, monitoring and evaluating personal progress – since break dancers have a mental concept of the steps they need to learn; later, their learning will be guided by more skilled breakers; to finally, reach a desired level in which steps can be practiced with no external support.

3.2.3 Embracing cultural adaptation.

The interviews bring forth that break dancers feel that they contribute to the society since they define themselves as a cultural movement; however, b-boys still feel and think that part of the society is not prepared yet to accept them as a cultural movement; furthermore, breakers dancers expressed that people tend to discriminate them without even knowing who they are or what they do. Despite these reactions, it can be inferred that break dancers need and expect a different treatment from the society; in their own words, people should learn that this is not only a local movement but it is one of the most wide-spread cultural expressions in the world.

In general terms, it is known that people make judgments at first sight without even thinking in the background of each situation; as it is stated by Ruggiero (2003), people

express their opinions based on emotions and personal preferences, which leads them to act in an impulsive way. In this sense, the results of this investigation generated that breakers have suffered discrimination by the way they look, especially the ones who have tattoos on their bodies. Similarly, during the interviews, some b-boys mentioned that young people have a more inclusive perspective about break dancing than older people do; to this respect, they think this phenomenon is explained because of the evident generational gap between them.

Although, at the beginning b-boys recognized they were quite intolerant and severe towards elder's opinions about them, nowadays they have learnt to accept and respect other points of view. This is backed up by Lee (2002) when saying that the human existence do not allow individuals to use their maximum capacity without the help of others; similarly, the aforementioned author emphasizes that the purpose of arguments must be based on the interaction of different people without trying to impose anyone's point of view. As a result, this change of attitude has played a significant role within the group since it has allowed them to work together with local authorities on the pursuit of specific objectives, such as; applying to be part of governmental projects, as well as asking for financial aid, to pay for the expenses of the tournaments they usually participate.

Conclusions

This study covers in detail, the cultural features of a group of break dancers in order to include them actively in the EFL classroom. Taking into account the lack of knowledge in relation to break dancers and EFL, the investigator applied different research tools to determine if there is any connection between them. Besides, it is relevant to know more about students' backgrounds so as to make the learning process more entertaining and close to their needs. Hence, in order to carry out this exploration, the development of a case study is shown in this research paper.

The need to attract adolescents from youth subcultures, in this case break dancers, into education inspires and leads this research. In this sense, the most relevant conclusions from the analysis of the state of the art and the theoretical framework reveal that the break dancing community of Valdivia does not feel fully integrated within the society. Consequently, this fact also brings along negative consequences on their education since they do not feel identified or connected with the teaching practices they carry out everyday inside the classrooms. This evidence can be verified when reviewing the data collection tools, which confirms break dancers are discriminated not only by their appearance, but also by their socio-economical background. However, despite these problems, most of the subjects demonstrate to be active members of the b-boy community. In fact, this case study reveals they are linked by emotional bonds, passion for dancing, and shared points of view about society. Those elements, in the end, are of vital importance to keep the group as a unity.

The multiple cultural elements that are present in this youth subculture combined with suitable classroom activities can make the difference when learning a foreign language. For instance, regarding identity, the study yields that the subjects have common interests that define them as b-boys, such as clothing, movies, role models, music genres, and physical conditioning, and most of them are in English. Regarding sense of belonging, they share

personality traits (enthusiasm, perseverance, friendliness), and emotional connection with the group. Finally, in the case of cultural adaptation they hold similar points of view about society, and the way they are immersed in it. Therefore, if teachers take advantage of this information they can help their students build their identity, reinforce their sense of belonging to the community, as well as recognize the importance of respecting others' points of view while enhancing their critical thinking abilities.

Finally, it can be affirmed that students, who belong to the break dancing community of Valdivia, can be included in the EFL classroom through their interests, background, identities, etc. In fact, the research demonstrates that the subjects of the study share several cultural elements that can be a great resource material when teaching English; for instance, teachers can make use of their favorite music, main referents, videos related to competitions, healthy lifestyles and sports, among others. Hence, this information is suitable to adapt or create entertaining and meaningful activities in which students can feel identified and actively included inside the EFL classroom. To sum up, the researcher strongly believes that this investigation sets a precedent and it is a great contribution to the education field since teachers are provided with enough guidelines to address learning needs not only of the break dancers' but also of many youth subcultures. Furthermore, it is worth to mention that a motivational teaching practice is also essential to draw students' attention; in this sense, the learning process will be successful only if students get the elements they need and they are attracted to (Dörnyei, 2007).

Recommendations for Further Research

The researcher considers that this study can also be carried out with different youth subcultures, for instance, skaters, headbangers, punks, rappers, bikers, gamers, etc. or any other group of youngsters who share common patterns. As it was evident throughout this investigation, there is little knowledge about this topic in the Chilean EFL classroom; for that reason, the researcher firmly believes that a change is needed. In fact; a workshop proposal could be also created to include these subcultures in the EFL classroom and take them a liking to the foreign culture and language.

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Appendix A: Research Tools

A1: Observation Guidelines

Number of participants:

Date:

General Considerations for the Observer.

- Arrive before established time.
- Observer must be located where he/she may have a wide visual area.
- Avoid any activity that may distract the participants.

PATTERNS OF BEHAVIOUR	YES	MED	NO	COMMENTS
1. Participants have a warm attitude towards other members of the group.				
2. Participants talk about sports, music and pastimes, hobbies with their partners.				
3. Participants comment about current issues and concerns (politics, education, social org).				
4. Participants use music in English to perform their dances.				
5. Participants mention other subcultures in their conversations. Which one/s?				
6. Participants encourage the new members when they are performing.				
7. Participants perform their dances in groups.				

A2: Semi-Structured Interview

Fecha:

Introducción (2 min)**1) Identidad Colectiva e Individual (20 min)**

- ¿Qué significa ser un b-boy?
- ¿Qué te hace ser parte del grupo?
- ¿En qué forma tu personalidad se conecta con otros miembros del grupo?

2) Pasatiempos (20 min)

- ¿Tienes otro pasatiempo además de ser b-boy o b-girl?
- Tu otro pasatiempo ¿tiene alguna relación con los break dancers? ¿De qué forma se conecta?
- ¿Qué otros aspectos de tus hobbies están conectados con b-boying?

3) Relación de los sujetos con la sociedad (20 min)

- ¿Te sientes parte de la sociedad chilena?
- ¿Cómo sientes que te trata la sociedad?
- ¿La forma en que la sociedad te trata, tiene alguna influencia en ti?

¿Están todos de acuerdo con sus respuestas? ¿Alguien tiene otra opinión al respecto?