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Authentic Materials to Foster ICC
ICC Model Dimensions

RESUMEN DEL CONTENIDO: (Máximo 250 palabras)

Este estudio cualitativo de investigación acción exploró el efecto del uso de materiales auténticos en el desarrollo de la CCI de los estudiantes de grado 5° en un aula de inglés como lengua extranjera en una escuela privada de Neiva, Huila. Esta investigación consideró la participación de 16 estudiantes cuyas edades oscilaron entre los 9 y los 12 años. Las dos problemáticas que guiaron este trabajo son: La falta de investigaciones relacionadas con el efecto del uso de materiales auténticos en el desarrollo de la CCI en estudiantes de primaria y la necesidad de incluir el componente cultural en mi contexto. Los datos se recopilaron a través de notas de campo, observaciones en el aula, artefactos de los estudiantes y una entrevista de grupo focal. Entre los resultados más destacados se encuentra la superación de los estereotipos de los estudiantes hacia otras comunidades, el desarrollo de su conciencia crítica y la transición de los estudiantes de una actitud etnocéntrica de rechazo hacia una actitud etnorelativa de aceptación de las diferencias culturales expuesta en la apreciación, apertura y empatía hacia la diversidad cultural.



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ABSTRACT: (Máximo 250 palabras)

This qualitative action research study explored the effect of the use of authentic materials in the development of 5th graders' ICC in an EFL classroom at a private school in Neiva, Huila. It involved the participation of 16 students whose ages ranged from 9 to 12 years old. Two main concerns underlying this research were: the lack of research related to the effect of the use of authentic materials in the development of young learners' ICC and the need to include the cultural component in my EFL teaching context. The data was gathered through field notes, classroom observations, students' artifacts, and a focus group interview. Among the most noteworthy results was the overcoming of students' stereotypes towards other communities, the development of students' critical awareness, and the students' transition from an ethnocentric attitude of rejection to an ethnorelative attitude of acceptance of cultural differences portrayed in appreciation, openness, and empathy toward cultural diversity.

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AUTHENTIC MATERIALS: FOSTERING ICC IN 5TH GRADERS

**Authentic Materials: Fostering ICC among Fifth Graders in an EFL Classroom at a
Private School in Neiva, Huila**

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Abstract

This qualitative action research study explored the effect of the use of authentic materials in the development of 5th graders' ICC in an EFL classroom at a private school in Neiva, Huila. It involved the participation of 16 students whose ages ranged from 9 to 12 years old. Two main concerns underlying this research were: the lack of research related to the effect of the use of authentic materials in the development of young learners' ICC and the need to include the cultural component in my EFL teaching context. The data was gathered through field notes, classroom observations, students' artifacts, and a focus group interview. Among the most noteworthy results was the overcoming of students' stereotypes towards other communities, the development of students' critical awareness, and the students' transition from an ethnocentric attitude of rejection to an ethnorelative attitude of acceptance of cultural differences portrayed in appreciation, openness, and empathy toward cultural diversity.

Keywords: Intercultural Communicative Competence, Authentic Materials to Foster ICC, ICC Model Dimensions.

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Resumen

Este estudio cualitativo de investigación acción exploró el efecto del uso de materiales auténticos en el desarrollo de la CCI de los estudiantes de grado 5° en un aula de inglés como lengua extranjera en una escuela privada de Neiva, Huila. Esta investigación consideró la participación de 16 estudiantes cuyas edades oscilaron entre los 9 y los 12 años. Las dos problemáticas que guiaron este trabajo son: La falta de investigaciones relacionadas con el efecto del uso de materiales auténticos en el desarrollo de la CCI en estudiantes de primaria y la necesidad de incluir el componente cultural en mi contexto. Los datos se recopilaron a través de notas de campo, observaciones en el aula, artefactos de los estudiantes y una entrevista de grupo focal. Entre los resultados más destacados se encuentra la superación de los estereotipos de los estudiantes hacia otras comunidades, el desarrollo de su conciencia crítica y la transición de los estudiantes de una actitud etnocéntrica de rechazo hacia una actitud etnorelativa de aceptación de las diferencias culturales expuesta en la apreciación, apertura y empatía hacia la diversidad cultural.

Palabras clave: Competencia Comunicativa Intercultural, Materiales auténticos para Fomentar la CCI, Dimensiones del modelo de CCI.

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Introduction

The worldwide spread of globalization, social mobility, and technology has increased communication among different communities less constrained by geographical barriers. However, this communication is more complex as the language carries the culture, values, and beliefs embedded in their communities. Thus, some educators and local educational authorities highlight the need to move beyond the integration of the basic language skills to incorporate other competencies such as intercultural communicative competence (ICC), citizenship skills, and digital skills, that are required in the 21st century. According to Hesar et al., (2012), culture has a significant role in language as both are intertwined. Therefore, culture in English language teaching must be considered as students would have a gap between the communication inside the classrooms and the actual interaction outside of them.

In the Colombian context, the Ministry of National Education (MEN) has included the cultural component in the documents Standards of Competence in a Foreign Language: English (2006) and Basic Learning Rights: English (2016), that English as a foreign language (EFL) teachers require to follow when teaching English. Both documents assert that teaching English as a foreign language is intrinsically connected with the student's local and Anglophone culture, in which students can negotiate linguistic, social, and cultural meanings among both communities. As a result of this negotiation, students are expected to respect their own and other cultures. The cultural components included in both documents are related to the development of ICC. ICC is understood in the English language teaching (ELT) field as the ability to act and communicate appropriately when facing complex contexts and individuals being with different expectations, practices, and attitudes in our classrooms (Byram, 1997; Byram et al., 2002; Sercu, 2005; Bennett, 2009; Deardorff, 2009).

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However, there are still institutions that do not include the cultural component in the English classes due to the government's demands on standardized tests. Therefore, the institutions focus on students' proficiency and accuracy to achieve excellent results on standardized tests such as "Prueba Saber 11".

The above phenomenon mentioned seemed to be the case of a private school in Neiva, the institution where I work. That is, the focus of the teachers and the school principal has been on testing (teaching for the exam), since it was identified that the institution centered the English classes on developing grammar, vocabulary, and the four basic language skills: listening, speaking, reading, and writing. Therefore, the school's curriculum devoted a limited and superficial space for promoting the cultural component in sixth grade and was not even included in the primary cycle. Additionally, the lack of inclusion of culture in the English classes, as an essential aspect when pursuing the enhancement of students' intercultural competence was corroborated by my observations, the curriculum examinations, and the needs analysis results.

According to the above, this research sought to strengthen intercultural competencies in fifth grade elementary school students through the use of authentic materials in an EFL classroom in a private school in Neiva, Huila. It should be noted that it was decided to use authentic materials as a valid alternative to cover the topics selected by the students in the needs analysis. On that account, this study followed a qualitative action research approach by implementing three cycles that addressed cultural topics such as the relationship to animals, food, and social networks. The decisions regarding the aim of the study, materials, and topics were based on a needs analysis with participants conducted before the data collection process.

This document contains five chapters. The first chapter presents the statement of the problem, research questions, and the study's objectives. In chapter two, there are the theoretical

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constructs and literature review that support the study. The third chapter provides the methodological design, which describes the research design, the context, the participants, ethical considerations, and research instruments. Additionally, in chapter 3, there is a presentation of the data collection procedures and the pedagogical intervention followed in this study. The fourth chapter presents the data analysis, findings, and discussion, derived from the instruments used during the investigation. Lastly, chapter 5 contains the conclusions and pedagogical implications based on the study as a whole.

Chapter I

Research Problem

Statement of the Problem

In the educational field, the undeniable and dependent relationship between language and culture is common knowledge, since language is the primary vehicle in which beliefs, values and norms are transmitted to one's own and others' communities (Sun, 2013). Particularly, the cultural component in English language teaching takes on a relevant role, as it is not enough for learners to fully understand vocabulary, grammatical rules, and have a strong command of the four language skills, but also, they are sought to understand and be empathetic to the culture of their own and others' communities. My interest in conducting this study began when I observed how English language instruction was perceived in the school where I work, particularly with regard to the inclusion of culture in English classes, a fundamental aspect of fostering intercultural competence.

Firstly, I observed that my school adopted a view of ELT in which teachers and class materials transmitted content knowledge divided into a verified and verifiable set of facts and grammatical rules as the main focus of ELT. This perspective is considered by authors as

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Kumaravadivelu (2003) as traditional. The author states that a traditional view of ELT conceives the role of teachers as transmitting the knowledge of the language with techniques and strategies in order to make learners reproduce and acquire this knowledge (Kumaravadivelu, 2003).

The main underlying reason for the institution to adopt this view of ELT is the need to prepare students to take standardized tests that emphasize on testing reading, grammar, and vocabulary. This reflects a limited conception of what ELT entails and neglects teachers to be empowered by constructing classroom-oriented theories of pedagogical practice in their context.

One of the ways in which teachers can construct these practices in their contexts is by action research. According to Burns (2019), action research can be understood as a form of professional learning for English teachers who are seen as agentive actors in improving or experimenting with teaching strategies and developing content knowledge in their classrooms. Also, Borg (2013) points out that action research allows teachers to move out of a submissive position and be curriculum innovators. This active role of teachers generates a sense of empowerment and increases self-esteem, as well as being reflective, critical, and analytical about their teaching behaviors in the classroom.

In like manner, I examined the school curriculum in order to know if culture was being included in this document. I found that the school curriculum of primary school did not mention any topic related to culture and focused mainly on teaching grammar, vocabulary, and the four basic language skills. The curriculum of sixth grade mentioned the topics of traditional celebrations and food from English-speaking countries, but the standards were proposed in a way in which these topics were presented as a set of facts from those communities and did not involve a search for understanding on deeper levels of the complex human interrelations and practices.

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In order to corroborate my insights, I decided to carry out a needs analysis survey in one of the groups I was teaching. The survey was first piloted with 14 fifth graders who were part of the study. I decided to pilot this survey with participants due to the limited access to implementing it with another group who had similar conditions. Thus, the participants who were part of this piloted survey were the same as those who answered to the final version of the survey. Based on the results from the piloted needs analysis, I made some modifications that were included in the final version of the needs analysis. On the one hand, I included a broader list of topics and materials for planning the pedagogical intervention as a result of students' responses in the piloted needs analysis. On the other hand, I adapted the questions with images and short statements in such a way it was easier to understand according to the students' ages.

Thus, the final version of the needs analysis was implemented to collect information about the students' profiles, preferences, background experiences, and beliefs related to culture (*Appendix A*). This needs analysis involved the participation of 16 students from fifth grade. It is a convenience sample, since they were selected based on their age. As they were the oldest students from primary school, I assumed they could have more English proficiency level, critical and argumentative skills.

The needs analysis was implemented as a survey with 1 open-ended and 16 closed-ended questions through Google Forms. I relied on this free online software since it allowed me to create a survey with a user-friendly interface and get instant results summarized in charts and graphs. Also, as the encounters I had with fifth graders were in the afternoon, I was required to find options that were aligned with the teaching conditions as they had synchronic virtual classes through Google Meet due to the COVID-19 pandemic in 2021.

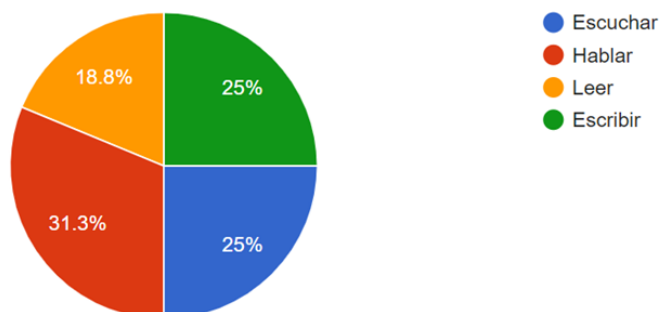
AUTHENTIC MATERIALS: FOSTERING ICC IN 5TH GRADERS

Based on the results from the needs analysis, I identified that 31% of students chose that their main strength in English was speaking, and 31% of students chose that their main weakness in English was reading (see Figure 1).

Figure 1. Needs analysis results, Q3-Q4.

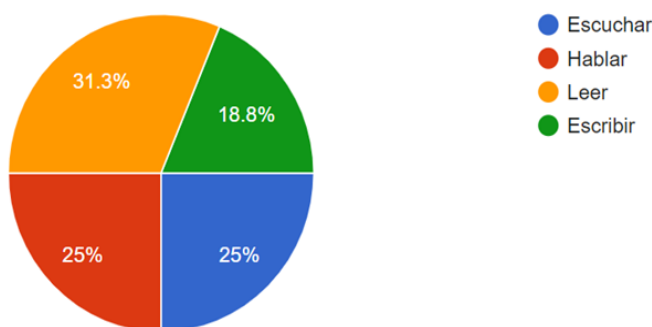
3. ¿Qué habilidad se me facilita más en inglés?

16 respuestas



4. ¿Qué habilidad se me dificulta más en inglés?

16 respuestas



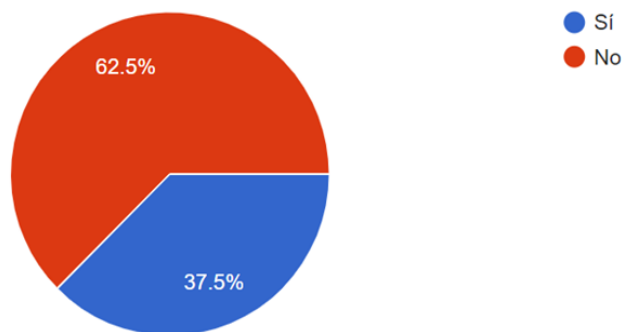
Also, the results of the needs analysis showed me that 62% of students had not traveled abroad. However, 37% of students mentioned that they had traveled to San Andrés and Ecuador (see Figure 2). Also, one student expressed in the needs analysis that he lived more than 3 years in San Andrés and Providencia (see Figure 3). The languages that inhabitants from this island speak are Spanish, English, some French, and Creole.

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Figure 2. Needs analysis results, Q5.

5. ¿He viajado alguna vez fuera del país?

16 respuestas



Si mi respuesta en la pregunta 5 fue SÍ, por favor respondo: ¿Cuál es el nombre del país?

10 respuestas

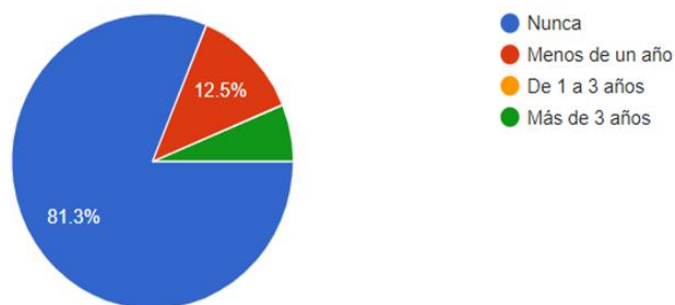
Ecuador
fue no
Colombias
San Andrés Islas
San Andres
No
Ecuador y San andres
san andres
San Andrés

Figure 3. Needs analysis results, Q6.

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6. ¿He vivido fuera del país?

16 respuestas

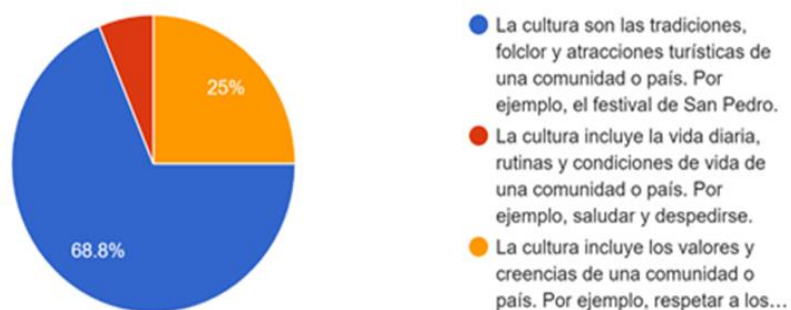


Moreover, I identified that most of the students (69%) assumed culture as all the traditions, folklore, and tourist attractions from a community or country as the San Pedro festival in Neiva Huila (see Figure 4). Also, 25% of students chose that culture includes the values and beliefs from a community or country as respecting older people. Moreover, 6% of students chose that the culture includes the daily life, routines, and life conditions from a community or country as saying “Hello” and “Goodbye”.

Figure 4. Needs analysis results, Q9.

9. ¿Para mí qué es lo más cercano a la cultura?

16 respuestas



Furthermore, based on the needs analysis, I found that only 25% of students remember having studies of cultural topics in their English classes, as shown in Figure 5. Nevertheless, I identified that they did it because they were asked to represent an English-speaking country and

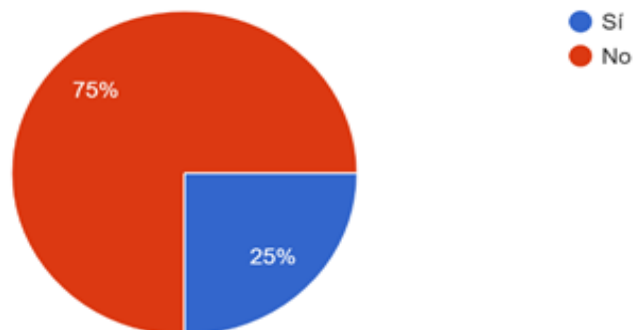
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its celebrations in the English day performed at the school. In contrast, 75% percent of students expressed that they did not study cultural topics in their English classes.

Figure 5. Needs analysis results, Q8.

8. ¿He visto temas culturales en mis clases de inglés?

16 respuestas



Si mi respuesta en la pregunta 8 fue Sí, por favor respondo: ¿Cuáles temas culturales vi en las clases de inglés?

9 respuestas

agricultura
no creo
Dije que no.
festejos de países
No
no me recuerdo
representación de la cultura de un País y hablar ingles y no me acuerdo de que mas
el idioma
Nunca e visto eso jamás en la vida

Finally, the lack of inclusion of culture in the English classes, as an essential aspect when pursuing the enhancement of students' intercultural competence, was corroborated by my observations, the curriculum examinations, and the results of the needs analysis. Hence, the main purpose of this action research study was to explore the effect of authentic materials on fifth

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graders' intercultural communicative competence by using authentic materials in an EFL classroom at a private school in Neiva, Huila.

I decided to rely on authentic materials as I identified in the needs analysis stage that students did not like to read short stories, instead, they showed a preference for authentic materials such as comics and newspapers.

Research Questions

Main Research Question

- ✓ What is the effect of the use of authentic materials in the development of ICC of 5th graders at a public school in Neiva Huila?

Secondary Research Question

- ✓ How are ICC dimensions evidenced in 5th graders when using authentic materials to foster ICC?
- ✓ What strengths and challenges do 5th graders reveal during the pedagogical intervention?

Objectives

Main Objective

- ✓ To explore the effect of the use of authentic materials in the development of 5th graders' ICC in an EFL classroom at a private school in Neiva, Huila.

Specific Objective

- ✓ To explore the way the ICC dimensions are evidenced during the use of authentic materials to foster ICC in 5th graders.
- ✓ To identify the strengths and challenges that 5th-grade students reveal during the pedagogical intervention.

Chapter II

Literature Review

Theoretical Framework

Culture

Defining the concept of culture is very complex and has been approached from different disciplines as anthropology, sociology, ethnography of communication, and intercultural communication (Alonso-Belmonte & Fernández-Agüero, 2013). There are two views on how culture has been understood based on diverse studies. On the one hand, culture is perceived as a static set of knowledge about history, geography, and institutions from a given community (Brooks, 1968; Nostrand, 1974). On the other hand, culture is dynamic in which there is a system of rules, values, customs, practices, and beliefs that are constantly evolving.

In terms of the cultural contents, some authors make reference to those that belong to Big C culture and small c culture (Alonso-Belmonte & Fernández-Agüero, 2013; Rojas-Barreto, 2019). Big C culture refers to music, literature, art, history, and popular culture focused on customs, habits, and folklore of daily life. In contrast, small c culture encompasses the beliefs, behaviors, and cultural values that underlie many linguistic, paralinguistic, and nonverbal behaviors, and that differ from one linguistic community to another. According to Alonso-Belmonte and Fernández-Agüero (2013), the contents from small c have historically been the most difficult to integrate, work on and evaluate in the classroom.

Culture Approach

Regarding the way culture has been addressed in the classroom, Crozet et al., (1999) make reference to the traditional approach. In this approach, learners act as passive receivers of cultural and visible facts from the teacher or textbooks who are the only knowledgeable in the

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classroom. Thus, this view conceives learners as blank slates who should memorize a set of cultural facts that differentiate one community from another. Students' background knowledge, creativity, personal reflection, and critical awareness are not considered to be developed in the classroom since the only role of learners is to assimilate and memorize without giving their opinions or contributing to the topic. Likewise, the cultural contents are presented as a static and fixed set of data that are part of Big C. Some common topics such as painting, literature, and music are presented from a superficial position (Organization of the United Nations for Education, Science, and Culture, 2005; Ramonet, 1986; Rojas-Barreto, 2019).

In like manner, this traditional approach to the teaching of culture has been displaced in some contexts as it no longer meets the needs of today's society, giving place to more dynamic learning addressed as **meaningful learning** (González et al., 2013). This type of learning positions learners and teachers as equals in which their opinions and background knowledge are considered during the process of teaching and learning. Therefore, significant learning provides spaces for the intrapersonal reconstruction of concepts by each student, based on their constant sharing of ideas with other classmates and teachers (Catsiguera et al., 2006; González et al., 2013).

In this meaningful learning, there is also a shift in how culture is understood and included in the classes. According to Málík (2002), culture becomes broader and more complex different from the one presented in the traditional approach. Culture is compared to an iceberg (see Figure 6) in which it is stratified into the surface and deep culture (Weaver, 1986). The surface culture pertains to the tip of the iceberg which includes observable customs, habits, and folklore of a community. The deep culture corresponds to the base of the iceberg in which we can encounter not observable cultural issues as the perceptions, attitudes, beliefs, and values of our own or

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different community. This vision of culture and meaningful learning allow encompassing explicit knowledge as well as implicit or invisible knowledge leading to enhance creativity and reflection in the classroom. Hence, there is a transition from a behavioral-positivist model based on memorization to a constructivist model grounded on critical reflection.

Figure 6. Weaver's cultural iceberg.



Adapted from (Weaver, 1986).

Evolution of the Concept of ICC in ELT

The above section centered on how culture is perceived in general terms in education. Therefore, this part provides an overview of the significance and presence of culture in English language teaching.

The scope of English language teaching (ELT) has been broader over time due to the diverse conceptions and aspects to be considered throughout the process of teaching and language learning. For a long time, culture has been disregarded in the field of ELT, in which

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learning English as a foreign language is reduced to possessing a great domain of linguistic competence. This notion of ELT is controversial as there are other competences and aspects relevant to ELT.

As mentioned before, ELT is first conceived as the development of the linguistic competence introduced by the linguist Noam Chomsky in 1965. This linguist states that an ideal speaker-listener has complete mastery of the language spoken in the target community. Hence, there is an interest in teaching learners to produce well-formed sentences structures and being exposed to texts derived from native speakers of the target language. However, linguistic competence cannot be considered as the only goal of ELT since the process of communication goes beyond the mere knowledge of producing well-structured sentences (Thornbury, 2006).

Therefore, communicative competence emerges as a response to the gaps in the pre-scientific and structuralism eras. This communicative competence was initiated by Canale and Swain in the late 1970s. One of the main contributions from these authors is that learners' competence not only relies on their knowledge of language forms and structures, but also reflects the way they use the language in real-life situations. Then, learners should be able to communicate in the real world by using different abilities such as the grammatical (knowledge of lexical items, rules of morphology, syntax, sentence grammar semantics, and phonology), sociolinguistic (sociocultural rules and discursive rules to produce coherent and cohesive discourses), and strategic (verbal and non-verbal strategies to manage breakdowns in the communication) competences (Canale & Swain, 1980). Up to this point, culture is almost nonexistent in ELT, even though language can only be understood in the cultural context in which it is produced (Hall 2002; Kramsch 1993). Thus, we cannot separate culture from language as they are inextricably linked.

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The lack of cultural relevance in communicative competence leads Byram, and Zarate (1996) to propose the development of intercultural communicative competence. This competence encompasses not only the communicative competence but also the intercultural one. Therefore, ICC provides opportunities to the learners of acquiring and understanding the language within their own and others' cultural contexts.

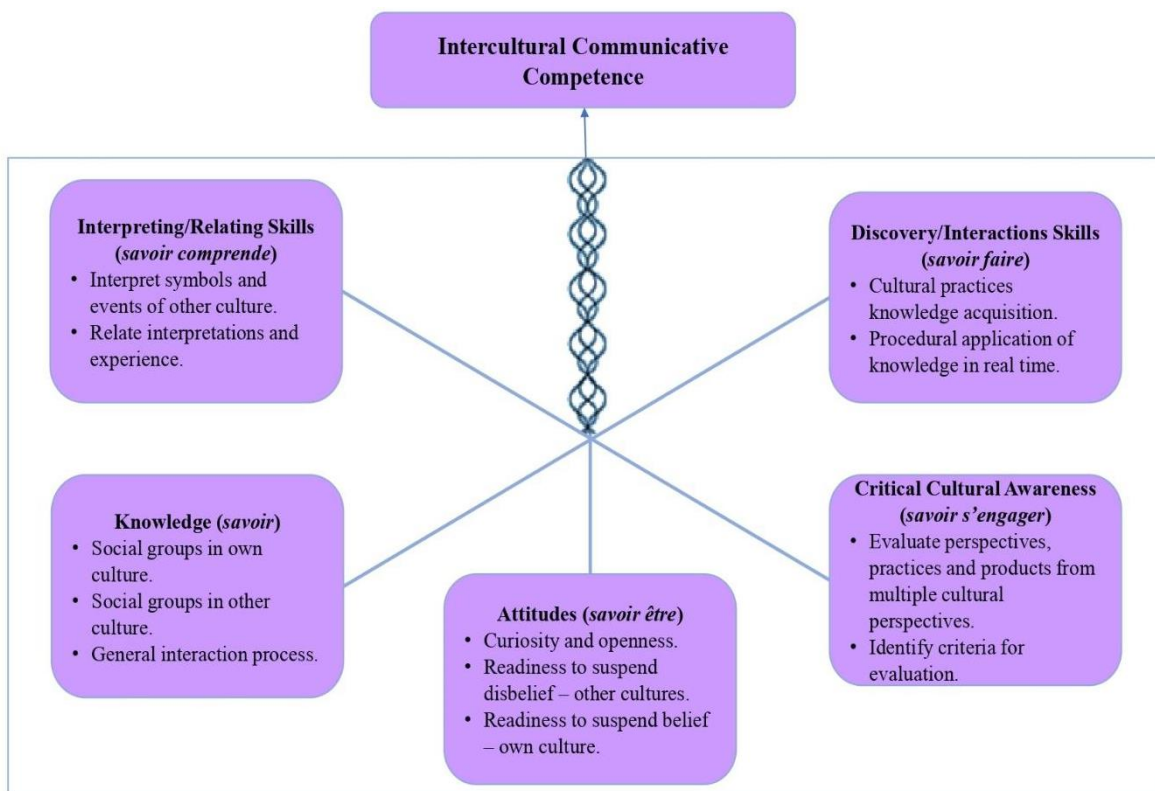
Intercultural Communicative Competence

Intercultural communicative competence is defined as the speakers' ability to interact with others, to be empathetic towards other perspectives and perceptions of the world, to mediate between these perspectives, and to be aware of similarities and differences (Byram et al., 2001; Rojas-Barreto, 2019). This definition was taken into account as the main conception of ICC in this study. This concept was considered in the diagnostic stage, the design of the research instruments and pedagogical intervention.

Byram (2006) emphasizes that the role of an English teacher who intends to develop ICC is to provide spaces for learners to self-reflect and mediate the values, beliefs, behaviors of their own and others' cultures (Byram, 2006). Also, in order to enhance ICC, Byram (2000) proposes a model of five dimensions. These dimensions are knowledge, attitudes, skills of interpreting and relating, skills of discovering and interaction, and critical cultural awareness (see Figure 7).

Figure 7. Byram's model of ICC.

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Adapted from (Byram, 2000).

The first dimension is **knowledge**, learners acquire it to understand habits and ways of life in their own and other cultures regarding their social groups, their products, and practices. The second dimension is the **attitude of openness and curiosity** towards a different social and cultural group. On the one hand, learners are expected to be open to the beliefs, values, and behaviors generating respect and empathy regarding cultures that are different from their own. On the other hand, learners need to be curious about the cultural elements and seek what is beyond those habits, ways of life, cultural products, and practices. These attitudes contribute to overcoming ethnocentric attitudes and advance towards ethnorelative attitudes that lead learners to be more empathetic of their own and others' cultures (Alonso-Belmonte & Fernández-Agüero, 2013).

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The third dimension is the **skill of interpreting and relating** a document or event from another culture. Learners can explore their understanding of habits, ways of life, cultural products, and practices of another community while making comparisons to their own culture. The fourth dimension is the **skill of discovering and interacting** through the exploration of aspects from culture 1 (C1) and culture 2 (C2) where both cultures are nurtured and benefited from this interaction. Finally, **critical cultural awareness** is the most important dimension as learners evaluate explicit criteria on the significance and underlying reasons of one's own and others' beliefs, values, and behaviors. Therefore, learners are expected to stand a position, reflect, and discuss the issues addressed in C1 and C2.

However, Bennett (1979) claims that intercultural communicative competence and communication are meaningless if there is not a shift from ethnocentrism that assumes uniformity to ethnorelativism that recognizes differences by being empathetic across cultures (Bennett, 1979). Hence, Bennet (1986) establishes the development model of intercultural sensitivity that is further explained in the next section.

A Development Model of Intercultural Sensitivity-DMIS

The development model of intercultural sensitivity (DMIS) is introduced by Milton Bennett in 1986. The purpose of this model is to describe how people experience, interpret, and interact across cultural differences. The stages of DMIS are a developmental continuum that ranges from an ethnocentric to an ethnorelative understanding and attitudes among cross-cultural differences.

On the one hand, ethnocentrism is understood as taking as a frame of reference our own culture to criticize or judge the practices, beliefs, behaviors, and people from other communities.

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Unfortunately, this judgment is often negative that generates a sense of superiority of our own culture compared to the others.

On the other hand, ethnorelativism refers to the view that all cultures from different groups or communities are equally valid and possess different and complex worldviews. Therefore, ethnorelativism allows students to move from the assumption that people of other communities are like them to the recognition of multiple realities and differences across cultures. (Bennett, 1979). This view has a result of developing an attitude of empathy in which learners position themselves on how they would feel or act in the same event as a particular person. This attitude develops an intercultural understanding and being more open concerning different cultures while maintaining their own cultural identity (Bennet, 2011).

The DMIS consists of 6 different stages. These stages are denial, defense, minimization, acceptance, adaptation, and integration. The first stage is the denial of cultural differences that learners experience as they fail to recognize differences among cultures or consider them to be irrelevant, simplistic, and undifferentiated. Nevertheless, many learners in the denial stage are not intentionally trying to denigrate other communities, but their lack of cultural awareness might affect others negatively. The second stage is a defense against cultural differences, it takes place when learners perceive other cultures in a competitive and polarized way. Also, learners in this stage exalt their own culture over the culture of others developing a sense of superiority. Furthermore, some learners might experience a reversal defense when they see another culture as superior while diminishing their own culture. Thus, they often assimilate others' cultures, beliefs, and practices. The third stage is the minimization of cultural differences, in this stage, learners begin to find commonalities between themselves and other communities. Thus, they assume that their cultural worldviews are shared by others.

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The fourth stage is acceptance of cultural differences in which learners can recognize the differences of values, beliefs, practices, and behaviors among cultures. Also, they view their own and others' cultures as being just one of the many cultures that exist in the world. The fifth stage is an adaptation to cultural differences where learners are able to adopt (different from assimilation) the perspective of a person intellectually and emotionally from another community. The last stage is the integration of different cultures, it is uncommon for a learner to achieve this level of cultural sensitivity as they need to become fully competent in new cultures. This stage might occur with people who grew up or lived extended periods in other cultures. Bennett (2011) claims that "People with this orientation experience themselves as "in process," and they generally have a wide repertoire of cultural perspectives and behavior to draw on" (p.11).

Development of ICC in the Classroom

Intercultural communicative competence in the English language teaching (ELT) field is understood as the ability to act and communicate appropriately when facing complex contexts, and individuals being with different expectations, practices, and attitudes in our classrooms (Byram, 1997; Byram et al., 2002; Rojas-Barreto, 2019; Sercu, 2005; Bennett, 2009; Deardorff, 2009). Hence, there are some recommendations for English teachers who want to foster ICC in their classes, as the classroom atmosphere, focus of learning, type of materials, activities, and tools to assess ICC (Alonso-Belmonte & Fernández-Agüero, 2013; 2015).

First, teachers need to create a comfortable and safe environment where students can work collaboratively, debate, discuss, participate actively, and reflect during the class. This environment should provide learners with positive experiences where curiosity, empathy, and respect for others and their own culture are developed.

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Second, the focus of learning is experiential where students can explore, understand, contrast, discuss and be critical of other ways of life, beliefs, and customs through the analysis of situations, problems, and daily activities of their own and other's cultures. This experiential learning helps students to analyze how cultural prejudices and stereotypes might restrict them to have an in-depth understanding of their own and others' communities. Experiential learning differs from the traditional view of culture in education since memorizing cultural contents does not contribute to the development of ICC (Wells, 1999).

Third, in terms of materials, experiential learning can be supported with the use of authentic materials from the learners and others' cultures. Nowadays, teachers can bring to the classroom multimodal authentic materials such as original texts, audio recordings, videos, photographs.

Fourth, for the activities, teachers, and learners can be involved in diverse activities to develop ICC in English classes. Some activities that teachers can implement are observation activities intended to make cultural concepts and attitudes explicit; activities for helping learners to face culture shock; presupposing activities related to the analysis of prior cultural knowledge schemata; activities based on getting to know and analyze stereotypes; activities to compare and contrast learners and others' cultures; situational activities of experiential learning such as role-plays and simulations; and activities on constructive criticism where learners are required to find a solution to a problem (Alonso-Belmonte & Fernández-Agüero, 2013).

The last factor to be considered is how teachers are going to assess the learners' development of ICC. Teachers can rely on a multidimensional approach through qualitative tools and self-evaluation. Some instruments that teachers can use are visual observation sessions

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accompanied by a format or field notes, interviews, questionnaires, activities based on critical incidents, and portfolios (Alonso-Belmonte & Fernández-Agüero, 2013; 2015).

The Use of Authentic Materials to Foster ICC in ELT

The materials that teachers need to promote ICC are non-authentic and authentic materials (Byram et al., 2002). On the one hand, non-authentic materials are those planned, designed, and produced only for teaching purposes. On the other hand, authentic materials are real-life resources that reflect how the language is used in people's daily life (Montijano, 2014). In order to promote the ICC, it is important that non-authentic materials as textbooks can be written from an intercultural and critical perspective. Nevertheless, it has been found that the real situation of many Colombian EFL teachers is to follow English textbooks that usually include surface, static, congratulatory, and homogenous culture from English-speaking countries (Gómez, 2015). Hence, students' understanding of culture is inspired by a tourist view that does not facilitate their awareness of the cultural, political, and social roots that influence their behaviors, beliefs, and values within their own and others' communities. Furthermore, this tourist view of culture can generate the creation of stereotypes, the propagation of intercultural boundaries, and misunderstanding among students.

Therefore, most teachers argue the need of using supplementary materials that can address deep culture and encourage learners to apply their developing skills to the world beyond the class. Deep culture is understood as the non-observable cultural issues as attitudes, perceptions, beliefs, and values of learners and other communities (Weaver, 1986). These supplementary materials can be designed or adapted by teachers from non-authentic and authentic sources based on learners' needs, English proficiency level, context, and learning styles (Ramos and Aguirre, 2014).

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In accordance with Montijano (2014), authentic materials are not designed with the purpose of teaching a language, but they are real-life resources that bring students into contact with the language used in the local and target community. The author claims that real poems, menus, songs, and advertisements are some examples of authentic materials that can be adapted to address more engaging and contentious topics for students, such as politics, violence, and religion. Also, she highlights the relevance of guiding learners to give a more effectively-response that can boost their motivation and increase their interest in the topics being addressed in the classes.

Similarly, Tomlinson (2008) states that beginning, intermediate and advanced learners should be exposed to meaningful authentic materials such as aural and written texts in order to engage students cognitively and affectively. Moreover, these materials facilitate language learning as they can be adapted for students to be involved, think, and feel while contributing to their intake of the language.

Furthermore, Gómez (2015) asserts that teachers should benefit from authentic materials such as newspapers, literature, documentaries, movies, and history to address non-congratulatory topics like racism, discrimination, social class struggle, and human rights. Also, these real-life resources can promote intercultural awareness through debates among students. The author also proposes that learners can develop an in-depth understanding of how cultural traditions are being transformed or affected by the influence of technology, talk shows, reality shows, cyberbullying, and mass media.

Additionally, according to Byram et al., (2002), it is important to use authentic materials to ensure that learners understand its context and intention. Also, materials from different origins

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with different perspectives should be used together to enable learners to compare and analyze them critically.

Autobiography of Intercultural Encounters through Visual Media to Assess ICC

Byram et al., (2002), Lund (2008), and Deardorff (2016) agree to use portfolios as a central tool to assess ICC. Byram et al., (2002) mention that the Council of Europe has developed a European Language Portfolio. This portfolio consists of three parts: the passport, the language biography, and the dossier. First, the passport section provides an overview of the individual's proficiency across different languages at a given point in time. This section presents learners' skills and levels based on the Common European Framework. Second, the language biography is a section to facilitate learners' involvement in planning, reflecting about the issue being addressed, and assessing their learning process and progress. Some other advantages are the opportunity for learners to state what they can do in each language and to include information on linguistic and cultural experiences derived from the classroom and outside the educational contexts. The last section is the dossier which offers the learners the opportunity to select materials to document and illustrate achievements of experiences recorded in the language biography or passport.

The inclusion of a portfolio allows learners to self-assess their learning progress as they can keep track of what they have experienced and learned. Furthermore, it makes learners more conscious of their learning and the abilities developed in ICC.

Nowadays, the Council of Europe has developed a recent version of the language biography. The assigned name is Autobiography of Intercultural Encounters (AIE) or Autobiography of Intercultural Encounters through Visual Media (AIEVM) (Byram et al., 2009; Barrett et al., 2013). The difference between both is that AIE is designed to assist learners to

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think critically about a specific intercultural encounter which they have had with a person from a different background; instead, the AIEVM is designed to assist learners to analyze and think critically about a specific image or visual which they have encountered in the media as on television, in a book, and on the internet, etc.

The AIEVM requires learners to complete it in connection with just one specific image. This visual can be a fixed static image like a photograph or a drawing, or it could be a moving image that has been encountered in a television program, a film, or on the internet. This visual can be an unusual image or one that is frequently encountered in everyday life as a picture of a person on a cereal box. The most important feature is that it needs to be a visual of someone from another culture.

For the purpose of this research study and the participants' conditions, the AIEVM has been selected as one of the research tools. The AIEVM consists of a series of questions that learners answer about the specific visual. The purpose of these questions is to develop learners' skills in analyzing images of people from other cultures. Also, the ordering of these questions facilitates the process of analysis in order to set a context for the promotion of intercultural awareness and competence. Moreover, teachers do not always need to ask all the questions and suggestions included in the AIEVM since only those which are helpful and relevant to the particular class need to be asked (Council of Europe, 2009).

The implementation of AIEVM to assess students' ICC serves two related purposes. On the one hand, it guides learners to evaluate their own responses to a specific image and compare how they have evaluated a range of images that lead learners to learn about themselves. On the other hand, teachers can use the AIEVM to develop reflection and analysis, by facilitating learning in deliberate ways (Council of Europe, 2009) (p.3).

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The rationale behind using AIEVM to assess learners' ICC involves three main reasons. First, the images which people see in visual media can influence their thoughts, feelings, and behaviors towards people from other cultures, often unconsciously of the influence. Second, this tool enables learners to reflect and become more aware and sensitive to stereotyping and to the underlined messages about people from other cultures which are transmitted through visual media. The last reason is that learners can also become aware of the underlined media production process which is responsible for the contents of the images encountered through visual media.

This AIEVM can be used by different stakeholders such as the school, teachers, and learners. Young learners can also benefit from this Autobiography as it can be used with an adult's help to understand the phrasing and concepts of the Autobiography. Moreover, it allows the possibility for young learners to complete it orally in conversation with the teacher. Teachers can consider introducing some of the relevant concepts, skills, and knowledge of different forms of media as a valuable foundation for the AIEVM.

The Council of Europe (2009) proposes some preparatory activities for younger learners. Some of those activities are exploring differences between image and reality, awareness of images around us, familiarization with different forms of media, awareness of the use of images by different forms of media, and scaffolding the skills. The teacher can offer a selection of three to six suitable images in order to support young learners when selecting the images in the early stages of developing ICC. These images can include photographs, artists' representations, etc. Some relevant considerations are that the visuals need to be contextualized, represent a real person or a real group of people, and be linked to particular curriculum areas or school activities.

Additionally, teachers can adapt the questions based on learners' age, English proficiency, and needs when using AIEVM as some of the questions can be difficult for young learners to

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answer. However, the only things which should not be changed are the headings and introduction for each section and the order in which the sections are presented. The reason for not to change them is because they have been designed in a carefully structured sequence which progressively scaffolds learners' thinking about the visual as they complete the questions throughout the AIEVM. Young learners will benefit when completing the AIEVM as the sections are relevant for developing their ICC. Therefore, they should not be dropped for time constraints.

In the case of young learners, teachers can use AIEVM and interview students individually if they cannot write their answers. Also, they can discuss their answers in pairs or with the whole class in a group discussion. Learners can complete their AIEVM synchronously and asynchronously which varies from the teacher's purpose. Lastly, AIEVM gives freedom to the teacher to use it as they feel it works best with learners.

This AIEVM has underpinned the elements of ICC. It allows learners to assess their attitudes as respect for otherness, acknowledging the identities of others, having empathy, and a multiperspectivity and tolerance of ambiguity. Also, it evaluates learners' knowledge and skills. They can self-assess their knowledge about other cultures, about the media, and their skills of knowledge discovery, interpreting and relating, communicative awareness, and critical cultural awareness. Then, it also assesses learners' behavior as their cognitive and behavioral flexibility and action orientation.

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Related Studies

This section presents a review of related and empirical studies concerning the development of ICC in the field of ELT. First of all, 4 international research articles will be reported, which focused on the development of ICC (Lindner & Méndez, 2014; Korosidou & Bratitsis, 2019; Mede & Gunes, 2019; Permatasari & Andriyanti, 2021).

Permatasari and Andriyanti (2021) implemented a qualitative three-cycle class action research to improve the development of ICC through cultural text-based intercultural teaching. The authors relied on classroom observation and interviews with 22 first-semester students from the metallurgy engineering program. The findings of this study indicated that the integration of

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cultural texts as pictures, mind-maps, readings passages, and videos helped students to interact indirectly with people from other communities and with different cultures. Moreover, the spaces for discussions and answering questions on cultural issues helped students to develop their critical thinking.

Similar findings were found by Lindner and Méndez (2014) who conducted a qualitative study exploring the effectiveness of using AIEVM in a multimodal telecollaboration setting to enhance ICC between 23 Spanish and German university students through a two-week exchange. Participants were studying English and had an interest in enrolling in a teaching profession. After collecting and analyzing students' responses from the AIEVM, it was found that AIEVM allowed participants to demonstrate their intercultural awareness and critical thinking regarding the underlined messages in the images of otherness portrayed by visual media. Additionally, it guides participants to understand the other's assumptions, attitudes, and perspectives contrasted with their own culture. Nevertheless, the authors expressed that there were some limitations in which participants provided shallow and incomplete answers because the AIEVM involved a great number of questions and prompts. Thus, participants encountered time constraints when completing the AIEVM, since there were other tasks implemented during the exchange. Despite this limitation, participants were able to provide useful insights for the research study's purpose.

Also, Mede and Gunes (2019) carried out a case study to identify the young adult students' perceptions before and after integrating ICC in an elementary level English course for general purposes at an institute. They gathered data from 20 Turkish EFL students by means of a pre/post ICC scale, semi-structured interviews, and teacher's reflective journals. Before the inclusion of ICC in their English course, participants who had some previous experiences with people from other cultures were not open-minded to learn the values and beliefs of others. Also,

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they compared their own cultural differences with that of other communities. Also, the authors identified that students were not interested in learning and addressing cultural issues in their classes. After the inclusion, it was found that participants significantly developed their knowledge, attitudes, skills, and action scores. Also, they were interested in interacting with people from different cultures and were more aware of the existence of diverse cultures.

Moreover, Korosidou and Bratitsis (2019) conducted mixed-method research to examine if young learners' intercultural awareness and their understanding could be enhanced when they created their own digital stories about refugees in a Greek primary school. Researchers collected both qualitative and quantitative data as pre and post-tests, teacher and researcher's journals, and semi-structured interviews with students. The results of this study showed that participants had active participation and a positive attitude during the three stages in which they speculated on the topic, conducted research, contributed to the creation of digital storytelling, and shared their stories related to refugees' situations. Also, participants linked invisible features related to their culture with those of refugee children that led them to acquire cultural knowledge and gain respect towards their own and others' communities. Furthermore, the activities preceding the digital storytelling process allowed young learners to empathize with refugees, to be exposed to issues concerning multicultural citizenship, and to increase their awareness of the human rights of refugees. Moreover, the creation of digital stories enabled learners to dispel prejudice, to assume a more informed and subjective view towards refugees.

Finally, all of the previous international studies showed me that there was a lack of research studies conducted with young learners in order to explore how they could develop their ICC in the international context. Therefore, the only study I found that was conducted with

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young learners who were in primary school was conducted by Korosidou and Bratitsis (2019) in Greece.

Secondly, the following paragraphs review 3 Colombian research articles centered on how some EFL teachers promote ICC in their classes with learners that are involved in an ELT program or EFL classes at the university (Carreño-Bolivar, 2018; Gómez, 2012; Gómez, 2014).

Gómez (2014) conducted an action research study to examine the impact of intercultural competence when implementing authentic multicultural short stories mediated by relational teaching in an advanced EFL classroom at a public university in Bogotá. The participants involved in this study were a group of 23 advanced EFL learners who were in their seventh semester in a Modern Language Program. The researcher relied on field notes, journals, semi-structured interviews, and participants' response papers. After analyzing the data, the author found that learners acquired knowledge, compared, and commented critically on the marginalized situation of many women in distinct geographical locations. Also, participants examined the consequences that unequal gender roles between women and men caused in patriarchal societies. Furthermore, the implementation of the short stories helped learners to develop the skill of interpreting and relating the unequal opportunities women had with their own experience and context. Thus, the inclusion of authentic multicultural short stories mediated by the Relational Teaching allowed students to enhance their intercultural awareness. It occurred as a result of discussing and relating controversial topics contained in authentic literary texts with their cultural background and local context.

Similar findings were gathered by Gómez (2012) who explored how a group of 23 advanced EFL learners developed intercultural competence through the study of authentic literary texts, at a public university in Bogotá. The author decided to conduct action research in

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which he collected data through direct observations, in-depth interviews, and journals. On the one hand, participants acquired surface culture included in the literary short stories as geographical information, tourist sites, and historical references related to an economic downturn in the United States country. On the other hand, they were able to analyze and compare in-depth topics such as women's submission to their husbands' chauvinistic attitudes connected with problems between American and Colombian marriages in the last century. Also, they had discussions concerning their understanding of respectful relationships among teachers and students, discrimination, and exclusion. Furthermore, participants provided affectional reflections and responses during the activities as they felt empathy towards the harsh situation of other cultural groups. The topics addressed in the authentic literary texts enhanced learners' intercultural awareness as they recognized the importance of respecting others, being tolerant, and becoming open-minded to other views and beliefs.

Also, Carreño-Bolivar (2018) carried out an action research study that aimed to inquire how the implementation of a course "Intercultural Studies and Local Identities" contributed to the development of students' IC and if the course increased the cultural awareness among international students. The participants involved in this study were 6 in total. Three students from Germany, two from Colombia, and one from Haiti. They were taking the course "Intercultural Studies and Local Identities" at a private university in Cundinamarca. On the one hand, the students from Colombia were sampled based on their lack of awareness concerning the relevance IC had for their professional and personal development. On the other hand, international students were more aware of the importance of IC in their field of expertise and self-development. Also, the instruments to collect data were students' opinions in virtual forums, class participation, and surveys. The results of this research study indicated that national and international students

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shared their perceptions regarding controversial topics through a cautiously plan based on their social and cultural heritage. This had the result of valuing critically their own culture and being proud of their country and national identity. Therefore, developing intercultural awareness is not exclusively about fostering abilities and skills that intercultural speakers should acquire. It is providing opportunities in which individuals can develop the willingness to learn from members of other communities and consider that people worldwide have something to offer, even if they are not part of dominant groups. Hence, a key aspect to develop and enhance students' intercultural competences in the study were the opportunities provided to reflect, analyze, and develop interpersonal relationships.

Third, there are also some case studies and action research studies that aimed to foster intercultural awareness with secondary students in Colombia (Archila, 2016; Arcila-Silva & García-Marulanda, 2018; Cárdenas-Vallejo, 2018; Castañeda-Usaquén, 2012; Otálora, 2018).

Archila (2016) explored how a group of tenth graders developed readings skills through the design of worksheets based on cultural issues at a public school in Cundinamarca. The author collected data through a survey, students' artifacts, and field notes. After analyzing the data, the author found that students developed their reading skills since the cultural issues presented in the worksheets support students' learning, reflection, cultural knowledge, and understanding of cultural perceptions of other communities around the world.

These findings are consistent with the data obtained in another action research carried out by Cárdenas-Vallejo (2018) that aimed to analyze the impact of adapting and implementing authentic videos for cultural awareness among 11th graders in a public EFL institution. The researcher relied on students' artifacts, surveys, and teacher's journals. The results of this research study indicated that the adaptation of authentic videos and tasks permitted the teacher-

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researcher to attract learners' attention as the worksheets were appealing and included cultural topics about Colombia and other countries. Moreover, the variety of activities allowed learners to work autonomously and collaboratively with their classmates using English. Furthermore, participants reflected and made connections between their cultural roots in their community with those cultures analyzed in the videos. Therefore, students became aware of the similarities and differences among cultures, due to the exposure to various customs, behaviors, lexicon, and geographical locations analyzed in the authentic videos.

Also, Otálora (2018) carried out qualitative action research with 9 students who were in sixth grade at a private school in Medellín. The main purpose of this study was to describe how the concept of interculturality was manifested in the process of teaching English to sixth graders. She collected data through different instruments such as a checklist, interviews, and artifacts. After analyzing the data, the author found that the English textbook students were using in their English classes was not aligned with the images showing cultural traits from foreign cultures and its written texts with the proposed audio. This textbook included listening recordings that were all made strictly in American English without taking into consideration phonological variations from other English-speaking countries. Also, she identified that the textbook only focused on presenting superficial elements of culture from different countries and did not consider learners' immediate context as their culture which led them not to feel identified with those shown in the textbook. Based on those findings, the author proposed to design a unit to integrate learners' culture parallel to the unit from the English book. After implementing this unit, students related their ways of living to the content in this material. Furthermore, they delved into topics about cultural features of the country as recognizing the significance of small things such as a bracelet they wore daily. Moreover, they became more aware of their cultural heritage and identity, in the

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way that they could actually recognize themselves as Colombians and so recognize others, understand them, and interact with them.

Additionally, Castañeda-Usaquén (2012) conducted a qualitative case study to explore how a group of 51 eighth graders made sense of the culture-based materials implemented in the English classes at a public school in Bogotá. Also, this study aimed to describe the students' perceptions about foreign cultures. The author relied on video/audio recordings, surveys, field notes, and students' artifacts. The results of this study indicated that eighth-graders developed an understanding of the foreign culture by using their previous knowledge; making connections between the others' culture and local issues acquired from mass media such as national TV; relying on their own cultural beliefs to assess their reality; acknowledging foreign culture development and reshaping their beliefs about the others' culture addressed in the classes.

Similar findings were found by Arcila-Silva and García-Marulanda (2018) who conducted a qualitative study to increase the pre-service teachers' professional development regarding intercultural communicative competence by looking for distinctive characteristics of the different cultures to be taught at a public school in Pereira. This study involved the participation of 13 tenth graders whose ages ranged from 14 to 17 years old. Also, the researchers relied on observations, journals, and students' artifacts as instruments for collecting data. The results revealed that it allowed the authors who were pre-service researchers to explore and learn new aspects of interculturality and clarify stereotypes they had regarding other communities. Moreover, it contributed to their professional development when designing materials to foster intercultural communicative competence. Furthermore, it was found that students identified stereotypes from their own and foreign countries when participating in debates. At the end of the study, students overcame some stereotypes as they had a better

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understanding of unknown customs from other cultural groups. However, the authors mentioned that during the last class, students showed an attitude of strong prejudice or disgust towards the indigenous groups of their native country caused by ignorance of their story and culture.

Fourth, there are also some action research studies that aimed to foster intercultural awareness with primary students in Colombia (Bohórquez, 2018; Pérez-Parra & Mellizo-Castaño, 2020; Rubio-Guevara & Hincapié-Posada, 2016).

Bohórquez (2018) conducted qualitative action research to analyze the outcomes of implementing vocabulary activities to foster intercultural awareness at a public institution in Bogotá. She collected data from 31 first graders whose ages ranged from 6 to 8 years old through field notes, surveys, and drawings. The results showed that the presentation of contextualized cultural environments by using images and audiovisual material allowed students to be more sensitive when facing cultural differences. Also, students raised awareness not only of the foreign culture but of their own. This awareness strengthened students' identity by identifying themselves as Colombians. Furthermore, the inclusion of vocabulary activities related to cultural features led students to be empathetic and respectful towards different cultures.

These findings are consistent with the data obtained in another action research carried out by Rubio-Guevara and Hincapié-Posada (2016) that aimed to raise intercultural awareness through speaking tasks in young learners at a public school in Pereira. The project involved 35 fifth graders, whose ages ranged from 8 to 10 years old. Also, data was gathered through the use of classroom observations and journals. After analyzing the data, it was found that young learners fostered their intercultural awareness when authentic materials were adapted or created based on careful lesson planning and appropriate content for the age of learners to fit their cognitive processes. Furthermore, they recognized that including content related to cultural

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aspects was highly engaging and motivating for learners. Besides, it generated a sense of tolerance and respect toward other ways of expression.

Additionally, Pérez-Parra and Mellizo-Castaño (2020) implemented qualitative action research to determine the impact of task-based learning teaching (TBLT) and a flipped learning approach (FLA) as a pedagogical instruction for raising intercultural sensitivity in a group of fifth-grade students at a public school in Cali, by focusing on the recognition of the participants' own culture and other cultures. This project involved the participation of 76 students whose ages ranged from 9 to 12 years old. They relied on different instruments such as an institutional document analysis, an interview with the English teacher, a needs analysis survey, observation notes, an intercultural sensitivity scale, and a focus group interview. The data revealed that students were able to appreciate and respect their surrounding cultural diversity with a deeper and more critical understanding. Also, learners increased their intercultural sensitivity as the exploration of personal and social representations of culture in the foreign language context gave rise to attitudes of respect, openness, acceptance, and appreciation of one's own culture, and promoted the critical recognition of differences with other cultures inside and outside the classroom context. Additionally, the use of tasks offered the possibility to encourage students to reflect on their cultural reality while developing the four English language skills. Moreover, the FLA generated a more active pedagogical dynamic in class discussions as students had to consult audiovisual material before the class. Furthermore, the authors identified that the use of Spanish allowed students who were English beginners to facilitate their learning process, understanding, and flexible expression of their opinions. Thus, Spanish was not perceived as an obstacle but as a reference for the students to learn the L2.

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All these previous studies are of considerable contribution to the literature related to the development of ICC in the field of language teaching, some of them even make use of authentic material for such purpose. However, there are not many studies that explore the use of authentic material and portfolios in elementary school, especially in the national context. Therefore, this study can contribute to fill that gap in our context.

Chapter III

Methodological Design

Research Design

This study followed a qualitative approach defined by Denzin and Lincoln (2011) as:

A set of interpretive, and material practices that make the world visible. These practices turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. Researchers study things in their natural settings, attempting to interpret the phenomenon in terms of the meanings people bring to them. (p.3)

I decided to rely on qualitative research because my study did not intend to test a hypothesis with large samples of controlled and uncontrolled groups which are fundamental features of quantitative research. This carefully controlled approach lacks ecological validity because the language, contexts, and activities do not represent those ordinarily encountered by language learners and users (Duff, 2010). Hence, qualitative research was more aligned with my study because it was carried out in a natural setting, relied on multiple instruments that respected the humanity of the participants in the study, and was grounded in the lived experiences of participants (Rossman & Rallis, 2012).

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This research study was developed through action research, as the methodology followed procedures that supported students to foster their ICC in the language learning process. Richards and Farrell (2005) stated that action research “refers to a systematic approach to carry out investigations and collecting information that is designed to illuminate an issue or problem and to improve classroom practice” (p. 172). In like manner, the authors claimed that action research refers to practical action in the classroom, which involves a cycle of activities to address a problem or issues identified. That cycle starts by "collecting information about the issue, devising a strategy to address the issue, trying out the strategy, observing and reflecting its effect” (p.171). Thus, this research methodology involved a cycle process of four steps planning, action, observation, and reflection (Altrichter et al., 2002).

Similarly, Burns (2010) argued that action research is a “self-reflective, critical, and systematic approach to exploring your teaching contexts” (p.2). Taking into account this concept, action research was a type of study that led me to have a continuous process of reflection in my setting, intended to act for transforming ELT practices regarding culture.

Hence, conducting action research in this particular study was suitable since it allowed me to reflect on my teaching practice, take a stand to make learning a more meaningful experience for my students by helping them to understand their own and other’s culture, and develop some cultural skills, knowledge, and attitudes. Besides, it led me to analyze the results of that action in order to identify if this experience was significant enough for the learners, institution, individuals interested in the phenomenon, and for myself positioned as a teacher-researcher.

Context

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This action research took place at a Christian private school in Neiva, Huila. The school vision was projected as an institution strengthened in academic and coexistence quality, offering preschool and elementary school cycles with an emphasis on English. Also, this school aimed to educate integral students by making them competent citizens in knowing and knowing how to serve, capable of venturing into the world of entrepreneurship, productivity, and competitiveness.

Participants

This study involved the participation of 16 students from fifth grade from a Christian private school with a full-time schedule based on face-to-face classes in the morning and simultaneous virtual classes through Google Meet in the afternoon, due to the COVID-19 pandemic in 2021. There were 12 boys and 4 girls whose ages ranged from 9 to 12 years old. Also, I identified that students' main strength in English was speaking, and their main weakness was reading.

I selected my participants considering two types of sampling strategies proposed by Miles and Huberman (1994). On the one hand, I relied on convenience sampling because of the ease of having access to the population since I work in the institution where my study took place. On the other hand, I followed criterion sampling as participants were required to have an A2 level of English proficiency. Also, I wanted students who demonstrated some critical thinking skills such as analyzing, interpreting, and problem-solving which were necessary for the performance of tasks during each cycle, and fifth-grade students, being the highest grade in primary school, are more likely to present said skills. Furthermore, and more importantly, I identified the need for these students to develop ICC based on my observations, curriculum examinations, and later the results from the needs analysis.

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Ethical Considerations

In order to start collecting data, I followed some ethical considerations. They were a major characteristic to consider in my research as this was related to the participant's integrity involved in the study. Kumar (2011) emphasized ethical consideration issues such as maintaining confidentiality and obtaining informed consent which was particularly relevant in my study. First, I approached the academic coordinator of the school and asked for permission to carry out the study. Second, I talked with the participants about the objective, schedule for the interventions, and data collection process. Third, I delivered to their parents a consent letter since they were still minors. I guaranteed in this consent letter that I would not force participants to be part of the study; I would take into account the confidentiality of my participants because they gave me relevant information for my research; I would refer to them with codes as student 1 (S1); and lastly, if they wanted to withdraw from the research, they were allowed to do it (*Appendix B*).

Research Instruments

I resorted to 4 research instruments to accomplish the triangulation of the data collected. Such a process is defined as the corroboration of information through different individuals, types of data collection, and data analysis (Creswell, 2015). Triangulation helps the data to be more accurate because the information draws on multiple sources of information, individuals, or processes. In this way, "it encourages the researcher to develop a report that is both accurate and credible" (p. 259).

Field Notes

The first method to collect data was the field notes (*Appendix C*). I collected three different field note forms for assessing the portfolio AIEVM. According to Creswell (2015), field

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notes provide several detailed summaries of events and behavior and the researcher's initial reflections on them. I opted for this type of method for collecting data as I could record descriptions of the events, tasks, and what happened with participants when I was exploring and assessing their ICC through the adapted AIEVM. Also, I could write personal thoughts that I had related to my insights, broad ideas, and comments that emerged during the implementation of the AIEVM.

This instrument helped me to explore the way the ICC dimensions were evidenced during the use of authentic materials to foster ICC in 5th graders. I focused on these dimensions as the pedagogical interventions were based on the model of ICC proposed by Byram (2000). This model encompasses the dimensions of knowledge, attitudes, skills of interpreting and relating, skills of discovering and interaction, and critical cultural awareness. Also, it provided me with some insights regarding the strengths and challenges that 5th-grade students revealed during the pedagogical intervention.

I filled out the three field notes forms digitally since it was easier for me to organize and analyze the data in the ATLAS.ti software. Additionally, the three data note forms were immediately completed after finishing each 60-minute session of AIEVM. I decided to write the field notes after completing each session of AIEVM due to the limited time and space to take notes as a teacher-researcher during the sessions.

In the first cycle, students completed the portfolio AIEVM in written form, and for the second and third cycles, the answers were given orally. To collect the data, I filled out the field notes after each task, considering the ICC dimensions developed. I also gathered a detailed description of the events, namely, what happened with participants during the tasks and questions of the session along with my reflections.

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Classroom Observations

The second method was four classroom observations. Creswell (2012) mentions that observation is “the process of gathering open-ended, firsthand information by observing people and places at a research site” (p.213). Also, my role was a participant observer as I took part in activities during the sessions due to the nature of being a teacher-researcher. I gathered data from these classroom observations through video recordings via Google Meet. I decided to collect these observations due to the limitation of capturing comments made by students through field notes. I realized that there were insightful and valuable comments by students that might be overlooked or not fully recorded in the field notes. In addition, these video recordings did not affect the authenticity of the data gathered as students were accustomed to and comfortable with being videotaped in class at the request of parents and the school since students especially those who were absent could access them. Likewise, I asked for permission from parents and school stakeholders to collect these video recordings.

Students’ Artifacts

The third method was students’ artifacts (*Appendix D*). The collection of this type of artifacts allowed me to capture some of the participants’ attitudes, knowledge, skills, and critical cultural awareness.

The first students’ artifact was a drawing with a brief description used to propose an alternative solution to the issues identified in the first cycle concerning the relationship to animals in different countries. The issue that students identified was that some elephants from India and horses from Huila suffered from animal cruelty when the animals were part of some festivals. Hence, they portrayed a solution to avoid animal abuse in elephants and horses through a drawing and a short explanation in English or Spanish. In order to do this drawing, students

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were divided into three groups and organized through breakout rooms in Google Meet. Then, they discussed their ideas about some possible solutions for the issues identified in class and illustrated their ideas through a drawing. In the end, the groups presented their drawings and explanations in Spanish and English to the whole class.

The second students' artifact was a chart that represented the unusual food of a community through a color, symbol, and picture. In the second cycle of the pedagogical intervention, students explored unusual food from different communities of countries such as Thailand, Cambodia, Colombia, China, Philippines, and Japan. They were divided into four groups and organized in breakout rooms. Then, they were asked to choose an unusual food from the communities explored in the session, discuss, and design a visual chart that represented their perceptions of the food. The four groups decided to choose the unusual food from some communities in Cambodia (fried tarantulas), Colombia (culonas ants), China (fried scorpions), and Thailand (fried crickets). Each group of students designed the visual chart in a shared PowerPoint slide in which they were asked to choose a color, symbol, and picture that represented the chosen food and their perceptions of it. In the end, they presented the visual chart to the whole class with a short explanation in English.

The last students' artifact was a comic created and designed by students in which the whole class selected a cultural practice from a community of a country presented through the TikTok videos explored in the third cycle of the pedagogical intervention. Students explored and discussed different cultural practices from some communities of countries such as the United States, India, Pakistan, Korea, Japan, and Ethiopia through TikTok videos. The group decided to choose the TikTok video of a cultural practice from a community in Korea known as Doljibi. Then, I presented a comic as an example for students to review how to create a comic as they had

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already created some comics in other subjects such as Spanish and science. After that, students started the process of creating the comic. First, they summarized the ideas discussed during the session concerning Dolijabi. Second, they wrote a script for the story of the comic based on the ideas previously discussed. Third, they made decisions regarding the number of panels, the title of the story, and the name of the characters. Fourth, they work collaboratively in a shared PowerPoint presentation online in which they designed the comic with the background setting, characters, speech bubbles, title, and panels. In the end, students came up with a comic of four panels and five characters.

Focus Group Interview

The last method was a focus group interview (*Appendix E*). Creswell (2012) claims that this type of method can be used to collect shared understanding from several individuals as well as to get views from specific people. I conducted this focus group interview with participants as I wanted to explore deeper students' attitudes, knowledge, skills of interpreting and relating, skills of discovering and interaction, critical cultural awareness, and their conception of culture at the end of the pedagogical intervention.

Also, this focus group interview was validated by two experts who had previous experience in designing and conducting interviews. According to Murillo (2006), expert validation is a critical review carried out by one or more people with experience in interviews and the subject matter of the interview. The first expert who validated my focus interview was a Ph.D. student in the Department of Education, at Concordia University in Montreal, Quebec. He holds an M.A. in English didactics, and a B.A. in Foreign Language Teaching offered in a public university in Colombia. The second expert was an adjunct professor of English in the Department of Education at a public university in Colombia. She holds a Ph.D. in Education at

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Universidad Autónoma de Madrid. The experts' experience and knowledge regarding ICC allowed them to review the adequacy of the questions of my focus group interview based on the objectives of my action research study. Also, they helped me to organize the structure of the focus group interview and add some missing questions that were not considered. Lastly, they verified that the time length of the interview was suitable for fifth graders and that the questions were formulated in a way that students could understand.

After the validation of both experts, I came up with my interview protocol (*Appendix E*) and guiding questions for the focus group interview. This interview was conducted with the 16 students through Google Meet in a session of 60 minutes. Also, the interview was instructed in English and Spanish. This interview was divided into four sections and recorded through Google Meet in a video format.

Interview Section	Task	Questions
Opening of the Interview	Starting the interview	Teacher welcomed participants, and mentioned the purpose and the structure of the interview.
	Icebreaker Objective: To start activating students' experiences and background knowledge	Based on the video about unusual food from different communities students answered the following question: <ul style="list-style-type: none"> ➤ Did you recognize any food you addressed in the sessions

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	and to encourage them to engage with one another.	of the pedagogical intervention? If yes, which ones?
<p>Body of the Interview</p> <p>(20 open-ended questions to explore their conception of culture and if students evidenced development in their ICC at the end of the pedagogical intervention)</p>	<p>First dimension:</p> <p>Attitudes towards a different cultural group</p> <p>Objective: To gather more data regarding their attitudes, especially empathy towards different cultural practices.</p>	<p>In accordance with an image that comprised all the unusual food from different communities previously introduced during the second cycle, students answered:</p> <ul style="list-style-type: none"> ➤ How did you feel the first time you saw the photo of fried crickets? ➤ How did you feel after you searched for information on Google about fried crickets? ➤ If you had the opportunity to go to Thailand, would you like to try them? If your answer is yes/no, explain why? <p>Following a video about parents and children tasting cooked bugs in</p>

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		<p>different recipes, students answered the following question:</p> <ul style="list-style-type: none"> ➤ Did you feel identified with any of the children in the video? If yes, why?
	<p>Second dimension:</p> <p>Knowledge</p> <p>Objective: To obtain additional data concerning the knowledge they had to understand a cultural practice and ways of living in another community.</p>	<p>In reference to an image about the relationship of some Indian people with cows and Kabbas (mice) previously presented in the first cycle, students answered:</p> <ul style="list-style-type: none"> ➤ What were you able to learn about Kabbas in India? ➤ What were you able to learn about cows in India?
	<p>Third dimension: Skill of interpreting and relating</p> <p>Objective: To collect further data about how</p>	<p>Based on an image with the unusual food from Colombia and the other international communities, students answered:</p>

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	<p>students interpret and relate their own culture with others.</p>	<ul style="list-style-type: none"> ➤ Can you remind me what benefits did you find on Google when eating these insects and arachnids such as tarantulas, scorpions, and crickets? ➤ What similarities can you find between these types of food and Colombian food? ➤ What differences can you find between these types of food and Colombian food?
	<p>Fourth dimension:</p> <p>Skill of discovering and interacting</p> <p>Objective: To get more data regarding students' exploration and interaction of aspects from their own and other cultures through</p>	<p>In relation to students' experience of tasting Culonas ants, they answered the following questions:</p> <ul style="list-style-type: none"> ➤ Why did you decide to try them? ➤ What happened before trying them? ➤ What happened after trying them?

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	<p>authentic materials and discussions with their classmates.</p>	<p>Following a TikTok video about the cultural practice of Indian people eating with their hands, students answered:</p> <ul style="list-style-type: none"> ➤ Can you remind me why some communities of India eat with their hands? ➤ If you saw a person from India eating with their hands, how would you react? (What would you think? would it be unpleasant or admirable?) ➤ If you were in India, would you eat with your hands? If yes or no, why?
	<p>Fifth dimension:</p> <p>Critical cultural awareness</p> <p>Objective: To gain an in-depth understanding of students' reflections</p>	<p>In reference to an image that portrays the relationship between elephants and some Indian people, students answered:</p> <ul style="list-style-type: none"> ➤ What kind of relationship or how do Hindus treat elephants?

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	<p>and positions towards their own and others' cultural practices.</p>	<ul style="list-style-type: none"> ➤ What issues did you identify? What other solution do you have for these issues? <p>Additionally, students answered:</p> <ul style="list-style-type: none"> ➤ After finishing the pedagogical intervention, what do you understand by culture? What aspects or things are part of the culture? ➤ Do you think these encounters helped you to be more aware of some cultural aspects of your own and other countries? If yes or no, why?
<p>Closing of the Interview</p>	<p>Wrapping-up</p>	<p>Teacher offered gratitude to students for participating in the focus group interview and provided a space for questions, concerns, or additional comments about the interview.</p>

Data Collection Procedures

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I followed the five process steps to collect the data proposed by Creswell (2015): selecting participants, obtaining permissions, selecting and weighing different data types, and administering data collection while anticipating field issues and ethical concerns.

Participants selection: The first step was the selection of participants. As stated before, I used convenience and criterion sampling as the guidelines for choosing my participants.

Permissions: The second step was asking for the permissions required to gain access to the population and site for conducting the research study. Therefore, I had to ask permission from the academic coordinator, students, and parents by means of a meeting and consent letter (*Appendix B*).

Selecting the data types: The third step was the selection of the types of qualitative data that addressed my research questions. As presented in the instruments section, first, I gathered observational data through field notes and classroom observations in video recordings as they provided me with detailed descriptions and reflections to explore the way the ICC dimensions were evidenced during the use of authentic materials to foster ICC in 5th graders. Also, it provided me with some insights regarding the strengths and challenges that 5th-grade students revealed during the pedagogical intervention. Second, I collected students' artifacts that allowed me to capture some of the participants' attitudes, knowledge, skills, and critical cultural awareness. Thus, I could explore the effect of the use of authentic materials in the development of 5th graders' ICC. The last type of data was a focus group interview that helped me to answer the research questions under scrutiny.

Administering data collected: The fifth step was to administer the data collected by considering ethical issues. I followed some ethical considerations such as maintaining confidentiality and obtaining informed consent from the academic coordinator, students, and

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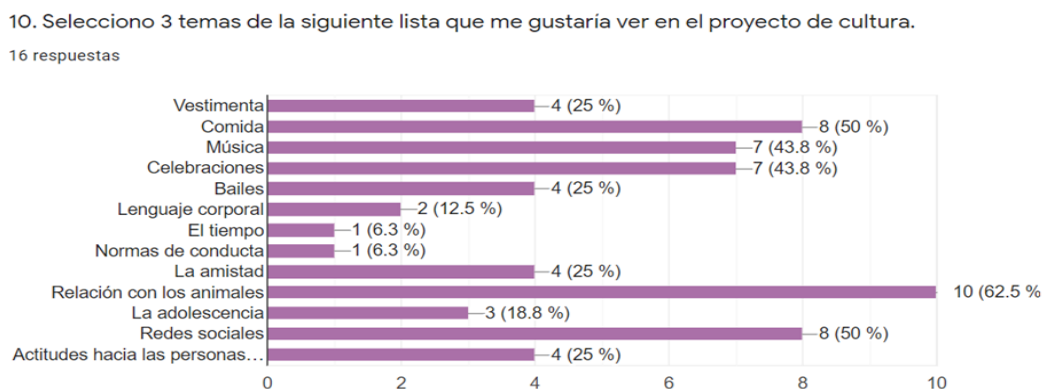
parents. They were aware of the purpose of the study, the arranged sessions of the pedagogical intervention, and the students' rights as being part of the study

Pedagogical Intervention

The aim of this research study was to explore how fifth graders developed their intercultural communicative competence by using authentic materials in an EFL classroom at a private school in Neiva, Huila. Therefore, I planned a pedagogical intervention that considered students' preferences concerning the topics and the type of materials to be used during the pedagogical intervention. In order to carry out this study, I followed the action research model proposed by Altrichter et al., (2002): "Planning, action, observation and reflection" (p. 11) that guided me to plan the pedagogical intervention and collect the data throughout the study.

In the phase of planning, I considered students' preferences based on the needs analysis. On the one hand, students were asked to choose 3 topics that they would like to be included in the pedagogical intervention (see Figure 8). They received a list of 13 topics that were based on Weaver's iceberg model (1986). Therefore, there were topics that were part of the surface and deep culture. Based on the results of the needs analysis, I identified that the three main cultural topics that they wanted to address in the pedagogical intervention were the relationship to animals 62%, food 50%, and social networks as TikTok 50%.

Figure 8. Needs analysis results, Q10.

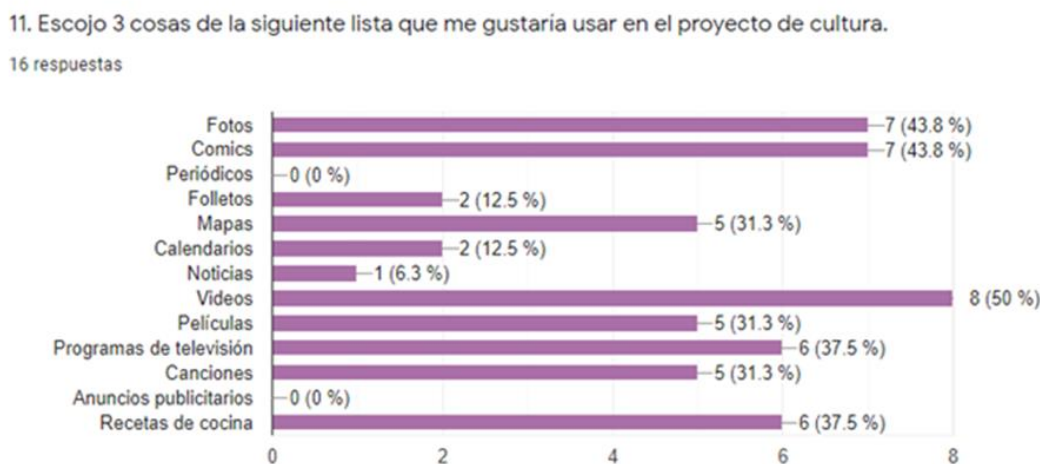


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On the other hand, I identified in the needs analysis stage that they did not like to read short stories, instead, they showed a preference for authentic materials such as comics and newspapers. Then, I searched different academic journals and found that there were some authors who addressed the issue of using authentic materials to foster ICC (Byram et al., 2002; Tomlinson, 2008; Montijano, 2014; Gómez, 2015). They claimed that authentic materials can be adapted to engage beginning, intermediate and advanced learners in discussions on non-congratulatory topics such as violence, discrimination, and politics, among others. In connection with using authentic materials to address non-congratulatory topics, students discussed aspects of deep and surface culture derived from the topics of relationship to animals, concepts of food and attitudes towards social networks.

Thus, students were asked to choose 3 authentic materials from a list of 13 materials that they would like to use in the pedagogical intervention. As shown in Figure 9, the three main materials that students chose were videos 50%, images 44%, and comics 44%.

Figure 9. Needs analysis results, Q11.

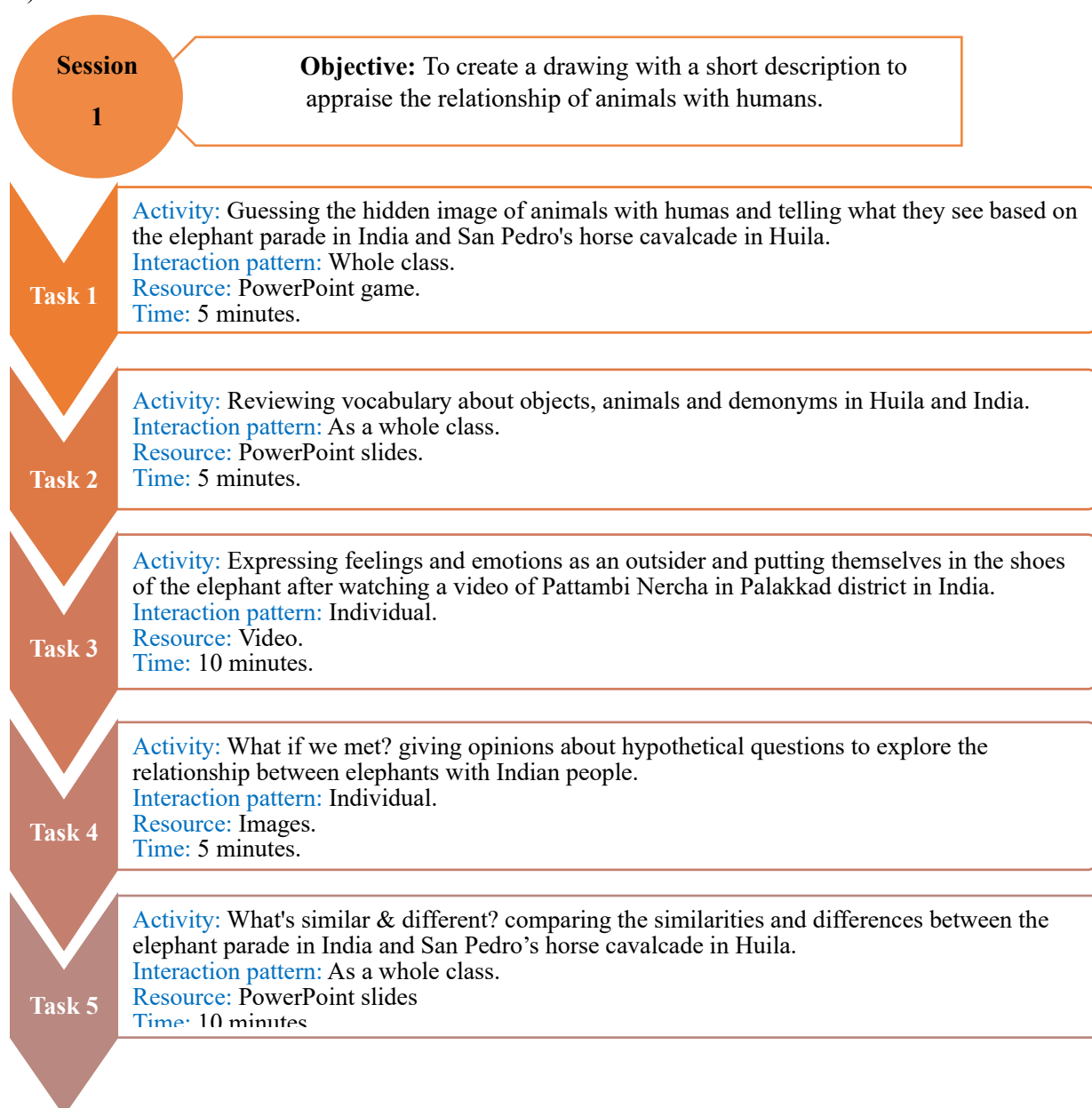


After analyzing the students' preferences based on the needs analysis. I decided to act by planning and implementing a pedagogical intervention consisting of 8 sessions divided into 3

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cycles. The encounters were through the platform of Google Meet on Thursdays and Fridays from one o'clock to two o'clock during the afternoon, having a duration of 60 minutes. In these sessions, students addressed the following topics: relationships to animals, food, and social networks such as TikTok by using videos, images, and comics. In the next paragraphs, I describe the procedures during each cycle.

Cycle 1. The first cycle involved two 60-minute sessions with the participants (*Appendix F*).



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Task 6

Activity: Examining news headlines about elephant parade in India and San Pedro's horse cavalcade in Huila.
Interaction pattern: Collaborative group work - 3 groups.
Resource: Breakout rooms in Google Meet.
Time: 15 minutes.

Task 7

Activity: Creating and presenting a drawing with a short description to appraise the relationship of animals with humans considering the issues identified during the class session 1.
Interaction pattern: Collaborative group work - 3 groups.
Resource: Breakout rooms in Google Meet.
Time: 30 minutes.

Session

2

Objective: To assess students' ICC regarding the relationship of animals with humans by answering 11 open-ended questions divided into 7 sections in a written form in the portfolio of AIEVM.

Task 1

Activity: Choosing one picture of their interest to complete the AIEVM.
Interaction pattern: Collaborative group work - 2 groups.
Resource: 6 contextualized images about different relationships between animals and humans in Liveworksheets.
Time: 5 minutes.

Task 2

Activity: Section 1: What do you see?. 2 open-ended questions: What people can you see in this image? what are they doing?
Time: 5 minutes.

Task 3

Activity: Section 2: How do you feel?. 2 open-ended questions: How do you feel when you see this image? Would you like to meet this person in real life? Why? Why not?
Time: 10 minutes.

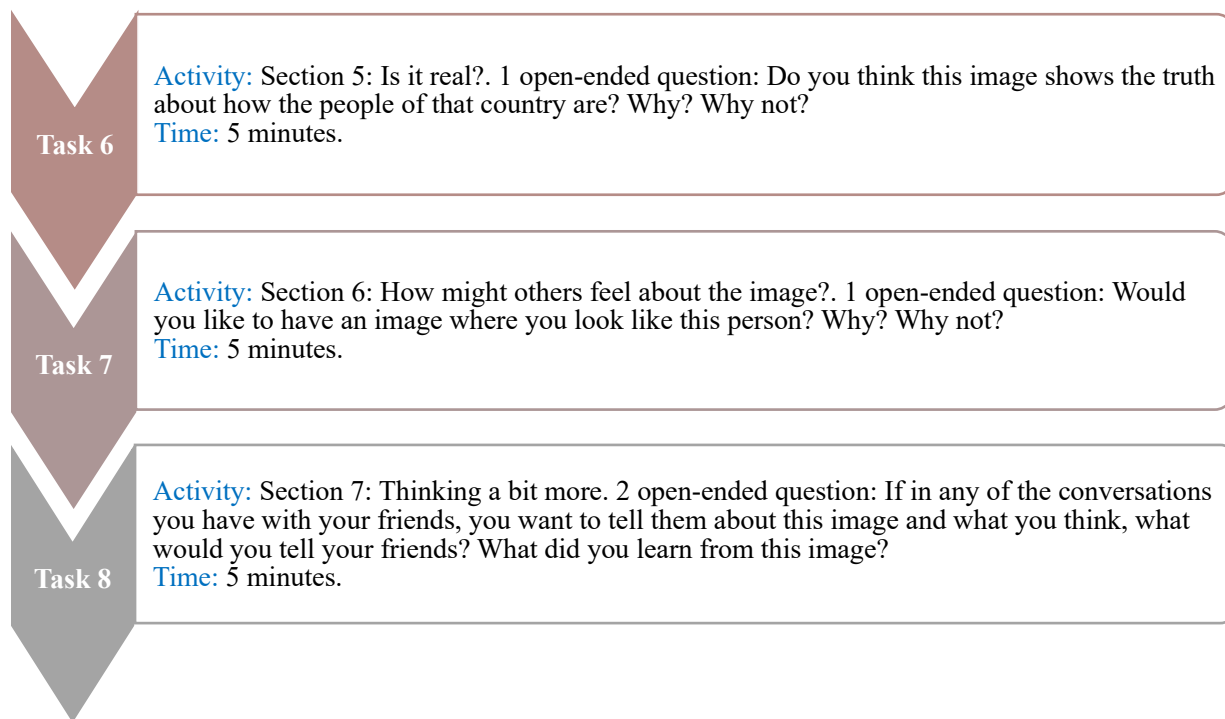
Task 4

Activity: Section 3: What if you met?. 1 open-ended question: If you had the opportunity to meet this person, what would you tell them?
Time: 5 minutes.

Task 5

Activity: Section 4: What's the same and what's different?. 2 open-ended question: Do you think this person resembles you in any way? (The way they dress, how they behave, how they look...) Do you think this person is different from you in any way? (The way they dress, how they behave, how they look...)
Time: 10 minutes.

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In the phase of observing and reflecting during the cycle 1, I realized that there were some limitations when completing the written AIEVM during the second session. Students took more time than expected and were able to only complete the first two sections in 60 minutes. Furthermore, I evidenced that not all of them were participating and some students were getting distracted. Thus, I decided to plan and act by modifying the way how I was presenting the AIEVM in the next two cycles. These decisions implied that students were going to develop tasks and answer open-ended questions in an oral way by relying in authentic materials, games, and Google. These sessions had the same purpose as the written AIEVM since they included the same amount of contextualized authentic materials and the same sections and open-ended questions.

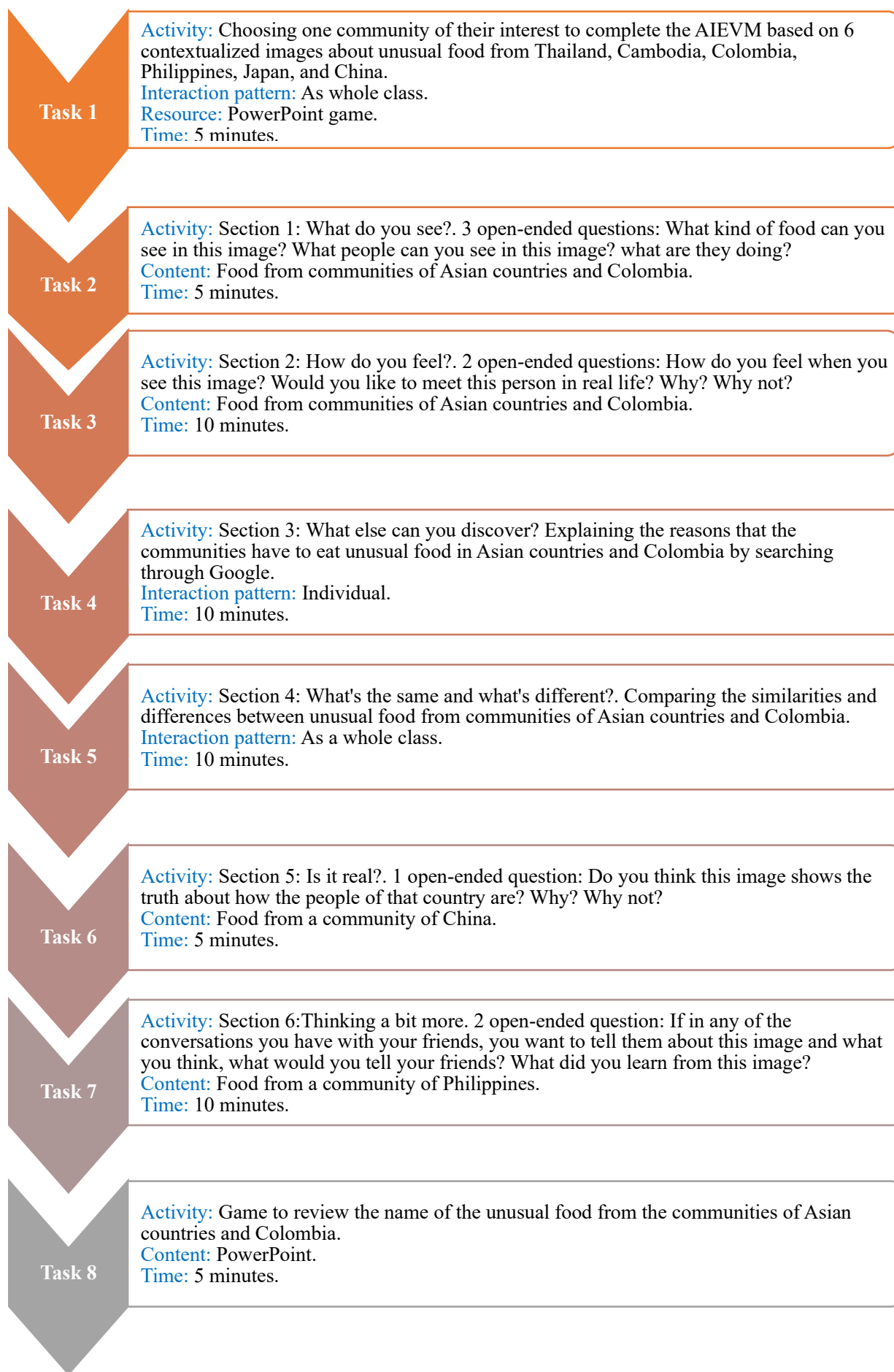
Cycle 2. The second cycle involved three 60-minute sessions with the participants (*Appendix G*).

Session

3

Objective: To assess students' ICC concerning unusual food through tasks and open-ended questions in an oral way in the AIEVM.

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Session

4

Objective: To design a visual chart to examine how students perceive the unusual food from a community selected by them.

Task 1

Activity: Choosing one unusual food from a community of their interest to design the visual chart.

Interaction pattern: Collaborative group work - 4 groups.

Resource: Shared PowerPoint slide online.

Time: 5 minutes.

Task 2

Activity: Discussing their ideas and what they think about the unusual food from the community selected.

Interaction pattern: Breakout rooms in Google Meet.

Resource: Shared PowerPoint slide online.

Time: 15 minutes.

Task 3

Activity: Designing the visual chart - Part I: Choosing a color, symbol and image that represent the chosen food and their perceptions of it.

Interaction pattern: Breakout rooms in Google Meet.

Resource: Shared PowerPoint slide online.

Time: 20 minutes.

Task 4

Activity: Designing the visual chart - Part II: Writing a brief description in English regarding what the color, symbol and image represent.

Interaction pattern: Breakout rooms in Google Meet.

Resource: Shared PowerPoint slide online.

Time: 20 minutes.

Session

5

Objective: To present the designed visual chart to examine how students perceive the unusual food from a community selected by them.

Task 1

Activity: Presenting the designed visual chart with a brief description; and getting comments from their classmates.

Interaction pattern: The 4 groups to the whole class.

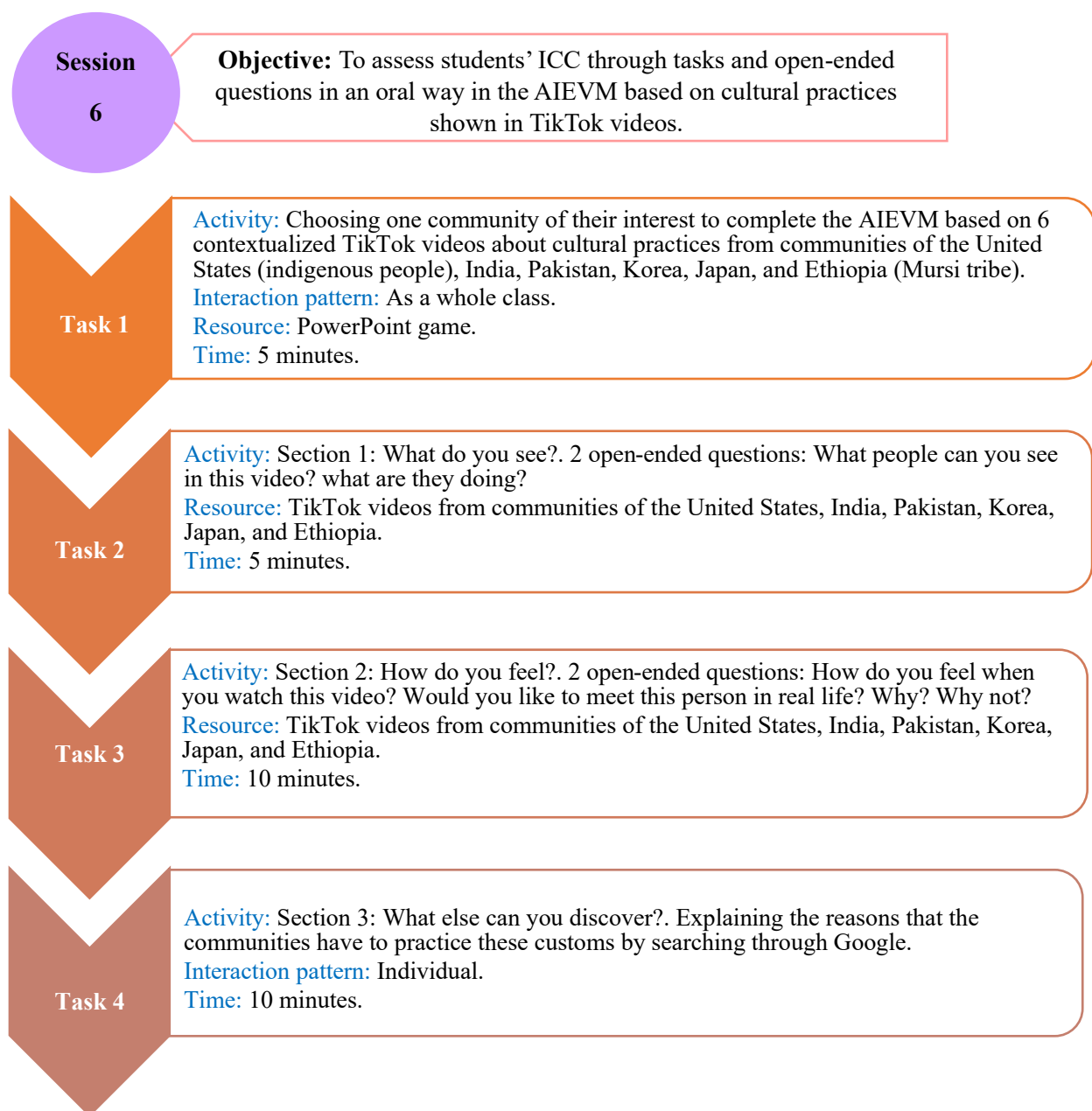
Resource: Visual chart downloaded.

Time: 60 minutes.

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In the phase of observing and reflecting during the cycle 2, I realized that some students had no clear the meaning of a symbol when designing the visual chart. On that account, I provided them an example but due to time constraints, I could not explain the visual chart in-depth. Thus, I decided to plan and act by modifying the time devoted when explaining and presenting an example to serve the purpose of helping students to know the process of creating a comic and answering questions if necessary.

Cycle 3. The third cycle involved three 60-minute sessions with the participants (Appendix H).



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Task 5

Activity: Section 4: What's the same and what's different?. Comparing the similarities and differences between these cultural practices and Colombia.

Interaction pattern: As a whole class.

Time: 10 minutes.

Task 6

Activity: Section 5: Is it real?. 1 open-ended question: Do you think this video shows the truth about how the people of that country are? Why? Why not?

Resource: TikTok video from Ethiopia (Mursi tribe).

Time: 5 minutes.

Task 7

Activity: Section 6: Thinking a bit more. 2 open-ended question: If in any of the conversations you have with your friends, you want to tell them about this video and what you think, what would you tell your friends? What did you learn from this video?

Resource: TikTok video from Japan.

Time: 10 minutes.

Task 8

Activity: Game to review the name of the cultural practices shown in the TikTok videos.

Resource: PowerPoint.

Time: 5 minutes.

Session

7

Objective: To create a comic to examine how students perceive and represent the cultural practices from a community selected by them based on TikTok videos.

Task 1

Activity: Reviewing the process of creating a comic through an example.

Interaction pattern: As a whole class.

Resource: Video and comic.

Time: 15 minutes.

Task 2

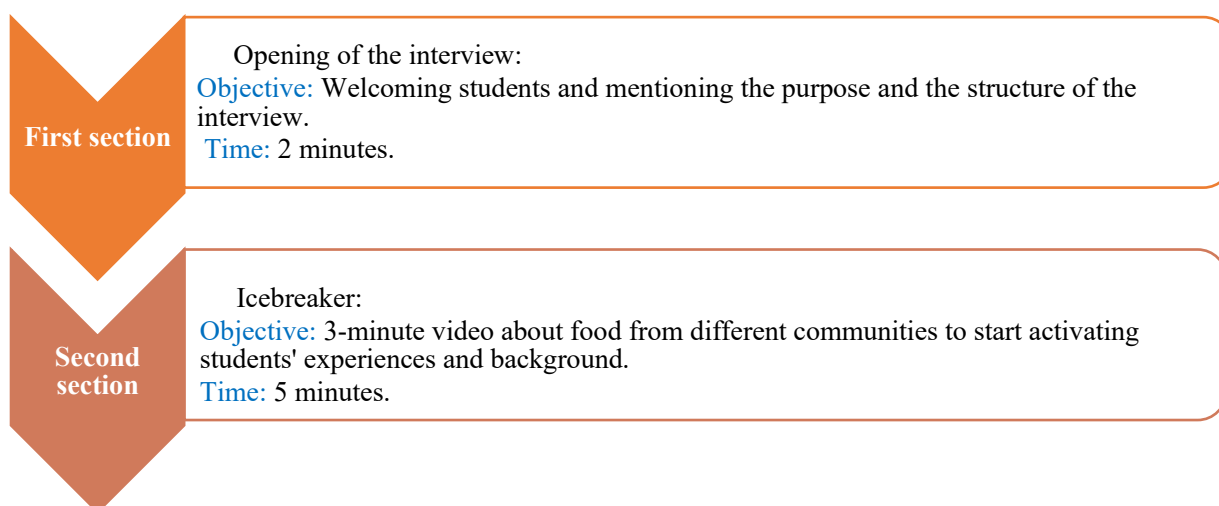
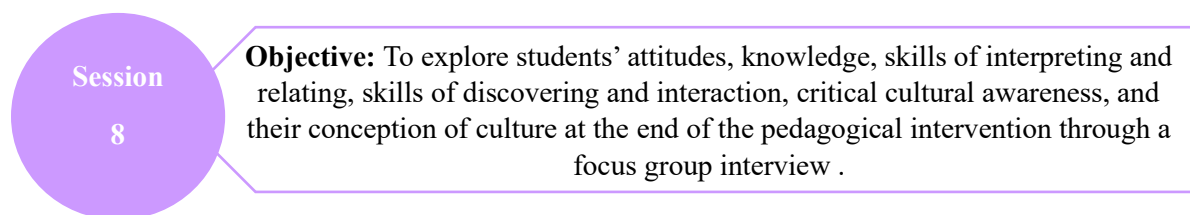
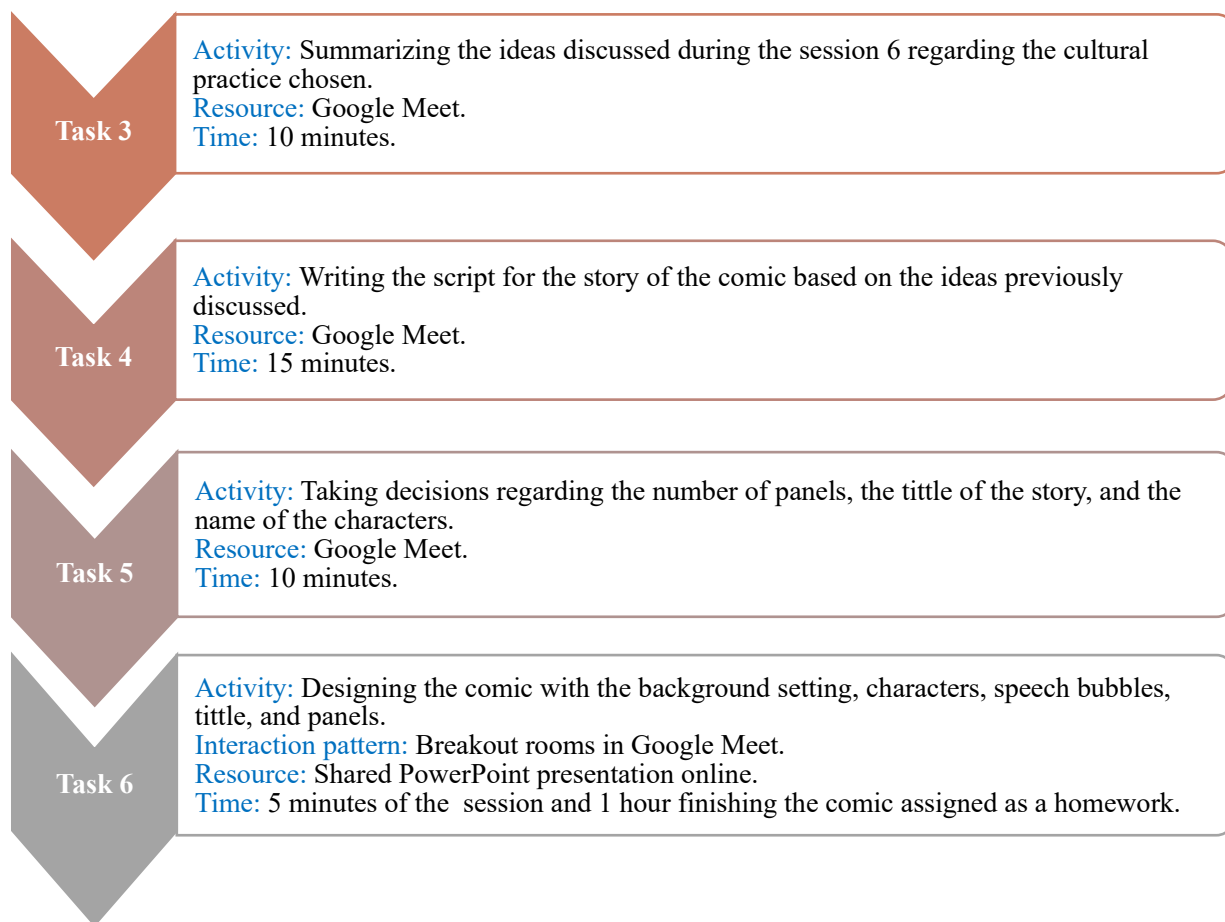
Activity: Choosing one cultural practice from a community of their interest to create the comic.

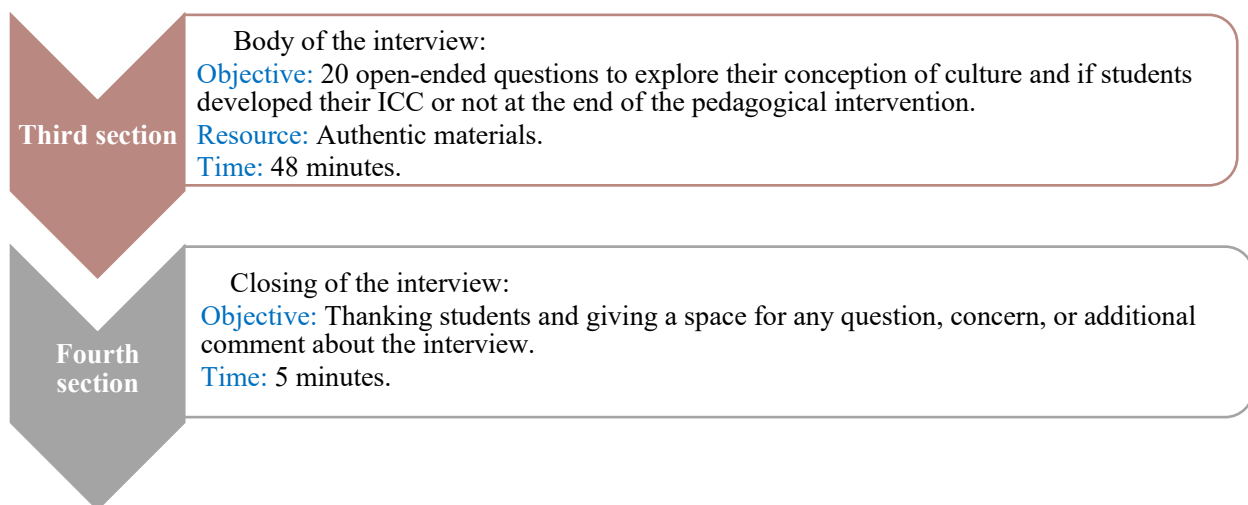
Interaction pattern: Collaborative group work - 1 group divided into different roles.

Resource: Shared PowerPoint slide online.

Time: 5 minutes.

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In the phase of observing and reflecting during the cycle 3, students were able to share their artifacts with the coordinator and parents.

Chapter IV

Data Analysis and Findings

This action research study aimed to explore the effect of authentic materials on fifth graders' intercultural communicative competence by using authentic materials in an EFL classroom at a private school in Neiva, Huila. In order to answer my research questions, I analyzed the gathered data by following the six steps in the process of analyzing and interpreting qualitative data proposed by Creswell (2015):

First, I organized and prepared the data for analysis:

The organization of data was critical in my qualitative research because of the large amount of information that was gathered during the study (Creswell, 2015). Thus, I initially classified the information from the three datasets to analyze them by using ATLAS.ti software. This computer program is a powerful workbench for the qualitative analysis of different datasets as it allows large bodies of textual, graphical, audio, and video data that can be arranged systematically. Therefore, users can code, manage, query, and retrieve data in different ways

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(Friese, 2003). It is important to note that the data collected from the field notes of AIEVM, students' artifacts, and semi-structured focus group interview were not initially transcribed in English for analysis, only the quotes or information included in the research report were transcribed.

Second, I explored and coded the four databases: In this step, I read the information collected from the field notes of the AIEVM, and the students' artifacts. I also listened to the focus group interview and classroom observations for the first time to obtain a general view of the data. Then, I read the data thoroughly, in order to identify more details and assign codes to text segments that contributed to answering the research questions.

Third, I coded the data to be able to elaborate descriptions and themes: In this step, I read and listened to the datasets again to find similarities or connections among the codes, and organize them by themes. Furthermore, I used comments for clarification and interpretation throughout the databases.

Fourth, I represented and reported the results:

In this step, I introduced the findings section using:

- Codes to represent each of the students (16), the field notes (3), the student artifacts (3), the focus group interview (1), and the classroom observations (4), as follows:

Table 1. Participants and instrument codes.

NAME	CODES
Student 1	S1
Student 2	S2
Student 3	S3

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Student 4	S4
Student 5	S5
Student 6	S6
Student 7	S7
Student 8	S8
Student 9	S9
Student 10	S10
Student 11	S11
Student 12	S12
Student 13	S13
Student 14	S14
Student 15	S15
Student 16	S16
Field notes 1	F/N1
Field notes 2	F/N2
Field notes 3	F/N3
Students' artifact 1	S/A1
Students' artifact 2	S/A2
Students' artifact 3	S/A3

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Focus group interview	FGI
Classroom observation - Session 1	CO/SS1
Classroom observation - Session 2	CO/SS2
Classroom observation - Session 3	CO/SS3
Classroom observation - Session 6	CO/SS6

- A table to show the connections among themes (see Table 1).
- The presentation of the findings according to the research questions and their identified categories.

Fifth, I interpreted the meaning of the findings.

In this step, I had in mind the following important issues:

- Findings contrasted with the literature review. In this section, I compared the data with the literature review. It led the findings to support and contradict prior research studies.
- I presented the pedagogical implications for policies and practice.
- The limitations of my study are those unmanageable variables that affected the data collection process.

Once I analyzed the datasets the following categories emerged, which illustrate the main findings of the study:

Research Categories

The following table presents the final categories in relation to the research questions and objectives of this study.

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Table 2. Research categories.

Authentic Materials: Developing ICC among Fifth Graders			
Research Question	Objectives	Categories	Subcategories
What is the effect of the use of authentic materials in the development of ICC of 5th graders at a public school in Neiva Huila?	To explore the effect of the use of authentic materials in the development of 5th graders' ICC in an EFL classroom at a private school in Neiva, Huila.	Effect of using authentic materials in the development of ICC	Appealing cultural topics and activities for developing ICC
			Eagerness to bringing real-world experiences to the classroom
Sub-questions How are ICC dimensions evidenced in 5th graders when using authentic materials to foster ICC?	To explore the way the ICC dimensions are evidenced during the use of authentic materials to foster ICC in 5th graders.	The way ICC dimensions are evidenced when using authentic materials	Knowledge: Reading a foreign culture from students' reality and home culture
			Attitudes: Transitioning from ethnocentric attitudes to ethnorelative attitudes
			Skills of Interpreting and Relating: Building an intercultural bridge between the foreign culture and the students' home culture
			Skills of Discovering and Interacting: Placing cultural topics under the magnifying glass
What strengths and challenges do 5th graders reveal during	To identify the strengths and challenges that 5th-grade students reveal	Strengths in the pedagogical intervention	Providing spaces for experiential learning
			Increasing cultural awareness

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the pedagogical intervention?	during the pedagogical intervention.		Connecting cross-curricular content
		Challenges in the pedagogical intervention	The need of exploring small c cultural contents
			The need of integrating an AIEVM adapted to young learners

Effect of Using Authentic Materials in the Development of ICC

Appealing Cultural Topics and Activities for Developing ICC

The first subcategory alludes to a derived effect from using authentic materials in the development of ICC. According to the students' perceptions, the authentic material used during the pedagogical intervention included appealing cultural topics and activities. On the one hand, students claimed that the use of authentic materials such as images, videos, and comics captured their attention due to their curiosity of knowing more about those cultural practices that were also part of the great diversity around the world. The following excerpt (Excerpt 1) portrays students' perceptions regarding authentic materials.

... [C]ada vez que veía ese tipo de imágenes y videos me daba mucha curiosidad de saber más sobre esas culturas porque eran cosas que no vemos en Colombia... y muchas de ellas eran extrañas para mí y es chévere como en el mundo hay cosas que hacen en muchas partes que nunca pensé que existían.... (FGI, S13) (Excerpt 1)

As mentioned in the literature review, authentic materials can be adapted to address more engaging topics for students (Montijano, 2014). Additionally, they can endorse students' motivation since they are enjoyable and represent real life (Berardo, 2006). Thus, the authentic materials implemented in my study led to capture students' attention since they were real-life resources that brought students into contact with their own and others' cultures. This finding was

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consistent with that of Cárdenas-Vallejo (2018) who found that the adaptation of authentic videos permitted the teacher-researcher to attract learners' attention since they were appealing and considered cultural topics about Colombia and other foreign communities. Similarly, Rubio-Guevara and Hincapié-Posada (2016) adapted authentic material considering careful lesson planning and appropriate content for the age of learners to fit their cognitive processes. They recognized that including this type of material with content related to cultural aspects was highly engaging and motivating for learners.

In the same vein, my field notes showed that students participated more when using authentic materials, especially images and videos in comparison with non-authentic materials such as English textbooks. Students demonstrated to be eager in participating in order to express their inquiries and opinions, comparing the context encompassed in the authentic materials with theirs, relating their experiences with the cultural practices, and highlighting issues related to non-congratulatory topics. This subcategory is further supported by the following field note (Excerpt 2) taken from the oral AIEVM based on cultural practices shown in TikTok videos – Session 6.

In this section, students watched a TikTok video about the cultural practice of lip plates from the Mursi tribe located in Ethiopia. First, students watched the thumbnail of the video and shared their preliminary ideas regarding this cultural practice. Most students claimed that using lip plates in the human body might be unusual as they are not used to having strange things in their bodies. Also, they wondered about the process of stretching the lip's skin and if it was painful for the Mursi women... Most of the students participated actively when sharing their opinions and questions. The increase in students' participation might be an effect of being curious concerning the cultural practices and

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topics embodied in the authentic materials... It reflects that using this type of material benefits the development of ICC and language learning in comparison with non-authentic materials. (November 2021, F/N3) (Excerpt 2)

It is worth mentioning that for my study it was crucial to have a high participation rate from students, therefore, I tried to offer a comfortable and safe environment that led students to participate actively when using authentic materials. According to Alonso-Belmonte and Fernández-Agüero (2013), this type of intercultural classroom environment should provide learners with positive experiences in which their curiosity and participation are developed. Similar findings were also reported by Korosidou and Bratitsis (2019), who found that participants had active participation and positive attitude when speculating on the subject matter, conducting research, contributing to the creation of digital storytelling, and sharing their stories regarding the refugees' situation.

As for the case of appealing activities, first of all, students mentioned that they were more interested in activities that involved collaborative group work and discussions. They preferred this type of activity because of the opportunity of sharing, contrasting, and complementing their ideas while using a foreign language. For instance, S9 commented on the excerpt below, (Excerpt 3) concerning his preferences in the type of activities addressed during the pedagogical intervention.

...[A] mí el tipo de actividades que más me gustó fue donde trabajamos en grupo como el comic... Me gustó hacer el comic con mis compañeros porque fue más fácil y porque cada uno se encargó de una parte luego de hablar y discutir sobre lo que sabíamos del Dolijabi y lo que pensábamos....(FGI, S9) (Excerpt 3)

This view was echoed by another student who expressed that (Excerpt 4):

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“...[E]l cuadro del símbolo porque todos nos ayudamos en lo que pensábamos de la comida inusual de un país y en lo que íbamos a escribir en inglés para explicarlo con las imágenes...” (FGI, S14) (Excerpt 4).

Other appealing activities were those related to coping with culture shock. I registered in the field notes that students demonstrated to be engaged the most when taking part in activities for helping them to face culture shock and getting their development of ICC dimensions visible through different tasks. Then, the implementation of activities for helping them to face culture shock resulted in students providing informed responses and being more confident in using the foreign language in class discussions. At the same time, students seemed to be more engaged when working collaboratively in activities to make visible their development of ICC dimensions. The following description is taken from the field notes of session 1 – relationship to animals (Excerpt 5) that further illustrates this subcategory:

In this activity, students examined news headlines about the elephant parade in India and San Pedro’s horse cavalcade in Huila by working collaboratively. In order to do this task, they researched different resources such as online newspapers and google sites. Then, this information was used by students to participate in discussions with their classmates. In the discussions, they showed to be more confident in their responses, even if they had to use a foreign language compared to when they only participated based on their background knowledge and previous experiences... [Similarly,] one of the activities in which students made visible their development of ICC dimensions was the drawing used to propose an alternative solution to the issues identified in the first cycle concerning the relationship to animals in different countries. In this type of activity, students were eager to work with their classmates in which students did not only share and complement their

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ideas but also assigned responsibilities to each member of the group. (October 2021, F/N1) (Excerpt 5)

This finding broadly supports the work of Alonso-Belmonte and Fernández-Agüero (2015) in the area of implementing activities to develop ICC as those that help learners to face culture shock. In my study, it was interesting that students preferred this type of activity when being developed collaboratively, as they could maximize their skills and work done in comparison with autonomous work. This result supported the finding of Cárdenas-Vallejo's study (2018) who states that providing learners with a variety of activities to make them react and reflect on the different cultural features promoted collaborative work in the classroom. Besides, it makes the learning more meaningful, as the students are provided with scenarios that allow the intrapersonal reconstruction of concepts, based on their constant sharing of ideas with other classmates and teachers (Catsiguera et al., 2006; González et al., 2013).

Eagerness to Bringing Real-World Experiences to the Classroom

The second subcategory relates to another effect derived from the use of authentic materials in the development of ICC. The data revealed that students brought their own experiences to the classroom when they interacted with images, videos, and comics. Students showed enthusiasm in evoking those experiences as the classroom environment allowed them to make any comment even if they needed to resort to Spanish. The following excerpt (Excerpt 6) represents one of the events in which students shared their experiences that occurred outside the classroom. In session 3, students watched an image of Japanese people eating tuna eyeballs that caused them to recall their childhood memories and from relatives who also ate this type of food.

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Profe yo cuando era más chiquito, yo me comía los ojos del pescado y eran muy ricos para mí... Mi mamá los cocinaba para toda la familia y creo que yo al ser un niño me comía todo sin importar el aspecto. (S7) (October 2021, CO/SS3) (Excerpt 6)

Moreover, students did not only remember pleasant experiences but also shocking experiences. For instance, students mentioned some incidents they had with arachnids based on an image of people eating fried tarantulas in Cambodia (Excerpt 7).

Nick: Teacher, primero yo tengo aracnofobia, así que una vez me asusté viendo una spider más pequeña que la punta de mi dedo. (S15)

Richard: Teacher es que yo no sé si yo cuando yo estaba chiquito vi una spider regrandota. (10)

Nick: Me too, me too. (S15)

Richard: Nick, en donde guardábamos el carro, así que desde ahí me empezó a dar miedo las spiders. (S10)

Nick: Richard yo un día cuando estaba más pequeño como cuando tenía 5 o 6 años. Yo me acuerdo de que un día dormí con mis papás y me desvelé esa noche porque sentía que como estaban escalando por la cama, por la parte de abajo como cucarachas, y spiders. (S15). (October 2021, CO/SS3) (Excerpt 7)

Startlingly, this finding indicated that students' interaction with authentic materials allowed them to bring their own experiences to the classroom such as related and shocking experiences. This interaction of students' culture and experiences with those presented in the authentic materials were not only fluid but also conflictual. Hence, it suggests as mentioned by Walsh (2005), that the relationship among cultures should not only be perceived as being simple

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and fluid, instead it can be complex and controversial, which is not bad at all, since it could also enhance critical thinking skills.

Overcoming Stereotypes Derived from a Tourist Perspective

The third subcategory exemplifies the way students overcame stereotypes towards other communities, that is, the perceptions students had concerning other cultures at the beginning of the pedagogical intervention. The data indicated that students had developed stereotypes coming from some people's comments, and mass media. Thus, students made generalizations about certain aspects of different cultures due to their lack of awareness of cultural differences within a single community. One example of such generalizations was that students believed that all Asian people ate "disgusting" food. It led students to generalize that people who belonged to the Asian ethnicity were "filthy". However, students reexamined this stereotype they had during the different tasks implemented in the pedagogical intervention. The use of authentic materials and tasks allowed students to recognize and be more aware of the individual, cultural differences within the Asian culture. Thus, students pointed out that despite being part of the same community, people have their own cultural traits. The following excerpt (Excerpt 8) portrays how students overcame the stereotype that all people that were part of the Asian ethnicity were filthy because they ate nasty food.

In this section, students were asked "Do you think these images of Asian people eating this kind of food show the truth about how the people of that country are? Why? Why not?". The Majority of students expressed that it was real that Asian people eat arachnids and insects such as scorpions but that they could not generalize that all Asian people eat them just because they are Asian or because of their ethnicity... Also, this session led students to reexamine that people who eat insects and arachnids are not filthy. Instead,

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they do it because of their own reasons as the great benefits for human health. These comments reflect that students started to point it out and overcome inadvertently one of the stereotypes in which all Asian people were filthy by eating disgusting food from the students' points of view. (October 2021, F/N2) (Excerpt 8)

These results are in line with those of Korosidou and Bratitsis (2019) who also found that the creation of digital stories enabled learners to dispel prejudice, to assume a more informed and subjective view towards refugees. Likewise, Arcila-Silva and García-Marulanda (2018) acknowledged that students identified stereotypes from their own and foreign countries when participating in debates. Those discussions helped them to overcome some stereotypes as they had a better understanding of unknown customs from other cultural groups. Similarly, I recognized the importance of using authentic materials, the AIEVM, and activities that could help learners to reexamine stereotypes they had towards other communities. Overcoming these stereotypes can lead learners to develop intercultural awareness and have a deeper understanding of the cultural features of foreign communities.

On the other hand, students perceived that all the USA inhabitants get dressed like “Facheritos”. This word is used when referring to someone stylish that wears trendy clothes, especially teens. Also, they believed that USA people were tall, fair-skinned, and blonde. After analyzing and discussing the video, students expressed that they realized that there were more communities as indigenous groups living in the USA than they had expected. These communities had different physical features, different ways of dressing, and practices that made the USA country to have a racial and ethnic diversity of communities. This category portrays how students started to overcome a stereotype they had regarding the USA race and ethnicity as a result of

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their analysis and discussions derived from authentic material. The following excerpt (Excerpt 9) is taken from session 6 in which students shared their ideas on what USA people were like:

“Profe lo que dijo Eider es verdad. Allá todos se visten bien Facheritos y los gringos son altos, monos y bien blancos” (S4) (November 2021, CO/SS6) (Excerpt 9).

In the same line of thought, this subcategory is further supported by my field notes (Excerpt 10) taken during session 6:

In this section, students watched a video regarding a cultural practice from a USA indigenous group. In the beginning, students claimed that it contrasted what they already knew about USA people as they conceived them as “Facheritos” and fair-skinned. After, students were able to discuss and search through different resources concerning the different ethnicities and races that are part of the USA country. They reported that there were many different groups that had their own cultural practices and beliefs... Also, students concluded that they could not generalize about a community if they did not get informed first... Furthermore, this stereotype might be reinforced by the type of textbooks used at the school. These English textbooks usually show people with similar features as those described by students at the beginning of the section. (November 2021, F/N3) (Excerpt 10)

This result reflected how textbooks that focused on presenting superficial elements of culture, especially from English-speaking countries contributed to the creation of stereotypes as perceiving USA people with similar physical features and way of dressing. As mentioned in the literature review, many Colombian EFL teachers are required to follow English textbooks that include surface, static, congratulatory, and homogenous cultures from mainly English-speaking countries (Gómez, 2015). Hence, students might encounter textbooks that do not consider

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phonological English variations from other countries and learners' immediate context as their culture, leading them not to feel identified with the content shown in the textbook (Otálora, 2018). The inclusion of superficial cultural content in textbooks does not facilitate learners' intercultural awareness instead it promotes a tourist view of culture that can generate stereotypes and propagation of intercultural boundaries.

The Way ICC Dimensions are evidenced when using Authentic Materials

Knowledge: Reading a Foreign Culture from Students' Reality and Home Culture

The dimension of knowledge is part of Byram's ICC model, and as part of this dimension, I have the subcategory "reading a foreign culture upon students' reality and home culture". It refers to the background knowledge students had, and how they used it to understand a cultural practice and ways of living in another community.

Firstly, I identified that students read others' cultures through inductive reasoning when using authentic images. Students demonstrated to resort to specific details such as symbols, ways of dressing, people's actions, and body language in order to identify the situation. It enabled them to make generalizations based on specific details with the intention of building their own understanding of the foreign culture. One of the situations in which students relied on inductive reasoning was in the first session of the pedagogical intervention (Excerpt 11). Students were asked to guess a hidden image of animals with humans and tell what they could see. Then, students reported that there was a family who was part of a horse race in Mexico or Colombia. They supported this premise by arguing that the majority of Latin American countries use horses for races and parades. Also, the people shown in the image were wearing a hat which led them to think they were Mexicans or Colombians. Similarly, they recognized that there were some

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similar physical features among the people which made them infer that the characters were a family.

Teacher: Guys, what do you see in this image?

Nick: It's a family (S15)

Teacher: Why do you think this is a family?

Zaid: Teacher porque se parecen en el físico (S1).

Nick: Teacher, this is a horse race... Y lo más probable es que sea en un país de Latinoamérica porque es donde más se usan los caballos para los desfiles (S15)

Kalvin: I think it's Mexico (S4)

Jackson: I think it's Colombia in Neiva (S2).

Teacher: Do we have horse races in Neiva?

Jackson: Yes Teacher, in San Pedro (S2).

Teacher: Why do you think it is in San Pedro?

Leo: Because the hat (S6). (October 2021, CO/SS1) (Excerpt 11)

It is worth noting that at the beginning of each session, I introduced the vocabulary in English related to the content of the intervention. Also, they were given a list of phrases and vocabulary that they could use in discussions and the different activities during the pedagogical intervention. In addition, on different occasions, they were supported on how to express their ideas in English when they requested it. Likewise, they were allowed to use Spanish when they wanted to provide comments that were extensive and difficult in an oral way. This comment previously mentioned was also provided by Pérez-Parra and Mellizo-Castaño (2020) in their study. They identified that the use of Spanish allowed students who were English beginners to facilitate their learning process, understanding, and expression of their opinions. Thus, Spanish

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was not perceived as an obstacle but as a reference for the students to learn the L2 in relation to cultural content.

Another event of students relying on inductive reasoning was in the second session, in which they wrote in the AIEVM the people they could see in the image and what they were doing. Then, the second group selected an image that represented the relationship between some Indian communities with the Kabbas (mice). They reported that they could observe an elder woman who was feeding the Kabbas accompanied by their grandchildren (Excerpt 12). Students explained in the session that they could infer that going with their grandchildren and family members is an activity done by some Indian families. Also, these communities start to be exposed to the Kabbas and to worship them since they are kids.

♥ Escoge una foto.

WHAT ↓ SEE

♥ De acuerdo a la foto seleccionada responde las siguientes preguntas. (Puedes escribir más de una respuesta)

1. ¿Qué persona/personas puedes ver en esta foto?

Una señora de la tercera edad y sus nietos

2. ¿Qué están haciendo?

La señora le esta dando de comer a los Kabbas y sus 2 nietos estan observando comer a los Kabbas

Los ratones o también llamados Kabbas en la India son adorados y alimentados en el templo Karni Mata. Las personas hindúes creen que los kabbas son sagradas y de muy buena suerte. **Dato curioso:** Si encuentras una Kabba blanca en el templo vas a poder ganar la lotería de aproximadamente 2 millones de dólares.

Students' knowledge through L...

(October 2021, CO/SS2) (Group 2) (Excerpt 12)

Secondly, the data indicated that students were able to build their understanding of the foreign culture based on their prior knowledge. I found that students were not empty vessels. Instead, they brought to the classroom their background knowledge in connection to the foreign culture while using English. For instance, in the first session, they analyzed an image of an

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Indian man. They expressed that they had seen other Indian people with a red dot in the middle of their foreheads, similar to what the Indian man had in the picture (Excerpt 13). Most students highlighted that this red dot represented the third eye of Indian people. Also, they claimed that it symbolized a state of enlightenment and a gate to the soul.

Kalvin: It's a point with red paint (S4)

Jackson: Teacher yo he escuchado que eso es como un tercer ojo. Ellos lo llaman así. (S2)

Richard: Ay sí, yo también lo he escuchado (10)

Emily: Teacher la vez pasada que vi una película de unas personas de la India... creo que ese punto rojo era como un portal al alma... (S12)

Nathan: ...[C]omo un símbolo de iluminación...(S7). (October 2021, CO/SS1) (Excerpt 13)

This result was consistent with that of Castañeda-Usaquén (2012) who found in her study that eighth graders developed an understanding of the foreign culture by using their previous knowledge. In accordance with the present result in my study, it indicates that learners developed the dimension of knowledge considering not only cultural facts acquired from materials and the teacher. Also, they fostered their understanding and significance of cultural features within a community by relying upon inductive reasoning and their prior knowledge.

Attitudes: Transitioning between Ethnocentric Attitudes to Ethnorelative Attitudes

On the one hand, Bennett (1979) defines ethnocentric attitudes as those that take as a frame of reference the culture of an individual to criticize or judge the practices, beliefs, behaviors, and people from other communities. Unfortunately, this judgment is often negative that generates a sense of superiority of their own culture compared to others. On the other hand, ethnorelative attitudes refer to those that view all cultures from different groups as equally valid

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that possess different and complex worldviews. This view has a result in developing an attitude of empathy in which learners position themselves on how they would feel or act in the same event as a particular person.

This subcategory makes part of the dimension: Attitudes. The data revealed that learners had attitudes concerning their own and others' cultures. At the beginning of the pedagogical intervention, students showed an attitude of ethnocentrism such as rejection. They judged the practices and ways of living of other communities based on their own culture. This type of judgment led students to reject most cultural differences that were unusual for them. Then, in the process of the pedagogical intervention, students started to transition from an ethnocentric attitude of rejection to an ethnorelative attitude of acceptance of cultural differences. This ethnorelative attitude was manifested in behaviors that showed appreciation, openness, and empathy towards cultural diversity.

The next three events portray this transition. The first event occurred when students encountered an image of a Colombian person eating culonas ants. This type of food is a gastronomic tradition mainly from Santander which is a department in Colombia. The first time they watched this image, they showed rejection by expressing that it was a mistake to present this type of food as being part of Colombian gastronomy. They mentioned that Colombian people did not eat this type of food, instead, the dish was more likely to be from an Asian country. Also, some students mentioned feeling disappointed in Colombian gastronomy because they felt that Colombia was adopting and replicating the Asian culture (Excerpt 14).

Eider: Ay no Teacher eso es de China. (S16)

Martin: Yes, yes. It's from China. (S5)

Nick: Profe eso es de China, eso no es de aquí de Colombia. (S15)

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Jackson: Teacher, sí. Eso es de Bucaramanga si no estoy mal... (S2)

Victoria: I felt surprised and sad. (S8)

Kalvin: It was disgusting. (S4)

Nick: I felt disappointed. Eh... porque... o sea prácticamente tienen o copiaron las mismas... el mismo... por decir así, la cultura de China o japon que comen bichos asquerosos, feos y perros... (S15). (October 2021, CO/SS3) (Excerpt 14)

After this situation, students were part of different activities to explore, discuss and understand in-depth this cultural practice of Santander. This exploration and understanding led students to have their own initiative of taking to the school culonas ants and trying them (Excerpt 15). Also, they involved their family members in this experience of trying a type of Colombian food that was unusual for them. Afterward, students expressed that their perceptions of ants being disgusted changed. Instead, students were surprised since they did not taste as they thought. They felt a different flavor that went from peanuts to Cheetos, which encouraged them to eat this food occasionally.

Nathan: Ah sí Teacher, Victoria llevó hormigas culonas. (S7)

Teacher: ¿Por qué decidieron probar las hormigas culonas?

Zaid: La curiosidad de saber a que sabían. (S1)

Emily: Por curiosidad, las quería probar. (S12)

Nick: Teacher le digo una cosa si no hubiéramos visto su clase, Jackson o Victoria que trajeron las hormigas. Nunca las hubieran traído porque no se habrían enterado de esa comida que también hace parte de la cultura colombiana. Ni nada de eso que pasó, pasaría. (S15)

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Emily: Sí Teacher, aprendimos también que no debemos juzgar sin antes saber. Porque si no lo probamos, nunca sabremos realmente a que sabe y podemos sorprendernos porque no era lo que esperábamos como las hormigas culonas. (S12)

Valeria: Es muy rica, es muy rica. (S11)

Kalvin: Es rica. (S4)

Jackson: Son ricas. (S2)

Valeria: Teacher es que cada quien sintió un sabor diferente. (S11)

Nathan: Teacher unos dicen que saben a Cheetos otros dicen que no, que saben a maní. (S7)

Zaid: Profe sabía a chicharrón bien asado. (S1)

Victoria: Es raro profe porque es más rico la cola que la cabeza. (S8)

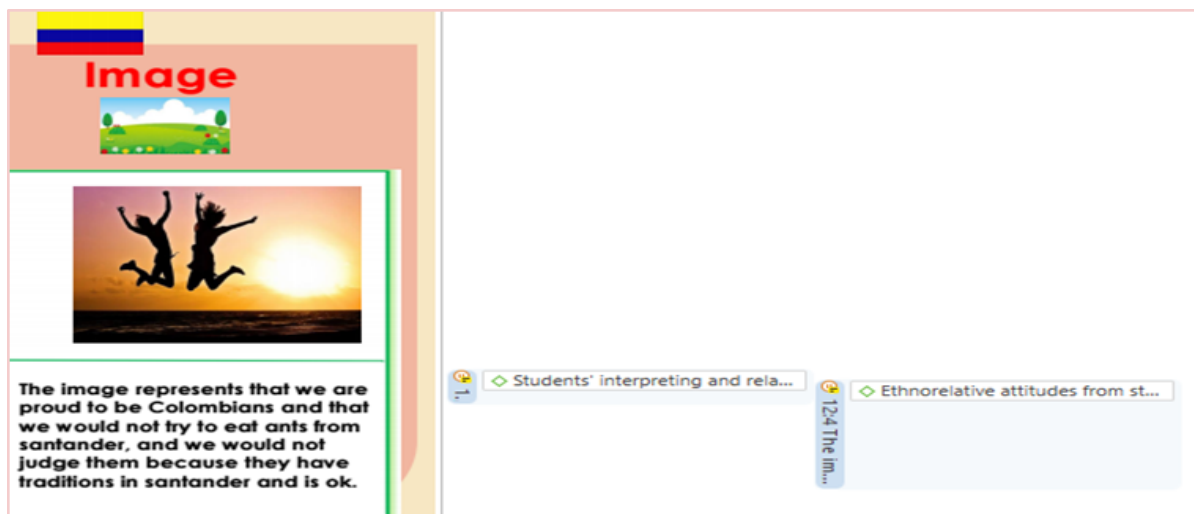
Ingrid: I liked it. (S3)

Martin: I liked. (S5)

Jackson: A mí me gustaron...A mí papá casi no, a mi primo que en ese momento estaba, sí. A mi hermana, sí, y a mi mamá, no. (S2). (FGI) (Excerpt 15)

Also, from the above extracts, it can be deduced that they realized that there is a vast cultural diversity in their own country, which is relevant to feel proud, value, and open-minded (Excerpt 16). Furthermore, students were able to accept the cultural differences and similarities of a specific type of food between Asian and Colombian cultures.

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(S/A2) (Group 2) (Excerpt 16)

The second event took place when students watched a TikTok video of an Indian American woman eating with her hands. Students reacted with rejection towards this behavior as they mentioned that eating with their hands is offensive and bad manners (Excerpt 17). This comment reflects that students judged this behavior from their own cultural point of view.

Nick: ¿Cómo así? ¡Uy, no Teacher!, ¿Come con la mano?. (S15)

Kalvin: Comer con las manos son de muy, muy malos modales.(S4)

Nathan: Malos modales. (S7)

Valeria: Solo los bebés comen con las manos, para un adulto si se vería raro. (S11)

Richard: ¿Se imagina ir a comer a un restaurante elite de seis estrellas, ir ahí y comer así?

Eso no sería algo bueno. (S10). (November 2021, CO/SS6) (Excerpt 17)

Nevertheless, as a result of the activities developed, the students gained a deeper understanding of these cultural practices. Students reflected that eating with their hands can be offensive and bad manners depending on the context and situation (Excerpt 18). For example, they realized that this cultural practice was not new to them, as the majority of them had done it with another type of food such as fish. They seemed to empathize with those Indian communities

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as they could relate to the feeling of enjoying the food with all the senses. Therefore, at the end of the pedagogical intervention, students demonstrated to be more open-minded. Also, they developed an acceptance of cultural differences by expressing with excitement their will of eating with their hands if they were in India or in a different context where it is accepted.

Nick: Profe yo también comería con las manos si estoy allá para seguir la tradición para no verme raro, porque si estuviera en Colombia quizás no lo haría porque acá se toma de una manera diferente. (S15)

Martin: Profe también eso se hace solo en reuniones o contextos más formales, donde hay personas mayores y tradicionales que son las que más siguen estas creencias. (S5)

Nick: Hay distintas reglas a la hora de comer. (S15)

Jackson: Está el otro caso que todas esas cosas que no necesitan cubiertos por ejemplo el fish. (S2)

Kalvin: Yo creo que la mayoría nos comemos el pescado con las manos. (S4)

Nick: Teacher pues yo normalmente con las manos. (S15)

Valeria: A veces con las manos. Es que es rico, es rico, es rico. Así uno con las manos, untarse los dedos y chuparse. Es rico. (S11)

Nick: Uno le da satisfacción uno comérselo con las manos, porque es... (S15)

Valeria: Porque es rico... (S11)

Nick: Sí, quizás ellos también se sienten así. (S15). (FGI) (Excerpt 18)

The above narratives shed light on how the activities conducted during the intervention contributed to overcoming ethnocentric attitudes and advancing towards ethnorelative attitudes that generated empathy in students concerning their own and others' cultures. As mentioned in the literature review, empathy foments intercultural understanding as learners position

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themselves on how they would feel or act in the same event as a particular person, within a specific community, without disregarding their own culture (Bennet, 2011).

Furthermore, these findings are in line with some evidence from previous studies that also found that learners develop ethnorelative attitudes such as empathy, curiosity, openness, and value when pursuing ICC (Bohórquez, 2018; Carreño-Bolivar, 2018; Castañeda-Usaquén, 2012; Gómez, 2012; Korosidou & Bratitsis, 2019; Mede & Gunes, 2019; Pérez-Parra & Mellizo-Castaño, 2020). Some interesting examples of similar findings are those of authors such as Mede and Gunes (2019), who claimed that at the beginning of their study, students demonstrated ethnocentric attitudes and they were not open-minded to learn the values and beliefs of others. Also, students compared their cultural differences with that of other communities, leading them to judge others from their own cultural stances. After the inclusion of ICC, the researchers concluded that students significantly developed ethnorelative attitudes and demonstrated interest in interacting with people from different cultures. In the same vein, Korosidou and Bratitsis (2019) found that the process of digital storytelling in relation to intercultural awareness allowed young learners to empathize with refugees. In like manner, Gómez (2012) claimed that participants provided affectional reflections and responses during the activities as they felt empathy towards the harsh situation of other cultural groups. In the same way, Pérez-Parra and Mellizo-Castaño (2020) concluded that learners increased their intercultural sensitivity as the exploration of personal and social representations of culture in the foreign language context gave rise to attitudes of respect, openness, acceptance, appreciation of their own and other cultures. Similarly, Bohórquez (2018) stated that the presentation of contextualized cultural environments by using images and audiovisual material allowed students to be more sensitive such as empathetic, and respectful when facing cultural differences.

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Skills of Interpreting and Relating: Building an Intercultural Bridge between the Foreign Culture and the Students' Home Culture

The data indicated that students explored and related other ways of living and cultural practices to their own. Hence, this subcategory refers to how students built an intercultural bridge between the foreign culture and their own culture. Also, it reflects the way students developed their skills of interpreting and relating which is included in the ICC model.

In order to give an account of the way students interpret and relate cultural content, I will introduce two instances found in the data collected. The first example took place when students watched a TikTok video of a Pakistani girl cooking Roti which is similar to tortillas. Students commented that the Pakistani teenager looked different from the girls in Neiva concerning the way of dressing (Excerpt 19). They pointed out that the Pakistani girl was wearing loose pajama-like trousers and a long tunic in hot weather. This way of dressing was different from many girls in Neiva who usually wear clothes for hot weather as short dresses, shorts, and crop tops.

Ingrid: Yo no podría usar algo así con este calor... Acá se usa más que todo shorts, vestidos y blusas, especialmente cortas. (S3)

Leo: Se viste un poco diferente a las jóvenes de Colombia, o al menos aquí en Neiva. No con unos pantalones y como con una túnica... (S6). (November 2021, CO/SS6) (Excerpt 19)

Moreover, students mentioned that they could evidence the girl was more likely to be poor because some cooking pots that she was using were rusty and how the place where she was cooking looked (Excerpt 20). They claimed that despite living in poverty, she looked happy while cooking Roti. It reflects students' understanding and interpretation of happiness from the perspective of enjoying life despite the economic circumstances.

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Nick: Pues lo está haciendo en una especie de paila gigante, pero como que se ve oxidada. (S15)

Antonio: Ya veo que son pobres por el lugar, se ven los ladrillos, y el sartén está un poco quemado al parecer o también puede estar oxidado. (S13)

Kalvin: She is happy. (S4)

Victoria: ...A pesar de que son pobres, se le nota feliz así no tenga muchas cosas materiales. Es feliz con lo que tiene. (S8). (November 2021, CO/SS6) (Excerpt 20)

Furthermore, students related this cultural practice to their own experience, in which all of them got sometimes together to cook pizza, and tortillas by establishing a bond with their families (Excerpt 21). This activity allowed learners to find commonalities between the practices of some Pakistani communities, and those of their own communities and their family groups.

Daniel: Yo con mi mamá hemos hecho varias veces tortillas o pizza acá en casa...(S9)

Zaid: Yo he preparado pizza también muy buena con mi mamá y mi papá. (S1)

Eider: Nosotros también de vez en cuando lo hacemos para compartir en familia, a veces hacemos pizza o probamos nuevas recetas. (S16). (November 2021, CO/SS6) (Excerpt 21)

The second example occurred when students watched a TikTok video about Dolijabi. Students described that it was a Korean celebration where a young child chose an object which represented the profession he would have in the future (Excerpt 22). Also, they expressed that parents might feel disappointed because the child chose the microphone that represented being a K-pop singer. They explained that usually being a doctor has a higher status than being a singer, especially here in Colombia where most parents expect their children to be a doctor or lawyer.

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Based on this TikTok video, students were able to explore their understanding of cultural practices from Korea while making comparisons to their own culture in Colombia.

In section 4 of session 6, students watched a video regarding Dolijabi which is a cultural practice in some Korean communities. They compared the similarities and differences between this celebration to their culture. They concluded that both communities allowed to a certain degree the freedom of choosing the profession they would like to have in the future. However, Dolijabi provided a limited range of all the job expectations that the child could have in the future. Furthermore, students commented that the Korean parents shown in the video might experience disappointment due to the prospective job chosen by their child. They provided a further explanation to this comment, in which they claimed that some parents from Colombia are not in agreement with their children choosing a job that is part of the artistic discipline. Instead, they prefer jobs such as being a lawyer or doctor. The students' comments in this section indicate their interpretations of this celebration in relation to their culture. It is remarkable that students not only focused on observable features such as the way of dressing, and paralinguistic language, but also they related it to underlying assumptions regarding some parents' expectations in Colombia. (November 2021, F/N3) (Excerpt 22)

This event was further developed and supported in the comic done by students. Students showed in the comic the issue of parents who have expectations regarding their children's profession (Excerpt 23). Students claimed that in many situations, parents focused on the most representative jobs as being a doctor, or a football player. They discussed that these expectations were acceptable as long as they were not against what the children really wanted to do in the future. This comment was made since they have known cases of parents that did not support their

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children or felt disappointed because their children did not study what their parents wanted them to do. Students also related the Doljibabi celebration to the pressure of some communities where women and kids do not have freedom of thought and opinion. They claimed freedom was a universal right that could not be infringed upon. Thus, they should work in a field that makes them happy or at least comfortable and not because of the pressure of others.



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(S/A3) (Excerpt 23)

The topics that emerged in the data were unexpected, because students not only explored and related superficial cultural features as the way of dressing and family activities across different groups, but they went beyond and also built an intercultural bridge in relation to the concept of happiness, and parents' expectations, therefore, they also demonstrated to have developed a critical intercultural awareness. Additionally, these topics belong to deep culture because of their nature of being difficult to observe if there is not an understanding on deeper levels of the complex human interrelations and practices (Weaver, 1986).

The studies below have also found that learners developed their ICC by interpreting and relating their culture with others (Cárdenas-Vallejo, 2018; Castañeda-Usaquén, 2012; Gómez, 2014; Korosidou & Bratitsis, 2019). Firstly, Gómez (2014) reported that the implementation of the short stories helped learners to develop the skill of interpreting and relating the unequal opportunities women had with their own experience and context. The same applies to Castañeda-Usaquén's research (2012), who pointed out that students established connections between others' cultures and local issues acquired from mass media such as national TV. In like

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manner, Korosidou and Bratitsis (2019) concluded that learners linked invisible features related to their culture with those of refugee children, and Cárdenas-Vallejo (2018) mentioned that students made connections between their cultural roots in their community with those cultures analyzed in the videos.

Skills of Discovering and Interacting: Placing Cultural Topics under the Magnifying Glass

This subcategory alludes to the students' skills when exploring cultural topics such as the relationship between animals and humans, the concept of food, and cultural practices embodied in TikTok videos. This deep exploration (as when using a magnifying glass) led students to make discoveries that nurtured their interaction when tackling aspects related to their own and the foreign culture. Thus, the perceived interest, curiosity, and willingness to participate in activities that addressed different cultural topics led us to state that students developed skills for discovering and interacting, while enhancing attitudes of curiosity which are part of the dimensions presented in the ICC model.

In order to further explain this subcategory, I will present two events in which students developed the skill previously mentioned. The first event occurred when students researched inquiries they had regarding table manners in India through different sources. They found that some Indian communities ate with their hands because the food is considered holy and a symbol of love. Therefore, it should be enjoyed by using all the senses. These discoveries benefited students in recognizing and experiencing that eating food with their hands made it more delightful.

The following excerpt taken from the focus group interview summarizes students' discoveries about the table manners of some Indian communities (Excerpt 24):

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Nick: Por una tradición que ellos tienen que dicen que la comida es muy sagrada para ellos. (S15)

Kalvin: Lo que pasa es que la gente de India para ellos la comida es sagrada y para ellos tienen que ser con todos los sentidos. O sea la comida se debe disfrutar con el gusto con... (S4)

Valeria: Con todos los cinco sentidos. (S11)

Kalvin: Exacto. (S4)

Victoria: Parece que comer con las manos es un símbolo de amor por sus alimentos. Para ellos no hay otra mejor forma de disfrutar una comida que cuando usan los dedos. (S8)






Emily: Yes Teacher. (S12)

Ingrid: Sí Teacher, es verdad. Ellos comen con las manos por símbolo de amor a la comida... como hablamos ese día de que nosotros también cuando lo hacemos se nos hace más rico comer con la mano algunas cosas. (S3)

Nathan: Y si vamos a comer con las manos allá, debemos comer con la mano derecha y solo con los dedos porque la mano izquierda se considera como sucia. (S7). (FGI)
(Excerpt 24)

The second event took place when students explored in depth the underlying reasons for eating unusual food in some communities around the world. They discovered that there were major advantages for human health as being a great resource of protein, minerals, and vitamins. This exploration further encouraged learners to take the initiative in tasting an unusual Colombian food as Culonas ants. Some of the students' discoveries concerning unusual food were illustrated in a visual chart (Excerpt 25).

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The food in China 	
Symbol 	Image 
	
This symbol represents that they are rich in fiber and provide the body with magnesium, calcium and zinc.	This image represents that we would ask him why he eats that and how it tastes because it scares a little, but he looks happy. what does the scorpion taste like? If we would try scorpions, we would be a little afraid that all the poison is not gone but we would taste them.

nts' attitude towards the... 12:5 This... Students' interpreting and rela...

(S/A2) (Group 3) (Excerpt 25)

As can be observed in the previous examples, the use of authentic materials allowed students to make discoveries that nurtured their interaction with practices and beliefs across cultures, and there was no need for students to interact directly with native people from the communities presented in class sessions or live within those groups. This aspect was consistent with that of Permatasari and Andriyanti (2021) who also found that the integration of cultural texts such as pictures, mind-maps, readings passages, and videos helped students to interact indirectly with people from other communities and with different cultures.

Critical Cultural Awareness: Developing Critical Cultural Awareness

In the process of implementing the pedagogical intervention during different cycles, students demonstrated a high degree of development of critical awareness when addressing different topics in the class sessions. Critical cultural awareness is defined as the ability to evaluate explicit criteria on the significance and underlying reasons of one's own and others' beliefs, values, and behaviors (Byram, 2000). Therefore, learners are expected to stand a position, reflect, and discuss the issues addressed in C1 and C2. Critical cultural awareness is

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central in Byram's model since it does not intend to change learners' values, but to make them explicit and conscious when interacting with their own and others' cultures. Also, critical cultural awareness stands out from the other dimensions since skills, attitudes, and knowledge, both linguistic and cultural, can be taught and learned without critical cultural awareness by any individual (Byram, 2012). Additionally, education plays a crucial role when considering critical cultural awareness in helping learners to develop "a position that acknowledges respect for human dignity and equality of human rights as the democratic basis for social interaction" (Byram et al., 2002) (p.9).

One of the topics in which students evidenced more perceptions and concerns was animal cruelty. In cycle 1. I found that students demonstrated to be critical concerning how some Indian and Huilense people treat animals when being part of celebrations. For instance, in the first-class session students watched an image of an elephant being ridden by an Indian man. This elephant had paint on his body and jewelry since he was part of the Pattambi Nercha in the Palakkad district in India. Students pointed out that what the Indian man was doing with the elephant was animal cruelty since animals should not be used for entertainment but should live in their habitat (Excerpt 26). Also, they argued that they would like to take the elephant to the vet for a physical check-up and to get rid of the paint and jewelry that the elephant is wearing, as the elephant seems to be uncomfortable. (Excerpt 27).

Valeria: Ay, eso es maltrato animal. (S11)

Antonio: Yo creo que los maltratan mucho para que aprendan a hacer todo eso como bailar. (S13)

Jackson: Los maltratan para que se diviertan las demás personas, para poderse divertir. (S2)

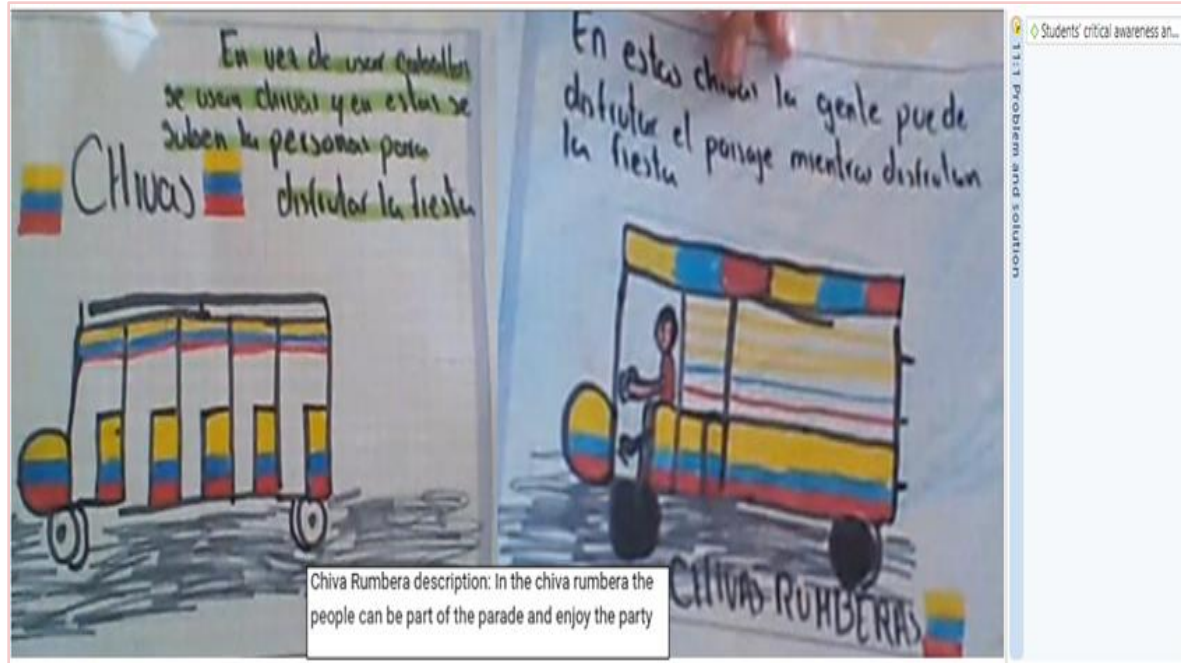
AUTHENTIC MATERIALS: FOSTERING ICC IN 5TH GRADERS

Martin: Yo lo liberaría a la selva porque como los elefantes son animales de vivir ahí, de la selva y no de vivir con las personas. (S5). (October 2021, CO/SS1) (Excerpt 26)

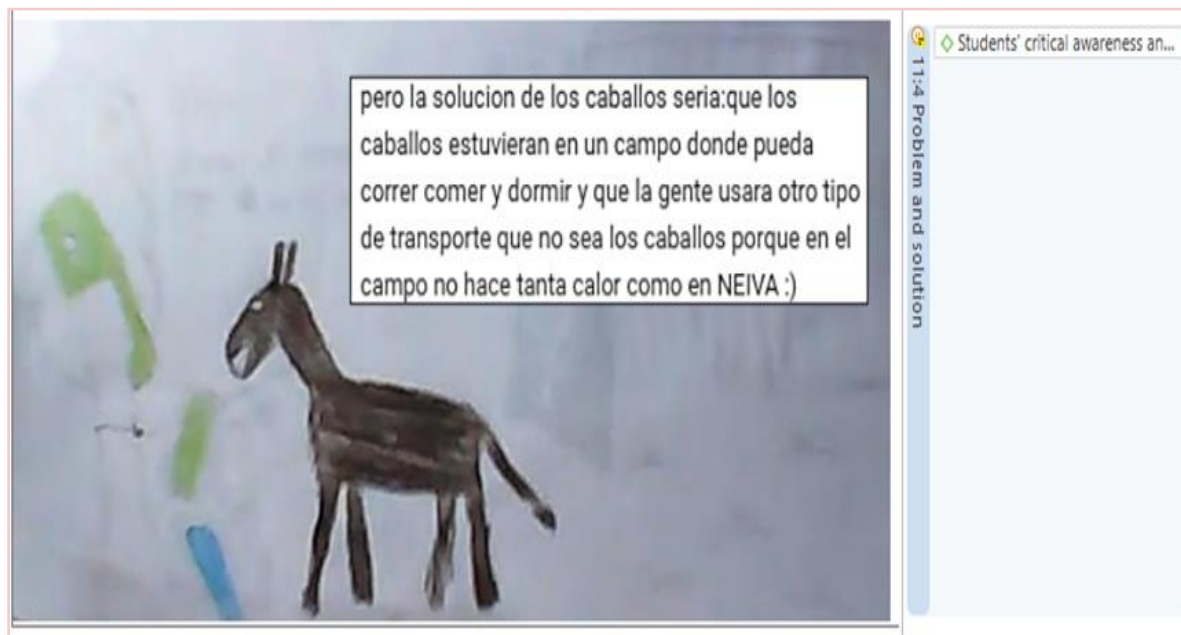
“Nick: Lo llevaría al médico para que le quitaran toda esa pintura y todo lo que está usando... porque debe ser incómodo para él” (S15) (October 2021, CO/SS1) (Excerpt 27).

Moreover, students examined news headlines about the elephant parade in India and San Pedro's horse cavalcade in Huila. They identified in these materials that there were not only reported events to exalt and inform people about these celebrations but also there was news regarding the mistreatment of animals. After examining and discussing this issue, they portrayed a solution to avoid animal abuse in elephants and horses through a drawing and a short explanation in English or Spanish. To cite an instance, group 1 identified that horses were being mistreated in San Pedro's horse cavalcade (Excerpt 28). They expressed the possibility of using "Chivas Rumberas" in order for people to continue enjoying the celebration but without the need of using the horses. According to students, people can find objects, art, and music related to horses that can lead people to preserve their culture and enjoy it. Furthermore, group 2, expressed that horses should be living in their habitat where they can have more freedom in running, eating, and sleeping without being used as a means of transportation and suffocating from the heat in a cavalcade (Excerpt 29). Also, group 3 expressed that there was a need for some organizations that could regulate and guard the animals (Excerpt 30). Thus, they could still participate in these celebrations but with all the regulations taken. These drawings portray the empathy students had with the animals and how they could propose a solution that guaranteed not only the animals' welfare but also the preservation of the celebrations.

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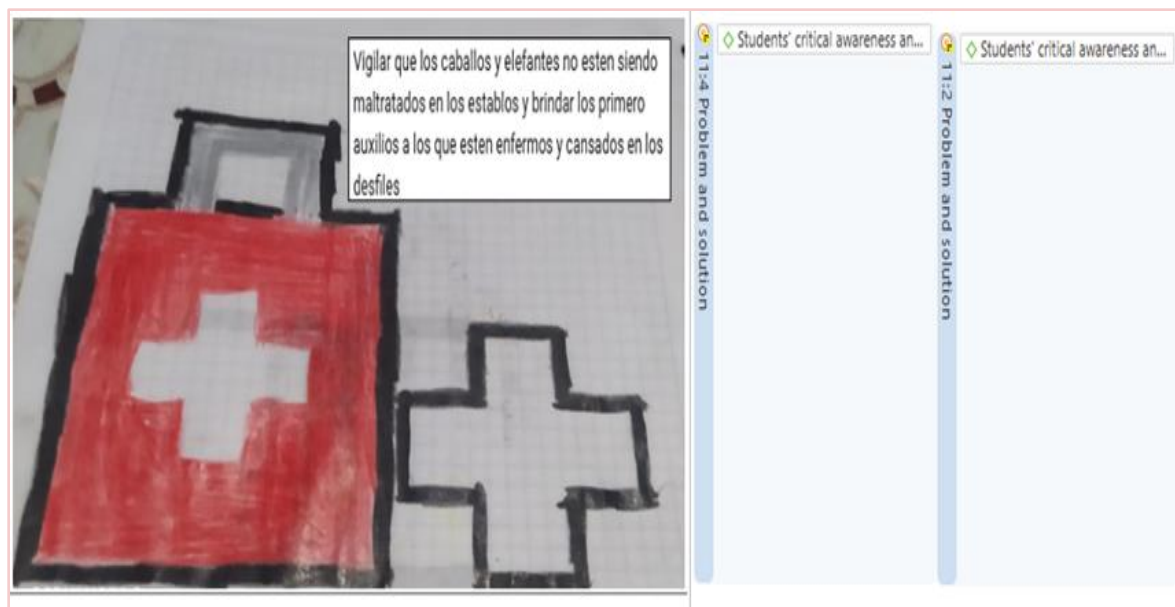


(S/A1) (Group 1) (Excerpt 28)



(S/A1) (Group 2) (Excerpt 29)

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(S/A1) (Group 3 (Excerpt 30))

It is relevant to mention that students were allowed to make the drawing with a short description in English or Spanish. Therefore, it can be evidenced that most of the groups decided to do it in Spanish. However, the interventions, teacher's medium of instruction, and materials used during this cycle were in English.

Moreover, students provided reflections concerning the topic of food waste that emerged in cycle 2. Students pointed out that using more parts of animals as fish's eyeballs, even if they are not appealing to them or most Colombian people are not used to eating them, can bring some benefits to the environment. (Excerpt 31). According to students, it can lead to reducing food waste and taking care of the environment. Students found out that even a small change as using other parts of the fish can reduce greenhouse gases as there would be less use of energy when producing and cooking food.

Jackson: Yo creo que usar más partes del pescado que ya capturamos puede ayudar a resolver nuestros enormes problemas de desperdicio de alimentos. (S2)

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Zaid: También, cuando se aprovecha mejor los alimentos, se disminuye el uso de energías que contaminan porque ya se usaría menos combustibles como por ejemplo, el gas con el que se cocina la comida. (S1). (October 2021, CO/SS3) (Excerpt 31)

An additional topic that students showed to be critical was body modification in the Ethiopian Mursi tribe, in cycle 3. Students provided reflections based on their discussions regarding a TikTok video of a woman belonging to the Mursi tribe. Initially, students felt surprised and sad that the origin of this tradition was due to a strategy of Mursi women to avoid being slaves. Female students expressed that they would feel horrible to be in the women's position and that the only option was to modify their bodies so they could live "a normal life" (Excerpt 32). Likewise, students discussed that wearing lip plates was not necessarily a negative representation of women in Ethiopia as it can also portray feminine power and a different type of beauty standard that should be respected (Excerpt 33). However, they agreed that women should have the right to decide since they are young if they want to have it or not. Then, if women are discriminated against for not following this tradition in their tribe or by others, they should look for options such as moving abroad and finding a place where it is not necessary to wear lip plates. These comments by students reflect how students believed that women should have the right and autonomy to make decisions about their bodies even if it is against their cultural roots.

Jackson: Las mujeres en Etiopia eran secuestradas para ser vendidas como esclavas.

Tomaron esto para ahuyentar a los traficantes porque esto deformaba sus cuerpos y las hacía menos atractivas. (S2)

Emily: Me siento afortunada de no tener nada de eso que se usaba para poder sobrevivir de no ser esclava. (S12)

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Ingrid: Mal, porque tuvieron que hacer eso para no ser esclavas y poder tener una vida normal como cualquier persona. (S3). (November 2021, CO/SS6) (Excerpt 32)

Kalvin: Teacher, ellas usan esto como un símbolo de fuerza femenina. (S4)

Eider: Yo respetaría una mujer de la tribu Mursi porque es su creencia y si para ella es un símbolo de belleza o fuerza femenina está bien. (S16)

Victoria: Sería bueno que ellas tengan la libertad desde niñas o adolescentes de escoger si quieren o no tener los lip plates. (S8)

Ingrid: Y si no está permitido que ellas no los usen o las discriminan, no más sería que se los quitaran o salieran del país porque pues esa es la tradición y si a ellas le incomodan sería que se fueran a otro país donde no exista esta tradición. (S3). (November 2021, CO/SS6) (Excerpt 33)

In the pedagogical intervention, students discussed some controversial topics that were not planned and included in the class sessions. They emerged from their critical cultural awareness, since they aim at offering informed judgments and reflections, based on their own beliefs, and cultural knowledge of both their own and foreign culture. In the literature we can find similar results, such as the ones of Permatasari and Andriyanti (2021) who concluded that allowing spaces for discussions and answering questions on cultural issues helped students to develop their critical thinking. In his different studies, Gómez (2014, 2012) identified aspects such as the fact that learners discussed emerging controversial topics critically, which were immersed in authentic multicultural short stories, such as women's submission to their husbands' chauvinistic attitudes, connected with problems between American and Colombian marriages in the last century.

Strengths and challenges in the Pedagogical Intervention

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Strengths:***Providing Spaces for Experiential Learning***

This subcategory relates to one of the predominant strengths found in the study. The data indicated that developing a pedagogical intervention did not only contribute to exploring the effect of using authentic materials on students' ICC but also provided spaces for experiential learning, a concept that is defined as a process that allows students to build individually and collectively their knowledge by reflecting on their experiences (Bruguier & Greathouse, 2012). I found that most of the students were encouraged to monitor their learning and rely on self-reflection in the class sessions. Moreover, these spaces allowed me and the students to move from a traditional approach of memorizing cultural facts to more experiential learning in which students could access their past experiences and construct knowledge by being active agents of their own learning. The following description is taken from the field notes of session 6 – cultural practices shown in TikTok videos (Excerpt 34) that further illustrates this subcategory:

...In this session, students were eager to have the initiative of searching for information that led them to provide reflections considering their beliefs and the new cultural knowledge gathered from different sources. Then, they were able to select the type of information and reflections they wanted to share with their classmates during the different sections of the oral AIEVM. These circumstances allowed learners to keep track of their learning when being involved in cultural practices introduced in the TikTok videos. Furthermore, students demonstrated in various instances on relying on their past experiences and knowledge to construct their intercultural skills, which guided them to achieve a higher level of ICC. (November 2021, F/N3) (Excerpt 34)

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These results agreed with Alonso-Belmonte and Fernández-Agüero's (2013) statements which emphasized that experiential learning could be supported by using authentic materials from learners and others' cultures. Likewise, Archila (2016) pointed out that students developed their reading skills since the cultural issues presented in the materials fostered their reflection about other communities around the world. Reflection is one of the main components in experiential learning that suggests that using authentic material not only benefits the development of ICC but also enhances the promotion of a different teaching approach in English classes.

Increasing Cultural Awareness

At the end of the pedagogical intervention, the focus group interview revealed that students increased their cultural awareness thanks to the use of authentic materials along with the different activities and sections from the AIEVM. On the one hand, all the students claimed that this pedagogical intervention helped them to be more aware of cultural practices, beliefs, and ways of living not only of foreign cultures but also of their country. The following excerpt is a clear example of such increased cultural awareness. It is a comment mentioned by one of the students taken from the focus group interview (Excerpt 35):

Teacher: ¿Creen ustedes que estos encuentros les ayudo a ser más conscientes de algunos aspectos culturales de otros países? Sí/no ¿Por qué?

Jackson: Claro que sí Teacher. Porque ya no sería raro para nosotros ver a alguien comiendo con las manos como en la India, o alguien con un lip plate como en Etiopia, o a un bebé escogiendo una profesión. Incluso acá en Colombia con alguien comiendo hormigas culonas, sería normal. (S2). (FGI, S2) (Excerpt 35)

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As stated above, this comment portrayed the awareness students acquired and how they were able to evidence the positive effects they had at the end of the pedagogical intervention.

On the other hand, I found that students' understanding of culture was reconstructed at the end of the pedagogical intervention. For instance, in the diagnostic stage before carrying out this study, I identified that the majority of students assumed culture as all the traditions, folklore, and tourist attractions from a community as the San Pedro festival in Neiva, Huila. In comparison, few students chose that culture included the values, ways of living, and beliefs of a community. After finishing the pedagogical intervention, most of the students recognized culture as a vast diversity of traditions and beliefs such as different ways of dressing and table manners depending on the situation and context. Also, students highlighted the existence of different cultural practices and ways of living in foreign contexts and in their own country. The excerpt below portrays students' understanding of culture taken from the focus group interview (Excerpt 36).

Daniel: Teacher, la cultura son todas las tradiciones que podemos encontrar en una cultura. (S9)

Nick: La forma de vestir que puede variar por múltiples factores. (S15)

Jackson: O creencias o modales a la hora de comer, etc. (S2)

Valeria: También algunos valores como el respeto hacia la forma de vivir de las personas de acá y fuera del país. (S11). (FGI) (Excerpt 36)

Startlingly, the above narratives shed light on how students' recognition of culture transitioned from a superficial to a deeper perspective. This result corroborated the idea of Gómez (2015), who pointed out that learners could have a superficial perspective as a result of relying upon non-authentic material that focused on mainly presenting static cultural facts from

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English-speaking countries, instead the author suggested the use of supplementary material. In connection with my study, the use of supplementary authentic materials oriented from a critical and cultural stance allowed learners to recognize the uniqueness and in-depth cultural features in different communities.

Connecting Cross-Curricular Content

Another unexpected strength derived from this study was the ability of students to connect cross-curricular content when using authentic materials and being part of the activities implemented during the pedagogical intervention. I found that students addressed transdisciplinary knowledge from science and geography that further supported the development of the sessions. In relation to science, students demonstrated to be informed on how proteins, vitamins, and minerals function in the human body. Similarly, they showed to have knowledge concerning the location of some countries in connection with oceans and continents. Thus, this study shows that an intercultural project can be done in a transdisciplinary way and include other contents from other disciplines which makes it more significant for the whole educational community of the school.

In this vein of ideas, Seage (2014) claimed that a parallel curriculum supplemented by integrated lessons provides the most amenable balance of organizational effort, development of intercultural competency outcomes, and interdisciplinary instruction. The author suggested that this type of curriculum requires an organized co-planning across disciplines in which cross-curricular content, the foreign language component, and intercultural competence can be developed.

Challenges:

The Need of Exploring Small c Cultural Contents

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Apart from the strengths previously presented, this study also displayed some challenges. One of the challenges encountered was the students' need of exploring small c cultural content. As noted by Alonso-Belmonte and Fernández-Agüero (2013), Big C culture refers to music, literature, art, history, and popular culture focused on customs, habits, and folklore of daily life. In contrast, small c culture encompasses the beliefs, behaviors, and cultural values that underlie many linguistic, paralinguistic, and nonverbal behaviors, and that differ from one linguistic community to another.

At the beginning of the pedagogical intervention, some students were limited to addressing Big C contents such as describing the way of dressing of a community (Excerpt 37). It occurred as students had a superficial understanding of culture, as mentioned above, they assumed culture was all the traditions, folklore, and tourist attractions of a community. Nevertheless, the use of authentic materials, activities, and classmates' comments allowed those students to start exploring and gradually being aware of cultural features belonging to small c contents such as the relationship between animals and humans, the concept of happiness, parents' expectations in different communities and among others (Excerpt 38). These small c contents explored by students are also portrayed in the iceberg of culture proposed by Weaver (1986). The author positioned this type of content at the base of the iceberg as those are non-observable cultural features of a community.

In this activity, students were asked to tell what they could see based on a picture of an Indian man. Most of the students went beyond the way of dressing and physical appearance of the man by bringing their prior knowledge to comment for example on the red dot the man had. However, there were some students who limited themselves to describing only the type of clothing he was wearing. (October 2021, F/N1) (Excerpt 37)

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In this session, it was interesting to observe the way those students who at the beginning of the pedagogical intervention focused on observable features that belong to the surface culture, started to make comments and discuss non-observable features of topics from deep culture as parents' expectations and the concept of happiness. (November 2021, F/N3) (Excerpt 38)

The Need of Integrating an AIEVM Adapted to Young Learners

The first cycle of the pedagogical intervention displayed a challenge for assessing students' ICC through the written AIEVM. In the second session of cycle 1, students were required to answer in written form a scaffolding set of 11 questions divided into 7 sections. Also, these questions were answered based on a contextualized authentic image. However, it was determined that an AIEVM was complex and overloaded for students when being written, especially for my participants who were young learners. Therefore, there was a need of adapting the AIEVM based on my students' needs and context. I opted for planning and orally implementing an AIEVM. This adaptation implied that students developed tasks and orally answered open-ended questions by relying upon authentic materials and different activities. It had the result of being able to assess students' dimensions within the ICC model when using authentic materials.

This result reflected those of Lindner and Méndez (2014) who also found that there were some challenges when using an AIEVM. The authors identified that participants provided shallow and incomplete answers because the AIEVM involved a great number of questions and prompts. Thus, participants encountered time constraints when completing the AIEVM, since there were other tasks implemented during the exchange. Despite these challenges, participants were able to provide useful insights for the research study's purpose. The authors' findings and

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my results indicated that involving an AIEVM led to gathering rich data when assessing and making students' ICC visible.

Chapter V

Conclusions

In this section, I will present the conclusions of the research study. Secondly, I will address the implications and recommendations for local educational authorities and, people who are interested in using authentic materials when fostering students' ICC in the Colombian context. Thirdly, I will refer to the limitations of the study. Finally, I will make suggestions for further research in the area of authentic materials and ICC.

The first objective set in my research study was to explore the effect of the use of authentic materials in the development of 5th graders' ICC in an EFL classroom at a private school in Neiva, Huila. Firstly, the results showed that the use of authentic materials offered appealing cultural topics and activities for the development of students' ICC. That is, the use of authentic materials such as images, videos, and comics captured students' attention due to their curiosity of learning more about the cultural practices of other communities that were immersed in the materials. On the other hand, students demonstrated greater interest and engagement in activities that included collaborative group work and discussions because of the dynamics of such activities, which involved sharing, contrasting, and complementing their ideas while using a foreign language. Other activities that were perceived as useful were those that helped students to face culture shock, since they resulted in students providing informed responses and being more confident in using the foreign language in class discussions.

Another interesting finding is that students appeared to enjoy bringing their own experiences to the classroom when they interacted with images, videos, and comics. They

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showed enthusiasm in evoking pleasant and shocking experiences regarding unusual types of food and incidents they had with insects. From this, we can assert that working with authentic material and students' realia, makes the class more meaningful and engaging to students.

Finally, one of the most outstanding effects is the fact that students revealed that they have overcome stereotypes derived from a tourist perspective towards other communities. One example of those stereotypes that students overcame was that all Asian people were “filthy” because they ate “nasty” food. At the end of the pedagogical intervention, students highlighted that it was real that Asian people eat arachnids and insects such as scorpions but that they could not generalize that all Asian people eat them just because of their ethnicity. Likewise, students reexamined that people who eat insects and arachnids are not filthy. Instead, they do it because of their own reasons as the great benefits for human health. Another stereotype that students rose above was that USA people have similar physical features and ways of dressing such as “Facheritos”. Students realized that there were many more ethnicities living in the US than they had expected, among them the indigenous groups. These communities had different physical features, different ways of dressing, and practices that made the US very racially and ethnically diverse.

The second objective set in my research study was to explore the way the ICC dimensions were evidenced during the use of authentic materials to foster ICC in 5th graders.

In the first place, the dimension of knowledge was evidenced in students reading others' cultures through inductive reasoning when using authentic images. Students demonstrated resorting to specific details such as symbols, ways of dressing, people's actions, and body language in order to identify the situation. It enabled them to make generalizations based on specific details with the intention of building their own understanding of the foreign culture.

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Also, students were able to build their understanding of the foreign culture based on their prior knowledge. It was found that students were not empty vessels. Instead, they brought to the classroom their background knowledge in connection to the foreign culture while using English.

The dimension of attitudes was evidenced in students transitioning from an ethnocentric attitude of rejection to an ethnorelative attitude of acceptance of cultural differences. At the beginning of the pedagogical intervention, students judged the practices and ways of living of other communities based on their own culture. This type of judgment led students to reject most cultural differences that were unusual and strange to them. Then, in the process of the pedagogical intervention, students were able to accept cultural differences through appreciation, openness, and empathy toward cultural diversity.

For the case of the dimension of interpreting and relating, it was reflected in students building an intercultural bridge between the foreign and the students' home cultures. It was found that students explored and related other's ways of living and cultural practices to their own. Interestingly, students explored and related both superficial cultural features as the way of dressing and family activities across different groups, and contents belonging to the deep culture such as the concept of happiness, and parents' expectations.

The dimension of discovering and interacting was also evidenced in the participants, especially in the activities that allowed them to research and explore cultural content. Students were very committed and motivated when developing those activities, which led them to make discoveries that nurtured their interaction with practices and beliefs across cultures.

Finally, one of the dimensions that stands out the most is critical cultural awareness. It was manifested in class discussions and activities that enabled students to tackle controversial topics that were not planned and included in the pedagogical intervention. Instead, they emerged

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from their critical cultural awareness, providing informed judgments and reflections, based on their own beliefs, and cultural knowledge and compared to the foreign culture. Some of the controversial topics students discussed were animal cruelty, food waste, and body modification in the Ethiopian Mursi tribe.

The third objective established in my research study was to identify the strengths and challenges that 5th-grade students reveal during the pedagogical intervention. The findings suggested that some strengths of carrying out this study were: first, it provided spaces for experiential learning, second, it increased students' cultural awareness, and third, it offered students the possibility to connect cross-curricular content in the class sessions. Regarding the first strength, the implementation of this pedagogical intervention offered students scenarios for experiential learning. It was reflected in the way the students were encouraged to monitor their learning and rely on self-reflection in the class sessions. Also, these spaces allowed me and the students to move from a traditional approach of memorizing cultural facts to more experiential learning in which students could resort to their past experiences to build knowledge by being active agents of their own learning.

Another strength of this pedagogical intervention was the increase in students' cultural awareness. Students became increasingly aware of cultural differences, in regards to practices, beliefs, values, and ways of living, not only of the foreign cultures but also their own. Similarly, it allowed students to reconstruct their understanding of culture from a superficial to a deeper perspective. This reconstructed perspective was the recognition of culture as a vast diversity of traditions and beliefs such as different ways of dressing and table manners depending on the situation and context. Also, culture was contemplated as the existence of different cultural practices and ways of living in foreign contexts and in their own country.

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The last strength derived from the pedagogical intervention was the ability of students to connect cross-curricular content when using authentic materials and being part of the activities implemented. Students displayed some transdisciplinary knowledge from other academic areas such as science and geography, that further supported the development of the sessions.

On the other hand, this pedagogical intervention also displayed some challenges. One of the challenges encountered was the students' need of exploring small c cultural content. At the beginning of the pedagogical intervention, some students were limited to addressing Big C contents such as describing the way of dressing of a community. It occurred as students had a superficial understanding of culture. Nevertheless, the use of authentic materials, activities, and classmates' comments allowed those students to start exploring and being aware of cultural features belonging to small c contents such as the relationship between animals and humans, the concept of happiness, parents' expectations in different communities and among others.

Also, the pedagogical intervention posed a challenge for the assessment of students' ICC through the written AIEVM, due to the complexity and overload of written questions for the students, who were young learners, who tend to tire quickly in activities that involve writing mainly. Hence, there was a need of adapting the AIEVM based on the students' needs and context. On that account, I opted to plan and orally implement an AIEVM based on authentic materials and different activities.

Pedagogical Implications

This action research study contributed to the significance of action because it was valuable for me as a teacher-researcher to be empowered by taking actions in my context to explore the effect of using authentic materials in the development of 5th graders' ICC. Also, learners benefited from this study as they developed their ICC, critical thinking, self-reflection,

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an agency of their learning, and collaborative skills through a careful plan designed and implemented in three cycles. Additionally, this study provided insights for the institution to consider in future curricular changes to include the cultural component in the English curriculum of primary school. In order to incorporate the cultural component in English classes it is necessary to arrange the time devoted to developing ICC without disregarding the teaching-learning of the language component. It entails that the teaching-learning process should be immersed in the exploration of students' ICC. Hence, culture should be embodied and well-articulated in the English standards, curriculum, and lesson plans.

Moreover, this study might further support the empowerment of teacher researchers to conduct small-scale research in their contexts, especially with young learners due to the lack of studies carried out in this population. I recognized in my study that young learners have different skills such as critical thinking, their own experiences, and knowledge that can be maximized by relying on diverse types of activities and materials to develop ICC and endorse experiential learning.

Furthermore, this pedagogical intervention revealed that the use of authentic materials can engage learners in connecting them with the real world outside of the classroom and their community which might support the deconstruction of stereotypes towards other cultures. Likewise, there is a need of using supplementary materials that do not only include surface cultural topics but also in-depth cultural topics. This material can consider diverse contexts as their own country and other communities with English as the first language, second language, and foreign language. The use of this material allows learners to recognize cultural differences and similarities across communities. Also, it supports the construction of intercultural bridges and generates empathy among intercultural individuals.

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Limitations

As noted above, a limitation I faced during the implementation was the assessment of students' ICC through a written AIEVM. I realized that relying on this tool made young students feel tired, due to the complexity and overload of written questions. Hence, I modified and adapted this tool with the purpose of making it more achievable to students and completed orally. The students' answers were recorded in Google Meet due to the ease of virtual classes.

Another limitation I encountered in cycle 3 was the opportunity of sharing students' artifacts outside the classroom. Initially, I had planned for the students to present their experiences and artifacts with the entire educational community during breaks in the morning shift, since they had face-to-face classes. However, it could not be carried out due to the COVID-19 restrictions taken by the school. Likewise, I tried to make the exhibition virtually but there were time constraints because students were finishing their school year and it was not possible to allow spaces in classes that other grades were taking in the afternoon. Thus, fifth graders only shared their artifacts with the coordinator and parents. I strongly recommend seeking the opportunity to share students' experiences and artifacts with the whole educative community of the school and other spaces outside the school. This might have an impact and empower other teachers to explore this area in their contexts.

Further Research

The findings of my research study provided the following insights for future research:

As previously stated, further research is required to explore the design and implementation of an oral AIEVM as a tool to assess students' ICC in face-to-face encounters. I strongly suggest digging into this field since students' ICC cannot be easily recognized through a written test, instead, it is required to rely on visual observation sessions accompanied by a tool

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such as the portfolio of AIEVM. It is worth noting that students' responses should be recorded in order not to overlook any important detail. The potential in this domain is huge.

Lastly, this study revealed noteworthy findings as the overcoming of students' stereotypes towards other communities, the development of students' critical awareness, and the students' transition from an ethnocentric attitude of rejection to an ethnorelative attitude of acceptance of cultural differences. It should be interesting to conduct further work in order to dig more into the effects of using authentic materials in the development of young learners ICC in a primary school setting, since it arises owing to the fact that there were not enough research studies regarding this phenomenon with young learners.

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Appendices

Appendix A: Needs Analysis' Survey

<https://forms.gle/6AVEuFsgHHznZM4q6>

Appendix B: Parent's Consent Letter

	COLEGIO SABIOS VENCEDORES "Educamos para formar seres humanos con sabiduría y desarrollo integral para el servicio de Dios y la comunidad"				
	CARTA DE CONSENTIMIENTO				
	Resolución 2590-2015	DANE 341001061331	Versión 1	Vigencia 2021	

Neiva, 15 de septiembre de 2021

Señores

PADRES DE FAMILIA
Colegio Sabios Vencedores

Cordial saludo.

Por medio de la presente me permito solicitar su autorización y consentimiento para la participación de su hijo/a en el proyecto de investigación **"Desarrollo de la Conciencia Intercultural de los estudiantes en un Aula de Inglés como Lengua Extranjera"**. El principal objetivo del proyecto es explorar como los estudiantes pueden fomentar su conciencia intercultural mediante la inclusión de materiales auténticos en las clases de inglés.

Este proyecto será dirigido por la docente de inglés María Paula Camacho y requerirá aproximadamente 8 horas de su tiempo. Durante este periodo, deberá completar una encuesta, participar en los encuentros virtuales todos los jueves de 1-2 PM a través de Google Meet y una entrevista de grupo focal al finalizar el proyecto. Además, se va a recopilar los trabajos realizados por los estudiantes y videgrabaciones de los encuentros.

De igual manera, se beneficiará de participar en este proyecto al tener en cuenta los resultados para diseñar e implementar actividades y proyectos relacionados a la interculturalidad a futuro en el colegio Sabios Vencedores.

La participación de su hijo/a en este proyecto será completamente anónima y voluntaria. Puede retirarse de este en cualquier momento y por cualquier motivo. Si hace esto, se descartará toda su información.

Si necesita información sobre este proyecto o desea hablar conmigo, puede comunicarse con **María Paula Camacho** al siguiente número telefónico **321 923 4414** o al correo electrónico paula.sabiosvencedores@gmail.com.

He leído la información anterior con respecto a este proyecto y autorizo que mi hijo/a participe.

_____ (Nombre impreso)

_____ (Firma)

_____ (Fecha)

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Appendix C: Field Notes

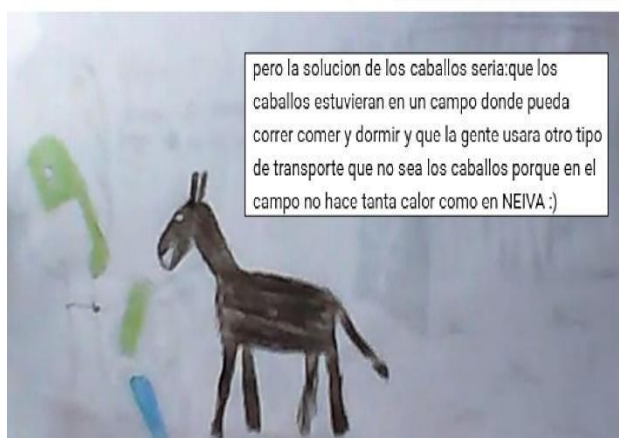
Date:		N° students:		Time:
Aim:				
Selected material:				
Dimensions				
Focus	Specific focus	Description	Reflection	Comments/Questions
Attitudes	Curiosity			
	Openness			
	Empathy			
Knowledge	Students' culture			
	Other's culture			
	Interpreting and relating			

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Skills	Discovering			
	Critical cultural awareness			

Appendix D: Students' Artifacts

Drawings




Visual Charts


Group 1

The food in Cambodia


Color






Symbol



Image




		
<p>This blue color represents security, tranquility, protection and health.</p>	<p>This symbol represents health, nutrition and vitamins from this food.</p>	<p>This image represents a person from Cambodia eating a traditional dish called: fried tarantula. we wouldn't taste the dish, because we do not feel safe. We would ask them why they like this traditional dish and why they eat it.</p>


Group 2

The food in colombia


Color

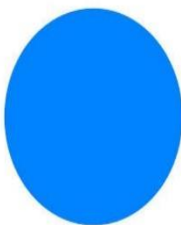





Symbol



Image









	 	
<p>The blue color represents confidence and tranquillity.</p>	<p>This symbol represents the benefit of eating culonas ants as it helps us to prevent diseases.</p>	<p>The image represents that we are proud to be Colombians and that we would not try to eat ants from santander, and we would not judge them because they have traditions in santander and is ok.</p>

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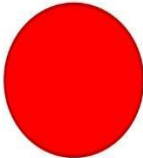


Group 3

The food in China

Color 	Symbol 	Image 
		
<p>This color represents that scorpions after being cooked turn like a golden and yellow color.</p>	<p>This symbol represents that they are rich in fiber and provide the body with magnesium, calcium and zinc.</p>	<p>This image represents that we would ask him why he eats that and how it tastes because it scares a little, but he looks happy. what does the scorpion taste like? If we would try scorpions, we would be a little afraid that all the poison is not gone but we would taste them.</p>

Group 4

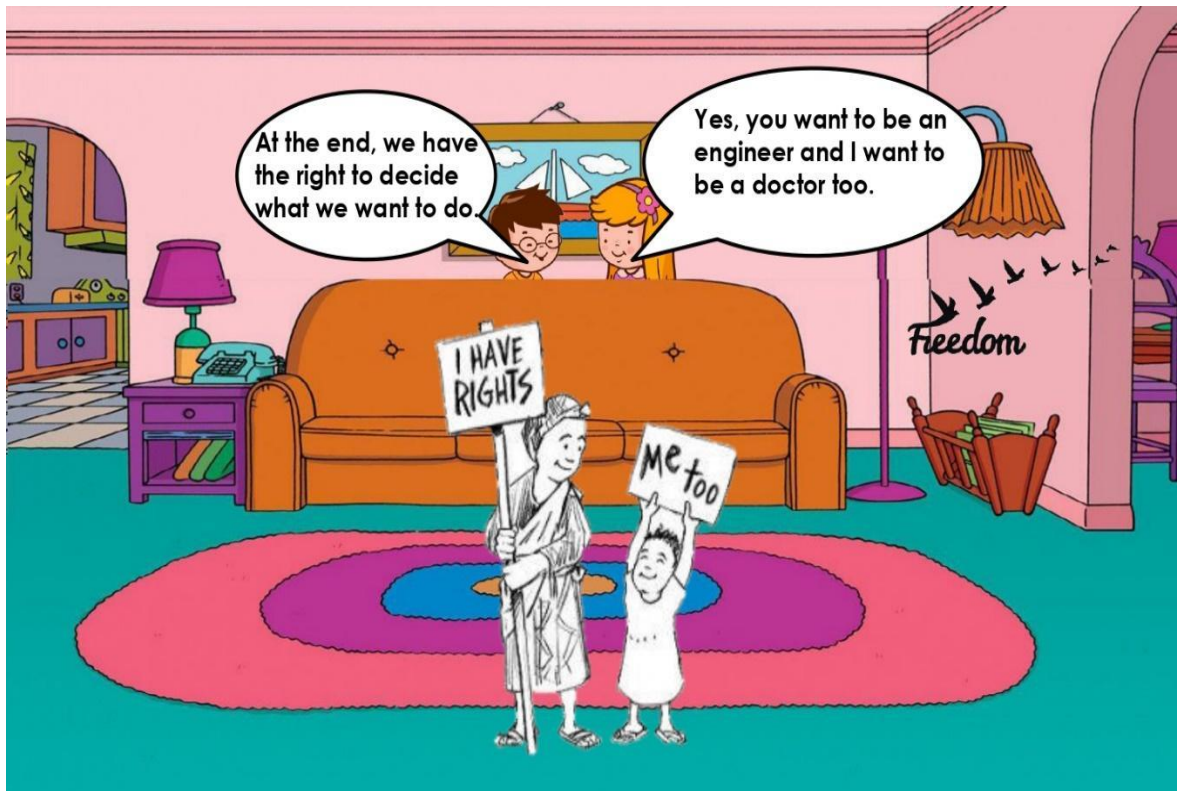
The food in Thailand

Color 	Symbol 	Image 
		
<p>This color represents the courage to eat something unusual.</p>	<p>This symbol represents the protein of fried crickets.</p>	<p>This image represents a happy person eats fried crickets. We might try to taste them at least one time in life. We would ask them about stories and why they eat that.</p>

Comic



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Appendix E: Focus Group Interview**Authentic materials: Fostering ICC among Fifth Graders in an EFL Classroom****Date:** Friday, November 12th, 2021**Time:** 1:00 – 2:00 PM**Online Platform:** Google Meet**Interviewer:** Teacher-researcher**Interviewees:** 16 students

Bueno mis queridos estudiantes, muchas gracias por aceptar participar en esta entrevista de grupo focal. El principal objetivo es explorar si ustedes fomentaron o no su competencia comunicativa intercultural mediante la inclusión de materiales auténticos en las clases de inglés. También, la entrevista se está grabando y como les aclaré en la carta de consentimiento y reunión, la información se utilizará con confidencialidad.

Icebreaker:

Ver video de 3 minutos sobre comida de distintas comunidades para iniciar activando las experiencias y conocimientos previos de los estudiantes.

<https://www.youtube.com/watch?v=Z8dKdv9hpXE>

1. ¿Reconocieron algún tipo de comida que se abordó en las sesiones de la intervención pedagógica? Si es así, ¿cuáles?

Attitudes: Openness, empathy, curiosity-Link it to search on Google: fried crickets

2. Recordemos que durante la segunda semana vimos comida en distintas partes del mundo. Una de ellas eran los grillos fritos en Tailandia ¿Cómo se sintieron la primera vez que vieron la foto de los grillos fritos?

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3. Ustedes buscaron información sobre cosas que querían saber sobre los grillos fritos
¿Cómo se sintieron después de buscar información en Google sobre los grillos fritos?
4. ¿Si tuvieran la oportunidad de ir a Tailandia, les gustaría probarlos? Si su respuesta es sí/no explique ¿Por qué?
5. Basado en el vídeo de los padres y sus hijo/as probando insectos en distintas recetas,
¿Pudieron sentirse identificados con algún niño/a? Sí es así, ¿Quién y por qué?
<https://www.youtube.com/watch?v=k5MwRyeRiVA>

Knowledge: what do they know about this culture or cultural issue? Kabbas en India.

Durante la primera semana vimos que en India adoraban a las Kabbas (ratones) y vacas.

6. ¿Qué pudieron aprender sobre las Kabbas en la india?
7. ¿Qué pudieron aprender sobre las vacas en la India?

Skills of interpreting and relating relationship and differences to their culture: Food-culonas ants and other type of insects.

También, vimos que en varios países comen insectos y que tienen algunos beneficios que encontraron en Google.

8. ¿Pueden recordarme que beneficios tenemos al comer estos insectos y arácnidos como las tarántulas, escorpiones y grillos?
9. ¿Qué similitudes podemos encontrar entre estos tipos de comida y la comida colombiana?
10. ¿Qué diferencias podemos encontrar entre estos tipos de comida y la comida colombiana?

Skill of discovering and interaction: what did you learn from talking or discussing?

Chicos la mayoría de ustedes cuando vieron la foto de las hormigas culonas pensaron que eran de China y expresaron que no deseaban probarlas. Sin embargo, luego de nuestra

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clase y cuando Valentina llevó las hormigas culonas al colegio ustedes decidieron probarlas

11. ¿Por qué decidieron probarlas?
12. ¿Qué ocurrió antes de probarlas?
13. ¿Qué ocurrió después de probarlas?

Por otro lado chicos, también vimos que en India comen con las manos.

14. ¿Me pueden recordar por qué lo hacían?
15. Sí ustedes vieran a una persona de la india comiendo con las manos ¿Cómo reaccionarían ustedes? (¿Qué pensarían ustedes? ¿sería desagradable o admirable?)
16. Sí estuviesen en la India ¿Comerían con las manos? Sí o no, explique ¿por qué?

Critical Cultural Awareness: reflect about the culture and to be critical is not criticize.

También, durante la primera semana vimos la relación que los hindúes tenían con los elefantes.

17. ¿Qué tipo de relación o como tratan los hindúes a los elefantes?
18. ¿Qué otra solución tenemos para este problema?

Process and end

The needs' analysis indicated that students assumed culture as the set of traditions, customs, beliefs, likes, norms, dances, behaviors, celebrations, food, languages, and knowledge from their own or different city and country.

19. Luego de estos encuentros chicos, ¿Qué entienden ustedes por cultura? ¿Qué aspectos o cosas hacen parte de la cultura?
20. ¿Creen ustedes que estos encuentros les ayudo a ser más conscientes de algunos aspectos culturales de otros países? Sí/no ¿Por qué?

Appendix F: Cycle 1

A colorful grid of images and shapes. The grid includes a purple square, a red square, a green square, a yellow diamond, and a white star. A central image shows a person riding an elephant decorated with purple and yellow patterns. A large yellow emoji with glasses is overlaid on the grid. A 'SHOW' button is at the bottom center. To the right is a video player showing a person with glasses in a blue environment.

☀️ How do you feel when watching the video?

A grid of photos of children's faces. The grid includes a photo of a child with hands on their head, a child smiling, a child with hands on their face, and a child with hands on their chin. A 'I feel...' text is at the bottom left. A video player on the right shows a child with a tongue sticking out.

🌟 What is similar?

Two photos side-by-side. The left photo shows a group of people riding horses in a line. The right photo shows a person riding an elephant decorated with colorful patterns. A video player on the right shows a child with blonde hair.

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1 Los ratones o también llamados Kabbas en la India son adorados y alimentados en el templo Karni Mata. Las personas hindúes creen que los kabbas son sagradas y de muy buena suerte. **Dato curioso:** Si encuentras una Kappa blanca en el templo vas a poder ganar la lotería de aproximadamente 2 millones de dólares.

2 Las vacas son consideradas las más sagradas en la India tanto que si tienes ganas de comer ternera a la llanera no vas a poder ya que esta prohibida su matanza.

Written AIEVM – Relationship to Animals

AIEVM
♥ Escoge una foto.

1 Los ratones o también llamados Kabbas en la India son adorados y alimentados en el templo Karni Mata. Las personas hindúes creen que los kabbas son sagradas y de muy buena suerte. **Dato curioso:** Si encuentras una Kappa blanca en el templo vas a poder ganar la lotería de aproximadamente 2 millones de dólares.


2 Las vacas son consideradas las más sagradas en la India tanto que si tienes ganas de comer ternera a la llanera no vas a poder ya que esta prohibida su matanza.

3 En Pakistán encantar serpientes es una práctica de aparentar hipnotizar una serpiente (a menudo una cobra) tocando y un instrumento llamado pungri muy similar a la flauta. La serpiente puede realizar movimientos y bailar al sentir las vibraciones en su cabeza.

4 Los caballos en la india son adorados ya que son símbolo de lealtad, respeto y poder. **Dato curioso:** los hindúes creen que si rocías polvo de cúrcuma en el caballo te traerá fortuna.

5 En Nepal los perros tienen un día especial durante el año especialmente en la celebración Kukur Tihar. Ese día los perros son adorados como protectores de la casa y por ser el amigo más leal del ser humano. **Dato curioso:** los perros usan guirnaldas de flores alrededor del cuello.


6 En países asiáticos como Tailandia y la India, el mono es considerado como un animal sagrado tanto que en algunos monasterios los monjes conviven con los monos.

WHAT I SEE 

♥ De acuerdo a la foto seleccionada, responde las siguientes preguntas.
(Puedes escribir más de una respuesta).


1. ¿Qué persona/personas puedes ver en esta foto?

2. ¿Qué están haciendo?


HOW I FEEL 

3. ¿Cómo se sienten ustedes al ver la foto?

4. ¿Les gustaría conocer a esta persona en la vida real? ¿Por qué? ¿Por qué no?

WHAT IF WE MET? 

1. Si tuvieran la oportunidad de conocer a esta persona/s, ¿Qué le dirían ustedes?

WHAT'S THE SAME AND WHAT'S DIFFERENT? 

2. ¿Creen que esta persona se parece a ustedes de alguna manera? (la manera en que se visten, en como se comportan, como se ven...)

3. ¿Creen que esta persona es diferente a ustedes de alguna manera? (la manera en que se visten, en como se comportan, como se ven...)

IS IT REAL?



1. ¿Creen que esta foto muestra la verdad en como las personas de ese país son? ¿Por qué? ¿Por qué no?

Empty yellow box for student response.

HOW OTHERS MIGHT FEEL ABOUT THE IMAGE



2. ¿Les gustaría a ustedes tener una foto donde se vieran como esta persona? ¿Por qué? ¿Por qué no?

Empty yellow box for student response.

THINKING A BIT MORE



1. ¿Si en alguna de las conversaciones que ustedes tienen con sus amigos, ustedes desean contarles sobre esta foto y lo que ustedes piensan ¿Qué les dirían ustedes a sus amigos?

Blank yellow rectangular area for student response to question 1.

2. ¿Qué aprendieron de esta foto?

Blank yellow rectangular area for student response to question 2.







Thank
you!




Appendix G: Cycle 2




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Color 	Symbol 	Image 
		
<p>This color represents that scorpions after being cooked turn like a golden and yellow color.</p>	<p>This symbol represents that they are rich in fiber and provide the body with magnesium, calcium and zinc.</p>	<p>This image represents that I would ask him why he eats that and how it tastes because it scares me a little, but he looks happy. what does the scorpion taste like? If I would try scorpions, I would be a little afraid that all the poison is not gone but if I would taste them.</p>





Appendix H: Cycle 3





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