

**ANALYZING SOCIAL MEDIA CONTENT IN THE ENGLISH CLASSROOM TO PROMOTE
CRITICAL INTERCULTURALITY WITH 7TH GRADERS AT A PUBLIC SCHOOL IN
BOGOTÁ**

Thesis Submitted to Obtain the Bachelor's Degree in Spanish and English

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2026

ABSTRACT

In Colombia, although different educational policies of English language teaching (e.g., PFDCLÉ in 2010, Colombia Very Well in 2014, and Colombia Bilingüe in 2018) require teaching that respects and integrates the diversity in the country and also promotes critical thinking in students, it has resulted in a functional and unreflective teaching that focuses merely on linguistic content. Various studies highlight this inconsistency. For example, studies by Henao et al. (2019) and Torres (2022) show that English materials and English teaching practices promote a superficial promotion of interculturality, which, actually, could be addressed in a critical view. In this context, this study is based on the framework of critical interculturality, defined by authors Walsh (2010) and Granados (2015) as a perspective that focuses on the power structures that generate inequity between cultures. Considering all the above, this paper reports on an action research study that explores how the critical analysis of social media content can facilitate the development of critical interculturality in 7th-grade students at a public school in Bogotá. The findings of the study suggest that social media content can be a key tool for fostering critical thinking and intercultural dialogue, while strengthening students' communicative skills.

Keywords: Critical interculturality, Cultural diversity, Social media content.

RESUMEN

En Colombia, si bien las distintas políticas educativas de enseñanza del inglés (ej., PFDCLC en 2010, Colombia Very Well en 2014 y Colombia Bilingüe en 2018) exigen una enseñanza que respete e integre la diversidad del país y promueva el pensamiento crítico en los estudiantes, esto ha derivado en una enseñanza funcional y poco reflexiva que se centra únicamente en el contenido lingüístico. Diversos estudios ponen de manifiesto esta inconsistencia. Por ejemplo, los estudios de Henao et al. (2019) y Torres (2022) muestran que los materiales y las prácticas de enseñanza del inglés promueven una interculturalidad superficial, la cual, en realidad, podría abordarse desde una perspectiva crítica. En este contexto, el presente estudio se fundamenta en el marco de la interculturalidad crítica, definida por Walsh (2010) y Granados (2015) como una perspectiva que se centra en las estructuras de poder que generan inequidad entre culturas. Considerando todo lo anterior, este trabajo presenta un estudio de investigación-acción que explora cómo el análisis crítico del contenido de las redes sociales puede facilitar el desarrollo de la interculturalidad crítica en estudiantes de séptimo grado de una escuela pública en Bogotá. Los resultados del estudio sugieren que el contenido de las redes sociales puede ser una herramienta clave para fomentar el pensamiento crítico y el diálogo intercultural, a la vez que fortalece las habilidades comunicativas de los estudiantes.

Palabras clave: Interculturalidad crítica, Diversidad cultural, Contenido de redes sociales.

ACKNOWLEDGEMENTS

To ESCRIPODI

As I've often told my friends, "the best decision I ever made was joining the research seedbed." I am deeply grateful to Professors Ferney Cruz, Lizeth Donoso, and Lizeth Martinez for introducing me to and guiding me through this new world, a path I will now travel: Research in L2. Thanks to the professors in the research group for trusting me to support the various research projects and for nourishing my thesis through reflections and presentations in Bogota, Neiva and Monteria. I want to express my deepest gratitude for teaching me that conducting research on a second language cannot be simplified to generating new methodologies to reinforce linguistic content. Rather, researching a second language also means teaching how to live the language, to reflect on it, to use it to identify concerns and generate empowerment. To my colleagues Valeria, Valentina, Karen, Paula, and all the seedbed members, past and present, thanks to their contributions and support, I have been able to forge connections with future research colleagues.

To them

To Danielle, Julian, Paula, Karen, and Cesar. Five years of university life, filled with knowledge and experiences, would never have been the same without you. Thank you for teaching me that university isn't just a place, it's a chaotic yet enriching experience, because each day brought new challenges to face and new things to learn. I always knew that just as I was there for you, you would be there for me. Thank you for teaching me that accumulating knowledge or being the best at something is useless if you don't live with love. Thank you for teaching me that in the face of any difficulty, it's always best to "tirar una moneda".

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CHAPTER I: CONTEXTUALIZATION

This chapter presents the problem addressed in this research work. It explains how cultural diversity has been addressed in Colombian education in an instrumental way, overlooking critical considerations. In addition, the chapter explains how this problem was present in the 7th-grade classroom at a public school in Bogotá. Then, it presents the research question and objectives. Finally, provides a justification for undertaking this work.

Statement of the Problem

According to the latest survey by the National Administrative Department of Statistics (DANE, acronym in Spanish), Colombia's population contains 9.34% Afro-Colombian, Raizal or Palenquera people; 4.4% belongs to indigenous groups, and 0.06% to the Rom community. This makes it rich in ethnicities and, therefore, in cultures and identities. However, Colombia is also an unequal country; in fact, according to the latest figures from the World Bank (2025), Colombia is the second most unequal country in Latin America and the ninth in the world. Indeed, it is necessary to understand that this inequality is not only economic but also social. This inequality has given rise to acts of social injustice such as class struggle, discrimination, and even internal armed conflict. This situation allows us to question the role that education could play in this inequality.

It is possible to combat these problems through education, as explained by the Brazilian author Paulo Freire (1967) in his book *Practice for Freedom*, where he said that education allows the individual to see himself as a historical subject, reflecting on his role in society and on society itself, which gives him the capacity to transform it. This potential of education can be worked on in different areas, such as language teaching. In the case of English, this reflective position can be worked on by moving from a simple transmission of knowledge about the use of that language and superficial knowledge of other cultures to analyzing and questioning the

concept of diversity, which implies examining power relations and social injustices that are present in local and global cultures; and even discussing the way in which English could be related to these problems.

At the level of educational policies in Colombia, different legislative initiatives that relate to the importance of cultural diversity and education have been introduced, such as *Article 5 of the General Education Law* (Law 115 of 1994). This article presents an element that *Law 43 of 1975* (the previous law that dictated the guidelines for education in Colombia) did not contemplate: “The study and critical understanding of the national culture and the ethnic and cultural diversity of the country, as the foundation of national unity and its identity” (art. 5, num. 6). This approach to diversity and critical perspective allowed the country to be recognized as a multicultural and multiethnic state, which requires education to take a critical position regarding diversity.

The vision in education that regards multiculturalism led to adjustments in the teaching of different areas, including language teaching. Concerning native languages, *Decree 804 of 1995* was established, which determined bilingual education for indigenous and Afro communities, to preserve their local culture and facilitate an integral education. Regarding Spanish learning and teaching, through government documents such as the Curricular Guidelines, Curricular Standards, and Basic Learning Rights (DBA, acronym in Spanish), it was established to promote and discuss cultural diversity through language teaching. The same happened with the teaching of other languages, such as English. Different programs were created to guide English language teaching (ELT) in that direction, such as the National Bilingualism Plan (PNB, acronym in Spanish, in 2004), the Project to Strengthen Foreign Language Competencies (PFDCLE, acronym in Spanish, in 2010), Colombia Very Well (in 2014), and Colombia Bilingüe (in 2018).

However, there is a gap between political discourse and its implementation in the English classroom.

On the one hand, several of the previously mentioned government projects have proven to be insufficient and have been created or truncated by political and economic interests. This is evident when reviewing documents of those projects, and it is found that there is influence from institutions such as the British Council and a greater focus on forming human capital. On the other hand, in practice, pedagogical approaches tend to promote superficial content from local and global cultures, leaving aside a critical reflection. These shortcomings create a disconnect between *Article 5 of Law 115 of 1994* and the reality of an education that does not prepare students to face the tensions and challenges of the local context and a globalized and unequal world.

Delving deeper into this disconnection, it is found that as a measure to address and understand cultural and ethnic diversity, in a social and educational dimension, 'Interculturality' has been promoted more openly in different education policies and initiatives. In particular, in the field of English teaching, interculturality has acquired a relevant role due to globalization and the so-called need to prepare students to interact in multicultural contexts. However, the way in which interculturality is promoted in schools remains limited and, in many cases, reduced to a 'functional approach'. Following Catherine Walsh (2010), this type of interculturality focuses mainly on developing communicative competences and on adapting to superficial cultural differences, leaving aside the critical analysis of historical and social inequalities between cultures, acting only as a tool for an established social system. This is where the need for a critical intercultural approach in education becomes apparent; interculturality that Oviedo and Jaramillo (2023) define well as “a political, social, epistemic, and ethical project that emerges in

Latin America as a possibility of dialogue among cultures that goes beyond education to contemplate the construction of societies.” (p. 76), which could help students and teachers to understand better what culture means, to be aware of diversity, and how to act against different social problems.

However, despite the research that has been done on the inclusion of interculturality in educational policies and language teaching, there is a significant gap in how to truly promote critical interculturality, as explained by Moya et al. (2019), “teacher education has focused mainly on the development of intercultural communicative competence (ICC) and few studies address said topic from a critical standpoint” (p. 1). With this, it is understood that it is not only from the policies and teaching practice but also from research in pedagogy that there is a narrow vision of what interculturality entails in education, and therefore, there is not a great effort to review different theories, contents, curricular adjustments, and possible strategies and resources to carry out a critical exercise.

This superficial approach to interculturality has been evident even in the classroom where I did my teaching practicum. According to observations of classes and teaching materials in that class, discussions about cultures and diversity, both outside and within the country, were found; these discussions tended toward superficial analyses and discussions about traditions of those cultures, food, dance, etc. However, there was no invitation to dialogue or to question inequalities or problems between cultures. As a result of this, students showed that they had narrow ideas about what culture means. At the same time, this lack of critical discussion was not allowing them to reconfigure their worldview or see how they could help improve the context in which they are. It is important to remember that this superficial approach isn't just present in the teaching practice itself, but also in the classroom materials. Therefore, it is necessary not only to

emphasize a new methodology but also to propose and develop materials and resources that facilitate critical discussions.

Regarding resources, there has been an attempt to promote critical thinking and interculturality in education, based on new pedagogical approaches or authentic materials, but what about the content of social media? Following Kramsch (2014), the digital and technological environment in which young people develop, they acquire new codes, new skills to construct meaning and decode, and relate to the world, very different from past generations. It is essential to know how to use them to develop critical thinking. This was relevant to the population of this research, who are part of this digital age, in addition to the fact that social media content has become a fundamental element in the construction of identity among young people. Having established this, as is the intention of this study, it was pertinent to analyze how the critical analysis of social media content in which cultural diversity is present could help develop critical interculturality in seventh-grade students at a public school in Bogotá.

Research Question

How could the critical analysis of social media content related to cultural diversity facilitate the development of critical interculturality among 7th-grade English language learners at a public school in Bogotá?

General Objective

Explore how the critical analysis of social media content may foster critical interculturality when discussing issues of cultural diversity in the English class with 7th graders at a public school in Bogotá.

Specific objectives

1. Explore the role of analyzing issues of cultural diversity as presented in social media content in the learning process of English with a group of 7th graders at a public school in Bogotá.
2. Examine if analyzing social media content from a critical perspective may develop a sense of critical interculturality among this group of learners.
3. Identify the pedagogical implications of promoting critical interculturality through the analysis of social media content and cultural diversity.

Justification

This study justifies its existence by highlighting the contributions it may offer to the field of pedagogy, to the English language teaching (ELT), and to the educational community in which this work was carried out. With respect to the discipline of pedagogy, this document represents one step forward in educational innovation and the integration of new resources and perspectives for teaching. By allowing for in-depth exploration and experimentation with a new resource in the classroom, the social media content, its didactic and reflective potential can be recorded and examined. Furthermore, the limitations and adjustments that may arise from the use of these resources can be identified.

On the other hand, it is important to recall Freire's (1993) assertion that teaching is not limited to the classroom and knowledge, but also encompasses the social impact the teacher has on society. As Freire (1993) explained, the teacher is an agent of change, and their mission is to foster a reflective and emancipatory act. Bearing this in mind, another element that justifies the relevance of this work lies in its critical approach to interculturality. Because, in addition to highlighting the instrumental and superficial stance that has been taken regarding cultural

diversity, this work puts forward an alternative proposal for addressing this diversity and, at the same time, generating discussions that open the door for students and me to begin questioning inequalities in this globalized world, taking place in the English classroom.

Regarding English language teaching, the relevance of this study lies in its contribution to the paradigm of language as a medium that goes beyond simply exchanging information, but rather as a means to recognize inequalities. As mentioned at the beginning of this chapter, national policies lack a clear proposal, or even a clear relationship, between second language teaching and the opportunity to reduce social and cultural gaps. In fact, curricular proposals have focused on an increasingly instrumental view of English. This is why this work is so important in the field of ELT, as it seeks to shift the perception of English from a language disconnected from our reality to one where English is a means of communicating experiences, opinions, and reflections that denounce social and cultural inequalities. Furthermore, the use of social media content is also innovative, as it allows students to conduct semiotic and critical analyses of such content, not only to practice a language but also to recognize inequalities.

Finally, the educational community in which this work is carried out benefits. The educational institution belongs to a public university in Colombia that seeks to train teachers who are conscious and critical of their practice, as well as to innovate and promote methodologies that, beyond transmitting knowledge, contribute to the social, political, and ethical configuration of students. Walsh (2013) explains this when discussing decolonial pedagogies, emphasizing the fundamental importance of promoting pedagogies that open up 'cracks' within the global system, leading to decolonial emancipation. Personally, I would venture to say that another contributing factor is the integration of social media content, a fundamental element of young students' lives, which fosters recognition of students. By focusing on this type of content, students understand

that educational research is not centered on creating rigid methodologies, but rather on building pathways that bring students closer to knowledge, recognizing their identity and the elements that shape them.

CHAPTER II: THEORETICAL CONSIDERATIONS

The following chapter starts reporting a literature review on how critical interculturality, social media content, and critical diversity have been approached in ELT or education in general, identifying gaps in information and an opportunity to carry out this study. Then, it introduces the fundamental theoretical consideration of this work. Starts problematizing the concept of ‘Critical diversity’ from a functional view to an opportunity to resist cultural homogenization. Then, it explains different approaches to interculturality, leading to the concept of critical interculturality as a means to analyze and identify inequalities between cultures. At the end, it is discussed how the use of social media content in the classroom could help foster critical interculturality.

Literature Review

As mentioned before, research related to the triangulation of critical interculturality, English teaching, and the use of the analysis of social media content in the classroom is scarce. However, this does not mean that there were no cases where this has been examined. Such is the case of the study *Critical Intercultural Pedagogical Experiences: The Case of Two Public Schools in Colombia* by Oviedo and Jaramillo (2023), in which two cases are presented, one in Medellín and another in Florencia, Colombia, where English teachers address topics such as the concept of beauty and social justice for peace in English classes, using images in the creation of posters and in the creation of videos. Furthermore, critical interculturality is present not only in discussing how these topics are reflected in different contexts within the classroom, but in the case of the school in Medellín, an online discussion was held with students from a school in the United States, where there was an exchange of customs and views on social problems in their respective contexts. This research ends with an intriguing conclusion from Jaramillo and Oviedo (2023): “more theory than praxis exists on the subject of critical intercultural experiences” (p.

85), which, in other words, represents an inconsistency in the application of critical interculturality that seems to be stuck in texts and absent in classrooms.

Other studies that work with critical interculturality (or that try to refer to it) focus on identifying problems in specific educational elements, which do not give us a complete perspective. Still, they delve into these specific elements. An example is the joint study by Moya, Moreno, and Nuñez (2018) that investigates the way in which future language teachers are trained in three university courses in this area in Colombia. Through this study, the authors seek to identify which intercultural positions are promoted in these courses, concluding that a reflective exercise is carried out, but at the same time, “an orientation toward what Walsh (2009) defines as relational interculturality. (...) which poses the risks of naturalizing that inequality and lacking transformation.” (p. 15). That is, there is a good intention in the university curriculum, but it falls into an exercise that could perpetuate a non-critical interculturality in forming teachers. The latter coincides with the study by Granados (2022), which concludes that universities that train language teachers make the mistake of considering language merely as an instrumental element.

In addition, the study by Henao et al (2019) has contributed to understanding how interculturality is understood and used in government policies. In this study, the authors analyze the textbooks called English Please!, which were provided by the government during the PNB 2015-2025, reviewing the written and graphic content. Henao et al (2019) state that “although the series is an important addition to existing materials in the area, it presents an overly reductionist and instrumentalist use of the concept of intercultural awareness” (p. 179), evidencing a flaw in the government’s conception of interculturality. This is complemented by the study by Adriana Torres (2022), who revealed, through a discursive analysis, that teachers themselves and the

Ministry of Education do not encourage an active role in teaching as a means to transform the world, limiting it to an instrumental task. In addition, Torres's study emphasizes that in Colombian education, interculturality has remained a superficial exchange of information between cultures. These studies show us that the content of the materials used by English teachers promotes functional interculturality, as could be seen in the textbook used in the 7th-grade class, which uses images and texts about elements of other cultures, such as dances, music, food, and historical figures, but does not invite reflection.

As mentioned before in the statement of the problem, studies that integrate social media content analysis and critical interculturality are extremely scarce. However, there are studies where the analysis of this type of content can be integrated to develop critical thinking and discuss social problems. An example is the study by Ossa and Restrepo (2020), in which, through the analysis of memes (the most used resource in social media), perspectives on gender representations were identified, and through the analysis, the students identified problems that traditional gender representations bring, and through the production of memes, they reflected on the problem. Although that study was not conducted in an English classroom nor did it seek to foster critical interculturality, it opens a window of opportunity to understand how different conversations can be brought into the classroom and addressed in a critical manner.

Considering all of the above, the contribution of this study can be elucidated. First, it has been shown that the state's approach to English language teaching has been directed from an instrumental perspective of the language and, consequently, a superficial and functional approach to interculturality. This is because teaching practices and intercultural discussions are focused merely on the practical, on promoting skills to adapt to the globalized system without questioning it. Therefore, this work, by seeking to generate deeper discussions among students

regarding cultural diversity, allows us to cover two areas: the promotion of a critical stance on interculturality and the use of language as a means to question issues of cultural diversity. On the other hand, a gap has been noted in the use of new resources in the area of ELT and in education in general, such as, in this case, the use of social media content. Although there are examples of memes being used to discuss social issues, such as gender notions, it is not considered the use of social media content in ELT or to problematize the representations of diverse cultures. This is where the present work fills another gap, by delving into this content not only as a resource for practicing a second language, but also as a means of questioning these representations.

Theoretical Framework

Cultural diversity

As mentioned earlier in this work, the current dynamics of an increasingly globalized world have led governments to seek to develop competencies that allow individuals to adapt to and recognize different cultures. When examining schools, it can be observed that readings, lifestyles, customs, and routines from other cultures are increasingly being presented; in order to recognize and relate to other cultures through learning and exchanging information about customs, food, dances, etc. However, this perspective proves problematic.

The first problem lies in the conceptions of cultural diversity and culture. When analyzing the state-promoted stance on cultural diversity, it can be read as a network of cultures that, although coexisting, are independent of one another. Following the contributions of Žižek (1998) and García Canclini (2004), this approach proves problematic, since conceiving cultures as isolated and distant leads to the omission of the influences of some cultures on others and the omission of inequalities within each culture, since those are unrelated to their own. In other words, describing cultural diversity as a network of cultures unrelated to one another promotes

an act of unquestioning recognition. Furthermore, Boaventura de Sousa Santos (2009) and Stuart Hall (2010) reveal another problem, related to conceiving culture as a collection of superficial elements such as food, dances, and routines that identify a community. They state that this view conceives culture as a static and simplistic phenomenon, ignoring its complexities and the agents that influence changes within it, such as politics, history, economy, media, and how external cultures could influence the construction of identity.

Reviewing the contributions of the previously mentioned authors reveals a recurring theme: to problematize the conception of cultural diversity. Therefore, it is essential to examine some of their points. Slavoj Žižek (1998) criticizes liberal multiculturalism, arguing that what is presented as “respect for diversity” is a type of “racism with distance”; since the other is only respected as long as they fit the narrative assigned to them, in this case related to their local culture. An example of this could be the notion that “all Brazilians play soccer very well”. Initially, this is presented as a way of valuing the country's culture; however, this narrative falls apart when a Brazilian person expresses a dislike of soccer and consequently gets questioned about it. For his part, Stuart Hall (2010) denounces the actions of states regarding multiculturalism, arguing that they fail to acknowledge the inequalities present in this multiculturalism. Furthermore, he presents cultural diversity as a terrain of struggle that can be manipulated by hegemonic states to oppress others. This observation by Hall is fundamental to this research, because understanding cultural difference from this perspective reveals that resistance and advocacy movements can also emerge from cultural difference itself.

On the other hand, García Canclini (2004) points to a revealing problem related to globalization and capitalism: the way in which these shape culture and cultural diversity. García Canclini (2004) explains that capitalism and globalization ensure that identity is no longer

defined by birthplace, but by what is consumed. This is achieved by taking cultural elements that are acceptable and therefore consumable, and exchanging them with other cultures so that they acquire and adopt them. In this cultural exchange—which I personally would like to call a cultural bazaar—cultures will dedicate themselves to presenting the best version of their culture to the world, showcasing elements that can be admired and consumed. Canclini (2004) explains that these elements must be exotic enough to be interesting, but also standard enough not to incommode the system. The elements shared by hegemonic cultures will be more widely consumed and desired. This entire dynamic is problematic, as it could lead to cultural homogenization, which would eliminate cultural diversity.

However, a globalized world with a homogeneous culture does not equate to global equality and equity. Boaventura de Sousa Santos (2009) explains that in a monocultural world, hegemonic and powerful communities are always the ones that benefit. This manifests when knowledge and power seem to always reside in the same groups, while others are relegated to the role of consumers. Also, he criticizes the monoculturalism of knowledge, explaining that through it, single stories and a network of limited, biased, and hegemonic practices and knowledge are created and reproduced. According to the author, hegemonic knowledge is accepted as fact, while other forms of knowledge are disregarded because they do not belong to the hegemonic culture; this constitutes an "epistemicide" of other communities. All of this only perpetuates global inequality.

Considering everything discussed in this section, it is understood that cultural diversity should be viewed as more than just a collection of cultures that do not influence one another. Cultural diversity should be understood as a territory where cultures exist with their own internal problems, which must be questioned, and at the same time, a territory where some cultures will

seek to dominate others to construct a monocultural scenario through capitalism and globalization. For instance, this study chooses to consider cultural diversity as a means of resistance against the homogenization brought about by globalization, since it is through cultural diversity that the plurality of thoughts, knowledge, and worldviews is defended and reclaimed against hegemonic cultures; furthermore, it allows to question internal problems in local and global cultures.

Critical interculturality

Nowadays, due to globalization, it is crucial not only to have the ability to adapt to a diverse world and to know about other cultures, but it is also necessary to take a position that challenges the social inequalities that are present in each one and in the interactions between them. According to Picón et al. (2024), "Globalization and human mobility have profoundly transformed contemporary societies, generating increasingly diverse and multicultural educational scenarios" (p. 1011). For this reason, at the social and educational level, it has been sought to integrate discussion about cultural diversity either in classrooms or society. It is from this search that a concept was born that allows these discussions to be included in the classroom: "interculturality".

However, from policy makers as well as researchers and educators, there is a tendency to work on interculturality following the contribution of Byram (1997), who states that to develop an intercultural awareness, "intercultural skill" must be generated, which includes the ability to communicate and interact across cultural borders. However, various authors, such as Walsh (2010), Granados (2015), Comboni and Juárez (2013), and Arroyo (2016) have criticized this position, since it simplifies the scope of interculturality, minimizing it to an exercise of identifying cultural differences, when interculturality is a more complex work.

Works such as that of Walsh (2010) are useful to understand that there are 3 perspectives on interculturality. The first is the relational perspective, which, according to Walsh (2010), “refers in a more basic and general way to contact and exchange between cultures (...) typically, it hides or minimizes the conflict and the contexts of power, domination and continuous coloniality in which the relationship takes place” (p. 18, own translation). In other words, in this perspective, the focus is on cultural exchange. However, there is no in-depth and disruptive discussion; another definition could be the one provided by Granados (2015), who “refers to the contact and exchange among cultures. (...) However, this view of interculturality remains oblivious to societal structures that maintain inequality within these relations.” (p. 174).

The second is called the functional perspective, which focuses on “the recognition of diversity and cultural differences, with goals of including them within the established social structure.” (Walsh, C. 2010, p. 18, own translation). In this type of interculturality, we can include the notion raised by Byram, which moves within the limits determined by a dominant system, making it incapable of challenging systems of power and inequality. Finally, we have the one that concerns the present research the most: Critical interculturality. According to Walsh (2010), this does not take diversity as its central axis, but rather the power structures that generate inequity and injustice between cultures. It is through this that not only is an understanding of diversity developed, but the exchanges between cultures, their colonial histories, and power are studied, identifying common or specific problems and seeking possible solutions to these.

In relation to critical interculturality, other authors have also discussed this concept and the opportunities that this can provide. On the one hand, Gutiérrez (2022) explains that critical interculturality not only allows to identify social problems and injustices, but is also a means by

which local cultural products that have been subjugated by products of dominant cultures can be rescued and promoted, such as worldviews and knowledge. On the other hand, Robson (2017) defines it as "a never-ending process of ideological struggle against solid identities, unfair power differentials, discrimination and hurtful (and often disguised) discourses of (banal) nationalism, ethnocentrism, racism and various forms of -ism." (p. 1). From this perspective, it is understood that critical interculturality allows us to question cultural diversity, by examining how a culture can influence others; for example, analyzing how a dominant culture affects others by establishing ideas that are linked to social and economic interests, creating imaginaries and stereotypes and general ideas of what diversity can be, leading to a superficial discussion about that and leaving aside a critical perspective.

Personally, I suggest that although critical interculturality allows us to delve into the roots and dynamics of cultural diversity, it needs principles that help it to make that relationship; for me, that principle is that of alterity. Alterity for the present work will be defined following Bonilla et al (2022) "It is not possible to think of the other without the relationship with the self/individual." (p. 5) and Berger & Luckmann (as cited in Bonilla et al, 2022) "the individual, as a social construct, is what other individuals consider him" (p. 5). In other words, alterity is putting otherness into practice and recognizing that it is the other who helps me to shape my identity. Under this premise, critical interculturality can delve into issues of cultural diversity by analyzing how the opinions and perceptions of individuals can be influenced by cultural discourses and other elements, such as education and media, leading to positive or negative treatment of others.

Gathering all that has been discussed, critical interculturality is defined as a perspective that, beyond recognizing the diversity between cultures and the relationships between them,

carries out in-depth analysis of cultures, revealing injustices, giving voice to cultures that have been oppressed by social systems and dominant cultures. It is a process that recognizes that individual and collective identity is something moldable and is configured according to the context, institutions, and otherness. Previously, it was mentioned that critical interculturality is a never-ending process, and that culture is something that can be influenced by other elements, such as media. Therefore, it is necessary to analyze in what ways the media of this digital era, ruled by social networks, can be reproducers, transformers, and vindicators of culture, and how education has taken advantage of this.

Social media content in education and critical interculturality

By this point, it is clear that both culture and collective and individual identities are conditioned by elements such as television, books, and, lately, social media. Benaissa (2018) states that social media content is mediated by algorithms that follow economic, political, and social interests. Algorithms feed on interactions; therefore, the more interactions a piece of social media content has, the more it will be shared with other users. This can be problematic, according to Benaissa (2018), because users tend to consume mostly the same information, which often carries with it stereotypes and ideologies, leading to cultural homogenization and at the same time cultural fragmentation, because users only receive incomplete information from different cultures, giving rise to stereotypes and losing the ability to identify and be aware of injustices in them.

However, Kaplan and Haenlein (2010) explain that social networks have great potential to unite people by creating communities that move through content, which is usually fueled by a shared code and compatible ideologies. This can be seen in a negative way, as it can give rise to the formation of communities that reproduce hatred towards different communities. But it can

also give rise to communities that can fight against inequality and in favor of inclusion. Now, from individuality, according to Kaplan and Haenlein (2010), through social media content individuals can build their identity and express their ideas, and more so in the case of young people emerging in the so-called "digital age" who have not only developed skills in the manipulation of these digital resources, but their identity is substantially linked to the content that moves in social networks.

But now, how could critical interculturality and education be included? López (2022), through his reflection on his research work, explains how social media content can be a key to fostering the development of critical thinking and an opportunity to analyze how multiculturalism is lived and perceived. Lopez (2022) explain that a way to generate a sense of critical thinking in students through interculturality could be the exposure to content (In this part Lopez refers to any content like TV, music, social media, images, etc.) with cultural diversity, where students learn about different realities and at the same time make an analysis where the teacher discusses with students about issues of race, gender or identity present in the content. Furthermore, I must emphasize that in this process, the teacher must serve as a mediator, capable of resolving doubts and directing the content, in addition to seeking critical discussions.

CHAPTER III: METHODOLOGICAL FRAMEWORK

This chapter presents the research approach and methodological considerations on which this study was based. After discussing the research nature, it offers a description of the educational institution where this study was carried out, along with its historical, institutional, and curricular aspects. Once the contextualization is done, the population that made up the study is presented, giving demographic data of interest to the study. Then, a description of the different data collection instruments that were part of the study is made, in addition to explaining how they were used. Finally, the ethical considerations of this study and the approach in which the data were analyzed will be explained.

Qualitative Research

The approach of this research is qualitative. This approach was chosen because the scope that the researcher can obtain is deep and relational. According to Merriam and Tisdell (2016), "[q]ualitative researchers are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences" (p. 6). In other words, the researcher can examine social phenomena in depth, considering cultural, social, emotional, and ideological aspects that permeate people and help them create their own world construction; in this way, the researcher not only understands the worldview but also the background that led to that construction. In the present work, qualitative research allows working on understanding how students' experiences, class content, and personal opinions influence their understanding of cultural diversity.

A related perspective is the one established by Behar (2008), who explains that qualitative research allows understanding the qualities of the object of study and also analyzing them in order to find the causes that lead to these behaviors. It is an exercise that is usually descriptive, but with the correct adjustments, it can be taken to experimentation or a more active

role of the researcher. Under this premise, it is understood how qualitative research was pertinent for this study since it allowed me to understand different aspects and dynamics present in the classroom of the 7th grade, and also to delve into that reality.

Action Research

Regarding the research approach, action research (AR) was chosen as a suitable methodological path. According to Burns (2010), this type of research is not limited to observing a phenomenon, but begins by identifying a problem, then takes an action, and then evaluates the result. To achieve this, Burns (2010) explains that AR is cyclical in nature: the researcher starts by identifying a problem, moving on to design and propose an action that seeks to address the problem, and finally, the results of the action must be reflected upon; if necessary, the cycle will start again from a new action or working from a new problem found. For this work, this type of research was relevant, since it gave the researcher the power not only to describe a problem but to propose activities that allow identifying what new behaviors the problem obtains and to identify if the actions proposed were coherent or capable of mitigating the problem.

On the other hand, Latorre (2005) explains that "[t]he focus of the research will be the action plan to achieve change or improvement in the practice or established purpose." (p. 30, own translation), which allows one to remember that the focus of the research does not stop at describing the phenomenon but is in the design of the action plan that allows working on a phenomenon. In order to achieve this, Latorre (2005) also emphasizes the importance of being attentive to identifying the main problem and considering any element around the object of study (or population) that could cause data to be omitted. Finally, he also explains an essential aspect of the need to contextualize the research. This is fundamental since it is necessary to know the

resources and needs of the population or the research to propose pertinent and manageable actions.

Considering everything discussed in this section, the relevance of AR in this study is evident. This type of research allowed me to step back from a distant chair and binoculars to act and design strategies not only to understand the nature of the problem but also to solve it. Achieving the objectives of this study required extensive trial and error, constant reflection, and actions adapted to the changes in the classroom. This was achieved thanks to the cyclical dynamic of AR, which allowed me to test if the information collected was relevant and correct, reflect on the nature of the problem, reflect on my practice, and corroborate results.

Context

This research was carried out at a public school located in Usaquén, a neighborhood of Bogotá, Colombia. It started as “Escuela Normal Femenina” until 1927. This is a public institution that does not belong to a territorial entity, but it is under the administration of one of the country's public universities, hence it receives the nomenclature of official school of special regime. Its Institutional Educational Project (PEI by acronym in Spanish) states that it has a focus on comprehensively training its students and teachers. Regarding curriculum, apart from the areas of science, mathematics, humanities, sports, and arts, there is also a focus on the personal development of students, allowing them to access different types of extracurricular activities that allow them not only to develop an academic commitment but also a human and personal development.

The school is named in the laws as an "experimental school" due to its incorporation and creation of different curricular approaches and procedures, which differentiate it from many schools in the country. Examples of this are its class schedule, which is divided into 4 blocks

with an hour and a half and a 30-minute break between each block, except between blocks 2 and 3, where there is an hour for lunch. Another example is its evaluation system, which is not quantitative but qualitative, where grades are divided into lower, basic, high, and superior.

On the other hand, the focus of the foreign language area of the school states that it seeks critical, personal, intercultural development and mastery of foreign languages by the student. This is interesting because, as mentioned before, the school lays the foundations and resources for its students to work on their interests and for the students to reflect on the content; beyond understanding the content, they would be capable of making social conclusions. In addition, it is mentioned that intercultural development is sought; however, it is not discussed in depth how this is achieved.

Participants

The choice of population was mediated by two conditions: The school that was assigned to me by the University to carry out my praxis and the purposeful sampling of Merriam and Tisdell (2016). The study was conducted in a 703-class public school in Bogota, Colombia. The students were between 12 and 14 years old. During the research, they saw English weekly in two weekly blocks of one and a half hours each. The choice of the course was made following the purposeful sampling that Merriam and Tisdell (2016) explain as the criteria a researcher must consider when choosing a sample from which to obtain the most relevant and significant information in order to fulfill the research interest. This is why the seventh-grade group was chosen. They are at an age where they can make complex connections and hypotheses, which facilitates a study focused on developing critical and analytical thinking. Furthermore, the fact that the class was in English is relevant, as it allowed the researcher to explore the implications of the study within an ELT context.

On the other hand, the population falls outside the categories of typical sample and unique sample defined by Merriam and Tisdell (2016). Although it can be considered a typical population, considering that it consists of a group of seventh-grade English students. However, their English proficiency differs from that of the general context in Colombia. This population's command of the language is somehow higher, and therefore, classroom dynamics may differ from those in a more general educational context in Colombia.

Data Collection Instruments

Participant observation

Merriam and Tisdell (2016) and Behar (2008) agree that observation in research should be an orderly and systematic process. It is necessary to set objectives before observing so that the researcher knows what activities to record. Regarding participant observation, Merriam and Tisdell (2016) explain that it is a method in which the observer is not limited to taking a passive role with regard to the object of study, but can make different interactions or adjustments to the object of study; he or she can even become one more member of the population. This type of observation is very useful, considering that the research is action research and that a method for recording adjustments and interactions with the group will be necessary. For this study, participant observation was conducted in each class session I attended, and a field diary was used to record the observations.

Field diary

The specific observation technique used for this work was field diaries. According to Quinn (2015), a field diary can be defined as a written record, either analog or digital, in which the researcher records events and phenomena occurring with the sample or the area where the research is conducted, as well as reflections and questions that arise during the observation or

investigation. Quinn (2015) clarifies that this record must be organized, including the observation number, observation time, and a literal description of what is being observed. For Merriam and Tisdell (2016), this type of record is important during observational work because “[w]hat is written down or mechanically recorded from a period of observation becomes the raw data from which a study’s findings eventually emerge” (p. 149). In other words, this work of noting the significant events that occur in the classroom is fundamental, as the researcher can return to it and begin to find discoveries and evidence to support those findings.

The format used was designed by me (see [Appendix 1](#)). It includes data such as the class, date, class time, the objective of observing each class, and the categories that would serve as the basis for data analysis. These categories were color-coded: green for events where improvements or opportunities for improvement were observed in terms of teaching, yellow for the analysis of social media content by students, purple for the students' discoveries and conceptions about cultural diversity, and blue for intercultural actions carried out by students (in any type of interculturality as defined by Walsh). Finally, the journal was divided into two columns. In the "Description" column, it was recorded what the students did or said during the interventions, and significant events were underlined for each category using the colors described above. In the "Reflection" column, preliminary conclusions were drawn from the information recorded for each category.

Questionnaire

To explain the relationship between questionnaires and qualitative research, Quinn (2015) mentions that “A questionnaire is like a photograph. A qualitative study is like a documentary film. Both offer images. The photograph captures and freezes a moment in time, like recording a respondent’s answer to a survey question at a moment in time” (p. 116). Therefore, in qualitative

research, a questionnaire allows us to collect the details of a specific moment. That is the value that the questionnaire provides, understanding how a phenomenon happens in a (specific place and time and thus being able to compare it with other moments. On the other hand, Hernández (2014) explains that there are questionnaires with open and closed questions, and it is the needs of the research that dictate whether both are used or only one type. Regarding open questions, Hernandez (2015) states that "[t]hey are useful in situations where you want to delve deeper into an opinion or the reasons for a behavior" (p. 253, own translation). Therefore, open questions are relevant to us in dealing with the qualitative information presented when studying social phenomena.

For this study, two open-ended questionnaires were administered. The first was conducted at the initial stages of the characterization to determine the students' current understandings of culture, cultural diversity, and social media content. It consisted of seven questions (see [Appendix 2](#)). Before administering the questionnaire, they were piloted with seven volunteers between the ages of 10 and 15 who were not part of the institution. This piloting process helped me rewrite ambiguous questions and, in other cases, eliminate concepts that were unfamiliar to most volunteers, such as the concept of "stereotype." The second questionnaire (see [Appendix 3](#)) was administered at the end of the last session of activity implementation to examine if there had been any changes. This questionnaire consisted of eight questions, where students, apart from reading and asking questions, were asked to watch 2 social media contents about Colombia and make a reflection.

Artifacts

According to Nazim and Venkat (2012), artifacts are "various types of work and products created by participants." (p. 42). Artifact analysis was valuable in this research because it

assessed how students interacted with social media content and how they identified their positions on cultural diversity. Also, artifacts helped the cyclical dynamic of action research, because as written and graphic products were generated by the students, it was possible to evaluate whether there was progress in terms of language acquisition and critical interculturality, and to reflect on which strategies to generate and which to maintain.

Data analysis approach

The data analysis for this study was conducted using Thematic Analysis (TA), following the guidelines shared by Braun and Clarke (2012). According to these authors, thematic analysis “is a method for systematically identifying, organizing, and offering insight into patterns of meaning (themes) across a data set. Through focusing on meaning across a data set, TA allows the researcher to see and make sense of collective or shared meanings and experiences” (Braun and Clarke, 2012, p. 57). In other words, it is a system that allows data to be organized through codes and patterns that are grouped into themes. These “themes” are what were called “categories” for this study. The authors explain that this analysis is carried out in six steps, which are explained below.

The first two steps, “Familiarization with the data” and “Generating initial codes”, constitute the beginning of the analysis, where the researcher must read and reread the information obtained, identifying preliminary patterns. Then, the researcher must assign codes to fragments in the data. For this research, once all the questionnaires, artifacts, and field notes were obtained, the data collected by means of each instrument were preliminarily reviewed and color-coded (see [Appendix 1](#) for an example).

Following Braun and Clarke (2012), the next steps were “Searching for themes” and “Reviewing potential themes.” “Searching for themes” refers to comparing the categorized data,

looking for patterns, and grouping them into bigger categories called “themes.” For this research, the codes were compared, revealing four initial general themes: Critical Interculturality, Functional/Relational Interculturality, Culture/Cultural Diversity, and Use of Social Media Content. This is where the step “Reviewing potential themes” comes in. In short, it suggests to researcher review the coherence of the data within each category and whether the categorized information accurately reflects the initially collected data. It also involves checking if any information could belong to another candidate category or a new one. Reviewing the information across the four initial general themes revealed that the themes of interculturality could be grouped under a single theme. It should be noted that some information from the "Functional/Relational Interculturality" category was divided, and a part of it was assigned to the "Social Media Content Analysis" category (see [Appendix 4](#) to see this evolution).

Finally, the last two steps were followed: “Defining and naming themes” and “Producing the report.” These last two steps consist of conceptualizing the chosen categories, clearly understanding what information they contain and what story each one tells, in order to then proceed to write a report of what was obtained from the collected data, establishing a dialogue with the theoretical underpinnings of the study. These steps will be presented in Chapter 5.

Ethical considerations

Authors such as Merriam & Tisdell (2016) explain that research is not exempt from ethical issues, and therefore, researchers have a responsibility to ensure ethical conduct in their work. Consequently, for this study, it was decided to protect the anonymity of the students who comprised the research population. This decision was made because the participants were minors, and their data was protected in accordance with laws such as Law 1581 of 2012. Furthermore, to guarantee student participation, parents were given a personal data processing

authorization form (see [Appendix 5](#)); all parents signed it. Regarding anonymity, the name of the institution where the study was conducted was also kept anonymous. This decision, following Simons (2009), ensures respect for the institution's reputation and avoids disrupting its operations.

On the other hand, ethics in this work were not limited solely to data processing but also extended to classroom conduct. First, because the nature of social media content could include sensitive material such as stereotypes and mockery of other cultures, an environment of respect and discretion was fostered regarding this content. Finally, Tuhiwal Smith (2016) explains that researchers have a responsibility to the community in which they conduct their research, clarifying that knowledge should also be shared and utilized by the community, and that researchers should not present themselves as "colonizers" to the population. Therefore, in this research, the contributions of each participant were respected equally, and efforts were made to share the findings and results of this research within the educational community.

CHAPTER IV: INSTRUCTIONAL DESIGN

This chapter describes the pedagogical foundations that guided the activities and sequences implemented in the classroom. It begins by reviewing the common view of English as a productivity tool that responds to globalization in order to then discuss the critical view of English as something that is more than a system of codes: as a phenomenon that communities modify and adapt, in such a way that reality is shaped. Then, it explores the approach of critical pedagogy for language teaching and how to implement it in language classes. Finally, it analyzes the perspective of the post-method pedagogy as a flexible way to adapt to the needs of students and classroom contexts.

Vision of the English Language

Nowadays, it is a fact that English is the most widely spoken "foreign language" in the world. Authors like David Crystal (1997) explain that this positioning is due to several factors, the main one being globalization, which, with so many elements in constant exchange, such as information or products, mediated simultaneously by those countries called "world powers", a common language was established to facilitate these exchanges; thus, making English the most influential language. However, languages are shaped and adapted to the communicative needs of each community, creating variations, and English is no exception.

According to David Crystal (1997), these variations can make these powers uncomfortable, so they teach and promote a homogeneous version of English in those non-English-speaking countries, so that those who learn the language are introduced to the world with an instructive and scripted language. In relation to the latter, to ensure that these countries promote English in their population, economic and social incentives are created. According to Pennycook (2013), a discourse has been created that relates English with modernism and

development; therefore, governments guide public policies towards the development of a bilingual community, bilingual in terms of a local language and English.

This discourse of "English for development" does not stay in political offices but also reaches the population. Crystal (1997) explains that it is the population itself that strengthens these discourses, since they see English as a fundamental tool to obtain a better job. In Colombia, this can be corroborated in the study carried out by the British Council (2015), where it is concluded that "[b]etter employability was chosen as the top reason for English language acquisition not only by the general population (59%) but also by employers (54%)" (p. 47). Finally, Janina Brutt (2002) states that economic development is not the only thing that individuals seek, but that they also desire individual social development, that is, to climb the social ladder; English becomes a symbol of social status.

Even though this vision is embedded in society and therefore the most common vision, it does not mean that English cannot be seen through other eyes; critical ones, that allow to delve deeper into the nature of English, going beyond the view of English as a tool to a means that allows to rediscover its impact on community and can even lead to rethink and recognize a real context. Returning to Crystal (1997), English went from being considered solely as a structured system of signs to a social phenomenon, which has a distinctive impact on the different communities where it is spoken and promoted; these impacts can be the imposition of cultural models, resignification of English, and adoption of particular ways of seeing the world. In this sense, it is understood that English not only transmits lexical and grammatical structures, but also transmits power structures, identity traits, and a single worldview. However, beyond stagnating in seeing this problem as something that must be fought or avoided, authors such as Fairclough (1989) explain that society must take advantage of this problem and see English as the medium

that will allow them to find inequalities that exist in society and in other contexts where English is present.

This can be done by tracing the relationships that English has had in politics, culture, worldview, and identity construction. In addition, Fairclough (1989) explains that this process can be enriching to the extent that not only find problems derived from English, but from the structure of the community itself that has been disconnected from English and continues to generate inequalities. On the other hand, reflections by Pennycook (2007) and Goh et al. (2013) explain that when a language that is foreign to a community arrives, it ends up being adopted and adapted to the needs of linguistic communities, but, at the same time, these languages shape the identity of people, where apart from acquiring identity traits foreign to their context, people also take advantage of English to express their identity and express the struggles of their community. The best way to explain this is through Pennycook's (2007) work, where he makes a connection between English and hip-hop to show how both are used by people whose local language is not English to express their identity and, at the same time, make visible problems in their communities.

Critical Pedagogy

I consider it appropriate to explain critical pedagogy from Paulo Freire and Henry Giroux, whose perspectives complement each other and are in line with the objectives of this research, to the extent that it seeks to transform the context of teaching itself. At first, Grioux (2013) and Freire (1970) (1993) define critical pedagogy as an approach to education that seeks to develop critical consciousness, and that schools are not neutral spaces, but rather sites where power structures are reproduced or challenged. This definition proposes that pedagogy achieves breaking what Freire (1970) calls 'banking educational models'; that is, a model that views

learners as empty vessels that must be filled with knowledge, without leaving room for reflection. Therefore, critical pedagogy can help transform education by a process of reflection, in which the way education as a social institution can help maintain inequalities from each of the elements that are present in education itself is examined.

Another important aspect that critical pedagogy contributes to is related to the roles of teachers and students. Freire (1970) (1993) explains the role of the teacher as that of a transformative intellectual who promotes critical reflection on culture, media, and institutions; regarding the role of students, he establishes them as active beings in their education, who must motivate and change their context in order to fight against social inequalities. On the other hand, Giroux (2013) complements these roles by explaining that the role of the teacher is also that of a mediator and guide in the students' process; with respect to students, he explains that they should be viewed as critical thinkers who question imposed norms and seek to transform their society through knowledge and action.

However, how can this be applied to language teaching? How can a language be taught from a critical pedagogy perspective? The first step is to understand how a language is approached. Pennycook (2010) explains that language is a practice beyond a rigid system; therefore, it is shaped by the social dynamics (locals and foreigners) of the community and the institutions (including education), which can reinforce instrumental perspectives on language, giving status to each language and therefore generating inequalities. An example would be the economic status of English in Colombia in comparison with its local languages. Following this, Pennycook (2010) allows us to realize the value that education has in this circuit, since it is from education itself that this can continue reproducing or stop it, and give it a new perspective. It is important to remember that the teacher, as mentioned before, is an agent of social change. In

relation to the latter, Crookes (2013) proposes bringing into the classroom discussions that seem to be foreign to language – that really should not be foreign, like social, political, and economic issues – in order to not only work on the language but also reflect on different types of texts, problems, and perspectives.

Teaching Approach

Language teaching is frequently carried out from an instrumental view in which grammar structures are the central content and used to learn how to communicate, separating the learning process from the context where it takes place. However, education, as Freire's work suggests, should be a transformative and liberative process in which students can critically examine their current contexts and be able to make changes through dialogue, reflection, and action, strategies that are enhanced in critical pedagogy approaches.

Having in mind the objectives of this research and the critical perspective in which it is framed, the vision of teaching chosen to develop pedagogical intervention is the post-method pedagogy. This pedagogy emphasizes the need for contextual sensitivity in teaching practices. As stated by Kumaravadivelu (2001), "language pedagogy, to be relevant, must be sensitive to a particular group of teachers teaching a particular group of learners pursuing a particular set of goals within a particular institutional context embedded in a particular sociocultural milieu" (p. 539). This recognition of the linguistic, economic, sociocultural, and political particularities of the learning environment ensures that teaching strategies are tailored to meet the diverse needs of students and opens the possibility of changing the contexts that surround them.

Also, post-method pedagogy conceives teaching as a transformative practice that goes beyond the four walls of the classroom. Rooted in the belief that education should not only empower students but also foster a sense of community through collaborative work, this

pedagogy facilitates the creation of a diverse learning environment. This insight harmonizes with Hooks' (1994) vision of teaching, as she considers that "engaged pedagogy does not seek simply to empower students. [It fosters] the possibility of a learning community, a place where difference could be acknowledged, where we would finally all understand, accept, and affirm that our ways of knowing are forged in history and relations of power" (p. 39). Hence, the classroom becomes a radical space for dialogue where students and teachers engage in a reciprocal learning path that promotes critical thinking and social change. This way, students are encouraged to critically analyze their own experiences and the world around them, leading to a deeper understanding of social injustices.

Furthermore, this type of pedagogy seeks to enhance not only academic growth but also social consciousness and transformation. To accomplish this, Kumaravadivelu (2001) states that it is fundamental to acknowledge that different social factors, such as "race, gender, class, and other variables directly or indirectly influence the content and character of classroom input and interaction" (p. 544). By having this consciousness, teachers can create classrooms that serve as settings for identity construction and social change. As Kumaravadivelu (2001) highlights, it is essential to nurture a "sociopolitical consciousness that participants bring with them to the classroom so that it can also function as a catalyst for a continual quest for identity formation and social transformation" (p. 548). In doing so, teaching becomes a means of not only maximizing learning opportunities but also understanding and challenging the broader structures of power and inequality, creating a setting that "encourage[s] students and teachers to question the status quo that keeps them subjugated" (Kumaravadivelu, 2001, p. 543). These insights align perfectly with the purpose of this research, in which students are meant to reconfigure their own cultural

identity and develop a critical understanding of gender, race, and class social issues that permeate their contexts and influence their learning process.

Post-method pedagogy is framed within three main principles: *particularity*, *practicality*, and *possibility*. The first one, which is a fundamental part of this method, emphasizes the importance of considering the specific context in which teaching and learning occur. In fact, as Kuramarandivelu (2001) pinpoints, “the experiences participants bring to the pedagogical setting are shaped not just by the learning/teaching episodes they have encountered in the past but also by the broader social, economic, and political environment in which they have grown up (p. 544) Therefore, an effective pedagogy must be sensitive to the linguistic, economic, sociocultural, and political particularities that surround the learning environment in which students are located. In second place, *practicality* refers to the practical application in teaching. It encourages teachers to focus not only on theoretical concepts but also on strategies and techniques that can be implemented effectively in the classroom, which is done by applying their own theories and getting feedback during the practice to reconfigure them if necessary. This practical approach ensures that teaching methods are accessible and relevant to both teachers and students, facilitating meaningful learning experiences.

Finally, *possibility* highlights the transformative potential of education. Post-method pedagogy views teaching not only “as a mechanism for maximizing learning opportunities in the classroom, but also as a means for understanding and transforming possibilities in and outside the classroom” (Kuramarandivelu, 2001, p. 543). By fostering critical consciousness and social engagement, teachers can empower students to believe and create positive change in the world around them.

This approach harmonizes with previously mentioned authors such as Pennycook (2001) and Hooks (1994) as they consider students' experiences, contexts, and particular knowledges to create a learning environment in which both teachers and students can dialogue to develop new ways of building substantial knowledge while recognizing each other and raising critical awareness towards the contexts that influence language learning, which demand to be questioned and transformed.

Pedagogical Plan

The following table systematizes how the different implementations were carried out in the classroom. In the first two columns, you'll find the number of sessions in which each activity took place and the topic that was developed in each session. Next, you'll find the type of social media content used. A description of the activity that was developed is then mentioned in the next column. Finally, you'll find the linguistic content addressed for each activity.

Regarding the social media content used, for cycle 1, it was decided to use and create any type of content related to cultural diversity, to analyze how students interpreted different types of content. For cycle 2, content was used where acts of cultural discrimination were more evident; this was to focus on helping students conceptualize stereotypes and the caricature of other cultures. For cycle 3, less obvious content was chosen in order to observe how students analyzed the content on their own. In [Appendix 6](#), you can consult the resources and social media content used in the pedagogical plan.

On the other hand, although the central objective was to foster and generate a sense of critical interculturality in students, this pedagogical plan was also designed to reinforce communicative skills (writing, reading, listening, grammar, and speaking) while simultaneously encouraging critical reflection. It is important to note that one or more skills were addressed

simultaneously during each activity. Following the language and teaching framework presented earlier, English will be treated as a situated practice that is constructed and nurtured through its use in relating to and reflecting on the environment, and is not limited to developing a single skill. (See [Appendix 7](#) for a sample lesson plan to implement this approach)

Table 1.

Activities cycles 1,2 and 3

CYCLE 1				
Activity	Topic	Social media content	Description	Linguistic content
1	Cultural diversity.	A Facebook post template	Fill out a template talking about different cultures in Colombia.	Can- Can't, Adjectives, Adverbs of manner.
2	Ingredients of a local and a foreign dish.	A YouTube video and a TikTok video about 2 different dishes.	Watching videos and conversations about the dish feels more "gourmet".	Vocabulary about food.
3	Food around the world	Memes about stereotypes and problems of different countries.	Besides classifying ingredients, memes are reviewed and discussed to determine whether they are offensive or not.	Vocabulary about food.
CYCLE 2				
Activity	Topic	Social media content	Description	Linguistic content

1	Competence: Stage 1	None.	By groups, classify objects as countable and uncountable.	Countable and uncountable nouns
2	Competence: Stage 2	None.	By groups, classify objects as countable and uncountable.	Countable and uncountable nouns
3	Positive and negative stereotypes	A stereotypical meme about Colombia.	Look at the meme and classify the stereotypes as positive or negative. Read, fill in the blank spaces, and answer some questions about a short story about stereotypes.	Demonstrative adjectives.
4	Discussion of the story	A video showing positive and negative stereotypes.	Discuss the answers to the questions about the story.	Demonstrative adjectives.
5	Competition: Students vs Teacher	Memes and Instagram videos about culture and stereotypes.	Answering random questions about linguistic content, analyzing memes, giving opinions, and explaining concepts.	Adjectives, adverbs of manner, can, can't, countable and uncountable nouns, and demonstrative adjectives.
CYCLE 3				
Activity	Topic	Social media content	Description	Linguistic content
1	Memory game	Memes and videos about culture and stereotypes.	Answering random questions about linguistic content, analyzing memes, giving	Adjectives, adverbs of manner, can, can't, countable

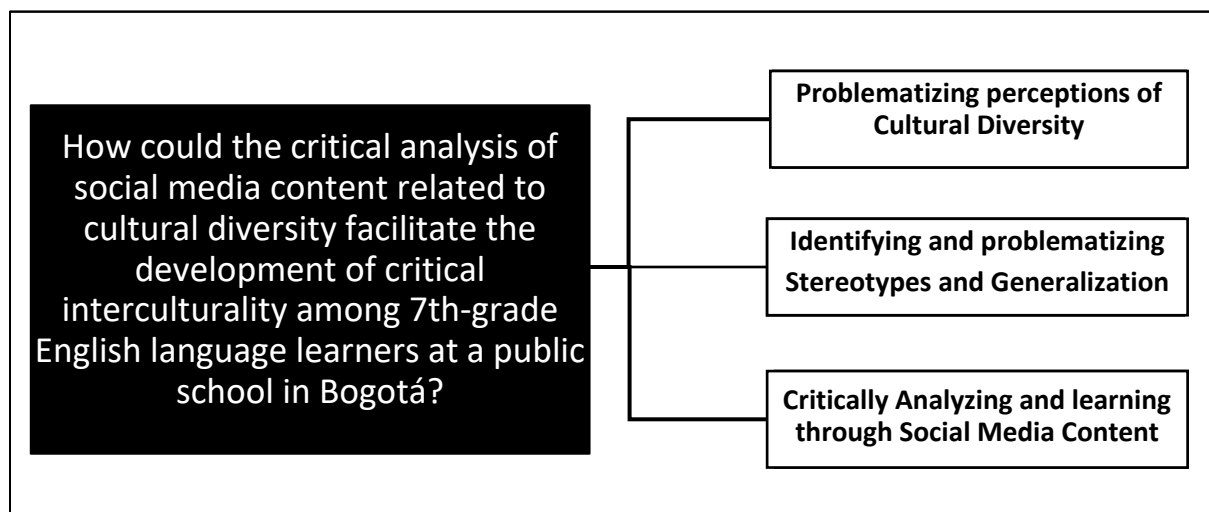
			opinions, and explaining concepts.	and uncountable nouns, and demonstrative adjectives.
2	What do you think about this meme?	An Instagram video that mocks different places in Colombia.	Watch the video, describe it, and in pairs write an opinion about the video.	Demonstrative adjectives.
3	Show and tell: social media content about cultures	Memes and videos chosen by students.	In pairs, find a meme or video that speaks positively or negatively about a culture. In a shared document, share the content, describe it, and give an opinion about the content.	Demonstrative adjectives

CHAPTER V: DATA ANALYSIS

This chapter presents the analysis of data collected from observations (field diaries), questionnaires (initial and final), and implementations (artifacts). Each of the categories that emerged from the analysis will be presented and discussed (see Figure 1). It begins with the category "Problematizing perceptions of Cultural Diversity", which contrasts superficial and critical views of cultural diversity observed in the students. Next, the category "Critical Analysis of Stereotypes and Generalization" will be presented, demonstrating how the students identified mechanisms that reproduce inequality through these actions. Following this, the chapter moves to the category "Analysis of Social Media Content," discussing how the students analyzed this content. Finally, it delves into the category "Impact on English Language Learning," describing the advantages and limitations of this methodology in second language learning. The chapter ends with a general reflection on the analysis conducted. It should be noted that there is no category dedicated solely to the development of interculturality, as it is argued in this study that the development of this type of interculturality is transversal and multidimensional.

Figure 1.

Data Analysis Categories.



Problematizing Perceptions of Cultural Diversity

This category shows a transition among several students from a functional view of cultural diversity to a view that acknowledges complexities and inequalities between cultures, aligning with a critical intercultural framework. It starts by presenting an initial superficial view of culture and cultural diversity by students. Next, it shows some findings about students who criticized the way diversity is addressed. Finally, it shows how, in the outcome of the pedagogical implementation, students had a broader perspective on cultural diversity, and in some cases, they problematized it.

Identifying a superficial understanding of cultural diversity among students

Retaking the framework of cultural diversity developed by Žižek (2010), De Sousa Santos (2009), García (2004), and Hall (2010), it is important to remember that one of the major criticisms of a superficial conception of cultural diversity is its limited and static definition of culture. Considering what was discussed in that framework, adopting an essentialist and depoliticized conception of culture leads to accepting other cultures without questioning the potential inequalities they may contain, ultimately normalizing situations of oppression as inherent to the traditions of a foreign culture. The framework constructed by these authors encourages a broader understanding of what culture entails in order to adopt a critical stance regarding cultural diversity.

Regarding the present study, results revealed that the students initially had a functional view of the meaning of culture. As shown in Table 1, in the question “What does culture mean to you? Write a short answer” (from the first questionnaire), out of the 11 students who answered the questionnaire, 10 answers fit the sentence “The traditions that a country, a city, or a group

has and are inherited, and identify it." Furthermore, the Student 27's answer: "Para mi cultura es que diferentes familias hacen distintas cosas en su hogar", also presented a static view of culture.

Table 2.

Answers questionnaire 1, question 1.

QUESTION	ANSWERS	N° OF STUDENTS THAT AGREED
What does "culture" mean to you? Write a short answer	The traditions that a country, a city, or a group has and are inherited, and identify it.	10
	"Para mi cultura es que diferentes familias hacen distintas cosas en su hogar" (Student 27)	1

This framework proved functional because, following the contributions of authors such as Žižek (2010), Hall (2010), and Walsh (2010), the approach to multiculturalism is limited to simply recognizing the other; in this case, recognizing different cultures (the other) by identifying their traditions. However, the practices and social dynamics are not questioned, which leads to a blind view of what it really means to live in that culture.

Furthermore, following García (2004), each culture ends up managing diversity in a functional way when it only seeks to share elements of its culture that encourage a superficial and "friendly" exchange. An example of this is the responses to questionnaire 1, specifically to the question "Mention one thing about your culture that you would like people from other countries to know. Why?" Ten out of eleven students agreed that information about the country's folklore should be shared (see Table 3). It is important to highlight that the only response that differed from this position shows an indication of critical thinking, as it acknowledges a disconnect between lived reality and the reality that is aimed to be shown.

Table 3.

Answers questionnaire 1, question 7.

QUESTION	ANSWERS	N° OF STUDENTS THAT AGREED
Mention one thing about your culture that you would like people from other countries to know. Why?	Our food, dances, nature, and traditions	10
	" Me gustaria que sepan de los problemas que hay aca adentro como lo del conflicto armado" (Student 10)	1

As observed in the previous table, most students preferred to present superficial aspects of their culture to the world, overlooking less appealing aspects that are also part of that culture. As explained in the previous discussion, this is problematic because it perpetuates the idea of culture as something that should be pleasing and impervious to criticism.

These initial results indicate that the students initially had limited notions of what culture entails, relegating it to merely recognizing other cultures through their traditions, without questioning them. Furthermore, they even perceived their own culture as something that should be presented in a friendly manner to be better received by outsiders. This is a manifestation of what Walsh (2010) calls functional interculturality, limiting the discussion of cultural diversity to a simple exercise in recognition without questioning. However, later this view will begin to be challenged by the students themselves, who will start to identify the consequences of a superficial understanding of other cultures.

Challenging the conventional view of cultural diversity

During a classroom discussion in the first implementation of cycle 1 on the question "Have you had experiences getting to know other cultures that seemed very strange or made you

uncomfortable?", "Any that pleasantly surprised you?" and "Where have you been and what have you done to get to know the culture there?" It is highlighted that through the narration of experiences, students begin to fight against a hegemonic idea of presenting only one version of reality. The most interesting example comes from Student 10, who stated:

Lo que hacen es preguntarme sobre Colombia, como el clima y la comida. No me gusta mucho eso porque, primero, quiero que hablen de su país, de Alemania, y segundo, si van a hablar de Colombia, no quieren preguntarme sobre cosas que me interesan, como la política o los desplazados. (Student 10, Field Diary 3)

This answer from Student 10 is a good example of what De Sousa (2009) calls monoculturalism of knowledge⁷ since this student refers to cultures within a superficial framework, ignoring the complexity they have. Thanks to data like this, it became clear that there were some disagreements with the superficial way in which culture and cultural diversity were understood by some students at the beginning of the pedagogical implementation. This led to the decision to work on the concept of "stereotypes" and the impact they have on the views people develop about different cultures. At the same time, this allowed them to shift their perspective from understanding cultural diversity merely from a multicultural view, where cultures are disconnected from each other, to an intercultural one, where cultures are interconnected.

Shifting cultural diversity from a superficial to a critical and intercultural view

In questionnaire 2, a more complex conception of cultural diversity on the part of students was identified, as they moved from a multicultural perspective to an intercultural one. This is because the students began to establish connections between cultures and not see them as isolated and disconnected dimensions. The clearest example of this in the questionnaire is found in the responses of student 20, as shown in Image 1:

Image 1.

Answers from student 20 to questionnaire 2.

2. In your own words, explain what you understand by "cultural diversity". (En tus propias palabras explica que entiendes por "diversidad cultural".)

I think cultural diversity is when different cultures are together and they enrich each other.

3. Do you think there's one culture in Colombia or many? (¿Crees que en Colombia hay una sola cultura o muchas?)

☐ One culture

☒ many cultures

Explain your answer: (Explica tu respuesta.)

I think there are many cultures that learned to live with each other and create new cultures

Student 20's responses demonstrate an intercultural perspective on cultural diversity. She explains that cultural diversity implies that cultures are connected and enrich one another. It is evident that she is moving away from the idea of cultures as isolated and instead sees them as constantly interacting. However, this perspective is still far from critical interculturality, as it does not delve into the potential inequalities that arise from these interactions.

Nevertheless, during the whole implementation, critical positions were identified where diversity was critically analyzed. An example is activity 1, where students had to give their opinion about statements and throw a fake post that was written on their notebooks or shared by speaking. In the statement "Some traditions are strange, so we don't need to respect them", as recorded in Field Diary 3, student 22 expressed:

No siempre porque hay culturas que pueden ser racistas hacia las personas negras o mujeres y entonces no deben ser respetadas" (Student 22, Field Diary 3).

Here, an analysis that goes beyond the superficial and functional is evident, as the student understands that some cultures engage in oppressive practices and, therefore, cannot be passively accepted. There is an indication of what may be a sense of critical interculturality proposed by

Walsh (2010), since it does not remain in the exercise of recognizing the other culture, but of looking for possible inequities between cultures and within the cultures themselves. However, it cannot be overlooked that the end result of the student's analysis may be controversial.

Identifying and Problematizing Stereotypes and Generalization

This category is concerned with an evolution among students, moving from a limited view of cultural diversity as separate phenomena to a view that recognizes how this multicultural environment allows for the creation of generalizations and stereotypes about other cultures. There is evidence of an effort from students to recognize inequalities and stigmas and reject cultural hierarchies. This section begins by explaining how, by presenting the concept of stereotypes, students began to identify how some cultures can ridicule and pigeonhole others, and how it could help to resist discrimination. Then, it explains how, after understanding how cultures can affect others through stereotypes, students identified how some cultures have tried to portray themselves as superior to others.

Identifying stereotypes

As explained in the previous category, the concept of stereotypes was chosen so that students could learn to identify how stigmas and generalizations about other cultures are created from their own culture and a superficial view of cultural diversity. During Activity 3 of Cycle 2, different images with stereotypes were presented. It was observed that they quickly identified some negative stereotypes, but when a positive stereotype appeared, they simply did not see it as something bad, but rather as expected. Therefore, it was decided to carry out a series of activities where they would learn to identify stereotypes created by other cultures about what it means to

be Colombian. For this purpose, an image with positive and negative stereotypes¹ about Colombia was created by me and presented (see Image 2), and a story was read about how a Colombian kid in another country was a victim of stereotypes and generalizations about Colombians. That story was also created by me (see [Appendix 8](#)).

Image 2.

Meme created for activity 3 of cycle 2

This team really represents Colombia!



Regarding negative stereotypes, when the concept of "stereotype" was introduced in class, students began using that word exclusively for negative generalizations. Therefore, when the meme about Colombia and the story was shown, phrases like "it is offensive to us" (Student 18, Field Diary 6) were heard. This allowed them to identify and associate negative stereotypes with those that mock a culture. Examples of this appear in Activity 3 of Cycle 3, where they had to find social media content about a culture and give their opinion on it in an online shared document. The following reflections in image 3 and image 4 were obtained from this exercise:

¹ Positive stereotypes can be identified as those that are drawn from elements that may be seen as admirable or respectable within a culture or community. Negative stereotypes, on the other hand, highlight elements that may be seen as reprehensible or problematic.

Image 3.

Screenshot from student 14's reflection in activity 3, cycle 3.

is a bad stereotype because they said that all the italians love de pizza or the pasta. And maybe some italian don't like them food and for this reason, they can't said that this person isn't from Italia. The next stereotype said that the New Zealanders are old and that they are how pioneer mans. And the last stereotypes said that de Japaneses and Filipinos had the flattened eyes.

Image 4.

Screenshot from students 18 and 28's reflection in activity 3, cycle 3.

We watched the video and, honestly, we didn't like it. Some parts were meant to be funny, but overall, we found it offensive. It mocked Mexicans and Americans using negative stereotypes, and we didn't think that was right.

These student reflections show how they developed the idea that a stereotype is a way of pigeonholing a culture; it is a series of preconceived ideas from other cultures that ridicule it and make it seem inferior. However, when it came to analyzing content that featured a positive stereotype, it was initially complicated, as students associated positive stereotypes with something expected of a culture, and even considered them entirely good because they made that culture appear good at something.

This was evident in the discussion about the Colombia meme. Reviewing field diary 6, this reaction to positive stereotypes is clear, as the students explained that there was nothing wrong with saying that all Colombians are good dancers or soccer players. For instance, when the story was discussed with the class, it was decided to explain how positive work and how it

affected the way others perceived the Colombian boy in the story. Later on, in activity 5 of cycle 2, Students answered random questions about linguistic content, memes, and cultural diversity, in the question where students had defined what positive and negative stereotypes mean and explain how they could affect cultures, a debate emerged about whether of these stereotypes were good or bad, which ended with everyone agreeing with the phrase of student 18:

Es que da igual si los estereotipos son positivos o no, siguen siendo estereotipos y los estereotipos solo hacen creer que la gente es de una forma o otra, pero en ningún lado la gente hace las cosas iguales (Student 18, Field Diary 8).

This conclusion in the debate is fundamental because, following Žižek (2010) and his concept of racism with distance, cultures become confined to a ghetto where they are pigeonholed into a series of behaviors and traditions, which are generally considered positive. Therefore, these cultures are tolerated as long as they adhere to these behaviors. However, when those who are pigeonholed understand that these behaviors and traditions are actually generalizations, they realize that this tolerance was not benign. In the case of the class, by freeing themselves from the idea that positive stereotypes are benign, they were able to understand how other cultures have stereotyped them.

Rejecting cultural hierarchy

As they understood that through means such as stereotypes, some cultures could affect others, the students began not only to connect cultures but also to identify and reject hierarchies between them. Initially, criticisms were made about language:

The discussion is initiated by student 20, who says that the meme may have some truth to it since it's true that 'they make us learn to speak English there, but here they don't want to speak Spanish.' This results in a short discussion in which everyone agrees that 'gringos' should try to speak Spanish when they come to Colombia (Field Diary 4).

Later, in activity 1 of cycle 3, they were asked to examine an image comparing an indigenous person in traditional clothing with a Japanese person in ceremonial attire. The text

was accompanied by the question: "Why do you think that when we see an indigenous person dressed like this in the street, we find it unpleasant, but when we see a Japanese person dressed like this, we find it striking and elegant?" During the discussion, there were comments such as:

Student 20 mentions that "it is because we learned to think that indigenous people are dirty and that foreigners are important people" (...) Student 26 who added "Es injusto porque los indígenas son más cercanos a nuestra cultura que los japoneses (...)" Student 10 hypothesized that "Lo más probable es que como Japón tiene más plata y poder y reconocimiento los admiramos porque nos sentimos pobres y lejos de ellos"" (Students 10, 20 and 26, Field Diary 9).

These student responses demonstrate they understood that a gap has been created between cultures, leading to inequality. Finally, a clear manifestation of critical interculturality is seen in students 5 and 8, who presented the following meme (Image 5) and reflection (Image 6) in activity 3 of cycle 3:

Image 5.

Meme shared for students 5 and 8 in activity 3, cycle 3.



Image 6.

Reflection from students 5 and 8 in activity 3, cycle 3.

We saw this meme about the U.S. and Latin America. At first, we thought it was funny because the U.S. pulled the countries like dogs. It looked silly, but then we understood the message. The U.S. tried to stop communism, but it also controlled Latin America. We didn't like that. It felt unfair and sad, but the meme helped us understand what happened.

This reflection shows a critical awareness of what happens between cultures, since, beyond the content of the meme, they explain the political implications in the image. This analysis of the image aligns with Walsh's (2010) proposal of critical interculturality, identifying insecurities between cultures and overcoming the barrier of learning about or recognizing other cultures for purely instrumental purposes.

Critically Analyzing and learning through Social Media Content.

This category presents fundamental data for this research. This is because it shows how social media content evolved from a channel of information and a purely didactic tool to a vehicle that can activate a critical intercultural understanding when its content is analyzed critically. The present data discussion starts by showing how, at the beginning of the pedagogical implementation, students analyzed social media content superficially, focusing on its humorous aspects. It also explains how social media content can shape students' worldviews. Next, it presents how students' approach to content analysis changed as they identified power dynamics and the impact of social media on cultures. Finally, it shares findings on the didactic potential of this type of content in the English classroom.

Starting from an unreflective analysis

According to Benaissa (2018), one of the biggest problems with social media content is not only the content itself, but also how it is consumed, since the discussion often gets stuck on superficial aspects such as the accompanying music and whether it is funny or not. This was evident at the beginning of the implementation using social media content. In activity 3 of cycle 1, where students had to review memes and give their opinions, the following field journal entry was obtained:

The students' analysis of both memes initially seemed superficial. They only focused on whether they found them funny or not. Then, to encourage a deeper discussion about the cultures represented, they were asked if they found the way Colombians and Mexicans were portrayed in the respective memes realistic. The vast majority agreed that they did, in part because December is celebrated here in September, and that Mexicans also thought it was realistic because they like spicy food. (Field Diary 4)

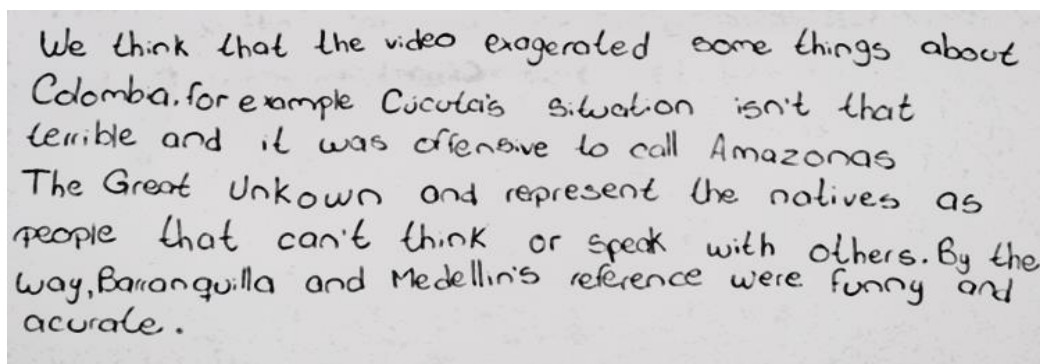
Another criticism made by Benaissa (2018) was also evident, stating that content such as social media helps to reproduce beliefs and behaviors. This was evident in activity 2 of cycle 1, where students had to compare a video on how to make arepas and another on how to cook Diane chicken and explain which dish could be considered gourmet. Although the students ultimately understood the importance of arepas in Colombia and that the concept of gourmet could foster a sense of superiority, during the discussion, they chose Diane chicken because it appeared better presented in the video. This was the case despite the fact that in the chicken video, there was no narration, while in the Colombian video, someone explained the importance of corn and arepas in Colombia. This concluded that students were malleable to the discourses reproduced from social media content and that, in principle, they had difficulty finding elements that reproduced inequalities unless they were very obvious.

Recognizing the cultural damage

As new social media content was introduced, initially, the stereotypes within the content were explicit. Students began to demonstrate what Benaissa (2018) and Lopez (2022) describe as a way to identify discourses that social media content can reproduce. This is evidenced by the increasing identification of these discourses by students when analyzing content. At first, students analyzed memes from a perspective far removed from identifying stigmatizations and discourses; instead, they limited themselves to commenting on whether the content was funny. However, new comments emerged, such as "The video shows something we not are" (student 22, field diary 7). Furthermore, during activity 2 of cycle 3, in which they had to watch a stereotypical meme about different regions of Colombia and write a reflection about it, the following reflection in Image 7 was made by students 5 and 8 regarding that activity.

Image 7.

Reflection from students 5 and 8 in activity 2, cycle 3.



Note: "We think that the video exaggerated [exaggerated] some things about Colombia. For example Cucuta's situation isn't that terrible and it was offensive to call Amazonas The Great Unknown [Unknown] and represent the natives as people that can't think or speak with others. By the way, Barranquilla and Medellin's reference were funny and accurate [accurate]."
 (Transcription of Image 7)

This reflection shows a shift in the analysis of memes, distinct from the initial approach. There is a growing awareness of how content on social media can shape consumers' perspectives,

in this case, regarding Colombia. However, some still interpret the content as humorous. This analysis, following López (2022), demonstrates that social media content can activate a sense of critical thinking in students by first analyzing the content with them and then allowing them to read the text independently and identify the implicit discourses.

Finally, at the end of the process with this group, a questionnaire was administered to review progress. It was identified that there was an overall improvement in reading social media content. They were presented with two pieces of social media content: a video with positive stereotypes about Colombia and an image with negative stereotypes. The results showed that a total of 26 out of 33 students identified stereotypes and generalized discourses about Colombia. Seven students still only performed superficial readings of the content. This provides an overall view of the results of the implementation within the population.

Table 4

Answers for question 5, questionnaire 2.

QUESTION	ANSWERS	N° OF STUDENTS THAT AGREED
If someone from another country sees one of these memes about Colombians, do you think it helps them understand what we're really like? Why or why not?	NO, and argues that one of the contents is stereotypical	18
	Says that the video shows Colombia's reality	4
	The first content is not related to Colombia's reality	8
	Yes	3

However, the activity of analyzing social media content should not stop at the analysis itself. According to Kaplan and Haenlein (2010), social media content allows for the creation of communities that can organize and fight against injustices, transforming static content into a

means of resistance. Regarding this group, a small example of how social media could be used to fight injustices was evident in activity 4 of cycle 2. It was in this activity, when answering the question "What do you think Juan should do to stop those questions?" (a Colombian boy who is a victim of positive and negative stereotypes), that the students organized themselves to find a solution:

It is also highlighted a proposal from student 14 who explained that Juan should use social networks to let others know this problem and present Colombia to others. Student 10 agrees and suggests starting with small channels like WhatsApp so that her acquaintances are initially aware of the issue, and then, once she has support, he can venture into larger channels like TikTok or Instagram where she can gain more visibility. Furthermore, student 22 proposes creating content that discusses Colombian customs, but also showcases the different sports and hobbies available in Colombia. Students 20 and 24 conclude that more serious topics like politics or war shouldn't be left out, so that it doesn't become "otra cuenta más de viajes." (Field diary 7).

This recorded discussion shows how students themselves developed this vision of social media as a means to denounce inequalities and resist hegemonic discourses about their culture. Following Kaplan and Haenlein (2010), Benaissa (2018), and Lopez (2022), social media content has evolved from a mere product of rapid consumption that reproduces inequalities to a subversive medium in the face of diverse discourses.

Discussing and learning through social media content

Up to this point, findings and results have been presented in the field of developing critical intercultural awareness in students. However, returning to the third specific objective of this work, the aim was to analyze the pedagogical implementations of social media content that addresses cultural diversity in the English classroom.

The initial observations revealed that the students were already familiar with this type of content in the English classroom. However, as noted in Field Diary 2, "they are familiar with the teacher's use of social media content, although in this case it is for explanatory purposes" (Field

Diary 2). This reveals that although social media content had been presented in the classroom, it functioned as purely linguistic support and had not been used as a means to develop other communicative skills or to present social discussions.

From the initial implementation, it was evident that students responded positively to the inclusion of social media content in the class, demonstrating minimal inattention to the teacher and the lesson. This reveals that the content facilitates teacher engagement. However, following Kaplan and Haenlein (2010), social media content can have the potential to generate classroom discussions. This was evident throughout the lesson plan, as each meme presented led students to express their opinions and practice speaking skills, vocabulary, listening, and, more importantly, critical thinking. As demonstrated throughout the discussion in this chapter, students initially held very difficult ideas about cultural diversity, but through debates and comments, they changed their approach to analyzing social media content and understanding cultural diversity.

CHAPTER VI: CONCLUSIONS

This chapter presents the different conclusions obtained from the investigative work carried out. This study sought to determine how discussions about cultural diversity through the analysis of social media content could promote critical interculturality among seventh-grade students in a public school in Bogotá. To do this, three objectives were established to guide and define the scope of the research. The first aimed to explore the role of analyzing issues of cultural diversity as presented in social media content in an English class. The second sought to understand if analyzing social media content from a critical perspective could develop a sense of critical interculturality among this group of students. The final objective aimed to identify the pedagogical implications of promoting critical interculturality through the analysis of social media content and cultural diversity. In addition to these objectives, the integration of the post-method as a means for planning lessons and teaching practice from a critical pedagogical perspective yielded the findings and conclusions presented below that show a change in the way students understand culture, cultural diversity, and interaction with social media content.

Regarding the first objective, it became evident that analyzing cultural diversity through social media representations helped students develop deeper insights, leading them to identify inequalities and forms of oppression. Initially, students demonstrated a superficial understanding of cultures, focusing on the most visible aspects such as customs, dances, and food.

This confirms what Žižek (1998) and García Canclini (2009) stated about the promotion of culture by governments: that state policies and the globalized and capitalist dynamics of the system promote a vision of culture as a folkloric collection of superficial elements of a culture, and only exchanges of these superficial elements are made between them, without recognizing problems within them. Furthermore, their analysis of social media content was limited to its humorous aspects. However, it was discovered that when presenting and working on the concept

of "stereotype," they reconfigured their way of analyzing such content, denouncing caricatures and ridicule present within it. Some even drew connections between these representations and imposed ideological structures. This shows that an analysis of social media content that refers to cultural diversity, guided critically by the teacher, can lead students to make deep reflections on that content.

Regarding the second objective, it was discovered that analyzing the social media content addressing cultural diversity in English classes facilitates the development of a critical intercultural sense in students. The results showed that as students learned to interpret the visual, auditory, and written elements of social media content, and as they came to understand how stereotypes and discrimination functioned, they developed their own hypotheses about cultural representations and the power dynamics between dominant and dominated cultures. This aligns with Lopez's (2022) argument that presenting social issues through various content (in this case, social media content) allows students to recognize these issues and develop a critical perspective. This study, in addition to confirming the author's assertion, reveals that it is possible to develop critical thinking through social media content.

Also, it has been evident in this work that the sense of critical interculturality begins to emerge when students are able to identify generalizations and stigmatizations in this multimedia content and begin to denounce how some cultures are represented more negatively than others. This demonstrates that fostering critical interculturality through semiotic analysis in English classes can open a window into students' consciousness, allowing them to question their reality through the English language. This last observation, explained by Goh et al. (2013), is a good result, since it has enabled students to recognize that through a language that may seem foreign to them, they can identify power relations and social structures that generate inequality.

Apart from this, the importance of these findings lies in how they helped to fill some gaps in the literature regarding the implementation of critical interculturality and the integration of social media content in English classes. Regarding critical interculturality, this work demonstrates that, from early adolescence, students are capable of making critical connections with the right guidance from the teacher. In this case, it is possible to help students develop a basic intercultural critical sense that allows them to question their reality, identifying oppressions and imposed colonial discourses. However, it is worth highlighting that, as underlined by Walsh (2010) and Oviedo and Jaramillo (2023), critical interculturality is a constantly evolving process; therefore, developing it takes considerable time and requires more than a single school year. However, this work succeeds not only by opening windows into students' consciousness but also by opening a window into ELT research to understand that it is possible to promote critical interculturality in English classrooms at the high school level.

Regarding the gap in the literature on the use of social media content in the classroom, this study demonstrates that this type of content is a valuable source of opportunities in English language classes. Firstly, the results confirm Kaplan and Haenlein's (2010) assertion that social media content could bring discussions into the classroom. It was discovered that this content is rich in messages and discourses that can be supported or questioned by students, thus fostering reflective and critical thinking. Furthermore, this study shows that this can be beneficial for reinforcing and developing communicative skills, as bringing social media content into the classroom allows the teacher to adapt the discussion to oral or written form to reinforce and assess these skills in students, as explained in Chapter V. In short, the wealth of topics covered by social media content can provide the class with diverse conversations that the teacher can use

to develop communicative skills and, at the same time, allow students to question their own reality.

Delving into the implications of this work in ELT, it is necessary to explain how the third objective was addressed. The first point to emphasize is the importance of adopting a critical stance in teaching, and following post-method approaches, as together they allow for flexibility in addressing the specific needs of each context, as well as freedom to reflect on one's own practice, the content and dynamics that arise in the classroom, and the research itself. Therefore, teachers who consider these two perspectives (critical pedagogy and post-method) have a broad scope of action, which facilitates bringing social reality into the classroom. Just as Kumaravadivelu (2003) explains, by following the principles of the post-method, the class is not only focused on the possibilities of adapting to different educational contexts, but the potential to include social problems in the classroom is also taken advantage of, guaranteeing an integral education.

On the other hand, new ways to use social media content in the English classroom were discovered. First, it was found that social media content reflects discussions, worldviews, global conflicts, discrimination, demands, political stances, ideologies, and other social issues that can be introduced into the classroom. Future teachers are encouraged to take advantage of social media content, as it contains vivid examples of positions that can be debated in class. Second, according to the results, it was discovered that social media content guarantees teacher engagement, since by using authentic materials, students feel the content is relevant and therefore become interested. Finally, it was discovered that social media content can be used in different ways in the classroom: during a game, as visual support in an explanation, to teach vocabulary through videos, as a discussion resource for those who focus on the communicative

approach, and finally, as a tool for denunciation or advocacy. In conclusion, it was discovered that social media content in the English classroom is a resource that brings real discussions into the classroom and, at the same time, guarantees student motivation in English classes.

Limitations

Despite the various contributions this work made, several factors limited its scope. The main one was the time available to implement the classes, as it is difficult for all students to develop a sense of critical interculturality in a single school year, and doing one class per week. In addition, the only day of the week chosen for classes clashed with the institution's academic activities and holidays, leading to missed classes. Another factor was the rigidity of the curriculum and the content requirements that had to be covered according to the institution's timeline. This proved problematic, as it required designing activities that triangulated the research objectives with the institution's schedule and the content that had to be covered according to the curriculum, resulting in some activities focusing more on linguistic aspects.

Finally, a very important limitation is the low level of engagement of some students to participate in the written activities proposed (e.g., class activities, descriptions assigned as homework). Although they participated in the oral activities and their contributions were recorded in the field diary, when it came to written work, they did not follow the instructions or simply did not do it, which reduced the amount of data collected.

Further research

This work reveals different fields and related topics that can be studied. One that I consider potentially innovative from a sociolinguistic and hermeneutic perspective could be the study of other types of non-conventional cultures. Whenever cultures are discussed, the conversation remains focused on ethnic, urban, or regional cultures. However, as Kaplan and

Haenlein (2010), Benaissa (2018), and Lopez (2022) have stated, the internet is another world within our world, and it is there that other dynamics, discourses, and ways of life operate. Therefore, it would be interesting to conduct a critical intercultural analysis of digital cultures. What cultures exist? Which are hegemonic? How do coloniality and decoloniality function in these cultures? What role does language play? It is an interesting field that could enrich our understanding of these communication networks.

Regarding social media content, it would be interesting to analyze what other discussions can be brought into the classroom from this content. How is gender represented? How is race represented? How is identity constructed through social media content? On the other hand, it is also necessary to understand what linguistic content can be reinforced by social media content. Perhaps activities such as creating social media content could be a great tool for exploring and practicing linguistic content, and as a means of vindication and denunciation.

Finally, regarding this specific study, it is important to remember that the population participating in this research differs from the general context of public education in Colombia. The students in this study demonstrated a greater command of English compared to those in public schools within that main context, where the majority of students do not typically have a strong command of the language. Therefore, I believe it is crucial to replicate this research in these educational contexts to identify potential gaps and challenges that could complement this study.

Afterword

This work has not only contributed to the field of pedagogy and research, but also to me as a student, teacher, researcher, and person. As a student, this work allowed me to learn and reinforce different ways of communicating in my native language and my second language

(English), as it required critical and analytical reading, as well as an introduction to and application of academic writing skills. Second, as a future teacher, this work has taught me a great deal, as it has motivated me to try new resources and methodologies for teaching not only English but also Spanish in the classroom. Furthermore, it has helped me confirm my stance toward critical and decolonizing teaching. As a researcher, this has been a significant step for me, as I not only learned to conduct my first research project, but it has also allowed me to understand the various limitations and gaps that research can have, in addition to generating a greater research interest. Finally, as a person, this has helped me solidify my position in society as a political subject with a duty to contribute to a more equal and fairer world for all. Personally, I would like to retake this work in a few years to learn new ways of applying it and also to compare what has changed and how I can contribute further.

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APPENDIX

Appendix 1: Field diary format

Researcher: *****			
Field Dairy number: 7		Date: 18/04/2025	
Class: Foreign language: English	Start: 07: 00 AM	End: 08:30 AM	Course: 703
Objective: Record relevant information from the implementation of cycle 2 session 3			
Social media content – Interculturality – English teaching – Cultural Diversity			
Description		Reflection	
- The meme I created was projected on the television, and they were given a few minutes to react. - Their reaction was one of surprise and disgust. Student #18 stated that "it is offensive to us." - The difference between negative and positive stereotypes was explained to them, and it was made clear that both negatively affect a culture. To illustrate, common examples from other cultures were shared by teacher and students. An example of a negative stereotype was that "Mexicans are dangerous," and a positive one was that "all Brazilians play soccer well." - Then, when we got to the story activity, I assigned students to read aloud. Lines were drawn in the blanks so they could write both the words from the first point and demonstrative adjectives. It was evident an improve in use of verbs and pronunciation while reading aloud. - When we got to the questions, they were discussed aloud. Regarding the question, "Why do you think Juan was sad?" Everyone responded with a superficial analysis, mentioning why his classmates were bothering him. Regarding the question, "Why do you think Juan's classmates thought he was a good dancer and soccer player?", they mentioned that his classmates identified Juan as Colombian and therefore he should know that. Regarding the question, "Do you think you've ever judged someone by where they live or were born? If yes, how?", different experiences were shared, all illustrating cases of discrimination against people from Venezuela, or how they or a family member had received criticism for being from Bogotá or for being Colombian. Student 22 mentions "creo que me siento mal porque en si nosotros los ponemos en ese papel de malos o gente mala" Finally, regarding the question, "What do you think Juan should do to stop those questions?", it was surprising that the students created a strategy where Juan should first speak with the teachers to express the problem, then reach a consensus with his teachers to allow him to speak about the different ways of living in Colombia, and thus overcome the stereotypes. It is also highlighted a proposal from student 14 who explained that Juan should use social networks to let the other know this problem and present Colombia to others. Student 10 agrees and suggests starting with small channels like WhatsApp so that her acquaintances are initially aware of the issue, and then, once she has support, he can venture into larger channels like TikTok or Instagram where can gain more visibility. Furthermore, student 22 proposes creating content that discusses Colombian customs, but also showcases the different sports and hobbies available in Colombia. Students 20 and 24 conclude that more serious topics like politics or war shouldn't be left out, so that it doesn't become "just another travel channel."		Social media content There is progress compared to past activity analyses, as students are now identifying elements they dislike in memes and are no longer focusing on whether they are funny or on discussing similar memes, as was the case initially. - It is interesting how students view social media content as a means to reclaim and appropriately present a culture. Interculturality Having started to introduce them to the concept of stereotypes and how they can be found in social media content, it seems that they are beginning to make connections about how they categorize others into stereotypes related to their place of origin and how it can happen to them. English teaching Activities 1 and 2 of this cycle seem to have borne fruit, as they appear more confident with the linguistic content. Cultural Diversity They identify stereotypes about other cultures. They recognize that Colombia has a plurality of ways of life.	

Appendix 2: Questionnaire 1 format

	AREA DE LENGUA EXTRANJERA	
Name: _____		
QUESTIONNAIRE ON CULTURAL DIVERSITY AND SOCIAL MEDIA CONTENT Cuestionario sobre diversidad cultural y contenidos en redes sociales		
This questionnaire is part of a research project carried out in class 703 in the foreign language area, which aims to understand how the analysis of social media content about cultural diversity can help students develop critical interculturality. You can use Spanish or English to answer this questionnaire (Este cuestionario forma parte de un proyecto de investigación que se lleva a cabo en la clase 703 del área de lenguas extranjeras, que tiene como objetivo comprender cómo el análisis de contenidos en redes sociales sobre diversidad cultural puede ayudar a los estudiantes a desarrollar la interculturalidad crítica. <u>Puedes utilizar español o inglés para responder este cuestionario</u>).		
1. What does "culture" mean to you? Write a short answer (¿Qué significa para ti "cultura"? Escribe una respuesta breve) _____ _____		
2. Do you think there are different cultures in Colombia or just one? Why? (¿Crees que en Colombia existen diferentes culturas o solo una? ¿Por qué?) _____ _____ _____		
3. Do you use social media? (¿Usas redes sociales?) (Yes / No) _____. If yes, which platform do you use the most? (Si es así, ¿qué plataforma utilizas más?) _____		
4. Can social media help people learn about other cultures? Why? (¿Pueden las redes sociales ayudar a la gente a conocer otras culturas? ¿Por qué?) _____ _____ _____		
5. Have you ever seen content on social media that teaches about a culture different from yours? (¿Alguna vez has visto contenido en redes sociales que enseñe sobre una cultura diferente a la tuya?) (Yes / No) _____. If yes, what was it about? (Si es así, ¿de qué se trataba?) _____ _____ _____		
6. Explain if this is right or wrong: Social media always shows cultures in a fair and respectful way. Why? (Explica si esto es correcto o incorrecto: Las redes sociales siempre muestran las culturas de una manera justa y respetuosa. ¿Por qué?) _____ _____ _____		
7. Mention one thing about your culture that you would like people from other countries to know. Why? (Menciona una cosa sobre tu cultura que te gustaría que la gente de otros países supiera. ¿Por qué?) _____ _____ _____		
Thank you for your participation. Research carried out by _____ (Forming teacher)		

Appendix 3: Questionnaire 2 format



AREA DE LENGUA EXTRANJERA

Name: _____

QUESTIONNAIRE ON CULTURAL DIVERSITY AND SOCIAL MEDIA CONTENT

This questionnaire is part of a research project carried out in class 703 in the foreign language area, which aims to understand how the analysis of social media content about cultural diversity can help students develop critical interculturality. You can use Spanish or English to answer this questionnaire (Este cuestionario forma parte de un proyecto de investigación que se lleva a cabo en la clase 703 del área de lenguas extranjeras, que tiene como objetivo comprender cómo el análisis de contenidos en redes sociales sobre diversidad cultural puede ayudar a los estudiantes a desarrollar la interculturalidad crítica). Puedes utilizar español o inglés para responder este cuestionario).

1. Write down one thing that you learned in the English class with teacher _____ (Escribe en tus propias palabras una cosa que aprendiste en la clase de inglés con el profesor _____)

2. In your own words, explain what you understand by "cultural diversity". (En tus propias palabras explica que entiendes por "diversidad cultural".)

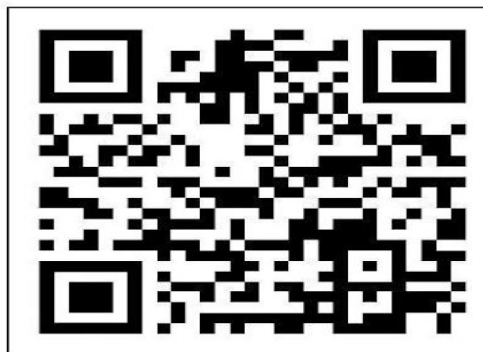
3. Do you think there's one culture in Colombia or many? (¿Crees que en Colombia hay una sola cultura o muchas?)

- ☐ One culture
- ☐ many cultures

Explain your answer: (Explica tu respuesta.)

4. If someone from another country sees one of these memes about Colombians, do you think it helps them understand what we're really like? Why or why not? (Si una persona de otro país viera uno de estos memes sobre los colombianos, ¿crees que ese meme le ayuda a entender cómo somos en realidad? ¿Por qué sí o por qué no?)

Los colombianos son:	
	Tener un país en paz
	Ser buenos con los migrantes venezolanos y no culparlos por todo
	Tener educación de calidad y aportar a la ciencia
	Odian a los bogotanos, odian a los migrantes, admirar a los gringos, saber bailar, obsesionarse con el fútbol, tomar alcohol y defender a Pablo Escobar Ah y ser machistas.



5. _____

6. **In your own words, what do you understand by “stereotype”? Provide an example of one stereotype** (En tus propias palabras ¿Qué entiendes por estereotipo? Da un ejemplo de un estereotipo.)

7. **Describe a situation you have seen on social media (meme, video, reel, picture, coment etc.) where someone was speaking negatively about another culture** Describe una situación que hayas visto en redes sociales (meme, video, reel, imagen, comentario, etc.) en donde alguien estaba hablando mal de otra cultura.

8. **Would you like to make any other comment about the English class or the activities done with teacher [redacted]?**
(¿Te gustaría hacer algún otro comentario sobre la clase de inglés o las actividades hechas con el profesor [redacted]?)

Appendix 4: Categorization

INITIAL CATEGORIZATION				
Critical Interculturality	Functional/Relational Interculturality	Culture/Cultural Diversity	Use of Social Media Content	ELT
Experiences regarding discrimination	Denies a portrait of his culture	Identify positive stereotypes	Focusing only on the impact on humor (Funny or not)	Interest in activities involving video and memes
Rejection of generalization	Superficial knowledge of other cultures	Experiences regarding discrimination	Use of social media to vindicate	Improving speaking skill
Identify stereotypes	Thinks that in Colombia there is one culture	Rejection of generalization	Superficial analysis of content	Content motivates participation
Identify damage to the culture	Thinks that in Colombia there are different cultures	Identify stereotypes	Critic to content	Content motivates analysis
Social media reproduces discrimination	Exchange the best of the culture	Identify damage to the culture	Identify stereotypes	
Identify power relations between countries	Internalize stereotypes and prejudices	Denies a portrait of his culture	Social media reproduces discrimination	
Questioning ways to represent cultures	Positive stereotypes are good	Thinks that in Colombia there are different cultures	Social media as a mirror of culture	
Positive and negative stereotypes are bad.		Thinks that in Colombia there is one culture	Denies a portrait of his culture	
Mentions racism		Internalize stereotypes and prejudices.	Social media is showing good cultural content.	
Matters of gender			Questioning ways to represent cultures	
Matters of politics				

FINAL CATEGORIZATION		
Problematizing Cultural Diversity	Identifying Stereotypes and Generalization	Analyzing Social Media Content
Experiences regarding discrimination	Experiences regarding discrimination	Identify stereotypes
Identify damage to the culture	Rejection of generalization	Social media reproduces discrimination
Identify power relations between countries	Identify stereotypes	Questioning ways to represent cultures
Mentions racism	Identify power relations between countries	Focusing only on the impact on humor (Funny or not)
Matters of gender	Questioning ways to represent cultures	Use of social media to vindicate
Matters of politics	Positive and negative stereotypes are bad	Superficial analysis of content
Denies a portrait of his culture	Mentions racism	Critic to content
Internalize stereotypes and prejudices	Matters of gender	Social media reproduces discrimination
Thinks that in Colombia there are different cultures	Matters of politics	Denies a portrait of his culture
Thinks that in Colombia there is one culture	Internalize stereotypes and prejudices	Social media is showing good cultural content
Superficial knowledge of other cultures	Positive stereotypes are good	Internalize stereotypes and prejudices
Exchange the best of the culture		Interest in activities involving video and memes
		Improving speaking skill
		Content motivates participation
		Content motivates analysis

Appendix 5: Data authorization form

 UNIVERSIDAD PEDAGÓGICA NACIONAL <i>Formación de excelencia</i>	FORMATO AUTORIZACIÓN TRATAMIENTO DE DATOS PERSONALES Y DE MENORES DE EDAD Resolución 767 de 18 de junio 2018
FOR009GSI	Fecha de Aprobación: 18-06-2018 Versión: 01 Página 2 de 2

AUTORIZACIÓN TRATAMIENTO DE DATOS PERSONALES DE MENORES DE EDAD

Ciudad y fecha: _____

Yo, _____, identificado con C.C. ☐ C.E. ☐ No. _____ expedida en _____, representante legal del menor _____, identificado con T.I. ☐ NUIP ☐ No. _____ declaro que he sido informado por **LA UNIVERSIDAD PEDAGÓGICA NACIONAL** (en adelante la **UPN**), identificada con NIT. 899.999.124-4, con domicilio en la ciudad de Bogotá y sede principal en la calle 72 No. 11 – 86 de Bogotá, que, de conformidad con los procedimientos establecidos en la Ley 1581 de 2012, Decreto Reglamentario 1377 de 2013 y el *Manual de política interna y procedimientos para el tratamiento y protección de datos personales de la Universidad*, disponible en la página web www.pedagogica.edu.co, actuará como Responsable del tratamiento de mis datos personales¹, necesarios para el cumplimiento de la misión de la **UPN**, obtenidos a través de canales y dependencias institucionales y que podrá recolectar, almacenar, usar, actualizar, transmitir, transferir y poner en circulación o suprimirlos, mediante el uso de las medidas necesarias para otorgar seguridad a los registros, evitando su adulteración, pérdida, consulta, uso o acceso no autorizado o fraudulento incluso por terceros.

Que tratándose de datos sensibles² y de menores de edad no está obligado a autorizar su tratamiento, salvo las excepciones consagradas en la ley o que medie su consentimiento expreso. Que es de carácter facultativo responder a las preguntas que traten de datos sensibles o menores de edad.

Como representante legal del menor, debo velar por los derechos consagrados en la Constitución y la Ley sobre sus datos, especialmente el derecho a conocer, actualizar, rectificar y suprimir información personal, así como el derecho a revocar el consentimiento otorgado para el tratamiento de datos personales del menor, en los casos en que sea procedente. Las inquietudes o solicitudes relacionadas con el tratamiento dichos datos, pueden ser tramitadas a través del e-mail: quejasyreclamos@pedagogica.edu.co

La Universidad garantiza la confidencialidad, libertad, seguridad, veracidad, transparencia, acceso y circulación restringida de los datos y se reserva el derecho de modificar su Política de Tratamiento de datos personales en cualquier momento. Cualquier cambio será informado y publicado oportunamente en la página web.

Teniendo en cuenta lo anterior, autorizo de manera voluntaria, previa, explícita, informada e inequívoca a la **UPN** para tratar los datos personales del menor que represento, de acuerdo con el *Manual de política interna y procedimientos para el tratamiento y protección de datos personales de la Universidad* y para los fines relacionados con su Misión.

Leído lo anterior, manifiesto que la información para el Tratamiento de los datos personales del menor de edad que represento, ha sido suministrada de forma voluntaria y es veraz, completa, exacta, actualizada, comprobable y comprensible.

FIRMA

Nombre: _____

Identificación: _____

¹ La UPN garantiza la confidencialidad, libertad, seguridad, veracidad, transparencia, acceso y circulación restringida de mis datos y se reserva el derecho de modificar su Política de Tratamiento de datos personales en cualquier momento. Cualquier cambio será informado y publicado oportunamente en la página web.

² Son **datos sensibles** aquellos que afectan la intimidad del Titular o cuyo uso indebido puede generar su discriminación, tales como aquellos que revelen el origen racial o étnico, la orientación política, las convicciones religiosas o filosóficas, la pertenencia a sindicatos, organizaciones sociales, de derechos humanos o que promueva intereses de cualquier partido político o que garanticen los derechos y garantías de partidos políticos de oposición, así como los datos relativos a la salud, a la vida sexual, y los datos biométricos (Art. 5° Ley 1581 de 2012, art. 3° Decreto 1377 de 2013).

Documento Oficial. Universidad Pedagógica Nacional.

Appendix 6: Resources and social media content used.

ACTIVITY (A) AND CYCLE (C)	RESOURCE/SOCIAL MEDIA CONTENT USED	OBSERVATION
A1C1	https://www.youtube.com/watch?v=4daRh9ValwY&ab_channel=Telefe	Video about cultural diversity.
A2C1	https://www.tiktok.com/@thisguycooks/video/7301373813164363050	Video about Chicken Diane preparation.
A2C1	https://www.youtube.com/watch?v=k1V6a9hiu_E	Video about arepas' preparation.
A3C1	https://view.genially.com/67d618bc790703947a6bcb8b/interactive-content-chasers	A game about a map that presents dishes around the world and memes of those countries.
A3C2	This team really represents Colombia! 	A meme that shows positive and negative stereotypes about Colombia.
A4C2	https://www.tiktok.com/@santie.espinosa/video/7314352310077902123	A TikTok video where a Colombian person mentions stereotypes about Colombia.
A5C2	https://wordwall.net/resource/92877158/ghostly-questions	Game with questions and social media content about linguistic content and diversity.
A5C2	https://www.instagram.com/reels/Ckn_wlnIjRZ/	An Instagram reel about Paris that is mentioned in the game above.

A1C3	https://wordwall.net/resource/96515506/memory-game-703	Game with questions and social media content about linguistic content and diversity.
A1C3	https://www.instagram.com/reels/DFs8zf6yoTI/	An Instagram reel about chicha preparation mentioned in the game above.
A1C3	https://www.tiktok.com/@suriel.j/video/7483373445116431622?q=que%20hace%20vos%20trabaja%20chino&t=1756353299753	TikTok video about Chinese people mentioned in the game above.
A2C3	https://www.tiktok.com/@realmadwolf475/video/7495876443759447326	A meme that mocks different regions in Colombia.
A3C3	https://co.pinterest.com/pin/4714774604835945/	Meme shared by student 21.
A3C3	https://www.youtube.com/shorts/mjlmqWUW51c	Meme shared by student 14.
A3C3	https://www.youtube.com/shorts/7nEKxh8_rSo	Meme shared by students 18 and 26.
A3C3	https://vt.tiktok.com/ZSDLxfGaM/	Meme shared by student 23.
A3C3	https://youtube.com/shorts/5sDV168UNFM?si=Wh9uXo0QqN1HngwP	Meme shared by student 27.
A3C3	https://www.instagram.com/reel/C309aY7gKle/?igsh=MWZrbnMzeXkxbGFqZw==	Meme shared by students 17 and 32.

A3C3	How to know when Colombians are really mad at you? As we all know HP is the go to word for Colombians for cursing someone out. However, we also use HP to describe a person, place, thing, etc. In that context, the word HP is used to emphasize the issue at hand. So how do we know when Colombians are mad and are actually angry at someone? Well, they'll start using math. For instance: HP x 2 = Double HP HP x 3 = Triple HP HP x 4 = Tetra HP HP⁴ = Catre HP HP x (15+15+15) = Sententa HP (HP)⁴ + HP⁴ = Tetracatre HP @colombian_american_memes *Source: 6 semestres de finanzas en la San Marino	Meme shared by student 20.
A3C3	https://youtube.com/shorts/o-XYMiqhqCk?si=L6Ev4aWXW_UXnx2I	Meme shared by student 4.
A3C3	https://www.youtube.com/shorts/7nEKxh8_rSo?feature=share	Meme shared by student 12.
A3C3	https://co.pinterest.com/pin/783978247672596491/?conversation_id=5425786763220151378&message=5451883191323390828&sender=783978385042066852	Meme shared by students 5 and 8.
A3C3	https://co.pinterest.com/pin/235313149274964058/https://co.pinterest.com/pin/235313149274964058/	Meme shared by student 10.
A3C3	https://vt.tiktok.com/ZSDLG3mb3/	Meme shared by student 2.
A3C3	https://www.facebook.com/photo.php?fbid=964346529059240&id=100064517057147&set=a.458004196360145	Meme shared by student 1.
A3C3	https://vt.tiktok.com/ZSDM8UrQL/	Meme shared by student 7.

Appendix 7: Sample of lesson plan

LESSON PLAN CYCLE 1				
Subject: English		Class: 7 th	Group: 03	Nº of students: 36
Research question		How could the critical analysis of social media content related to cultural diversity facilitate the development of critical interculturality among 7th grade English language learners at a public school in Bogotá?		
TOPICS REQUESTED BY THE INSTITUTIONAL CURRICULUM		CYCLE OBJECTIVE	SKILLS THAT ARE FAVORED	
GRAMMAR	VOCABULARY / CONTEXT	Analyze how students initially understand and analyze social media content related to cultural diversity.	• Critical Thinking • Use of language • Listening • Reading • Writing • Speaking	
• Modal verbs: Can – Can't • Countable and uncountable nouns • Adverbs of manner • Demonstrative adjectives	• Sports • Abilities • Food			
Session 1				
Objective for research: Introduce students to the concept of cultural diversity, identify notions and opinions about their own and foreign cultures, and reflect on different cultures in a critical way.				
At the beginning of the activity, students will be asked to watch a video about cultural diversity, followed by a short talk about it. For this talk, statements will be made in which students will be asked to raise their right hand if what the teacher says is right or can be done, or their left hand if it is wrong or cannot be done, followed by an explanation by the students. Once finished, and with the aim of strengthening their writing activities, students will be given a guide in which they must complete an internet post in which they use the Can, Can't, Adjectives and Adverbs of manner structure to give meaning to the sentences in blank spaces to explain their abilities, identity traits, their culture and reflect on the importance of cultural diversity.				
The statements will be the following:				
• People from different cultures can't be friends because they are too different. • We can understand other cultures without asking questions or learning about them. • Some traditions are strange, so we don't need to respect them. • Speaking more than one language can help us understand different cultures.				
Material		Evaluation		
• https://www.youtube.com/watch?v=4daRh9ValwY&ab_channel=Telefe		Feedback is provided on the structure used both in writing and speaking. Positive points for compliance with the development of the guide.		
Session 2				
Objective for research: Present to students two ways of presenting a cultural product (food) on social media, contrasting and discussing the importance of language, discourse and aesthetics when referring to a cultural product in this type of media.				
Students will be shown two videos from social networks that talk about how to prepare two types of food: one gourmet and one that corresponds to a Colombian product. They will be asked to make a table with two columns in their notebooks as they watch the videos; in one they must write the countable ingredients and in the other the uncountable ones . Once finished, a reflection will be made on the differences between both videos with respect to the language used, the aesthetics of the video, the content and the food presented. To participate, the same dynamic as in the last class will be carried out (raise the left or right hand).				
Questions:				
• Which ingredients are vegetables? Meats? Etc • Do you know what gourmet food is? • Are Chicken Diane and arepas gourmet dishes? • Do you think arepa is important in Colombia? • If someone who is not from Colombia sees both videos, which do you think that person would say is the most luxurious dish?				

Material	Evaluation
• https://www.tiktok.com/@thisguy.cooks/video/7301373813164363050?is_from_webapp=1&sender_device=pc&web_id=7473358579199968773 • https://www.youtube.com/watch?v=k1V6a9hiu_E&ab_channel=MinimalistBaker	Students' willingness to participate in the dialogue and their contributions will be valued. Positive points for making the table, providing feedback on the content added to each column.
Session 3	
Objective for research: • Show students the different ways in which inequality and discrimination can be reproduced or, on the contrary, to claim and reflect on a culture through memes. A game will be shown where students will travel to different places around the world showing different foods. Each food will be accompanied by a meme where students must fill in the blanks explaining what ingredient goes there and if it is countable or uncountable or information about the preparation adding an adverb of manner. However, some memes will try to be superficial and mock a culture, while others will try to be reflective and vindictive. The dynamic of raising the left or right hand will be applied to ask if what the meme shows is good or bad.	
Material	Evaluation
• https://view.genially.com/67d618bc790703947a6bcb8b/interactive-content-chasers	Participation will be evaluated, and what was written in their notebooks during the first activity will be taken for positive points. Also, Levels of argumentation and description are considered during oral communication

Appendix 8: Story used for activities in Cycle 2.



2. Fill in the blanks

Read the text about a Colombian boy studying in the United States. Fill in the blanks using demonstrative adjectives (This, that, those, and these) and the vocabulary from the previous point.

Juan was a 12-year-old boy who moved to the United States with his parents. He started in a new school. Everything was different. On the first day, a student looked at Juan and asked, "Are you from Colombia? Do people there drink a lot of beer? (Vocabulary), like that (this/that) man over there who likes alcohol." Juan looked at the boy and replied, "Not everyone drinks it." Another student, with a photo in his hands said, "Look. It's a jungle. (Vocabulary). Do you live there with animals and trees?" Juan replied, "No. I live in a city." In class, a boy showed Juan a phone. "Watch this (this/these) video. It says people who come from Colombia sell drugs. (Vocabulary)." Juan didn't smile. "That's not true" he said angrily. Later, someone asked, "My dad is a soldier and fight against the guerrilla (Vocabulary) in Colombia. Does your family live with those (that/those) soldiers there?" Juan just stayed quiet and ignored him.

Later, a girl said she didn't want to play with him because her father told her, "Daughter, don't play with that (this/that) boy from Colombia, he's dangerous (Vocabulary)" During lunch, a girl asked, "Is it true that in Colombia people live in poverty? (Vocabulary) because they don't have money?" Juan said, "Not everyone." During recess, some children played music. A girl said, "Dance, Juan! You're a good dancer. (Vocabulary), aren't you? You're Colombian!" Juan looked at the dancing children and said, "I don't dance." In the cafeteria, some students were making noise. One said to Juan, "I think you like noise. I know Colombians are noisy. (Vocabulary)" Juan said nothing. For show and tell, Juan brought a cup from home. A boy said, "Of course!" Juan brought Colombian coffee. (Vocabulary) all Colombians drink it from a young age." Juan ignored him. In physical education class, Juan played very well. A boy said, "He's good at playing football. (Vocabulary) because he's Colombian." Juan looked at the ball and felt sad.

At the end of the day, a boy said, "Don't come near my table, those (these/those) pencils are mine and you're going to steal (steal) them. I saw on the internet that people in Colombia do that! (this/that)" Juan said, "I'm not a thief." Juan sat down and watched the children laugh. He missed his old school.

3. Write in your notebook.

Answer in your notebooks the following questions:

- Why do you think Juan was sad?
- Why do you think Juan's classmates thought he was a good dancer and soccer player?
- Do you think you've ever judged someone by where they live or were born? If yes, how?
- What do you think Juan should do to stop those questions?

My dear students, remember that the goal of our class is not only to learn English, but to develop respectful and intercultural human beings. The objective of this guide and the topics covered is for us to understand the consequences of stereotypes. I ask for your seriousness, respect, and critical thinking regarding the topics covered. Thank you very much for your attention and dedication. ATT:  teacher in training.