

**Negotiation of Young Learners' Identities through Cultural Exploration in the English
Class**

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Abstract

This narrative research intends to explore how students can negotiate their identities by exploring the cultural practices of young people from non-mainstream English-speaking countries. This project was conducted at I.E.D. Magdalena Ortega de Nariño School, located in Bogotá, Colombia. The participants were a sixth-grade group from 10 to 14 years old. Data were collected through diaries, narratives, and interviews. The exploration was developed in seven sessions and led to the conclusion that students negotiate their identities by reaffirming them, recognizing the cultures of others, and expressing desires to include aspects of other cultures.

Keywords: Identity negotiation, cultural exploration, narratives, non-mainstream English-speaking cultures.

Resumen

Esta investigación narrativa busca explorar cómo los estudiantes pueden negociar sus propias identidades mediante la exploración de las prácticas culturales de jóvenes de países de habla inglesa no convencionales. Este proyecto se llevó a cabo en el Colegio Magdalena Ortega de Nariño (IED), ubicado en Bogotá, Colombia. Los participantes fueron un grupo de sexto grado de 10 a 14 años. Los datos se reunieron mediante diarios, narraciones y entrevistas. La exploración se desarrolló en siete sesiones y concluyó que los estudiantes negocian sus identidades, reafirmandolas, reconociendo las culturas de otros y expresando su deseo de incluir aspectos de otras culturas.

Palabras Claves: Negociación de la identidad, exploración cultural, narrativas, culturas anglófonas no convencionales.

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Chapter I

Introduction

Identity is an essential part of each human being, as it is composed of elements from the context in which each person grew up. In that order, elements such as culture and beliefs are part of a group's or person's identity, helping to differentiate them from others. For that reason, during adolescence, individuals start exploring the world around them, and it is then that they begin to develop and negotiate their identity, considering how they want to be perceived by others. At this stage, they start to develop and negotiate their identity. Considering this, the school becomes a place where students can encounter diverse worldviews, not only by forming new friendships but also by acquiring new knowledge, which can lead to the creation of meaningful insights. As a result, this research project starts from the idea of associating the exploration of other cultures in the English as a Foreign Language (EFL) classroom with the process of students' identity construction.

Likewise, culture plays a key role, as it represents a primary source for students to explore the lives of other teenagers. Culture encompasses various aspects of a group, such as beliefs, behaviors, and practices, that help communities distinguish themselves from others. In this way, since students are part of a specific culture, exploring others allows them to identify the features that characterize young people from different backgrounds. Additionally, by examining these cultural traits, students can develop greater awareness and appreciation of practices in other countries. Therefore, as culture is inherent to human beings, it can enrich students' understanding not only of other cultures, but also of their own.

Therefore, the construction of identity is influenced by "factors as social class, gender, peer groups, ethnicity, and language that provide individuals with various frameworks by which they make sense of the world around them" (Anwaruddin, 2012, p. 4). That makes identity a complex assembly that can be enhanced in both the school and the foreign language class. Moreover, school is a place where students invest a considerable amount of time, which means they experience diverse interactions with the environment and

people there. Furthermore, in school, students create social interactions that can provide them with insights that have implications for their identity construction (Abbasi, 2016). Thus, the various situations that students encounter in school support the development of their identity.

For this reason, the English classroom is a space that provides students with the opportunity to explore a new language and the culture associated with it. In this regard, this place could be relevant for discovering identity because, as Norton (2006) noted, identity is formed by language and, in turn, constructs it. Furthermore, Ávila and Villamil (2015) state that “language gives the opportunity to express ideas, thoughts, and our sense of self in order to find a place in our reality” (p. 24). In this sense, language is not just an established static system; it is composed of the uniqueness of each speaker, and it makes language diverse. For this reason, the foreign language class is a place that can motivate the negotiation of students’ identities by providing students with the opportunity to gain knowledge about other contexts.

Consequently, this study intends to explore how a group of sixth-grade students can negotiate their identities by exploring the cultural practices of young people from non-mainstream English-speaking countries. In this way, the paper is organized as follows: there are five chapters; the first one aims to present the research question, the setting, the question, and objectives. The second chapter covers the literature and theories that support this project. The third chapter explains the methodology, the environment, the participants, and the procedures followed for data gathering. Then, the fourth chapter presents the perspectives on language, classroom, and learning that guided the research, as well as the activities developed to carry out the exploration. Hence, chapter five is dedicated to data analysis and the resultant narrative, and it finishes with conclusions, limitations, and recommendations.

Statement of the Problem

This research emerges from the perspective of delve into an essential aspect of students, their identity. In that sense, with the exploration of different cultures, students can make a comparison between both and understand differences and resemblances that each culture has. For instance, students can look into Guyana's education system to understand how different or similar they are, considering students' own context. By doing so, students can also learn English and enhance their knowledge about cultural aspects that are embedded in English-speaking people. Hence, for the development of this project, a sixth-grade group of students who are part of a public school in Bogotá, Colombia, were chosen to participate. They are teenagers from 10 to 14 who study four hours of English each week. The main reason why this group was selected was due to the convenience that the school represented, as the university assigned it.

Students are required to study English as it is part of the academic syllabus. As a result, they engage with various types of content and participate in activities designed to enhance their language proficiency. According to Kramsch (2000), language reflects speakers' perspectives and beliefs, which are inherently connected to culture. Therefore, culture cannot be separated from language learning, and students can gain meaningful insights by exploring the culture of the target language. In this sense, incorporating cultural learning into English classes offers an opportunity not only to improve students' language skills, but also to foster new perspectives and motivate them to further engage with the language.

In this order, it is important to highlight some research papers that have been conducted on the development of identity construction in foreign language learning and that support this project. For instance, Norton (2010) states that language is more than just signs; it is composed of social practices in which identity is negotiated, providing a perspective on how language is influenced by the society in which it is used. In addition, researchers such as Hatam (2017), Anwaruddin (2012), and Collazos and Gómez (2019) have inquired about

identity construction. They have found that students can integrate elements from other cultures into their identity. Moreover, they found that students created an identity as English learners for different reasons, including recognition and differentiation from other people. Hence, when students explore other cultures, they are recognizing the social practices of other people, and by doing so, they could decide whether to integrate or not some aspects of the culture.

Subsequently, one way to negotiate identity in a foreign language classroom is by exploring different cultures. Additionally, Asekun's (2022) research on remote acculturation demonstrates that students consume content through social networks even when they are not in direct contact with foreign people. Then, because of that contact with other cultures remotely, students acquired different habits and behaviors from the ones present in their culture. The author states that there is little research around the exploration of foreign cultures by people who do not have direct contact with them, since the focus has been to investigate people that have direct contact.

Another interesting study talks about the acquisition of different viewpoints of the world while students are learning (Gholaminejad, 2017). The principal purpose of this research was to find if students changed their perspectives on the world when learning a second language. He discovered that a part of the participants experienced changes in their perceptions, but the majority did not. Accordingly, both studies show that students who have indirect contact with other cultures can take elements from them to construct their identity and different worldviews by changing behaviors and by using English to express different thoughts.

That is why, for students to have a meaningful experience, this research is focused on exploring the cultures of people that have a similar age range as the selected group. Likewise, they would be able to recognize how people in adolescence live and experiment in different cultural contexts. Within that, non-mainstream English-speaking countries are the primary source for exploration because those cultures represent interesting and different information from what students are used to knowing. As students may know about

mainstream English-speaking countries, numerous countries also have English as the native language that can be unknown for them. For instance, a study conducted by Bonilla (2019) demonstrates that English textbooks tend to represent dominant countries, such as the United States, when teaching cultural content. However, there is limited representation of other English-speaking countries.

Setting

The school in which the investigation took place is Colegio Magdalena Ortega Nariño (abbreviated as MAONA), located in the Engativá locality of Bogotá, Colombia. This is a public school, composed only by female students who come from socioeconomic strata 1 to 3. The school is located in an industrialized area; therefore, students come from other localities and have to travel long distances to the school. This is also why the number of students has decreased over time in the afternoon classes.

The mission of MAONA's school is to provide educational services, supported by the practice of pedagogical strategies to benefit the cultural progress of the community, especially in the training of women, young people, and adults. Moreover, the vision is to be recognized as an educational institution with high levels of human, social, and cognitive quality. (Colegio Magdalena Ortega de Nariño, 2022). As a result, for the development of this investigation, school's involvement in cultural progress could strengthen not only the learning process but also the research.

In relation to ELT, the school is part of the district's bilingual plan, which seeks to educate students with communicative competences in a foreign language. However, there is no connection between the school and this plan because it is not mentioned in the PEI (Institutional Educational Project) or in any of the documents provided by the school. Additionally, students have a total of four hours of English class per week. In high school, each teacher has a designated classroom, each one has access to a computer and a TV, and teachers can decorate freely.

Research Question

How can a group of sixth-grade students negotiate their identities when exploring the cultures of other young people from a diversity of non-mainstream English-speaking countries?

Objective

To explore how a group of sixth-grade students can negotiate their identities by exploring the cultural practices of young people from non-mainstream English-speaking countries.

Specific Objectives

To identify the key aspects that come into play in the negotiation of learners' identities when they explore the lives of teenagers from non-mainstream English-speaking countries.

To reflect upon the perceptions that students show after the exploration of young people from non-mainstream cultures

Chapter II

Literature Review

It is important to have support from other researchers who have been interested in investigating identity and its relation with other cultures, especially in the EFL classroom. For this reason, the project is aimed to recognize how students negotiate their identities when exploring other cultures. The subsequent investigations had relevant aspects that will be remarked by signaling their contribution, the things that have not been investigated, and how they can be related to this research. Therefore, the literature review will be divided into sections that are connected to the topics previously mentioned. In the first part, the construction and negotiation of identity in foreign language learning will be developed, followed by a discussion around the cultural exploration, and the final section is integrated by research that relates cultural exploration with identity construction.

Identity Construction in EFL Classrooms

In the first place, regarding the construction of identity in the English Foreign Language class, there is some research that has delved into how students construct their identity in the EFL classroom. For instance, Hatam (2017) developed a research project to recognize the relationship between English Language Learning and the reconstruction of 45 Iranian language learners' identities. The study was conducted in a private institute, and the participants had been studying English for 1 to 6 years. For collecting data, the researcher used focus-group interviews in which he asked about the definition of identity, its importance, and the effects of a second language in identity. Consequently, he found that English-learning students “expressed strong inclination to integrate and, therefore, to identify with the target linguistic and cultural norm” (p. 13). However, he also remarked that some students did not feel that English changed their identity’s perception.

Similarly, the purpose of Anwaruddin (2012) was to investigate how identity helps to understand the dynamics of learning another language by doing a project of writing

autobiographies on Facebook. The participants were 18 students of various undergraduate programs at a private university. He found that students created an identity as English users, and they changed and constructed their identity while they were learning English. This identity helped to differentiate them from people who did not know English. Hence, both studies aim to express how learning a second language can change the perception of identity, in the sense that students perceive themselves as distinct due to the fact of knowing English.

The investigations made by Hatam (2017) and Anwaruddin (2012) contribute to the idea that students develop their identity while they learn another language, but it is important to highlight the point that some students did not feel any change in their identity. Hatam (2017) found that out of the 45 students, 12 did not perceive any change in their identity; for example, one student commented, "I haven't changed because learning a language has nothing to do with changing one's behavior and personality" (p. 25). So, this perception is relevant because it is something that other investigations do not show at all. Moreover, Anwaruddin (2012) found that students' desire to learn English encouraged them to construct an identity.

Besides, a relevant aspect to point out is that, in the first research, students add aspects to their identity, but in the second case, students create a different identity as English learners. So, something that could have a deeper exploration is if the participants just integrate aspects of what they learn into their identity or if there is the creation of another one. In consequence, this could lead to considering and reflecting on the reasons why students decide to take elements from other cultures and what aspects students decide to negotiate from their identity.

Gholaminejad's (2017) investigation aimed to explore if students created new identities as a consequence of a Reversal of Conceptual Transfer (RCT). The author explains that in the RCT, "a learner progressively looks at the world through a new perspective, which gives him or her a larger image of the cultural assumptions related to the L2" (p. 65). So, the author related that to the creation of new identities. Then, in the

research, 65 undergraduates of EFL in an Iranian university and 45 graduates from a private language school were the participants. To collect data, the first group was asked to fill out an open questionnaire, and the second one had to answer the same questions but orally.

The results of the research were diverse; on the one hand, some students affirmed that they did not experience RCT, while others experimented with it partially, and some aspects of their worldview changed. On the other hand, most of the participants declared that they did not create a new identity because of learning English, and the ones who did it were because they had more exposure to an English context. This study explains that students do not create a new identity by learning a foreign language, but the partial experimentation of RCT can support the idea that students change their view of the world while learning another language. Accordingly, this research would be meaningful to explore whether a change in worldview can impact students' identities. As noted in the latest investigations, it would also be interesting to examine which aspects of students' identities change.

Collazos and Gómez (2019) conducted an investigation involving a group of 40 seventh-grade students, aged 13 to 16 years old, who were from a public school in Bogotá, Colombia. The main purpose was to discover which aspects of the context discourage students from learning a second language and influence the construction of their learner identity (2019). The data was collected from field notes and an interview. From that, they detected that 72% of students were reluctant to learn English because, for them, it was useless. Despite this, students wanted to impress other people and created an unsteady identity to show themselves as good learners, even when they recognized their lack in English (2019).

The research is relevant because it shows that, in effect, students created an identity in EFL classes to impress other people, even when they did not like English and had a lack of knowledge. Then, they created a new identity, but it was not a consequence of learning a second language; rather, it was a means to conceal aspects they did not wish to reveal to others, which demonstrates a different construction of identity. Thus, this research is

important because it presents how the English learner identity was created, albeit in a negative sense due to the way students utilized it. Therefore, with the exploration of other cultures proposed in this research, the intention is to promote English as a tool for learning about different cultures and to view the learning of English as something profound.

There are some aspects to emphasize in the previous works, and the first is that in the investigations, the population was diverse. It goes from students at schools to universities or institutes. Then, it shows how, depending on the population, the results can change. Similarly, the relationship that participants have with English shows different results in the construction of the identity. For instance, for participants who had more contact with other cultures, the construction of another identity was more visible, as noted in Gholaminejad's (2017) work. Nevertheless, the students at school in Collazos and Gómez (2019) research considered the English as worthless, and they were not interested in learning it. By researching cultural exploration, the intention of this research is to put students closer to other cultures and to create a space in which English is a tool to have new perspectives. As well as to see if this makes students negotiate their identities as a result of exploring non-mainstream cultures.

Regarding the negotiation of identity, two works are focused on this aspect in the EFL classroom. On one hand, Zhou (2020) developed research on a university in China, where she observed and interviewed a female student majoring in Chinese education. The aim of the investigation was to explore the negotiation of identity during a student's learning of English and its impact on oral performance. The investigator found that the student had an identity in which she perceived herself as an excellent English learner, so she participated a lot in classes. But due to the influence of the community she was in, she changed the perception about her proficiency and decreased her participation. In that order, the researcher explains that "students' identities are in a constant state of negotiation in the learning process and that the ever-shifting identities impact their involvement in English class oral tasks" (p. 8). In consequence, an important contribution is that students have

perceptions about who they are, and those are part of their identity as English learners. As a result, they can negotiate their identity depending on the context they are in.

The second work about negotiation took place in South Sulawesi, in Indonesia. Mustari et al. (2023) wanted to discover the relation between the use of language and the cultural identity negotiation of EFL learners. The participants are not specified, but they live in regions with different ethnic groups, so linguistic diversity surrounds them. Due to this, English became the common language to communicate between the groups. Consequently, the investigators found that participants used strategies like switching between languages at home and school, modified speech patterns to sound like natives, and used words they saw on social media. Hence, the negotiation of the identity that participants went through was caused by the two contexts they were facing as they were learning cultural aspects from other languages. And at the same time, they were trying to preserve their culture when they were with their families.

Both investigations remark the context as an essential part of the negotiation of identity. In Zhou's work (2020), how the teacher managed the class affected the perception that the student had about herself as a good English student. Besides, in Mustari et al.'s (2023) research, the emphasis is on how students negotiate their identity to balance the new language and what they learn from it with the cultural values and beliefs they had thanks to their familiar context. Thus, the investigations could help to consider the importance of students' contexts when learning about cultures with different perspectives and values.

The objective of the different works presented is to show the conceptions around identity construction while students are learning English. It is remarkable how students integrated elements from what they learned in their lives and how that makes them feel different from other people. In this way, some research demonstrated that students did not change anything in their identity, and the importance of the context in the negotiation of identity was also considered. To this extent, the next section will cover the research in cultural exploration.

Cultural Exploration

Culture is an essential concept in this investigation, as it represents the main source for students' exploration. In that order, Kalouptsi's (2016) research attempted to emphasize the importance of learning about a culture while students are learning a foreign language. So, the study took place in a class of adult students who were learning Spanish at an elementary level in a private language academy located in Greece. The data were collected from interviews, and she found that the group of students became culturally aware by transforming their prejudices about Hispanic countries. She also said that awareness allows one to understand different ways of life better and presents the different modes of learning about another culture that can generate awareness, such as music, the knowledge of traditions, celebrations, and common expressions.

This paper helps to understand the way in which recognizing cultures from other countries can become a positive input to counteract the perceptions that students might have about other cultures. Because this research is going to try not only to make students explore other cultures, but to be aware and understand how people from other countries experience their culture and life. It seeks to determine if participants negotiate their identities, considering that exploration is the primary insight that motivates this approach.

Another study related to cultural awareness was made by Esteban and Gomez (2019), which took place in a school in Tunja, Colombia, with a fifth-grade group of 10 students. The goal of the research was to guide students to know and be aware of other cultures; in consequence, they used short stories to show the students different cultures. As a result, they found that students made comparisons between their culture and the foreign one, stating that "through the stories, they were exploring a different way of learning, and they were identifying the existence of other people and, therefore, of other cultures" (p. 182). The investigation concluded by saying that it is necessary to introduce culture in the language classroom to allow students to learn about other people and, at the same time, their culture.

Consequently, in previous work, the most relevant aspect is the emphasis on teaching students about other cultures and the awareness that it fosters. Something that differentiates the study from the previous investigation is the inclusion of the awareness of students' own culture. Furthermore, the material they used is a valuable input that can be applied in my research to understand the cultures and creations of people from other countries, as stories can demonstrate relevant aspects of a culture. An example could be the myths that embed beliefs or traditions, so it can help students to recognize the perspectives that other people have.

In the research of Luo et al. (2021), the objective was to discuss the relation between culture and language; they also seek to explore the perception of students about learning the culture from the country of the target language. Then, for the development of the research, they selected some students of a foreign language's undergraduate program in a university in China, with the purpose of conducting interviews and collecting data. They observed that most students found cultural content in their textbooks, but even with real-life situations presented, there were problems relating that content to real people. Additionally, most students found cultural learning important for better understanding the language. The authors highlight that most of the students found cultural learning essential to understanding the foreign language. Then, students regard cultural learning as "a tool and method for learning the target language, so that they can better master it" (p. 565). This investigation is relevant because, as noted in the previous one, it is essential to understand the culture of the target language. It invites the reader to think about how the material that is used to learn another language needs to have more cultural content to help students better understand and comprehend the cultural background of other places and languages.

That is why, in the first two investigations, it is remarkable that students recognizing deeper aspects of other cultures enhance their awareness and comprehension of a foreign culture. The third research presents that students acknowledge the impact that cultural learning can have on the understanding of a second language. Then it is important to recognize the value of culture when students are learning a new language, not only to learn

about it but also to become aware of it. Nonetheless, something that is not clear in each research is which cultures were selected to increase awareness; thereby, this research will have an established group of cultures that students will explore. Just like that, the following section will cover some papers that investigate how identity negotiation can be related to the exploration of cultures.

Culture Related to Identity.

Two significant aspects were covered in the last two parts: how students develop their identity while they are learning English as a Foreign Language and the importance of introducing cultural aspects in the English classroom to promote awareness. However, as this research wants to find how students negotiate their identity while they explore another culture, it is essential to present some investigations that are related to the previous aspects.

In that order, a piece of research that can support the construction of identity by getting exposure to information about a foreign culture is the work of Oprescu (2016). Which had the intention of seeking the perceptions that students had about their cultural identities and how they were shaped. The investigation took place in a context where 36 students were learning English at a university in Romania; however, they shared their context with people from other countries, which, as the author mentioned, makes students more respectful toward other cultures. She found that certain factors can contribute to the formation of students' cultural identities, including their family values, the multicultural context, and knowledge. Which is one of the most significant, as students can learn about the culture of the target language (2016). All the aforementioned aspects helped students to negotiate their identity and to develop awareness toward other cultures. Again, it is valuable to see how English and the contact with other cultures can help students to develop not only their identity but also to become aware of those who surround them.

Regarding the recognition of other cultures that have not had direct contact, the paper of Asekun (2022) is useful. In this one, he had the objective of examining how the remote exposure to foreign cultures influences the ethnic identity of 414 young people and

adults in a range from 16 to 32 years old who were part of a university in Africa. The researcher found that remote exposure to a foreign culture was related to remote acculturation, which he defines as “a concept used to describe the changes that occur in people’s identity both as individuals and groups as a result of continuous firsthand contact with people of different cultures” (pp. 1-2). A meaningful contribution is the development of the investigation with remote exposure, as it demonstrates that exposing students to information about other cultures in their context can influence them to change their identity.

In addition, as the author mentioned, there are not many investigations that focus on remote exposure but on proximal exposure. Thus, the contribution of this research will add clarity on how, through the remote exploration of a culture in the EFL, it is possible for students to negotiate their identities. Likewise, Asekun’s (2022) research is relevant because of the orientation that this proposal follows, as in other research, participants have direct contact with other cultures. But as in Asekun’s investigation, in this research, students will be in their classroom exploring cultural aspects from videos, readings, or images.

As a result, Asekun (2022) and Opreescu (2016) research add understanding to the creation and negotiation of identities while students are learning a second language, both having direct contact or remote contact with other cultures. Accordingly, both demonstrate that students can consume cultural information and content while learning a second language and its impact on their identity development. It is necessary to note that remote contact can also influence students' negotiation of their identities, given the importance of this aspect in this research.

To finish the literature review, there are some aspects to note. Identity construction in the EFL classroom depends on factors such as age, the context, and students’ interaction with English as a foreign language. In EFL environments, language learning about exposure to new worldviews and cultural practices, which directly influence how students see themselves and others. From there, students may develop or reshape their identity as they engage with the target language and its cultural context, or even create a new identity as English learners. Furthermore, integrating culture into EFL teaching fosters intercultural

awareness and encourages meaningful reflection, enriching both language acquisition and personal growth. Accordingly, the literature demonstrates that students can negotiate their identity through cultural exploration within the EFL setting, whether through direct or mediated contact with foreign cultures. To this extent, the next section will be focused on the main theory and authors who support this research.

Theoretical Framework

This chapter explores two key theoretical constructs: identity and culture. First, the concept of culture will be described and complemented by the concept of cultural awareness and its development in the English class. Second, identity is a broad conception; to limit it, the identity developed by English learners will be the focus of this discussion. Consequently, the psychosocial stages' theory of human development and the ideas of some scholars about how identity is constructed in EFL are the primary theoretical support.

Culture in the English as a Foreign Language classroom

The Center for Advanced Research on Language Acquisition (2019) defines culture as “the shared patterns of behaviors and interactions, cognitive constructs, and affective understanding that are learned through a process of socialization” (para. 1). It is emphasized how those elements help communities to differentiate each one from the others (2019). In addition, Kramsch declares that the culture is composed of discursive practices shared by a group in a specific time and space (2012). Hence, with the previous definitions, it is possible to recognize that culture is a relevant part of society. As it is embedded in the interactions, norms, beliefs, and discursive practices that people have in common in every community and how each of these factors creates singularity.

In that sense, it is important to remark how culture impacts an EFL classroom. Therefore, as Yeganeh and Raeesi mention, cultural values can be recognized in the language use of each community (2015). Subsequently, as it was mentioned before, language is an instrument to construct culture, and it allows people to demonstrate the

culture inherent in spoken acts. This means that when students are learning another language, they should learn about the culture to improve the acquisition of the language and their understanding of it. Additionally, Astrid et al. (2023) note that integrated culture helps students become aware of both cultures and reduces misunderstandings in English conversations. Hence, learning about culture in an EFL class could help students to reflect on their culture and the one from the target language and become aware of it.

In addition, the language class is a space for developing cultural awareness because it involves exposure to different cultural representations from other countries (Perry & Southwell, 2011). For instance, Zhalehgooyan (2017) proposes that “through follow-up activities, students can learn new words and enhance their speaking skills by talking about cultural events and ceremonies in different countries” (p. 95). Similarly, there is an investigation that exemplifies a profound understanding of other cultures. In the research made by Gómez (2015), he developed a study in a public university in Bogotá, Colombia, with students of an undergraduate program of language. The primary objective was to explore profound aspects of culture to develop critical intercultural communicative competence. He used, as material, four short stories created in the United States that dealt with controversial topics around culture. For instance, social class struggles, behaviors expected from men and women in a patriarchal society, the loss of cultural identity, and the racism against Native American people.

Both examples presented emphasize how cultural aspects can be part of the English class by including activities or materials that contain cultural features. With that, students can explore a culture on a wide level by recognizing social issues that exist in those societies and that maybe are also present in the students’ contexts. Therefore, there are many ways to construct cultural awareness, which involves exploring more than the superficial aspects but also deeper angles, such as worldviews or problems in other cultures. (Perry & Southwell, 2011). For that reason, this is one of the objectives of the investigation: to allow students to go beyond the superficial knowledge of other cultures and to use an input that contains meaningful elements of the culture. By doing so, students will understand aspects

of the identity that belong to people of the country that they are exploring, and they will be negotiating their identities. That is why the next paragraphs will focus on the development of identity.

Identity Development

As Fearon (1999) proposed, identity is divided into two parts: the social and the personal. The first one describes a person who is part of a group with specific characteristics and rules. On the other hand, personal identity is made up of physical attributes, beliefs, goals, matters of personal style, etc. Accordingly, identity is composed of many elements that are not always the same; as Hall suggested, identity can be comprehended as “a 'production', which is never complete, always in process” (p. 222). Furthermore, Norton explains that when people speak, elements of their identity, such as gender, ethnicity, race, or class, are negotiated considering the social world they live in (2010). Consequently, by the previous statements, it is possible to say that identity is built by physical aspects and characteristics of the sociocultural context that are constantly being negotiated every time people speak.

For that reason, in the social aspect of identity, Erikson's theory explains how social interactions and experiences are relevant for the development of personality in human beings. He raises the existence of 8 stages people go through during their lifetime. In each, the person faces a conflict that needs to be dealt with to move to the next stage (Cherry, 2022a). Those stages are called trust vs. mistrust, autonomy vs. shame and doubt, initiative vs. guilt, industry vs. inferiority, identity vs. confusion, intimacy vs. isolation, generativity vs. stagnation, integrity vs. despair, and they encompass from infancy to adulthood (2022a). As she mentions, this theory explains how social experiences impact life.

On that account, the fifth stage, called identity vs. role confusion, is the most relevant due to the moment that students are experiencing. This stage takes place in adolescence from 12 to 18 years old, and during this period, teenagers are searching to develop their personal identity. Which is why it is constantly changing due to new experiences and

information they acquire in their daily interactions with others (Cherry, 2022b). Although identity is composed of fixed elements as mentioned in the first paragraph (beliefs, physical attributes, group's rules, personal style), Erikson's theory and Hall's contributions show that they can change through time with life experiences, in a specific stage and context.

A fundamental notion for this research is the identity of a foreign language learner. In the first place, Norton (2016) conceives that language "is not only a linguistic system of words and sentences but also a social practice in which identities and desires are negotiated in the context of complex and often unequal social relationships" (p. 476). This is related to the above because it implies that identity is something that changes. In this case, language plays a significant role in the construction of the learner's identity, as it is not neutral but rather shaped by the social meaning assigned to it (Norton, 2010). Norton also sets out how identity and learning another language are permeated by power relations and considers that the identity will change depending on the social relations in the context (1997). As a result, the identity of English learners is not permanent, but rather changes depending on the social aspects and power dynamics that surround students.

Identity is then a complex part of human beings, as it is formed of different aspects that are not fixed but that change through time. Therefore, as Blackledge et al. (2008) mention, "Negotiable identities refer to all identity options that can be contested and resisted by particular individuals and groups" (p. 546). Then, when students explore the countries' cultures of the languages they are learning, they have access to recognize how other young people reflect their identities. And on that account, students can decide to integrate some of what they learned into their lives and make it part of their identity or, on the contrary, reaffirm the identity they have. In that way, Norton explains that when students are learning another language, they organize and reorganize their relationship with the social world (2013).

A valuable contribution to understanding language learners' identity is the article by Zhalehgooyan (2017), which collects some ideas about identity in English as a second language. He states that the ESL classroom is a space in which the learner brings their identity and shares with other students, so this interaction allows that "people use language

to “negotiate” their identities” (p. 94). It is relevant that identity can be expressed depending on students' sociolinguistic competence, as it motivates them to learn about the target language and culture. Thus, the ideas developed by Zhalehgooyan complement Norton's perspective and the authors who investigate identity construction, regarding the fact that students express and can construct parts of their identity when they are in the foreign language class.

For instance, Hatam (2017) found in his research that students who are learning English wanted to include in their identities the cultural norms of the target language. In the same way, Anwaruddin (2012) noticed that students created an identity to differentiate themselves from people who did not know English. Identity is something that does not remain stable; it changes to differentiate oneself or to incorporate elements from the language being learned. In consequence, this research's objective is to delve into how students' identities are negotiated and change through the exploration of other cultures. That is why the concepts explained provide a better understanding around identity development. The next chapter will introduce the methodology that this research pursues, as well as the participants who were part of this work.

Chapter III

Methodology

To present the orientation that this research follows, the approach and the research type that guide the path of this investigation will be developed. Likewise, the participants and the location will be described. That is why, to answer the question: How can a group of sixth-grade students negotiate their identities when exploring the cultures of other young people from a diversity of non-mainstream English-speaking countries? First, it will first introduce the elements previously mentioned, followed by the context in which the investigation is carried out. Then, it will describe the participants and the selection process, the data collection procedures — including the instruments used to gather the participants' narratives for analysis — and finally, the ethical considerations involved in this research.

Research Type

This study takes a qualitative approach, mainly because it focuses on understanding what happens when students engage with other cultures in the English classroom, rather than trying to measure fixed outcomes or reach general conclusions. What matters here is the meaning students give to their experiences—how they interpret what they learn, how they see themselves in comparison to others, and how that process affects their identity. Qualitative research “is based on the belief that knowledge is constructed by people in an ongoing fashion as they engage in and make meaning of an activity, experience, or phenomenon” (Merriam & Tisdell, 2016, p. 23). Therefore, qualitative research is related to approaches such as ethnographic or action research that are flexible and focus on gaining significant meaning from the data (Bhandari, 2020).

Due to the importance of participants' experiences and the recognition of identity as an element that is not fixed but changes over time, the qualitative approach aligns with the objective of this research. As Bell (1993) points out, qualitative research is especially useful when the goal is to understand how people make sense of the world around them. That is

what this study is about: a group of sixth-grade students encountering unfamiliar cultural contexts and, through that process, reflecting on who they are.

This is why the study uses a descriptive case study framework. Rather than seeking to test a hypothesis or create a theory, it looks closely at a specific situation; in this case, students learn English, and thanks to that they explore cultural content and, at the same time, their identity. Merriam (1991) emphasizes that case studies in education help us understand what really happens in the classroom in real time, with real students. That was the aim here: to capture the richness of what took place, especially the moments when students' thoughts, emotions, or self-perceptions shifted in response to what they were learning. Merriam (1991) also describes qualitative case studies as being centered on process, meaning-making, and the role of the researcher—features that apply well to the kind of close, classroom-based work done here.

As Lipjhart (1971, cited in Merriam, 1991) explains, some case studies don't try to generalize findings; instead, they're meant to shine light on areas where little research exists. The students in this study weren't just receiving information about cultures like Guyana or Ireland—they were responding, comparing, connecting, and even challenging what they thought they knew. As they reflected on food, traditions, music, and values, they began to ask questions like, "Do I see myself in this?" or "Would I do things differently now?" In that sense, this project became not just a way to explore culture, but a space where students could start to shape a profound understanding of who they are. And as Bell (1993) suggests, case studies like this allow researchers to explore a specific context in depth, capturing the complexity of human experience over time.

In addition, this kind of research has instruments to collect the data, such as observations, interviews, and narratives. Consequently, this research will utilize narratives that enable the researcher to construct a portrayal of the experiences, feelings, and perceptions generated during the research process. In that sense, as this research is going to inquire into the construction and negotiation of identity, an element that is essential to human beings and cannot be measurable with numbers or percentages. The qualitative

approach, which considers the kind of data that can be collected when investigating identity, is the most accurate to use.

Approach

In this research, narratives were chosen as a central tool to collect meaningful insights about how students experience and reflect on their identities while learning about other cultures. Narratives became a space where students could share what they think, feel, and believe, especially as they encountered cultural realities that were different from their own. This kind of sharing was especially important since the participants were in a stage of life where identity is shaped. Therefore, narratives can be appropriated “since teachers and learners, like any other human being, are storytellers who engage in narrative acts to make sense of their and others’ knowledge and experiences” (Mendieta, 2013, p. 136). Through storytelling, they could begin to make sense of who they are and how they relate to others.

According to Muñoz (2009), narratives are not just another research method; they’re a way of understanding people as human beings who build their identity through the stories they tell. These stories reflect their emotions, experiences, and personal journeys. As the students in this project wrote their diaries, imagined cultural characters, and talked about their perceptions in interviews. In addition, students' narratives can provide significant insights into the comprehension of the negotiation and construction of identity in an English class. The narrative approach utilizes as a source of data personal experiences and stories captured through autobiographies, life stories, journals, or interviews (Merriam & Tisdell, 2016). As noted by Ramli and Kusmaryani (2024). In the narrative approach, investigators can gain insight into social issues by examining the patterns associated with cultural exploration and social phenomena involving identity.

On the other hand, Bolívar (2002) reminds us that narratives include memories, relationships, dreams, and how people see themselves in the world. In this case, the students’ reflections helped reveal not only what they learned about other countries but also what they discovered about their culture, habits, and values. Their responses moved from

general ideas like “I’m Colombian” to deeper thoughts about how music, food, language, or school experiences help define them. Students compared routines, beliefs, and traditions with those of other young people from places like Guyana and Ireland. Through this comparison, they started to notice what they had in common, what surprised them, and what parts of those cultures they might want to include in their lives.

The result of all this was a polyphonic narrative—a story made of many voices, including the researcher’s. As Etherington (2013) suggests, narratives present patterns and portrayals of identity construction, which leads to gaining knowledge that contains various experiences, voices, and truths. Each student’s experience mattered and was woven into the overall understanding of how cultural exploration can shape identity. For the purpose of this research, narratives opened a space for students to reflect, imagine, and even question who they are. And in doing so, they reminded us that identity is something we keep building over time, often in conversation with the stories of others.

Participants

Students who are part of the research belong to sixth grade, and they are between 10 and 14 years old. The classroom is made up of 31 female students, who demonstrate good coexistence among them and show high participation. For the development of this research, only 15 students participated, as they were the ones who brought the signed consent form, and as the diaries were in their notebooks, there were 5 who had lost theirs. In that order, the data were collected from 10 students. The classroom where they learn English is located on the second floor. It is decorated with posters featuring drawings and English words, including vocabulary related to body parts. There is also furniture used to store the materials, including students’ notebooks and the computer.

The sampling methods selected were non-probability and convenience sampling. The first concept is characterized by using a criterion to select the sample to investigate, and the convenience sample includes “the individuals who happen to be most accessible to the researcher” (McCombes, 2023, n.p.). For that reason, the criteria for selecting this group

were due to the university's selection, in which I was selected to be in MAONA school. The school provided me the opportunity to work with secondary grades. Hence, the specific grade was selected considering the schedule that allows me to work with them and the disposition of the teacher in charge of the students.

Data Collection Procedures

As the data are represented by the insights found in the experiences and perceptions that a specific group of students have about their identity, the main instrument to collect data will be narratives. For this reason, the experiences will be recorded in a diary created by participants and the researcher to facilitate the narration and gather data.

Diary

The diary is an instrument in which the data about behavior or experiences are self-reported by the participants (Flaherty, 2016). This instrument can be categorized as an artifact, defined as “physical objects found in the study setting” (Merriam & Tisdell, 2016, p. 171). The idea behind this diary is that each student records their thoughts and perceptions while exploring non-mainstream cultures. Likewise, as a narrative transmits the experiences from a start to a finish, by developing diaries, students could show how their perspectives change. Therefore, through a diary, students have the opportunity to record their exploration.

Consequently, each student will answer some questions around the perception of their identities or about the culture. For instance, they can answer questions like: Was the education in Guyana what you imagined? Or, Would you like to include something of the Guyanese education in your school? It is essential to clarify that students can reply in Spanish to facilitate the expression of what they feel. Consequently, their statements become important data that can reveal how students negotiate their identity as they explore other cultures.

Likewise, students' answers and experiences are captured narratives of how they go through the exploration of other cultures and how this can guide them to negotiate their

identity. As students are learning and exploring new things, they might add to their identity something that they have learned and that they liked. Moreover, as they are in a stage in which they are developing their identity, the exploration can give them elements to start thinking about how they want to be perceived. Or what things they desire to make part of their identity. In this way, students developed five diaries guided by specific questions (Annex 1), which will be briefly described.

For the first diary, students saw a video that contained the routine of a Guyanese girl. The video takes place in a rural zone, and students had to express their opinion about similarities and differences between their routine and hers. They also answered if they had liked to do an activity from the girl's routine.

For the second diary, before students had the opportunity to learn about Guyana, they were asked how they imagined a school in Guyana. They described it or drew it. Then, when students learned how the education was in Guyana (the levels, the subjects), they watched two videos showing a school in a rural place. They answered questions about the previous and new perceptions they had about Guyana, the differences and similarities, and again if they would include something about Guyanese education in their school.

Ireland was introduced in the third diary, and students watched a video featuring children discussing what makes them Irish. As a result, they made a list of 5 things that identify them as Colombians. Students also learned about Irish folklore, and they had to create a mythological creature using the Colombian characteristic they wrote before.

The fourth diary about Ireland was developed around music, where students learned about traditional Irish music and instruments, and they had to answer questions about their music preferences and perceptions about the music. Finally, the fifth diary was made in the form of a letter, in which students had the opportunity of writing a letter talking about their experience when learning about other cultures.

Therefore, as Mendieta mentions, people identify themselves with other members of society by retelling and constructing stories through narratives (2013). To this extent, students can demonstrate how they identify themselves by having opportunities to narrate

and express their feelings through the research, while these answers become significant data to analyze. Then, as is highlighted by Mendieta (2013), narratives are co-constructed. For that reason, the researcher will take on the role of co-construction of students' narratives to organize their positions and to show them in a structured and clear way.

As a result, the outcome will be a polyphonic narrative that includes different perspectives, as each participant is unique and has diverse points of view. In this regard, Sabirova affirmed that in narratives, the polyphony is present as different voices and subjectivities are embodied in it (2024). Those perspectives mentioned are what this research aims to achieve with the use of students' narrations and the inclusion of the investigator as a narrator's unifier to give a voice to each participant and to construct a whole story.

Interviews

At the end of the diaries' development, it was observed that an interview could contribute to the data already collected. This is why the instrument was selected: to gather more information from participants. Therefore, as it was described by Merriam and Tisdell (2016): "Interviewing is necessary when we cannot observe behavior, feelings, or how people interpret the world around them" (p. 108). To this extent, students can have the opportunity to make explicit things they might find better to express orally. Therefore, the format of the interview is semi-structured, as it allows for a flexible structure that accommodates the responses students can provide to express their experiences (2016). Consequently, each student will be asked nine questions that revolve around the identity perspectives they have about the countries they explore and their identity. The differences and similarities with the cultures, and the perspectives they have about their identity negotiation (Annex 3).

Narratives

The process of narrative research involves gathering data through participants' stories and experiences, identifying relevant elements, and uncovering patterns, behaviors, or insights (Ramli & Kusmaryan, 2024). Accordingly, the narratives allow reflecting on the complexity of the individuals' context, which is linked with identity and with self-perception, as "identity is, in fact, a life history embedded in a socio-historical context" (Szilárdi, 2024, p. 90). Therefore, students will write about their experiences regarding the exploration of non-mainstream countries, and the researcher is going to create a polyphonic narrative that includes the investigator and the participants' feelings and impressions.

In this sense, the narration will be supported by fragments of short diaries created during the research development. In those journals, students answered questions related to how they perceived their identity and what they felt after the exploration. Furthermore, the diary includes not only a written record but also drawings to make it easier for students to demonstrate their experiences. Likewise, the narrative will be complemented with the interview that students must answer orally to gather more elements to create an integrated narrative, not only from the researcher's perspective but also from the participant's one. Hence, the categories to analyze the data will emerge from the elements aforementioned, first the identity perception, then the negotiation of identity, followed by the awareness about other cultures.

In addition, this research is going to pursue a content analysis in which the researcher identifies similar aspects from the diaries and the interviews, puts them in categories, and "examine how these themes or categories relate to one another and to the broader story" (Ramli & Kusmaryan, 2024, p. 107). On that account, the data are organized into categories that represent points of commonality between the collected data. Therefore, once the data are analyzed and categorized, the narratives will include the experiences of both participants and the researcher. The latter is included to enrich the narrative and to present the polyphonic voices that were part of the research.

As a result, the outcome will be a polyphonic narration that includes both the perspectives of participants and the researcher. For this reason, Robinson affirmed that polyphony is, in fact, multiple voices, each one with perspectives and validity (2011). The perspectives mentioned are what this research aims to achieve through the use of students' narrations and the inclusion of researcher positions—to give a voice to each participant and construct a comprehensive story.

Ethical considerations

For the development of this research, the data collection is going to respect some ethical principles. Therefore, it is important to include those principles that Bellalem et al. (2023) defined as “the norms and values that guide decisions regarding the collection of data and analysis of said data, as well as the dissemination of findings” (p. 3). Consequently, this research will consider the ethical considerations necessary to present an objective and respectful investigation.

Firstly, there will be an informed consent form (Annex 2), whose main purpose, according to the University of Oxford, is to communicate information to participants about the research they are participating in (2021). That is to say that the consent will allow students and their relatives to know the purpose of the research, what data will be collected, and how it will be used. Secondly, as the data will be used solely for investigative purposes, participants will be provided with confidentiality and anonymity to protect their personal data, such as names or physical descriptions. Likewise, assuring participants can provide better and more objective results, as well as help to protect participants from any harm (Hwang & Kang, 2023), even more as they are minors. For this reason, the data collection guarantees that the analysis will be conducted transparently to ensure credibility and integrity of the results. Finally, the next section will introduce the pedagogical proposals that guided this research.

Chapter IV

Pedagogical proposal

This section is focused on the different visions that guided this project through its development. For that reason, the understanding about learning, language, classroom, and instructional design will be explained.

Vision of Learning

During the development of this investigation, students explored diverse cultures and reflected on the lifestyles of other young people. For that reason, learning was conceived from an intercultural learning approach, which intends to guide people to adjust their perspectives on other cultures “in order to get a more nuanced understanding of reality and broader viewpoints” (Nestian-Sandu & Lyamouri-Bajja, 2018, p. 22). Therefore, through intercultural learning, students can negotiate their identities as they learn from the perspectives and cultures of young people who live in other countries. Likewise, activities such as the diaries provide students with a tool to reflect not only on their identity and context, but also in the perspectives and cultures they explored. These reflections can lead to learning about other aspects and generate meaningful knowledge, as students’ voices are the center of the learning experience (Zhalehgooyan, 2017).

Vision of Language

Language is understood from Norton’s perspective, who notes that language is more than words and signs, as it is a social practice permeated by elements of each person’s identity, which are constantly being negotiated (2016). In addition, language is crucial in this research because it allows students to demonstrate parts of their identities and to negotiate diverse perspectives (Norton, 2010). Furthermore, language is a facilitator, as it helps students to explore other cultures and to reflect on them, not only through the diaries’ development but also by comprehending other young people’s cultures. In this way,

considering that “language symbolizes cultural reality” (Kramsch, 1998, p. 5), through language, students reflect on their identities, experiences, and thoughts, and as a result, they demonstrate part of their culture.

Since the exploration process took place in an EFL classroom. English was used as a facilitator to connect students to real usage of English, as students consumed content presenting contexts where young teenagers expressed their cultures in their native language. In addition, English helps students to increase their knowledge about cultural aspects present in English-speaking countries. MAONA school follows the district's bilingual plan, that suggests a syllabus created by Ministerio de Educacion (2016) which includes a unit called globalization. The central aspect of this unity is to make students describe and define the cultural characteristics of other countries and the Colombian identity. In this way, the main objective of the pedagogical intervention was to present the cultural perspective of English that is embodied in the language students learn, to strengthening the learning process.

English is also a means that can motivate students to learn more about the language. As Rafa (2025) mentions, there are two types of motivation: extrinsic, related to students' requirements as grades or rewards, and intrinsic, related to students' own desire to learn English. Therefore, the main aim of this study is to propel students' interest in learning the target language. Different aspects can also help to increase students' motivation, such as the use of technology and media content and the encouragement teachers give to students (Rafa). This is why, by exploring other cultures through different digital content and with the guidance of the teacher, students can generate intrinsic motivation and be interested in continuing the exploration and the English learning.

Vision of Classroom

The classroom is conceived as a place where students can explore and learn. Therefore, as a physical space, it provides students with facilities such as technology and furniture, but it is also a place where students can feel comfortable learning and expressing

themselves. In this way, the classroom becomes a setting to develop the exploration of different cultures, as it provides a space for the participants: teachers and students, who promoted the research development.

On the one hand, students are active learners who are involved in activities that require them to think to create knowledge (Brame, 2016). For this reason, the diaries developed by students aimed to encourage them to reflect on how they identify themselves and how similar or different other people's perspectives were in comparison. Through reflection, students consider the different points of view to negotiate their identities and generate meaningful knowledge.

On the other hand, the teacher is a facilitator who needs "to create the environment where students will be engaged in" (Kudryashova et al., 2016, p. 491). Likewise, the teacher motivates students' participation to express their ideas and involves them in activities that make students reflect on themselves and other cultures. In addition, students participated and expressed their thoughts around the different resources the teacher provided them, not only by being curious and asking but also through the diaries and the questions posed. Hence, the teacher is responsible for stimulating the reflection of students around their learning process (Kudryashova et al., 2016).

Instructional Design

Considering that the objective of this research is to explore how a group of students negotiates their identities by exploring the cultural practices of other young people. The sessions were planned to show Guyana and Ireland from general facts such as the location, capital, and languages to deep aspects such as the cultural beliefs and traditions. Likewise, after the initial exploration, students developed a diary, which was aimed at gathering their thoughts and perceptions. Hence, the following table shows the sessions developed through the research, including dates, objectives, resources, and activities.

Table 1. *Pedagogical intervention' chronogram*

Session	Objective	Resources	Activities
Guyana			
1) 04-03-2024 and 11-03-2024	To recognize the existence of other countries.	<p>- Girl's routine: https://youtu.be/OoD4akLwPOM?si=nBxFFs_wyJRdIZjMr (Peace Corps, 2015).</p>	<ul style="list-style-type: none"> - Students answer how many English-speaking countries they know. - The teacher asks about Guyana - The teacher introduces Guyana, locates it on the map, and gives some facts. - Students listen to the routine of a Guyanese girl. <p>1st Diary. Students develop the following questions:</p> <ul style="list-style-type: none"> - What parts of her routine are similar to yours? - What parts are different? - If you had to do one of the activities that the girl does, what would you like to do?
2) 18-03-2021	The students will be aware of the differences and similarities between them and Guyana.	<p>-Timetable of Sixth grade: https://education.gov.gy/web2/index.php/pri/grade-6/grade-6-other-resources/1795-grade-6-timetable/file (Ministry of Education, Guyana, n.d.)</p> <p>- Subjects Sixth grade: https://education.gov.gy/web2/index.php/pri/g</p>	<ul style="list-style-type: none"> - Students create a brainstorm on the board using their ideas about how the education system in Guyana works. - Students hear a description of the Guyana education system. They watch the schedule and subjects of Guyanese students from sixth grade.

		<p>rade-6/grade-6-other-resources/1797-grade-6-analysis/file (Ministry of Education, Guyana, n.d.)</p> <p>-Guyanese School Video: https://www.youtube.com/watch?v=UZI_eIDKQVw (Liam O'Toole, 2023)</p> <p>- Guyanese School Video: https://youtu.be/C80-IJkgekM?si=P28M0SAAamGd0rNw (Andy Harripersaud, 2020).</p>	<ul style="list-style-type: none"> - They visualize a video showing schools and students. <p>2nd Diary. Students develop the following questions:</p> <ul style="list-style-type: none"> - Was the education in Guyana what you imagined? - What differences and similarities did you find? - Would you like to include something of the Guyanese education in your school?
Ireland			
3) 01-04-2024	The students will be aware of how other children identify themselves as part of a country.	<p>-Video about Irish kids: https://www.youtube.com/watch?v=RuzgsfZNqKM (Youth Tuber, 2015).</p>	<ul style="list-style-type: none"> - The teacher gives an overview of Ireland (location, weather, capital, flag). - Then students watch a video of some children talking about what makes them Irish. - The teacher explains some cultural aspects as words or myths mentioned by the children. - Students make a list of 5 things that identify them as Colombian.

4) 08-04-2024	The students will be aware of how myths represent a part of the cultural baggage.	-Presentation with Irish folklore: https://www.canva.com/design/DAGByLhfGTo/A0einl6k8PHDnPEKHW148g/edit?utm_content=DAGByLhfGTo&utm_campaign=designshare&utm_medium=link2&utm_source=sharebutton .	<ul style="list-style-type: none"> - The teacher reads short myths to recognize Irish folklore, and how they are part of the culture and identity of Ireland. - Students create a mythological creature by using the characteristics of Colombian culture; they give it a name and make a physical description of the character.
6) 22-04-2024 and 29-04-2024	The students will comprehend elements of Irish folklore as music.	-Presentation about music: https://www.canva.com/design/DAGDJ2peOrs/usijjaCGOApuxP6YJ8U_tw/edit?utm_content=DAGDJ2peOrs&utm_campaign=designshare&utm_medium=link2&utm_source=sharebutton	<ul style="list-style-type: none"> - The teacher asks the students if they remember the meaning of folklore. - The teacher introduces the topic about Irish music. - Students answer what their favorite song is. - Students will listen to Irish music, from traditional music to nowadays music. In that way, students can understand how music is also part of the cultural elements of a country. <ul style="list-style-type: none"> - Students see the lyrics with their translation. - Students recognize and hear some traditional

			<p>instruments from Ireland.</p> <p>3rd diary. Students develop the following questions:</p> <ul style="list-style-type: none"> - Did you like Irish music? - Is it different from our music? - Do you think music is important? - What is your favorite song?
7) 24-05-2024	Students will start to write their narrative about their experiences.		<ul style="list-style-type: none"> - The teacher explains what a narrative is, including examples. - Then the teacher explains why students are going to create a narrative. <p>4th diary. Students develop the following questions:</p> <ul style="list-style-type: none"> - How was your experience through the exploration of new cultures?

As evidenced in the design of the pedagogical interventions, the material presented to students was in English, since the main objective of this study was to explore the lives of other English-speaking teenagers. Nevertheless, because the primary data focused on students' perceptions and feelings, they were given the opportunity to express themselves in Spanish. This decision was based on the fact that students did not have a high level of English proficiency, as shown by different activities they completed prior to the start of the research. As a result, the impact was positive: students were able to express themselves

without restrictions, and their responses contributed to the construction of meaningful findings by capturing their authentic perspectives and experiences. Additionally, as highlighted in the conclusions, this type of activity fostered strong motivation among students towards learning the language.

Chapter V

Data analysis

This section aims to analyze the different data collected from the diaries and the interviews to delve into the identity negotiation that students went through during the development of the research. In that way, the analysis will be carried out by inquiry in three main categories. These categories were established not only to merge the information found in the diaries and interviews, but also to answer the research question supported by the general objective and the specific objectives of this research.

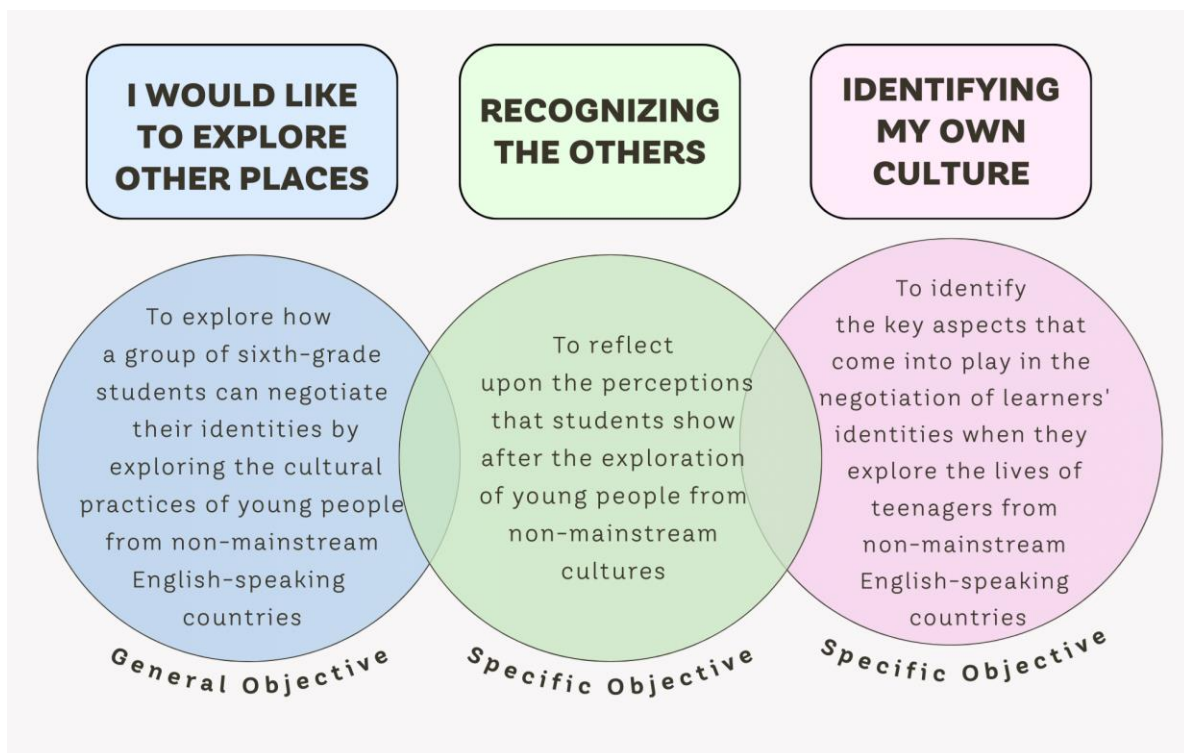
This study employed the grounded theory approach for data analysis, a methodology commonly associated with qualitative research. According to Freeman (1998), this method enables categories to emerge naturally from recurring patterns in the data, rather than being based on predefined classifications. The analysis followed several key stages: reviewing responses, labeling items in a chart, organizing the information, identifying connections, and presenting the core elements of the data.

Similarly, Glaser (1992) defines grounded theory as a “general methodology of analysis linked with data collection that uses a systematically applied set of methods to generate an inductive theory about a substantive area” (p. 16). In line with this, the approach focuses on building theory directly from the data through systematic collection and analysis. Rather than starting with a fixed hypothesis, it begins with an open-ended inquiry that allows insights to emerge organically from the research process.

In addition, Merriam (2016) explains that grounded theory entails the use of the comparative method, which seeks differences and similarities in the data by comparing it constantly. As a result, different patterns are found in the data, and it leads to creating categories to organize the findings. In this way, from the patterns discovered in the data collected, emerge three categories. The first one is called “Identifying My Own Culture,” the second is called “Recognizing the Others,” and finally the third one is called “I would like to explore other places.” Hence, Figure 1 shows the objective and the category that corresponds to each of them.

Categories are focused on showing if students passed through a process of negotiation of their identity or if there is an inclusion of elements from other cultures in their identity. Therefore, it is essential to acknowledge that even if students did not directly express any change in their identity as a result of the exploration, their responses revealed other aspects of identity negotiation. Hence, all sorts of negotiations will be considered valuable contributions and knowledge.

Figure 1. *Categories.*



Identifying my Own Culture

This category is composed of fragments of narrations that include the self-perception of students, like what elements they consider part of their national or personal identity, and how they perceive themselves based on the context in which they are. Therefore, as students live in a specific context that inculcates different worldviews, traditions, and beliefs in them, these elements shape them, and it is essential to recognize them, as this research examines the negotiation of identity. Likewise, participants are human beings who are constructed in many aspects, which means that students are negotiating their identities not only inside the classroom, but also in every place they live.

To begin with, students recognized elements that make them characterize as Colombians. So, to the statement “Write five things that identify you as Colombian” students, answered:

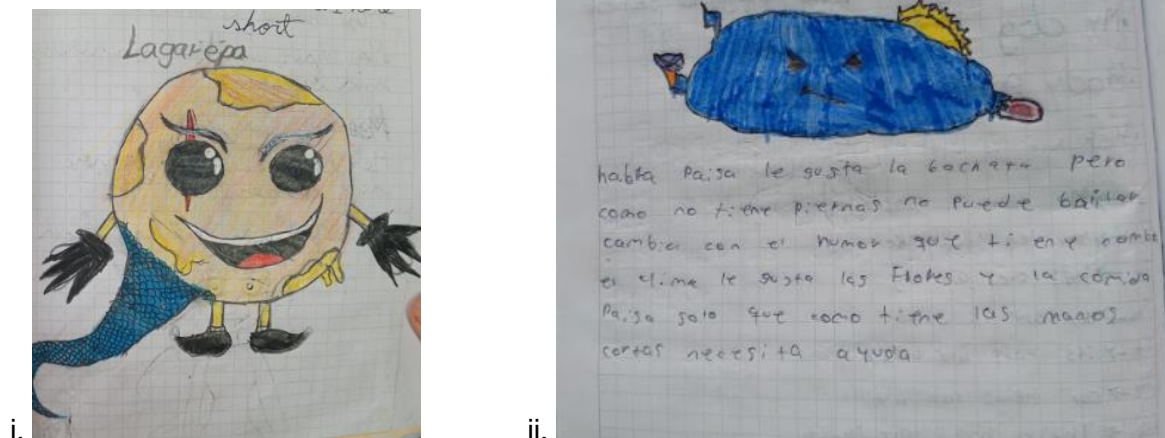
- *“El vocabulario, la comida, la salsa, acento” (student 1).*
- *“Todo, la comida, el acento, las personas, la fauna, la flora, la bandeja paisa” (student 2).*
- *“Comer arroz con huevo, escuchar vallenato de Diomedes Díaz, ser hincha de millonarios, la forma de hablar, el estilo de ropa, el ajiaco” (student 3).*

(Answers from diary 3)

By seeing the responses, it is clear that students have aspects that identify themselves as part of a collective group called ‘being Colombian’. That includes elements such as food, accent, dances, animals, and music, and they understand that those elements make them different from other people and cultures. The common responses show what Kramsch noted about culture: members of a social group gain common points of view through interaction (1998). Therefore, students constructed specific perspectives on what represents Colombians through the interactions they had in their contexts.

Other meaningful answers were found in Diary 3, in which students created a mythological creature with the aspect that identifies them as Colombians.

Figure 2. *Drawings about mythological creatures.*



Source: Diary 3 (Students 4 and 8)

The first drawing represents a 'Lagarepa', in which some characteristics mentioned before are present, such as speaking paisa, changing the weather, or liking flowers. It is important to mention that the drawing was assigned as homework, so many students did not bring it, and it was not possible to do it in class. However, the ones that made the representation showed recognition for their culture by using specific characteristics they considered as part of their national identity.

Continuing with the diaries, in number 4, students were asked if they considered the music significant; most of the students answered yes, and some of them justified it by saying "*Sí, porque entretiene y algunas canciones dejan un mensaje o una enseñanza*" (Student 6), "*Considero que la música es muy importante porque es una manera de que el autor se exprese y también es una forma de recrearnos, además es un arte*" (student 5), or "*Sí porque nos ayuda a comprender más fácil los otros idiomas*" (student 4). The fact that participants appreciate music shows that it is a relevant element for them. Besides, it is important to note that the whole grade is part of a philharmonic group, so each of them plays an instrument or sings. Hence, as Norton (2013) suggests, identity is influenced by the symbolic and material resources provided to learners, as well as the common practices present in the context. In this way, school provides students the opportunity to play an instrument, and students decide to use these resources, which became part of their identity as they recognized music as a relevant element in their lives.

In addition, in the interview, when students listened to the question, ‘What do you like most about Colombian culture that is not present in other cultures?’ they gave answers like

- *“El ajiaco” (Interview 1)*
- *“La economía y cosas así como los paisajes, aquí en Colombia hay muchos distintos a otros lugares” (Interview 3)*
- *“Que son unidos” (Interview 5)*
- *“Que, como que es más fácil transportarse porque hay algunas otras culturas que es más difícil ir de un lado a otro, mientras que en Colombia una va coge un bus, un transmilenio y ya llegó a otra parte” (Interview 4)*

The comments students made during the interview also reflect the aspects they consider part of their Colombian identity and how these differ from those in other countries. Moreover, the distinction was made in comparison with the information they learned from the other countries.

Another question aimed to verify whether the diaries generated a reflection from students towards their identity. To this, students answered:

- *“Porque, pues hay cosas en los diarios que eran cosas que me pasan a mí o así. Entonces me hace identificarme así” (Interview 3)*
- *“Si [...] Porque una como que descubría formas y cosas que uno ni sabía” (Interview 2)*
- *“ Ah, sí, entonces digamos, yo pienso que acá, en Colombia, la cultura colombiana siento que se toman, como muy en serio lo que es como estudiar para una carrera o el estudio ¿Sí? Y siento que me hace, como reflexionar porque uno a veces se presiona mucho y como esto tiene que ser así “ (Interview 1)*

Those answers reflect the aspects already mentioned, and show how, through the development of the different questions in the diary, students were able not only to explore different cultures but also to reflect on their identity. They were also able to contrast the aspects that they considered distinct or similar. As one student answered the question in the following way: *“Pues saber las diferencias y las similitudes entre las dos culturas” (Interview 8).*

Therefore, as Astrid et al. (2023) note, when students explore other cultures, they can

appreciate and be aware of both their own and the others. Hence, this is a first instance of showing how students negotiate their identity and how they are aware of what they represent and how they identify themselves.

To conclude, students are aware of the elements that represent them as part of a social and cultural context, which has influenced them to recognize aspects that make them distinct from other cultures. Additionally, students were able to ponder their identity since the questions in the diaries requested them to compare the context they were exploring. As a result, through exploration, participants could reaffirm their identity and determine what elements it is composed of, and they could contrast those elements with other young people's lives.

Recognizing the Others

This category is dedicated to cultural exploration, as it is a relevant element of the research. In this case, the objective was to collect the perspectives of students learning about other cultures. This includes the previous knowledge and the perceptions that participants had before the exploration, as well as the impact of learning about new and different cultures and students' awareness.

First, for Diary 1, students saw a video about the routine of a Guyanese girl. This video had the intention of introducing the country through something present in the lives of participants. Therefore, when students saw the video, they compared their routines with the Guyanese girl's, identifying similarities and differences. For the resemblances, they answered:

- *“Lavar la loza y desayunar temprano” (student 3)*
- *“Las únicas similitudes que hay entre mi rutina y su rutina es que me levanto a las 5:30 am y que ayudo a hacer oficio en mi casa y cuido mi hermana” (student 5)*
- *“Cepillarme la boca, tender la cama” (student 7)*
- *“Que tengo clase de LAV que hago cosas con mis amigos y que corro 30 minutos” (student 9)*

Fragments from Diary 1

Participants found that they had everyday activities in common with the Guyanese girl, even when the video showed a rural context that contrasted with the city in which the students lived. Therefore, with the exploration, students were able to see that the girl, who was from another country, developed similar activities to theirs. Although, at the same time, they recognized the different activities that the girl had in her routine, and could comprehend how a different context implicates other kinds of habits and experiences. So, when students were asked to write the differences, they commented:

- *“Levantarme a las 5:30” (student 3)*
- *“Es distinto, ella sale a correr, va a la escuela en deuce, que lava ropa, caza, pesca, juega a cricket” (student 5)*
- *“Se diferencian en la salida ya que ella la recogen para clases deportivas y mi rutina es a casa” (student 6)*
- *“Que allá para ir al colegio se utiliza una lancha y acá se utilizan rutas”. (student 7)*

Fragments from Diary 1

Second, for the construction of Diary 2, students needed to imagine a school in Guyana and then to write or draw their ideas on the board. It is worth noting that before the development of those questions, students had some contextualization about Guyana through the Guyanese girl video and through facts such as the location and the language spoken.

Figure 3. Drawings about Guyana pre-conceptions



Source: Board's photos

With the drawings, it is possible to see how students imagined the school. Then, by looking at the school construction, it is possible to notice the similarity between the school they imagined and the ones in Colombia. Nevertheless, there are two drawings that are different, showing a boat in the water and some students attending classes surrounded by nature. They write comments on their perceptions, like: *“Me lo imagino muy parecida aquí pero con menos niños y más rural”* (student 5), *“Yo me imagino que es como un scout (Boy Scouts) que los entrena para sobrevivir a los animales salvajes o peligrosos. Como por ejemplo en la selva”* (student 3), *“Me lo imagino cerca del mar o un lago”* (comment on board), *“Me lo imagino que podría ser divertido y muy humilde”* (comments on board). The responses demonstrate that, even when some students proposed similarities between both schools, the majority imagined Guyana's schools as rural spaces, surrounded by nature, humble, and poor.

Hence, those representations are the preconceptions that students formed based on the facts they received as an introduction to the new country and on their imagination. For that reason, after the exercise, students viewed some videos about schools in Guyana and learned about the education system there. Then, they had the opportunity to compare the

previous conceptions with the new ones, by answering the question, 'Is education in Guyana what you imagined?', resulting in responses such as:

- *“No, porque no hacen nada de scoup (Boy Scouts)” (student 3)*
- *“No es tan parecía a lo que imagine porque no es tan rural como la imagine y también es mucho más grande de lo que pensé” (student 5)*
- *“No, es totalmente diferente tiene muchas actividades y cosas que no esperaba” (student 6)*
- *“No, porque pensé que no tenían televisores” (student 7)*
- *“No, me lo imaginaba más humilde” (student 4).*

Fragments from diary 2

The comments show how their perception changed after the exploration they made. Even when the school in the video was located in a rural place, students were able to see that they shared some elements and also realized that Guyanese students were not as poor and humble as they thought at first. In that order, students remarked on some aspects that were different and others similar to their school. As differences, they mentioned that the Guyanese school was bigger, had a uniform, and lacked a philharmonic. One student noted a similarity: both schools made handicrafts. Therefore, according to Kalouptsi (2016), the learning of a second language “can lead to a change in preconceived ideas and provoke a revision of stereotypical thinking” (p. 37). As students heard the location of the country, they imagined a rural context without technology and resources, but after watching the video, they understood that although many areas were rural, the students had many facilities. As a result, students change their perspectives on Guyana’s education system.

To finish the exploration of Guyana, for the second diary, the students answered the question, 'What did I learn from Guyana?' and the answers showed the perspectives that the exploration left in them. Hence, the perceptions that students presented through their comments were various and showed what they learned at different levels; for instance, some comments like: *“Aprendí que son humildes y que hablan inglés y su transporte es un barco pequeño” (student 10)*, *“La cultura, su rutina, cómo va el colegio, cómo viven día a día” (student*

8), highlight the explicit aspects of culture they learned from the information they explored. Consequently, when students compared their prejudices with reality, according to Kalouptsi (2016), they raised awareness towards other cultures and enhanced their knowledge about the girl's culture.

That is why, comments such as: *"Que son personas independientes"* (student 1), *"Aprendí que ese pueblito es muy humilde y tiene casitas chiquitas y trabajan muy duro y estudian y aprenden"* (student 2), *"Que juegan con un martillo como el golf son muy independientes y hablan inglés"* (student 9), represent the image that students obtained from the videos and how they interpreted the actions of the people to assume that they are independent and how they work hard, study, and learn.

Besides, other students reflected about themselves from the information they gathered, as it is possible to see in comments like: *"Que hay que valorar lo que tenemos, que somos suertudos por no tener que ir en barco 3 horas para llegar al colegio"* (student 4), *"Que no importa dónde vives o qué pasa hoy que rendirse por ejemplo cuando Guyana tiene que pasar por muchos lugares pero no se rendía para llegar a la escuela"* (student 6). Thus, students demonstrated what they learned at different levels, but most important, each of them has shown recognition towards the people they learned about. They had thought how different or similar the Guyanese youths were from them by thinking in both contexts. So, as Kalouptsi (2016) mentions, learning about other cultures promotes respect, tolerance, and empathy towards them.

Third, in the next diary, Diary 4, students started to explore a new culture. Ireland was the selected country, and students had the opportunity to learn about some traditional instruments and music from there. Then, as a result, students were asked if the music was to their liking; most of them responded affirmatively by saying: *"Sí, porque son diferentes y bonitas"* (student 2), *"Sí, porque tiene buen ritmo"* (student 3), *"Sí, porque suena bien y porque no es diferente a la que se suele escuchar aquí"* (student 5), *"Sí, porque nos deja un mensaje bonito y triste"* (student 6), *"Sí, por la diferencia"* (student 8). However, only one student did not like the music and answered: *"No, no me gustó la letra"* (student 4). Around this question, it is

evident how the taste of each student predominates when they give an answer. However, their responses show which aspects they ponder to appreciate elements of the music, like the rhythm, the lyrics, the similarity to the music that they listen to, and the message the song transmits.

Moreover, in the diary, students found Ireland's music to be very similar to the one they listen to. Some of them answered that they could not distinguish any difference between Colombian and Irish music; one student explained in this way: *"No, porque tiene melodías muy parecidas lo único distinto es el idioma"* (student 6). That in comparison with other students who answered that the music was a bit different due to the language of it. *"Solo el idioma"* (student 9), *"Sí, porque es en inglés"* (student 10). Consequently, the perspectives were different this time and showed diverse ideas about the new music they listened to.

To conclude, the last diary was made in the form of a letter. Students had to answer what they had learned with the experience of exploring the cultures during the different sessions. Some answers were:

- *"Mi experiencia aprendiendo los países fue increíble me gusta mucho el tema de los países en especial en inglés, el inglés es muy lindo me gusta aprender cosas nuevas aunque el inglés ya lo llevo practicando desde chica me gusta aprender cosas nuevas"* (Letter 1)
- *"Lo que me gustó fue como se dicen los países y los instrumentos"* (Letter 2)
- *"Este año ha llegado una práctica llamada Nicole que nos ha enseñado mucho sobre Guyana e Irlanda me ha gustado mucho la experiencia (sinceramente no sabía que en Guyana se hablará inglés) porque aprendí bastante y fue muy divertido"* (Letter 3)
- *"Me he entretenido mucho aprendiendo de otros países y lugares porque aprendí de cómo es el lugar donde estudian sus costumbres etcétera"* (Letter 7)
- *"Mi experiencia en la clase me fue bien me gustó lo que aprendí de los países y la explicación"* (Letter 9)

- *“La verdad me gustó mucho lo que aprendí de los países aprendí más cosas como en inglés y cultura” (Letter 10)*

The different messages show how students enjoy learning about other cultures and their feelings about exploring the worlds of other young people. For instance, a student demonstrated that she was interested in learning English; another one recognized how she did not know about the language of Guyana; and in general, the other students expressed how learning about Guyana and Ireland was entertaining.

In the interview, participants were asked about their feelings when they learned about other countries, and they affirmed *“conocer otra otra cultura, te hace como o sea, te sientes como con más conocimiento de otras partes del mundo” (Interview 1)*, *“Fue chévere conocer de otras personas que no tenían como lo que uno tiene y que como que experimentan más cosas que uno”, (Interview 2)*, *“Pues, pues bien [...] Porque puedo aprender más, puedo saber más, cómo, de qué hacen las otras culturas y esas cosas, sí “ (Interview 6)*. There are similar perspectives to the ones captured in the diaries and show how students enjoy the experience of learning about other cultures because of the knowledge they acquired.

Despite that, one student felt that exploring other cultures was not a different experience by expressing *“Ay, no sé, pues... normal [...] pues me gusta aprender de otras culturas, pero no es como que me sentí muy impresionada” (Interview 5)*. It is remarkable how most of the students expressed feeling good, but it is important to show every experience towards the exploration. Likewise, to the questions, ‘What differences did you notice between Colombian culture and the cultures we learned about?’ one student answered: *“No hay muchas diferencias, o sea, por ejemplo, se parece mucho más como para Colombia [...] pero se parece mucho allá, o sea no hay tantas diferencias” (Interview 3)*. This shows that for the student, the experience was different because she did not find many differences, but on the contrary, she found most similarities.

To the same question, other participants responded *“Que hablan otro idioma” (Interview 1)* *“La música, el tipo de música y como hay diferentes instrumentos que acá. Hay diferentes formas de ir al colegio como las, como la niña que ya lejos le toca ir en bote y*

todo eso y ya" (Interview 2), *"Que, por ejemplo, aquí no nos vamos en barco"* (Interview 5), *"La música, o sea la música, lo, el género de la música y las culturas también, porque son diferentes algunas y ya"* (Interview 7). So, students were able to recognize some aspects that differ in both cultures, like the music, the language, and the transportation. This process of differentiation shows awareness regarding the differences they discerned from what they learned and explored.

Therefore, to finish this category, it is remarkable how participants became aware of young people who live in other spaces and who had a different context from the ones they are used to. Through the various videos and sources they explored, students recognized that children like themselves had diverse lifestyles and ideas about the world. Besides, students transformed the perceptions they had before the exploration and recognized in other contexts aspects they had not imagined. In this sense, students become more aware of other cultures. Not only by recognizing superficial facts about other countries, but also by understanding different perspectives and forms of conceiving the world from other young people like themselves.

I Would Like to Explore Other Places

This category intends to reflect the identity negotiation that students were through during the research. So, the fragments from the diaries and the interview will be used to explore the experience of wanting to adapt to certain ways of life or certain aspects of other cultures. The reaffirmation of students' identities will also be pondered for the development of this section.

Since participants started the exploration, they were questioned about which elements or activities from other countries they would have liked to adapt or introduce in their lives. For that reason, in the first diary, students responded, 'If you had to do one of the activities that the girl does, which one would it be?'. They commented:

“Lavar la ropa en el río” (students 3), “Ir a la escuela en bote” (students 5), “Me gustaría participar en su deporte” (students 6), “Pescar y subir a una lancha” (students 7), “Jugar y cazar” (students 9), “Lo de correr por las mañanas” (student 8).

The responses show the interest that students had about practicing some activities they observe in the routine of the Guyanese girl. Those activities are different from the ones they develop daily because of the context in which they live. Since they live in the city, it is not possible to go to school by boat, fishing, or washing clothes in the river, and that is why students are interested in those experiences.

In the same diary, students wrote what they would have liked to learn about Guyana: *“Aprender a cazar” (students 3), “saber si viven igual que nosotros” (students 5), “El idioma y su cultura” (students 6), “Pescar” (students 7), “Su cultura y comida” (students 8).* The answers demonstrate that students were curious about some features of Guyana they did not know, such as how people lived, the language, the food, and the culture. Some of them also commented on activities they observed in the routine, and they expressed interest in learning more. At this point, participants began to explore a new culture and recognize the activities that differed from their routines. They also started to take a stance on what they would like to include in their lives.

For Diary 2, they had to answer, ‘Would you like to include something from the Guyana school in yours?’ some students include things like *“Que tiene columpios” (Student 3), “Las actividades y el horario” (Student 4), “Me gustaría incluir el horario” (Student 5) and “El horario, la jornada y las actividades” (Student 6).* Just two responded *“No sé” (Student 2) and “Nada” (Student 7).* Consequently, as students had the chance of seeing a document that included the subjects and timetable of Guyanese’s schools, they could compare which subjects were different, and that is why they added to their responses. They also showed interest in the various activities the Guyanese children participated in at school.

Nevertheless, two of them were not interested in incorporating any activity or element from the Guyanese education system, which is, again, evidence of the positions that students took during the exploration.

In the interview, students had different questions aimed at understanding how the negotiation process developed through the exploration of both cultures. The first question they answered was, ‘Did you identify with any aspect of the culture we learned? Why?’. For instance, a student pointed *“Refiriéndonos a lo de Guyana, pues me siento identificada con esos niños, ya que pues ellos tienen como actividades más de jugar y así y digamos entre estas actividades, pues ellos van aprendiendo y me siento identificada porque yo también aprendo así jugando”* (Interview 1), another one felt identified similarly since she answered *“más o menos [...] porque, es que yo vivo muy lejos y eso y pues tengo que pagar por unos buses, ir a la ruta y te dan más o menos que yo tengo que pagar, pasar por mucho para llegar al colegio o algún lugar”* (Interview 3). Finally, in the last interview a student pointed *“Pues hay muchas cosas parecidas, como que yo pensé que en Guyana, la escuela y todo era diferente, pero en realidad es prácticamente lo mismo.”* (Interview 8).

Hence, participants felt identified with the aspects they recognized as similar to those they experienced in daily life, such as the way to get to school or how they learn. Therefore, as Asekun (2022) notes, through participation in cultural learning, people can internalize aspects of the culture as values or attitudes, which can lead to constructing their identity. The various responses show that students are interested in some of the cultural aspects they explored. However, there were some students who did not find any similarity between the cultures, so they did not feel identified with the other culture, as it was very different from their perspectives.

- *“No, la de verdad, no [...] no sé, siento que no es como lo mío, digamos como hacer otras cosas diferentes a lo que hacen esas personas”* (Interview 7)
- *“No, la verdad, no, todo me parece muy diferente y ya”* (Interview 4)
- *“No, pues creo que no[...] de pronto, que iban al colegio o digamos caminando o algo así. En algunas cosas sí me identificaba, pero no, no mucho”* (Interview 2)

A similar response was found in the question ‘Did your way of thinking change after learning about other cultures? In what ways?’. The student did not change anything because she was comfortable with her culture, so she commented *“No, porque siento que al cambiar, o*

sea, no, porque me siento bien con, en la cultura en la que estoy” (Interview 1). The answers show how, even after the exploration, some participants did not find elements to identify or to change their way of thinking. This aspect can be related to a feeling of what Asekun (2022) calls life satisfaction, as students affirm their local identity, meaning they are strongly connected with who they are, with their identity.

For the same question, the other participants expressed how their thoughts changed after learning about Guyana. They answered:

- *“Sí [...] Digamos para mi hay personas que llegan temprano al colegio ... pero digamos ellos tienen que pasar mucho para llegar al colegio, vivir más lejos y veo que hay gente que tiene que pagar mucho y aunque sea para llegar al colegio. Algo que uno ya llega rápido”* (Interview 3)
- *“Es que yo pensé, yo no sabía que existían ellos, yo pensé que acá en Latinoamérica solo, solo hablamos español”* (Interview 5)
- *“Sí, tenía el pensamiento de que era muy aburrido, pero es muy chévere”* (Interview 7)

These responses reflected how their previous conceptions about Guyana were different from their later understanding. They also show that the exploration was enjoyable and that one of the students had not known Guyana was part of South America. Thus, the answers effectively show a transformation in their thoughts.

Another question was ‘Do you think you could integrate some of what we learned about other cultures into your life?’, which was similar to those asked in the diaries. This time, the answers were varied. On the one hand, two students explained that they would not integrate anything from other cultures as they feel satisfied and comfortable with their lives, as they commented *“No [...] porque me siento conforme o cómoda con lo que aprendo”* (Interview 1), *“No [...] Porque yo siento que mi vida es chévere, así como es”* (Interview 2). On the other hand, the rest of the students believed that they could integrate some aspects, such as their way of thinking, responsibility, strength, or certain habits.

- *“Tal vez [...] pues el siempre esforzarme para todo y no importa los problemas que esté dando, ... y celebrar siempre cuando se pueda, o algo así* (Interview 3)

- *“Pero yo creería que sí [...] Pues implementar su forma de pensar, como que, pensar en los animales, en cómo se relaciona la gente y todo eso (Interview 4)*
- *“Sí, porque yo vi que en otros países son más responsables [...] Sí, o sea, son más productivos. Entonces, digamos, por ejemplo, las niñas llegaban del colegio, hacían oficio, iban a juntar, volvían y hacían tareas. (Interview 7)*
- *“Ah, pues yo me acuerdo de que la niña, salía a trotar, eso lo podría integrar” (Interview 8)*

Therefore, these responses show different perspectives. Some students identified with the cultures explored, while others did not. It is important to recognize these perspectives, as Knutson (2006) notes, that cultural learning is more valuable when the learner's cultural identity and the mixed feelings and expression are acknowledged. Besides, each experience and feeling from students counts as negotiation, since Norton (2010) highlights how every speaking act leads to negotiating parts of the identity. Consequently, students negotiated their identity either by reaffirming it or by expressing that they would like to add some aspects of other cultures.

Finally, an indispensable remark is how every participant in the interview confirmed that in the future they would like to visit other countries, as they are interested in traveling and learning more about cultures. They justified the interest in saying:

- *“Porque yo, en el futuro quiero viajar y eso sería muy chévere saber sobre sus culturas, su pasado” (Interview 3)*
- *“Porque, pues es que yo quiero ser piloto, entonces, me tengo que consultar en eso [...] y sobre otras culturas” (Interview 4)*
- *“A mí me gusta mucho la historia, entonces, pues me gustaría aprender y porque quiero viajar” (Interview 8)*
- *“Porque es muy chévere aprender las culturas de otros países” (Interview 7)*
- *“Porque quiero, quiero, saber más de las culturas, como ya lo dije y porque es muy interesante” (Interview 6)*

Hence, all the participants are interested in exploring new cultures in the future, which demonstrates how exploration can continue to change and impact them. Similarly, Kramsch conceives that young people see in foreign cultures a way to open their horizons (2012). That means that students see themselves in the future, traveling and knowing new cultures or even living in other countries. Hence, the content students explored motivated them to continue learning about other cultures and the language embedded within them. Since many students expressed a personal desire to travel to other countries, English can become part of their intrinsic motivation, which includes the aspiration to learn the language (Rafa, 2025).

To finish the category, it is noticeable that participants showed dissimilar responses to each question. Some students did not want to change anything or were not interested in introducing new elements into their identity, which reflects a confirmation of their current identity, as they express feeling comfortable with who they are. On the contrary, most of the students were interested in introducing at least some aspects from what they explored, such as activities from the routine or ways of thinking. They also exhibited reflection on the context in which other young people lived.

Narration

The analysis was an important part of this research, as it helped to structure the different responses students gave and to categorize them into similar groups. Nevertheless, as this research follows a narrative approach, the final product needs to be a narrative that encompasses the voice of both parts: the investigator and the participants. In that order, this section is intended to contain a narrative created with the voices of the participants in the research.

It was February 2024 when I met the girls I was going to work with for this research, as it was not possible to continue with the previous group I had selected before. Sixth grade, group A, fulfilled the requirements: a compatible schedule and the right age range. To plan

the activities, I selected some little-known countries. Guyana was chosen because it is in South America and there was a possibility that students had not heard of it (this was corroborated in one of the interviews and in class).

When the first day arrived, I introduced myself and explained why I was there. At first, they seemed like a calm group, but once I started with the activities, they showed a strong sense of comradeship and high participation. It wasn't hard for them to express their opinions and comment on everything they wanted during the sessions. Of course, some students were more extroverted than others. However, it was clear that everyone was willing to participate in the research and complete the diaries.

The first video they watched featured a girl describing her daily routine. Students asked and demonstrated recognition towards the activities she did. The diaries were completed in Spanish to allow students to express themselves more effectively. The first diary showed that students were introduced to a new culture, and their perspectives were generally favorable. They were interested in developing some activities the Guyanese girl performed, such as *"Me gustaría participar en su deporte"*, and recognized differences — *"Es distinto, ella sale a correr, va a la escuela en deuce, que lava ropa, caza, pesca, juega a cricket"* — or similarities — *"Las únicas similitudes que hay entre mi rutina y su rutina es que me levanto a las 5:30 am y que ayudo a hacer oficio en mi casa y cuido mi hermana"* between both contexts.

The second diary aimed to explore the educational system. Students saw the official timetable for sixth-grade students in Guyana and two videos showing what schools there look like. They were curious about the foreign languages offered to English speakers, and discovered that Guyanese students can learn Spanish, French, or Portuguese. They were especially interested in the schedule, noting that Guyanese students enter at 9 a.m. (even when students study in the afternoon, so they don't have to get up early). In the responses, they expressed interest in the following things: *"Me gustaría incluir el horario"*, *"El horario, la jornada y las actividades"*. The final task of that stage was to write about what they had learned, giving them space to express their perceptions and feelings about the first culture

they explored. At this point, I felt that the research was truly taking form as students showed genuine curiosity and engagement with the exploration.

Since the research took place in an educational setting, it was inevitable to create rapport with the participants. They were enthusiastic about having another teacher who talked about something different from grammar and traditional exercises. It was challenging at times to make them understand the diary questions, but with time I learned how to phrase them better and how to manage the diaries in a way that worked for them. As every student is different, sometimes a few didn't want to complete their diaries. I always tried my best to motivate them to write and participate.

When I looked for a second country, I chose Ireland because I found interesting material to share with students. In the first session, I presented to them some basic facts about the country. Then, students watched where Irish children were talking about their identity. Students asked about cultural terms such as "Gaelic" (a Celtic language) and 'hurling' (a sport). For the diary, they were asked to write 5 things that were considered part of being Colombian. I consider this was the easiest diary for them, and some wrote many characteristics: *"El vocabulario, la comida, la salsa, acento"*, *"Todo, la comida, el acento, las personas, la fauna, la flora, la bandeja paisa"*.

In the next class, students learned about Irish mythology and folklore. They identified examples of Colombian myths, and compared the leprechaun with Colombian mythological creatures. Unfortunately, the session wasn't long enough, so the assignment — creating a mythological creature — wasn't completed by most students.

For diary 4, I selected a topic that interested them: music. They learned about traditional Irish instruments, compared them to the ones they play, and listened to both traditional and modern Irish music. They enjoyed the modern music more than the older songs. I had chosen a piece with lyrics that some didn't like — *"No, no me gustó la letra"* — but others reflected on the power of music: *"Entretiene y algunas canciones dejan un mensaje o una enseñanza"*, *"Considero que la música es muy importante porque es una manera de que el autor se exprese y también es una forma de recrearnos, además es un*

arte". They seemed to enjoy this class a lot, perhaps because the music was familiar, and they appreciated the chance to listen to it while completing their diary.

As time ran out, I decided to conclude the exploration and create the final diary: a letter expressing how they felt during their exploration of Guyana and Ireland. Their comments showed enjoyment:

- *"Mi experiencia en la clase me fue bien me gustó lo que aprendí de los países y la explicación",*
- *"La verdad me gustó mucho lo que aprendí de los países aprendí más cosas como en inglés y cultura",*

Some even included personal messages for me. We ended the semester with those letters, but for the following one, I returned to the school and I decided to conduct an interview to allow students to express themselves freely.

The interview was designated to know more about the negotiation of identity, and I was surprised when some students quickly said they wouldn't change anything because they felt comfortable with who they were: *"Siento que al cambiar, o sea, no, porque me siento bien con, en la cultura en la que estoy", "Siento que no es como lo mío, digamos como hacer otras cosas diferentes a lo que hacen esas personas"*. But I was also happy to hear others acknowledge how their views had changed: *"Es que yo pensé, yo no sabía que existían ellos, yo pensé que acá en Latinoamérica solo, solo hablamos español", "Tenía el pensamiento de que era muy aburrido, pero es muy chévere"*. The interviews revealed how interested students were in traveling and learning about other countries.

When I finished the interviews, I initially focused on what I interpreted as negative answers. However, as I began to analyze the data, I realized that every answer was valuable, and that the research had taken the direction it needed to. I wasn't looking for "right" or "wrong" results — I wanted to understand students' perspectives and honor their voices in both the analysis and the narrative.

The time with them was coming to an end. In the final class, I thanked them for participating in the research, and they thanked me in return. That's how the exploration came to a close.

The purpose of this narrative is to reveal aspects not usually included in traditional research — the researcher's perspective and reflections on participants and the development of the work. I also wanted to include the students' voices, already present in the analysis, and share insights I gathered as an observer of their process. Then, as final thoughts, I consider that the exploration ended with fascinating and meaningful knowledge.

Thus, this narrative not only reflects what the students experienced and expressed, but also how, as a researcher, I witnessed a process of cultural exploration that was as formative for them as it was for me. As Norton (2010) and Kramsch (2012) suggest, identity is not a fixed essence, but a dynamic construction negotiated through interaction, through every act of speaking, and through each encounter with difference. Throughout this experience, I observed how students, from within their realities, questioned, compared, valued, and in some cases reaffirmed who they are. Beyond their responses, what was truly meaningful was the process of reflection, the openness to new ways of seeing the world, and the possibility of recognizing themselves — or not — in another culture. It is in that tension between the familiar and the foreign where true identity negotiation takes place, and that, precisely, was the heart of this research.

Conclusions

This research set out to understand how a group of sixth-grade students could negotiate their identities while exploring the cultures of young people from countries they hadn't heard much about. Through the diaries, interviews, and classroom interactions, it became clear that identity is not something fixed but something students think about, question, reaffirm, or even reshape as they learn about others.

To give closure to the research, it is important to make some final remarks. At first, the data analysis demonstrated that students recognize aspects that define their identity as music or national aspects, like the food or the accents. They also notice different aspects that differ or do not align with the context they were in. Not only by mentioning it but also by reflecting and drawing some conclusions about how they perceived the culture of those young people they learned about through the exploration. Moreover, most of them enjoy the process of learning about other countries and find it interesting how other children live and experience the world. Therefore, through the diaries, students reflect on characteristics that differentiate both cultures, their own and those they explored.

In this way, the negotiation they engaged in was inclined towards changing their thinking and perception about the cultures they explored, as well as their desire to carry out activities that were not present in their contexts. Although, it is not possible to say that students included aspects of the culture they explore in their identities. It is essential to note how their viewpoint changed as they were exploring the diversity of the other cultures, and it is that they affirmed an inclination to travel to other countries and learn more about other cultures. Consequently, the door is open to exploring new cultures and negotiating their identity over time.

It is important to highlight all the perspectives expressed during the research development. For that reason, their answers demonstrated that some students were eager to add or realize aspects they learn from cultures. Despite this, other students were reluctant to add something, as they felt comfortable with their identity. This aspect can also be conceived as negotiation, since students explored and reflected on other cultures, and as a result, they reaffirmed their identities. Likewise, even when they negotiated their identities in that way, they developed awareness towards the other cultures.

Additionally, the use of a narrative approach allowed participants to express their feelings in the different diaries they made and in the interview. So, it is a valuable approach that provides a way to construct a story full of a diversity of thoughts and experiences. Besides, as the narration was intended to contain a polyphony of voices about the

participation in the exploration, the fact of capturing several points of view helped to build a rich narrative of perceptions, feelings, and ultimately stories.

By engaging with English content, students explored and recognized cultural elements embedded in various societies. They also expressed a desire to travel abroad, which reflects their motivation to learn not only about other cultures but also to improve their English skills. Exploring different cultures through language allowed them to view English from new perspectives, which in turn increased their interest in both the language and the cultures associated with it. This motivation was evident in their reflections recorded in the instruments and in their personal goals for the future.

Finally, the use of English from this research had the intention to further improve a skill, or an aspect related to the learning of English. Instead of that, in this research, English was a tool to recognize other cultures and to learn firsthand information, through videos or sources that showed parts of those cultures. This allows students to recognize other countries from the ones that have more recognition. In the same way, the sessions contributed to leaving the students with another way of learning and used English beyond the usual aspects they are used to learning in the classes.

Limitations of the Study

The main limitation of this research was time, as it was only possible to use just one of the two English hours students had to carry out the project. Because of this, it was necessary to create short diaries and presentations, or to divide the exploration into two separate sessions. Similarly, it was difficult to find material featuring young people expressing how they lived in the selected countries. This is why some videos showed children who were slightly younger or older, as they were among the few available resources.

Recommendations

Identity is an element that encompasses many aspects of human beings, so conducting research on this topic requires time. Therefore, for future investigations, it would be beneficial to allocate more time, so participants can explore deeper aspects of cultures. In addition, allowing a more open-ended exploration—where participants independently search for elements they are interested in—could produce even more meaningful results. Since this project was based on remote exploration, the resources used played a key role. Other forms of media, such as books, TV shows, or social media, could be highly engaging to explore, especially nowadays when a wide variety of cultural content is available. There are many people who share how they live through different platforms, offering valuable material for this type of research.

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Annexes

Annex 1

Questions that students answered in the diaries	
1 (Guyana)	<ol style="list-style-type: none"> 1. ¿Qué parte de su rutina es similar a la tuya? 2. ¿Qué parte es distinta? 3. Si tuvieras que hacer una de las actividades que hace la niña, ¿cuál sería? 4. ¿Qué te gustaría aprender de Guyana?
2 (Guyana)	<ol style="list-style-type: none"> 1. ¿Cómo crees que es una escuela en Guyana? 1. ¿Es la educación de Guyana como te la imaginaste? 2. ¿Qué diferencias y similitudes encuentras entre la escuela de Guyana y la tuya? 3. ¿Te gustaría incluir algo de la escuela de Guyana en la tuya? 4. ¿Qué aprendí de Guyana?
3 (Ireland)	<ol style="list-style-type: none"> 1. Escribe 5 cosas que te identifiquen como colombiana 2. Toma una de las características que te identifican como colombiana, crea un ser mitológico y descríbelo
4 (Ireland)	<ol style="list-style-type: none"> 1. ¿Te gustó la música de Irlanda? 2. ¿Es diferente a nuestra música? 3. ¿Consideras que la música es importante? 4. ¿Cuál es tu canción favorita?
5	<ol style="list-style-type: none"> 1. Escribe una carta respondiendo ¿Cómo fue tu experiencia a través de la exploración de nuevas culturas?

Annex 2

Consent format used

	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, _____, expedida en _____, identificado con C.C. C.E. No. _____, representante legal del menor _____, identificado con T.I. NUJIP 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 promuevan 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).

Consent forms signed by the parents

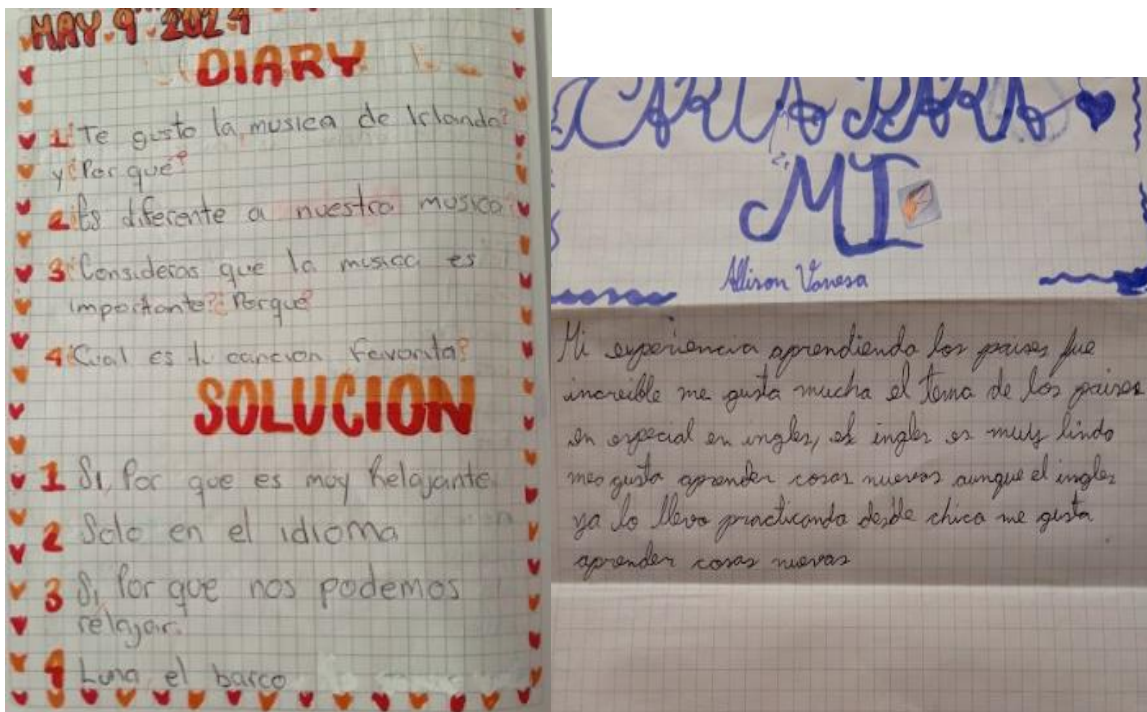
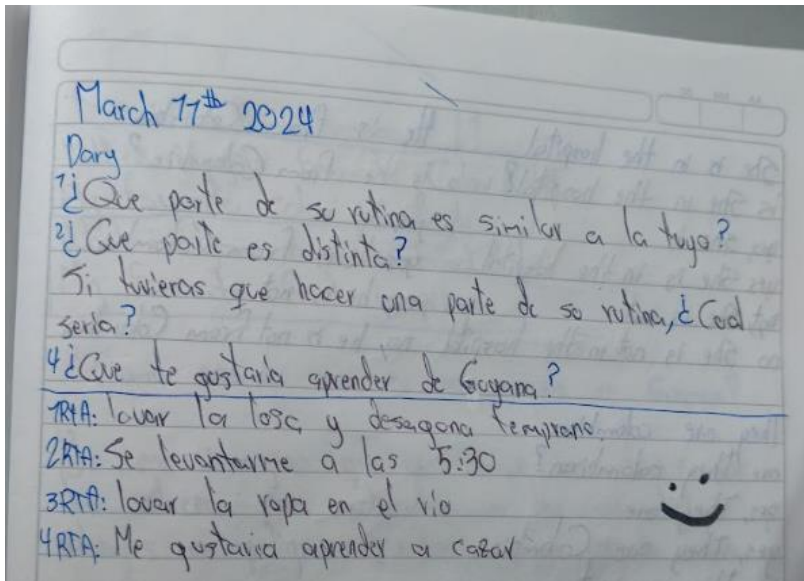
<https://drive.google.com/file/d/1ZFH5cLBkUi3sby62zY0nHrGNodOIKE7/view?usp=sharing>

Annex 3**Questions for the interview**

1. ¿Cómo te sentiste al aprender acerca de otras culturas?
2. ¿Te sentiste identificada con algún aspecto de la cultura que aprendimos? ¿Por qué?
3. ¿Qué diferencias notaste entre la cultura colombiana, y las culturas que aprendimos?
4. ¿Te gustaría aprender más sobre otras culturas en el futuro? ¿Por qué?
5. ¿Cambiaste tu forma de pensar después de aprender sobre otras culturas? ¿De qué manera?
6. ¿Qué fue lo que más te llamó la atención acerca de las culturas que aprendimos?
7. ¿Los diarios te ayudaron a pensar en tu propia cultura e identidad?
8. ¿Crees que podrías integrar algo de lo que aprendimos acerca de otras culturas en tu vida?
9. ¿Qué te gusta mucho de la cultura colombiana que no está presente en otras culturas?

Annex 4.

Samples of the diaries



Annex 5**Sample of an interview transcript**

Orador 1

Entonces, la primera pregunta es, ¿cómo te sentiste al aprender acerca de otros países?

Orador 2

Pues siento que es interesante, ya que pues al conocer solamente tu entorno te hace como, como o sea, como conocer otra otra cultura, te hace como o sea, te sientes como con más conocimiento de otras partes del mundo.

Orador 1

Sí, listo, ¿te sentiste identificada con algún aspecto de las culturas que aprendimos sí o no?, ¿por qué?

Orador 2

¿Me lo puedes volver a repetir?

Orador 1

¿Te sentiste identificada con alguno de los aspectos de las otras culturas que aprendimos?

Orador 2

No, no,

Orador 1

¿Por qué? ¿Sí recuerdas lo que vimos? Los videos de la niña en Guyana, los videos de los niños hablando.

Orador 2

Refiriéndonos a lo de Guyana, pues me siento identificada con esos niños, ya que pues ellos tienen como actividades más de jugar y así y digamos entre estas actividades, pues ellos van aprendiendo y me siento identificada porque yo también aprendo así jugando.

Orador 1

¿O sea, sientes que aprendes así?

Orador 2

Uhum

Orador 1

¿Qué diferencias notas entre la cultura colombiana y las otras culturas que aprendimos?

Orador 2

Que hablan otro idioma

Orador 1

Ok, ¿Cambiate tu forma de pensar después de aprender sobre otras culturas?

Orador 2

No

Orador 1

¿O sea sigues pensando de la misma forma?

Orador 2

Sí señora

Orador 1

¿Por qué?

Orador 2

Vuelve a repetir

Orador 1

¿Cambiate tu forma de pensar después de aprender sobre otras culturas?

Orador 2

No, porque siento que al cambiar, o sea, no, porque me siento bien con, en la cultura en la que estoy.

Orador 1

¿O sea, no sientes que deberías tomar algo de esas culturas?

Orador 2

Ajá. Exacto.

Orador 1

Ok.

Orador 1

¿Te gustaría aprender más sobre otras culturas en el futuro?

Orador 2

Sí,

Orador 1

¿Sobre cuáles?, dame un ejemplo.

Orador 2

Por ejemplo, la cultura india, porque digamos, yo he visto que allá tienen como una forma, como de hacer collares, me gustaría, como aprender.

Orador 1

Ah, ok. Listo, ¿los diarios te ayudaron a pensar en tu propia cultura e identidad?

Orador 2

Los diarios se trataban era de lo que..

Orador 1

Cuando escribíamos, ¿recuerdas que tenían temas, pues hacíamos las preguntas y eso sobre la diferencia, sobre todo eso, entonces sientes que ellos te ayudaron a pensar algo de tu propia cultura e identidad?

Orador 2

Sí, o sea, no hay por qué sino. Bueno, sí porque, sí, porque me hace pensar en, o sea, digamos, me hizo, como reflexionar porque, digamos, ellos estudian y como te venía diciendo, estudian de manera de juegos, ¿sí?, pero aprenden, digamos. Yo siento que yo lo veo en mi vida, digamos, cuando yo aprendo con un juego no se me queda tan claro, pero cuando uno lo repasa pues sí

Orador 1

Mhm.

Orador 2

Entonces...

Orador 1

Ah, otra vez sí, ¿los diarios te ayudaron a pensar en tu propia cultura e identidad?

Orador 2

Ah, sí, entonces digamos, yo pienso que acá, en Colombia, la cultura colombiana siento que se toman, como muy en serio lo que es como estudiar para una carrera o el estudio ¿Sí? Y siento que me hace como reflexionar porque uno a veces se presiona mucho y como esto tiene que ser así

Orador 1

Sí, así como todo rígido, y ¿es distinto en comparación con las otras culturas?, es ese aspecto de la rigidez.

Orador 2

Con algunas.

Orador 1

Listo, ¿crees que podrías integrar algo de lo que aprendimos acerca de las culturas en tu propia vida?

Orador 2

No,

Orador 1

¿Por qué? Todo tiene por qué, porque tienes que explicar. ¿Yo qué hago? Pero si me dices por qué yo puedo decir, Uy, aquí veo tal cosa.

Orador 1

Otra vez

Orador 2

Uhum

Orador 1

¿Crees que podrías integrar algo de lo que aprendimos acerca de otras culturas en tu vida?

Orador 2

No, por lo que te venía diciendo anteriormente, porque me siento conforme o cómoda con lo que aprendo.

Orador 1

¿Y qué te gusta mucho de la cultura colombiana que no está presente en otras culturas?

Orador 2

¿Pero tiene algún concepto?, o sea algo en específico

Orador 1

No, digamos algo que tú hayas.

Orador 2

O sea es como una diferencia.

Orador 1

Sí, o sea algo que tú hayas notado, que te gusta mucho de Colombia y que no notaste, digamos en otros países y en lo que aprendimos

Orador 2

El ajiaco

Orador 1

¿La comida?

Orador 2

Uhum, exacto

Orador 1

Ah ok, listo

Orador 2

Es como diferente

Orador 1

Bueno, sí, la comida es distinta, o sea ¿te gustaría que otras personas conocieran el ajiaco?

Orador 2

Sí.

Orador 1

Bueno, esto, eso sería todo, muchas gracias.