Exploring Intercultural Sensitivity in EFL Learners through Inclusion of YouTube Videos

with Deep Cultural Content in Online Classes.

Lady Eliana Páez Castellanos

Thesis Director: Jaír Ayala Zárate

Universidad Pedagógica Nacional

Facultad de Humanidades – Departamento de Lenguas

Master's in Foreign Language Teaching

Bogotá, Colombia 2022

Exploring Intercultural Sensitivity in EFL Learners through Inclusion of YouTube Videos

with Deep Cultural Content in Online Classes

Lady Eliana Páez Castellanos

Thesis Director: Jaír Ayala Zárate

Universidad Pedagógica Nacional

Facultad de Humanidades – Departamento de Lenguas

Master's in Foreign Language Teaching

Bogotá, Colombia 2022

Note of acceptance

Jaír Ayala Zárate

Thesis Director

_____

Juror

_____

Juror

_____

Acuerdo 031 del 04 de diciembre de 2007 del Consejo Superior de la Universidad Pedagógica Nacional

Artículo 42, Parágrafo 2:

«Para todos los efectos, declaró que el presente trabajo es original y de mi total autoría; en aquellos casos en los cuales he requerido del trabajo de otros autores o investigadores, he dado los respectivos créditos.»

Acknowledgements

"Cultural differences should not separate us from each other, but rather cultural diversity brings a collective strength that can benefit all of humanity." Also: "Intercultural dialogue is the best guarantee of a more peaceful, just and sustainable world"

Robert Alan Aurthur

Abstract

This action research attempted to determine the influence of the inclusion of YouTube videos with deep cultural content on ninth graders' intercultural Sensitivity through online classes and to identify their intercultural sensitivity stage in Bennett´s scale (2017) through English classes from a religious private school in Suba, Bogotá.

This research is framed in a qualitative methodology following the cycles in action research. The data was collected through questionnaires, artifacts developed by students, and open-ended interviews which were analyzed by Grounded theory. Data evidenced that YouTube videos with deep cultural content have a significant influence on ninth graders´ intercultural sensitivities components in Chen and Starosta (2000) that range from self-esteem, self-monitoring, open-mindedness, interaction involvement, not judgmental, and empathy. Hence, students learn new vocabulary in English, and how to interact during intercultural communication with their peers, and foreigners, and at the same time, they learn about cultural diversity worldwide.

Keywords: Intercultural Sensitivity, Culture in EFL, YouTube videos in EFL, Online Learning.

Resumen

Esta investigación de acción intentó determinar la influencia de la inclusión de videos de YouTube con contenido cultural profundo en la sensibilidad intercultural de los estudiantes de noveno grado a través de clases en línea e identificar la etapa de sensibilidad intercultural en la escala de Bennett (2017) en estudiantes a través de las clases de inglés en una escuela privada religiosa en Suba, Bogotá.

Esta investigación se enmarca en una metodología cualitativa siguiendo los ciclos de la investigación acción. Los datos fueron recolectados a través de cuestionarios, artefactos desarrollados por estudiantes y entrevistas abiertas que fueron analizadas por la teoría Fundamentada. Los datos evidenciaron que los videos de YouTube con contenido cultural profundo tienen una influencia significativa en los componentes de sensibilidad intercultural de los estudiantes de noveno grado en Chen y Starosta (2000) que van desde la autoestima, el autocontrol, la mentalidad abierta, la participación en la interacción, la no crítica y la empatía. Por lo tanto, los estudiantes aprenden nuevo vocabulario en inglés y cómo interactuar durante la comunicación intercultural con sus compañeros y extranjeros y, al mismo tiempo, aprenden sobre la diversidad cultural en todo el mundo.

Palabras clave: Sensibilidad intercultural, Cultura en EFL, Vídeos de YouTube en EFL, Aprendizaje en línea.

	FORMATO
	RESUMEN ANALÍTICO EN EDUCACIÓN - RAE
Código: FOR020GIB	**Versión: 01**
Fecha de Aprobación: 10-10-2012	**Página 1 de 164**

● Información General	
Tipo de documento	Trabajo de grado.
Acceso al documento	Universidad Pedagógica Nacional. Biblioteca Central.
Título del documento	Exploring Intercultural Sensitivity in EFL Learners through Inclusion of youtube videos with Deep Cultural Content in Online Classes: (Explorando la Sensibilidad intercultural en estudiantes de inglés como lengua extranjera a través de la inclusión de videos de YouTube con contenido cultural profundo en clases online.
Autor(es)	PÁEZ CASTELLANOS, Lady Eliana.
Director	AYALA, Jair.
Publicación	Bogotá, 2022. 167 páginas.
Unidad Patrocinante	Universidad Pedagógica Nacional
Palabras Claves	Intercultural Sensitivity, Culture in EFL, Intercultural Communicative Competence, Intercultural awareness, YouTube videos in EFL, Online Learning.

● Descripción
La presente investigación, expone los métodos y resultados del uso de videos de YouTube con contenidos culturales profundos en clase de inglés para identificar su influencia en la sensibilidad intercultural en estudiantes de noveno grado del Colegio Hogar de Nazareth, ubicado en la localidad de Suba, Bogotá. Teniendo en cuenta que las metodologías de la enseñanza del inglés en la institución se basan en un modelo gramatical, se desarrolla una investigación acción para la inclusión de contenidos culturales en el aula. La recolección y análisis de datos mostraron que la metodología utilizada a través del uso de contenido cultural profundo en videos permite fomentar la sensibilidad intercultural de los estudiantes. Por medio de actividades como exposiciones, análisis de videos de YouTube en clase, los estudiantes se volvieron más

conscientes interculturalmente. Para terminar, el documento ofrece una serie de recomendaciones para el uso apropiado de esta metodología.

● **Fuentes**

Adams, P. (2006). Exploring social constructivism: theories and practicalities. *Education 3-13*, *34*(3), 243–257. https://doi.org/10.1080/03004270600898893

Adler, R. B., & Towne, N. (1987). Looking out/looking in: interpersonal communication. In *Open WorldCat* (5th ed.). Holt, Rinehart, and Winston. https://www.worldcat.org/title/looking-outlooking-in-interpersonal-communication/oclc/13796177

Ajzen, Icek. (1993). Attitude theory and the attitude-behavior relation. In Krebs, D & Schmidt, P. (Eds.) New directions in attitude measurement. Walter de Gruyter. https://www.researchgate.net/publication/264655146_Attitude_theory_and_the_attitude-behavior_relation

Alcaldía Local de Suba (2015) *Diagnóstico Local Sectorial y documento de priorización*. Alcaldía Mayor de Bogotá. https://www.alcaldiabogota.gov.co/sisjur/adminverblobawa?tabla=T_NORMA_ARCHIVO&p_NORMFIL_ID=11092&f_NORMFIL_FILE=X&inputfileext=NORMFIL_FILENAME

Alptekin, C. (2002) Toward intercultural communicative competence in ELT. *ELT Journal*, 56(1), 57-64. https://doi.org/10.1093/elt/56.1.57

Altan, M. Z. (2018). Intercultural Sensitivity - A Study of Pre-service English Language Teachers. *Journal of Intercultural Communication*, *46*. https://immi.se/intercultural/nr46/altan.html

Álvarez, J. A., & Bonilla, X. (2009). Addressing culture in the EFL classroom: A dialogic proposal. *PROFILE Issues in Teachers' Professional Development*, 11(2), 151-170. https://revistas.unal.edu.co/index.php/profile/article/view/11448/36801

Alwehaibi, H. O. (2015). The Impact of Using Youtube in EFL Classroom on Enhancing EFL Students' Content Learning. *Journal of College Teaching & Learning*, *12*(2), 121–126. https://eric.ed.gov/?id=EJ1061416

Anderson, T. (Editor) (2008). *Theory and practice of online learning*. (2nd ed.) AU Press. https://ufdc.ufl.edu/AA00011700/00001

Annaud, J. [Director] (1997) Seven years in Tibet [Movie]. Mandalay Entertainment Productions

Ary, D., Jacobs, L. C., Sorensen, C. K., & Razavieh, A. (2010). *Introduction to Research in Education* (8th ed). Wadsworth.

Atkinson, D. (1999). TESOL and Culture. *TESOL Quarterly*, 33(4), 625-654. https://doi.org/10.2307/3587880

Babbie, E. (1990). *Survey Research Methods*. (2nd Ed.) Wadsworth Publishing Company.

Bailey, K. M. & Celce-Murcia, M. (1979). Classroom skills for ESL teachers. In Celce-Murcia, M. & McIntosh, L. (Eds.), Teaching English as a second or foreign language (pp. 315- 331). Newbury House.

Banks, J. A. (2004). Introduction: Democratic citizenship education in multicultural societies. In Banks J. A. (Ed.). *Diversity and citizenship education: Global perspectives.* (pp. 3-15), Jossey-Bass.

Barrett, M., Byram, M., Lázár, I., Mompoint-Gaillard, P. & Philippou, S. (2013) *Developing intercultural competence through education*. Council of Europe. http://www.academia.edu/3150166/Developing_Intercultural_Competence_through_Education

Bennett, M. J. (2004). Becoming interculturally competent. In J. S. Wurzel (Ed.), *Toward multiculturalism: A reader in multicultural education* (pp. 62–77). Intercultural Resource

Corporation. https://www.idrinstitute.org/wp-content/uploads/2018/02/becoming_ic_competent.pdf

Bennett, M. J. (2017). Development model of intercultural sensitivity. In Y. Kim (Ed.), *The International Encyclopedia of Intercultural Communication* (pp. 1–10). Intercultural Development Research Institute. https://doi.org/10.1002/9781118783665.ieicc0182

Bernard, H. (2006) *Research Methods in Anthropology: Qualitative and Quantitative Approaches*. (4th ed.) Rowman Altamira. http://www.cycledoctoralfactec.com/uploads/7/9/0/7/7907144/%5Bh._russell_bernard%5D_research_methods_in_anthropol_bokos-z1__1_.pdf

Bilash, O. (2011). Culture in the language classroom. https://sites.educ.ualberta.ca/staff/olenka.bilash/Best%20of%20Bilash/culture.html

Brinton, D. & Gaskill, W. (1978). Using news broadcasts in the ESL/EFL classroom. *TESOL Quarterly* 12(4), 403-413.

Brown, H. D. (2000). *Principles of language learning and Teaching* (5th ed.). Pearson Education, Inc. http://angol.uni-miskolc.hu/wp-content/media/2016/10/Principles_of_language_learning.pdf

Brown, S. (2010) Popular films in the EFL classroom: Study of methodology. Procedia - Social and Behavioral Sciences, Vol. 3, 45-54. https://doi.org/10.1016/j.sbspro.2010.07.011

Bueno, K. (2009). Got film? Is it a readily accessible window to the target language and culture for your students? *Foreign Language Annals*, 42(2), 319-339. https://doi.org/10.1111/j.1944-9720.2009.01023.x

Burns, A. (2009) Action research in second language teacher education. In The Cambridge Guide to Research in Language Teaching and Learning (1st ed.) Cambridge University Press. 289 – 297.

Burns, A. (2015) Action Research. In Brown, J. D. & Coombe, C. (2015). The Cambridge Guide to Research in Language Teaching and Learning (1st ed.) Cambridge University Press. https://www.researchgate.net/publication/282199978_Action_research

Byram, M. (1997). *Teaching and assessing intercultural communicative competence. Multilingual Matters*. https://books.google.com.co/books/about/Teaching_and_Assessing_Intercultural_Com.html?id=0vfq8JJWhTsC

Champoux, J. E. (1999). Film as a teaching resource. *Journal of Management Inquiry* 8(2): 240-251. http://symptommedia.com/wp-content/uploads/teaching-resource.pdf

Chen, G. M. (1997). A Review of the Concept of Intercultural Sensitivity. *Biennial Convention of the Pacific and Asian Communication Association*, 1–14. https://files.eric.ed.gov/fulltext/ED408634.pdf

Chen, G. M. (2010). The Impact of Intercultural Sensitivity on Ethnocentrism and Intercultural Communication Apprehension. In *Intercultural Communication Studies v. XIX:1*. Kingston, RI : International Association for Intercultural Communication Studies. https://web.uri.edu/iaics/files/01Guo-MingChen.pdf

Chen, G. M., & Starosta, W. J. (2000). The Development and Validation of the Intercultural Sensitivity Scale. *Human Communication*, *3*, 3–14. https://digitalcommons.uri.edu/cgi/viewcontent.cgi?article=1035&context=com_facpubs

Chien, C., Huang, Y., & Huang, P. (2020). YouTube Videos on EFL College Students' Listening Comprehension. *English Language Teaching*, *13*(6), 96–103. https://doi.org/10.5539/elt.v13n6p96

Colegio Hogar de Nazareth (2015) Nuestro PEI: Formación de valores morales y religiosos con una dimensión a una convivencia humana y fraterna. [Documento institucional].

Cornwell, S. (1999) Interview with Anne Burns and Graham Crookes, *The Language Teacher*. 23(12), 5-10.

Crystal, D. (2003) *English as a global language*. (2nd Ed.) Cambridge University Press. http://catdir.loc.gov/catdir/samples/cam041/2003282119.pdf

Danielewicz, J. (1995) *Teaching Selves: Identity, pedagogy, and teacher education*. State University of New York Press. https://books.google.com.co/books?id=ej9Iwj6GoZMC&printsec=frontcover&hl=hy#v=onepage&q&f=false

Deardorff, D. (2006) Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization. *Journal of Studies in International Education*, 10(3), 241-266. https://doi.org/10.1177/1028315306287002

Denzin, K. & Lincoln, Y. (2000) *Handbook of Qualitative Research*. (2nd ed.) SAGE, Thousand Oaks, https://doi.org/10.1111/j.1365-2648.2001.0472a.x

Detel, W. (2001). Social Constructivism. *ScienceDirect*, 14264–14267. https://doi.org/https://doi.org/10.1016/B0-08-043076-7/01086-X

Dong, Q., Koper, R., & Collaço, C. (2008). Social Intelligence, Self-esteem, and Intercultural Communication Sensitivity. *Intercultural Communication Studies*, *XVII*(2), 162–172. https://web.uri.edu/iaics/files/13-Qingwen-Dong-Randall-Koper-Chris-Collaco.pdf

ELI s.r.l. (2012) New Step Ahead – Split Edition: Student's Book 3A.

Etikan, I., Musa, S., Alkassim, R. (2016) Comparison of Convenience Sampling and Purposive Sampling. American Journal of Theoretical and Applied Statistics. 5(1), 1-4. https://doi.org/10.11648/j.ajtas.20160501.11

Fandiño Parra, Y. J. (2014). Teaching culture in Colombia Bilingüe: From theory to practice. *Colombian Applied Linguistics Journal*, *16*(1), 81–92. https://doi.org/10.14483/udistrital.jour.calj.2014.1.a07

Fernández Núñez, L. (2006). ¿Cómo analizar datos cualitativos? *Fichas para investigadores: Butlletí LaRecerca.* 1-13. https://ebevidencia.com/wp-content/uploads/2014/12/analisis-datos-cualitativos.pdf

Fernández-Carballo, M. V. (2021). University Students' Attitudes towards the Use of YouTube in the EFL Classroom. *HOW*, *28*(2), 141–158. https://doi.org/10.19183/how.28.2.624

Finch, S. (2013). *Random sampling – A guide for teachers (Years 11-12).* Education Services Australia. https://amsi.org.au/ESA_Senior_Years/PDF/RandomSampling4b.pdf

Forster, E. M. (2003). *A room with a view*. (4th Ed.) Penguin

Fortune, J. (2012). The forbidden fruit: using the mother tongue in a Bogota university EFL programme. *Colombian Applied Linguistics Journal,* 14(2), 70-87. http://www.scielo.org.co/pdf/calj/v14n2/v14n2a06.pdf

Garrison, D. R., Anderson, T., & Archer, W. (2000). Critical inquiry in a text-based environment: Computer conferencing in higher education model. *The Internet and Higher Education*, 2(2-3), 87-105. https://doi.org/10.1016/S1096-7516(00)00016-6

Gilmore, A. (2007). Authentic materials and authenticity in foreign language learning. *Language Teaching*, 40(2), 97-118. https://doi.org/10.1017/S0261444807004144

Gold, R. (1958). Roles in sociological field observations. *Social Forces*, 36(3), 217-223. https://doi.org/10.2307/2573808

Gómez, L. F. (2014). Relational teaching: A way to foster EFL learners' intercultural communicative competence through literary short stories. *Colombian Applied Linguistics Journal*, 16(2), 135-150. https://dx.doi.org/10.14483/udistrital.jour.calj.2014.2.a01

Gómez, L. F. (2015a). The cultural content in EFL textbooks and what teachers need to do about it. *PROFILE Issues in Teachers' Professional Development*, 17(2), 167 187. http://dx.doi.org/10.15446/profile.v17n2.44272

Gómez, L. F. (2015b) *Culture, Diversity, and Literature: Fundamentals to Foster Critical Intercultural Competence in EFL Education.* Editorial Aula de Humanidades https://editorialhumanidades.com/producto/culture-diversity-and-literature-fundamentals-to-foster-critical-intercultural-competence-in-efl-education/

Gómez, L. F. (2015c). Critical intercultural learning through topics of deep culture in an EFL classroom, *Íkala, Revista de Lenguaje y Cultura*, 20(1), 43-59. https://doi.org/10.17533/udea.ikala.v20n2a03

Goodman, H. (n. d.) Sparkling 3 Student Book. Anglo digital

Gudykunst, W. & Kim, Y. (1997) Communicating with strangers: An approach to intercultural communication (3rd Ed.) McGraw Hill. https://www.tukeinternationalconsulting.com/uploads/7/1/4/2/7142705/gudykunst_ch1_communicating_with_strangers.pdf

Hall, E. & Hall, M. (1990) *Understanding Cultural Differences*. Intercultural Press.

Halverson, R. J. (1985). Culture and vocabulary acquisition: A proposal. *Foreign Language Annals,* 18(4), 327-32. https://doi.org/10.1111/j.1944-9720.1985.tb01810.x

Hancock, B., Ockleford, E. & Windridge, K. (2007) *An introduction to qualitative research*. The NIHR RDS EM / YH. https://www.rds-yh.nihr.ac.uk/wp-content/uploads/2013/05/5_Introduction-to-qualitative-research-2009.pdf

Harasim, L. (2012). *Learning theory and online technologies*. Routledge/Taylor & Francis Group.

Heaton, J. (1979). An audiovisual method for ESL. In Celce-Murcia, M. and McIntosh, L. (Eds.), Teaching English as a second or foreign language (pp.38-48). Newbury House

Hernández Castro, O., & Samacá Bohórquez, Y. (2006). A Study of EFL Students' Interpretations of Cultural Aspects in Foreign Language Learning. *Colombian Applied Linguistics Journal*, *8*, 38–52. http://www.scielo.org.co/scielo.php?script=sci_arttext&pid=S0123-46412006000100003

Hernández, O, & Samacá, Y. (2006). A Study of EFL Students' Interpretations of Cultural Aspects in Foreign Language Learning. *Colombian Applied Linguistics Journal*, (8), 38-52. http://www.scielo.org.co/pdf/calj/n8/n8a03.pdf

Hinkel, E. (2001*). Building awareness and practical skills to fa-cilitate cross-cultural communication*. In M. Celce-Murcia (Editor), Teaching English as second or foreign language (3rd ed.), (pp. 443-458). Heinle and Heinle.

Hinojosa, J. (2000), Culture and English Language Teaching: An intercultural approach. *Cuadernos de Bilingüismo*. (1), 107- 141.

Hofstede, G. (1997) *Cultures and Organizations: Software of the Mind*, McGraw-Hill.

Holtzman, L. (2000). *Media Messages*. M. E. Sharpe, Inc

Honorene, J. (2017) Understanding the role of triangulation in research. *Scholarly Research Journal for Interdisciplinary Studies.* 4(31), 91-95. http://www.srjis.com/pages/pdfFiles/149544238718.%20HONORENO%20JOHNSON.pdf

Ishida, T., Fussell, S., & Vossen, P. (January, 2007) *Intercultural Collaboration*. Book presented at First International Workshop (IWIC), Tokyo, Japan. Springer-Verlag Berlin Heidelberg.

Jeffcoat, J. [Director], (2006) Outsourced [Movie]. ShadowCatcher Entertainment.

Kabir, S. (2016). Methods of data collection. University of Chittagong. https://www.researchgate.net/publication/325528948_Methods_of_Data_Collection

Kabooha, R. H. (2016). Using Movies in EFL Classrooms: A Study Conducted at the English Language Institute (ELI), King Abdul-Aziz University. *English Language Teaching*, 9(3), 248-257. https://dx.doi.org/10.5539/elt.v9n3p248

Kalra, Rusma (2017). The Effectiveness of Using Films in the EFL Classroom: A Case Study Conducted at an International University in Thailand. Arab World English Journal, 8 (3), 289-301. DOI: https://dx.doi.org/10.24093/awej/vol8no3.19

Kartikasari, Y., Retnaningdyah, P. & Mustofa, A. (2019). Increasing Students' Intercultural Awareness Using Film as the Media in the EFL Classroom. *International Journal for Educational and Vocational Studies*. 1(7), 681-690. https://doi.org/10.29103/ijevs.v1i7.1765

Kashdan, T. B., & Silvia, P. J. (2009). Curiosity and Interest: The Benefits of Thriving on Novelty and Challenge. In S. J. Lopez & C. R. Snyder (Eds.), *The Oxford Handbook of Positive Psychology* (pp. 366–374). Oxford University Press, Inc. https://doi.org/10.1093/oxfordhb/9780195187243.013.0034

Kawulich, B. (2005) Participant Observation as a Data Collection Method. *Qualitative Social Research.* 6(2) Art. 43, http://dx.doi.org/10.17169/fqs-6.2.466

Kilickaya, F. (2004) Authentic Materials and Cultural Content in EFL Classrooms. *The Internet TESL Journal*. 10(7). Middle East Technical University. http://iteslj.org/Techniques/Kilickaya-AutenticMaterial.html

Koc, S. & Koc, O. (2016) *Split Boost 5 student book and workbook*. (1st Ed.) Blackswan Publishing House.

Kramsch, C. (1998). Language and culture. Oxford: Oxford University Press.

Krashen, S. D. (1985). Chapter 1: The Input Hypothesis. In Krashen, S. D. The input hypothesis: issues and implications. (pp. 79 - 109). Longman Group UK Ltd. https://www.uio.no/studier/emner/hf/iln/LING4140/h08/The%20Input%20Hypothesis.pdf

Kumaravadivelu, B. (2008). Cultural globalization and language education. *Studies in Second Language Acquisition,* 31(3). New Haven: Yale University Press.

Leonard, N. H., & Harvey, M. (2007). The Trait of Curiosity as a Predictor of Emotional Intelligence. *Journal of Applied Social Psychology*, *37*(7), 1545–1561. https://doi.org/10.1111/j.1559-1816.2007.00226.x

Liu, C. (2015). Cultivation of Intercultural Awareness in EFL Teaching*. *Journal of Language Teaching and Research*, *7*(1), 226. https://doi.org/10.17507/jltr.0701.26

Liu, S. & Laohawiriyanon, C. (2013) Cultural Content in EFL Listening and Speaking Textbooks for Chinese University Students. *International Journal of English Language Education.* 1(1), 82-93. http://dx.doi.org/10.5296/ijele.v1i1.2850

Lo Bianco, J., Liddicoat, A. J., & Crozet, C. (1999). *Striving for The Third Place: Intercultural Competence through Language Education*. Australian National Languages and Literacy Inst. https://files.eric.ed.gov/fulltext/ED432918.pdf

MacDonald, S. & Headlam, N. (2009) *Research Methods Handbook: Introductory guide to research methods for social research*. CLES. https://www.cles.org.uk/wp-content/uploads/2011/01/Research-Methods-Handbook.pdf

Mason, J. (2002) *Qualitative Researching* (2nd ed.) SAGE Publications. http://www.sxf.uevora.pt/wp-content/uploads/2013/03/Mason_2002.pdf

MEN (2006), *Formar en lenguas extranjeras: Inglés ¡El reto!* (1ª ed.). Ministerio de Educación Nacional. https://redes.colombiaaprende.edu.co/ntg/men/archivos/Referentes_Calidad/Estandares_basicos_de_competencias/Estandares_Basicos_Competencia_en_Lenguas_Extranjeras_%20Inglés.pdf

Merriam, S. & Tisdell, E. (2015) Qualitative Research. A guide to design and implementation (4th ed.) Jossey-Bass. https://books.google.es/books?id=JFN_BwAAQBAJ&hl=es&source=gbs_navlinks_s

Mitchell, R., & Myles, F. (2004). *Second language learning theories* (2nd ed.). Arnold.

Mora, D. (2020) Peer edition as a means for fostering EFL short story writing in a local private school: an Action Research. (Trabajo de grado, Master in the Teaching of Foreign Languages) Universidad Pedagógica Nacional. http://repository.pedagogica.edu.co/bitstream/handle/20.500.12209/11960/Peer_edition_as_a_means_for_fostering_EFL_short_story_writing_in_a_local_private_school_an_Action_Research.pdf?sequence=1&isAllowed=y

Morrisroe, S. & Barker, D. (1984). Using film in a multi-level class. *CATESOL News.* 5(13)

Munn, P. & Drever, E. (1990) *Using questionnaires in small-scale research. A teachers' guide*. The Scottish Council for Research in Education. https://files.eric.ed.gov/fulltext/ED326488.pdf

Murphy, R. [Director] (2010) Eat, pray, love. [Movie]. Plan B Entertainment & Columbia Pictures.

Okayama, C. M., Furuto, S. B., & Edmondson, J. (2001). Components of cultural competence: Attitudes, knowledge, and skills. In R. Fong & S. B. Furuto (Eds.), *Culturally competent practice: Skills, interventions, and evaluations*. Allyn & Bacon.

Olaya, A. & Gómez, L. F. (2013) Exploring EFL Pre-Service Teachers' Experience with Cultural Content and Intercultural Communicative Competence at Three Colombian Universities.

Profile: Issues in Teachers' Professional Development, 15(2), 49-67.
https://revistas.unal.edu.co/index.php/profile/article/view/40168/42058

Paige, R. M., Jorstad, H., Siaya, L., Klein F. & Colby J. (2003). Culture learning in language education: A review of the literature. In Paige, D. L. (Editor), Culture as the Core: Perspectives on Culture in Second Language Learning. IAP.

Patton, M. (1980) *Qualitative evaluation methods* (2nd ed.) SAGE Publications.
https://www.gwern.net/docs/sociology/1980-patton-qualitativeevaluationmethods.pdf

Peck, D. (1998). Teaching Culture: Beyond language. *Curriculum Unit 84.03.06.* (3) Yale-New Haven Teachers Institute. hppt://www.yale.edu/yhnti/curriculum/units/1984/3/84.03.06.x.html

Pedersen, P. (1995) The five stages of Culture Shock: Critical Incidents Around the World. Greenwood Press.
https://books.google.com.co/books?id=bgksySFDILQC&printsec=frontcover&hl=es#v=onepage&q&f=false

Pérez Parra, L. F., & Mellizo Castaño, L. G. (2020). *Raising Intercultural Sensitivity on the Bases of the Recognition of Own Cultural Aspects and Other Cultures, in a Fifth-Grade Elementary English Class in a Public School in Cali* [Research Project].
https://bibliotecadigital.univalle.edu.co/bitstream/handle/10893/18853/3263-P438r.pdf?sequence=1

Phillippi, J. & Lauderdale, J. (2017). A Guide to Field Notes for Qualitative Research: Context and Conversation. *Qualitative Health Research*. 28(3), 381-388.
https://doi.org/10.1177/1049732317697102

Phillipson, R. (2018). *Linguistic Imperialism*. Copenhagen Business School
https://doi.org/10.1002/9781405198431.wbeal0718.pub2

Picciano, A. G. (2017). Theories and frameworks for online education: Seeking an integrated model. *Online Learning*, 21(3), 166-190. https://doi.org/10.24059/olj.v21i3.1225

Ponciano, L. & Shabazian, A. (2012). Interculturalism: Addressing diversity in Early Childhood. *Dimensions of Early Childhood* 40(1), 23-29.
https://pdfs.semanticscholar.org/6724/93fce8c7ff5f94196eabfbb2b3277fda62be.pdf

Poyatos, F. (1992) Non-verbal Communication in Foreign Language Teaching. Theoretical and methodological perspectives. In Helbo, A. (ed) Evaluation and Language Teaching. Bern: Peter Lang.

Rao, P. (2019). The impact of English movies on learning English in ESL/EFL classrooms. 7(4). 430-438. https://doi.org/10.33329/rjelal.74.430

Rico Troncoso, C. (2012) Language Teaching Materials as Mediators For ICC Development: a Challenge for Materials Developers. *Signo y Pensamiento.* 30(60), 130-154.
http://www.scielo.org.co/pdf/signo/v31n60/v31n60a10.pdf

Rivers, W. M. and Temperley, M. (1978). *A practical guide to the teaching of English as a second or foreign language*. Oxford University Press.

Robinson, G. (1985) *Crosscultural Understanding: Processes and Approaches for Foreign Language, English as a Second Language, and Bilingual Educators*. Language teaching methodology series. Prentice-Hall

Roby, W. (1992) Intercultural Communication Education and Foreign Language Education: Shared Precedents, Procedures, and Prospects. *Intercultural Communication Studies* 2(1). 43 – 56.
https://web.uri.edu/iaics/files/03-Warren-B.-Roby.pdf

Ruiz-Román, C. (2003) *Educación Intercultural: una visión crítica de la cultura*. Octaedro.
https://dialnet.unirioja.es/servlet/libro?codigo=235586

Ruokonen, I., & Kairavuori, S. (2012). Intercultural Sensitivity of the Finnish Ninth Graders. *Procedia - Social and Behavioral Sciences*, *45*, 32–40.
https://doi.org/10.1016/j.sbspro.2012.06.540

Ruusunen, V. (2011) *Using movies in EFL Teaching: The point of view of teachers.* (Master's thesis, English). University of Jyväskylä.
http://docplayer.net/24558684-Using-movies-in-efl-teaching-the-point-of-view-of-teachers-master-s-thesis-virve-ruusunen.html

Sadzhaya, V. (2011) *New great values intermediate A students' book workbook*. Vol. 5. Progreso Editorial.

Sagor, R. (2005). *The action research guidebook: A four-step process for educators and school teams.* Thousand Oaks, Calif: Corwin Press.

Shank, G. (2002). *Qualitative Research*. A Personal Skills Approach. Merrill Prentice Hall.

Shaules, J. (2007), Deep Culture: The Hidden Challenges of Global Living. Languages for Intercultural Communications and Education: 16. Multilingual Matters LTD. https://books.google.es/books?id=RflW49PPS-EC&printsec=frontcover&hl=es#v=onepage&q&f=false

Sherman, J. (2003). *Using authentic video in the language classroom*. Cambridge University Press.

Siemens, G. (2004). Connectivism: A learning theory for the digital age. *International Journal of Instructional Technology & Distance Learning.* 2(1) http://www.itdl.org/Journal/Jan_05/article01.htm

Skelton, T., & Allen, T. (1999). Introduction. In Skelton, T., & Allen, T. (Eds.) Culture and global change. (pp. 1- 10), Routledge.

Snyder, C. R., & Lopez, S. J. (2009). Oxford Handbook of Positive Psychology. In *Google Books*. Oxford University Press. https://books.google.com.co/books/about/Oxford_Handbook_of_Positive_Psychology.html?id=6IyqCNBD6oIC&redir_esc=y

Spitzberg, B. H., & Cupach, W. R. (1984). Interpersonal communication competence. In *Open WorldCat*. Sage Publications. https://www.worldcat.org/title/interpersonal-communication-competence/oclc/566067189

Stoller, F. (March, 1988). *Films and Videotapes in the ESL/EFL Classroom*. Paper presented at the Annual Meeting of Teachers of English to Speakers of Other Languages, Chicago, USA.

Stuart. G., & Nocon, H. (1996). Second culture acquisition: Ethnography in the foreign language Classroom. *The Modern Language Journal*, 80(4). https://doi.org/10.1111/j.1540-4781.1996.tb05463.x

Taherdoost, H. (2016). Sampling Methods in Research Methodology; How to Choose a Sampling Technique for Research. *International Journal of Academic Research in Management*. 5(2). 18-27. https://dx.doi.org/10.2139/ssrn.3205035

Tomalin, B. (2008). Culture: the fifth language skill. http://www.teachingenglish.org.uk/think/articles/culturefifth-language-skill

Tomlinson, B & Masuhara, H. (2004) Developing cultural awareness. *Modern English Teacher*, 13(1), 5-11.

Triana, D. (2019). *Exploring elementary graders' Intercultural Attitudes through a guided reading approach*. (Master's thesis, Foreign Language Teaching). Universidad Pedagógica Nacional. http://repository.pedagogica.edu.co/bitstream/handle/20.500.12209/10918/TO-23624.pdf?sequence=1&isAllowed=y

Trujillo-Sáez, F. (2005). En torno a la interculturidad: reflexiones sobre cultura y comunicación para la didáctica de la lengua. *Porta Linguarum: revista internacional de didáctica de las lenguas extranjeras*, (4), 23-40. https://www.ugr.es/~ftSáez/aspectos/reflexiones.pdf

Tseng, C.-J., & Chao, C.-T. (2012). Teaching Culture in Taiwan's EFL Classroom. *Procedia - Social and Behavioral Sciences*, *47*, 1843–1846. https://doi.org/10.1016/j.sbspro.2012.06.910

Tseng, Y.-H. (2002) A Lesson in Culture. *ELT Journal*, 56(1), 11-21. https://doi.org/10.1093/elt/56.1.11

Tudor, I. (2001) The Dynamics of the Language Classroom. Cambridge University Press. https://books.google.com.co/books/about/The_Dynamics_of_the_Language_Classroom.html?id=D3evOkPRJgEC&redir_esc=y

Tudor, I. (2001). The Dynamics of the Language Classroom. In *Google Books*. Cambridge University Press.

https://books.google.com.co/books/about/The_Dynamics_of_the_Language_Classroom.html?id=OyFYUsvPwPYC

Van Maanen, J. (1988) Tales of the Field: On Writing Ethnography. (2nd ed.) University of Chicago Press.

Watkins, J., & Wilkins, M. (2011). Using YouTube in the EFL Classroom. *Language Education in Asia*, *2*(1), 113–119. https://doi.org/10.5746/leia/11/v2/i1/a09/watkins_wilkins

Weaver, G. R. (2000). Contrasting and Comparing Cultures. In G. Weaver (Editor), Culture, Communication and Conflict: Readings in Intercultural Relations (pp. 72-77). Pearson Publishing.

Yalcin, N. (2013) Using Movies in Language Classrooms as Means of Understanding Cultural Diversity. *Epiphany: Journal of transdisciplinary studies.* 6(1), 259-271. http://oaji.net/articles/2014/1507-1417510920.pdf

● Contenidos

El presente trabajo se divide en seis capítulos:

El primer capítulo, presenta el contexto interno y externo del Colegio Hogar de Nazareth, haciendo uso del PEI, misión, visión y modelo pedagógico. Además, expone una delimitación de la población objeto de estudio con su respectivo diagnóstico, el planteamiento del problema, la pregunta problema proveniente de la observación, los objetivos de la investigación y finalmente la justificación del trabajo. En el segundo capítulo, se encontrarán los fundamentos teóricos de la investigación como lo son el estado del arte y el marco teórico donde se exponen los constructos de cultura, Sensibilidad intercultural, videos de YouTube en la enseñanza de lengua extranjera y Aprendizaje en línea. En el estado del arte se incluyen estudios nacionales e internacionales sobre los temas vistos. En el tercer capítulo, se alude al diseño metodológico, que a su vez expone el tipo de investigación, los instrumentos de recolección de datos, los participantes en la investigación, la muestra, las unidades de análisis y las consideraciones éticas para tener en cuenta al llevar a cabo un proceso investigativo en investigación acción. En el cuarto capítulo, se muestra la propuesta pedagógica realizada por el investigador, donde se explica por etapas el procedimiento para el diseño pedagógico y la malla curricular propuesta para el desarrollo de la fase de intervención teniendo en cuenta las etapas cíclicas de la investigación acción. En el quinto capítulo, se hace un detallado análisis de los datos obtenidos gracias a los instrumentos de recolección de datos, así como una descripción de los descubrimientos hechos en el aula. Finalmente, en el sexto capítulo se exponen las conclusiones, las implicaciones pedagógicas, limitaciones del estudio, las posibles investigaciones que se pueden generar en el futuro.

● Metodología

El presente trabajo de grado argumenta su metodología bajo los principios de la investigación-acción. Dentro de estos parámetros, la investigación cumplió con varias fases, a nombrar: La primera etapa, está relacionada con la observación, allí se utilizaron varios instrumentos como un análisis de necesidades, diarios de campo y una encuesta que ayudaron a formular el problema alrededor del cual gira la esta investigación de corte cualitativo. Una segunda fase, fue la planeación; gracias al análisis de necesidad y los diarios de campo y la detección del problema de investigación, se realizó la planeación de una propuesta pedagógica

que respondiera a las necesidades inmediatas de los estudiantes. En tercer lugar, se realizó la fase de intervención, donde fueron aplicadas las lecciones de clase basadas en actividades con contenido cultural escogidas por los estudiantes. Los datos fueron recolectados por medio de cuestionarios durante los ciclos, entrevistas y artefactos creados por los estudiantes. Finalmente, las etapas de reflexión y análisis de datos fueron llevadas a cabo por medio de la teoría fundamentada, llevando a evidenciar la influencia del uso de contenidos culturales profundos en el desarrollo de sensibilidades interculturales en el aula.

● Conclusiones

El objetivo principal de la presente investigación fue determinar la influencia del uso de videos de YouTube con contenido cultural profundo en estudiantes de grado noveno en su sensibilidad intercultural durante sus clases virtuales. Después de implementar la metodología propuesta y analizar los resultados de los datos recopilados, se pueden exponer las conclusiones:

Se recomienda la inclusión de contenido cultural en las clases de inglés, ya que tiene una influencia positiva en la sensibilidad intercultural en los estudiantes. Esto permite cambiar los puntos de vista etnocéntricos sobre otras culturas y sus manifestaciones y generar una perspectiva etnorelativista que genera clases más enriquecedoras llenas de diversidad que ofrece una perspectiva cultural.

Los estudiantes se sienten interesados y motivados por aprender inglés para comunicarse y descubrir nuevas culturas. Además, su inclusión, les permite ser conscientes en términos de diversidad.

A través de esas experiencias culturales en clase, los estudiantes desarrollan una conciencia cultural y entendieron la importancia de tener respeto hacia sus compañeros de clase.

Cuando se estudian otras perspectivas culturales en el aula, los alumnos pueden debatir, expresarse y ver los fenómenos culturales desde sus propias actitudes y desde otras perspectivas para tener una conciencia intercultural. Los videos de YouTube son materiales auténticos que permiten conectar situaciones de la vida real con los estudiantes y enriquecen las prácticas y el aprendizaje del inglés como lengua extranjera.

Elaborado por:	Lady Eliana Páez Castellanos
Revisado por:	Jair Ayala

Fecha de elaboración del Resumen:	02	01	2022

Table of Contents

List of Tables

List of Figures

List of Appendixes

List of Abbreviations

- **CEF:** Common European Framework
- **EFL:** English as a foreign language
- **MEN:** Ministerio de Educación Nacional
- **PEI:** Proyecto Educativo Institucional
- **ILS:** International learning Services
- **ICT:** Information and Communications Technology

Chapter 1: The problem

1.1. Introduction to the study

Due to globalization, there is an imperative demand for developing learners' intercultural competencies, in terms of interaction, understanding, awareness, and skills that enable them to interact effectively and efficiently with other cultures. Phenomena such as the Internet, social networks, academic exchange programs, video games, online chats, trading, and tourism help to increase a constant intercultural interaction among people and students in different languages and cultures worldwide. In agreement with some authors (Gómez 2015a; Banks, 2004; Byram, 1997), "the EFL field cannot ignore that learners must develop intercultural awareness to fit into a globalized world in which people from different cultural backgrounds establish international relations and become intercultural speakers". Learners need to foster what Kumaravadivelu (2008) has called "global cultural consciousness" (p. 168). Therefore, it is necessary for a new way of living and learning the language based on deep cultural content which lets students become intercultural speakers with positive attitudes to interact with other cultures.

Considering the importance of being an intercultural competent in the 21st century, this research is framed in the cultural perspective of teaching English as a Foreign Language (EFL) and was carried out in a private school in Suba, Bogotá where a grammar-based perspective has prevailed in the syllabus since 2016 (See appendix 5). Because of the dynamics in this school in terms of English classes, I proposed this action research using cultural content in my ninth graders to determine their intercultural sensitivity stage after including cultural content in the EFL classroom.

1.2. Contextualization

This action research took place at a private school located in "Puertas del sol" a neighborhood in Suba, a borough in the Norwest of Bogotá. The school was founded in 1994 by Nazarenas de la Santisima Trinidad Community, a catholic community that started with a small kindergarten and after some years, the school started providing primary and secondary education programs. The school predominantly focuses on teaching the values based on catholic principles. Its pedagogical model works with constructivism and meaningful learning. At the moment of the study, the school had a total of 800 students from kindergarten to eleventh grade, who come from diverse socioeconomic levels; they vary from strata one to four[1].

According to the P.E.I (Proyecto Educativo Institucional),[2] English is not a relevant subject in this school since it is not a subject that focuses on values which is what the school's pillars are about. However, since 2010 the school has been working on a series of activities to strengthen English competencies due to the requirements of the Ministry of Education in the document "Colombia, Very Well", however, they had not been effective to improve English skills in students.

Regarding the English classes' hourly intensity at school, preschoolers and first graders take one hour a week with teachers without any English training. In elementary school, second graders take three hours a week, and third, fourth, and fifth graders take four hours a week. In secondary, from sixth to eleventh graders take five hours per week. The class groups are

---

[1] Socioeconomic strata in Colombia varies from 1 to 6 level. Poor people belong to strata 1 to 2, the middle class belongs to strata 3 to 4 and rich people belong to strata 5 to 6.
[2] (Institutional Educative Project). The document is entitled "Training in values with a human dimension and fraternal coexistence". It is an institutional document which contains all the administrative and pedagogical requirements and policies such as curricula, syllabus pedagogical model and methodologies.

considerably large with a maximum of 50 students per classroom. This whole operation goes under the responsibility of three teachers, distributed from elementary to high school.

There have been two main English projects between 2015 and 2021. The first one is called "Bilingual focus (2015- 2016))" which contained a slogan entitled "Communicative Skills and Effective Social Interaction" which held different strategies to improve students' competencies in English under a communicative approach perspective. The second project was entitled "Living a New Culture (2017 - 2021)" with the aim of fostering students' intercultural communicative competence through pedagogical materials, ICT[3]s experiences, and the implementation of a project-based learning project. Although the documentation displays a communicative approach and intercultural perspective for the aforementioned projects; teachers implemented a grammar-based methodology in their English classes. One of the main reasons is the syllabus and the requirements for academic coordination. Thus, teachers adapted and taught the given topics using different linguistic structures to students considering and following textbooks' content (See appendix 5 and 6). The English classes were divided into three different stages: the warming up and motivation stage, the conceptualization and reinforcement stage, and closure with activities and assessment. Such activities were predominately based on grammar methods.

The participants were ninth-graders who belonged to the B group. This group had 47 students, 18 males, and 29 females, chosen primarily because of their low English competencies and discipline difficulties during classes. Their ages ranged between 13 and 15 years old. This population was heterogeneous in terms of socio-economic conditions as they belonged to

---

[3] Information and Communications Technology

different strata, from two to four in Bogota. To sum up, the school's socio-economic conditions allowed the implementation of this study under an action research approach perspective. Consent forms were elaborated for the institution, parents, and students to granting permission for the execution and participation in the study. (Appendix 1, 2)

1.3. Statement of the problem

1.3.1. Needs Analysis

I have been an English teacher in this catholic school for six years and during this time I could identify students' difficulties related to their English language learning process in terms of intercultural sensitivity. That is to say, they are not able to understand the importance of cultural backgrounds during intercultural communication. A needs analysis was conducted which consisted of constant observations during the English classes; a diagnostic questionnaire and a semi-structured questionnaire were answered by students on April 21st, 2020, and on May 4th, 2020. These questionnaires (Appendix 3 and 7) served as an initial step to distinguish and identify students' experiences and perceptions involved in foreign language learning and teaching processes related to the teaching culture at this school.

Bringing to this dialogue the diagnostic questionnaire provided in the needs analysis that was implemented in 23 out of 47 students when they were coursing eighth grade. Eight statements were answered by students during an online class due to the COVID- 19 pandemic and the teaching/learning modality promoted by the Ministry of Education. This instrument aimed to learn about the participants' English class experiences from elementary school to secondary in terms of inclusion of culture in English classes and to determine its influence on students' intercultural sensitivity. The needs analysis and semi-structured questionnaire were

conducted in Spanish to have a better understanding by students, who answered it anonymously, and free to be answered online.

The first statement was aimed at their experience from elementary to secondary regarding learning English and the implementation of grammar structure (See appendix 4). The results showed that 56.5% of students considered that English classes were *usually* grammatically centered, 30.4% considered they were *always*, and 8.7% marked they were *sometimes* grammatically centered. The second statement asked about the type of exercises and tasks that they had done during their English classes from elementary to secondary. 69.6% of students claimed that they *usually* did grammar exercises during classes, 17, 4% *sometimes* and 13 % considered that *always*. (See Appendix.4) Students' answers show how the grammar-translation method had been the predominant methodology in this school during the last years.

When students were asked about the cultural contents in their English classes and the inclusion of other cultures in pedagogical materials, they answered they are included in the following criteria: *sometimes* 43.5 %, *usually* 38.1 %, and *always* 13 %. This question determined what type of contact students had had with cultural content during their scholarly experience thanks to different texts implemented by teachers. It is important to consider that in classrooms, there were materials such as textbooks, videos, newspapers, magazines, and flashcards among others which work as cultural mediators. According to Gómez (2015a) textbooks "display communicative tasks that simulate or are genuine real-life situations" (par. 1) However, in this scholarly context, the textbook is seen as a tool for exercising students' grammar structures and other materials are not implemented during English classes.

Following, students were questioned about the use of movies or videos during their English classes with cultural content experiences. It was asked to know if students were familiarized with the use of clips during English classes. Students answered *usually* 30.4 %, *sometimes* 30.4 %, *never* 21.7%, and 17.4% *rarely*. Their answer showed that some teachers had used this tool during their English classes to talk about other cultures. The fifth statement was about the inclusion of concepts and topics about cultures, specifically about English-speaking cultures. It was important to know their experience in English classes with cultural content and other cultures' inclusion. Students answered *usually* 47.8%, *sometimes* 26.1%, *rarely* 17.4 %, and *always* 8.7% regarding if elements related to cultures where English is spoken were included.

In the sixth statement, it was important to know if teachers had included culture and intercultural concepts during English classes and if students knew what those concepts meant. Students answered *sometimes* 56.5 %, *rarely* 21.7 %, 17.4 % *usually*. It is important to mention that it was not a predominant element in English classes.

In the open questions 1. What type of topics do you learn during English classes? and 2. What kind of cultural topics have you studied about other cultures in English classes?, the answers showed a tendency of 75.5 % of ninth - graders that had been studying English classes based on the language structure. In terms of this research, excerpts were translated from Spanish into English to maintain the argumentative thread. For example, one student asserted ["I learn conjugations, comparisons, adjectives, present continuous vs present simple, times, verbs, present simple vs future continuous, adverbs, types of transport, types of trips"] Related to the second question, 14% answered that they have never studied culture and intercultural topics, however, 86% of students claimed they had studied cultural topics such as typical food, music, typical

clothing, touristic places, means of transportation, festivals and so on. In this case, one student affirmed ["Customs, food, cities, seasons, landscapes, animals, tourist places"]

In agreement with Gómez (2015a) "these surface forms of culture are not sufficient for students to understand the target culture because they only entail the accumulation of general fixed information and do not provide opportunities to address the underlying socio-cultural interactions that occur in different backgrounds" (par. 4) It means that including these aspects in some classes are not sufficient to help students to build up a solid base in terms of intercultural sensitivity aspects and learning about cultural differences.

Therefore, as a result of the needs analysis, it can be understood that the syllabus promotes the grammar-translation method, some cultural contents are included in English classes as surface culture, and as a consequence, intercultural sensitivity is understood as "The ability to have more complex personal experience of otherness" (Bennett, 2017, p.2) and cultural awareness could not be fostered in students because of the lack of deep cultural contents (non-observable aspects of culture) which are the core elements in culture according to Gomez (2015a).

The second instrument used in the needs analysis was a semi-structured questionnaire (see appendix 7) which was designed to identify students' intercultural sensitivity before the action research implementation. It consisted of eight questions about students' ideas, perspectives, and experiences related to the inclusion of cultural patterns in English classes, the use of cultural materials, and cultural perspectives about themselves and others. In question 1. *Do you think that with English you can meet other cultures?* There were three predominant categories that I could identify in their answers: They considered the English language as a global language, and as a

mediator between cultures, and it works as a means of opportunity too. They said: [Yes, you can learn new customs] [Yes, I can get to know other cultures because English is the universal language and I can get to know other countries] [yes, because it would help me in the future]

In question 2. *Would you like to have interaction in English classes with foreign cultures?* Students mentioned that for them it is important to have interaction between cultures in English classes, the knowledge about other cultures, and the inclusion of material with such content to improve their learning. For example, they said [Yes, I would like to have interaction in English classes to learn about other cultures] [Because in that way, we learn English more, the idea is that when we speak with a foreign person we can speak this language easily] [Because it is good to explore and get to know other cultures, of course, I understand what you want to tell me, but it is nice to know how it is, to know how different the world is.] [Of course, these tools allow us to improve our learning, improve pronunciation, and investigate a little more about other cultures, a clear example of this is talking with natives, or watching documentaries]. Their answers showed that they wanted to learn and become intercultural speakers thanks to English classes.

In question 3, there were asked about the different activities that they do to be in touch with foreign cultures; between the options given, they selected mostly watching videos about other cultures and listening to music in English over playing online videogames or chatting. In question 4. *What do you think of first when you see a foreigner? And why? How do you act?* they had a neutral perspective and a positive one about foreign people. [Normal, you greet if you know him or her, if not then just say ah a foreigner] [I think they are very intelligent and nice people since what they have spoken to me, and I would act formally]. They do not show any negative

impression of other cultures, such a position allows them to be open to learning more about others.

In question 5. *Have you had contact with people from foreign cultures who speak English, in person or virtually? If so, how was your experience? If your answer was no, how do you think you could have contact with other cultures? And what would your experience be like?* 28.6 % have had experiences of being in touch with foreigners and 71.4% had not had such experience before, yet they would like to have any sort of contact with them. In question 6. *Do you think that social networks, virtual games, online platforms, and movies allow you to contact, learn, and understand other cultures?* Students considered that they can be in touch with others in different ways, for instance, through classes, virtually, or traveling and those aspects are relevant to their learning. [Well, you could have contact through technology such as socializing with them through conferences and interacting with them]. [Well, it would be a very different experience since I am not used to socializing with people from other countries] [I think I can have contact with other cultures through these English classes that will be interactive, and it would be something nice] [I would go to another country and thus have contact with people from other cultures]

In question 7 it was asked: *What do you think foreigners think of Colombians?* Some of them considered that foreign people have good ideas about us and it depends on each individual's behavior [That they are good people, although it is already the behavior of each Colombian] In question 8 it was asked*: If you lived in another country, how do you think you would feel about being Colombian? What would you do? What would you not do?* Students showed through their answers that they feel proud of their Colombian roots, and they mentioned that if they had that experience, they would behave well in other countries. [Well, I would be proud to be Colombian

and I would teach them the culture of our country] [I acted normal talking to that person using the vocabulary that I already know And I know it will not be offensive to them]

Regarding this semi-structured questionnaire, students showed their intercultural sensitivity towards English language learning, and how they conceive other cultures from their personal experiences and beliefs. This instrument showed that students were open to learning about other cultures and that the inclusion of cultural content in their English class was necessary to interact with foreigners and peers. Thus, this research included YouTube videos with deep cultural content based on students' learning needs regarding Intercultural Sensitivity and awareness.

1.3.2. Statement of the Problem

Based on the needs analysis questionnaire (see appendix 4), syllabus (see appendix 5), and field notes (see appendix 6) teacher-researcher could detect the following three aspects:1) Students do not invest in English class because the syllabus is based on a textbook content that is focused on grammar skills development 2) Language teaching methodologies at school are not updated, they are based on a grammar-based methodology which implies low competencies in the English language 3) Students have difficulties in using language in real-life context because of the lack of cultural content in classes.

Considering observations and the needs analysis, it is evident that the syllabus, year by year, has been based on the English textbook's grammar contents. It means that every year with the changes of the textbook, the syllabus has been modified considering linguistic contents, leaving aside cultural and language learning students' needs and their investment in the classes.

For instance, Appendix 5 shows how ninth graders' English syllabus in 2020 has been based on textbook grammar contents which are mandatory in the English classes

Consequently, this grammar-based syllabus has not provided students with possibilities to learn other aspects of the language such as deep cultural topics and topics of real-life with a more communicative and intercultural methodology. During their scholarly life, students have learned about English linguistic structures, many times they have even been requested to memorize grammatical content to be prepared for a final test, which is based on such grammar content.

This phenomenon has impacted English classes and students' learning due to school administrators' and English teachers' conceptions of grammatical language teaching. As Roberts (n.d., cited in Byram, 1997) mentions "Language teaching has been influenced above all by speech act theory and discourse analysis, where the linguistic predominates" (p. 8) it means that the base of language teaching turns to just to teach the linguistic code and all the cultural spheres and sociolinguistics have been set aside in our scholar context because of the influence of two linguistic theories mentioned before by Byram. Also, as Tudor (2001) affirms, teachers have to face up to how to teach language and, unfortunately, one of their options is to present it to students as a linguistic system. Then, grammar rules, lexis, phonology, and discourses become essential elements in the dynamics of English classrooms in contexts where culture has been ignored or taught as surface or observable elements of culture.

In agreement with Tudor (2001) "language is not just a simple linguistic system, but the means of expression and communication used by a community of human beings" (p. 69). We are social beings who build themselves thanks to cultural and linguistic interaction with others. Considering the needs analysis, students are not conscious of language and culture relationships

due to a lack of teaching culture. Both concepts are intricately interwoven, and they cannot be separated (Brown, 2000). Therefore, the cultural dimension of the foreign language should also take part in the learning process because language and culture are essential components of human communication.

Teachers need to promote that reflection to make students more reflective about foreign cultures and language learning processes in EFL classrooms and at the same time, foster intercultural sensitivity in learners. It is not just to prepare them to be competent users of the target language but to make them aware of cultural knowledge and differences between other societies. Teaching surface and deep cultural aspects of other cultures could lead learners to enhance intercultural competence and their skills in the English language. Of course, as Hernández and Samacá (2006) affirm " when people learn a foreign language, they should learn about the foreign culture" (p. 41).

As an English teacher, in this scholarly context, classroom development and language practices highly depend on a linguistic curriculum. During this process of action research, I wanted to adapt and impact my teaching practices to help students to be culturally aware and also not only help learners to develop language competence through an emphasis on forms, but to enhance their intercultural competence, as it is a need in our globalized society.

This study implemented YouTube videos with deep cultural content to know their impact on intercultural sensitivity in ninth graders. Considering the implication of COVID-19 in worldwide education, this study was conducted virtually. Because of that, this research includes virtual methods of collecting data.

According to this concern, this research study focused on culture and language teaching that was led by the following research questions

1.4. Research question

1. What is the influence of integrating YouTube videos with deep cultural content in online classes on ninth graders' intercultural sensitivity?

2. In which intercultural sensitivity stage are ninth graders after integrating YouTube videos with deep Culture in EFL online classes?

1.5. Research Objectives

1.5.1. General Objective

● To determine the influence of YouTube videos with cultural content on ninth graders' intercultural sensitivity through their online classes.

1.5.2. Specific Objectives

● To describe a teaching strategy to support the use of YouTube videos with cultural content to explore ninth graders' intercultural sensitivity.

● To analyze how including deep cultural content in EFL online classes influences ninth graders' intercultural sensitivity.

● To identify the intercultural sensitivity stage in ninth-grade students after including YouTube videos with deep cultural content in EFL online classes.

1.6. Rationale

Learning about culture while learning the target language is a need in our contemporary and globalized world. Some authors state (Robinson, 1985; Hinojosa, 2000; Tudor, 2001; Hernández and Samacá, 2006; Olaya and Gómez, 2013; Gómez, 2015a) that the concept of "culture" has a relevant role in the process of language learning and teaching, hence including it in classroom activities may clearly help learners to learn and to understand how to interact with different people from other cultures, developing their cultural sensitivity through positive attitudes about others, fostering their intercultural competence and additionally, and being communicative competent in the four language skills (speaking, writing, listening and reading) which is the main objective in many scholar contexts in Plan Nacional de Bilingüismo.

In The National Basic Standards of the Ministry of Education in Colombia (MEN, 2006) it is stated that "The current world is characterized by intercultural communication, by the increasing pace of scientific and technological advances and by the processes of internationalization"(p. 7), this means, that one of the main goals for Colombian educators is to help students to develop intercultural communicative competences which provide students the possibility to understand others through different cultural spheres and competences about own and target language-culture (Byram, 1997).

Integrating cultural content in the classroom allows students to be aware of cultural diversity and be mediators between cultures. Therefore, fostering intercultural sensitivity in students is fundamental. Understanding that teaching a foreign language is not just a process of learning the linguistic code, it is also of learning about the culture. Hinojosa (2000) supports this idea claiming, "in Foreign Language learning, knowledge of linguistic structures alone is not

enough, we also have to understand the way of life of a foreign culture and the individuals living it" (p. 112).

Considering the importance of culture, this action research includes deep cultural content to identify the intercultural sensibility stage in students through YouTube videos and analyze their impact on students. Including videos in the EFL classroom such as movies, sitcoms, cartoons, musical ones, and so on, let students be aware of cultural differences and understand cultural diversity. For instance, Yalcin asserts that (2013) "using movies with rich content describing different aspects of the culture of different people in language, classrooms seem to be a very appropriate environment to enhance the understanding of cultural diversity and to get the sense of cultural awareness and the sense of the humanity of other people" (p. 260). Thus, the YouTube platform contains lots of videos that help to develop intercultural sensitivity in students through real-life examples.

In conclusion, a better understanding of intercultural sensitivity can help EFL teachers find ways of creating cultural awareness in their students to understand cultural diversity, which is part of Colombian society. Colombia is a country with a wide multicultural background and learning about cultural diversity can make students culturally aware to be more tolerant of others. For this reason, concepts such as culture in EFL, intercultural sensitivity, YouTube Videos in EFL, and online Education will be addressed in the theoretical framework.

Chapter 2: Theoretical framework

This study is framed and supported mainly, through different studies and theories based on teaching culture in EFL. The literature in this field of action has been revised by several authors and their contributions to the benefits of including cultural content in English classes. The theoretical framework includes four constructs that support this action research and a state of the art that contains national and international studies based on the four theoretical constructs such as Culture in EFL, Intercultural Sensitivity, YouTube Videos in EFL, and Online Education.

2.1. Theoretical framework

2.1.1. Culture in EFL Perspective

Firstly, before assuming a theoretical posture about the concept of culture, it is important to know that it is complicated to determine what culture is. It has had different definitions in human disciplines due to its complexity. In fact, in human sciences such as anthropology, sociology, and history, just to name a few, culture definition has had a continuous debate which has given several meanings to the concept. In this study, Culture is understood as a dynamic, continuous, and transformative process (Gomez, 2015) where individuals are constantly constructing meanings. Those meanings can be acquired through language, and social interaction, and analyzed with past and new experiences to create interpretations of the reality inside a community. They can or not easily be perceived by other members of other cultures during the interaction.

In language teaching, several authors have tried to define it. For example, Halverson (1985) develops two concepts to analyze cultural contents: Big C as the culture which integrates

music, literature, and art of a country (general or superficial elements) and little C as the culture which includes beliefs, behaviors, and values (deep or inner elements in a culture).

On the other hand, Hinkel (2001) develops two different concepts called: invisible and visible culture. Where visible culture is seen thanks to festivals, customs, and traditions while invisible culture is shown through socio-cultural norms, worldviews, idiosyncrasies, and values. Additionally, Bilash (2011) assumes culture from his three P's: Products, Practices, and Perspectives. He establishes that products are the big elements of culture (literature, art, music, history, and so on.). Practices are the little elements such as traditions, holiday celebrations, etc., and finally, perspectives which are the underlying values and beliefs in a culture. The perspective assumed in this research in terms of surface and deep cultural contents will be explained in the following paragraphs.

According to Robinson (1985), the conception of culture is divided from four perspectives: Behaviorist, functionalist, cognitive and symbolic definition. The behaviorist definition consists of understanding the culture through customs, habits, or traditions, something which is shared and observable. It is to study how a family behaves in a certain country, how people spend their leisure time, wedding traditions, typical food, and so on. The second conceptualization is functionalist. It is "an attempt at making sense out of social behaviors". It means that "culture is seen as a social behavior" (Robinson, 1985, p. 8) and it is analyzed by the function of behaviors in social terms. Therefore, social rules which are perceived in the way of living people are explicit and described. These rules are described by non-members of the culture such as researchers or ethnographers, then they try to answer the question: Why do people act the

way they do? These perspectives help to know how people behave and why they act the way they do.

However, Robinson (1985) explains that "behaviors and functions change across time, across individuals, and within individuals, from situation to situation" (p. 9) and they cannot be explained by an individual who is not part of that cultural community. In these terms, every behavior, tradition, or custom depends on the community groups and how they have interpreted between them the meaning of a certain type of behavior. For instance, it is different how African and Indian communities conceive of female genital mutilation due to their cultural background and belief and how this practice is seen in western societies as a barbarian behavior that must be prohibited around the world.

The third perspective is the cognitive approach. Robinson (1985) asserts that "The cognitive definition shifts attention from the observable aspects of what is shared to what is shared "inside" the "cultural actor" in other words, it is about what constructs, ideologies, which are shared inside a culture. For example, how homosexuality is conceived and interpreted by different individuals who belong to a type of culture through their own living experiences. It is a way of organizing and interpreting the world and creating order out of different inputs. In this perspective, the individual's experience is mapped out, categorized, and interpreted. Depending on perception, it can cause "positive or negative reactions to and interactions with people from different cultures". (Robinson 1985, p. 10)

The fourth definition is the symbolic view of culture. Here culture is seen as a system of symbols and meanings. Therefore, it is how each analysis and interprets his or her reality through experiences creating a meaning. Then, the meaning will be a product of different associations of

experiences, and those experiences are in continuous dynamic interaction. For instance, my conception of freedom differs from another Colombian individual because of the different backgrounds and past experiences that each one had before based on the different social institutions (family, school, etc.) that let us constitute us as individuals in our community.

In these terms, Robinson (1985) assumes culture as a dynamic system, an ongoing, dialectic process, giving rise to symbols that may be viewed historically. Additionally, Gómez (2015) asserts that in TESOL and EFL academic contexts, "Culture is seen as a dynamic and variable since the members of given community display behaviors and attitudes distinct from established values; they may construct and change cultural meaning "(p. 44). Also, Paige et al. (2003) explained in Gómez (2015) conceives culture as a not static term because language and cultural patterns change over time and vary according to the situation. Therefore, people are in a continuous relationship with other cultures simultaneously through language and they are constructing new meanings during such interactions through experiences to be born or to adopt some cultural practices or beliefs.

Also, Ruiz-Román (2003) and Trujillo-Sáenz (2005) assume culture as meanings acquired and constructed. In other terms, individuals acquire and construct that cultural meaning through their different interactions with the different communities to which they interact or belong to. Considering this, culture can be considered as a dynamic concept where the interactions between individuals in different social contexts create several cultural meanings that are constructed and acquired through those experiences with others. According to Skelton and Allen (1999) "Moreover, any one individual's experience of culture will be affected by the multiple aspects of their identity—race, gender, sex, age, sexuality, class, caste position, religion,

geography, and so forth—and it is likely to alter in various circumstances" (p. 4) Thus, every human being who is immersed in a culture, lives it differently, making every being unique through the construction and acquisition of meanings that are learned empirically.

Considering all the mentioned before, in this study, culture is understood as a dynamic, continuous, and transformative process where individuals are constantly constructing meanings. As culture is dynamic and related to language, teachers must incorporate contents and materials that include culture during their EFL classes. Including cultural content in the EFL classrooms allows students to be aware of their role as intercultural speakers and to understand cultural diversity in their classrooms and around the world. For example, Robinson (1985) argues that it is fundamental to develop in students a cultural understanding through teaching about other cultures in the classroom. Robinson (1985) asserts that "cultural understanding is an ongoing, dynamic process in which earners continually synthesized cultural inputs with their past and present experience in order to create meaning" (p. 11). It is a synthesis where students relate their past experiences through their own culture, the teacher offers them target cultural inputs in EFL classes which in some sense, searches fostering an individual's learning in terms of the development of cultural meanings and perceptions through language. Then, it is important for teachers can be aware of their function of teaching culture and learning cultural content.

Tomalin (2008) considers that learning a language can help learners to acquire a set of cultural issues, but it does not teach cultural understanding in terms of sensitivity and awareness toward foreign cultures. That is why teachers play an important role in the design and development of methodologies that allow students to construct their mindsets and act toward different cultures. Tomalin also suggests that a set of cultural abilities should be built up through

teachers' pedagogical intervention. Therefore, the understanding of cultural knowledge (knowledge of culture's institutions), cultural values (what people think is important), cultural behavior (knowledge of daily routines and actions), and cultural skills (the development of intercultural sensitivity and awareness) should be addressed in a language curriculum to offer linguistic and cultural competencies which are needed in a twenty-first-century citizen.

Hence, teachers should be aware of cultural contents and understand that culture is not static, but transformative (Gómez, 2015). In fact, in some EFL conceptions, culture is not an important concept, and therefore, the linguistic conception predominates over in teaching. Including culture in EFL classrooms changes how communities are perceived from their realities and it can also make students aware of their cultural backgrounds and language used during interaction with their classmates, understanding differences among them. Thus, students can construct new meanings based on the interdependent relationship between language and culture. It means that language and culture cannot be separable, they are intrinsically interwoven. According to Peck (1998) "Without the study of culture, foreign language instruction is inaccurate and incomplete" (p. 1), and in terms of Mitchell and Myles (2004) "language and culture are not separate but are acquired together, with each providing support for the development of the other" (p. 235). Then, for this study culture is considered a dynamic, continuous, and transformative process where individuals constantly construct meanings. Such meanings can be acquired through language, and social interaction, and analyzed with past experiences and new ones to create interpretations of the reality inside a community.

As Robinson (1985) asserts "Teaching a culture is an ongoing and dynamic process in which learners continuously synthesize cultural inputs with their own past and present experience

in order to create meaning" (p. 12) Consequently, the inclusion of culture in this study allowed students to be aware of differences between cultures and languages, to teach them to avoid possible misunderstandings when symbols, concepts, gestures or words are different between people from other countries and their own culture, to know how to respect cultural differences and how to be polite in interaction with that culture; in other words, students know how to interact with the others and develop intercultural sensitivities during the process of interaction.

This action research includes culture through deep cultural content to determine their impact on cultural awareness on ninth graders. Shaules (2007) points out that deep culture "refers to unconscious meanings, values, norms and hidden assumptions that allow us to interpret our experiences as we interact with other people" (p. 11). For instance, some clips used in this study included examples of notions of courtesy, manners, communication styles, and rules which belong to the core of a culture. Thus, the inclusion of this concept allows an understanding of why it is important not just to learn a language but also to learn those inner aspects in culture to avoid misunderstandings during an interaction with others.

Two main metaphors illustrate the difference between surface culture and deep culture: The metaphor of a tree (Holtzman, 2000) and the iceberg (Weaver, 2000). In the metaphor presented by Holtzman (2000) deep culture is represented by the roots of a tree below the surface, so, it "reflects less observable values, beliefs, and customs and includes child-rearing practices, rules about courtship and marriage, treatment of elders, and proxemics" (Holtzman, 2000, p. 21). Then, in this metaphor, we can consider deep culture as the core of how people think, act, and behave and it is the base of surface cultural elements such as traditions, customs, festivals, and

typical food which are easily observable by people from other cultures, in other words, surface culture is like the leaves, stems, and branches in a tree.

Similarly, in the iceberg metaphor, Weaver (2000) asserts that culture is similar to an iceberg, the top of its body contains surface culture (food, holidays, art, folklore, history, personalities/famous people) and deep culture is found below the water; it contains the invisible values and thought patterns that are not easy to perceive with just a view. In fact, in the model there are more hidden values and thoughts than elements revealed, it means that sometimes culture is reduced just to the tip of the iceberg. To understand the difference between surface culture and deep culture, it is important to consider the approach that the observer can give it to the topic. For example, holidays can be classified as a surface culture if the observer is focused on celebrations, while the same topic can be considered deep culture if it is analyzed in terms of what a person is to say and do in that particular situation.

Some authors have described that deep culture is considered the inner and non-observable elements such as attitudes, feelings, and thoughts which are immersed in a culture (Gómez, 2015; Hinkel, 2001; Trujillo-Sáez, 2000). In terms of Hinkel (2001) and Trujillo Sáez (2000)) "it embodies complex meanings related to socio-cultural norms, lifestyles, beliefs, assumptions, and values" (cited in Gómez, 2015c, p.46). In other words, deep culture is the core of our framework reference for perception, interpretation, and judgment during the interaction with people who do not share our home culture (Hofstede, 1997)

For this study, deep culture was the core and non-observable aspects which are unconscious, hidden, and shared by individuals in culture during daily life interactions. Materials included deep cultural content such as non-verbal communication, proxemics, and paralinguistic

elements such as body language, gestures, facial expressions, tone, the pitch of voice, and personal space, which should be analyzed, learned, and used during interaction with foreigners or peers using English language and letting students express their intercultural sensitivity.

To understand the concept of Intercultural Sensitivity and its role in this study, in the following section I will bring to the dialogue authors and theories in order to offer support to this action research.

2.1.2. Intercultural Sensitivity

Before talking about intercultural sensitivity is essential to understand what cultural sensitivity is. According to Stafford (1997) cited in ZulKuf (2018) "cultural sensitivity means being aware that cultural differences and similarities exist and have a strong effect on values, learning, and behavior." Therefore, it means that as an individual I can understand others, and comparing my own and others' cultural backgrounds, has an effect on me.

Several authors have been studying the concept of intercultural sensitivity from the eighties until nowadays. The most recognized author is Milton Bennett, who published in 1986 his developmental model of Intercultural Sensitivity. Bennett (2017) defined it as "The ability to have a more complex personal experience of otherness" (p.2).   In his model Bennett (1986) proposed a model where people start a process of understanding others through different stages such as Denial, Defense, Minimization, Acceptance, Adaptation, and Integration. The first three stages are related to how the individual perceives their own culture as the core of reality (Ethnocentric) and the last three stages show how people can adapt to cultural differences understanding that others categorize the world and reality differently (Ethnorelative). In Bennet (2017) every stage is explained as below:

Figure 1

Intercultural sensitivity model. DMIS

Denial	Defence	Minimization	Acceptance	Adaptation	Integration
← **Ethnocentric stages**			**Ethnorelative stages** →		

Taken from Bennett (2004)

Stage 1. Denial: Bennett (2017) assumes this stage as "– the failure to perceive the existence or the relevance of culturally different others" (p.3) in other words, the act of thinking that just own culture is the real one or "Human" Bennet (2004). People do not assume differences of other cultures and consider themselves more valued than others ones. This vision creates discrimination and disinterest in being in touch with other cultures.

Stage 2. Defense: In this stage people "tend to be critical of other cultures and opt to blame cultural difference for general ills of society" Bennett (2017). Individuals think that their culture is superior (category of Us) to other cultures while those other cultures are treated like "Them". There is also a Reversal stage where people feel inferior in comparison with other cultures.

Stage 3. Minimization: Bennett (2017) considers the term as "cultural differences that were initially defined in Defense are now minimized in favor of the assumedly more important similarities between self and others" (p.4). In this stage, people start accepting differences, but in a surface way. They assume familiar elements of their culture are part of another one and the first disinterest becomes in tolerance. Therefore, others are accepted as part of humanity.

Stage 4. Acceptance: Individuals in this stage can recognize the differences between cultures and they are curious and open. Bennett (2017) points out that "people become conscious

of themselves and others in cultural contexts that are equal in complexity but different in form"

(p.4). People have limited knowledge about others, and they do not have direct contact with other

cultures yet.

Stage 5. Adaptation: In Bennett (2004) it is "the state in which the experience of another

culture yields perception and behavior appropriate to that culture. One's worldview is expanded

to include relevant constructs from other cultural worldviews" Thus, people can adapt and start

their process of interaction interculturally with others. People become more social in cultural

terms accepting other realities.

Stage 6. Integration: Bennett (2004) asserts that "is the state in which one's experience of

self is expanded to include the movement in and out of different cultural worldviews"(p.8) In this

stage, people are intercultural speakers who understand the different realities and world view of

other cultures. This is the final step to being culturally aware of others and understanding that

their own culture is as valuable as the other ones.

In this study, the Developmental Model of Intercultural Sensitivity Stage stated by

Bennett (1986; 2004; 2017) allows identifying in which intercultural sensitivity stage are the

ninth-graders after including YouTube videos where deep cultural content is included in

answering the second research question.

In terms of this study, intercultural sensitivity can be conceptualized as "an individual's

ability to develop a positive emotion towards understanding and appreciating cultural differences

that promote an appropriate and effective behavior in intercultural communication" Chen (1997).

Consequently, it means that individuals can behave considering that other people have different

cultural backgrounds avoiding misunderstandings during intercultural encounters. Chen and Starosta (2000) also point out that intercultural sensitivity as the affective dimension in intercultural communicative competence "can be treated as a mindset that helps individuals distinguish how their counterparts differ in behavior, perceptions, or feelings in the process of intercultural communication"(p.4). In other words, sensitive individuals can adapt and accept other thoughts and interpretations of reality due to other cultural views of the world.

The model includes six components that allow for fostering intercultural sensitivity: Self-esteem, Self- monitoring, Open-mindedness, Empathy, Interaction involvement, and Non-Judgment. In Chen (1997) Self- esteem "is a sense of self-value or self-worth" (p.6) is considered an important component when a person is culturally sensitive. It allows people to interact with others easily creating confidence and bonds in social interaction due to positive emotions and responses. Self-monitoring "refers to a person's ability to regulate behavior to match situational constraints and to implement a conversationally competent behavior" (p.6). People who foster this ability can be regulating their behavior avoiding possible misunderstandings during conversation due to cultural differences between speakers.

Open-mindedness "refers to the willingness of individuals to openly and appropriately explain themselves and accept others' explanations" (Chen, 1997, p.7). An open-minded person can understand others´ perspectives or points of view about reality, understanding that there are multiple ways of interpreting the world. Empathy "refers to the process of projecting oneself into another person's point of view so as momentarily to think the same thoughts and feel the same emotions as the other person" (Adler & Towne, 1987, cited in Chen, 1997, p. 7) This concept is

the central component in the intercultural sensitivity model. Empathy allows people to feel sympathy for others and be in others' shoes without judging them during intercultural interaction.

Interaction involvement "is the ability of individuals to perceive the topic and situation that involves their conception of self and self-reward" (Spitzberg & Cupach, 1984, cited in Chen, 1997, p.8) This happens when people during interaction can receive, understand messages, take appropriate turns, to initiate and to end conversations. Being non-judgmental "refers to an attitude that allows one to sincerely listen to others during intercultural communication" (p.8) Therefore, speakers can have a feeling of enjoyment when they understand others' inputs during conversation accepting others' cultural differences.

All mentioned above support the idea that including deep culture in EFL classes lets promote human beings with intercultural competencies who can understand others with diverse cultural backgrounds from the different intercultural sensitivity components. This study includes YouTube videos with deep culture to determine their influence on intercultural Sensitivity in ninth-graders analyzing if all the components in Chen and Starosta (2000) are present in students after watching YouTube videos and Bennet´s scale (2000) to identify the intercultural sensitivity stage after including deep cultural content, if they maintained a minimization or stage or if it changed to another one. The following construct will explain the inclusion of YouTube videos and their usage in EFL teaching.

2.1.3. YouTube Platform: Video Materials in EFL teaching

Firstly, in this research, videos on YouTube play a relevant role to know the impact that their cultural content has on ninth-graders intercultural sensitivity. According to Watkins and Wilkins (2011) "The resource, YouTube.com, is an online video repository in which nearly any

digital video file can be stored and exhibited free of charge" (p.113). This website which was founded in February 2005 by Chad Hurley, Steve Chen, and Jawed Karim, the employees of PayPal (Chia-chi et al, 2020 p. 96) contains several audiovisual materials that can be useful to show students cultural diversity through films, sitcoms, music videos, movie clips and so on.

The YouTube platform contains videos that are authentic and audiovisual materials that offer EFL classrooms real-life inputs about communicative and intercultural situations worldwide. YouTube videos offer authenticity to students. In Gilmore's (2007) words "Authenticity relates to the language produced by a real speaker/writer for a real audience, conveying a real message" (p. 3). Integrating audiovisual materials in English classes is not new. Many authors have researched the impact of videos in different aspects such as the acquisition of vocabulary, listening skills, and writing skills, just to name a few (Brinton and Gaskill, 1978; Bailey and Celce-Murcia, 1979; Heaton, 1979; Rivers and Temperley, M., 1978; Morrisroe and Barker, 1984).

According to Champoux (1999), videos help to activate different brain functions during the implementation of these materials in EFL classrooms. He asserts "The left-brain specializes in digital, deductive tasks that characterize oral and written media. The right brain specializes in iconic, intuitive tasks that characterize visual media, especially the visual and sound characteristics of film" (p. 5). He also affirms that people have different cognitive strategies to process verbal and visual media. Thus, people tend to learn abstract and new concepts easily thanks to verbal and visual stimuli acquired through videos.

In terms of including cultural content, Stoller (1988) asserts that "Films and videotapes are flexible instruments for second language learning and instruction; they diversify a curriculum,

add an extra dimension to course design, and ensure a rich variety of language and cultural experiences" (p. 4). Including the YouTube platform in the EFL classroom and curriculum enriches classrooms as a result of the inclusion of cultural diversity. It allows the interaction between students' home culture and target cultures which are studied in an environment whereby the cause of authenticity they can relate. It is an excellent tool where English is taught as a foreign language, where there is no interaction with native speakers or communities. According to Yalcin (2013) "Videos are windows into culture. They highlight particular sectors from the general cultural life of a society" (p. 266) There are authentic materials that let students be connected with a different way of living, thoughts, and representations of different contexts where maybe they will be living during intercultural communication.

Additionally, Ruusunen (2011) argues that videos such as films "expose the students to authentic target language, speech forms that are not normally encountered in the more restricted classroom environment." (p. 15). Videos are realistic, they include several examples of representations of deep cultural content such as courtesy manners, non-verbal communication, expectations, roles related to family, sex, age, etc. which are not easy to find in textbooks and other materials implemented all the time in classes. Therefore, the inclusion of these materials thanks to the YouTube platform allows students to be in touch with the different realities of the world.

In this perspective, videos are used by teachers in order to introduce students to other countries' cultures. Considering the importance of the impact of videos and the good references in the use of this authentic material, this research also wants to describe the pedagogical intervention for giving teachers more tools to implement during their classes when they want to

integrate cultural content in the classroom. The YouTube platform is used in this study because it offers samples of real-life situations which include non-verbal communication, proxemics, and paralinguistic elements such as body language, tone, gestures, postures and extra information about cultures.

Since this action research took place in a virtual environment because of COVID- 19 pandemic, the following section will explain models of online learning and theories which support their inclusion in the Colombian education during the pandemic.

2.1.4. Online Learning

This fourth construct was included in this study due to COVID- 19 pandemic crisis that started in Colombia in March 2020. This project was not conceived in online learning, however, the implementation of the study had to be done through this modality of teaching. As I mentioned before, the twenty-first century has brought different ways of communication, interaction, and learning thanks to technology and the rapid changes during the last twenty years. The inclusion of the internet, computers, and mobile devices into the world and specifically in the educational sphere has changed the way teachers teach their classes to adapt their students to be competent in twenty-first-century skills and needs.

According to Anderson (2008), there are several terminologies in research for talking about online learning, the commonly used include e-learning, Internet learning, distributed learning, networked learning, tele-learning, virtual learning, computer-assisted learning, web-based learning, and distance learning. Although these names, the author argues that online learning "implies that the learner is at a distance from the tutor or instructor, that the learner uses some form of technology (usually a computer) to access the learning materials, that the learner

uses technology to interact with the tutor or instructor and with other learners, and that some form of support is provided to learners" (p. 16) it implies that teachers and students are not directly in a classroom but they share a virtual space to communicate, teach and learn thanks to the different platforms such as Zoom, Meet, Jigsi, 8x8, Skype just to name a few.

According to Picciano (2017), there are three perspectives when including technology in the classroom: Community of inquiry, connectivism, and online collaborative learning. These approaches are connected to the theory of learning and the different views of learning: Behaviorism, cognitivism, and social constructivism. This is why it is relevant to know the different perspectives and models which are used in online classes.

The first model was developed by Garrison et al (2000) it has a base of three elements that are in a constant relationship the cognitive, social, and teaching presence. Picciano (2017) terms, it offers "active learning environments or communities dependent on instructors and students sharing ideas, information, and opinions. Of particular note is that "presence" is a social phenomenon and manifests itself through interactions among students and instructors" (p. 173) Also, it has been popular because includes blogs, wikis, and videoconferencing.

On the other hand, the connectivism proposed by Siemens (2004) and explained in Picciano (2017) states that "learning model that acknowledges major shifts in the way knowledge and information flows, grows, and changes because of vast data communications networks" (p. 174) It means that there is chaos because all the information that is on the net. This knowledge changes and increases due to the intervention of different data resources; so, the conception of learning in this approach has changed from an individualist activity into a community activity.

Finally, Online Collaborative Learning is described as an approach that "focuses on collaborative learning, knowledge building, and Internet use as a means to reshape formal, non-formal, and informal education for the Knowledge Age" (Harasim, 2012, p. 81). Taking into account the different challenges that COVID- 19 brought to education worldwide these virtual alternatives have to be assumed by institutions for continuing the classes and not stopping teaching and learning. In my scholarly context, it has been mandatory the use ICTS and online classes to continue teaching. These tools take an important role during the processes of teaching and learning when people cannot be in touch personally.

In this study, online learning is understood as a virtual and continuous interactional environment where teachers and students collaborate to build up knowledge using ICTs. Considering the COVID-19 pandemic global situation, Colegio Hogar de Nazareth elaborated on the following strategies to assume the virtual modality. 1. Schedules for virtual classes for students and teachers to be connected online through videoconferences. 2. Use of platforms such as Saberes and Zoom to obtain documents or have videoconferences. 3. Use of groups on WhatsApp with teachers, students, and parents. 4. Administrators attended the virtual classes to keep control regarding class delivery, discipline, attendance, and so forth. They entered classes by using the links provided for each session and comparing the information with the school and databases. It is to note that they did not have any active participation during the classes.

Regarding students' connectivity and use of devices, there are several problems with the internet and some students do not have a camera, microphone, or computers. Many of them use their phones or their parents' ones to participate in classes. This study was conducted by using virtual instruments for collecting data such as virtual questionnaires in Google Drive, recording

of interviews, and classes through the Zoom platform, and the use of resources such as virtual materials (videos, virtual games, blogs, apps, websites) which could be adapted to English classes.

2.2. State of Art

This literature review has the main purpose to relate the main categories in theoretical framework with national and international research based on Culture in EFL, Intercultural Sensitivity, and studies about using YouTube. As the main aim of this study is to determine the influence YouTube Videos with cultural content have on ninth graders' Intercultural Sensitivity through their online classes, it is relevant to include what literature says about including teaching culture, Intercultural sensitivity, and YouTube in EFL classrooms.

The following studies are based on the three main categories that this study analyses: Culture in EFL: two studies in Colombia and one study in Taiwan; Intercultural Sensitivity: one study in Colombia, one study in Finland, and one in the United States. YouTube in EFL: three studies in Saudi Arabia, Taiwan, and Spain. These documents were selected because they contain constructs that support and build up the main purposes of this study. The studies mentioned in this literature review are the following:

2.2.1. Research studies on Culture in EFL

Including Culture in EFL has been one of the interests of many researchers. In Colombia, Hernandez and Samacá (2006) carried out a study at Universidad Pedagógica de Tunja (UPTC) and Instituto de Lenguas de la Universidad Distrital (ILUD) where they figured out how EFL students interpreted cultural aspects embedded in foreign language learning. The main aim of

this study was to see the effects of including in the curriculum cultural aspects and on the other, to get to know the ideas, understandings, and perceptions that their students could have towards cultural content.

In comparison with other studies, this research was a small-scale project where one class of 16 students in Tunja, and another one of 15 intermediate students in Bogotá participated. In the study, participants were predominately females and their ages ranged from 18 to 20 years old. Data was gathered by using a questionnaire and essays elaborated by students during classes.

After implementing the collecting data instruments, Hernandez and Samacá (2006) discovered two categories: "Culture: need or obligation?" and "Cultural aspects". Participants in the first category see culture as history, knowledge about the world, understanding, and identity which can be related to a surface vision of culture. Therefore, the same students after including cultural content in the classroom considered that language and culture must be taught together; language is part of the culture and in some EFL classrooms, English is taught in a linguistic conception avoiding cultural content.

Regarding "cultural aspects" researchers found that foreign language learning consists of the teaching and learning of observable behaviors in other cultures. Their students named festivals, customs, and so on when they were talking about cultural aspects. The same phenomenon took place in the needs analysis instrument conducted in the current research; students just recognized observable aspects of other cultures when they were asked about the inclusion of culture in the English classroom.

In conclusion, the researchers show the importance of including culture in EFL classrooms and showed that Colombian students should learn to understand other cultures including a cultural curriculum where teachers can make students familiar with differences and become culturally aware. The achievements of this research contribute to the present research in notions about Culture, Language, and to understand of possible students' sensitivity about including culture in EFL classrooms. Even though this study took place with a different range of ages, it contributes significantly to this research to understanding students' sensitivity to cultural content when it is included in the curriculum

Another study about including culture in EFL classrooms was conducted by Álvarez and Bonilla (2009) in Colombia. It was a collaborative and dialogical experience carried out by two language teachers of the Language Program of Universidad de la Salle, in Bogotá, in 2007. The participants in this study were seventh-semester Language Program students from classes of cultural awareness and mastering Language Skills. It was a mixed-gender group whose ages ranged from 21 to 28 years old. Participants were divided into two groups.

 To include cultural content in the classroom, researchers asked students in the first group to elaborate a project regarding deep cultural content. The four main projects analyzed by the authors were the skinheads' perceptions, vegetarianism, bodybuilding, and lesbianism. The second class analyzed *A Room with a View* by Foster (2003) and wrote an opinion essay as a final assignment. The analysis of students was related to cultural aspects of the literature work. One of the analyses was about the role of women for the XX century and how there were cultural patterns of women's repression of how some of them are present yet.

In their conclusion, Álvarez and Bonilla (2009) asserted that it is important that teachers have continuous professional development thinking about their practices and collaborative practical experiences are indispensable to improve them. Therefore, researchers with their collaborative work improved their EFL contexts and constructed a theoretical proposal to enhance intercultural awareness in their students. This study may be helpful to understand how teaching culture allows students to be sensible culturally and to understand the diversity of cultures. Additionally, to understand and plan how students can be active participants during their language and cultural learning process in action research.

Furthermore, Chi-Jung Tseng and Chuan-Ta Chao (2012) carried out a study in Taiwan to examine how culture can be integrated into the EFL classroom at the college level where most of the students had low motivation and low levels of English proficiency. This study had three aims 1) to investigate the learning of culture in English, 2) to explore the factors influencing EFL students learning, and 3) to compare the difference between Chinese and Western cultures.

The methodology worked was a quantitative study where a questionnaire was conducted to determine how Taiwanese students reflect their understanding of cultural teaching. It was found that students were more familiar with celebrations and holidays celebrated in their own culture such as Christmas and Halloween while others such as Easter or thanksgiving were less known. Additionally. the questionnaire reveals that learning about the culture in the EFL classroom is indeed helpful for the students to understand the Western culture.

In conclusion, the authors considered that Culture teaching is also helpful for making students more interested in the study of foreign languages. Finally, the researchers suggested that teachers might be in touch with cultural content that helps to increase their cultural knowledge

and awareness through reading magazines and books, watching films, and television programs, and using the Internet. This study is valuable because it suggests that teacher practices and planning activities may help students in learning how to interact with different cultures by including authentic materials such as videos that allow students to be in touch directly with language and culture and let them become interculturally competent.

2.2. Research studies on Intercultural Sensitivity

In terms of research studies on Intercultural sensitivity, Ruokonen, and Kairavuoria (2012) conducted a qualitative study on ninth-graders to determine what intercultural sensitivity behavior pupils preferred in their everyday school life in Finland, in 2011. The main aim was to assess learning outcomes related to integration and cross-curricular themes in the curriculum design of basic education. The participants in the study were ninth graders from all over the nation (1214) aged between 15 and 16. 52% of the pupils were girls and 48% were boys. The data instrument was a questionnaire based on Bennett´s developmental model of intercultural sensitivity. Students had to describe their daily school life and they were analyzed considering the six stages in Bennett´s model. The data were analyzed statistically using SPSS.

The findings in this study showed that students are more in a process of ethnorelativism according to Bennett´s scale of intercultural sensitivity. 40% of all pupils were at the stage of acceptance, 25% were in the adaptation stage, and only 6% were in the process of integration. In comparison with girls, boys were in stages of minimization and defense, ninth-graders who spoke more languages were part of the group of ethnorelativism and the Northern provinces of Finland (Oulu and Lapland) were more ethnorelativistic than others in the south which have more immigrants. In their conclusions, Finnish pupils were growing in the direction of ethnorelativism

although there were still many educational challenges to be faced especially for the boys. It was important to notice that students who spoke more than one language could be more sensitive to other cultures.

Finally, the researchers advised the importance to include arts education to understand Finnish and other European cultures. For my purposes, the study integrates Bennett's developmental intercultural sensitivity model to measure intercultural sensitivities in ninth graders. This research shows how the model proposed by Bennett worked appropriately in a population of the same age, but with a different cultural background.

Moreover, Chen (2010) conducted a study in the United States to find out 1) Which dimensions of intercultural sensitivity best predict ethnocentrism and intercultural communication apprehension? 2) is there a relationship between ethnocentrism and intercultural communication apprehension? The Participants in this study were 432 undergraduate students (154 males, 275 females, and 3 missing data) in a mid-sized university in the northeastern area of the United States. The average age was 19.74 years. In the study three scales, the Intercultural Sensitivity Scale, Generalized Ethnocentrism scale, and Intercultural Communication Apprehension scale were used to measure the three concepts.

The measuring instruments that were used in this study were a 5-point Likert scale and Pearson product-moment correlations. Chen (2010) found that people with a higher degree of intercultural sensitivity were less ethnocentric and apprehensive in intercultural interaction. This means that it was important to develop intercultural sensitivity to be able to communicate interculturally. Another result showed that lack of ethnocentrism was best predicted by intercultural engagement, and the lack of intercultural communication apprehension was best

predicted by respect for cultural differences and intercultural enjoyment. Chen's study shows the validity of different models which measure intercultural sensitivity and are the theoretical base of this study. Also, it contributes to understanding how integrating cultural content can avoid ethnocentrism and foster intercultural engagement between people.

In Colombia, Perez and Mellizo (2020) conducted action research in Cali 2020. This document had as its main aim to determine the impact of a TBLT and FLA pedagogical instruction for raising intercultural sensitivity in a group of fifth-grade students in a public school in Cali, by focusing on the recognition of the participants' own culture and on other cultures. The participants were 76 students divided into two fifth-grade classes. The learners were in the range of ages between 9 and 12 years old. Most of them were from Cali but some were from different Colombian cities and other countries. Data collection instruments were institutional document analysis, an interview with the English teacher, a needs analysis survey, observation notes, an intercultural sensitivity scale, and a focus group interview.

It was found that in that public school: firstly, the intercultural dimension was not meaningfully appreciated in the primary level curriculum. Secondly, the English teacher interview showed that teacher practices promoted the grammar-translation method in fifth graders avoiding the inclusion of culture in the classroom. When the intervention started, students had a visible view of cultural definition and changed it to something deeper, becoming students more aware of cultural differences.

Finally, there was a rise in intercultural sensitivity in the participants. Therefore, students understood the cultural differences between their partners promoting respect, appreciation, and empathy between each other. Thus, it may be related to this study because it is a clear example

that including cultural content in the classroom can change students´ perceptions about diversity in their classroom and help them to develop intercultural sensitivity to other cultures.

2.2.3. Research studies on YouTube

In the last years, there have been several studies about including the YouTube platform in EFL classrooms. Alwehaibi, H. O. (2015) conducted research in Saudi Arabia in 2015. This study had as aim to investigate the impact of integrating YouTube technology into EFL instruction on enhancing EFL college students' content learning. The quasi-experimental design adopted in this study was the "Non-randomized Control Group Pretest- Posttest Design" (Ary et al., 1996).

The participants were forty-five students in the control group and fifty-one students in the experimental group which was part of the class "Observations in School 2" at Princess Noura University in Riyadh, Saudi Arabia. Both groups took a pre-test to know their pre-knowledge. In terms of reliability, experts evaluated students´ answers. The researcher exposed the second group to classes with YouTube videos from 10- to 15 and the first group just had the usual lecture-based learning.

Regarding collection data researchers collected data from Pre- and Post-test. It contained topics such as characteristics of the classroom, goals of observation, lenses for classroom observation, making classroom visits, and methods of observing and recording. The main finding in the study was that students in the pre-test had a similar performance, but after including YouTube videos, the second group had a significant performance in comparison with group number one. The conclusion of this study was that YouTube has a positive effect on students

increasing students' motivation because of the enjoyable and entertaining atmosphere that the platform offers.

This study contributes to this research to show how the YouTube platform influences students in improving their performance in EFL classes. Also, the study shows the pertinence of implementing videos with students to identify their intercultural sensitivity regarding real cultural situations around the world. Therefore, in this research, it was proposed as input videos from the YouTube platforms with deep cultural content because teenagers love learning thanks to the technological and audiovisual world. They are constantly immersed in social media, apps, and video games, consequently, they are digital natives, and the audiovisual stimuli are adequate to foster their intercultural sensitivity to diversity.

Another study conducted by Chia-Chi et al (2020) was carried out in Taiwan, on 38 Taiwanese students who were about to take The General English Proficiency Test (GEPT), High-Intermediate Level. The range of their ages was from 18-20, with no gender limit. The participants spoke Mandarin as their first language.

Chia-Chi et al (2020), conducted a pre and post-test to explore the effect of using YouTube as supplementary material with EFL college students. The data collection instruments were Pre and post-test: (GEPT official listening comprehension test, form LTI-A) to evaluate their listening skills. The test included Question and Statement Response, Conversation, and Short Talks. Each session of the test accounts for fifteen questions individually, constituting forty-five questions in total, and a Questionnaire with a five-point Likert scale, it also included open-ended portions in questions to know students' comments and perceptions.

Regarding data treatment, Chia-Chi et al (2020) adopted a T-Test to analyze the data of the research to avoid inconsistencies in pre and post-tests. There was also a questionnaire encompassing a scoring rubric along with the post-test to assess the perception of the students of using YouTube in class. The study revealed the improvement of the students' listening comprehension after the 5-week of using YouTube videos.

It was found that the students improved their listening skills by 0.05 % in comparison with the pre-test results. Also, there were shown some results where students agreed with the use of YouTube in their EFL classes which activated their motivation. For the present research, such findings are relevant since, motivation, and language skills improvement are fundamental parts of the process of learning English as a foreign language and YouTube videos offer to students to foster their skills in the English language.

Furthermore, Fernandez (2021) conducted a study in Spain in 2020. The purpose of the study was to explore primary education degree program students' attitudes towards the integration of YouTube in the English language classroom. The population selected for this study was 46 Spanish students 13 men and 33 women, enrolled in the third year of the primary education degree program their ages range in age from 20 to 23. The sampling method was a convenience sampling procedure

The researcher used as an instrument to collect data on two questionnaires which were applied before and after integrating YouTube videos. The first one included questions about students' general experiences related to English language learning and the second one was adapted from a questionnaire created by Kelsen (2009). It contained 14 questions which were divided into two groups questions 1-5 there were asked about gender, access to computers, and

previous experience in using YouTube. In the second group, 6 – 14 were asked about their experience using the platform. The questionnaires were conducted electronically and sent to the researcher. The type of research was a mixed-method with qualitative and quantitative instruments.

This research found that YouTube motivates students to learn English. The materials are more interesting, and students feel motivated by fun and dynamic videos; finding them perfect to listen to different varieties of English can also help them to improve their language skills. It also motivated autonomous learning by using the platform as a first step to interact with the English language and their cultures. This research is helpful to know how including YouTube videos can create motivation in students and be connected to the world using a platform that uses real-life English.

Chapter 3: Research design

The methodology for this study is essentially framed in qualitative action research since it is a reflexive exercise where individuals (pupils and teachers) participate to change the linguistic perspective of teaching English in their scholarly context into a cultural perspective. The pedagogical intervention was about the implementation of YouTube videos with cultural content to explore intercultural sensitivity in English language learners and to make them aware of different cultural aspects around the world. The data collection instruments were designed to collect how students perform thanks to the cultural content in EFL classes.

3.1. Research Approach

This study is framed in qualitative research. Shank (2002) defines qualitative research as "a form of systematic empirical inquiry into meaning" (p. 5). In other words, qualitative research is a kind of research that is systematic because of its characteristics following the scientific norms, empirical to understand the world through the experiences of social life, and meaningful due to the analysis that researchers do about social phenomena. Additionally, Hancock et al. (2007) affirm "it is concerned with developing explanations of social phenomena" (p. 7). Hence, it helps the researcher to understand the social spheres, how we experience them, and the reason behind all situations.

Additionally, Hancock et al (2007) affirm that "it is concerned with developing explanations of social phenomena" (p. 7). Not just that, as Mason (2002) claims, it explores "a wide array of dimensions of the social world, including the texture and weave of everyday life, the understandings, experiences, and imaginings of our research participants, the ways that social processes, institutions, discourses or relationships work, and the significance of the meanings that they generate". Also, Denzin and Lincoln (2000) supporting these ideas, considering that qualitative researchers "study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them" (p. 3).

Considering that qualitative research aims to understand people's behaviors, opinions, attitudes, values, performances related to social phenomena, development of cultural backgrounds, and social contexts of different types of the population; This research is focused on the complexity of human beings through the implementation of cultural inputs (Videos with cultural content) in English classes to generate intercultural sensitivity in pupils. Working with

human beings who have their own values, identities, thoughts, cultural background, and different socio-cultural contexts, and consequently, it implies establishing a qualitative method to analyze rigorously those perspectives that those individuals have. In the case of this study, the participants explored their intercultural sensitivity towards cultural content in videos.

Taking into account the aim of this research which is to determine the influence YouTube videos with deep cultural content have on ninth graders' intercultural sensitivity through their virtual classes, the qualitative research allows analyzing if that cultural content influences the development of attitudes and competencies that allows students communicating linguistically and culturally with people from other countries. Furthermore, a qualitative approach allows researchers to collect data through several instruments, which will be described later in this chapter.

3.2. Type of study

The type of study adopted in this project is an action research methodology because it provides instruments to improve teaching practices and students' learning. It is a reflective exercise that helps to investigate, and promotes change through collaborative participation of the members of a community who critically analyze their scholarly context to solve an issue that was detected. In this study, ninth-graders were an active part.

Firstly, they helped to choose the type of authentic material to be used during classes, they participated in choosing the main topics of each cycle of intervention through a virtual questionnaire conducted in September 2020. Also, they chose the English language native countries to be researched in terms of notions of beauty, body language, and rituals (celebration/

holidays and festivals). They made short presentations about those topics in front of the class, and we together did our reflection after each cycle.

According to Cornwell (1999), "Action research involves a self-reflective, systematic and critical approach to an inquiry by participants who are at the same time members of the research community" (p. 5) It means that the teacher-researcher analyzes his or her pedagogical practices to improve the teaching methodologies during classes, produces theoretical and practice knowledge through the reflection, invites participants to collaborate to solve the problem and to establish a continuous change and self-development and growth in participants (Burns, 2015).

Then, in terms of Burns (2015), "action researchers are change agents [...] interested in resolving, reformulating or refining dilemmas, predicaments or puzzles in their daily lives through systematic planning, data-gathering, reflection and further informed action" (p. 188). It means that teacher-researcher should plan, act, observe, reflect and inform about the process during the research. It is a continuous cycle where it is important to change and create a new perspective thanks to the pedagogical intervention.

- Developing a plan of critically informed action to improve what is already happening

- Taking action to implement the plan

- Observing the effects of the critically informed action in the context in which it occurs

- Reflecting on these effects as the basis for further planning, subsequent critically

- Informed action and so on, through a succession of stages.

Planning: Developing a plan means that the teacher after finding the problem must think about a strategy to change the issues that are creating struggles in a scholarly context. In terms of

Acting: the teacher must implement the plan in the context where the problem was identified.

Observation: It is important to observe and write what was happening during the process of implementation in the classroom. **Reflecting:** It is fundamental to see the effects of the pedagogical intervention and think about possible changes to do. **Informing:** comment to participants during the study and other parts of the community on the findings and process of intervention. Figure 1. Shows the cycles proposed by Kemmis and McTaggart (1988).

Figure 2

Cycling process in action research
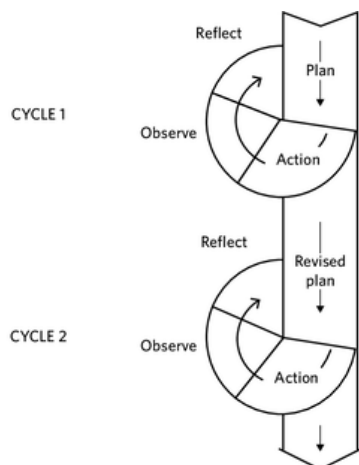
Taken from Kemmis and McTaggart (1988) cited in Burns (2009)

Considering all the mentioned before, this study aims to start a reflexive process through planning, observation, reflection, and action during English classes. After conducting the needs analysis and identifying the problem, it was necessary to elaborate a series of interventions based on the inclusion of deep cultural content through YouTube videos.

There were three cycles planned with six pedagogical interventions per cycle using YouTube videos with deep cultural content. In each cycle, there were four questionnaires before and after each cycle to identify and analyze students' intercultural Sensitivity to Notions of beauty, body language, and celebrations, and they were asked to elaborate on a product of work

in class based on those topics. The first lessons in each cycle were introductory. The teacher introduced the topic by using PowerPoint presentations and YouTube videos. Also, students presented in groups their findings of the different countries and their cultural backgrounds about the main topic of the cycle.

During the second part, the teacher included grammar and vocabulary topics to relate cultural topics with linguistic ones. During the closure stage of the cycle, students developed final products such as worksheets with questions about videos on YouTube, drawings, posters or infographics and we made debates to conclude the topic. After observation and implementation, there was a process of writing, reading, and reflection in each of the cycles of intervention.

Then, the teacher planned and modified strategies to improve each of the classes by considering students' opinions. An open interview was conducted at the end of the process to know the influence of YouTube videos and the inclusion of deep cultural content in English classes. Finally, to inform the community about the process and findings in this study, a research article or presentation at school with the scholar community will be carried out.

Through this action research process, the teacher-researcher proposes a pedagogical intervention that lets students explore the interaction between their own culture and different foreign cultures around the world becoming them aware of it and letting them explore their intercultural Sensitivity.

3.3. Setting

This action research took place at a private school located on "Puertas del sol" a small neighborhood in La Gaitana, Suba in the Norwest of Bogotá. I was founded in (1994) By the

Nazarenas community. The school has 800 students from kindergarten to eleventh grade. Geographically speaking, the school is in the zone eleventh of Bogotá. It has different intervals between socioeconomic levels, they vary from strata one to four. The school is co-educational, which means that male and female students are taught in the same school. It has an emphasis on human values. Its pedagogical model works with constructivism and significant learning. As I previously said in Chapter 1, English classes have a duration of 5 hours from eleventh to second grade, and one hour from first grade to preschool. There are just 3 English teachers.

3.4. Participants

The participants in this study are ninth-graders at Colegio Hogar de Nazareth. When the study started in 2020, this course had 32 teenagers whose ages ranged from 13 (75%) to 14 years old (20%); they are 20 (72%) girls and 12 (27%) boys. In 2021, the three eighth grades became two groups, and the number of students increased to 47 students. There were 18 (30%) boys and 29 girls (70%). It is important to mention that the new participants were part of a piloting group, so it means that they also were exposed to cultural content in class. The sampling of this study was of 10 students who were chosen randomly according to Taherdoost (2016) because "every item in the population has an equal chance of being included in the sample" (p. 20).

All the students live in Suba in neighborhoods such as La Gaitana, Lisboa, Puertas del Sol, and Villa Maria. The focus group is in basic secondary; they all are in the modality from 6: 15 am to 2: 30 pm. Because of COVID- 19 issue, students are taking online classes through zoom with classes of 5 hours per week/classroom. During the characterization of the group (see appendix 8) students answered that they would like to learn more about foreign cultures (100%) and 97 % said that they would like to include cultural content in the classes.

Convenience sampling was the type of sampling implemented to choose the participants for this study. According to (Etikan et al, 2016) it "is a type of nonprobability or nonrandom sampling where members of the target population that meet certain practical criteria, such as easy accessibility, geographical proximity, availability at a given time, or the willingness to participate are included for the purpose of the study" (p.2). Additionally, this group of students had not had an academic process with the teacher-researcher before, this means that they were not permeated with some cultural activities that sometimes were included during EFL classes I regularly conduct. Also, some students were not responsible for their grammar assignments, and they had bad grades during their examinations.

Based on their grades, the analysis of some of their grammar and written tasks, oral production, and listening exercises, most of the students' English level was basic. They master basic vocabulary, understand short texts, and write short paragraphs, but they had serious difficulties understanding listening and communicating orally, especially when they are in communication with foreign people during annual conferences.

However, in terms of behavior inside of the classroom, the population of the focused group has been characterized as being an attentive and respectful group that follows the instructions given by the teacher during the classes. Sometimes, they are chatty and try to change the sequence of the class with their interventions, jokes, or commentaries about social media, singers, or whatever kind of experience. This happens especially when they have to do grammar exercises in textbooks or take notes into their notebooks from the board, they tend to be distracted and therefore disrupt the class as they start talking and some of them stop doing the

activities because they are boring for them. When classes are not based on grammar structures, they tend to be more participative when activities are related to games, songs, or roleplays.

In terms of devices, students get connected to online classes using their mobiles, iPods, laptops, and computers. Some of them have problems of connection that's why sometimes for them, it is difficult to assist in online classes. Zoom platform offers just 40 minutes of video conference and during the process of disconnection, some of them cannot return to class.

Considering these characteristics as a group, this study implies a change of perspectives in students about language learning from a linguistic perspective into a cultural perspective including a cultural input, in this case, YouTube Videos.

3.5. Type of Sampling

Sampling is a technique used in research to reduce the number of populations in order to find specific data related to phenomena to study. There are 2 different types of sampling: Probability sample and non-probability sample. In this study, probability sampling is the most suitable to offer the appropriate data and reduce the group of 47 to fewer individuals to analyze. According to Taherdoost (2016) "Probability sampling means that every item in the population has an equal chance of being included in sample" (p. 20) it is not possible to have preferences in this type of sample because it is common using computer programs or formulas that let choose randomly the specific subjects to analyze during the study. There are different kinds of probability sampling such as Simple random sampling, Systematic sampling, stratified random sampling, cluster sampling, and multi-stage sampling.

This action research adopted simple random sampling. According to Finch (2013) the use of the word random, "indicates that the mechanism used in obtaining the sample is based on probability, and not on conscious or unconscious preferences" (p. 6) Additionally, Taherdoost (2016) argues that in this type of sampling, every case of the population has an equal probability of inclusion in the sample.

The perfect way to select a simple random sampling according to Finch (2013) is to use different kinds of methods such as the chaotic mixing method, physical randomizing devices such as balls or marbles, and software like Excel. He conceives that it is easily using excel with the formula =RAND () with the list of participants to choose and select randomly the sampling with the participants.

This study has 23 participants; their names were put in an excel document in a column. After that, in the next column, it was entered the Excel formula =RAND () in the cell next to the first student's name, and it was copied this formula down the column for 23 students. This generated for each student, a random number between 0 and 1 from a uniform distribution, the values were saved and for analyzing data from instruments. In this study, 10 students were randomly chosen as a sample using excel. They represent 43.47 % of the population for data analysis during the study

3.6. Researcher's role.

As a teacher-researcher, my principal role during this study was as a participant-observer. Kawulich (2005) defined participant observation as "the process enabling researchers to learn about the activities of the people under study in the natural setting through observing and participating in those activities" Additionally, the researcher has to observe, analyze, examine,

categorize data without losing the objectivity. It means that researchers must not manipulate any situation or performance in participants during the data collection that can affect findings during the study. As a teacher-researcher, I assumed the role of a complete participant-observer during this study. In terms of Gold (1958) is when the researcher takes an insider role in the group to be studied and it is completely part of the setting and often observed covertly. Kawulich (2005) explains that there is a risk in this type of participation due to the lack of objectivity for being part of the group and deceiving them during the process and that the ethic is questionable when the researcher reveals his or her role.

I was already part of the population in the study as an English teacher and as part of that group, I did not intervene nor implemented any strategies to change their thoughts, performances, behavior, attitudes, or academic performance. As each person is heterogeneous, it is not possible to intervene or manipulate their background, attitudes, behaviors, and thoughts. I did not ask my participants to perform in a specific way to obtain the data that my study needed.

As a participant, I was not a stranger to this group of students. I have been their teacher in this private school for one year and six months, but they met me before because I have been an English teacher for six years in this school. Regarding the data collection process, I kept myself from a neutral perspective. As an observant, I took field notes, I recorded my online classes through videos on the zoom platform, I recollected the data from focus group interviews through videos and they answered questionnaires virtually before each cycle of intervention. I considered the ethical issues respecting their thoughts, perspectives, attitudes, and answers, these interviews were recorded and transcribed. Their names were not asked to respect their identity. All this

process described before will help me to find the results that will be described in chapters 4 and chapter 5.

3.7. Ethical Issues

Researching in a scholarly context implies having ethical implications. This research considered the following ones: (1). Signed Informed consent to be part and subject of the study in this research. They were signed by the principal of the school and Participants: children and parents during needs analysis (See Appendix 1, 2, and 3 respectively). (2) respecting the identities of participants (the confidentiality regarding identities and names were not announced and they were protected). (3) being an objective and a neutral complete participant observer.

I assumed the responsibility of being an ethical researcher considering that I must have respected my participants' responses during the action research and focus group interviews. Regarding the data collection instruments, they were not manipulated to have a certain type of findings at the end of the study. The data were safe in a confidential file to be analyzed and used in this research only.

3.8. Data Collection Instruments and procedures

Kabir (2016) affirms that "Data collection is the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated research questions, test hypotheses, and evaluate outcomes" (p. 202). There are different types of instruments or tools which let the researcher obtain data from the phenomena to be studied through validity and reliability. For this reason, it was necessary the use multiple sources of data to obtain scientific rigor. Considering that this study is a qualitative research

based on action research, the data collection instruments that were implemented were during the study: Questionnaires, a virtual interview, and students' artifacts. These instruments offered data that were analyzed to answer the research question and fulfill the objectives of this study. They contemplated the models of Chen and Starosta (2000) and Bennet´s scale of Intercultural sensitivity to elaborate on each question carefully to obtain data. Figure 3 shows the different stages of data collected during each cycle of intervention with their specific date.

Figure 3

Stages of data collected during each cycle of intervention

CYCLE 1: Beauty: In the eye of the beholder!	CYCLE 2: Be aware of your body language!	CYCLE 3: Be part of worldwide Holidays and Celebrations!	Closure Stage
-Questionnaire 1 Notions of Beauty: October 20th -Artifact 1 Avatar: October 21st -Artifact 2 Questions: Youtube videos: October 29th -Artifact 3 Poster about Beauty October 30th.	-Questionnaire 2 Body Language November 5th -Artifact 4 Questions Youtube videos : November 11th - Artifact 5. Travel guide-body language November 12th .	-Questionnaire 3 Cultural Rituals: March 9th -Artifact 6 Questions youtube videos : March 12th -Artifact 7 brochure/video about Marriage around the world: March 15th.	-Interview Group 1: April 6th -Interview Group 2: April 7th -Interview Group 3: April 8th

Note: Own elaboration

Before the application of the instruments with the participants, piloting was carried out to validate and show the reliability with three different focus groups consisting of eight c, ninth, tenth, and eleventh graders. This piloting allowed us to evaluate and improve the instruments for making them easy and clear for teenagers when they were in contact with the instruments.

3.8.1. Opened question Questionnaires

According to Babbie (1990) "a questionnaire is defined as a document containing questions and other types of items designed to solicit information appropriate to analysis" (p. 377). It means that they let researchers get appropriate data through different questions which

have been analyzed in terms of the aims of researchers in the study. Munn and Drever (1990) affirm that "questionnaires are by far the cheapest way of gathering information from hundreds or thousands of people. Responses can be quantified using various sophisticated statistical techniques and the results presented with all the confidence number crunching brings" (p. 1)

Due to COVID-19, these instruments were conducted online using google formularies for questionnaires and surveys. The students' answers were transcribed, saved in a file, and used only to be analyzed with the intention of giving answers to the research questions generated by the statement of the problem of this study.

There were five questionnaires with open questions to analyze the intercultural Sensitivity in ninth graders. There was the first questionnaire was applied to the group of 32 students to determine their characteristics as a population and the inclusion of cultural content in the classroom, it was on May 20th, 2020. There was a second characterization of the population on March 1st, 2021. They were piloted in ninth, tenth, and eleventh graders to see the pertinence in questions. Per each cycle of intervention, one questionnaire was conducted to know students 'perceptions during the inclusion of YouTube videos with cultural content in class. The questions were explained one by one at the beginning of the session in Spanish. Students did not have to write their names, because it allowed them to answer freely. They spent approximately 30 minutes answering the opened question questionnaires virtually[4].

---

[4] **Questionnaire 1: Notions of Beauty**
https://docs.google.com/forms/d/1F5sFAixVhgy45BHefyq-wYxdt1iUtk0vpzf4xjMpVOs/edit
Questionnaire 2: Body Language
https://docs.google.com/forms/d/1WpcR5IKVyqPpoS5rb7YBFphETT9DC6G5eGAyCxpIQ6w/edit
Questionnaire3: celebrations
https://docs.google.com/forms/d/1NP-W99W3aqTACSS5cwyGiipZh90-0qHZmqQaWXWVUCA/edit

3.8.2. *Virtual Open-Ended and Unstructured Interview*

According to MacDonald and Headlam (2009) "Interviews are a qualitative method of research often used to obtain the interviewees' perceptions and attitudes to the issues" (p. 39) In other words, they are data collection instruments that allow knowing the opinions that participants in a study have about the object of study. In terms of Patton (1980) "The purpose of interviewing is to find out what is in and on someone else's mind" (p. 196). It is commonly used because observations are not enough to understand the behavior and the conceptions that an individual has in mind about a phenomenon to study.

There are several types and styles of interviews depending on their structure and way to get the data. Regarding the types, we can find: (1) the informal conversational interview; (2) the general interview guide approach: and (3) the standardized open-ended interview (Patton, 1980). Additionally, depending on their Structure they can be Structured, Semi-structured, or Unstructured (MacDonald and Headlam, 2009).

In this case, the interview is an open-ended interview with an unstructured style. Patton (1980) affirms that "the basic purpose of the standardized open-ended interview is to minimize interviewer effects by asking the same question of each respondent" (p. 202) Then, an open-ended interview is a standardized format with questions that are conducted to all the participants. Related to Unstructured interviews, Bernard (2006) asserts "Unstructured interviews are based on a clear plan that you keep constantly in mind but are also characterized by a minimum of control over the people's responses" (p. 211). Then, it implies that participants can express themselves with their ideas and pace.

In this study, after pedagogical interventions, participants were interviewed through open-ended and unstructured interviews. These interviews had as main aim to answer the research questions: 1. What is the impact of the inclusion of YouTube videos with deep cultural content in online classes on ninth graders' intercultural Sensitivity? 2. In which intercultural sensitivity stage are ninth-graders after integrating YouTube videos with deep Culture in EFL online classes? For that purpose, I turned to sample students to answer questions to identify their intercultural Sensitivity during a virtual interview. The interview was conducted through zoom for one hour. The participants were interviewed in three groups due to students' free time schedules and problems with connection to the internet. The interviews were recorded, and the researcher took notes to supplement the data. The questions were related to cultural contents to identify their intercultural Sensitivity after the cycles of intervention and based on Chen and Starosta's (2000) intercultural sensitivity scale to measure it. (See Appendix.8) The interviews were recorded, transcribed, and saved on a computer.

3.8.4. Artifacts

According to Merriam & Tisdell (2015) artifacts are physical objects which are found in the study setting and commonly are called "Material Culture". They also include tools, utensils, and instruments of everyday living. Therefore, the artifacts can be considered as cultural documents that contain different perspectives, beliefs, thoughts, and attitudes about different reality phenomena view seen from their creator's perspective.

The artifacts designed for this study consisted of a series of questions about the deep cultural content in YouTube videos that were watched by students during English classes and also the use of some online apps for students in order to identify their intercultural sensitivity and

what they had learned during the different cycles of intervention. These artifacts were prepared by the researcher to determine the influence of YouTube videos on students´ intercultural sensitivity by answering the research questions: 1. What is the influence of the inclusion of YouTube videos with deep cultural content in online classes on ninth graders' Intercultural Sensitivity? 2. In which intercultural sensitivity stage are ninth graders after integrating YouTube videos with deep Culture in EFL online classes? which also is related to the specific objectives of this study: To describe a teaching strategy to support the use of YouTube videos with cultural content in order to explore ninth graders' intercultural sensitivity 2. To analyze the influence that YouTube videos with cultural contents have on ninth graders' intercultural sensitivity through their EFL online classes. 3. To identify in which intercultural sensitivity stage are ninth-grade students after including YouTube videos with deep cultural content in EFL online classes.

Additionally, the artifacts in this study made evident in the analysis of the influence of YouTube videos in students' attitudes, knowledge, and perceptions about their own culture and foreign cultures and then, negotiate meanings and show them through the activities. These tools allowed to demonstrate what students had learned as a result of the didactic sequence based on culture inclusion in a visual way. These documents offered valuable primary data to obtain sensitivity rapport in students.

In terms of application, the instruments were conducted with students and there were selected 10 samples from ninth graders. Because of limitations of time, the teacher-researcher realized that virtual classes were not enough to let students work on the elaboration of artifacts during class time, for this reason, it was necessary to change the time during the reflective

exercise in some of the class steps to fulfill the aims. Another strategy was asking students to do activities like homework when they did not finish.

The artifacts include three aspects (characters' behavior in videos, questions about students' perceptions and attitudes in that situation, and relationship between own culture and foreign cultures) During the systematization, the teacher chose the 10 samples from students, to identify their intercultural Sensitivity and YouTube videos´ influence immersed in the activities done during the English classes.

The next chapter describes the pedagogical intervention implemented containing pedagogical procedure to determine the impact of YouTube videos with cultural content in intercultural Sensitivity in ninth graders.

Chapter 4: Pedagogical Intervention

4.1. Curricular vision

This instructional design has a curricular vision based on the inclusion of culture in language teaching. It means that this study promotes the importance of including cultural content in the curriculum. According to Fandiño (2014) "learners can develop a sense of respect and tolerance that will help familiarize them with different cultures, discuss them properly, and develop a critical understanding. Ultimately, learners can begin to broaden their mindsets and be more open to diversity and different views of the world" (pag.84) Thus, in this instructional design, it is important to foster intercultural sensitivity through learning about culture, leaving behind the grammar-translation method. Implementing a cultural approach that can help to foster students' intercultural awareness and intercultural communicative competence locally and internationally.

4.2. Vision of language

The vision of language in this instructional design is based on language as culture entity and ideology perspective by Tudor (2001). Tudor asserts that "Learning a foreign language involves learning a new culture" (p.70) It means that it is not possible to successfully teach a foreign language without teaching cultural aspects. Furthermore, Brown (2000) considers that such concepts of language and culture are intricately interwoven, and they cannot be apart. In fact, language is a part of the culture, and culture is part of a language. In this study, the sociocultural aspect of language, allows students to learn how to use language effectively and contextually appropriately according to the different scenarios that culture encounters offer (Tudor, 2001).

4.3. Vision of learning

The vision of learning in this instructional design is based on social constructivist theory stated by Vygotsky (1978) where students construct their own knowledge thanks to their sociocultural experiences. In agreement with Adams (2006) "Constructivist learning orientations seek to understand how pupils create their knowledge constructs and what these mean for understanding influences on thought processes" (p.245) In this research, students learn through interactions in their online classes and create their knowledge and assume their intercultural sensitivities about deep cultural contents presented in class through YouTube videos.

4.4. Vision of classroom

Following the constructivist vision of learning, the classroom is seen as a school of autonomy. According to Tudor (2001) "Students bring into the classroom a variety of knowledge, experience, and insights which allow them to play an active role in their language learning". (p.117) They are agents and co-authors of their own learning processes (Pennycook, 1997 cited by Tudor) it means that they have empowerment in their process of language learning. The teacher plays a guidance role to help students to develop their potential during classes.

4.5. Instructional Design

As part of qualitative research, action research has as the main characteristic in its methodology the constant exercise of reflection in teachers' practices through observation and analysis of those performances and methodologies in the classroom. Considering this characteristic, one lesson plan per cycle was planned and modified depending on students' needs and investigative purposes. It included between 4 to 9 interventions by cycle depending on students' interests. For instance, Notions of Beauty started on October 19th, 2020, and ended on

October 30th, 2020, with 8 classes. Thus, it became a way to reflect on teaching practices and let incorporate elements that could help students to understand more about intercultural topics. Taking into account that in this study it is important to the students' intercultural sensitivity, there was conducted three questionnaires to identify ninth graders' Intercultural sensitivity including YouTube videos with deep cultural content before each cycle, an interview to determine the influence of that videos with cultural content had in intercultural sensitivity and artifacts that showed that influence too.

Figure 4

Didactic sequences and research cycles.
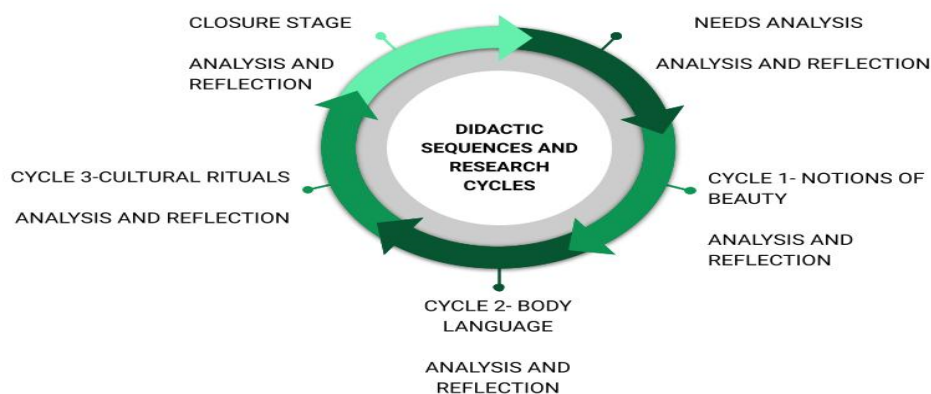
Note: Own elaboration based on Triana (2019)

First, a needs analysis was conducted to know what students thought about English classes and what type of methodology prevailed. It showed that a linguistic and grammar vision of language teaching had been the most applied by teachers in their scholarly experience (see appendix 4). The semi-structured questionnaire was designed to characterize the population and determine if the inclusion of cultural content in the class was appropriate in this context because through students' answers their interest in learning English from a cultural perspective was

evident. Additionally, there were asked some questions about their intercultural Sensitivity toward others before the intervention. (See appendix. 8)

Secondly, lesson plans were planned and piloted to determine how to improve the intervention and materials used with students during the different cycles. There were reflection notes about teaching practices through field notes. The field notes were a key element during the process of analysis because they allow for determining what type of improvement could be done during the upcoming interventions.

Considering that the main objective of this study is to determine the influence of YouTube videos with cultural content on ninth graders' Intercultural Sensitivity have through their online classes, this pedagogical intervention introduces the use of YouTube videos with deep cultural content in notions of beauty, body language and cultural rituals (celebrations) to know their impact in the intercultural Sensitivity in ninth-graders students.

The pedagogical implementation developed through the didactic sequences which were based on beauty standards in Anglo-Saxon countries, body gestures, proxemics and paralinguistics, and differences in celebrations (rituals) around the world. Also were included vocabulary and grammar topics to give the possibility to students to connect language with cultural contents in their artifacts. Such implementation was planned for five hours of class per week for eight weeks between October 19th, 2020, and April 1st, 2021. Additionally, lesson plans were organized, planned, and designed considering the didactic sequence established in the school and following the pedagogical model constructivist which is included in institutional documents.

This didactic sequence changed the way to learn English for these students because the use of grammar-based classes has been the common method of learning English since elementary school. The inclusion of structures was the main methodology in English classes in this school and the exercise of creating sentences during their English learning was predominant.

Thus, the inclusion of culture in English classes through YouTube videos in a context where grammar predominates, allows students to express themselves and let them understand that it is necessary to learn culture and language together and learn the different perspectives and the diversity that we have in the world in terms of ways of living, manners, communication and so on.

4.6. Lesson plan

Lesson plans were carefully designed per cycle, there were five hours of English class per week for 3 months to obtain data about intercultural Sensitivity in students. The different lesson plans follow a didactic sequence related to the model based on pieces of evidence which is the institutional framework to plan classes. During these lessons, the researcher included deep cultural content through PowerPoint presentations to explain vocabulary, grammar, and cultural content, YouTube videos to show real-life situations, some apps such as Bitmoji, Voki, Canva, Storyboard, Zoom, etc, and students´ presentations about cultural aspects in an Anglo-Saxon country to be studied in class.

During the process of planning and piloting was necessary to change different elements and activities which could not be adequate for obtaining the primary data. In this respect, for example, the teacher had to change one of the activities because it was not related to the videos' influence on the group piloting. After that, the researcher was careful about the inclusion of

questions about videos and students' sensitivity to the situations that the main characters had to live in videos making a reflection with students about this process.

Another example took place in cycle 2, time went against the activities because students were at the end of the academic year and there were lots of institutional activities to do. From November 9th, 2020, to November 13th, 2020, with 5 classes; the teacher spent time in class explaining cultural content in YouTube videos, vocabulary, grammar, and listening to students' presentations about body language. Thus, there was not enough time for doing some activities in class. Artifacts about body language had to be given as homework.

Additionally, it was necessary to start in March cycle 3 because three eighth-graders groups became two ninth graders and the school was accepting new students until the first days of March. Therefore, the teacher had to adjust and talk to the group of students to continue with the research process, and they decided to change the topic about family in Anglo-Saxon countries to rituals or celebrations in those countries. Considering the experiences in cycles 1 and 2, the teacher gave more relevance to videos and activities during classes in cycle 3 to avoid artifacts as homework. During the closure stage, the teacher offered a conclusion about the inclusion of cultural aspects in class and asked a reflection to students about their cultural learning in class evaluating the process during interviews.

Table 1

Didactic sequence's sampling

Class Intervention # 1	**Teacher:** Eliana Páez

Subject: English **Group:** 8th graders   **Components:**   **Week:** from October 19th to 30th
Pragmatic/sociolinguistic
/Linguistic

Standard: Identify the different roles of speakers participating in conversations related to topics with my interests.

Aim: To learn about different views of beauty in culture.

Indicator (Evidences): To Participate in conversations on topics of my interest using clear and simple language.

Topics: Notions of beauty around the world/ Adjectives of personality and physical appearance.

Problematic Question: How can you respect others' differences in appearance and to accept your unique beauty?

BEFORE WATCHING VIDEOS

Warming-up

Students during this section received the first instructions related to the class development. Generally, the teacher (researcher) gives the topic for the lesson and the aim that students have copies in their notebooks.

Motivation

The teacher will ask students about their preconceptions and background knowledge about notions of beauty in Colombia and foreign cultures asking them to elaborate an avatar about their conception of beauty in the countries selected by them. The teacher will show some images of beauty standards on social media. After that, she will explain the concept of beauty in general terms. Students must think about the beauty standards in our country and how people use social media to show their beauty. Students are going to participate by giving some examples

DEVELOPMENT STAGE (DEVELOPMENT)

Conceptualization

The teacher shares a PowerPoint presentation showing some Tik-Tok and YouTube videos that contain standards of beauty in other countries. She shows some videos which include what are women and men standards about beauty around the world. Moreover, personality and appearance adjectives are taught to students to be able to express their ideas about beauty in English.

DURING WATCHING VIDEOS

Reinforcement

Then, the teacher will show short videos about ugly Betty in Colombian and American versions, the princess diary, and my mad fat diary. The teacher will ask students if they already know the series and the movie. Then, the teacher will explain the perceptions about beauty in those countries and do questions related to the movies and series: Characters' attitudes. What can they do in that situation? and how do they feel in that situation?

AFTER WATCHING VIDEOS

Activities

Students will answer questions about the movie clips and series and give their opinions. Students are going to elaborate an infographic or poster using talking about beauty acceptance. They will use the Canva website.

APPROPRIATION STAGE (CLOSURE)

Demonstration / Assessment Students will explain in their own words what they found about beauty standards in countries selected through group presentations. The teacher will ask what was the most important aspect that impacted them during their research.

Taken from Colegio Hogar de Nazareth

In table 1 there is the example of the lesson plan with the class sequence in cycle 1, This class was the start of the cycle. The topic in the lesson was notions of beauty in Anglo-Saxon countries and Colombia. The movie clip and series watched during the intervention were The Princess Diaries (Marshall, 2001), Yo soy Betty la fea (Gaitan, 1999), Ugly Betty (Horta, 2006), My Mad Fat Diary (Earl, 2013), and which offer examples of beauty standards in American, British and Colombian societies. In terms of linguistic components, vocabulary seen was related

to personality adjectives and how to describe people in English. In the pragmatic component, this lesson looks for teaching how to interact and respect others and themselves about their appearance, and in a sociolinguistic component, what are the different canons of beauty in other cultures. The problematic question: How can you respect others' differences in appearance and accept your unique beauty? is solved by teachers and students during the lesson

Before using the videos, it was necessary to establish the students' background knowledge about the canons and notions of beauty in their own country and what they knew about other cultures. This was done through two questions: What is the ideal Colombian man and woman's physical appearance? What do you think are the standards of beauty in English-speaking countries? Students started questioning what they knew and shared their ideas with the class and after that, they were asked to elaborate on an avatar about the canon of beauty, they perceived to be the standard in the country chosen to be presented in the class. Considering the pedagogical model of the school, there were some stages that I followed during the process of planning classes, which were: warming up, motivation, conceptualization, activities, and demonstration. Students showed interest in facts that they did not know through the warming up and motivation stage. Participation through questions and facts that they knew are shared during this stage.

During the design of lesson plans, the teacher had to research and adapt data to be shown to students in simple words in order to be easily understood by them. Selecting the appropriate videos where deep cultural contents were evident was a tough job for the teacher because there are several videos on the YouTube platform, but not many of them contain clips with the specific topics to be studied. The teacher also adapted PowerPoint slides with vocabulary, facts, and images to explain notions of beauty, body language, and cultural rituals in those cultures during

every introductory stage or lesson. In this example, during the conceptualization, the teacher explained different notions of beauty that Korean, Japanese, American, Italian, Colombian, and so on people have, using images and YouTube videos. Visual materials and the exercise of explaining cultural views and perspectives about inner thoughts about beauty in daily life, allowed students to understand that beauty is a concept developed through cultural perceptions.

In reinforcement, videos were used to explain the notions of beauty in different cultures around the world working on self-esteem and Empathy concepts in Chen and Starosta (2000) Intercultural sensitivity model. In the case of the American vision of beauty, The Princess Diaries (Marshall, 2001) and Ugly Betty (Horta, 2006) offered interesting material to show students the American notion of beauty. The videos showed how the main characters Mia (The Princess Diaries, Marshall, 2001) and Betty (Ugly Betty, Horta, 2006) were not accepted socially because of their physical appearance. In Mia´s case, she had to change her look to be accepted socially while Betty did not get a job in a magazine because of her makeup, clothes, and physical appearance, even though she was smart enough for the job position.

The British vision of beauty was shown to students thanks to My Mad Fat Diary (Earl, 2013) The video shows how Rae, the main character with is overweight, did not accept the fact that Finn, a good-looking guy, loves her. Rae told us about the typical British standards of beauty and how she felt because of her appearance in comparison with her best friend who was part of the canon. In order to make a comparison with Colombian notions of beauty, a video about Yo soy Betty la fea (Gaitan, 1999) was watched by students. It showed how Betty changed her appearance after traveling to Cartagena and she was treated in a different way by her coworkers when she returned to the company, Ecomoda.

These videos let the teacher ask students if they feel accepted by their classmates and people by their own culture due to their looks and, to be aware of how their classmates feel when they make bad comments about their appearance. It let them think about how deep cultural notions of beauty affect societies such as British and American ones and how individuals around the world just for following cultural canons imposed in our societies are not accepted by others affecting their daily lives.

Working with students during cycle 1, made me realize that during watching the videos, it is important to talk about the plot of movies or series to contextualize students and ask them how they feel about the cultural situations that they are watching. In the second stage, it is important to watch the short again and explain all the details because maybe some students are not aware of them at first sight. It is a continuous step by step where the teacher is guiding the student to discover cultural diversity through YouTube videos.

After watching the YouTube videos, the teacher worked on the new vocabulary that they had listened to and made questions related to the main characters' performances to know how students felt about the problematic situations shown in the clips of movies and series. Also, students could relate their home culture with a foreign culture through the videos using questions that let them to reflect on their own experiences, perceptions, thoughts, and attitudes regarding the new cultural experience that they had thanks to this authentic material in class. As a final product during this cycle 1 of the intervention, students produced a poster explaining why it is important to love themselves and respect all types of bodies and physical appearance.

The inclusion of YouTube videos in English classes lets students learn and make connections between audiovisual and cultural and linguistic content. They are inputs that allow

students to relate to cultures without leaving the classroom. Thus, this authentic material is fundamental in language teaching because it shows diversity in cultures and offers non-verbal communication, proxemics, and paralinguistic elements those other materials do not offer during the process of learning English in a foreign country where English is not mandatory in daily communication. During this cycle 1, students had several questions participating in discussions about what they perceived thanks to the YouTube videos, and intercultural sensitivity was shown thanks to artifacts.

4.7. Didactic Sequences

This study selected authentic materials (YouTube videos) to know their influence on ninth graders in their intercultural sensitivity. The three cycles were designed to identify intercultural sensitivity and analyze the influence of deep cultural content on students' intercultural sensitivity during the study. Every cycle includes a before, during, and after the implementation of videos that allow students and the teacher to explore their intercultural sensitivity during online classes. The exploration of those sensitivities was evidenced with questionnaires to know students´ sensitivity after watching videos and a closure stage which took place on April 2021 when interviews were taken and the analysis of artifacts to know the influence of YouTube videos on students' intercultural sensitivity

The four didactic sequences that were carried out during the pedagogical intervention were: Cycle 1: Beauty: in the eye of the beholder! working on students' self-esteem and empathy. Cycle 2: Be aware of your body language! teaching strategies of Self- monitoring and Interaction involvement in terms of non-verbal communication, paralinguistics, and proxemics. Cycle 3: Cultural rituals: Be part of worldwide Holidays and Celebrations! Non- Judgment and

Open-mindedness showing different ways to celebrate in other cultures without judging others and closure cycle: Conclusions. As I mentioned before, each cycle had a before, during, and after watching the YouTube videos and were considered the components of Chen and Starosta (2000) in Intercultural sensitivity.

Additionally, components: Linguistic, sociolinguistic, and pragmatic were considered in the didactic sequence to help students to develop their competencies in the English language, not only linguistically, but interculturally. For instance, in cycle 2 the main objective was to see other perspectives in terms of cultural learning about body language, proxemic and paralinguistic around the world. It also included the linguistic component through learning how to describe feelings and emotions in people through English Vocabulary. In the sociolinguistic component, it was important to learn how to have the correct proxemics during the first encounter with foreign people and finally in pragmatic terms how to be aware of body language gestures during the interaction with others to avoid misunderstandings.

Table 2 shows each cycle of intervention:

Table 2

Elements of intervention's cycles

CYCLES /DATES	TOPICS/ TIME AND DATA COLLECTION INSTRUMENT	INDICATOR/ EVIDENCE	AIM	PROBLEMATIC QUESTIONS	COMPONENTS	METHODOLOGY
Cycle 1 Self- esteem and Empathy: Beauty: In eyes of beholder October 19th- October 24th	**Introduction to Culture and Notions of beauty in other cultures/ How to describe physical appearance** Teacher will talk about the concept of culture and beauty Time: Five classes of 60 minutes. Questionnaire and Avatar about beauty standards.	To introduce students deep cultural content about beauty conceptions around the world To explain to students how to describe physical appearance using adjectives.	Students will understand the differences between beauty standards around the world. Students will learn how to describe themselves using adjectives.	Introduction to cultural visions of beauty around the world / describes me and others' physical appearance. What are the different views of beauty around the world? -What are the standards of beauty in Colombia? -How can I describe myself in English?	Sociolinguistic/ pragmatic / sociolinguistic Component	Warming up and motivation: Questions about preconceptions about Beauty standards in Colombia and around the world. Avatar using bitmoji, and other apps https://www.youtube.com/watch?v=8HPdDFunOC8 https://www.youtube.com/watch?v=UXS6R8J5y5U https://www.youtube.com/watch?v=y3tsfkY6Dpk Development: Conceptualization and reinforcement: What are the different views of beauty around the world - Examples through YouTube videos https://www.youtube.com/watch?v=tneKwarw1Yk&t=2s https://www.youtube.com/watch?v=RT9FmDBrewA https://www.youtube.com/watch?v=1dCyug_2SAM https://www.youtube.com/watch?v=JnshlMG6eBI&t=627s https://www.youtube.com/watch?v=5TBcqetGVME Teacher explains the use of adjectives to describe people using the following video: https://www.youtube.com/watch?v=XGdKDemKF30

| Cycle 1 Self- esteem and Empathy: Beauty: In eyes of the beholder

October 26th-October 30th

. | Work on self-esteem and Empathy through YouTube Videos and Student presentations
Teacher will show some YouTube Videos about physical appearance which exemplify American, British, and Colombian standards of Beauty.
Time: 5 classes of 60 minutes per class.
Artifact
Reflection with students | To show students the different standards about beauty around the world
To let students show their conceptions and sensitivities about other cultural beauty standards | Students will recognize through YouTube videos the different beauty standards around the world
Students will show their ideas in terms of Self-esteem and Empathy | Self- Esteem and Empathy through Beauty Standards. How do I feel about myself and others? | Sociolinguistic/pragmatic/sociolinguistic Component | Closure: Activities and assessment:
1. Students watch the following Videos, discuss in groups and answer questions about the videos.
 https://www.youtube.com/watch?v=tnAWeIdIDyk&t=8s
https://www.youtube.com/watch?v=nUjlBP5gUrQ
https://www.youtube.com/watch?v=aIq5XeRYuf4 https://www.youtube.com/watch?v=xXJsd9wHE4c
2-Students answer questions about their self-esteem and empathy with others.
3 Students elaborate on a publishing campaign (Poster) where they can show their point of view about the importance of respecting others' physical appearance and loving themselves. (Define Beauty)
4 Students describe their physical appearance. They draw or use a pic where they can describe themselves physically using English.
Students present their research about Beauty standards in Anglo-Saxon Cultures. |
|---|---|---|---|---|---|---|
| Cycle 2 Self-monitoring and Interaction involvement Be aware of your gestures from November 9th to November 11th | Introduction to Body language: Proxemics/paralinguistic/ non-verbal communication of other languages.

Teacher will introduce nonverbal communication elements from students´ own culture to other cultures around the world and also how to express feelings and emotions in English.
Time: 3 Classes of 60 minutes each.

Questionnaire
artifact | to learn how to interact with others considering non-verbal communication in English speaker countries | Student will be able to understand that every culture has its body language and to talk about their feelings and others one's | Body language/ feelings and emotions. Gestures in the USA. | Linguistic Component
Gestures Meanings in context
Pragmatic Component
How to use gestures in real context | Warming up and motivation: Questions about preconceptions about body language in Colombia and around the world. The teacher explains through examples and PowerPoint slides:
Body Language
https://www.youtube.com/watch?v=1sfM-xx7tHI
https://www.youtube.com/watch?v=KPwfopL_m_A
https://www.youtube.com/watch?v=CLwsey11GSg
Proxemics
https://study.com/academy/lesson/what-is-proxemics-definition-examples.html
https://www.youtube.com/watch?v=EvIDVTeony4
https://www.youtube.com/watch?v=4OFAm-VHATw
Paralinguistic
ttps://www.youtube.com/watch?v=FNIemx-xPdY
https://www.youtube.com/watch?v=ET8-tjj7TUg
It is explained vocabulary about feelings and emotions
https://www.youtube.com/watch?v=-T-IOL1lKq8
https://www.youtube.com/watch?v=0WzzUB3KCdQ&t=102s
https://www.youtube.com/watch?v=nUm3YYWzlvY |

Cycle 2 **Self- monitoring and Interaction involvement** **Be aware of your gestures** November 12th November 14th	**Self-monitoring and Interaction involvement: How to show your body language to others to understand you.** The teacher will explain the importance of how to be in touch with others during a first intercultural interaction considering body language. Time: 3 classes of 60 minutes Artifacts -Reflection with students	To give examples of different types of proxemics/nonverbal communication and paralinguistic elements through YouTube videos and shorts segments	Students will be able to recognize different types of interaction between people and how they change between cultures.	Body language and read attitudes	Sociolinguistic Component how to use the correct proxemic/ paralinguistic elements and nonverbal communication in first interaction Pragmatic Component Body language conventions during intercultural interaction.	Activities: Students must draw an emoji or do a sticker that describes themselves. They use vocabulary seen in Class to describe themselves They watch the following video about an American perspective on Colombian body language and they have to answer questions about it. https://www.youtube.com/watch?v=JMgS9_bEo8Y Describe the body language, feelings, and emotions of the principal character using the vocabulary seen in class https://www.youtube.com/watch?v=oAH6XX_FJjY 2. https://www.youtube.com/watch?v=C8lMW0MODFs 3. https://www.youtube.com/watch?v=wl482xjOt5U 4. Create guide travel (Video TIK TOK or e-book, etc.) for people who come for the first time to Colombia to explain about our body language.
Cycle 3: **Non- Judgment and Open-mindedness,** **Be part of worldwide Holidays and Celebrations!** March 9th – March 12th	Introduction to Cultural rituals Teacher will explain why we celebrate in different ways, and we have different dates to celebrate Time: 4 classes of 60 minutes per class. Questionnaire and Artifact	To introduce the concept of cultural rituals	Students will understand what social norms are and the manners	of Celebrations and Holidays around the world.	Linguistic Component Present continuous celebrations Vocabulary	Warming up and motivation: Use of images and PowerPoint. Development: Conceptualization and reinforcement: https://www.youtube.com/watch?v=q_xJpVlry14 Imagine you are going to have a vacation and you are planning a trip. These are the arrangements for a trip to the city of New York that you and your friend George are taking next week. Now, write down your itinerary day by day using sentences in the present continuous. Remember, you must use affirmative, negative, and interrogative sentences. Here is an example: https://www.youtube.com/watch?v=eX33HF1_KU8 . Choose a celebration/holiday you like the most in Colombia and elaborate a Poster explaining how we celebrate it in our country to foreigners. What do you think about Colombian traditions on new year's´ eve? How do you consider foreigners to understand our traditions and customs? https://www.youtube.com/watch?v=2q0317Vdaxw

Cycle 3: **Non-Judgment and** **Open-mindedness,** **Be part of** **worldwide Holidays** **and Celebrations!** March 15th- March 17th	**Non- Judgment and** **Open-mindedness** Teacher will use some YouTube videos and short segments to exemplify other cultural celebrations around the world. Marriages Time: 3 classes of 60 minutes per class. Artifacts	To exemplify marriages around the world	Students will understand how a celebration varies from culture to culture	Traditions around the world	Sociolinguistic Component How to understand others' conventions on celebrations Pragmatic Component Strategies of interaction intercultural	Marriage around the world https://www.youtube.com/watch?v=WP9DfygwIDc https://www.youtube.com/watch?v=Q3rzg5jHJaM https://www.youtube.com/watch?v=Xwd-W3vuCJ8 https://www.youtube.com/watch?v=BjHZ9BaVJ2k Create a poster, brochure or e-book where you can explain the differences between three countries weddings around the world and Colombian one. Compare the two weddings in this video: What is different between them? What is similar in them? Explain https://www.youtube.com/watch?v=6rbW0dwLRHs watch the following videos and answer the questions (They can be either in English or Spanish) Do you think that is easy for foreigners to adapt to Colombian customs? Why? Why not? What would you do if you were in another country to adapt? https://www.youtube.com/watch?v=am3nxFTRM-Q What do you think about the foreigner's perspective on our traditions? Do you agree or disagree? https://www.youtube.com/watch?v=niBd2jHb4gc https://www.youtube.com/watch?v=s4K_ffaDqXI
Enclosure stage April 6th to April 8th	To reflect on intercultural elements in English classes interviews after the cycles. Time: 60 minutes per class.	To analyze the impact of YouTube videos thanks to interviews.	The students will show through interviews their intercultural sensitivity during the pedagogical intervention.	-students´ intercultural sensitivity	Linguistic: Use of vocabulary and grammar structures. Sociocultural: To recognize strategies during the process of intercultural interaction. Pragmatic How to be culturally aware	To prepare groups to be interviewed about the process of Action research.

Note: Own elaboration based on Mora (2020)

4.7.1. Before watching the videos.

4.7.1.1. Warming up and motivation

In the warming up and motivational stage, there were necessary to know students'

backgrounds and preconceptions about the topic to be studied and create enough interest and

curiosity to fulfill the objectives during the lesson. In every Cycle were done different types of

questions were done to know what students know about the topics and how they feel about them.

Also, there were use some images and curious facts to make students participate in the classes.

Many of them during this stage was doing a lot of questions and giving some examples that they

knew.

4.7.2. During watching the videos

4.7.2.1. Development: Conceptualization and reinforcement

In the development stage, the conceptualization and reinforcement include components in

terms of vocabulary, grammar, and cultural contents. During this phase, the teacher offers

students images, new words, interesting facts, non-verbal communication, proxemics, and

paralinguistic concepts which let students relate their home culture with foreign cultures and

learn how to interact with others by being aware of it. The teacher used to include PowerPoint

presentations to show vocabulary, and images about those cultures, and include some videos from

YouTube to show the concepts and examples of the different cultural topics seen in class.

 Also, during watching the videos, reinforcement exemplifies those concepts using videos

with deep cultural content to show students how those elements are present in daily

conversations. Additionally, in this stage, it is possible to analyze scenes and characters'

performances and how their attitudes are good or bad models to follow during the process of

communication. YouTube videos offer audiovisual inputs that let students be motivated during the process of learning.

4.7.3. After watching the videos

4.7.3.1. Closure: Activities and assessment

After watching the videos there was a set of activities students should develop in order to reflect on the different cultural concepts they perceived in the videos. These activities were aimed to have students show a product which is done during the session that let see individually the influence that several inputs bring to students in terms of each component worked in class. Part of the data analyzed in this study primarily comes from this stage after the process of intervention. Through the activities, students were able to show their knowledge, ideas, perceptions, and sensitivity towards cultural differences. The tasks included in this stage required students to answer questions about videos and express their insights and conclusions. Using different technological applications such as Canva, Storyboard, TikTok, and videos allowed students to feel comfortable during the procedure of creating artifacts during online classes. When the cycle was not possible to finish in class, the production used the homework format to fulfill activities.

Chapter 5: Data analysis and findings

This chapter describes the analysis carried out in data collected during the study, the procedures, and the findings in this study. Firstly, the Data approach will be explained, after that the management procedures and finally the analysis of findings which constructed the categories in this action research.

5.1. Data Analysis Approach

This study was framed in some elements of the grounded theory approach for data analysis to acquire a detailed procedure for the analysis. According to Glaser and Strauss (1967), grounded theory is an inductive procedure in which every piece of information gathered is separated to later be integrated into a data pattern to create the steps to formulate a theory. Considering the characteristics of this approach, teacher-research followed step by step the method which consisted of three phases of coding: open, axial, and selective which were elaborated by Strauss and Corbin (1990, 1998)

In this study, data was collected through questionnaires, interviews, and artifacts which are qualitative data instruments applied in action research. Data were analyzed in terms of grounded theory to determine the influence of YouTube videos with deep cultural content on intercultural sensitivity and also to identify the intercultural sensitivity stage in ninth graders. That aspect will be explained in the findings. Now, I will explain the data management procedures that teacher-researcher followed:

5.1.2. Data management procedures

According to Fernández Núñez (2006) in qualitative methodologies, it is common to obtain several data from the different data instruments. Therefore, it is necessary to use different strategies to become a big package of information into small categories which can be analyzed easily by the researcher. This study took qualitative data from three types of instruments that were designed to answer research questions. Ryan and Bernard (2003, cited in Fernández Núñez, 2006) explain that qualitative data is commonly displayed in written texts such as newspapers, movies, comedies, and fairy tales, just to name a few.

According to Honorene (2017) triangulation is considered "a powerful technique that facilitates validation of data through cross verification from two or more sources. In particular, it refers to the application and combination of several research methods in the study of the same phenomenon" (p.91) This technique helps the researcher organize and categorize data and to verify its correlation.

Regarding this study, the categories that emerged from data were recollected thanks to instruments such as questionnaires, interviews, and artifacts that were conducted during the action research. Those data collection instruments were fundamental to finding out the categories of intercultural sensitivities in ninth-graders after the inclusion of YouTube videos in English classes. Each instrument was looking for Intercultural sensitivities in students regarding notions of beauty, body language, and social practices which are deep cultural content. Intercultural sensitivity as the affective dimension of intercultural communicative competence works from emotions, it implies that students´ feelings and thoughts must have been considered in data collection instruments. Thus, interviews and questionnaires were conducted in Spanish to allow

students to express themselves freely obtaining their intercultural sensitivities. As it was essential to foster students´ competence in the English language, artifacts, as products of the class, were asked in the English language, limiting some students to express all their sensitivities. Table 3 shows the different data obtained thanks to triangulation.

Table 3

Triangulation

RESEARCH QUESTIONS	DATA SOURCE 1	DATA SOURCE 2	DATA SOURCE 3
1. What is the influence of integrating YouTube videos with deep cultural content in online classes on ninth graders' intercultural sensitivity? 2. In which intercultural sensitivity stage are ninth-graders after integrating YouTube videos with deep Culture in EFL online classes?	Questionnaires Students´ perceptions and sensitivities about including deep cultural content through YouTube: Notions of Beauty, Body Language and Social practices around the world.	Artifacts Students´ perceptions and sensitivities about how to interact with other people from a different culture thanks to YouTube Videos and deep cultural content	Interviews Students´ perceptions and sensitivities about including Culture and YouTube in their EFL classes.

Note: Own elaboration based on Sagor (2005)

There are some steps to follow to classify and categorize data. This qualitative study with a grounded theory approach followed these steps: First to obtain information: data was gotten using qualitative instruments such as questionnaires, artifacts, and interviews during online English classes in Spanish and English language. The second step was to acquire, transcribe, and organize data in virtual formats. The third step was to create codes through rigorous discrimination of information considering the theoretical constructs and research question and objectives. Re-reading data is a process that lets the researcher find patterns, concepts, and ideas

that can answer the research questions. During this process, it was necessary to codify the instruments to organize correctly the obtained data. Table 4 shows codification during the study.

Table 4

Instrument codification

Instruments	Code
Questionnaire Cycle 1	QC1
Questionnaire Cycle 2	QC2
Questionnaire Cycle 3	QC3
Students' artifacts Cycle 1	ARTC1
Students' artifacts Cycle 2	ARTC2
Students' artifacts Cycle 3	ARTC3
Students' Interview 1	INTG1
Students' Interview 2	INTG2
Students' Interview 3	INTG3

Note: Own elaboration.

The fourth step consisted of integrating all the concepts and linking them to explain the relationship between them. There are several programs such as AtlasTi, Nvivo which have different formats to codify information; however, they do not offer an analytic process. In order to codify information, this study used a technique that looks to classify data using different colors to help the researcher to identify and analyze patterns in transcriptions. Through the re-reading process, the teacher-researcher used qualitative open coding which consisted of identifying and conceptualizing meanings that transcript text has. Table 5 shows the categories which were analyzed during the open coding.

Table 5

Open coding labels´ sample.

#	COLOR	OPEN CODES
1		Strategies about how to adapt to another culture
2		Understand others' ideas and feelings
3		Strategies how to behave in another culture
4		Empathy and Sympathy to others
5		Interest in learning about other cultures
6		consciousness about cultural differences
7		Accepting other cultural practices
8		How I feel about myself interacting with others
9		What I think about myself
10		Curiosity about other cultural practices
11		Intercultural sensitivity stage

Note: The color-coding label process yielded in total 11 open codes.

After the open coding which let the researcher identify possible topics that emerged from data, axial coding took place. It is a process where the different categories are related to each other to find and determine the main categories and subcategories depending on the interest of the research. Table 6 shows the axial codification.

Table 6

Axial codification.

#Color	Axial Coding
1, 2, 3, 4,7, 10, 11	Impact in Intercultural Sensitivity Components

5,6, 7,12	Intercultural awareness: Curiosity about cultural diversity
13, 7	Intercultural sensitivity Stage

Note: Own elaboration

Thus, Table 7 shows the preliminary categories and subcategories found during this qualitative coding and management of data exercise. In the first part, there is the research question, general and specific objectives, the categories obtained, and the subcategories that emerged after the pedagogical intervention using YouTube videos with cultural content in students.

Table 7

Data organization table

Research Questions	General objective	Specific objective	Categories	Subcategories	Data reference
What is the influence of integrating YouTube videos with deep cultural content in online classes on ninth graders' intercultural sensitivity? In which intercultural sensitivity stage are ninth-graders after integrating YouTube videos with deep Culture in EFL online classes?	To determine the influence of YouTube videos with cultural content on ninth graders' intercultural sensitivity through their online Classes.	To analyze the influence that YouTube videos with cultural contents have on ninth graders' intercultural sensitivity through their EFL online classes. To identify the intercultural sensitivity stage in ninth-grade students after including YouTube videos with deep cultural content in EFL online classes.	1. Influence on Intercultural sensitivity components 2. Curiosity about Cultural Diversity and Intercultural awareness 3. Intercultural Sensitivity stage	1.1. Self-monitoring 1.2. Self-esteem 1.3. Open-mindedness 1.4. Being non-judgmental 15. Empathy 1.6. Interaction involvement 2.1 Interest in learning about other cultures 2.2 Curiosity about other cultural practices 3.1 Acceptance Stage	QC1 QC2 QC3 ARTC1 ARTC2 ARTC3 INTG1 INTG2

Note: Own Elaboration. Based on Triana (2019)

After obtaining these categories and subcategories, it was necessary to analyze if those categories were linked with the general objective and specific objectives. Then, the selective coding was done, showing that components of Intercultural Sensitivity stated by Chen and Starosta (2000) emerged from the data. Additionally, the intercultural sensitivity stages in Bennett´s scale were identified from the collected data, we could also identify a new category: Curiosity about cultural diversity and Intercultural awareness. All those elements emerged and are linked as a result of integrating a cultural perspective in the EFL classroom through YouTube Videos with deep cultural content. Figure 5 shows the following findings:

Figure 5

Categories graphic organizers
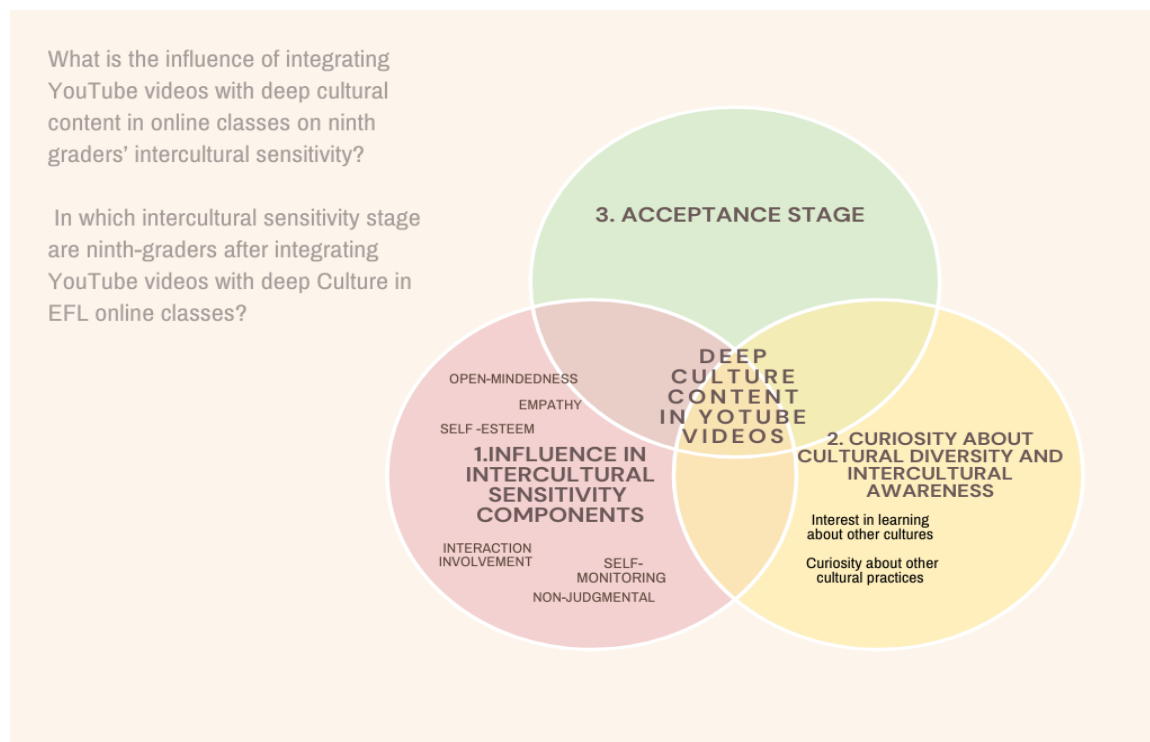
5.2. Findings

This action research was carried out to define the influence that YouTube videos with deep cultural content have on intercultural sensitivity in ninth graders in a private school in Bogotá. During this research process, the problem was identified through class observation, needs analysis, and semi-structured questionnaires. It was possible to determine the need of including cultural content material in classes to show students that there are different ways of learning English. After that, pedagogical implementations were planned and conducted on students who were used to studying English through the grammatical method. Having this situation in mind, the researcher looked for authentic materials that could connect students with new cultures fostering their interest and curiosity.

In this study, YouTube videos were an excellent input to teach children and adolescents different perspectives of the cultural diversity of the world and to foster students´ language competencies in acquiring new vocabulary, learning pronunciation, and grammar structures. In this section, every finding is explained and supported with data obtained rigorously. This section is the core of this research because solves the following research questions: What is the influence of integrating YouTube videos with deep cultural content in online classes on ninth graders' intercultural sensitivity? And in which intercultural sensitivity stage are ninth-graders after integrating YouTube videos with deep Culture in EFL online classes?

5.2.1 Category 1: YouTube Videos´ influence on Intercultural Sensitivity Components

This section answers the first research question: What is the influence of integrating YouTube videos with deep cultural content in online classes on ninth graders' intercultural

sensitivity? In data, it was found that using YouTube videos with deep cultural content affected the different components of the Intercultural Sensitivity Model stated by Chen and Starosta (2000) in ninth-graders and emerged other three categories which are explained below.

5.2.1.1 Subcategory 1: Self-monitoring

As stated by Chen (1997) Self- monitoring refers to "a person's ability to regulate behavior in order to match situational constraints and to implement a conversationally competent behavior" (p.6) It means that a person is conscious about how to interact with others avoiding possible constraints during intercultural communication. Therefore, it can be assumed to the skill to adapt the own behavior to different communicative situations. People who foster self-monitoring can be sensitive about issues in social interaction avoiding conflicts between them and their interlocutors. Chen (1997) also states that "in interaction, high self-monitoring persons are more able to use strategies such as compromise, emotional appeals, coercion, ingratiation, and referent influence (Farmer, Fedor, Goodman, & Maslyn, 1993; Smith, Cody, Lovette, & Canary, 1990)" (p.7)

Considering all mentioned above, when deep cultural content was integrated as a result of including YouTube videos in EFL classes, there was an evident and positive influence on this intercultural sensitivity component in ninth graders. Students started being aware of how to adapt and behave in possible intercultural communication with foreign people, people from other cultures in Colombia, and their classmates.

Firstly, some students thought that the English language speaking skills would be a probable issue and it would create misunderstandings during intercultural communication. Therefore, pupils evaluate themselves in terms of language competence. It is the first step to

self-monitor their process of learning and intercultural competencies. After the self-assessment,

students considered strategies such as using online translators, asking to speak slowly and using

body language to communicate effectively with others. Here are some examples:

"Escuchar atentamente lo que diga y pedir el favor de que no hable tan rápido" [Excerpt from INTG3-2]

"Si me sería posible ya que lo hago por gusto y además la profesora nos ha enseñado a comunicarnos con las personas y puedo sostener una mínima conversación y si necesitara algo nos enseñó el vocabulario para comunicarnos en lugares o con personas" [Excerpt from INTG3-11]

"Un poco extraña ya que en mi lengua natal no lo suelo usar demasiado/o nunca haberlos usado, usar un traductor mientras aprende ese nuevo idioma." [Excerpt from INTG3-13]

"Si no entiende el idioma trataría de hacerlo por medio de un traductor y lo más comprensiva posible ya que todos los países tienen su manera de comunicarse expresarse y vivir." [Excerpt from INTG3-15]

Another aspect found in data collection instruments was that students would implement

some strategies to have a positive intercultural interaction with others through asking their

counterparts about how to behave, also to follow their customs, non-verbal communication

system, and socializing while they would get adapted:

"Lo primordial que haría es llevar a una persona que me guie, en lo que puedo y no pueda hacer en determinado país, para que no quede por ahí en ridículo, o pase de grosera, por no conocer sus tradiciones, también ver videos, de que está bien y mal en ese país" [Excerpt from INTG2-26]

"Mis estrategias serian tratar de socializar con gente e ir experimentando cosas para adaptarme" [Excerpt from INTG3-23]

"Le preguntaría a las personas cuales son sus costumbres en los gestos" [Excerpt from QC2-25]

"porque al estar allá sería muy importante aprender a comunicarme, pues observando a las demás personas" [Excerpt from QC2-26]

"It is not easy because first we are very affectionate that is something that foreigners do not have and second, we have many words that they do not understand What I would do to adapt to the customs of another country would be to listen to people and imitate them to get used to it more easily" [Excerpt from ARTC3-8]

In terms of this Intercultural component, YouTube Videos and Cultural content let

students realize that there are cultural differences around the world and that it is fundamental to

be careful about their behavior and self-monitoring themselves to have a good interaction with others.

5.2.1.2. Subcategory 2: Self-esteem

According to Chen & Starosta (1997) Self-esteem refers to a person's ability to feel confidence in personal worth and optimism during an intercultural interaction. Additionally, in psychology, Self- esteem can be categorized as an "evaluative aspect of the self-concept that corresponds to an overall view of the self as worthy or unworthy" (Snyder & Lopez, 2009).

Considering the integration of YouTube Videos with deep cultural content in the pedagogical intervention through Notions of Beauty in Cycle 1, there was possible to analyze how students feel about themselves and it was taught to them why is important to value and love themselves even though the differences. YouTube Videos about Ugly Betty, Princess diary, and My fat Mad Diary worked as examples of cultural beauty standards in different societies around the world.

After watching YouTube Videos with deep cultural content, students had to answer some questions about the situations where characters were affected because of their diverse physical appearance. Those characters did not belong to the typical cultural stereotype of beauty in some English speaker countries and Colombia. These videos were an input to determine students´ sensitivities about their self-esteem and their influence on other intercultural sensitivity components which can affect interaction with their peers and foreigners.

Thanks to Questionnaire QC1, it was found how students felt about themselves and it was determined that there were two groups of students: students with high self-esteem and students with low self-esteem. The first ones felt good with themselves, and they felt accepted by others:

"por que no hay nadie mas hermoso que yo" [Excerpt from QC1-30]

tengo muchos complejos, y los prototipos de belleza siento que no los cumplo, pero no me importa por que se que no todo el mundo es perfecto. [Excerpt from QC1-33]

"Yo me considero bonita porque tengo cualidades sobresalientes mi piel morena, mi cabello abundante y largo color negro, mis ojos garndes y oscuros" [Excerpt from QC1-36]

Also, this group felt brave enough to have a conversation with a person whose mother language is English.

"Me sentiría normal porque finalmente es una persona común y corriente" [Excerpt from QC1-26]

"me sentiria alagada, pero pues normal." [Excerpt from QC1-27]

"bien y me pondría feliz" [Excerpt from QC1-28]

According to Dong, Koper & Collaco (2008) "When individuals view themselves positively, they tend to feel confident and worthy. Thus, positive self-evaluation tends to motivate individuals to do well in dealing with others, including those who have different cultural backgrounds" (p.162) Therefore, ninth-graders with high self-esteem will feel more confident during a future intercultural interactions.

It was interesting how the second group of ninth-graders felt at the beginning of the study and how their perspective about themselves improved. In those students where there was low self-esteem, some perceptions, and sensitivities about themselves changed thanks to integrating YouTube videos about Notions of Beauty cycle 1 in the EFL classroom. Here, it is shown what the students thought about themselves before intervention in questionnaire QC1 and what they expressed after thanks to ARTC1 done in class.

Before:

"soy feo :u :(" [Excerpt from QC1-32]

"porque soy fea" [Excerpt from QC1-34]

"No cumplo los estándares y no me siento linda" [Excerpt from QC1-35]

After:

"Yo antes pensaba que si uno era feo debía cambiar, pero después de ver todo esto me di cuenta que uno se crea la idea de que es feo porque la sociedad tiene prototipos, nosotros no debemos cambiar como Dios nos creó y yo creo que Dios no dijo voy a crear unas personas feas y unas bonitas el a todos nos creó igual los que estamos cambiando eso somos nosotros mismos dejándonos llevar por esos patrones de belleza". [Excerpt from ARTC1-16]

"Yo creo que no encajo, pero pues me acepto como soy aunque a veces lo que me dicen las demás personas me baja el autoestima aunque yo sé que no me debería afectar porque yo no soy fea." [Excerpt from ARTC1-19]

"Yo pienso que si pensaría en encajar pero lo haría por mí no por los demás, pero nos debemos aceptar tal como somos y si uno se acepta con cualquier detalle que tenemos de nuestro físico toca aceptarlo" [Excerpt from ARTC1-23]

"Esta mal porque tenemos que valorarnos ya que ser gordo flaco alto bajito feo o lindo no nos considera ser personas feas o con distintas opiniones de los demás que no nos deberían afectar por que le podemos demostrar al mundo que con esas características no nos hace menos ni más." [Excerpt from ARTC1-24]

Additionally, thanks to YouTube videos with deep cultural content, students fostered consciousness about the existence of cultural diversity and differences between cultures and how interaction and language skills are important during intercultural communication. A group of students felt that they needed to improve their speaking skills to have a good interaction with foreigners. In some cases, they would be afraid during a conversation in English because they felt that their competencies in the English language were not enough to communicate appropriately without creating misunderstandings. During interview INTG1, INTG3, and Questionnaires QC1 and QC3 students expressed:

""S1: Nervios por no saber si uno está pronunciando bien las palabras" [Excerpt from INTG1-4]

"Un poco nerviosa ¿Qué estrategias utilizarías para tener una buena conversación con esa persona? Trataría de sacar temas de interés que compartamos con esa persona" [Excerpt from INTG3-24]

"pues me reiria y me pondria nerviosa "" [Excerpt from QC1-23]

"Me pondría roja y nerviosa" [Excerpt from QC1-25]

"Por que tendría miedo de hacer mal algo" [Excerpt from QC3-24]

Additionally, students were asked to define and elaborate a campaign about beauty and the importance of respecting others after watching YouTube videos. These posters *[Excerpt from ARTC1-85] [Excerpt from ARTC1-87] [Excerpt from ARTC1-90]* and brochures *[Excerpt from ARTC1-86]* show the importance of respecting beauty diversity and avoiding stereotypes that create a rejection to others about their appearance. Here are some of the works of my students:
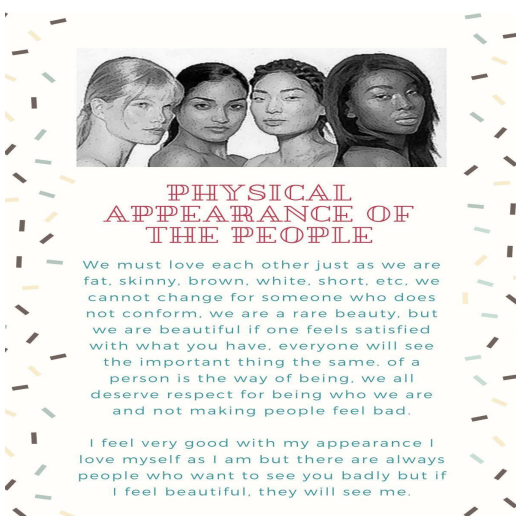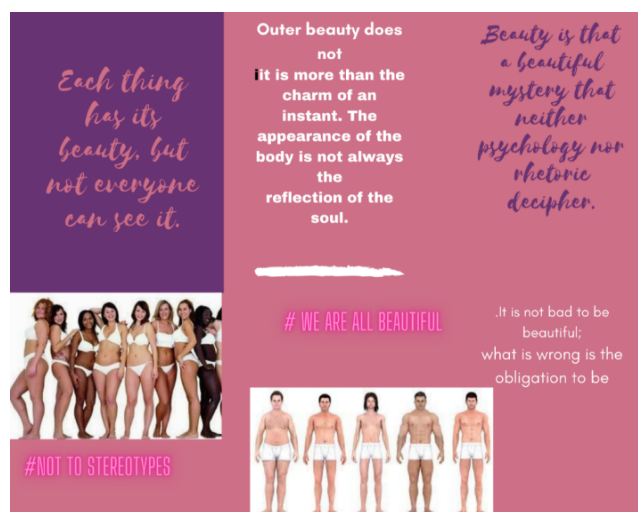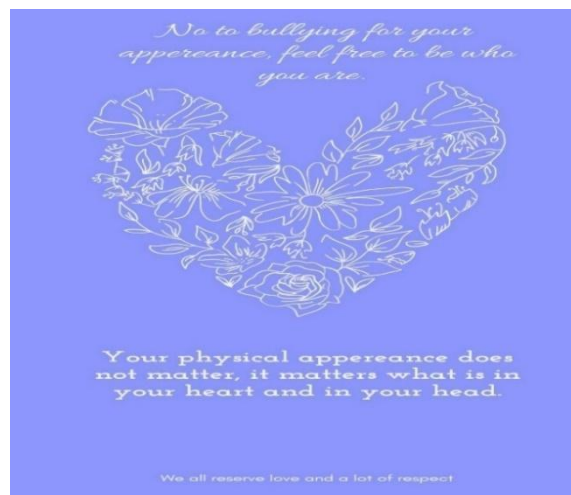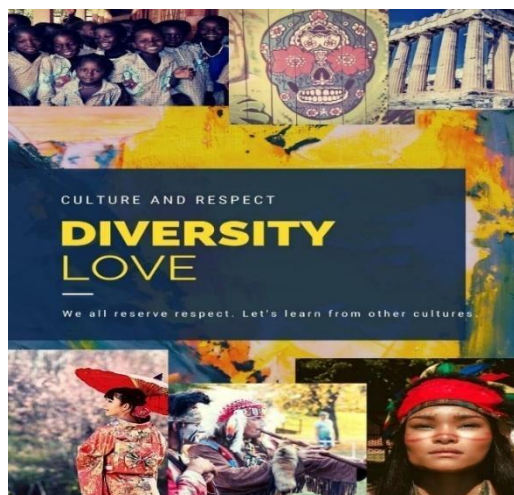

[Excerpt from ARTC1-85]

[Excerpt from ARTC1-86]

[Excerpt from ARTC1-87]

[*Excerpt from ARTC1-90]*

[Excerpt from ARTC1-88]

In terms of this component, it was possible to find that pedagogical intervention with deep cultural content in YouTube videos made students more aware of their self-esteem and how they need to change those negative perspectives about themselves, understanding that there is a diversity of bodies and beauty changes depending on cultural backgrounds.

5.2.1.3. Subcategory 3: Open-mindedness

Open-mindedness "refers to the willingness of individuals to openly and appropriately explain themselves and accept other's explanations" Chen (1997, p.8) Consequently, an Open-minded person is able to understand and comprehend other thoughts, performances, beliefs, and so on during an intercultural interaction. People are sensitive and adaptative to different realities in intercultural communication because they realize that there is cultural diversity around them worldwide. (Adler 1977, Bennet 1986, Chen and Starosta 2000)

Regarding the influence of deep cultural content in YouTube videos on ninth-graders, students showed in questionnaires (QC2, QC3), interviews (INTG1, INTG3), and artifacts

(ARTC2, ARTC3) that they were open to relating with others who belong to different cultural background, and they were able to understand that they have other ways to interpret reality. Here are some excerpts:

""S2: relacionarme con las personas, conectarte con otras personas para conocerlos" [Excerpt from INTG1-3]

"Por q es una forma de demostrar respeto por esa cultura y sus habitantes, y obviamente es un proceso de mucha paciencia, por q no a todos tenemos la capacidad de adaptarnos a la primera." [Excerpt from QC2-23]

"It is very important to know the body language of our culture and of others since it is of utmost importance when it comes to enriching ourselves with new learning, as are other cultures, by doing this we can grow as people by being able to respect someone different from how we are." [Excerpt from ARTC2-8]

"It stands to reason that adapting to a new culture is difficult. People who have other cultures may have grown up with different values and beliefs than Colombians. Due to these differences, the things they talk about, the way they express themselves, and the importance of different opinions can be very different from what they are used to" [Excerpt from ARTC3-10]

As Chen and Starosta (2000) state that an open-minded person has "the willingness to recognize, accept, and appreciate diverse views and ideas embedded in open-mindedness cultivates the ability to of sensitivity that shows one´s consideration for others, being receptive to other´s needs and differences, and being able to translate emotions into actions in intercultural communication (Smith, 1966)" (p.5). Hence, this intercultural sensitivity component when is worked during EFL classes, lets students be aware of and accept those cultural differences in intercultural interaction and communication.

5.2.1.4. Subcategory 4: Being non-judgmental

Chen (1997) declares that "Being non-judgmental refers to an attitude that allows one to sincerely listen to others during intercultural communication" (p.9) Thus sensitive people are able to listen genuinely to others with different cultural backgrounds. Additionally, Chen and Starosta (2000) state "Being not judgmental is equivalent to interculturally sensitive by which can enjoy interacting and establishing a relationship with people with different backgrounds" (p. 5) it means that a non-judgmental person can interact with others respecting their culture.

Regarding the influence of integrating YouTube Videos in EFL classes, and answering the first research question: What is the influence of integrating YouTube videos with deep cultural content in ninth graders´ intercultural sensitivity? It was possible to analyze that not judgmental component of intercultural sensitivity was fostered. I will show some excerpts in interviews (INTG1, INTG2, INTG3), questionnaires (QC1, QC2), and artifacts (ARTC1, ARTC2):

"S4: Aceptándolo, como la cultura del país es única y yo tengo una imagen de esa cultura hay que aceptar que ellos son así de esa cultura, tienen su propia cultura" [Excerpt from INTG1-8]

S2: El aspecto que más aprendí fue, el de que la sociedad siempre tiene prototipos de las personas, y a veces nosotros contribuimos con eso, rechazando a nuestros compañeros por ser gorditos, por ser bajitos, o por algún aspecto, y eso no debe ser así no debemos ver a las personas por su físico, sino por como son y como actúan" [Excerpt from INTG2-38]

"Como dije antes cada persona tiene gustos diferentes pero porque una persona no te parezca atractiva a ti no significa que puedes discriminar a esa persona porque talvez a ti no te parezca atractiva pero para alguien esa persona es muy guap@" [Excerpt from QC1-18]

"Mis actitudes son buenas porque todos somos bonitos, pero con diferentes cuerpos tengo amigas gorditas o bajitas morenas no con eso las voy a discriminar." [Excerpt from ARTC1-26]

"Not because one should not change their appearance because of what others think, and besides, one must love and respect others, whether they are ugly or cute" [Excerpt from ARTC1-65]

In these answers, students' reactions to YouTube videos showed that it was important to respect others by not judging anybody because of their culture, religion, race, skin color, or body shape. Additionally, students considered that intercultural speakers should know how to express themselves by accepting the differences between cultures. Here, students assumed that there is cultural diversity, and you should know how to interact with others with tolerance and respect.

Considering all the things mentioned before by ninth-graders, students became aware of cultural differences and the importance of not judging others because of their cultural backgrounds. Each cycle, notions of beauty, body language, and celebrations let them understand that they are part of cultural diversity, and everybody needs to be respected and understood no

matter their origins or beliefs. YouTube videos helped them to be in touch with deep cultural

content which is difficult to find in other class materials in an EFL classroom.

5.2.1.5. Subcategory 5: Empathy

 Adler & Towne (1987) cited in Chen (1997) consider that "Empathy refers to the process

of projecting oneself "into another person's point of view so as momentarily to think the same

thoughts and feel the same emotions as the other person"(p.8) It is the most important component

of intercultural sensitivity because empathy allows people to feel and to understand what other

people have in their minds and to step in other's shoes (Chen 1997).

The real-life situations that students could watch in the different videos allowed them to

feel what characters felt during specific interactions with others in their own countries and how

cultural elements could affect communication. In cycle 1, it was important to work on self-esteem

and empathy with others through videos that could show the cultural issues that people in English

speaker countries, Colombian ones were included as well, about their physical appearance. Here

are some examples of empathy in ninth graders with Betty, Mia, and Rae in ARTC1:
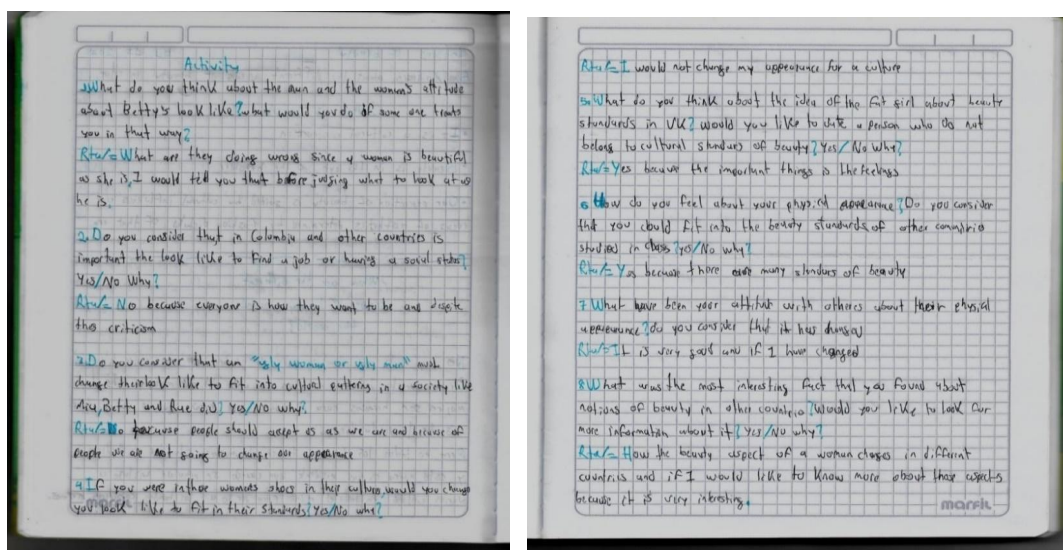
[Excerpt from ARTC1-89]

"Me pareció que el hombre fue grosero porque midió la habilidad de Betty por su apariencia y eso no está bien porque uno no es inteligente por su apariencia sino por lo que sabe y lo que estudia.". [Excerpt from ARTC1-15]

"Considero que pues toda persona o algunas quiere encajar para ser como mía en este caso para que lo vean para que la personas sean agradables, pero hay otras personas que no se preocupan por su físico por que se aceptan como son." [Excerpt from ARTC1-22]

"It seems to me a lack of respect since not all people do not always have to comply with the stereotypes of a country, and if they treated me like that, I would feel excluded from a country, but I would try to have confidence and security in myself". [Excerpt from ARTC1-63]

"Solo porque ella es fea no la tratan bien, ni le dan el trabajo , si me pasara a mi digo que me sentiría muy mal por la discriminación y la verdad hablaría con ellos como fuera.". [Excerpt from ARTC1-78]

"Que debe valorarse tal cual como es y que no siempre los hombres son mentirosos es decir que quieren jugar con las chicas y eso , pero ella debe valorar al chico que tiene al lado ya que la valora y la quiere tal cual como ella es . Tampoco debe pensar cosas así de la belleza, pero por un lado la entiendo ya que ella la han juzgado y por eso piensa que no entra en ese tipo de belleza. La verdad si yo no soy de estar discriminar a una persona por su belleza ya que todos somos hermosos, lo único que yo pido es tener a un chico que valore."[Excerpt from ARTC1-81]

YouTube Videos with deep cultural content allowed students to learn how people feel in their cultures when they do not belong to cultural stereotypes. Through exemplifications with YouTube videos, they started feeling empathy for the main characters, and they stepped in their shoes in possible discriminative cases. The influence in terms of empathy was that others are diverse, and you should respect the diversity. According to Gudykunst and Kim (1997) "One of the major factors influencing our effectiveness in communicating with people from other cultures is our ability to understand their cultures. It is impossible to understand the communication of people from other cultures if we are highly ethnocentric" (p. 5) then, if in the EFL classroom empathy is promoted, students can have effective communication with others without creating misunderstandings and cultural shock.

Also, in interviews (INTG1, INTG2, INTG3) and questionnaires (QC2) students were asked about how they will perform with a foreign student, from an English-speaking country, who come to Colombia for the first time, Then, ninth graders showed empathy with their counterparts:

" S1: Obviamente ayudarlo y como mostrarle los lugares típicos, las costumbres
S1: con la gente, las palabras

S1: en inglés
S3: Dando un ejemplo, Esto es tal palabra, pero puede ser otra palabra
S1: si porque acá en Colombia las palabras tienen diferentes usos"
[Excerpt from INTG1-9]
"S2: Los entiendo, ya que, no habían visto nuestra cultura les explicaría de mi cultura." [Excerpt from INTG2-6]

"Le explicaría cada una de las costumbres q tenemos en nuestro país, y cuales serian los gestos q nos ofenden o q no todos toman de la misma manera, le enseñaría costumbres, gestos, expresiones y la forma en q nos debemos respetar para tener una buena relación de amistad." [Excerpt from QC2-37]

"le diría todos nuestros lenguajes corporales lo que hacemos normalmente y lo que significa una grosería para nosotros que se saluda muy educadamente cuando llega un docente, a la hora de comer, cuando se pide un favor"
[Excerpt from QC2-39]
"siento que antes de venirse tiene que saber algo de nuestro pais ,y estando aqui seria más facil a adaptarse ya que todos hablan y se comportan de esa manera ,sin embargo lo integrariamos rapidamente y le enseñariamos muchas cosas" [Excerpt from QC2-42]

In interviews and questionnaires, it was possible to realize that students would feel empathy for people who do not have the same cultural background. If there were intercultural interactions, ninth graders would use different strategies to communicate interculturally, and they would help the alien to adapt to the Colombian culture. Thanks to YouTube Videos, students understood that people who belong to another culture, understand reality in different ways because of cultural patterns.

Additionally, students understood that it is important to have empathy with their classmates:

"S4: Siguen siendo los mismos, pero digamos si un compañero en algún momento quiere alocarse con alguna persona como que uno lo va a defender como tal

S1: como que entre nosotros mismos seguimos siendo lo mismo por lo que tenemos una misma cultura

S4 Si como que uno sabe que debe respetar a los demás

IN: ¿si hablaran con otra persona del choco o de San Andrés no lo entenderían?

S1: si, depende de la lengua" [Excerpt from INTG1-14]

"Pues normal, algunas veces trato como de ayudar a que mejoren" [Excerpt from ARTC1-6]
"Normally I do not like to offend but you know I try to advise a little without offending" [Excerpt from ARTC1-36]

Students felt like the same individuals, but they knew that it does not matter if they have the same cultural background, they must respect everybody in their classroom avoiding misunderstandings and offending others.

5.2.1.6. Subcategory 6: Interaction Involvement

Interaction involvement is considered the person´s sensitivity and ability to interact with others during intercultural communication. It contains three components: responsiveness, attentiveness, and perceptiveness. Thanks to these concepts a person is able to understand messages better and take appropriate turns to have optimal interaction with others (Chen and Starosta 2000).

Even though students could not interact with foreign or Colombian classmates with different cultural backgrounds due to COVID- 19 pandemic, YouTube videos were an input that let students understand the existence of cultural diversity and be aware of how to interact with English language speakers considering some elements of non-verbal communication in cycle 2 and 3 Body Language and Celebrations. Using videos like movies, sitcoms, song video clips, and Vlogs on the YouTube platform, allowed students "acquire knowledge and information about particular places and times, about how people live, think and behave, about body language, styles of dress, table manners, gender roles, ways of treating children and talking to bosses, elders, and peers, etc." Yalcin (2013, p.265)

Regarding interaction involvement, after watching the YouTube videos students were asked about possible intercultural interactions and how they could perform during that process. Thanks to Cycle 2: Body Language, students were able to understand the importance of being aware of non-verbal communication and, being attentive, perceiving the different ways as people

communicate and also avoiding possible misunderstandings during intercultural encounters.

Students expressed:

"la verdad pienso que el lenguaje corporal nos ayuda a mejorar la forma de expresarnos" [Excerpt from QC2-13]

"I think body language makes it easier for you to understand some things that cannot be understood with words" [Excerpt from ARTC2-3]

"The body language represents some words that we dont know how to said, also some feeling we express with some body expressions, it is very common in Colombian people, we move the hand, we enlarge ours lips to show some place or think" [Excerpt from ARTC2-6]

"I think it is important to know the body language of our country since people do not always communicate through words, and in other places that reflects that you know about their culture" [Excerpt from ARTC2-10]

Here students understood that meanings of gestures vary and there are diverse non-verbal communication and other cultures' systems of symbols and were aware of their own body language with others . The use of YouTube with deep cultural content allowed students to identify and comprehend the importance of being aware of the use of gestures in an intercultural encounter. As Kabooha (2016) affirms "Movies teach the students through the use of paralinguistic features where the students use the gestures, pauses, actions, and reactions of the characters to understand the gist of the dialogues" (p. 249). Thus, students can learn how involved with others thanks to videos that show the real and deep aspects of a culture.

Additionally, students thought that researching a culture before being in touch with it in terms of body language can be fundamental to avoid misunderstandings. Knowing and being conscious of deep cultural aspects can help to have more effective communication when the language is totally different. These strategies emerged in students as an answer to improve their performance during interaction with others if they had the chance to have an intercultural communication in the future. Here are some of the excerpts from questionnaires and artifacts:

"Si, por que uno tiene que saber como actúa la gente al lugar que uno va a ir y más si uno va a vivir allá, y le pediría el favor a alguien que me diga maso menos como actúa la gente en este caso lenguaje corporal y también investigaría" [Excerpt from QC2-30]

"Pues desde ahora ya que uno aprende que hacer y que no en otros países y en caso tal si sucede el intercambio pues investigar un poco para profundizar la información" [Excerpt from QC2-34]

"Me adaptaría pues intentando saber cuál es la cultura y aprender que hacen o que no" [Excerpt from QC2-36]

"From my point of view, it is very important to know both our own culture and the cultures of other places, because if one day we have the opportunity to travel to another place, we will not pass for rude, simply because before we do not have to find out about the culture from that place. It seems to me that in the Zack Morris video he interprets us very well, although he lacks a little bit to make a Colombian." [Excerpt from ARTC2-20]

Moreover, when students were asked about a probable misunderstanding during intercultural communication because of the bad use of non-verbal communication, students look for interactional involvement strategies to avoid possible retributions because of their bad use of their own system of signals in another culture. They planned to apologize and make others understand that they do not belong to their cultural backgrounds and ask to be taught by them to avoid being offensive because of the unknown body language system.

"les diría que me disculparan que no conozco su creencias que vengo de otro país" [Excerpt from QC2-44]

"Pedir disculpas y decir que vengo de otro país y no sabia que era una groseria" [Excerpt from QC2-45]
pues tratar de decirles q no se muy bien de sus costumbres q me perdon y q me enseñen de q hacer o no hacer

[Excerpt from QC2-46]
"pediria perdon y les diria q aun no me acostumbro y no conozco sus costumbres" [Excerpt from QC2-47]

In terms of this component of intercultural sensitivity, ninth graders showed themselves open to other cultures and their diversity, they could understand that there are different ways of communication during intercultural interaction. Therefore, pupils become aware that the way they behave and their knowledge about other cultural practices can be positive or negative in future intercultural communication.

5.2.2. Category 2: Curiosity about Cultural Diversity and Intercultural Awareness

In terms of curiosity, it is known as "a recognition, pursuit and intense desire to explore novel, challenging and uncertain events" (Kashdan & Silvia, 2009, p. 368). It was an element that was fostered on my ninth graders after including YouTube videos with deep cultural content. Students expressed that they wanted to learn more about other cultures to interact correctly in intercultural communication. Curiosity also contributes to students investing in class and participating actively in building their knowledge about the world. Ninth graders were active participants in choosing topics to study and activities to do during English classes. Now, in subcategories, there will be explained what was found during triangulation of data about curiosity.

5.2.2.1. Subcategory: Interest in learning about other cultures in English Classes

Ninth graders showed during the different cycles included in action research interest in learning more about other cultures in English classes. As I mentioned before, students had to research English speaker countries where English was the official language. They chose the country and the topics to be studied in class about deep cultural content. Moreover, watching videos on YouTube and integrating culture made in pupils to foster their curiosity. Therefore, a "Curiosity-driven process of individual learning, mediated by mindfulness (i.e., ability to focus on one's curiosity) can lead to the creation of different types of knowledge" (Leonard & Harvey, 2007, p. 295)

In artifact 2 (ARTC2), there is an example of how students felt during cycles of action research. Here the pupil mentioned that it is important and interesting to learn about other cultures whether she travels to another country someday.
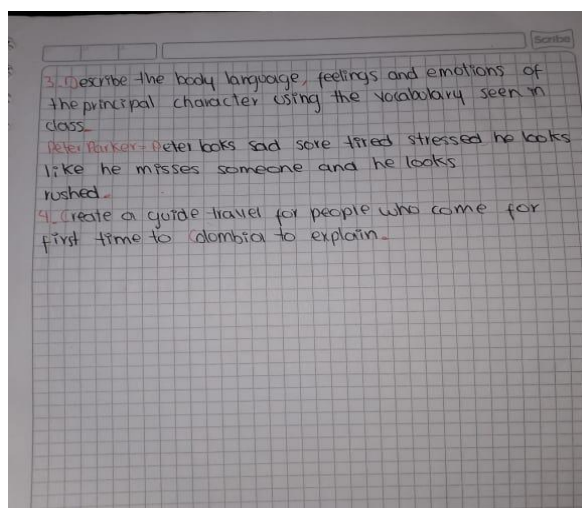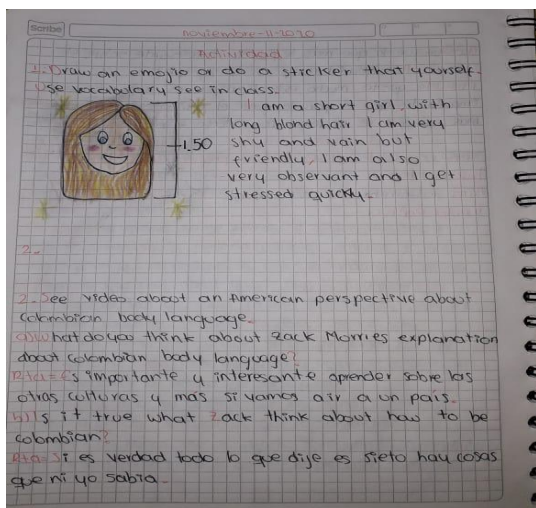
[Excerpt from ARTC2-24]

Also, ninth graders claimed during data collection instruments that they learned new things about culture and felt curiosity, openness and wanted to invest more in their English classes and researched about other cultures:

"Porque en mi caso soy una persona que le interesa mucho sobre otros países ya que uno de sus planes es viajar por el mundo entonces si me gustaría" [Excerpt from INTG3-29]

"Claro que me encantaría ya que nos prepararía para entender más de lo que nos espera en el mundo extranjero" [Excerpt from INTG2-18]

"me parece muy interesante saber como es la cultura en otras partes del mundo me da intriga y cuando empiezo a investigar quiero saber mas y mas para conocer mas acerca del tema y aprender" [Excerpt from QC3-8]

Yes, because it is interesting to know the likes of other countries, and then to know much more about their culture [Excerpt from ARTC1-70]

When ninth graders were asked about what they felt about including culture in their former English classes and future ones, they answered:

"S1 y S3: si

S1: si porque uno aprende harto

S3: si porque con un enfoque cultural uno se interesa más que solo con gramática porque es más aburrido"

[Excerpt from INTG1-10]

"S3: Que los profesores sigan enseñando o enfocándose en la cultura

S2: si que sigan enseñando cultura

S4: qué nos enfoquemos en las culturas y podamos en conocerlas bien, centrarnos en una cultura especifica"

[Excerpt from INTG1-16]

"Me pareció más importante y muy bien elaborado los temas de culturas ya que muchas veces solo vemos cosas diferentes y opino que el otro año deberíamos seguir con los temas de cultura de nuevos países y más temas más interesantes que nos ayuden aún más me gustaron mucho las clases" [Excerpt from INTG2-12]

"Si, ya que aprendemos mucho vocabulario en inglés y a la vez aprendemos cultura general" [Excerpt from INTG2-32]

"Las clases de con relación a temas de cultura, me llamaron mucho la atención y me hicieron reflexionar de algunas cosas de las sociedades acerca de prototipos de belleza que lo único que hace es dañar sentimientos, por eso desearía que el otro año se implementara estos temas en las clases de inglés" [Excerpt from. INTG2-39]

In interviews, ninth-graders showed their interest in learning more about other cultures and the inclusion of cultural content in English classes. Pupils compared their classes based on grammar learning where they did not invest, and they were absolutely interested in changing that methodology for the next years. Also, students reflected on cultural contents and how cultural patterns affected them and other people around the world daily without being aware of that before.

Additionally, YouTube videos as an input to introduce culture in EFL classroom was evaluated by ninth graders to foster their curiosity and learning:

S1, S2,S3,S4,S5: Si:

S1: porque uno aprende las cosas buenas y malas sobre otros países

S4: Una vez vi un video de las 10 razones para ir o no ir, lo malo y lo bueno

S5: si

S1: Los videos no van a tomar todos los temas, pero ayudan a generalizar [Excerpt from INTG1-11]

"Si. ya que podemos no solo escuchar sobre las culturas sino también a través de un video ver las culturas" [Excerpt from INTG2-8]

"Si porque hay de todo en YouTube, y obviamente se puede encontrar un buen contenido sobre   eso" [Excerpt from INTG2-19]

"Si ya que de manera visual interpretamos mejor la información" [Excerpt from INTG2-33]

"Si ya que algunos cuentan, explican o enseñan el diario vivir, de diferentes lugares" [Excerpt from. INTG3-17]

Therefore, students considered YouTube a good tool to learn more about cultural aspects in the classroom. Also, they have access not just in school, but at home to research more about cultural diversity, to easily interpret information because visual and hearing components, as a platform where good content can be found to learn.

5.2.2.2. Subcategory: Curiosity about other cultural practices

Regarding this subcategory, students started feeling curiosity and interest in going depth in cultural content studied in English classes. Ninth graders felt impacted by YouTube videos in each cycle of intervention.

Here are some excerpts about cycle 1, The Notions of Beauty:

"si ya que hay diferentes culturas y nociones de belleza que no conocía. En si me gustaron todos pero el que más me impactó fue el de la noción de belleza en la india" [Excerpt from INTG2-10]

The beauty aspect of a woman changes in different countries and if I would like to know more about those aspects because it is very interesting. [Excerpt from ARTC1-14]

"Es muy interesante ver ese estándar de belleza en diferentes partes del mundo porque, así como hay unos super normales hay otros super locos, y claro que si me gustaría seguir investigando del tema" [Excerpt from ARTC1-56]

"The one that seemed most interesting to me was that of a culture in which the whole body was painted red and that in that culture looks beautiful and the other one was in which they put rings on the neck and that made the neck become look longer and if I would like to find more information that tells me why they do that how long they do it and all that" [Excerpt from ARTC1-62]

"Because the makeup or accessories that are placed in other parts that in some people are many. Well, if I would like to know more about the beauty of other countries and how it is about" [Excerpt from ARTC1-77]

Ninth graders recognized that they did not know a lot about beauty standards before the pedagogical intervention, but thanks to videos and including culture in class they would like to continue researching on the internet or other means of communication about meanings of performances in those cultures.

Also, in cycle 2, ninth graders felt curiosity and wanted to research conventions, manners in non-verbal communication in other countries. Here are some excerpts in cycle 2, Body Language:

"me interesa saber que cosas acá están bien corporalmente y allá no" [Excerpt from QC2-1]

"porque es muy interesante saber diferentes cosas a las que estamos acostumbrados" [Excerpt from QC2-3]

"Pues porque en diferentes países hay gestos o posturas diferentes y es muy interesante saber y aprender sobre ello" [Excerpt from QC2-5]

"Ahora si, antes no me fijaba mucho en eso pero cuando investigue el lenguaje corporal de Singapur me pareció interesante" [Excerpt from QC2-8]

Students understood and learned that there are different conventions in terms of nonverbal communication around the world and when they watched videos, greetings, face gestures, hand gestures, proxemics, and how to express that vocabulary in English, they felt the curiosity to learn more about other cultures that we did not study in class. In fact, in the [Excerpt from QC2-8] after choosing the English speaker country for her presentation, she found it too interesting.

In the last cycle, students were studying social practices in rituals and celebrations. After watching the videos, and doing their presentations in class, pupils felt passionate about traditions, customs, and celebrations that are different from their own culture. Here are some excerpts from cycle 3. *Cultural rituals*: *Celebrations*:

"porque me parece interesante e importante conocer las tradiciones y costumbres de los países extranjeros" [Excerpt from QC3-2]

"Porque me apasionan las demás culturas, el saber que hay personas con costumbres y tradiciones totalmente diferentes a las nuestras" [Excerpt from QC3-5]

"Porque me parecen algunas tradiciones como interesantes o raros y me da como curiosidad" [Excerpt from QC3-9]

"porque me gustaria aprender su cultura y su forma de celebrar" [Excerpt from QC3-20]

"Porque a veces me parece que es necesario saber más de tradiciones distintas a las que uno normalmente conoce" [Excerpt from QC3-6]

Therefore, when curiosity emerged in ninth graders, intercultural awareness was fostered. According to Chen and Starosta (1996) cited in Liu (2016) Intercultural awareness "refers to an understanding of one's own and others' cultures that affect how people think and behave" (p.226) thus, individuals are aware of cultural differences comparing their own culture and their counterpart´s culture being conscious of cultural diversity. In the school context where the research was conducted, grammar was the main approach to learning the English language. In contrast to when in EFL classes culture was promoted in ninth-graders, students became aware of intercultural differences with their peers and other cultures.

During this action research, students became conscious of cultural diversity worldwide. Ninth graders understood that their classroom is a place where people with different thoughts, beliefs, emotions, and behavior were in. Additionally, students learned to respect their peers and other people with different cultural backgrounds. Thanks to deep cultural content in YouTube videos, students could recognize that there are several ways to see and interpret reality. These are some examples of how students were able to realize the existence of other cultures which totally differed from the Colombian one:

"Aprendí sobre las señas que hacen en las diferentes culturas y que son relativamente diferentes a lo que significa acá, también a los estándares donde son totalmente diferentes a los de acá y que religión va ligado a todo respecto a sus costumbres" [Excerpt from INTG2-23]

"Si, porque antes yo pensaba que las otras culturas eran similares a la nuestra, pero ahora entiendo que en todas partes del mundo hay costumbres diferentes" [Excerpt from. INTG2-35]

"Por qué es curioso saber que no todos somos iguales" [Excerpt from QC3-1]

"Por qué allá tienen diferentes tradiciones tiene crianza diferente y por lo tanto costumbres diferentes" [Excerpt from QC3-10]

Know the most common actions, habits and other things there, know the common places of that country. It would be a great opportunity to get to know another country, its culture, institutions and, above all, its language. Traveling and living in another country would be an enriching experience that, in my case, would help me open my mind, be

tolerant and value the diversity of the other. You would learn to adapt to another country and live a new experience.
[Excerpt from ARTC3-11]

Therefore, my students showed through these examples that they were able to recognize that there are different ways of thinking, behaving, languages, beliefs, historical backgrounds, and so on. As Tomlinson (2001) holds, cultural awareness involves a gradually developing inner sense of the equality of cultures, an increased understanding of your own and other people's cultures, and a positive interest in how cultures both connect and differ (cited in Tomlinson & Masuhara, 2004, p. 3)

Certainly, YouTube played an important role in fostering my students´ intercultural awareness. They were able to understand that there are other ways to interpret the world, have the curiosity to discover others, and have a positive influence on their intercultural sensitivity. Being culturally aware made them recognize the importance of respect and tolerance towards others.

Now in category 3, I will answer the second research question: In which intercultural sensitivity stage are ninth graders after integrating YouTube videos with deep Culture in EFL online classes?

5.2.3. Category 3: Bennett´s Intercultural Sensitivity stage: Acceptance

This section, answers the second research question: In which intercultural sensitivity stage are ninth-graders after integrating YouTube videos with deep Culture in EFL online classes? According to Bennett´s scale, there are six different stages where people belong depending on their intercultural sensitivity. The three first ones are related to an ethnocentric point of view about others: Denial, Defense, and Minimization. It means that others´ culture is nonexistent, feel less or superior culturally, or universalizes the idea that everybody is human.

Regarding a perspective of ethnorelativism, there are other three stages: Acceptance, Adaptation, and Integration. In these ones, people are able to change an ethnocentric perspective into an ethnorelative one. It means that people accept, adapt, and integrate with people from other cultures.

Before including YouTube videos with deep cultural content there was conducted a Semi-structure questionnaire (Appendix 7) on May 4th,2020 where students answered 8 questions regarding their intercultural experiences to know their sensitivity stage before the implementation of the study. It showed that students were open to learning about other cultures and wanted to include cultural content in English classes. In terms of the Intercultural sensitivity stage, it was possible to say that some of them were part of a minimization stage where they recognize in a surface way the differences in cultures. Here are some excerpts from the semi-structured questionnaire:

.¿En qué piensas primero cuando ves a un extranjero en persona? Y ¿Por qué?, ¿Cómo actúas?

"Me hago la pregunta de qué está haciendo esta persona en mi país porque lo mismo pensarían de uno, yo actuaría normal" "Pensaría que son muy diferentes, ya que sus culturas y su forma de ser es diferente , porque cada país tiene su propia cultura y sus propias creencias y cada país se destaca por algo diferente, actuaria de la forma en que los trataría de buena manera, para que ellos sepan que colombia es un país diferente" "Normal se saluda si se conoce si no pues ya solo como ah un extranjero"

Sí vivieras en otro país, cómo crees que te sentirías por ser colombiano ¿Qué harías? ¿Qué no harías?

"me sentiria un poco raro pero despues iria aprendiendo mas de su cultura y no haria cosas que los ofendiera" "Yo viviendo en otro país pues conocería gente tendría amigos confiables que me tratarían por la calidad humana que tengo y no por ser colombiano ademas en otro país no vas a estar diciendo a cada persona que ves soy

colombiano no y me siento orgulloso de serlo y lo que no haría es que las personas que me conozcan no cambie el pensamiento que tiene sobre mi." "Interactuar con las personas daría demasiado miedo"

According to data, it was found that including YouTube Videos with deep cultural content influenced students positively. Students reached the acceptance stage, where students basically identify the cultural differences without any intention to adapt or understand intercultural phenomena.

5.2.3.1. Subcategory: Acceptance Stage

In Bennett´s scale of intercultural sensitivity, acceptance is considered as a stage where people can accept others' cultural backgrounds, in Bennett´s (2017) words "people become conscious of themselves and others in cultural contexts that are equal in complexity but different in form" (p.4) while in minimization other cultures are considered human, like a universalization of that condition, in acceptance, people are curious about cultural differences and others. However, "their limited knowledge of other cultures and their nascent perceptual flexibility does not allow them to easily adapt their behavior to different cultural contexts" Bennett (2017, p. 4). This phenomenon happened in one group of ninth graders. They were curious and aware of cultural differences, but when they compared their own culture with others', students found that others' cultural practices were strange:

"Pensaria que es algo extraño ,pero sin embargo me gustaria aprender sus costumbres"[Excerpt from QC2-63]

"El que más me impacto fueron los videos que vimos de las culturas asiáticas, ya que tienen cosas que para los colombianos son desagradables" [Excerpt from INTG2-36]

"S4: El de la cultura india INT:¿por qué? S4: porque son culturas un poco raras" [Excerpt from INTG3-33]

"Porque me parecen algunas tradiciones como interesantes o raros y me da como curiosidad" [Excerpt from QC3-9]

"Es muy interesante ver ese estándar de belleza en diferentes partes del mundo porque, así como hay unos super normales hay otros super locos, y claro que si me gustaría seguir investigando del tema" [Excerpt from ARTC1-56]

This group of students considered that others' cultural practices were different from their own, however, they accepted them and wanted to know more about how others behave, think, and live their culture. Students were aware of their own cultural practices and how they differ from others. As Bennett (2017) states: "People at this stage want to be respectful of other cultures, and for that reason, they may adopt the naive and paralytic position of "it's not bad or good, it's just different." (p.5) Here, ninth-graders established a position of understanding that there is cultural diversity and difference worldwide. Here are some excerpts that show how the ninth graders felt and perceived cultural differences and how they would act in future intercultural interaction with others:

"Me sentiría muy feliz ya que podré compartir mis conocimientos sobre mi país e idioma, así como ella lo haría la estrategia seria contarle sobre mi país" [Excerpt from INTG2-3]

"Por q de alguna manera si llego a estar en un país de habla inglesa, voy a saber como comportarme y saber q hacer para no ofender a sus habitantes" [Excerpt from QC2-2]

"Me adaptaría pues intentando saber cuál es la cultura y aprender que hacen o que no" [Excerpt from QC2-36]

"porque siento que sería hacer parte de ese país. Ya que para participar en ella primero me gustaría investigar y aprender un poco sobre ella ya que de esta manera tendría más claro de que se trata y podría celebrarlo de la manera adecuada respetando toda su cultura" [Excerpt from QC3-25]

Knowing the most common actions, habits, and other things there, know the commonplaces of that country. It would be a great opportunity to get to know another country, its culture, institutions, and, above all, its language. Traveling and living in another country would be an enriching experience that, in my case, would help me open my mind, be tolerant and value the diversity of the other. You would learn to adapt to another country and live a new experience. [Excerpt from ARTC3-11]

The inclusion of YouTube Videos allowed students to be aware of cultural diversity and let them reflect on how they would feel, interact, and behave in possible intercultural scenarios. Students would investigate, understand, and adapt to other cultures being aware of differences and respecting how others perceive reality.

In conclusion in this section, I can affirm that these findings confirmed that deep cultural content in YouTube videos created an influence on ninth graders´ intercultural sensitivity as a

result of living real-life situations through examples in beauty standards, non-verbal communication, proxemics, and paralinguistic elements in communication and social practices. As well, the inclusion of culture was fundamental in my scholarly context to make my students aware of other cultures' diversity and foster their interest in learning English as a foreign language, as well as fostering their intercultural competencies. The categories and subcategories obtained from the data collection instruments showed that integrating YouTube videos with deep cultural content provides different types of sensitivities which can be seen in my students during the cycles of intervention. Now we need to explain in detail in the next section the conclusions, pedagogical implications, and further studies.

Chapter 6: Conclusions and implications

6.1. Conclusions

Having analyzed all the information collected and the results that the study provided; we need to come to some specific conclusions by bringing back the general objective set which consisted in determining the impact of YouTube Videos with cultural content on ninth graders` intercultural sensitivities after receiving online classes.

6.1.1. Influence of YouTube videos with cultural content on Students' intercultural Sensitivity

- YouTube videos with deep cultural content impacted positively students' intercultural sensitivity components:
  - ✔ In Self-monitoring: Students thought of possible strategies to monitor themselves during intercultural communication.
  - ✔ In Self-esteem: Ninth graders learned to love themselves and respect other body shapes, and reflect how beauty standards are based on cultural conceptions.
  - ✔ In Not Judgmental: Pupils learned that there are different ways to live the world from different cultural realities and they must respect others because of their cultural backgrounds respecting others by not "judging" anybody because of their culture, or religion, race, skin color, or body shape.
  - ✔ In Open-mindedness: Students were open to relating with others who belong to different cultural backgrounds, and they were able to understand that they have other ways to interpret reality.
  - ✔ In Empathy: Students would feel empathy for people who do not have the same cultural background. If there were intercultural interactions, ninth graders

would use different strategies to communicate interculturally, and they would

help a foreigner to adapt to the Colombian culture

✔ In Interaction Involvement: Students learned to identify and comprehend the

importance of being aware of the use of nonverbal communication, how to start

a communication, end it and take turns in an intercultural encounter.

● The inclusion of YouTube videos with deep cultural content, allowed my students to be

more open-minded and to increase their curiosity toward other cultures. Moreover, it

allowed them to be aware of the importance of learning how to respect others and being

tolerant of cultural differences. Students understood the importance as well of showing

their cordiality to others during the intercultural interaction, although, that social norm

can be considered exotic in their own culture.

● YouTube Videos allowed students to compare their cultural practices with other practices,

as well as to question their lifestyle, behaviors, mindset, and performances in their own

culture.

● YouTube Videos help students to learn new vocabulary and understand the different

varieties of accents, pronunciation, and non-verbal communication content which let them

know how to act in different intercultural interactions.

6.2.1. Students' intercultural Sensitivity Stage

● As a result of integrating YouTube Videos with cultural content in EFL classes, it was

possible to identify how ninth graders´ intercultural sensitivity stage changed from an

ethnocentric perspective into an ethnorelative perspective. Before the pedagogical

intervention, students were taught in a grammar-centered approach where culture was not

taken into consideration. In the semi-structured questionnaire, students showed that they recognized that there were differences between cultures, but not in deep cultural aspects. After the pedagogical intervention, students could experience and learn that there was cultural diversity around the world and its implications. Students learned to accept and adapt to others' cultural differences which belong to the acceptance stage described in the intercultural sensitivity concept.

6.2. Pedagogical implications

Living in a globalized world where technology and interaction with different people around the world are predominant implies a change of perspective and a renovation in practices regarding language teaching-learning. Because of the interaction between cultural phenomena, language teaching in our country should adopt the inclusion of cultural contents and materials in their contexts. As English teachers, we have to offer to 21st-century citizens the intercultural competencies to be in touch with other cultures, be aware of diversity and respect their own and others' identities. Being a language teacher implies quitting ethnocentrism and linguistic practices which do not agree with the students' needs in today's world.

This study can be considered as an example to novice teachers in terms of the inclusion of cultural content and intercultural competencies. It can serve as a first step to knowing how to include theoretical perspectives with the reality of our scholarly contexts. Sometimes novice teachers do not know how to incorporate those topics in English classrooms; therefore, they just follow what the educative system at schools provides.

For those teachers who want to change their teaching practices from a linguistic perspective to an intercultural view of language, this study could help them to understand, plan

and adequate their teaching methodologies to include cultural inputs in their classrooms to change students' perspectives about learning English. In some sense, it is useful for teachers who realize that their practices are imposed by the system in their schools, and they are neither appropriate nor shaped for students' needs. Additionally, as YouTube Videos are excellent materials to work with adolescents, this study can offer to teachers a guideline about how to use these authentic materials to motivate and create interest in cultural diversity and intercultural awareness.

Finally, in the pedagogy field, the study shows how adolescents react to the inclusion of deep cultural content through YouTube Videos and how their usage can impact positively students´ intercultural sensitivity. Additionally, it allows having a remarkable change in the pedagogical practices where a linguistic methodology prevails in a cultural understanding classroom. This action research is a reflective exercise where a teacher and students reflected on the importance of respecting cultural differences.

6.3. Limitations of the study

Regarding this aspect, there were some limitations during the process of conceiving this project which has changed my teaching practices:

- COVID- 19 emergency started before my pedagogical intervention with students, this situation allowed me to think about how to develop the action research with my students under these circumstances. Since in action research is important to be in touch with your participants, we could be in contact virtually thanks to video conferences but it was not what was meant when designing this study.

- Internet connections and Zoom application limits: During the cycles, I had to deliver my classes using Zoom, the video platform. Its free version only allows forty-minute sessions when there are more than two participants in a videoconference. Since the school does not provide a paid unlimited version, the classes had to be interrupted every forty minutes and then create a new session to continue class. This creates problems with the continuity of class and limited time for teaching. Another aspect was that some students cannot connect again because of poor internet connections or because they did not have their own computer at home and someone else in their family was using the device to be connected.

- Curricula in school: It was difficult to establish a new curriculum in school about using cultural aspects during the intervention because of the COVID- 19 problematic and because textbooks had already been acquired by parents at the beginning of the year. Since the syllabus was based on textbook contents that are based on grammar, parents especially were reluctant to develop different activities than the ones listed in the textbooks. It is important to show to the scholar community the findings to change the perspective under this teaching context.

- Modality: Teaching virtually is not easy, especially in private schools. teachers have to plan, deliver class, check activities, make and grade tests, attend school meetings with administrators and assist parents and students during no working hours. It was a challenge to investigate and do all these activities which are required by administrators.

6.4. Further research

For those teachers who are thinking to research interculturality, intercultural communicative competencies, intercultural attitudes, and cultural content in language teaching,

there are interesting studies that can be carried out. This same study can be conducted with a different population and context where the inclusion of cultural aspects will be needed. It is also possible to analyze teachers' practices, reflections, and perceptions about the inclusion of intercultural conceptions in the classroom. Another interesting research can be about including other materials such as magazines, social media, chat rooms with international people, tales, novels, graphic novels, and so on to foster intercultural competencies or intercultural attitudes or intercultural awareness. Additionally, it can be useful to investigate how novice teachers conceive and apply cultural content in their classrooms. Finally, it can be interesting to see how critical thinking emerges in students through cultural content in class.

7. References

Adams, P. (2006). Exploring social constructivism: theories and practicalities. *Education 3-13*, *34*(3), 243–257. https://doi.org/10.1080/03004270600898893

Adler, R. B., & Towne, N. (1987). Looking out/looking in: interpersonal communication. In *Open WorldCat* (5th ed.). Holt, Rinehart, and Winston. https://www.worldcat.org/title/looking-outlooking-in-interpersonal-communication/oclc/13796177

Ajzen, Icek. (1993). Attitude theory and the attitude-behavior relation. In Krebs, D & Schmidt, P. (Eds.) New directions in attitude measurement. Walter de Gruyter. https://www.researchgate.net/publication/264655146_Attitude_theory_and_the_attitude-behavior_relation

Alcaldía Local de Suba (2015) *Diagnóstico Local Sectorial y documento de priorización*. Alcaldía Mayor de Bogotá. https://www.alcaldiabogota.gov.co/sisjur/adminverblobawa?tabla=T_NORMA_ARCHIVO&p_NORMFIL_ID=11092&f_NORMFIL_FILE=X&inputfileext=NORMFIL_FILENAME

Alptekin, C. (2002) Toward intercultural communicative competence in ELT. *ELT Journal*, 56(1), 57-64. https://doi.org/10.1093/elt/56.1.57

Altan, M. Z. (2018). Intercultural Sensitivity - A Study of Pre-service English Language Teachers. *Journal of Intercultural Communication*, *46*. https://immi.se/intercultural/nr46/altan.html

Álvarez, J. A., & Bonilla, X. (2009). Addressing culture in the EFL classroom: A dialogic proposal. *PROFILE Issues in Teachers' Professional Development*, 11(2), 151-170. https://revistas.unal.edu.co/index.php/profile/article/view/11448/36801

Alwehaibi, H. O. (2015). The Impact of Using Youtube in EFL Classroom on Enhancing EFL Students' Content Learning. *Journal of College Teaching & Learning*, *12*(2), 121–126. https://eric.ed.gov/?id=EJ1061416

Anderson, T. (Editor) (2008). *Theory and practice of online learning*. (2nd ed.) AU Press. https://ufdc.ufl.edu/AA00011700/00001

Annaud, J. [Director] (1997) Seven years in Tibet [Movie]. Mandalay Entertainment Productions

Ary, D., Jacobs, L. C., Sorensen, C. K., & Razavieh, A. (2010). *Introduction to Research in Education* (8th ed). Wadsworth.

Atkinson, D. (1999). TESOL and Culture. *TESOL Quarterly*, 33(4), 625-654. https://doi.org/10.2307/3587880

Babbie, E. (1990). *Survey Research Methods*. (2nd Ed.) Wadsworth Publishing Company.

Bailey, K. M. & Celce-Murcia, M. (1979). Classroom skills for ESL teachers. In Celce-Murcia, M. & McIntosh, L. (Eds.), Teaching English as a second or foreign language (pp. 315- 331). Newbury House.

Banks, J. A. (2004). Introduction: Democratic citizenship education in multicultural societies. In Banks J. A. (Ed.). *Diversity and citizenship education: Global perspectives*. (pp. 3-15), Jossey-Bass.

Barrett, M., Byram, M., Lázár, I., Mompoint-Gaillard, P. & Philippou, S. (2013) *Developing intercultural competence through education.* Council of Europe. http://www.academia.edu/3150166/Developing_Intercultural_Competence_through_Education

Bennett, M. J. (2004). Becoming interculturally competent. In J. S. Wurzel (Ed.), *Toward*

multiculturalism: A reader in multicultural education (pp. 62–77). Intercultural Resource Corporation. https://www.idrinstitute.org/wp-content/uploads/2018/02/becoming_ic_competent.pdf

Bennett, M. J. (2017). Development model of intercultural sensitivity. In Y. Kim (Ed.), *The International Encyclopedia of Intercultural Communication* (pp. 1–10). Intercultural Development Research Institute. https://doi.org/10.1002/9781118783665.ieicc0182

Bernard, H. (2006) *Research Methods in Anthropology: Qualitative and Quantitative Approaches*. (4th ed.) Rowman Altamira. http://www.cycledoctoralfactec.com/uploads/7/9/0/7/7907144/%5Bh._russell_bernard%5D_research_methods_in_anthropol_bokos-z1__1_.pdf

Bilash, O. (2011). Culture in the language classroom. https://sites.educ.ualberta.ca/staff/olenka.bilash/Best%20of%20Bilash/culture.html

Brinton, D. & Gaskill, W. (1978). Using news broadcasts in the ESL/EFL classroom. *TESOL Quarterly* 12(4), 403-413.

Brown, H. D. (2000). *Principles of language learning and Teaching* (5th ed.). Pearson Education, Inc. http://angol.uni-miskolc.hu/wp-content/media/2016/10/Principles_of_language_learning.pdf

Brown, S. (2010) Popular films in the EFL classroom: Study of methodology. Procedia - Social and Behavioral Sciences, Vol. 3, 45-54. https://doi.org/10.1016/j.sbspro.2010.07.011

Bueno, K. (2009). Got film? Is it a readily accessible window to the target language and culture for your students? *Foreign Language Annals*, 42(2), 319-339. https://doi.org/10.1111/j.1944-9720.2009.01023.x

Burns, A. (2009) Action research in second language teacher education. In The Cambridge Guide to Research in Language Teaching and Learning (1st ed.) Cambridge University Press. 289 – 297.

Burns, A. (2015) Action Research. In Brown, J. D. & Coombe, C. (2015). The Cambridge Guide to Research in Language Teaching and Learning (1st ed.) Cambridge University Press. https://www.researchgate.net/publication/282199978_Action_research

Byram, M. (1997). *Teaching and assessing intercultural communicative competence. Multilingual Matters*. https://books.google.com.co/books/about/Teaching_and_Assessing_Intercultural_Com.html?id=0

vfq8JJWhTsC

Champoux, J. E. (1999). Film as a teaching resource. *Journal of Management Inquiry* 8(2): 240-251.
https://symptommedia.com/wp-content/uploads/teaching-resource.pdf

Chen, G. M. (1997). A Review of the Concept of Intercultural Sensitivity. *Biennial Convention of the Pacific and Asian Communication Association*, 1–14.
https://files.eric.ed.gov/fulltext/ED408634.pdf

Chen, G. M. (2010). The Impact of Intercultural Sensitivity on Ethnocentrism and Intercultural Communication Apprehension. In *Intercultural Communication Studies v. XIX:1*. Kingston, RI : International Association for Intercultural Communication Studies.
https://web.uri.edu/iaics/files/01Guo-MingChen.pdf

Chen, G. M., & Starosta, W. J. (2000). The Development and Validation of the Intercultural Sensitivity Scale. *Human Communication*, *3*, 3–14.
https://digitalcommons.uri.edu/cgi/viewcontent.cgi?article=1035&context=com_facpubs

Chien, C., Huang, Y., & Huang, P. (2020). YouTube Videos on EFL College Students' Listening Comprehension. *English Language Teaching*, *13*(6), 96–103. https://doi.org/10.5539/elt.v13n6p96

Colegio Hogar de Nazareth (2015) Nuestro PEI: Formación de valores morales y religiosos con una dimensión a una convivencia humana y fraterna. [Documento institucional].

Cornwell, S. (1999) Interview with Anne Burns and Graham Crookes, *The Language Teacher*. 23(12), 5-10.

Crystal, D. (2003) *English as a global language*. (2nd Ed.) Cambridge University Press.
http://catdir.loc.gov/catdir/samples/cam041/2003282119.pdf

Danielewicz, J. (1995) *Teaching Selves: Identity, pedagogy, and teacher education*. State University of New York Press.
https://books.google.com.co/books?id=ej9Iwj6GoZMC&printsec=frontcover&hl=hy#v=onepage&q&f=false

Deardorff, D. (2006) Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization. *Journal of Studies in International Education*, 10(3), 241-266.
https://doi.org/10.1177/1028315306287002

Denzin, K. & Lincoln, Y. (2000) *Handbook of Qualitative Research*. (2nd ed.) SAGE, Thousand Oaks, https://doi.org/10.1111/j.1365-2648.2001.0472a.x

Detel, W. (2001). Social Constructivism. *ScienceDirect*, 14264–14267. https://doi.org/https://doi.org/10.1016/B0-08-043076-7/01086-X

Dong, Q., Koper, R., & Collaço, C. (2008). Social Intelligence, Self-esteem, and Intercultural Communication Sensitivity. *Intercultural Communication Studies*, *XVII*(2), 162–172. https://web.uri.edu/iaics/files/13-Qingwen-Dong-Randall-Koper-Chris-Collaco.pdf

ELI s.r.l. (2012) New Step Ahead – Split Edition: Student's Book 3A.

Etikan, I., Musa, S., Alkassim, R. (2016) Comparison of Convenience Sampling and Purposive Sampling. American Journal of Theoretical and Applied Statistics. 5(1), 1-4. https://doi.org/10.11648/j.ajtas.20160501.11

Fandiño Parra, Y. J. (2014). Teaching culture in Colombia Bilingüe: From theory to practice. *Colombian Applied Linguistics Journal*, *16*(1), 81–92. https://doi.org/10.14483/udistrital.jour.calj.2014.1.a07

Fernández Núñez, L. (2006). ¿Cómo analizar datos cualitativos? *Fichas para investigadores: Butlletí LaRecerca.* 1-13. https://ebevidencia.com/wp-content/uploads/2014/12/analisis-datos-cualitativos.pdf

Fernández-Carballo, M. V. (2021). University Students' Attitudes towards the Use of YouTube in the EFL Classroom. *HOW*, *28*(2), 141–158. https://doi.org/10.19183/how.28.2.624

Finch, S. (2013). *Random sampling – A guide for teachers (Years 11-12)*. Education Services Australia. https://amsi.org.au/ESA_Senior_Years/PDF/RandomSampling4b.pdf

Forster, E. M. (2003). *A room with a view*. (4th Ed.) Penguin

Fortune, J. (2012). The forbidden fruit: using the mother tongue in a Bogota university EFL programme. *Colombian Applied Linguistics Journal,* 14(2), 70-87. http://www.scielo.org.co/pdf/calj/v14n2/v14n2a06.pdf

Garrison, D. R., Anderson, T., & Archer, W. (2000). Critical inquiry in a text-based environment: Computer conferencing in higher education model. *The Internet and Higher Education*, 2(2-3), 87-105. https://doi.org/10.1016/S1096-7516(00)00016-6

Gilmore, A. (2007). Authentic materials and authenticity in foreign language learning. *Language Teaching*, 40(2), 97-118. https://doi.org/10.1017/S0261444807004144

Gold, R. (1958). Roles in sociological field observations. *Social Forces*, 36(3), 217-223. https://doi.org/10.2307/2573808

Gómez, L. F. (2014). Relational teaching: A way to foster EFL learners' intercultural communicative competence through literary short stories. *Colombian Applied Linguistics Journal*, 16(2), 135-150. https://dx.doi.org/10.14483/udistrital.jour.calj.2014.2.a01

Gómez, L. F. (2015a). The cultural content in EFL textbooks and what teachers need to do about it. *PROFILE Issues in Teachers' Professional Development*, 17(2), 167 187. http://dx.doi.org/10.15446/profile.v17n2.44272

Gómez, L. F. (2015b) *Culture, Diversity, and Literature: Fundamentals to Foster Critical Intercultural Competence in EFL Education.* Editorial Aula de Humanidades https://editorialhumanidades.com/producto/culture-diversity-and-literature-fundamentals-to-foster-critical-intercultural-competence-in-efl-education/

Gómez, L. F. (2015c). Critical intercultural learning through topics of deep culture in an EFL classroom, *Íkala, Revista de Lenguaje y Cultura*, 20(1), 43-59. https://doi.org/10.17533/udea.ikala.v20n2a03

Goodman, H. (n. d.) Sparkling 3 Student Book. Anglo digital

Gudykunst, W. & Kim, Y. (1997) Communicating with strangers: An approach to intercultural communication (3rd Ed.) McGraw Hill. https://www.tukeinternationalconsulting.com/uploads/7/1/4/2/7142705/gudykunst_ch1_communicating_with_strangers.pdf

Hall, E. & Hall, M. (1990) *Understanding Cultural Differences*. Intercultural Press.

Halverson, R. J. (1985). Culture and vocabulary acquisition: A proposal. *Foreign Language Annals,* 18(4), 327-32. https://doi.org/10.1111/j.1944-9720.1985.tb01810.x

Hancock, B., Ockleford, E. & Windridge, K. (2007) *An introduction to qualitative research*. The NIHR RDS EM / YH. https://www.rds-yh.nihr.ac.uk/wp-content/uploads/2013/05/5_Introduction-to-qualitative-research-2009.pdf

Harasim, L. (2012). *Learning theory and online technologies*. Routledge/Taylor & Francis Group.

Heaton, J. (1979). An audiovisual method for ESL. In Celce-Murcia, M. and McIntosh, L. (Eds.),

Teaching English as a second or foreign language (pp.38-48). Newbury House

Hernández Castro, O., & Samacá Bohórquez, Y. (2006). A Study of EFL Students' Interpretations of Cultural Aspects in Foreign Language Learning. *Colombian Applied Linguistics Journal*, *8*, 38–52. http://www.scielo.org.co/scielo.php?script=sci_arttext&pid=S0123-46412006000100003

Hernández, O, & Samacá, Y. (2006). A Study of EFL Students' Interpretations of Cultural Aspects in Foreign Language Learning. *Colombian Applied Linguistics Journal*, (8), 38-52. http://www.scielo.org.co/pdf/calj/n8/n8a03.pdf

Hinkel, E. (2001*). Building awareness and practical skills to fa-cilitate cross-cultural communication*. In M. Celce-Murcia (Editor), Teaching English as second or foreign language (3rd ed.), (pp. 443-458). Heinle and Heinle.

Hinojosa, J. (2000), Culture and English Language Teaching: An intercultural approach. *Cuadernos de Bilingüismo*. (1), 107- 141.

Hofstede, G. (1997) *Cultures and Organizations: Software of the Mind*, McGraw-Hill.

Holtzman, L. (2000). *Media Messages*. M. E. Sharpe, Inc

Honorene, J. (2017) Understanding the role of triangulation in research. *Scholarly Research Journal for Interdisciplinary Studies*. 4(31), 91-95. http://www.srjis.com/pages/pdfFiles/149544238718.%20HONORENO%20JOHNSON.pdf

Ishida, T., Fussell, S., & Vossen, P. (January, 2007) *Intercultural Collaboration*. Book presented at First International Workshop (IWIC), Tokyo, Japan. Springer-Verlag Berlin Heidelberg.

Jeffcoat, J. [Director], (2006) Outsourced [Movie]. ShadowCatcher Entertainment.

Kabir, S. (2016). Methods of data collection. University of Chittagong. https://www.researchgate.net/publication/325528948_Methods_of_Data_Collection

Kabooha, R. H. (2016). Using Movies in EFL Classrooms: A Study Conducted at the English Language Institute (ELI), King Abdul-Aziz University. *English Language Teaching*, 9(3), 248-257. https://dx.doi.org/10.5539/elt.v9n3p248

Kalra, Rusma (2017). The Effectiveness of Using Films in the EFL Classroom: A Case Study Conducted at an International University in Thailand. Arab World English Journal, 8 (3), 289-301. DOI: https://dx.doi.org/10.24093/awej/vol8no3.19

Kartikasari, Y., Retnaningdyah, P. & Mustofa, A. (2019). Increasing Students' Intercultural Awareness Using Film as the Media in the EFL Classroom. *International Journal for Educational and Vocational Studies*. 1(7), 681-690. https://doi.org/10.29103/ijevs.v1i7.1765

Kashdan, T. B., & Silvia, P. J. (2009). Curiosity and Interest: The Benefits of Thriving on Novelty and Challenge. In S. J. Lopez & C. R. Snyder (Eds.), *The Oxford Handbook of Positive Psychology* (pp. 366–374). Oxford University Press, Inc. https://doi.org/10.1093/oxfordhb/9780195187243.013.0034

Kawulich, B. (2005) Participant Observation as a Data Collection Method. *Qualitative Social Research*. 6(2) Art. 43, http://dx.doi.org/10.17169/fqs-6.2.466

Kilickaya, F. (2004) Authentic Materials and Cultural Content in EFL Classrooms. *The Internet TESL Journal*. 10(7). Middle East Technical University. http://iteslj.org/Techniques/Kilickaya-AutenticMaterial.html

Koc, S. & Koc, O. (2016) *Split Boost 5 student book and workbook*. (1st Ed.) Blackswan Publishing House.

Kramsch, C. (1998). Language and culture. Oxford: Oxford University Press.

Kumaravadivelu, B. (2008). Cultural globalization and language education. *Studies in Second Language Acquisition,* 31(3). New Haven: Yale University Press.

Leonard, N. H., & Harvey, M. (2007). The Trait of Curiosity as a Predictor of Emotional Intelligence. *Journal of Applied Social Psychology*, *37*(7), 1545–1561. https://doi.org/10.1111/j.1559-1816.2007.00226.x

Liu, C. (2015). Cultivation of Intercultural Awareness in EFL Teaching*. *Journal of Language Teaching and Research*, *7*(1), 226. https://doi.org/10.17507/jltr.0701.26

Lo Bianco, J., Liddicoat, A. J., & Crozet, C. (1999). *Striving for The Third Place: Intercultural Competence through Language Education*. Australian National Languages and Literacy Inst. https://files.eric.ed.gov/fulltext/ED432918.pdf

MacDonald, S. & Headlam, N. (2009) *Research Methods Handbook: Introductory guide to research methods for social research*. CLES. https://www.cles.org.uk/wp-content/uploads/2011/01/Research-Methods-Handbook.pdf

Mason, J. (2002) *Qualitative Researching* (2nd ed.) SAGE Publications.
http://www.sxf.uevora.pt/wp-content/uploads/2013/03/Mason_2002.pdf

MEN (2006), *Formar en lenguas extranjeras: Inglés ¡El reto!* (1ª ed.). Ministerio de Educación Nacional.
https://redes.colombiaaprende.edu.co/ntg/men/archivos/Referentes_Calidad/Estandares_basicos_de_competencias/Estandares_Basicos_Competencia_en_Lenguas_Extranjeras_%20Inglés.pdf

Merriam, S. & Tisdell, E. (2015) Qualitative Research. A guide to design and implementation (4th ed.) Jossey-Bass.
https://books.google.es/books?id=JFN_BwAAQBAJ&hl=es&source=gbs_navlinks_s

Mitchell, R., & Myles, F. (2004). *Second language learning theories* (2nd ed.). Arnold.

Mora, D. (2020) Peer edition as a means for fostering EFL short story writing in a local private school: an Action Research. (Trabajo de grado, Master in the Teaching of Foreign Languages) Universidad Pedagógica Nacional.
http://repository.pedagogica.edu.co/bitstream/handle/20.500.12209/11960/Peer_edition_as_a_means_for_fostering_EFL_short_story_writing_in_a_local_private_school_an_Action_Research.pdf?sequence=1&isAllowed=y

Morrisroe, S. & Barker, D. (1984). Using film in a multi-level class. *CATESOL News.* 5(13)

Munn, P. & Drever, E. (1990) *Using questionnaires in small-scale research. A teachers' guide*. The Scottish Council for Research in Education. https://files.eric.ed.gov/fulltext/ED326488.pdf

Murphy, R. [Director] (2010) Eat, pray, love. [Movie]. Plan B Entertainment & Columbia Pictures.

Okayama, C. M., Furuto, S. B., & Edmondson, J. (2001). Components of cultural competence: Attitudes, knowledge, and skills. In R. Fong & S. B. Furuto (Eds.), *Culturally competent practice: Skills, interventions, and evaluations*. Allyn & Bacon.

Olaya, A. & Gómez, L. F. (2013) Exploring EFL Pre-Service Teachers' Experience with Cultural Content and Intercultural Communicative Competence at Three Colombian Universities. *Profile: Issues in Teachers' Professional Development*, 15(2), 49-67.
https://revistas.unal.edu.co/index.php/profile/article/view/40168/42058

Paige, R. M., Jorstad, H., Siaya, L., Klein F. & Colby J. (2003). Culture learning in language education: A review of the literature. In Paige, D. L. (Editor), Culture as the Core: Perspectives on Culture in Second Language Learning. IAP.

Patton, M. (1980) *Qualitative evaluation methods* (2nd ed.) SAGE Publications.
https://www.gwern.net/docs/sociology/1980-patton-qualitativeevaluationmethods.pdf

Peck, D. (1998). Teaching Culture: Beyond language. *Curriculum Unit 84.03.06.* (3) Yale-New Haven
Teachers Institute. hppt://www.yale.edu/yhnti/curriculum/units/1984/3/84.03.06.x.html

Pedersen, P. (1995) The five stages of Culture Shock: Critical Incidents Around the World. Greenwood
Press.
https://books.google.com.co/books?id=bgksySFDILQC&printsec=frontcover&hl=es#v=onepage
&q&f=false

Pérez Parra, L. F., & Mellizo Castaño, L. G. (2020). *Raising Intercultural Sensitivity on the Bases of the
Recognition of Own Cultural Aspects and Other Cultures, in a Fifth-Grade Elementary English
Class in a Public School in Cali* [Research Project].
https://bibliotecadigital.univalle.edu.co/bitstream/handle/10893/18853/3263-P438r.pdf?sequence=
1

Phillippi, J. & Lauderdale, J. (2017). A Guide to Field Notes for Qualitative Research: Context and
Conversation. *Qualitative Health Research*. 28(3), 381-388.
https://doi.org/10.1177/1049732317697102

Phillipson, R. (2018). *Linguistic Imperialism*. Copenhagen Business School
https://doi.org/10.1002/9781405198431.wbeal0718.pub2

Picciano, A. G. (2017). Theories and frameworks for online education: Seeking an integrated model.
Online Learning, 21(3), 166-190. https://doi.org/10.24059/olj.v21i3.1225

Ponciano, L. & Shabazian, A. (2012). Interculturalism: Addressing diversity in Early Childhood.
Dimensions of Early Childhood 40(1), 23-29.
https://pdfs.semanticscholar.org/6724/93fce8c7ff5f94196eabfbb2b3277fda62be.pdf

Poyatos, F. (1992) Non-verbal Communication in Foreign Language Teaching. Theoretical and methodological
perspectives. In Helbo, A. (ed) Evaluation and Language Teaching. Bern: Peter Lang.

Rao, P. (2019). The impact of English movies on learning English in ESL/EFL classrooms. 7(4). 430-438.
https://doi.org/10.33329/rjelal.74.430

Rico Troncoso, C. (2012) Language Teaching Materials as Mediators For ICC Development: a Challenge for Materials Developers. *Signo y Pensamiento.* 30(60), 130-154. http://www.scielo.org.co/pdf/signo/v31n60/v31n60a10.pdf

Rivers, W. M. and Temperley, M. (1978). *A practical guide to the teaching of English as a second or foreign language*. Oxford University Press.

Robinson, G. (1985) *Crosscultural Understanding: Processes and Approaches for Foreign Language, English as a Second Language, and Bilingual Educators*. Language teaching methodology series. Prentice-Hall

Roby, W. (1992) Intercultural Communication Education and Foreign Language Education: Shared Precedents, Procedures, and Prospects. *Intercultural Communication Studies* 2(1). 43 – 56. https://web.uri.edu/iaics/files/03-Warren-B.-Roby.pdf

Ruiz-Román, C. (2003) *Educación Intercultural: una visión crítica de la cultura*. Octaedro. https://dialnet.unirioja.es/servlet/libro?codigo=235586

Ruokonen, I., & Kairavuori, S. (2012). Intercultural Sensitivity of the Finnish Ninth Graders. *Procedia - Social and Behavioral Sciences*, *45*, 32–40. https://doi.org/10.1016/j.sbspro.2012.06.540

Ruusunen, V. (2011) *Using movies in EFL Teaching: The point of view of teachers*. (Master's thesis, English). University of Jyväskylä. http://docplayer.net/24558684-Using-movies-in-efl-teaching-the-point-of-view-of-teachers-master -s-thesis-virve-ruusunen.html

Sadzhaya, V. (2011) *New great values intermediate A students' book workbook*. Vol. 5. Progreso Editorial.

Sagor, R. (2005). *The action research guidebook: A four-step process for educators and school teams*. Thousand Oaks, Calif: Corwin Press.

Shank, G. (2002). *Qualitative Research*. A Personal Skills Approach. Merrill Prentice Hall.

Shaules, J. (2007), Deep Culture: The Hidden Challenges of Global Living. Languages for Intercultural Communications and Education: 16. Multilingual Matters LTD. https://books.google.es/books?id=RflW49PPS-EC&printsec=frontcover&hl=es#v=onepage&q&f =false

Sherman, J. (2003). *Using authentic video in the language classroom*. Cambridge University Press.

Siemens, G. (2004). Connectivism: A learning theory for the digital age. *International Journal of Instructional Technology & Distance Learning*. 2(1) http://www.itdl.org/Journal/Jan_05/article01.htm

Skelton, T., & Allen, T. (1999). Introduction. In Skelton, T., & Allen, T. (Eds.) Culture and global change. (pp. 1- 10), Routledge.

Snyder, C. R., & Lopez, S. J. (2009). Oxford Handbook of Positive Psychology. In *Google Books*. Oxford University Press. https://books.google.com.co/books/about/Oxford_Handbook_of_Positive_Psychology.html?id=6I yqCNBD6oIC&redir_esc=y

Spitzberg, B. H., & Cupach, W. R. (1984). Interpersonal communication competence. In *Open WorldCat*. Sage Publications. https://www.worldcat.org/title/interpersonal-communication-competence/oclc/566067189

Stoller, F. (March, 1988). *Films and Videotapes in the ESL/EFL Classroom*. Paper presented at the Annual Meeting of Teachers of English to Speakers of Other Languages, Chicago, USA.

Stuart. G., & Nocon, H. (1996). Second culture acquisition: Ethnography in the foreign language Classroom. *The Modern Language Journal*, 80(4). https://doi.org/10.1111/j.1540-4781.1996.tb05463.x

Taherdoost, H. (2016). Sampling Methods in Research Methodology; How to Choose a Sampling Technique for Research. *International Journal of Academic Research in Management*. 5(2). 18-27. https://dx.doi.org/10.2139/ssrn.3205035

Tomalin, B. (2008). Culture: the fifth language skill. http://www.teachingenglish.org.uk/think/articles/culturefifth-language-skill

Tomlinson, B & Masuhara, H. (2004) Developing cultural awareness. *Modern English Teacher*, 13(1), 5-11.

Triana, D. (2019). *Exploring elementary graders' Intercultural Attitudes through a guided reading approach*. (Master's thesis, Foreign Language Teaching). Universidad Pedagógica Nacional. http://repository.pedagogica.edu.co/bitstream/handle/20.500.12209/10918/TO-23624.pdf?sequenc e=1&isAllowed=y

Trujillo-Sáez, F. (2005). En torno a la interculturidad: reflexiones sobre cultura y comunicación para la didáctica de la lengua. *Porta Linguarum: revista internacional de didáctica de las lenguas*

extranjeras, (4), 23-40. https://www.ugr.es/~ftSáez/aspectos/reflexiones.pdf

Tseng, C.-J., & Chao, C.-T. (2012). Teaching Culture in Taiwan's EFL Classroom. *Procedia - Social and Behavioral Sciences*, *47*, 1843–1846. https://doi.org/10.1016/j.sbspro.2012.06.910

Tseng, Y.-H. (2002) A Lesson in Culture. *ELT Journal*, 56(1), 11-21. https://doi.org/10.1093/elt/56.1.11

Tudor, I. (2001) The Dynamics of the Language Classroom. Cambridge University Press. https://books.google.com.co/books/about/The_Dynamics_of_the_Language_Classroom.html?id=D3evOkPRJgEC&redir_esc=y

Van Maanen, J. (1988) Tales of the Field: On Writing Ethnography. (2nd ed.) University of Chicago Press.

Watkins, J., & Wilkins, M. (2011). Using YouTube in the EFL Classroom. *Language Education in Asia*, *2*(1), 113–119. https://doi.org/10.5746/leia/11/v2/i1/a09/watkins_wilkins

Weaver, G. R. (2000). Contrasting and Comparing Cultures. In G. Weaver (Editor), Culture, Communication and Conflict: Readings in Intercultural Relations (pp. 72-77). Pearson Publishing.

Yalcin, N. (2013) Using Movies in Language Classrooms as Means of Understanding Cultural Diversity. *Epiphany: Journal of transdisciplinary studies.* 6(1), 259-271. http://oaji.net/articles/2014/1507-1417510920.pdf

Appendix 1

Consent form sample from Institution

Colegio Hogar de Nazareth

Respetado Rectora:

Ana Marleny Flórez Galvis

En la actualidad me encuentro desarrollando estudios de Maestría en la Universidad Pedagógica Nacional en Enseñanza de Lenguas Extranjeras. De manera cordial, solicito se me permita llevar a cabo el proceso de investigación en su institución. Uno de los puntos más relevantes en mi investigación, es incluir la voz de mis estudiantes, es decir, conocer sus actitudes interculturales sobre la inclusión de contenido cultural a través de películas cortas. Por lo tanto, solicito a Usted la autorización para aplicar los instrumentos con los que pretendo recoger los datos que permitirán dicho análisis. Para lo cual, espero muy comedidamente me permita hacer grabaciones de audio y video durante mis clases de inglés con los estudiantes del grado 8, aplicar cuestionarios, tomar notas y recoger trabajos que los estudiantes realicen como tarea o trabajo en clase.

Cabe anotar que los estudiantes que participen lo harán de manera voluntaria y libre. De igual forma, podrán retirarse en el momento que lo deseen, sin ninguna consecuencia y su identidad será protegida. La participación de los estudiantes en el presente estudio no generará ningún gasto económico por parte de los estudiantes, padres o Institución. Igualmente, se garantiza que los datos recogidos durante el proyecto de investigación serán de total reserva y que sólo serán usados para el presente proyecto de investigación con fines académicos.

 Luego de analizar la información recolectada durante la aplicación de los instrumentos mencionados, la institución tendrá acceso a los resultados de la investigación a través del documento escrito (trabajo de tesis), y si lo desea a través de una socialización en reunión extraordinaria de docentes. Agradezco su atención y apoyo para el desarrollo de este proyecto.

Atentamente,

Lady Eliana Páez Castellanos

Docente de Inglés.

Yo _____ rector del Colegio Hogar de Nazareth, una vez informado del trabajo a realizar por parte de la profesora de inglés, estoy de acuerdo y doy mi aval para llevar a cabo el proyecto de investigación y utilizar los datos recogidos.

Firma _____

Appendix 2

Informed Consents

Consent form sample from parents

Queridos Padres de Familia:

Actualmente estoy adelantando una investigación que tiene por objetivo identificar las actitudes interculturales de los estudiantes a partir de la implementación de films cortos que contienen temas culturales durante las clases de lengua extranjera. Teniendo en cuenta este objetivo, uno de los puntos más relevantes en mi investigación, es incluir la voz de mis estudiantes. Por esta razón, deseo saber cuáles son las actitudes que los estudiantes tienen sobre el material pedagógico que estaremos usando constantemente en clase sobre temas culturales. Dicho análisis busca brindar un camino para la reflexión que todo docente, especialmente de lenguas, debe hacer con respecto al desarrollo de la competencia comunicativa intercultural en sus estudiantes. Esta investigación hace parte del trabajo de grado para la Maestría que adelantó actualmente en Enseñanza de Lenguas Extranjeras de la Universidad Pedagógica Nacional.

Cabe anotar que los estudiantes que participen lo harán de manera voluntaria y libre. De igual forma, podrán retirarse en el momento que lo deseen, sin ninguna consecuencia y su identidad será protegida. La participación de los estudiantes en el presente estudio no generará ningún gasto económico por parte de los estudiantes, padres o Institución. Igualmente, se garantiza que los datos recogidos durante el proyecto de investigación serán de total reserva y que sólo serán usados para el presente proyecto de investigación con fines académicos.

Luego de analizar la información recolectada durante la implementación, Ustedes tendrán acceso a los resultados de la investigación a través de la Institución.

Por lo tanto solicito a Usted la autorización para aplicar los instrumentos con los que pretendo recoger los datos que permitirán el desarrollo de mi investigación. Agradezco su atención y apoyo para el desarrollo de este proyecto.

Atentamente,

Lady Eliana Páez Castellanos

Docente de Inglés.

Consent form sample from students:

Queridos estudiantes:

Actualmente su profesora de inglés está adelantando una investigación que tiene por objetivo identificar las actitudes interculturales de los estudiantes a partir de la implementación de films cortos que contienen temas culturales durante las clases de lengua extranjera. Uno de los puntos más relevantes en mi investigación, es incluir su voz como actor en el aula de clase. Por esta razón, deseo saber cuáles sus actitudes interculturales sobre este material pedagógico que usaremos en clase. Dicho análisis busca brindar un camino para la reflexión que todo docente, especialmente de lenguas, debe hacer con respecto al desarrollo de la competencia comunicativa intercultural en sus estudiantes. Esta investigación hace parte del trabajo de grado para la Maestría que adelantó actualmente en Enseñanza de Lenguas Extranjeras de la Universidad Pedagógica Nacional.

Es por eso, que para la continuación del trabajo adelantado, se hace necesario contar con su autorización para participar en el desarrollo de las actividades que tengan relación con la propuesta de investigación

Cabe anotar que los estudiantes que participen lo harán de manera voluntaria y libre. De igual forma, podrán retirarse en el momento que lo deseen, sin ninguna consecuencia y su identidad será protegida. La participación de los estudiantes en el presente estudio no generará ningún gasto económico por parte de los estudiantes, padres o Institución. Igualmente, se garantiza que los datos recogidos durante el proyecto de investigación serán de total reserva y que sólo serán usados para el presente proyecto de investigación con fines académicos.

Ustedes, como parte importante en el desarrollo del presente trabajo, tendrán derecho a conocer las conclusiones a las que se lleguen a través de este estudio.

Por lo tanto solicito a Usted la autorización para aplicar los instrumentos con los que pretendo recoger los datos que permitirán el desarrollo de mi investigación. Agradezco su atención y apoyo para el desarrollo de este proyecto.

Appendix 3

Needs Analysis Questionnaire

Needs Analysis Questionnaire

Querido estudiante,

Por favor responde las siguientes preguntas teniendo en cuenta tus experiencias de aprendizaje en el espacio académico de inglés durante los años cursados en esta institución. Recuerda que este cuestionario tiene solo fines académicos.

I. Preguntas cerradas

Contesta con toda la sinceridad colocando un X en la opción que se acomode a tus vivencias en las clases de inglés.

Enunciados	Siempre	Casi siempre	Algunas veces	Rara vez	Nunca
1. Las clases de inglés qué has tenido (desde la primaria hasta el bachillerato) se han centrado en el aprendizaje de estructuras gramaticales					
2. En las clases de inglés haces ejercicios de gramática					
3. Los textos con que aprendo inglés me enseñan contenidos culturales de diferentes naciones.					
4. En las clases de inglés que he tenido desde (la primaria hasta el bachillerato) mis profesores han usado vídeos o películas que nos hablen de otras culturas					
5. En la clase de inglés has aprendido temas y conceptos sobre otras culturas, especialmente las de habla inglesa.					
6. En mis clases de inglés los profesores me han enseñado qué es cultura e interculturalidad					

II. Preguntas abierta:

1. ¿Qué temas aprendes en las clases de inglés?

_____
_____
____

¿Qué temas culturales sobre otras naciones recuerdas haber aprendido en tus clases de inglés? Menciona esos temas específicamente. Tómate tu tiempo.
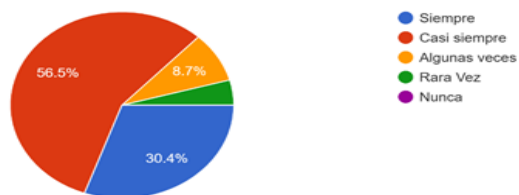
_____
_____
_____

Muchas gracias por tu colaboración

Appendix 4

Need Analysis Results Graphics

*1. Students' classes centered on Grammar Method.*

Las clases de inglés qué has tenido (desde la primaria hasta el bachillerato) se han centrado en el aprendizaje de estructuras gramaticales
23 respuestas

- Siempre
- Casi siempre
- Algunas veces
- Rara Vez
- Nunca

56.5%   8.7%   30.4%

Note: Own elaboration. Data obtained from Needs Analysis

2. Grammar exercises during English classes

En las clases de inglés haces ejercicios de gramática
23 respuestas

- Siempre
- Casi siempre
- Algunas veces
- Rara Vez
- Nunca

69.6%   17.4%   13%
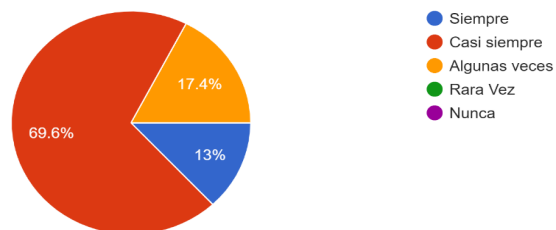
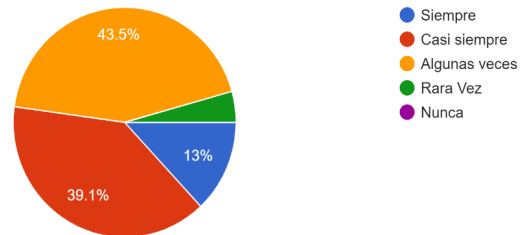*Note: Own elaboration. Data obtained from Needs Analysis*

3. Cultural contents on textbook

En la clase de inglés has aprendido temas y conceptos sobre otras culturas, especialmente las de habla inglesa.
23 respuestas

- Siempre
- Casi siempre
- Algunas veces
- Rara Vez
- Nunca

26.1%   17.4%   8.7%   47.8%
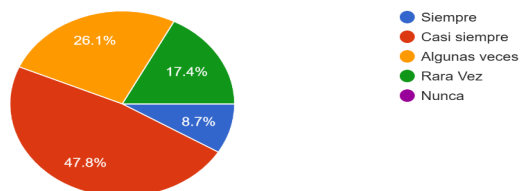
Note: Own elaboration. Data obtained from Needs Analysis

4. Inclusion of cultural elements from cultures where English is spoken.

Los textos con que aprendo inglés me enseñan contenidos culturales de diferentes naciones.
23 respuestas

- Siempre
- Casi siempre
- Algunas veces
- Rara Vez
- Nunca

43.5%
13%
39.1%

Note: Own elaboration. Data obtained from Needs Analysis.

## 5. *Use of videos in English classes with cultural content.*

En las clases de inglés que he tenido desde (la primaria hasta el bachillerato) mis profesores han usado vídeos o películas que nos hablen de otras culturas
23 respuestas

- Siempre
- Casi siempre
- Algunas veces
- Rara Vez
- Nunca

17.4%
21.7%
30.4%
30.4%
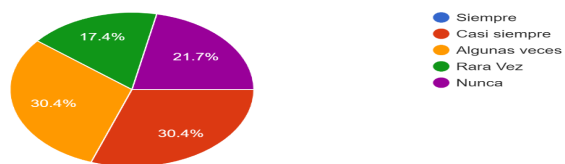
Note: Own elaboration. Data obtained from Needs Analysis.

6. *Inclusion of culture and interculturality in English classes.*

En mis clases de inglés los profesores me han enseñado qué es cultura e interculturalidad
23 respuestas

- Siempre
- Casi siempre
- Algunas veces
- Rara Vez
- Nunca

21.7%
56.5%
17.4%

Note: Own elaboration. Data obtained from Needs Analysis

Appendix 5
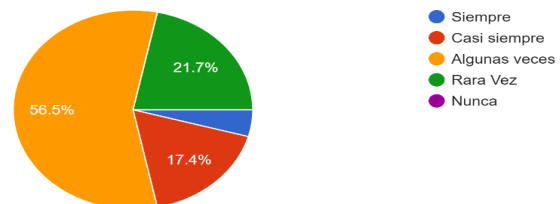
English textbook and Syllabus based on Grammar perspective.

COLEGIO HOGAR DE NAZARETH
MALLA CURRICULAR DE INGLÉS 2020
GRADO

P	EJES TEMÁTICOS	ESTRUCTURA CONCEPTUAL	AFIRMACIÓN	EVIDENCIAS	COMPONENTES	COMPETENCIA	ACTIVIDADES	FECHA		
								D	M	A
1.	PAST CONTINUOUS	**GRAMMAR:** Past continuous Past continuous interrupted actions Past continuous specific time in past Past continuous simultaneous actions in past Past continuous atmosphere **VOCABULARY:** Travel types accommodation Compound Adjectives Phrasal verbs with get Adjectives ending in-ful-less	Hacer descripciones sencillas sobre diversos asuntos utilizando pasado progresivo	-Entiende lo que le dice su docente y compañeros e interacciones cotidianas dentro del aula. -Identifica la recurrencia de ideas en un mismo texto. -Parafrasea información que lee como parte de sus actividades académicas. -Usa lenguaje formal o informal en juegos de rol improvisados, según el contexto.	Conversación Escritura funcional Escritura semántica Interpretación-función Lectura Literal Vocabulario	LINGÜÍSTICA Past continuous Past continuous interrupted actions Past continuous specific time in past Past continuous simultaneous actions in past Past continuous atmosphere	Answer questions Describe an event in past Describe the last ytime a president visited your country Write a letter Write sentences and answer questions Interview your classmates Talk about what you were doing yesterday			
P	EJES TEMÁTICOS	ESTRUCTURA CONCEPTUAL	AFIRMACIÓN	EVIDENCIAS	COMPONENTES	COMPETENCIA	ACTIVIDADES	FECHA		
								D	M	A

Appendix 6

Instrument Field notes

Field Note	Date April 14th 2020 Setting	Online Classroom Setting Time	11: 10 to 1.30 p.m # participants	30 participants

Warming up – Motivation	Class started and there was asked to students to write down the topic: Past progressive with repetition in their notebooks, the aim was: To learn how to use past progressive using repetition. Students start writing the topic in their notebooks. Teacher has problems in the use of computer and she before sent the presentation to platform Saberes.So, she asked one of the students to share the slide about the topics to work today. One of the students asked: Profesora, este periodo vamos a seguir viendo el pasado progresivo? Teacher answered: Yes... We are going to continue studying it. Another replies: Profe... eso ya lo vimos el periodo pasado! Que aburrido! Teacher said that it was part of the syllabus and we have to continue with the topic.
DEVELOPMENT:	While student is helping teacher, she is explaning the topic to students. One of them says: profe...me puede repetir, es que no entiendo lo que acabas de explicar… Teacher starts her explanation again in other that every student can understand about the topic seen. Some students ask teacher to stop explanation because they need to copy. Teacher says to them than it is not necessary that they can do it at home because they have slices on Saberes. Teacher gives some examples during the explanation and a student says: profe... al final nos pones un video o musica en inglés... así aprendemos más... Teacher says: Por supuesto, pero les tengo juegos en línea para hacer con ejercicios del tema.
REINFORCEMENT	Teacher shows to students different online games to practice the topic seen in class. There is one about a pirate, another about a treasure and so on. Students like the use of that games during the English class. Teacher said that it is necessary to work on textbook sparkling pages 44, 45. Some students protest because they have to do that pages. Some of them say: Profe… solo páginas del libro… Teacher said again: ustedes saben que sus papas compraron el libro y hay que usarlo. Por mi no habría problema de no usarlo… pero ya saben hay que usarlo.
ACTIVITY	The same student helps teacher to activate the e-book and it is shown the pages and activities that they have to do. There is a listening exercise and a reading about Bonaparte, there is some vocabulary and exercises of filling, also a focus on grammar and some activities of completing and doing grammar exercises. Teacher was answering questions about words that they did not understand and how to create sentences in past progressive. While students are doing their activity, teacher puts music.
CLOSURE	As students did not finish their activity, teacher asked to finish the other part of the exercises as homework.

Note: Own elaboration

Appendix 7

Semi structured Questionnaire

CUESTIONARIO

STUDENTS' INTERCULTURAL SENSITIVITY CHARACTERIZATION

Por favor contesta las siguientes preguntas de acuerdo con lo que piensas y sientes respecto a otras culturas No marques el formato con tu nombre.

1.Escoge tu genero M___ F___ 2. ¿Cuántos años tienes? ___

 3. ¿Te gustaría aprender más sobre culturas extranjeras Si __No__

4. ¿Te gustaría que se incluyeran películas o vídeos cortos en la clase de inglés para aprender sobre otras culturas? Si __No__1.

5. ¿Consideras que con el inglés puedes conocer a otras culturas? Si __No__ ¿Por qué?

_____
_____
_____

6. ¿Te gustaría tener interacción en las clases de inglés con culturas extranjeras? Si___No____¿por qué?

_____
_____
_____

7. Escribe al frente la frecuencia con la que haces las siguientes actividades:

SIEMPRE: S FRECUENTEMENTE: F ALGUNAS VECES: AV CASI NUNCA: CN

Escuchas música en inglés u otras lenguas _____

Ves videos sobre otros países _____

Juegas online con personas de otras nacionalidades _____

Chateas con personas de otras culturas por redes sociales o apps _____

8. ¿En qué piensas primero cuando ves a un extranjero? En persona Y ¿Por qué?, ¿Cómo actúas?

_____
_____
_____

9. ¿Has tenido contacto con personas de culturas extranjeras que hablen inglés de manera presencial o virtualmente? Si___ No___ Si respondiste si, ¿Cómo fue tu experiencia? Si respondiste no, ¿Cómo crees qué podrías tener contacto con otras culturas? Y ¿cómo sería tu experiencia?

_____
_____

10. ¿Consideras que las redes sociales, juegos virtuales, plataformas online y películas te permiten contactar, aprender y entender a otras culturas? Si ___ no___ ¿por qué?

_____
_____

11. ¿Qué crees que piensan los extranjeros de los colombianos?

_____
_____

12. Sí vivieras en otro país, cómo crees que te sentirías por ser colombiano ¿Qué harías? ¿Qué no harías?

_____
_____

Muchas gracias por tu ayuda

Appendix 8

Open- ended and Unstructured interview

Entrevista (Open- ended and Unstructured interview)

Intercultural Sensitivity

 Buenos días estudiantes(a) y bienvenido (a) a esta entrevista. Muchas gracias por su participación y colaboración en esta entrevista. Mi nombre es Eliana Páez. Soy estudiante del programa de maestría en Enseñanza de Lenguas Extranjeras de la universidad Pedagógica Nacional. Sus ideas y aportes son muy valiosos para mi investigación, ya que estas permiten enriquecer mi quehacer como maestra- investigadora. Usted ha sido seleccionado para este estudio, debido a su rol como estudiante de la institución.

No hay respuestas erróneas y siéntanse libre de dar su punto de vista. Su aporte es importante y será respetado. Cualquier comentario sea positivo o negativo respecto al libro que trabajo, enriquecerá la investigación. Su nombre no será publicado y se mantendrá en confidencialidad. Bien, vamos a empezar:

1. ¿Si tuvieras la posibilidad de viajar a un país extranjero para conocer más sobre su cultura ¿a dónde te gustaría ir? Y ¿por qué? ¿Te sería posible entender y adaptarte a sus costumbres para seguirlas? Si/No ¿por qué?
2. ¿Qué estrategias seguirías para conocer y adaptarte a esta nueva cultura?
3. ¿Si tuvieras la posibilidad de comunicarte con una persona que hable inglés u otro idioma extranjero cómo te sentirías? ¿Qué estrategias utilizarías para tener una buena conversación con esa persona?
4. ¿Cómo crees que otras culturas perciben a los colombianos y a nuestras costumbres y /o tradiciones culturales?
5. ¿Consideras que los valores culturales de los colombianos son iguales a los de las personas de diferentes culturas? Si/ No ¿por qué? ¿Crees que somos superiores, inferiores o iguales?
6. ¿Qué harías si te rechazaran en el extranjero por tener costumbres diferentes a las de tu país?
7. ¿Qué harías si un extranjero que viene a Colombia no entiende nuestras normas sociales y costumbres y te pide ayuda para poder comprenderlas? ¿Cómo se las explicarías?
8. ¿Te gustaría que las clases de inglés el próximo año tuvieran un enfoque cultural? Si/No ¿Por qué?
9. ¿Consideras los videos de YouTube un buen material para aprender sobre otras culturas? si no por qué?
10. ¿Cómo te sentiste al ver los vídeos sobre aspectos culturales de otros países? ¿Crees que te ayudaron a entender como esas culturas ven el mundo?
11. ¿Consideras que aprender sobre las nociones de belleza, el lenguaje corporal y las celebraciones te ayudó a comprender más sobre la diversidad en otras culturas? Si / no ¿Por qué?
12. De los videos que vimos sobre otras culturas ¿Cuál fue el que más te impactó ¿por qué?
13. ¿Crees que tus ideas sobre las demás personas, en especial sobre tus compañeros, han cambiado después de incluir temas culturales y los videos de YouTube en clase de inglés?
14. ¿Qué aspectos significativos consideras que has aprendido durante estos dos años en clase de inglés?
15. . ¿Qué aspectos culturales de los que vimos en clase, te pareció el más importante? ¿Por qué?

Para finalizar, ¿Desean dar otra opinión al respecto?

Muchas gracias por su participación. Han sido de mucha ayuda y sus aportes serán importantes para la investigación que se lleva a cabo.