

Fostering Cultural Identity: A CLIL-Based Research Grounded in Critical Pedagogy

Lilia E. Medina and Martha M. Montes

Director

Mg. Maritza Ruíz Martín

Facultad de Educación

Universidad Santo Tomás

Maestría en Ambientes Bilingües de Aprendizaje

Author Note

Medina, L. <https://orcid.org/0009-0009-3609-8410> liliamedina@usantotomas.edu.co

Montes, M. <https://orcid.org/0009-0007-1873-1839> marthamontes@usantotomas.edu.co

We have no known conflict of interest to disclose.

Index

Abstract _____	5
Resumen _____	6
Introduction _____	7
General Objective _____	11
Specific Objectives _____	11
Literature Review _____	12
Interculturality _____	13
Intercultural competences _____	13
Cultural Identity _____	16
Content and Language Integrated Learning (CLIL) _____	17
Critical Pedagogy _____	20
Critical Pedagogical Principles for Language Teaching and Learning ____	21
Conscientization and Critical Awareness _____	23
Dialogue and Participatory Learning _____	23
Culturally Relevant and Responsive Education _____	24
Method _____	26
Qualitative Approach _____	26
Action Research _____	26
Integrated Pedagogical Proposal _____	28
Data Collection Methods _____	32
Surveys _____	33
Lesson Plans _____	34

Field Observation Notes _____	36
Artifacts _____	37
Data Collection Timeline _____	39
Ethical concerns _____	41
Data Analysis _____	43
Procedure _____	43
Stage 1: Pre-analysis and Initial Coding _____	43
Stage 2: Category Development and Thematic Coding _____	44
Stage 3: Triangulation and Synthesis _____	45
Stage 4: Theoretical Integration and Interpretation _____	46
Data Interpretation _____	48
Category 1: Cultural Identity Awareness and Articulation _____	48
Local Heritage Recognition _____	49
Regional Identity Appreciation _____	50
Critical Reflection on Cultural Transmission _____	52
Category 2: Intercultural Competence Development _____	54
Stereotype Recognition and Critique _____	54
Cultural Bridge Building _____	55
Global-Local Connection _____	56
Category 3: Critical Pedagogical Engagement _____	57
Problem Identification and Analysis _____	58
Agency and Solution- Oriented Thinking _____	59
Collaborative Community Vision _____	60

Category 4: CLIL Integration Effectiveness _____	61
Authentic Language Use for Cultural Expression _____	61
Content- Driven Communication _____	62
Multimodal Expression _____	63
Conclusions _____	65
Limitations and Unexpected challenges _____	66
Contributions to Bilingual Learning Environments _____	67
Recommendations _____	68
Appendices _____	70
Appendix A _____	70
Appendix B _____	70
Appendix C _____	70
References _____	71

Tables

Table 1. Intercultural Competences Definition _____	15
Table 2. Critical Pedagogy Principles _____	25
Table 3. Integrated Pedagogical Proposal _____	32
Table 4. Data Collection Timeline and Analytical Process _____	41
Table 5. Alignment of Research Components _____	47

Figures

Figure 1. Integration of CLIL, CP, and ICs in Transformative Learning _____	29
---	----

Abstract

This study addresses a critical gap in bilingual education in Colombia, where formal linguistic aspects often overshadow the reflective dimension of language as a means to explore personal and cultural identity. English instruction has historically relied on imitation models that replicate native-speaker norms, perpetuating hegemonic ideologies privileging foreign curricula over local knowledge. At a private school in Boyacá, 10th-grade students exhibit a disconnect between English learning and their cultural identities, viewing language primarily as an instrumental tool rather than a medium for critical engagement. The research investigates how integrating intercultural competences through critical pedagogy principles within Content and Language Integrated Learning (CLIL) lessons can enhance students' understanding of cultural identity and foster intercultural skills. The study employs a qualitative approach to examine students' perceptions, assess pedagogical integration, and evaluate its impact on cultural awareness. Drawing on intercultural competence theory, critical pedagogy, and CLIL methodology. Findings demonstrate the possibility of transformative educational settings that affirm students' identities and promote context-sensitive bilingual approaches by empowering learners as culturally aware citizens prepared for meaningful participation in local and global communities.

Keywords: bilingual education, intercultural competence, critical pedagogy, CLIL, cultural identity

Resumen

Este estudio aborda una brecha crítica en la educación bilingüe en Colombia, donde los aspectos lingüísticos formales a menudo eclipsan la dimensión reflexiva del lenguaje como medio para explorar la identidad personal y cultural. La enseñanza del inglés se ha basado históricamente en modelos de imitación que replican las normas de los hablantes nativos, perpetuando ideologías hegemónicas que privilegian los planes de estudio extranjeros sobre el conocimiento local. En una escuela privada de Boyacá, los alumnos de décimo grado muestran una desconexión entre el aprendizaje del inglés y sus identidades culturales, ya que consideran el idioma principalmente como una herramienta instrumental y no como un medio para el compromiso crítico. La investigación analiza cómo la integración de las competencias interculturales a través de los principios de la pedagogía crítica en las clases de Aprendizaje Integrado de Contenidos y Lengua Extranjera (CLIL) puede mejorar la comprensión de los alumnos sobre la identidad cultural y fomentar las habilidades interculturales. El estudio emplea un enfoque cualitativo para examinar las percepciones de los alumnos, evaluar la integración pedagógica y valorar su impacto en la conciencia cultural. Se basa en la teoría de la competencia intercultural, la pedagogía crítica y la metodología CLIL. Los resultados demuestran la posibilidad de crear entornos educativos transformadores que afirmen la identidad de los alumnos y promuevan enfoques bilingües sensibles al contexto, empoderando a los alumnos como ciudadanos culturalmente conscientes y preparados para participar de forma significativa en las comunidades locales y globales.

Palabras clave: educación bilingüe, competencia intercultural, pedagogía crítica, CLIL, identidad cultural.

Introduction

In many current bilingual educational programs, the emphasis is predominantly placed on formal aspects of the language system such as grammar, vocabulary and pronunciation, while the reflective dimension of language, which includes the exploration of personal and cultural identity and intercultural understanding, receives scarce attention. Huang & Fang (2023) expressed:

In terms of the relationship between language and culture, some studies (Byram & Risager, 1999; Gu, 2016; Luk, 2012; Oranje & Smith, 2018; Stapleton, 2000) revealed that EFL teachers tended to conceive the teaching of linguistic content as their main duty although the majority of them were aware of the importance of culture to motivate learning. (p.5)

It is not just the insufficient knowledge of the culture of foreign countries, it is about the lack of opportunities for understanding the own context, the deficiency of learning environments for the comprehension of the same and the absence of opportunities to enrich powerful processes that allow learners to raise their voices and to acknowledge who they are and who they want to become. At a private school in Tunja Boyacá, this challenge is particularly evident among 10th-grade students, who often lack meaningful opportunities to reflect on their cultural background, question their realities, and envision who they are and who they aspire to become.

Scarcity of authentic learning experiences might be the result of a bilingual education policy rooted in imitation. In Colombia, a non-Anglophone education system, English has often been approached with the primary goal of replicating what native speakers can do. Such a perspective

has led to the adoption of foreign curricula without thoroughly considering the learners' context. This tendency to imitate foreign language models in Colombia reflects what Bettney (2022) describes as the persistence of hegemonic and monoglossic language ideologies rooted in coloniality, which privilege foreign languages, expertise, and curricula over local knowledge, identities, and practices. Bettney, citing Hamel (2008) and De Mejía (2007), highlights the historical roots of bilingual schools in the Americas, which initially emerged to serve the educational needs of European immigrants and members of the social elite. In Colombia, many of these bilingual institutions are still led by non-nationals and often adopt international curricula—such as those from the United States or the United Kingdom, including the International Baccalaureate (IB) and Cambridge programs. However, this challenge could also be seen as an opportunity to validate the mother tongue, affirm learners' identities, and embrace diverse learning scenarios that can enrich bilingualism in meaningful ways.

In the particular context of the present study, there is a significant disassociation between learners, the English language being taught, and students' own cultural identities. This disconnection is especially evident among tenth graders, who often lack meaningful opportunities to engage with diverse social backgrounds and develop essential interpersonal skills. As a result, students are not only disengaged from the learning process, but also miss out on the broader benefits of intercultural competence.

Lille (2019) argues that in an increasingly globalized world, individuals must possess strong intercultural communication skills to effectively exchange knowledge and foster mutual understanding. These skills—such as teamwork, conflict resolution, leadership, and civic

engagement—are vital for social progress, particularly in contexts like Colombia where such development is urgently needed.

By moving beyond imitation and adopting a more complex-sensitive approach to bilingual education at Los Ángeles School, located in Boyacá, a department rich in cultural heritage, students can be empowered to become active, culturally aware citizens who contribute to both their local communities and the global society.

As Huber & Reynolds (2014) note, "intercultural competence development requires learners to engage in critical reflection about their own cultural assumptions and biases while developing empathy and understanding for different cultural perspectives."

By exploring their own cultural backgrounds through critical reflection, students can challenge stereotypes and develop authentic cultural self-awareness that serves as a foundation for intercultural understanding (Rodríguez, 2021).

However, significant gaps persist in the educational landscape of this research context, since students often do not recognize or value their cultural identity within the context of learning English. Language is frequently viewed through an instrumental lens, seen merely as a tool for accessing academic or economic opportunities, rather than as a medium for intercultural dialogue or critical reflection. Furthermore, pedagogical practices, especially in CLIL (Content and Language Integrated Learning) classrooms, tend to be decontextualized, lacking content and methodologies that promote intercultural awareness and critical pedagogy.

The present research seeks to address the lack of cultural awareness in English language classes at a private school in Tunja by exploring how the integration of intercultural competences in CLIL lessons—designed through Critical Pedagogy Principles—can enhance

10th graders' understanding of their own cultural identity—Such integration advocates for a learning environment where students engage with diverse cultural narratives, develop critical social skills, and see their identities reflected in the classroom. Responding to the gap identified by Coyle (2006) regarding the limited attention to intercultural aspects in bilingual education, the project proposes lesson designs that merge intercultural skills and critical pedagogy to foster cultural self-awareness and meaningful dialogue in the chosen context.

The statement of this concern is highly connected to how intercultural education approaches can create opportunities to facilitate meaningful cultural identity exploration. Hence, the contribution of an appropriate learning context that integrates intercultural competences with critical pedagogical principles is likely to lead to innovative and transformative educational settings. This approach positions teachers as facilitators of intercultural dialogue and cultural self-reflection (UNESCO, 2013). To encourage students to develop authentic intercultural competences, cultural responsiveness, critical thinking, and reflective dialogue are considered key aspects that education requires to ensure that students' cultural identities are valued and explored as part of the learning process.

Keeping in mind the above explained, the following research question arises:

How could the integration of Critical Pedagogy Principles in CLIL lessons enhance 10th graders' understanding of their own cultural identity and intercultural competences at a private school in Tunja?

In the same way, the following general and specific objectives are stated for the present research:

General Objective

Analyze how the integration of Critical Pedagogy Principles in CLIL lessons could enhance 10th graders' understanding of their own cultural identity and intercultural competences at a private school in Tunja.

Specific Objectives

To examine students' perceptions on their own cultural identity.

To assess the impact of the integration of CLIL and CP in student's development of intercultural competences in the English classes.

To evaluate the impact of an integrated pedagogical approach on students' awareness regarding their cultural identity.

A decorative graphic consisting of multiple thin, blue, wavy lines that flow from the left side of the page towards the right, creating a sense of movement and depth.

Interculturality

The integration of Critical Pedagogy principles into CLIL lessons aligns closely with local studies that position interculturality as a transformative tool for addressing intolerance and fostering democratic engagement in educational settings. As Peláez, Flórez, and Zapata (2023) suggest,

classrooms function as microcosms of society where students can critically explore fairness, equity, and cultural respect an approach echoed by Torres Escobar (2023), who emphasizes the interdependence of critical thinking, diversity, and interculturality in Colombian language education. This research, centered on enhancing 10th graders' understanding of their own cultural identity and intercultural competences at a private school in Tunja, builds on these insights by using CLIL not merely as a linguistic framework but as a socially responsive pedagogy. Through culturally relevant content, dialogical participation, and critical reflection, students are empowered to recognize and articulate their cultural backgrounds while engaging empathetically with diverse perspectives—positioning interculturality as both a pedagogical and peacebuilding strategy.

Intercultural Competences

Integrating intercultural competence into educational practice allows learners to rediscover and critically affirm their cultural identity. As UNESCO (2006) suggests, intercultural learning offers new opportunities for multiple interpretations and unexpected discoveries, including the re-encounter with one's own identity through the lens of difference. By engaging students in reflective, participatory, and culturally relevant pedagogies, educators can help them articulate who they are in relation to both local and global realities. It fosters a grounded sense of belonging while preparing students to engage constructively in diverse societies. Thus, even in settings with limited visible diversity, the development of intercultural competences becomes a powerful tool for cultural affirmation and critical consciousness. This is particularly relevant to the context of the school, where cultural diversity may not be immediately visible but still exists in more meaningful ways. By developing intercultural competences, students are encouraged to reflect on

their own cultural identities, challenge stereotypes, and gain critical awareness of their social environment, a key aim of this project.

One approach to conceptualizing intercultural competence is to categorize it into distinct skills, including cultural knowledge (*savoir*), interpretive and relational skills (*savoir comprendre*), discovery and interaction abilities (*savoir apprendre*), attitudes of openness and curiosity (*savoir etre*), and critical cultural awareness (*savoir s’engager*). This framework, originally proposed by Byram (1997, 2008) and further discussed by Holmes (2009), has been widely examined by scholars across disciplines (Byram, 1997; Chen & Starosta, 1996; Deardorff, 2009; Guilherme, 2000; UNESCO, 2023).

“One way to divide intercultural competences into separate skills is to distinguish between: *savoirs* (knowledge of the culture), *savoir comprendre* (skills of interpreting/relating), *savoir apprendre* (skills of discovery/interaction), *savoir etre* (attitudes of curiosity/openness), and *savoir s’engager* (critical cultural awareness), as Byram (1997, 2008) has done (see discussion in Holmes, 2009). Substantial research has already been devoted to sorting out these basic elements of intercultural competences by researchers across the disciplines (Byram, 1997; Chen & Starosta, 1996; Guilherme, 2000; Deardorff, 2009)”. UNESCO, 2023

Table 1 summarizes the model of intercultural competence, which organizes key dimensions into distinct categories. Each term represents a specific skill or attitude essential for fostering intercultural understanding. The table also includes concise definitions and major authors who have contributed to these concepts.

Table 1*Intercultural competences definition*

Intercultural competence	Definition	Key authors
Savoirs	Knowledge of social structures, traditions, and cultural practices; serves as the foundation for intercultural understanding.	Freire (1970) Chen & Starosta (1996)
Savoir Comprendre	Skills for interpreting and relating cultural meanings; involves critical engagement with cultural discourses and representations.	Byram (1997) Guilherme (2000) UNESCO (2006)
Savoir Être	Attitudes of openness, curiosity, and empathy; essential for building meaningful and respectful intercultural relationships.	Byram (2008) Holmes (2009) Deardorff (2009) UNESCO (2023)
Savoir S'Engager	Critical cultural awareness and ethical reflection; encourages learners to examine power structures and take socially responsible actions.	

These theoretical views reinforce the idea that successful intercultural engagement requires not only cognitive and behavioral adaptation but also ethical responsibility and personal transformation. As globalization continues to shape societies, the cultivation of intercultural competences remains vital for promoting inclusive and reflective communication in diverse contexts.

Cultural Identity

As stated by Vickov (2007), students struggle to present their own culture when they are learning English due to “coursebooks with stereotyped target language cultural information”. This means the focus is placed primarily on the external culture rather than their own, but research suggests there should be a significant level of awareness from the local culture to subsequently understand others. In other words, according to Petravic, a clear sense of one’s national identity is essential for developing meaningful intercultural understanding (as cited in Vickov, 2007).

Cultural identity refers to an individual's sense of belonging to a particular culture or group. It encompasses the values, beliefs, traditions, language, and social norms that shape how individuals perceive themselves and are perceived by others. According to Yea-Wen Chen and Marion G. Mendy (2021), cultural identity is a socially constructed and dynamic concept that reflects how people understand and experience their social world through categories like race, ethnicity, gender, nationality, and more.

Hall (2015) states there are two ways of understanding cultural identity, the first is linked to the sense of “oneness”, the vision, traits, histories and codes resulting from a collective construction. The second arises from the concept of dynamism, the perfect coexistence of lived histories and the future of a community that cannot remain static; it is the balance of “being and becoming”.

Cultural identity plays a crucial role in shaping self-perception, group affiliation, and interpersonal relationships. It is considered the foundation of national unity and cultural confidence, influencing not only personal identity but also societal cohesion. Researchers like

Guifang Fu (2024) emphasizes that cultural identity supports mental health, fosters a sense of belonging, and guides behavior within cultural contexts. Therefore, considering and reinforcing cultural identity of learners from the chosen population in Boyacá represents a valuable scenario to not only understand what being *boyacense* means, but also to leverage its implications for learners' roles and agency in society.

Learning becomes meaningful when students are able to develop a sense of identity that empowers them to assert their right to be heard (Ellis 2002, as cited in Altugan 2015). Some scholars (Petravić, 2004; Tas, 2005; Tsui, 2005; Vickov, 2005) advocate including learners' native cultural elements in foreign language teaching to deepen self-cultural awareness, enhance intercultural understanding, and boost communicative competence, motivation, and aspiration. Consequently, teachers should promote ethnic heritage instruction, as it supports second language learning, academic growth, and social development (Rodríguez Tamayo, et al, 2019). This approach can empower students from Los Ángeles School to critically reflect on their cultural heritage, recognize its influence on their worldview, and actively engage in intercultural dialogue that respects diversity while affirming local identity.

Content and Language Integrated Learning (CLIL)

Content and Language Integrated Learning (CLIL) is an educational approach that combines the teaching of academic subjects with the learning of a foreign language, aiming to develop both content knowledge and linguistic competence simultaneously. The CLIL framework is built upon four fundamental components known as the 4 Cs: Content, Communication, Cognition, and Culture (Coyle, 2007). It emphasizes meaningful communication and contextualized learning, making it particularly effective for promoting

deeper understanding and engagement. As Rodríguez Bonces (2020) highlights, CLIL in Latin American contexts, especially in Colombia, offers valuable opportunities not only for improving language proficiency but also for fostering intercultural awareness and critical thinking by connecting learners to real-world content and diverse perspectives.

In recent years, the integration of CLIL into educational policies and practices in Latin America, particularly Colombia, has gained momentum as both a bilingual strategy and as a means of fostering intercultural competence (IC). Regarding the Content dimension, scholars have emphasized that a successful CLIL approach must go beyond surface-level subject matter to include meaningful, culturally relevant academic content that engages students intellectually (Rodríguez Bonces, 2020; Banegas, 2021). The Communication component requires authentic language use for meaningful purposes, moving beyond formal aspects of the language system, such as grammar, vocabulary and phonetics, to genuine interaction about academic content (Coyle, 2007).

In her analysis of Colombia's educational context, Rodríguez Bonces (2020) argues that without intentional integration of cultural content and IC in CLIL, efforts toward bilingual education may risk becoming linguistically reductive and pedagogically superficial. This directly relates to the Culture component of CLIL, which demands explicit attention to intercultural awareness and the development of global citizenship through exposure to diverse cultural perspectives embedded within academic content. The study highlights that Colombian classrooms still face systemic challenges, such as a lack of culturally responsive content and inadequate teacher preparation in intercultural dimensions, which must be addressed to harness CLIL's full potential. The aforementioned research portrays the reality at the chosen school,

where English teachers are primarily required to follow an international curriculum focused on content, and the cultural dimension is often overlooked. This situation connects directly to the present study by highlighting the challenges it seeks to address and by framing the need for pedagogical strategies that integrate intercultural competence within CLIL lessons.

Similarly, Banegas (2021) provides a broader South American perspective and connects CLIL to issues of identity, inclusion, and citizenship. His work emphasizes the Cognition component by demonstrating how CLIL should challenge students' thinking skills through higher-order cognitive processes, encouraging critical analysis, evaluation, and synthesis of content through the target language. His review of CLIL practices across the region shows that when adapted to local realities, CLIL can support not only language learning but also the development of democratic values and intercultural sensitivity. Notably, he identifies how student-centered pedagogies and localized content enhance both language proficiency and critical cultural awareness. Banegas advocates for CLIL models that integrate all four Cs systematically, ensuring that Content is culturally relevant, Communication is authentic and purposeful, Cognition involves critical thinking, and Culture promotes intercultural competence - thereby aligning with critical pedagogy frameworks that seek to empower learners by validating their local identities and knowledge systems.

Gómez Parra (2020), Byram (1997) and Deardorff (2009) suggest that CLIL has the potential to become a transformative pedagogical model when all four Cs treated as interconnected and equally significant: meaningful Content that reflects diverse perspectives, authentic Communication for real purposes, challenging Cognition that promotes critical thinking, and explicit Culture development that promotes intercultural competence. In

Colombia and other parts of Latin America, achieving this transformation requires not only curricular innovation, but also ideological shifts aligned with critical and intercultural pedagogies, enabling learners to master a foreign language while deepening their understanding of themselves.

CLIL is the pedagogical framework through which intercultural competences and critical pedagogy principles can be effectively implemented. Since this study explores how 10th graders in a private school in Tunja Boyacá can develop cultural identity and awareness through English lessons, CLIL serves as the integrative model that connects language learning with meaningful, culturally responsive content. Highlighting CLIL supports the argument that language education can and should go beyond grammar and vocabulary to foster critical thinking, intercultural understanding, and contextualized learning experiences.

Critical Pedagogy

In Colombia, critical pedagogy has shifted language teaching paradigms from traditional grammar-focused methods to fostering critical thinking, political awareness, promoting discussions on identity, inequality, and social justice through authentic and meaningful content (Uribe-Enciso et al., 2017 and Peláez et al., 2023). It emphasizes the need of dialogic education, student-centered learning, and liberation from authoritarian educational models. By integrating these principles, educators transition from being knowledge transmitters to facilitators of autonomous learning (Pineda Báez, 2004). This transformative approach challenges the conventional "banking" model of education and promotes active student engagement with real-world issues, equipping learners with skills for societal transformation (Uribe, Enciso et al., 2017). The study draws attention to recognizing their cultural identity

while- empowering students to think critically and take ownership of their learning, allowing educators to prioritize intercultural approaches, and helping students recognize and confront challenges specific to their sociocultural realities.

Critical Pedagogical Principles for Language Teaching and Learning

The critical pedagogical approach to language teaching emphasizes the importance of creating a learning environment that encourages students to challenge existing power structures and think critically about social issues.

The integration of Critical Pedagogy principles into CLIL lessons is supported by Paredes (2016), who argues that language education should cultivate critical consciousness by encouraging students to interrogate their sociocultural realities and examine how language mediates power relations. This approach advocates for the use of culturally relevant materials and dialogic methodologies that promote reflection and active participation, positioning learners as agents of social transformation. In bilingual and multilingual contexts, this perspective gains further relevance, as language functions not only as a communicative tool but also as a means of negotiating cultural identities and challenging dominant discourses (Torres Escobar, 2023). Within this framework, the proposed pedagogical model seeks to empower 10th-grade students in Tunja to critically engage with their cultural backgrounds and develop intercultural competences, fostering a deeper understanding of identity and inclusion through language learning.

With the approach previously explained, the study aims to transform English classes into meaningful spaces where students can use the foreign language as a powerful tool for self-expression and empowerment. It encourages them to raise their voices, share their personal

and cultural realities, and highlight the richness of their local context—offering valuable insights for others to learn from. English language becomes more than a subject; it becomes a medium through which learners can explore their identities, understand their surroundings, and reflect critically on the world around them. This is especially significant given that the selected students are on the last years of school, standing at a crucial moment where they must choose their path toward university, professional development, or the personal journey of discovering their life project. In this context, English learning is not only about acquiring linguistic skills but also about fostering agency and a sense of purpose.

Critical Language Pedagogy frames language education as inherently linked to power and politics, emphasizing its role in promoting social justice and inclusion beyond the classroom. It critiques dominant languages, such as English, through the lens of equity and power relations, while also offering a discourse of hope by legitimizing the voices of teachers and learners and empowering them to exercise agency within their local contexts (Akbari, 2008). Building on the ideas discussed above, this research was rooted in key principles of critical pedagogy, which support a reflective and socially aware approach to language learning and promote the inclusion of intercultural perspectives. Inspired by the foundational work of Paulo Freire and expanded by contemporary scholars addressing the realities of diverse educational settings like those in Colombia, the study embraces a critical stance toward language education. Graham V. Crookes (2021) brings together the contributions of influential thinkers such as Pennycook (1994), Kramsch (1993), and Crawford (1978) to outline the core elements of Critical Language Pedagogy (CLP). The following principles —conscientization and critical awareness, dialogue and participatory learning, and culturally relevant and

responsive education—were actively incorporated into the design of the language classes, working in tandem with the CLIL approach to create a more meaningful, context-aware, and empowering learning experience for students.

Conscientization and Critical Awareness.

The principle of conscientization, rooted in Freirean pedagogy, is central to CLP. Crookes (2021) discusses how CLP encourages learners to critically examine their social realities and engage in transformative action. Pennycook (1994) asserts that CLP should concern itself with ethical considerations and engage students in questioning and challenging existing knowledge structures. Kramsch (1993) adds that CLP should develop particular, local forms of knowledge, emphasizing the importance of context in language learning. In more recent literature, Janks (2010) explores how critical literacy practices can foster critical awareness among learners, enabling them to analyze and challenge power relations in texts and society.

Dialogue and Participatory Learning.

The principle of horizontal and participatory dialogue is fundamental to CLP. Crookes (2021) emphasizes that authentic dialogue, based on mutual respect and humility, is essential for meaningful learning experiences. Pennycook (1994) concurs, highlighting the importance of dialogue in creating spaces where knowledge can be challenged and transformed. Kramsch (1993) underscores the significance of listening and valuing local knowledge, which are crucial components of effective dialogue in CLP.

Recent studies, such as those by Auerbach (2007), advocate for participatory approaches in language education that involve learners in decision-making processes and

curriculum development. Similarly, Wallerstein (2000) emphasizes the role of dialogue in fostering critical thinking and empowering learners to take collective action.

Culturally Relevant and Responsive Education.

CLP stresses the importance of grounding education in students' sociocultural realities. Crookes (2021) discusses how CLP promotes the use of students' local culture and real-life concerns in the curriculum. Pennycook (1994) supports this by stating that CLP should develop partial and particular forms of knowledge, rooted in students' lived experiences. Kramsch (1993) adds that CLP should be aware of the global context and value the local knowledge of students, fostering a more inclusive and relevant learning environment. Bozkurt and Topkaya (2023) argue that language education is never neutral; it is deeply intertwined with power dynamics and cultural hierarchies. They emphasize that integrating personal, socio-historical, and political contexts into language learning empowers students to critically engage with language and its implications, aligning with the principles of Critical Language Pedagogy.

Contemporary scholars like Paris and Alim (2017) introduce the concept of culturally sustaining pedagogy, which extends the idea of culturally relevant teaching by emphasizing the need to sustain linguistic and cultural diversity in the classroom. Additionally, Gay (2018) provides comprehensive strategies for implementing culturally responsive teaching practices that validate and affirm students' cultural identities.

The following table summarizes information about the three critical language pedagogy principles considered in the present study.

Table 2*Critical Pedagogy Principles*

Category	Key Focus	Unique Aspects
Conscientization and Critical Awareness	Critical reflection on social realities	Centers on Freire's idea of conscientization, aiming to raise learner's critical awareness and promote action against oppression (Crookes, 2021; Janks, 2010; Luke, 2012).
Dialogue and Participatory Learning	Learning through egalitarian dialogue	Emphasizes horizontal teacher- student relationships, mutual respect, and collective knowledge construction (Auerbach, 2007; Wallerstein, 2000).
Culturally Relevant and Responsive Education	Grounding education in students' culture and identity	Focuses on validating learners' identity while promoting linguistic and cultural diversity, and implementing culturally sustaining practices (Paris & Alim, 2017; Gay, 2018).

Method

This research adopts a qualitative approach to investigate how the integration of intercultural competences in CLIL lessons planned taking into account Critical Pedagogy Principles (Integrated Pedagogical proposal) could enhance 10th graders' understanding of their own cultural identity at a private school in Tunja. The study seeks to provide a comprehensive understanding of the mechanisms through which intercultural competences and critical pedagogical approaches influence students' cultural identity development within CLIL contexts.

Qualitative Approach

The qualitative component will explore students' experiences and reflections on their cultural identity development through semi-structured interviews, lesson planners, and student-created artifacts. This approach will provide in-depth insights into how intercultural competences integrated with Critical Pedagogy principles facilitate cultural self-understanding and identity exploration processes (Creswell & Plano Clark, 2018). The qualitative data will illuminate the specific mechanisms through which the pedagogical approach enhances students' cultural identity awareness, capturing the nuanced ways students experience and articulate their cultural self-discovery (Johnson & Onwuegbuzie, 2004).

Action Research

Action research is a structured and reflective process undertaken by educators to examine and enhance their teaching practices and the learning environment. Creswell (2002) defines action research as a design used by teachers or other educational professionals to systematically collect data about their own settings with the goal of improving instruction and student

outcomes. Mills (2011) further emphasizes that this approach allows educators to investigate challenges they encounter, reflect critically, analyze data, and implement informed changes to address those issues.

Johnson and Christensen (2024) describe action research as a dynamic blend of inquiry and practice, where local knowledge is generated through experimentation and careful observation of outcomes. This method not only fosters innovation but also leads to tangible improvements in educational strategies.

Action research implies a certain number of stages that allow scholars to deeply analyze and reflect through a sequence of two cycles. The first cycle begins with planning, where the researcher identifies a problem and designs an intervention. This is followed by action, which involves implementing the plan in the classroom or context. Next, the researcher observes the outcomes, collecting data and monitoring the process. Finally, the cycle closes with reflection, analyzing results and determining what needs improvement. Based on this reflection, a revised plan is developed, initiating the second cycle. This iterative process, plan, act, observe, and reflect, ensures continuous refinement and deeper understanding, making action research a dynamic and responsive approach to educational practice (Kemmis & McTaggart, 1988).

In the context of foreign language learning, action research provides a valuable framework for exploring students' perceptions of cultural awareness and their interactions with others. By engaging in this process, educators can make evidence-based decisions to design and structure lessons that promote intercultural competence, particularly through the implementation of integrated pedagogical approaches tailored to their specific classroom needs.

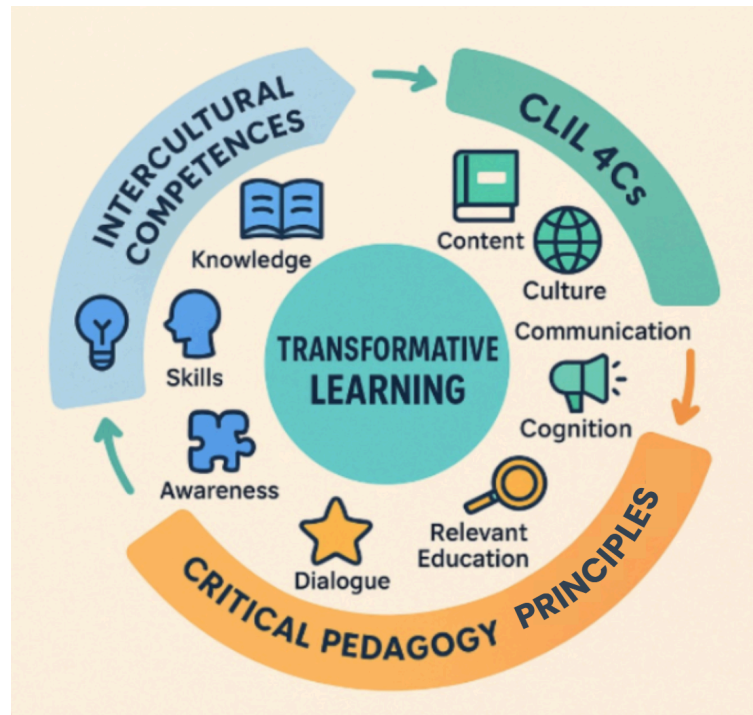
Integrated Pedagogical Proposal

The analytical framework adopted for this study synthesizes three theoretical pillars that constitute the foundation of pedagogical intervention. First, Byram's (1997, 2008) model of intercultural competence provides the lens through which students' development of *savoirs* (knowledge of social groups and practices), *savoir comprendre* (skills of interpreting and relating), *savoir être* (attitudes of openness and curiosity), and *savoir s'engager* (critical cultural awareness). Second, Freire's (1970) critical pedagogy principles particularly conscientization, dialogic education, and culturally relevant teaching inform the understanding of how students develop critical consciousness about their cultural positioning.

Uribe-Enciso (2017) stated that students are capable of making changes when they understand that they belong to both a local and a global community, a perspective that resonates with the way critical pedagogy in Colombia has reshaped language teaching. Rather than relying on traditional grammar-focused methods, this approach fosters critical thinking and political awareness, encouraging discussions on identity, inequality, and social justice through authentic and meaningful content. Finally, Coyle's (2007) CLIL framework with its 4 Cs (Content, Communication, Cognition, and Culture) structures the analysis of how language learning and cultural identity development occur simultaneously through meaningful content engagement.

Figure 1

Integration of CLIL, CP, and ICs in Transformative Learning



The figure illustrates how CLIL principles, critical pedagogy, and intercultural competences interact, representing the theoretical foundation of the pedagogical proposal.

This integrated approach allows for examination of how the integration of intercultural competences in CLIL lessons planned taking into account Critical Pedagogy Principles could enhance the study's population understanding of their own cultural identity through carefully designed pedagogical interventions. As Kramsch (1993) argues, language learning is inherently tied to cultural meaning-making, and when combined with critical pedagogical approaches, it becomes a transformative process rather than mere skill acquisition. The analytical lens employed here recognizes culture not as a static set of traditions but as a dynamic process of

identity construction and negotiation (Hall, 2015). This perspective is particularly relevant in the Colombian context, where bilingual education has historically favored foreign cultural models over local knowledge (Bettney, 2022). As Peláez et al. (2023) emphasize, Colombian teachers increasingly adopt decolonial perspectives that address culture as dynamic and critical process, questioning dominant narratives while fostering critical dialogues in educational settings.

Taken together, CLIL, CP and Interculturality, provide a solid theoretical foundation for an *Integrated Pedagogical Proposal* that seeks to empower students through the recognition of their contexts, intercultural dialogue, and the collective construction of knowledge and pedagogies to design, implement, and evaluate lessons that provide authentic spaces for learners to develop their skills, not just linguistic ones, but also cognitive, social, and intercultural competencies. These skills are essential for meaningful interaction with others, fostering empathy, critical thinking, and collaborative problem-solving in diverse and dynamic learning environments.

In the context of this project, implementation fosters transformative learning experiences where 10th graders at the private school in Tunja can explore their Boyacense cultural identity critically while developing English language proficiency through activities that recognize students as cultural informants and critical thinkers capable of analyzing their own cultural realities while building bridges to understanding other cultural perspectives (Gay, 2010; Paris & Alim, 2017). This integrated proposal creates opportunities for students to engage in cultural identity mapping, critical cultural analysis, and intercultural dialogue that

enhance both their understanding of themselves as cultural beings and their capacity to communicate across cultural boundaries.

The integration of intercultural competences with Content and Language Integrated Learning (CLIL) and critical pedagogy creates a powerful educational framework that transforms language learning into a transformative experience. The synthesis in the following chart recognizes how the project requires three fundamental dimensions of knowledge: *savoir* (knowledge of social groups and their practices), *savoir comprendre* (skills of interpreting and relating), and *savoir s'engager* (critical cultural awareness). These competences find natural expression through CLIL's 4 Cs framework while being grounded in critical pedagogy principles that challenge dominant narratives and promote social justice.

Table 3
Integrated Pedagogical Proposal

Intercultural Competences	CLIL 4 C's	Critical Pedagogy Principles	Relationship
Knowledge of social groups and their practices (Savoir)	Content	Culturally Relevant and Responsive Education	Content must be culturally responsive by incorporating knowledge about diverse social groups, making academic material relevant to students' cultural contexts.
	Culture		Cultural dimensions liberate students from cultural prejudices by fostering open attitudes that allow authentic intercultural engagement and personal growth.
Skills of interpreting and relating (Savoir comprendre)	Communication	Dialogue and Participatory Learning	Communication becomes meaningful through dialogical participation that develops students' ability to interpret and relate different cultural perspectives.
Critical cultural awareness (Savoir "s'engager")	Cognition	Conscientization and Critical Awareness	Cognitive processes must develop critical consciousness by engaging students in critical analysis of their own and others' cultural assumptions and power structures.

Data Collection Methods

The data collection methods in this study—surveys, lesson plans, artifacts, and field observation notes are essential for capturing the dimensions of this qualitative research, ensuring a comprehensive understanding of how intercultural competence integration in CLIL lessons grounded in Critical Pedagogy principles enhances 10th graders' awareness of their own cultural identity. Each method directly aligns with specific research objectives and is supported

by established scholars and educational theorists, lending both credibility and methodological rigor to the project.

Survey

Surveys are particularly valuable in providing an initial understanding of how students engage with culturally relevant materials, and they allow for tracking changes over time. They serve as the primary baseline assessment tool for understanding students' initial cultural identity awareness and intercultural competence levels before intervention.

This is crucial for gathering baseline data about students' views on cultural topics relevance and intercultural components in their English classes before implementing the CLIL intervention, providing essential contextualization for the study.

Deardorff (2020) supports the use of surveys for intercultural competence assessment, arguing that they enable researchers to measure both pre-existing conditions and changes following educational interventions. In the context of this study, surveys will also capture students' initial perceptions of their own cultural identity, their awareness of cultural differences, and their interest in intercultural interactions. Dillman et al. (2014) further advocate for surveys in educational settings, detailing how structured questionnaires enhance reliability and validity when assessing large student populations, enabling statistical analysis of cultural identity awareness trends.

Considering that the project looks for analyzing a 10th grade class with 24 students, Dillman, Smyth, and Christian, 2024 support the use of surveys in educational settings by detailing how structured surveys can enhance reliability and validity when assessing them.

Also, Bryman (2016) advocates for the use of surveys in educational research, highlighting their role in assessing large-scale phenomena in an efficient manner.

By analyzing students' responses to this data collection method, it is possible to assess how language acquisition and bilingual environments contribute to their cultural awareness and the development of their critical thinking, taking ownership of their cultural identity and sharing it with other communities. Deardorff (2020) mentions that the development of intercultural competence is a lifelong process that requires intentional reflection and interaction with diverse perspectives “selected discussion prompts should help participants work toward the desired overall outcome of intercultural competencies development”. (p. 36). Hence, the importance of understanding how students feel about knowledge exchange experiences that enrich their learning in context. Moreover, understanding students' perceptions of language and identity can help educators develop more inclusive and culturally responsive teaching practices, enriching the educational experience and preparing students for multicultural interactions even in their own country.

Lesson Plans

Lesson plans serve as both data collection instruments and pedagogical tools, documenting the systematic integration of language skills, such as writing and speaking, intercultural competences and Critical Pedagogy principles within CLIL contexts. These plans provide structured evidence of how theoretical frameworks translate into practical classroom applications for enhancing cultural identity understanding.

In the exercise of education, teachers can evidence how decontextualized topics can become, which sometimes has an effect on students' lack of motivation. Wright (2010) argues

that lesson planning is central to the creation of learning environments that promote student engagement.

Tomlinson (2017) argues that lesson plans allow for differentiated instruction that meets diverse cultural and educational needs of students, aligning with the project's goal of integrating interculturality within the Integrated Pedagogical Proposal (CLIL, CP, and Interculturality). Well-designed lesson plans ensure systematic delivery of content that encourages students to reflect critically on their own cultural identities while developing language skills through meaningful content engagement.

By carefully designing lesson plans that incorporate culturally relevant materials, educators can foster critical reflection and intercultural dialogue among students. Lesson plans serve as both pedagogical tools and data collection instruments, documenting the integration of language skills—reading, writing, listening, and speaking—alongside intercultural competences and principles of Critical Pedagogy within CLIL contexts. Breen (2001) emphasizes that structured lesson planning in language education not only organizes content but ensures alignment with learners' real-world cultural contexts. Similarly, Richards (2015) highlights that lesson plans create a systematic approach to teaching, which is essential for achieving specific educational goals. In this research context, lesson plans provide structured evidence of how theoretical frameworks translate into practical classroom applications, connecting cultural content with language learning and offering opportunities for students to engage critically with both the material and broader socio-cultural realities.

Richards and Bohlke (2011) highlight that lesson plans are essential for creating systematic approaches to teaching that connect cultural content with language learning. In this

study, lesson plans served to document how teachers integrate intercultural competences development activities with CLIL content delivery. Hence, it can encourage cultural identity exploration and intercultural differences recognition become integral components of language learning rather than an isolated activity.

Lesson plans serve as implementation guides that ensure consistent delivery of the integrated pedagogical proposal across different classroom contexts. They provide detailed documentation of how Critical Pedagogy principles are operationalized within CLIL lessons to promote cultural identity understanding.

Field Observation Notes

Field observation notes are a qualitative data collection method that allows the researcher to capture in-the-moment interactions, behaviors, and student engagement within the classroom. These notes provided insight into how students interact with the materials, how they collaborate, and how their critical thinking skills evolved throughout the intervention.

Teachers' observation has been generally one of the main resources of new ideas concerning pedagogy and material design or improvement plans. Patton (2015) is a major proponent of observation as a qualitative research method, suggesting that it provides valuable insights into the processes of learning, particularly in natural settings. In educational research, observation helps to understand how students engage with the materials, interact with each other, and demonstrate critical thinking in real-time.

The observation notes can even provide incomes to a better practice and a more contextualized process. Bogdan and Biklen (2007) assert that observation provides rich, contextual data that surveys or tests alone cannot. They emphasize that observational data,

including group notes, can offer insights into student agency, social dynamics, and the development of critical thinking, especially in group settings.

Field observation notes therefore were essential for capturing how students engaged with materials and reflecting on cultural and social issues. Lofland & Lofland (1995) note that observations in educational settings allow for the identification of key moments in the learning process, such as when students challenge ideas or express critical opinion (Lofland & Lofland, 1995).

According to Creswell (2002), a participant observer actively engages in the setting being studied to gain deeper insight into participants' experiences. This role involves joining activities while observing and recording information, often requiring permission and balancing participation with note-taking. In this study, the researcher adopts this role to make informed decisions about the proposal's implementation.

Artifacts

Artifacts in educational research are powerful tools for capturing authentic instructional practices. Borko et al. (2007) describe artifacts as “raw records of classroom practice,” which include materials like lesson plans, student work, quizzes, and projects. These items are not artificially created for research purposes but are naturally occurring products of instruction. Their use allows researchers to observe teaching and learning without relying solely on self-reported data, which can be biased or incomplete. By collecting and annotating these materials, researchers gain insight into both the pedagogical intentions and the actual learning outcomes. This method helps bridge the gap between theory and practice, offering a grounded view of educational processes.

Hendricks (2013) reinforces this perspective by defining artifacts as existing documents or materials that provide evidence related to the research focus. She emphasizes that artifacts such as student work samples, lesson plans, attendance records, and school policies are essential for triangulating data in action research. This triangulation strengthens the credibility of findings by combining artifacts with observational and inquiry-based data. Hendricks also notes that researchers should select artifacts that align with their research questions and handle them ethically, especially when they involve sensitive information.

In qualitative research, artifacts serve a broader purpose beyond documenting instruction—they help construct rich, trustworthy narratives of human experience. Stahl and King (2020) emphasize that qualitative inquiry often depends on “storied, narrated, and process-based data,” where artifacts contribute to what they call “thick description.” This means that artifacts such as interview transcripts, classroom observations, and participant-created materials are not just supplementary data; they are central to understanding the lived realities of learners and educators. These items provide context, depth, and emotional resonance, allowing researchers to interpret not just what happens in educational settings, but why it happens and how it is experienced by those involved.

In summary, the use of surveys, lesson plans, field observation notes and artifacts as data collection instruments in this project is firmly grounded in educational research theory and practice. Each method contributes unique insights into the learning process, ensuring that the study not only measures changes in critical thinking skills but also provides a deeper understanding of how culturally relevant materials influence students' perceptions of interculturality. By triangulating these data sources, the research will offer a rich,

comprehensive analysis of the impact of a critical pedagogy framework on student learning outcomes.

Data Collection Timeline

Data collection occurred over a two-month period from August through October 2025. It involved 24 students aged 15-17 in 10th grade at a private school in Tunja, originating from Boyacá (both urban and rural contexts), with smaller representations from Santander, Casanare, Cundinamarca, and Antioquia. Most respondents live in urban contexts, though some come from suburban and rural areas. This demographic composition indicates that the data predominantly reflects the perspectives of adolescents from Boyacá who have been exposed to local traditions, though with varying levels of attachment depending on their urban-rural upbringing.

The research team consisted of two researchers. One of them with the role of teacher-researcher and in charge of the actual implementation of the intervention, while both analyzed and coded.

This study was developed through a three-phase action research process. Each phase was sequentially organized to allow for systematic data collection, pedagogical intervention, and reflective analysis, ensuring ethical rigor and continuous refinement of the instructional practices.

The research was originally conceived in these three phases; however, for analytical clarity, the intervention phase was later divided to distinguish between pedagogical implementation and artifact-based data generation.

Phase 1 (August, Week 3-4): Initial survey administration to establish baseline understanding of students' cultural identity awareness, perceptions of intercultural competence, and attitudes toward the relationship between language learning and cultural identity. This phase also included presentation of the study to stakeholders and implementation of informed consent procedures following ethical guidelines from Burke and Christensen (2017).

Phase 2 (September, Weeks 1-2 and 3): 5 sessions of lesson plan design, implementation, and observation over 3 to 4 weeks, with sessions consisting of 1 hour 30 minutes – 2 hours each. Each cycle informed the subsequent intervention through systematic reflection on field observation notes. The iterative nature of this phase reflects the action research design where teaching practice and analysis occur simultaneously.

Phase 3 (September, Week 3 and 4): Data organization, systematic analysis, and synthesis across instruments. This phase involved review, organization, preliminary data analysis, and drafting of the analytical report.

Table 4*Data Collection Timeline and Analytical Process*

Phase	Timeline	Activities	Data Generated	Analytical Focus
Phase 1A: Pre-intervention	August, Weeks 1-4	Survey administration, Informed consent procedures; Stakeholder presentation.	Baseline data on cultural awareness, intercultural attitudes, perceptions.	Initial coding for patterns in cultural identification levels.
Phase 1B: Intervention	September, Weeks 1-3	5 CLIL lesson sessions (1.5-2 hours each); Field observation notes; lesson design.	Observation notes, lesson plans, in-process student work.	Ongoing coding for CP principles, CLIL integration, student engagement.
Phase 2: Artifact gathering	September, Weeks 3-4	Magazine project development; Written reflections; Structured worksheets; Oral presentations.	Magazine, reflections, worksheets, presentation transcripts.	Category development, thematic analysis, triangulation.
Phase 4: Analysis & Synthesis	September, Week 4 October Week 1	Data organization; Cross-source triangulation; Theoretical integration; Report drafting.	Four integrated categories with subcategories.	Interpretation through CP-CLIL-IC framework.

The research timeline reflects the action research design with cycles of planning, implementation, observation, and reflection.

Ethical concerns

The management of informed consent and assent in this project followed a systematic process to ensure transparency and the voluntary, informed participation of all involved. First, the informed consent form was created, designed to be clear and accessible, outlining the

study's objectives, data collection methods, potential risks and benefits, and participants' rights, including the right to confidentiality and the option to withdraw from the project at any time. This form was first shared with the educational institution where the project would take place to ensure institutional approval and the necessary support for the research. ([See Appendix A](#))

After receiving institutional authorization, the consent form was presented to the 10th-grade students, who were briefed on the project's purpose and implications during a group meeting. Following this discussion, students were given the consent forms to take home, share with their parents or guardians, and return signed as part of the assent process. Throughout this procedure, emphasis was placed on the voluntary nature of their participation, ensuring that students fully understood what their involvement would entail. To provide evidence and access to the informed consent forms and the institutional approval, the following link can be consulted: ([See Appendix B](#))

Data Analysis

The analysis followed a multi-stage process combining thematic analysis with constant comparative methods (Merriam & Tisdell, 2016), ensuring both systematic rigor and interpretive depth.

Procedure

Stage 1: Pre-analysis and Initial Coding

All qualitative data were read multiple times to establish familiarity and immersion in the general ideas. Survey responses were organized and analyzed for patterns in cultural awareness, identification levels, and attitudes toward the relationship between language learning and cultural identity. Initial codes were generated inductively from the data while maintaining sensitivity to theoretical constructs from the literature review, specifically Byram's intercultural competence dimensions, Freire's critical pedagogy principles, and Coyle's CLIL framework. This phase involved careful reading and organization of responses as recommended by Schreier (2014) in qualitative content analysis. The research team met regularly to discuss emerging patterns, challenge preliminary interpretations, and reach consensus on categorization and thematic development.

Researchers maintained detailed analytical memos throughout the process, documenting emerging insights, questions, and connections between data sources. These memos served as an audit trail of the analytical process and facilitated reflexivity about how researchers' own assumptions and perspectives shaped interpretations.

During this stage, qualitative data analysis software supported by Artificial Intelligence was used to assist with coding, categorization, and retrieval of information. Following

Chernobilsky's (2006) argument, such tools can efficiently perform mechanical tasks—such as detecting similarities, differences, and relationships among text fragments—yet they cannot replace the researcher's interpretative and conceptual work. Therefore, the software functioned as a facilitator as Atlas.ti while the ethical considerations (confidentiality, voluntary participation, and exclusive academic use of data), interpretative depth, and theoretical articulation were safeguarded by us, as researchers. This integration allowed for methodological rigor, efficiency, and critical reflection in the study of students' cultural and linguistic perceptions.

The coding process attended to both manifest content (what students explicitly stated) and latent content (underlying meanings and assumptions). For example, when students described culture in conventional terms such as "traditions, values, beliefs, food, religion, and celebrations," this was coded as descriptive awareness, while statements like "culture is a living force, not something dead" were coded as critical understanding of cultural dynamism.

Stage 2: Category Development and Thematic Coding

Initial codes were organized into broader analytical categories aligned with the research question and theoretical framework. This process involved iterative movement between data and theory, allowing categories to emerge organically while maintaining theoretical coherence (Merriam & Tisdell, 2016).

Four major categories emerged from this analytical process: Cultural Identity Awareness and Articulation, capturing how students recognize, articulate, and critically reflect on their Boyacense cultural heritage; Intercultural Competence Development, documenting students' evolving capacities for stereotype recognition, cultural bridge-building, and global-local

connections; Critical Pedagogical Engagement, examining students' problem identification, agency development, and collaborative vision; and CLIL Integration Effectiveness, assessing how content-language integration supported authentic communication and cultural expression.

Each category was further divided into subcategories reflecting distinct dimensions of the phenomenon under investigation. For instance, Cultural Identity Awareness and Articulation encompassed three subcategories: Local Heritage Recognition, Regional Identity Appreciation, and Critical Reflection on Cultural Transmission. This categorization process followed principles of systematic qualitative data analysis, moving from descriptive codes to interpretive themes while maintaining constant dialogue between empirical evidence and theoretical constructs (Burns, 2010; Creswell, 2013).

Stage 3: Triangulation and Synthesis

Data from different sources were systematically compared to identify convergences, divergences, and complementarities. It was necessary to observe and analyze the most meaningful ideas. Survey data provided a breadth of perspective across the participant group, revealing general patterns such as the finding that most students demonstrated descriptive awareness of traditions but varying levels of personal identification. Artifacts and observation notes offered depth and nuance, capturing specific instances of cultural articulation and identity development.

This triangulation strengthened the validity of interpretations by examining phenomena from multiple vantage points (Creswell, 2013; Creswell & Plano Clark, 2018).

- Survey responses (n=24 students)
- Lesson plans (detailed documentation of pedagogical design)

- Field observation notes (5 sessions)
- Student artifacts (written reflections, magazine project, structured worksheets)

Stage 4: Theoretical Integration and Interpretation

Findings were interpreted through the integrated lens of the pedagogical proposal, Critical Pedagogy, CLIL, and Intercultural Competence, examining how specific pedagogical design elements related to observable outcomes in student learning and identity development. This interpretive phase is required to return systematically to the theoretical literature to understand and explain patterns identified in the data. For example, when students' use of action-oriented language was observed, such as "we can promote culture" and "we can fight against stereotypes," these discursive patterns were interpreted through Freire's (1970) concept of transformative praxis, wherein critical reflection leads to committed action.

Throughout the analysis, particular attention was paid to how the three theoretical pillars worked synergistically in shaping both the pedagogical intervention and students' responses. Researchers identified how Byram's (1997) intercultural competence dimensions found expression through Coyle's (2007) 4 Cs CLIL framework, while Freire's (1970) critical pedagogy principles provided the transformative orientation that distinguished this proposal from conventional cultural content integration. This triangulated analytical lens allowed researchers to understand not only what students learned but how the integrated pedagogical proposal facilitated their development as cultural agents. As Torres Escobar (2023) emphasizes, critical thinking and intercultural competence are interdependent in Colombian language education, particularly when instruction positions students as agents capable of examining sociocultural realities rather than mere recipients of foreign language knowledge.

Table 5.*Alignment of Research Components*

Research question	Specific objectives	Main categories	Sub- categories
How could the integration of Critical Pedagogy Principles in CLIL lessons enhance 10 th graders' understanding of their own cultural identity and intercultural competences at a private school in Tunja?	1. To examine students' perceptions on intercultural components in the English classes.	1. Cultural Identity Construction and Articulation	1.1 Local Heritage Recognition 1.2 Regional Identity Appreciation 1.3 Critical Reflection on Cultural Transmission
	2. To assess the articulation/ integration of CLIL and CP in benefit of learners' progress related to the intercultural competences.	2. Intercultural Competence Development	2.1 Stereotype Recognition and Critique 2.2 Cultural Bridge-Building 2.3 Global-Local Connection
		3. Critical Pedagogical Engagement	3.1 Problem Identification and Analysis 3.2 Agency and Solution-Oriented Thinking 3.3 Collaborative Community Vision
	3. To evaluate the impact of the integrated pedagogical proposal on students' awareness, appreciation and articulation of their own cultural backgrounds.	4. CLIL Integration Effectiveness	4.1 Authentic Language Use for Cultural Expression 4.2 Content-Driven Communication 4.3 Multimodal Expression

This table shows the alignment between the research question and the four main analytical categories with their respective subcategories that emerged from the qualitative data analysis.

Throughout the analytical process, ethical principles guided data handling and interpretation. Following Burke and Christensen's (2017) utilitarian approach to research ethics, all student responses were anonymized, with participants identified only by numerical codes. The analysis maintained fidelity to participants' voices, using direct quotations where appropriate while protecting confidentiality. Interpretations were grounded in evidence rather than imposed preconceptions, and attention was paid to representing the diversity of student perspectives rather than forcing data into predetermined categories.

Data Interpretation

The findings reveal four interconnected dimensions through which the pedagogical intervention influenced students' cultural identity development and intercultural competence. These categories represent not discrete phenomena but overlapping processes that mutually reinforce one another. The discussion is organized around the four major categories that emerged from data analysis, with each category illuminating specific aspects of how the integration of Critical Pedagogy principles within CLIL lessons transformed students' understanding of their cultural identity and intercultural competences.

Category 1: Cultural Identity Awareness and Articulation

This category captures the process through which students developed deeper, more nuanced understanding of their Boyacense cultural heritage. The analysis reveals movement from superficial, descriptive awareness toward more critical and embodied knowledge that connects personal experience to broader cultural processes.

1.1 Local Heritage Recognition.

Students demonstrated shifts in how they recognized and articulated connections to Boyacá's cultural heritage. The survey data revealed an initial condition where most students possessed descriptive awareness of traditions, particularly festivals, food, and music, but exhibited varying levels of personal identification (See [Appendix C](#) evidence 1). Many described *culture* in conventional terms emphasizing traditions, values, beliefs, food, religion, and celebrations. Others gave partial or vague responses, indicating limited conceptualization. However, a smaller group offered more nuanced reflections, connecting culture to politics, health, behavior, and worldviews.

The pedagogical intervention catalyzed transformation from this initial state toward what can be termed embodied knowledge, intimate, lived understanding that transcends textbook learning. Student artifacts revealed this shift dramatically. One student's written reflection demonstrates advanced descriptive competence and affective connection to place: "There is a small wheat field close to the Boyacá highway. You can only arrive via two local roads... When you get there depending on the time of year, the golden wheat will be there dancing to the time of the gentle wind." (See [Appendix C](#) evidence 2) This specificity indicates deep affective connection achieved through metaphorical language that positions the student as an insider with privileged access to cultural geography.

As Rodríguez Bonces (2020) argues, CLIL in Colombian contexts offers valuable opportunities not only for improving language proficiency but also for fostering intercultural awareness by connecting learners to real-world content and diverse perspectives. The structured reflection worksheets revealed students making advanced analytical connections between local

heritage and contemporary challenges. When examining Sogamoso connections, responses included observations about coal mines and diamonds, and comparisons between Paz del Río and Sogamoso regarding similar histories of mining and development. (See [Appendix C](#) evidence 3) These demonstrate students' capacity to connect economic development patterns with cultural change, revealing critical consciousness about how economic forces shape community realities. a key dimension of Freire's (1970) conscientization.

The magazine project represented the culmination of cultural identity development through collaborative, multimodal expression. Students demonstrated sophisticated understanding of audience and purpose in cultural communication, carefully selecting content representing authentic Boyacá heritage while maintaining accessibility to external audiences. The curation process required advanced analytical skills in distinguishing between essential cultural elements and superficial tourist attractions. As Banegas (2021) notes, when CLIL is adapted to local realities and student-centered pedagogies, it can support not only language learning but also development of democratic values and intercultural sensitivity.

Field observation notes documented the progression of this recognition across the five implementation sessions. In early sessions, students tended to list cultural elements without personal connection. By the final cycle, students were initiating discussions about how specific cultural practices connected to their family histories and personal identities, demonstrating internalization rather than mere recognition of heritage. (See [Appendix C](#) evidence 4)

1.2 Regional Identity Appreciation.

Cultural identity assertion emerged as resistance to dominant narratives, with students positioning themselves as cultural ambassadors. One student stated with confidence:

"If I had to mention one of the most beautiful landscape, I would no doubt in saying Villa de Leyva and it's surroundings. Once you arrive to that large town, you can notice that it breathes like a very nostalgic feeling." (See [Appendix C](#) evidence 5)

This confidence demonstrates language acquisition functioning as a cultural empowerment tool rather than cultural assimilation, a crucial distinction in contexts where bilingual education has historically privileged foreign expertise over local knowledge (Bettney, 2022).

Students expressed pride alongside critique, demonstrating capacity for nuanced cultural analysis. Survey responses revealed this complexity: while many expressed strong pride in Boyacá's traditions (aguinaldo, carranga, ruana, tejo), students also recognized contemporary challenges and negative representations. This critical stance manifested in action-oriented language throughout artifacts: "We can promote culture in a positive way across regions," "We can fight against stereotypes," and "We can promote unity by thinking, learning, and understanding our questions." (See [Appendix C](#) evidence 6)

These assertions reveal internalization of transformative praxis where reflection leads to committed action (Freire, 1970). The repeated "we can" constructions demonstrate both collective orientation and sense of efficacy in creating cultural change. This represents significant development from survey data showing that many students initially felt only moderate identification with cultural elements without strong personal attachment. As Paredes (2016) argues, language education should cultivate critical consciousness by encouraging students to interrogate their sociocultural realities, positioning learners as agents of social transformation.

Structured worksheets showed students expressing pride while recognizing challenges: "I am proud of my heritage because I have beautiful traditions, history, and respect for nature" (See [Appendix C](#) evidence 7) while simultaneously analyzing threats to cultural and environmental sustainability. This capacity for holding both appreciation and critique simultaneously represents sophisticated cultural awareness that moves beyond romanization or rejection toward critical engagement.

The magazine project provided concrete evidence of students taking active control of cultural representation rather than accepting external definitions. (See [Appendix C](#) evidence 8) The project included geographical descriptions, historical narratives, cultural practice explanations, and visual documentation collectively constructing comprehensive cultural representation. Students moved from being consumers of cultural representations produced by others to becoming producers of their own cultural narratives—a transformation central to critical pedagogy's emphasis on student agency (Giroux, 1988; Paris & Alim, 2017).

1.3 Critical Reflection on Cultural Transmission.

Students demonstrated a clear understanding of culture as a dynamic process rather than static inventory. One student articulated: "Culture is a living force, not something dead. A living language helps us project and move ideas forward, creating something complete that works for everyone." (See [Appendix C](#) evidence 9) This understanding moves beyond superficial multicultural celebrations to deep comprehension of cultural processes requiring active participation and constant recreation. This conception aligns with Hall's (2015) theorization of cultural identity as process of "being and becoming" rather than fixed essence. Importantly, the CLIL approach supported this shift by allowing students to engage with cultural content through

the English language, demonstrating how a foreign language can become a medium for interpreting, narrating, and reimagining their own cultural experiences rather than simply describing them.

Students developed the capacity to critique tourism commercialization while celebrating authentic experiences. One wrote: "I don't like the tourist spots because the things are very expensive there. I like mountains that have rivers and villages." Another described: "Into the villages *very* have a typical colonial architecture that is the houses of bricks and painted of white, also the roofs of a material that I don't remember the name now but is like pieces of a brown colour." (See [Appendix C](#) evidence 10) These observations demonstrate ability to distinguish between commodified cultural representations and authentic cultural practices, an important dimension of critical cultural awareness (Byram, 1997).

Mining case study responses revealed understanding that cultural preservation involves navigating competing pressures. Students recognized observations like "Damage to nature, sacred places, environment" alongside "Because people want to make money from mining," (See [Appendix C](#) evidence 11) demonstrating understanding that cultural conflicts involve competing values rather than simple dichotomies. This capacity for recognizing complexity and multiple perspectives represents development of Byram's (1997) *savoir comprendre*—skills of interpreting and relating different cultural viewpoints.

The magazine provided evidence of counter-narrative construction as students actively challenged dominant Colombian culture representations. Rather than accepting external heritage definitions, students created alternative narratives emphasizing beauty, complexity, and authenticity of Boyacá culture. (See [Appendix C](#) evidence 8) This represents enactment of critical

pedagogy's emphasis on questioning dominant knowledge structures (Pennycook, 1994) and developing particular, local forms of knowledge (Kramsch, 1993). As Peláez et al. (2023) argue, Colombian teachers adopting decolonial perspectives emphasize the importance of questioning dominant narratives and fostering critical dialogues to promote equity and inclusion—precisely what students accomplished through their collaborative cultural representation work.

It shows how students moved from merely naming cultural elements to deeply understanding, valuing, and critically interpreting their Boyacense heritage. Through reflective writing, dialogue, analysis, and the magazine project, learners articulated increasingly personal, nuanced, and agentic constructions of identity, addressing Research Objective 1 by revealing how they perceive their culture not as static tradition but as a living, situated, and meaningful part of who they are.

Category 2: Intercultural Competence Development

This category documents students' evolving capacities for engaging constructively with cultural difference, moving from theoretical acknowledgment of diversity toward practical skills in intercultural communication and critical analysis of cultural representations. Their reflections and projects illustrate how intercultural competence (Byram, 1997), critical pedagogy (Freire, 1970), and CLIL principles (Coyle, 2007) converged to scaffold awareness of identity, diversity, and global belonging.

2.1 Stereotype Recognition and Critique.

Students articulated counter-narratives that challenged dominant cultural portrayals. One stated: “Colombian are presented as bad people we should have fear, but not all of us are as bad as we are presented, so we need to reduce barriers by our personality (I say reduce because we

cannot avoid them) and reducing the fear to Colombians” (See [Appendix C](#) evidence 12) This discursive move from passive acceptance to critical resistance illustrates what Freire (1970) described as conscientization: developing the ability to name oppressive representations and imagine alternatives. It also reflects Byram’s (1997) critical cultural awareness (savoir s’engager), in which learners critically evaluate both their own and others’ cultural products on explicit criteria rather than absorbing them uncritically.

Survey data revealed how students initially perceived globalization as a double-edged phenomenon. Some highlighted its benefits for intercultural communication, while others feared it might accelerate cultural erosion. This negotiation of ambivalence illustrates the type of intercultural reflection that CLIL (Coyle, 2007) seeks to promote when language learning is embedded in authentic, content-rich dialogue. Field observation notes confirmed this progression: students moved from hesitant acknowledgment of stereotypes to confident critique, exercising what Gay (2010) terms culturally responsive analysis, where learners engage critically with media and tourist discourse as socially constructed texts.

2.2 Cultural Bridge-Building.

Students also demonstrated the ability to transform local cultural specificity into resources for intercultural connection. In describing Villa de Leyva, one wrote: “a happy place with open areas where people develop a lot of festivals, for example, in August you should go and fly your kite.” (See [Appendix C](#) evidence 13) Such accounts framed traditions not as insular but as bridges for dialogue, aligning with Coyle’s CLIL principle that language learning should merge content and communication in authentic contexts.

The bilingual magazine embodied this bridge-building function by including narratives on traditional foods such as arepa boyacense, chicha, and cocido boyacense. (See [Appendix C](#) evidence 8) These practices illustrate what Paris and Alim (2017) define as culturally sustaining pedagogy: expanding linguistic repertoires while preserving heritage traditions. Students thus enacted Byram's (1997) skills of interpreting and relating (*savoir comprendre*) by comparing local traditions to global practices and positioning them as valuable contributions to intercultural dialogue.

Survey responses supported these findings: the majority of students viewed learning about other cultures as a way to strengthen understanding of their own. One of them wrote “incorporating my cultural background can enhance understanding because it helps me relate English topics to my own life and traditions” (See [Appendix C](#) evidence 14) Such reflections resonate with Gay's (2010) emphasis on culturally responsive teaching, where curricula validate students' cultural knowledge as part of the learning process. Here, intercultural competence emerged not through abstract tolerance of diversity but through lived, culturally grounded practices where difference became a resource for connection.

2.3 Global–Local Connection.

Students consistently linked local experiences to broader global youth identities without erasing cultural specificity. Survey data showed this dynamic negotiation: while some students saw globalization as a chance to project Colombian culture abroad, others feared disconnection from traditions (See [Appendix C](#) evidence 15). Here it is revealed duality, praising Boyacá's landscapes while critiquing youth attraction to foreign trends (See [Appendix C](#) evidence 10 and 11). Mining case study responses revealed the deepest level of awareness: students connected

environmental damage and disputes over sacred land in Boyacá to global patterns of resource extraction, enacting what Freire (1970) calls reading the world—linking local realities to structural global forces.

The magazine confirmed this global–local synthesis (See [Appendix C](#) evidence 8). Descriptions of Nevado del Cocuy emphasized its ecological value and its spiritual significance for the U’wa people, offering a narrative both rooted in local specificity and accessible to international audiences. This demonstrates Coyle’s (2007) CLIL principle of authentic language use where language serves cultural agency, as well as Paris and Alim’s (2017) argument that students should sustain their cultural traditions while engaging global conversations. By reframing their heritage as both unique and globally relevant, students exercised advanced intercultural communicative competence, positioning themselves not as passive cultural consumers but as cultural agents.

It is revealed how students moved beyond surface-level cultural descriptions to actively interrogate, reinterpret, and project their identities within global contexts. Through stereotype critique, cultural bridge-building, and global–local connections, learners developed the critical intercultural awareness and culturally grounded agency envisioned in Research Objective 2. Overall, the activities enabled students to engage English not merely as a language to learn, but as a medium for understanding themselves, valuing their traditions, and participating thoughtfully in wider cultural conversations.

Category 3: Critical Pedagogical Engagement

This category examines how students internalized critical pedagogy principles, developing capacities for problem identification, agency, and collaborative action oriented

toward cultural transformation. Their written reflections, worksheets, survey responses, and the cultural magazine demonstrate how learning moved beyond knowledge transmission toward praxis, where reflection and action are inseparable (Freire, 1970).

3.1 Problem Identification and Analysis.

Students demonstrated the ability to “read the word and the world” (Freire, 1970) by identifying real social problems affecting cultural representation and situating them within broader structures. In one written reflection, a student critiqued tourism commercialization: “I don’t like the tourist spots because the things are very expensive there. I like mountains with rivers and villages.” (See [Appendix C](#) evidence 10) This shows recognition that economic pressures distort cultural authenticity, a generative theme (Freire, 1993) that emerged directly from students’ lived experiences.

Survey responses revealed tensions between cultural pride and detachment, with some students expressing strong identification with Boyacense traditions and others pointing to insufficient institutional support for belonging. Worksheets highlighted how environmental damage from mining threatened both community well-being and cultural heritage. By acknowledging that different stakeholders (community members, corporations, government) have competing but legitimate interests, students illustrated Byram’s (1997) critical cultural awareness, moving beyond binary judgments toward contextualized understanding.

The magazine project (See [Appendix C](#) evidence 8) also reflected the problematization of cultural misrepresentation. For instance, students included descriptions of the Aguinaldo Boyacense festival and local foods such as Arepa Boyacense and Chicha, deliberately highlighting traditions usually absent from mainstream media. They explicitly rejected images of

Colombia limited to violence or drugs, instead curating positive counter-narratives of landscapes, gastronomy, and music. In one group reflection, a student explained: “People outside always think Colombia is dangerous, but we want to show the beauty of Boyacá.” Such actions illustrate Freire’s principle that education is a practice of freedom, where literacy means critical authorship of social reality rather than repetition of imposed discourses.

3.2 Agency and Solution-Oriented Thinking.

Students consistently employed action-oriented discourse that framed them as cultural agents. Worksheets included concrete proposals such as: “Take more precautions to do mining and ask the community what they want,” and “They have to talk with the town control of the town for ask about their rights.” (See [Appendix C](#) evidence 3) These illustrate praxis in Freire’s sense, where critical reflection produces community-centered strategies.

Reflections often adopted collective language: “We can promote culture in a positive way,” “We can fight against stereotypes,” and “We can promote unity by thinking, learning, and understanding.” (See [Appendix C](#) evidence 6) Such phrasing aligns with Gay’s (2010) culturally responsive pedagogy, validating students’ cultural knowledge as legitimate, and Paris and Alim’s (2017) culturally sustaining pedagogy, since their proposals focus on preserving and projecting their own traditions.

The magazine itself was an enactment of agency (See [Appendix C](#) evidence 8). Students selected topics such as Nevado del Cocuy and the U’wa Indigenous traditions, curated photographs of Boyacá’s natural landscapes, and composed bilingual texts aimed at international readers.

3.3 Collaborative Community Vision.

Students also framed cultural preservation as collective responsibility. (responsible and aware team work) Field observations noted how, during the magazine project, groups negotiated which photos to include, divided writing tasks, and resolved disagreements about design and vocabulary choices. This collaborative negotiation illustrates the democratic participation central to Freire's pedagogy.

Students further recognized that while teachers guide the process, responsibility for cultural representation lies with the community. One student reflected: "It's not only the teacher's job to talk about our culture; we can do it too." (See [Appendix C](#) evidence 16) It leads to a reflection that highlights how teachers' belief and agency on involving culture in the English language classes is noticed and valued by students. This shift from culture as something transmitted by authority to something actively co-constructed embodies UNESCO's (2013) vision of intercultural education. The magazine project thus became a collective artifact (See [Appendix C](#) evidence 8), built through consultation, shared vision, and mutual accountability, modeling the community-centered ethos of critical pedagogy in practice.

The evidence presented across data collection methods confirms that integrating CLIL and Critical Pedagogy fostered students' development of intercultural competences in English classes. Rather than limiting learning to linguistic structures, the approach positioned language as a tool for critical inquiry and cultural affirmation. Students not only identified and analyzed social issues but also articulated agency through solution-oriented proposals and collaborative projects, demonstrating praxis in Freire's sense. Their ability to construct counter-narratives, negotiate meanings, and engage in democratic participation illustrates a transformative shift from

passive knowledge reception to active cultural authorship. This outcome aligns with the objective of promoting intercultural understanding and global citizenship through language education.

Category 4: CLIL Integration Effectiveness

This category assesses how the integration of content and language learning supported the development of cultural identity awareness and intercultural competences. Student artifacts (magazine, worksheets, reflections), survey data, and field notes show that CLIL created authentic communicative purposes where language functioned as a tool for cultural expression, rather than as isolated grammatical practice.

4.1 Authentic Language Use for Cultural Expression.

Students used English naturally to articulate complex cultural meanings. In the magazine, students described Boyacá's traditional markets, writing: "The market is the heart of the town, where people sell fruits, food, and crafts that represent our history." This required the use of academic vocabulary such as represent, tradition, symbolize, showing how linguistic development emerged organically from content work. Another student wrote about Colombian Independence Day: "It is important because it reminds us of freedom, of the heroes who fought, and of our responsibility to take care of our country." Such examples reveal advanced language use in the service of cultural and civic analysis. (See [Appendix C](#) evidence 8)

Survey responses also revealed that students perceived intercultural learning as a way to deepen their understanding of their own cultural identity. For example, one student explained, "*Yes, we can not just understand all the differences but also why our people and our culture is built the way it is.*" (See [Appendix C](#) evidence 17) This comment shows that exploring other

cultures encouraged students to reflect on the origins, values, and practices of their own communities. Rather than viewing cultural learning as comparative only, the student highlights how exposure to diversity promotes a clearer, more conscious appreciation of their own cultural foundations.

4.2 Content-Driven Communication.

Language development was consistently driven by content exploration rather than isolated language instruction. In collaborative discussion notes about mining's social and environmental impacts, students produced complex structures demonstrating how engaging with substantive content naturally pushed students toward more sophisticated language forms they employed domain-specific vocabulary like "extraction," "production," "accumulated," and "contaminated," alongside attempts at passive voice constructions ("were gathered") that are characteristic of academic discourse. (See [Appendix C](#) evidence 18)

The content itself demanded these linguistic structures: discussing mining's environmental impact required technical terminology and passive constructions to describe processes and effects objectively. Students' emerging use of phrases like "the production of coal" and passive-like structures reveals how meaningful content naturally scaffolds academic register. This illustrates a core principle of content-driven communication: when students grapple with cognitively demanding topics, they organically adopt academic language features—specialized vocabulary, nominalization, and passive voice—that emerge from the communicative need to express complex ideas about real-world issues in more formal, objective ways, rather than from decontextualized grammar drills focused solely on linguistic form.

In the magazine students wrote about Villa de Leyva’s kite festival, requiring descriptions of sequences and processes: “First, families arrive with their kites; then, they prepare them with colors and shapes; finally, they fly them together in the main square.” (See [Appendix C](#) evidence 8) This scaffolded the use of connectors in authentic contexts. Others wrote about local music, stating: “The tiple and the bandola are typical instruments that represent our culture and are played in celebrations.” Here, language served to explain cultural artifacts to non-local audiences.

4.3 Multimodal Expression.

The intervention also demonstrated that meaning-making involves multiple semiotic resources (Kramsch, 2009). Beyond oral debates and written reflections, students experimented with multimodality in their magazine production.

For instance, one group combined a photo of the Cocuy snow peaks with a bilingual caption: “This mountain is important for the U’wa community because it is sacred, and for Colombia because it gives water to many rivers.” (See [Appendix C](#) evidence 8) This shows how images and text worked together to create layered cultural meaning. Another group used drawings to represent Boyacense traditional clothing, labeling the garments in English (poncho, ruana, hat) while writing a short description of when they are worn. These multimodal strategies illustrate Torres Escobar’s (2023) call for pedagogy that integrates multiple modes of communication to engage diverse learners.

Additional oral examples were captured in field observations. During the magazine exhibition in the school students found themselves with introductions in English, saying: “Welcome, this is our magazine, we want to show the real Boyacá to the world.” (See [Appendix](#)

C evidence 16) Spontaneous speech blended with rehearsed writing, giving students opportunities to negotiate meaning in authentic communicative acts.

The integration of CLIL proved an important degree of effectiveness in advancing students' awareness of their cultural identity, fulfilling the objective of this study. By embedding cultural content into language learning, students engaged in authentic communicative tasks that positioned English as a medium for expressing local traditions, values, and perspectives. Their ability to articulate cultural meanings, negotiate vocabulary, and create multimodal artifacts such as the magazine demonstrates that language development and cultural identity construction occurred simultaneously. This synergy reflects the transformative potential of CLIL, where linguistic competence becomes inseparable from intercultural understanding and pride in one's heritage.

Conclusions

Findings reveal three fundamental topics that show the pedagogical reach of the present study, all of them clearly connected to the question and objectives stated by the researchers: Cultural Preservation, Strengthened Cultural Belonging and Self-Esteem and Critical Agency and Discursive Empowerment.

Regarding cultural preservation through critical bilingualism, the integration of CLIL with Critical Pedagogy demonstrates that English learning, when pedagogically situated, becomes a vehicle for preserving and valuing Boyacense cultural identity rather than threatening it. This challenges deficit perspectives prevalent in rural education and evidence that thoughtfully designed bilingual environments can strengthen—not weaken—students' cultural rootedness. The foreign language shifts from being an instrument disconnected from learners and their context to becoming a tool for projecting local identity on a global stage.

Second, strengthened cultural belonging and self-esteem, the methodology profoundly impacted students' sense of belonging to their Boyacense identity, elevating their cultural self-awareness and positioning them as legitimate cultural subjects within academic spaces. This belonging provided a secure foundation for intercultural engagement, allowing students to confidently navigate between their local reality and global contexts without experiencing cultural displacement or identity erosion.

Third, critical agency and discursive empowerment, students developed an authentic voice to construct counter-narratives and challenge hegemonic representations of rural communities. This empowerment manifested in their willingness to take intellectual risks, question dominant discourses, and position themselves as authorities on their own cultural

realities—transforming from passive recipients of knowledge to active producers of culturally situated meanings.

Regarding the interest in analyzing how the integration of Critical Pedagogy Principles in CLIL lessons could enhance 10th graders' understanding of their own cultural identity and intercultural competences, this study demonstrates that integrating Critical Pedagogy principles into CLIL lessons transforms language learning into a culturally responsive practice. Rather than functioning as isolated linguistic exercises, these lessons became spaces for cultural affirmation and critical dialogue, enabling students to connect academic content with their lived realities. The findings highlight that this approach not only supports intercultural competence but also empowers learners to articulate their identities and challenge dominant narratives. Ultimately, CLIL informed by CP fosters a dual development: linguistic proficiency and critical cultural awareness, equipping students to navigate local and global contexts with confidence and purpose.

Limitations and unexpected challenges

This study had some important limitations. It involved only 24 students from one private school over two months with just five lesson sessions, making it difficult to assess long term impacts or apply findings to other contexts. The students were mostly from Boyacá with similar backgrounds, so the study could not explore how the approach works with more diverse populations. Students' varying English levels sometimes made it hard to tell if writing difficulties reflected language limitations or actual understanding. The study relied heavily on student self-reports through surveys and reflections, which may not always capture authentic perspectives, and it is difficult to have a follow-up to see if changes in cultural awareness last over time.

Unexpected challenges emerged during the intervention. Students developed strong critiques of cultural tourism that were not part of the original lesson plans, showing more critical thinking than anticipated. However, engagement varied significantly, some students demonstrated deep cultural analysis while others stayed at basic descriptive levels. Many students also expressed mixed feelings about traditional culture, sometimes feeling torn between local identity and global youth culture. This revealed that cultural identity is more complex and individually experienced than initially expected, making it difficult to measure or "develop" through teaching in straightforward ways.

Implementation proved more demanding than anticipated. Creating lessons that combined language learning, cultural content, and critical thinking required extensive time and effort. Assessing whether students actually developed intercultural competence was challenging because traditional language tests could not measure cultural awareness effectively. Additionally, because the classroom had limited cultural diversity, students learned about intercultural skills mainly through content rather than real interaction with people from different cultures. This raises questions about whether skills learned in academic settings transfer to real-world intercultural situations, an important area for future research to explore.

Contributions to Bilingual Learning Environments (ABA)

This research represents a contribution to transforming bilingual learning environments in rural contexts by demonstrating that oral production and critical consciousness can be fostered through culturally responsive pedagogy without requiring sophisticated infrastructure. The English class emerged as a dynamic, inclusive space where students became active discourse producers connected to their environment, mother culture, and linguistic identity.

The pedagogical proposal integrates intercultural perspectives authentically recognizing local cultural wealth not as folkloric decoration but as legitimate epistemological foundation. Therefore, the bilingual learning environment can be enriched by students' lived experiences, leveraging the cultural richness embedded in their identities and communities. This shifts educational focus from "error correction" toward process-oriented learning, from teacher control toward student autonomy, and from cultural assimilation toward cultural affirmation. Teachers are repositioned as transformative agents capable of generating meaningful learning experiences even within resource constraints, when supported by appropriate formation and pedagogical freedom.

Recommendations

Based on the findings and their implications for pedagogy, research, and educational communities, this study suggests three concrete lines of action are for future work:

First, methodological expansion is recommended, with further research investigating on how this pedagogical proposal functions across diverse rural Colombian contexts with different indigenous and peasant communities, examining the transferability of critical-intercultural principles while respecting local particularities.

Second, longitudinal impact studies: Future investigations could trace long-term effects on students' academic trajectories, intercultural competencies, and community engagement to understand sustained impacts beyond immediate classroom outcomes.

Third, teacher education transformation: It is essential to integrate critical pedagogy principles into pre-service and in-service teacher education programs, preparing educators as authentic cultural mediators equipped with critical intercultural competence and culturally sustaining pedagogical practices.

Finally, regarding policy implications, researchers who conducted this study would like to call for educational policies that recognize critical bilingual education not as remedial but as a legitimate, valuable educational model requiring specific support, resources, and recognition within Colombia's educational framework. The present study could serve as a demonstration that when approached with commitment to justice, equity, and cultural responsiveness, bilingual education becomes a genuine space of liberation, identity affirmation, and social transformation benefiting not only students but entire educational systems and communities.

Appendices

Appendix A. Aval School

[Appendix A: Aval School](#)

Appendix B: Consents

[Appendix B: Consents](#)

Appendix C: Evidences

[Appendix C: Evidencias](#)

References

- Aguado, T. (2003). *Pedagogía intercultural*. McGraw-Hill.
- Akbari, R. (2008). Transforming lives: Introducing critical pedagogy into ELT classrooms. *ELT Journal*, 62(3), 276-283. <https://doi.org/10.1093/elt/ccn033>
- Altugan, A. S. (2015). The relationship between cultural identity and learning. *Procedia-Social and Behavioral Sciences*, 186, 1159-1162. <https://doi.org/10.1016/j.sbspro.2015.04.117>
- Apple, M. W. (2019). *Ideology and curriculum* (4th ed.). Routledge.
<https://doi.org/10.4324/9780429400384>
- Auerbach, E. (2007). ESL/EFL, TESOL, and applied linguistics. In J. Cummins & C. Davison (Eds.), *International handbook of English language teaching* (pp. 575-592). Springer.
<https://doi.org/10.1007/978-0-387-46301-8>
- Bakhtin, M. M. (1981). *The dialogic imagination: Four essays*. University of Texas Press.
- Banegas, D. L. (2021). CLIL teacher development: Challenges and experiences. *System*, 97, 102436. <https://doi.org/10.1016/j.system.2020.102436>
- Banks, J. A. (2009). *Multicultural education: Issues and perspectives* (7th ed.). Wiley.
- Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 21-71). Intercultural Press.
- Bettney, E. (2022). Examining hegemonic and monoglossic language ideologies, policies, and practices within bilingual education in Colombia. *Íkala, Revista de Lenguaje y Cultura*, 27(1), 249-270. <https://doi.org/10.17533/udea.ikala.v27n1a12>

- Bogdan, R., & Biklen, S. K. (2007). *Qualitative research for education: An introduction to theory and methods*. Pearson.
- Bourdieu, P. (1986). The forms of capital. In J. Richardson (Ed.), *Handbook of Theory and Research for the Sociology of Education* (pp. 241-258). Greenwood.
- Breen, M. P. (2001). *Learner contributions to language learning: New directions in research*. Pearson Education.
- Bryman, A. (2016). *Social research methods* (5th ed.). Oxford University Press.
- Burke, L., & Christensen, L. (2017). *Educational research: Quantitative, qualitative, and mixed approaches* (6th ed.). SAGE.
- Burns, A. (2010). *Doing action research in English language teaching: A guide for practitioners*. Routledge. <https://doi.org/10.4324/9780203863466>
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.
- Byram, M. (2008). *From foreign language education to education for intercultural citizenship*. Multilingual Matters.
- Byram, M. (2020). *Teaching and assessing intercultural communicative competence (Revisited)*. Multilingual Matters. <https://doi.org/10.21832/9781788925570>
- Byram, M., & Risager, K. (1999). *Language teachers, politics and cultures*. Multilingual Matters.
- Canagarajah, S. (2005). *Reclaiming the local in language policy and practice*. Lawrence Erlbaum Associates. <https://doi.org/10.4324/9781410613585>

Chen, G. M., & Starosta, W. J. (1996). Intercultural communication competence: A synthesis.

Communication Yearbook, 19, 353-383.

<https://doi.org/10.1080/23808985.1996.11678935>

Chen, Y.-W., & Mendy, M. G. (2021). Cultural Identity. In *Oxford Bibliographies in Communication*.

<https://doi.org/10.1093/obo/9780199756841-0254>

Chernobilsky, E. (2006). El uso de la computadora como auxiliar en el análisis de datos

cualitativos. In R. Sautu, P. Boniolo, P. Dalle, & R. Elbert (Eds.), *Manual de metodología: Construcción del marco teórico, formulación de los objetivos y elección de la metodología*. CLACSO.

Cohen, L., Manion, L., & Morrison, K. (2018). *Research methods in education* (8th ed.).

Routledge. <https://doi.org/10.4324/9781315456539>

Coyle, D. (2006). Content and language integrated learning: Motivating learners and teachers.

Scottish Languages Review, 13, 1-18.

Coyle, D. (2007). Content and language integrated learning: Towards a connected research

agenda for CLIL pedagogies. *International Journal of Bilingual Education and Bilingualism*, 10(5), 543-562. <https://doi.org/10.2167/beb459.0>

Crawford, L. M. (1978). *Paulo Freire's philosophy: Derivation of curricular principles and their application to second language curriculum design* [Doctoral dissertation, University of Minnesota].

Creswell, J. W. (2013). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE.

Creswell, J. W., & Plano Clark, V. L. (2018). *Designing and conducting mixed methods research* (3rd ed.). SAGE.

Crookes, G. V. (2021). *Critical language pedagogy*. Springer.

<https://doi.org/10.1007/978-3-030-70208-6>

de Mejía, A.-M. (2007). *Bilingual education in Colombia: Towards a recognition of languages, cultures and identities*. *Colombian Applied Linguistics Journal*, 9, 152-168.

Deardorff, D. K. (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>

Deardorff, D. K. (2009). *The SAGE handbook of intercultural competence*. SAGE.

<https://doi.org/10.4135/9781071872987>

Deardorff, D. K. (2016). *Assessing intercultural competence*. Stylus Publishing.

Deardorff, D. K. (2020). *Manual for developing intercultural competencies: Story circles*.

UNESCO. <https://doi.org/10.54675/NSCB2484>

Dillman, D. A., Smyth, J. D., & Christian, L. M. (2014). *Internet, phone, mail, and mixed-mode surveys: The tailored design method* (4th ed.). Wiley.

<https://doi.org/10.1002/9781394260645>

Dillman, D. A., Smyth, J. D., & Christian, L. M. (2024). *Internet, phone, mail, and mixed-mode surveys* (5th ed.). Wiley.

EFL students' interpretations of cultural aspects in foreign language learning. (2019). *Colombian Applied Linguistics Journal*, 21(1), 27-43. <https://doi.org/10.14483/22487085.13770>

- Ellis, R. (2002). *The place of grammar instruction in the second/foreign language curriculum*. In E. Hinkel & S. Fotos (Eds.), *New perspectives on grammar teaching in second language classrooms* (pp. 17-34). Lawrence Erlbaum Associates.
- Fink, A. (2017). *How to design surveys*. SAGE Publications.
<https://doi.org/10.4135/9781071878835>
- Freeman, D. (1998). *Doing teacher research: From inquiry to understanding*. Heinle & Heinle.
- Freire, P. (1970). *Pedagogy of the oppressed*. Continuum.
- Freire, P. (1993). *Pedagogy of the oppressed* (New revised 20th-anniversary ed.). Continuum.
- Fu, G. (2024). Research on the influencing factors of cultural identity and its enhancement path. *International Journal of Humanities Social Sciences and Education*, 11(12), 120-127.
<https://doi.org/10.20431/2349-0381.1112012>
- Gadamer, H. G. (1960). *Truth and method*. Continuum.
- García, M., & López, A. (2019). Intercultural education in Colombian contexts: Challenges and opportunities. *Colombian Applied Linguistics Journal*, 21(2), 45-62.
<https://doi.org/10.14483/22487085.14086>
- Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice* (2nd ed.). Teachers College Press.
- Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice* (3rd ed.). Teachers College Press.
- Giroux, H. A. (1988). *Teachers as intellectuals: Toward a critical pedagogy of learning*. Bergin & Garvey.
- Giroux, H. A. (2011). *On critical pedagogy*. Continuum.

- Gómez-Parra, M. E. (2020). Intercultural competence assessment in bilingual programs: A CLIL approach. *International Journal of Bilingual Education and Bilingualism*, 23(8), 967-982. <https://doi.org/10.1080/13670050.2017.1404908>
- Gomez, M. L., Khurshid, A., Freitag, M. B., & Lachuk, A. J. (2021). Microaggressions in graduate school: How students of color experience higher education. *Race Ethnicity and Education*, 24(3), 317-340. <https://doi.org/10.1080/13613324.2020.1753673>
- Greene, J. C. (2007). *Mixed methods in social inquiry*. Jossey-Bass.
- Gu, M. M. (2016). From pre-service to in-service teachers: Identity learning in EFL teacher education in China. *Teaching and Teacher Education*, 53, 137-147. <https://doi.org/10.1016/j.tate.2015.11.003>
- Guerrero, C. H. (2010). Elite vs. folk bilingualism: The mismatch between theories and educational and social conditions. *HOW Journal*, 17(1), 165-179.
- Guilherme, M. (2000). Intercultural competence. In M. Byram (Ed.), *Routledge encyclopedia of language teaching and learning* (pp. 297-300). Routledge.
- Hall, S. (1996). Introduction: Who needs 'identity'? In S. Hall & P. du Gay (Eds.), *Questions of cultural identity* (pp. 1-17). SAGE. <https://doi.org/10.4135/9781446221907.n1>
- Hall, S. (2015). Cultural identity and diaspora. In *Colonial discourse and post-colonial theory* (pp. 392-403). Routledge. <https://doi.org/10.4324/9781315656496>
- Hamel, R. E. (2008). Indigenous language policy and education in Mexico. In S. May & N. H. Hornberger (Eds.), *Encyclopedia of language and education* (2nd ed., Vol. 1, pp. 301-313). Springer. https://doi.org/10.1007/978-0-387-30424-3_24



- Hendricks, C. (2013). *Improving schools through action research: A reflective practice approach* (3rd ed.). Pearson. ISBN: 978-0132868648 DOI: 10.4324/9780132868648.
- Hofstede, G. (1980). *Culture's consequences: International differences in work-related values*. SAGE.
- Holmes, P. (2009). Intercultural competence. In M. A. Ströbel (Ed.), *The handbook of intercultural communication* (pp. 269-289). Mouton de Gruyter.
- Huang, W., & Fang, F. (2023). EMI teachers' perceptions and practices regarding culture teaching in Chinese higher education. *Language, Culture and Curriculum*, 36(1), 1-17.
<https://doi.org/10.1080/07908318.2022.2115056>
- Huber, J., & Reynolds, C. (2014). *Developing intercultural competence through education*. Council of Europe Publishing.
- Jackson, J. (Ed.). (2012). *The Routledge handbook of language and intercultural communication* (1st ed.). Routledge. <https://doi.org/10.4324/9780203805640>
- Janks, H. (2010). *Literacy and power*. Routledge. <https://doi.org/10.4324/9780203865408>
- Johnson, R. B., & Christensen, L. (2024). *Educational research: Quantitative, qualitative, and mixed approaches* (7th ed.). SAGE.
- Johnson, R. B., & Onwuegbuzie, A. J. (2004). Mixed methods research: A research paradigm whose time has come. *Educational Researcher*, 33(7), 14-26.
<https://doi.org/10.3102/0013189X033007014>
- Josselson, R., & Harway, M. (2012). The challenges of multiple identity. In *Navigating multiple identities: Race, gender, culture, nationality, and roles* (pp. 3-11). Oxford University Press.

Kemmis, S., & McTaggart, R. (1988). *The action research planner* (3rd ed.). Victoria, Australia: Deakin University Press.

Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. Prentice-Hall.

Kramsch, C. (1993). *Context and culture in language teaching*. Oxford University Press.

Kramsch, C. (2009). *The multilingual subject*. Oxford University Press.

<https://doi.org/10.1093/acprof:oso/9780199298723.001.0001>

Kumaravadivelu, B. (2006). *Understanding language teaching: From method to postmethod*.

Lawrence Erlbaum Associates. <https://doi.org/10.4324/9781410615725>

Liddicoat, A. J., & Scarino, A. (2013). *Intercultural language teaching and learning*.

Wiley-Blackwell. <https://doi.org/10.1002/9781118482070>

Lille, B. (2019). Intercultural competence in global education. *International Education Studies*,

12(8), 23-35. <https://doi.org/10.5539/ies.v12n8p23>

Lofland, J., & Lofland, L. H. (1995). *Analyzing social settings: A guide to qualitative observation and analysis* (3rd ed.). Wadsworth Publishing.

Luk, J. C. M. (2012). Teachers' ambivalence in integrating culture with EFL teaching in Hong Kong. *Language, Culture and Curriculum*, 25(3), 249-264.

<https://doi.org/10.1080/07908318.2012.716796>

Luke, A. (2012). Critical literacy: Foundational notes. *Theory Into Practice*, 51(1), 4-11.

<https://doi.org/10.1080/00405841.2012.636324>

- Martin, D., Rodriguez, L., & Santos, M. (2018). Student engagement in rigid learning environments. *Educational Psychology Review*, 30(2), 145-162.
<https://doi.org/10.1007/s10648-017-9408-8>
- Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). Jossey-Bass.
- Mezirow, J. (1991). *Transformative dimensions of adult learning*. Jossey-Bass.
- Ministerio de Cultura. (2022). *Diversidad lingüística y cultural de Colombia*. Ministerio de Cultura de Colombia.
- Morgan, B., & Ramanathan, V. (2005). Critical literacies and language education: Global and local perspectives. *Annual Review of Applied Linguistics*, 25, 151-169.
<https://doi.org/10.1017/S0267190505000085>
- Norton, B., & Toohey, K. (2011). Identity, language learning, and social change. *Language Teaching*, 44(4), 412-446. <https://doi.org/10.1017/S0261444811000309>
- Oranje, J., & Smith, L. F. (2018). Language teacher cognitions and intercultural language teaching: The New Zealand perspective. *Language Teaching Research*, 22(3), 310-329.
<https://doi.org/10.1177/1362168817691319>
- Paredes, J. (2016). Critical pedagogy in Colombian EFL contexts: Challenges and possibilities. *Colombian Applied Linguistics Journal*, 18(1), 78-92.
<https://doi.org/10.14483/calj.v18n1.9350>
- Paris, D., & Alim, H. S. (2017). *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world*. Teachers College Press.
- Patton, M. Q. (2015). *Qualitative research & evaluation methods* (4th ed.). SAGE Publications.

Peláez, O., Flórez, S., & Zapata, A. (2023). Decolonial perspectives in Colombian English language teaching. *International Journal of Applied Linguistics*, 33(1), 89-105.

<https://doi.org/10.1111/ijal.12461>

Pennycook, A. (1994). *The cultural politics of English as an international language*. Longman.

Petravić, A. (2004). The role of learners' own culture in foreign language learning. *Metodika*, 5(1), 61-72.

Pineda Báez, C. (2004). Critical pedagogy in Colombian universities: Theoretical foundations and practical applications. *Revista Colombiana de Educación*, 47, 112-128.

Richards, J. C. (2015). *The changing face of language teaching*. Cambridge University Press.

<https://doi.org/10.1017/9781316514481>

Richards, J. C., & Bohlke, D. (2011). *Creating effective language lessons*. Cambridge University Press.

Rodríguez, C. (2021). Cultural identity development through intercultural education in Colombian contexts. *Intercultural Education*, 32(4), 445-460.

<https://doi.org/10.1080/14675986.2021.1934062>

Rodríguez Bonces, M. (2020). CLIL in Colombia: A critical analysis of implementation challenges and opportunities. *Latin American Journal of Content & Language Integrated Learning*, 13(2), 234-256. <https://doi.org/10.5294/laclil.2020.13.2.4>

Rodríguez-Tamayo, I. Y., & Tenjo-Macias, L. M. (2019). Children's cultural identity formation: Experiences in a dual language program. *GIST Education and Learning Research Journal*, 18, 86-108. <https://doi.org/10.26817/16925777.465>

- Rogers, C. R. (1959). A theory of therapy, personality, and interpersonal relationships as developed in the client-centered framework. In S. Koch (Ed.), *Psychology: A study of a science* (Vol. 3, pp. 184-256). McGraw-Hill.
- Rosales, P. (2017). Standardized textbooks and student disengagement in EFL contexts. *Language Teaching Research*, 21(3), 312-328.
<https://doi.org/10.1177/1362168816683561>
- Said, E. W. (1978). *Orientalism*. Pantheon Books.
- Schreier, M. (2014). Qualitative content analysis. In U. Flick (Ed.), *The SAGE handbook of qualitative data analysis* (pp. 170-183). SAGE.
<https://doi.org/10.4135/9781446282243.n12>
- Seidman, I. (2019). *Interviewing as qualitative research: A guide for researchers in education and the social sciences* (5th ed.). Teachers College Press.
- Shaw, S., Mitchell, R., & Welch, M. (2019). Critical pedagogy and social justice in language education. *Social Justice Education Review*, 4(2), 45-67.
- Shor, I., & Pari, C. (2000). *Education is politics: Critical teaching across differences*. Boynton/Cook.
- Spitzberg, B. H., & Changnon, G. (2009). Conceptualizing intercultural competence. In D. K. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 2-52). SAGE.
- Spivak, G. C. (1988). Can the subaltern speak? In C. Nelson & L. Grossberg (Eds.), *Marxism and the interpretation of culture* (pp. 271-313). University of Illinois Press.
https://doi.org/10.1007/978-1-349-19059-1_20

- Stapleton, P. (2000). Culture's role in TEFL: An attitude survey in Japan. *Language, Culture and Curriculum*, 13(3), 291-305. <https://doi.org/10.1080/07908310008666606>
- Tas, I. (2005). Integrating culture into the classroom: The case of Turkey. *Novitas-ROYAL*, 3(2), 172-180.
- Tashakkori, A., & Teddlie, C. (2003). *Handbook of mixed methods in social & behavioral research*. SAGE.
- Tomlinson, C. A. (2014). *The differentiated classroom: Responding to the needs of all learners* (2nd ed.). ASCD.
- Tomlinson, C. A. (2017). *How to differentiate instruction in academically diverse classrooms* (3rd ed.). ASCD.
- Torres Escobar, G. A. (2023). Critical thinking and intercultural competence in Colombian language education. *Colombian Journal of Applied Linguistics*, 25(1), 23-39.
<https://doi.org/10.14483/22487085.17982>
- Tsui, A. B. M. (2005). ESL teachers' questions and corpus evidence. *International Journal of Corpus Linguistics*, 10(3), 335-356. <https://doi.org/10.1075/ijcl.10.3.03tsu>
- UNESCO. (2006). *UNESCO guidelines on intercultural education*. UNESCO.
<https://unesdoc.unesco.org/ark:/48223/pf0000147878>
- UNESCO. (2009). *Intercultural competences: Conceptual and operational framework*. UNESCO.
<https://unesdoc.unesco.org/ark:/48223/pf0000219768>
- UNESCO. (2013). *Intercultural competences: Conceptual and operational framework*. UNESCO.
<https://unesdoc.unesco.org/ark:/48223/pf0000219768>
- UNESCO. (2023). *Education for intercultural understanding*. UNESCO.

- UNESCO Chair on Intercultural Dialogue, & Leeds-Hurwitz, W. (2013). *Intercultural competences: Conceptual and operational framework*. UNESCO.
- <https://unesdoc.unesco.org/ark:/48223/pf0000219768>
- Uribe-Enciso, O. L., Gutiérrez-Mendieta, J. R., & Madrid-Vélez, E. N. (2017). Critical pedagogy in English teaching: A Colombian perspective. *English Language Teaching*, 10(11), 102-112. <https://doi.org/10.5539/elt.v10n11p102>
- Vickov, G. (2007). Learners' own cultural identity in early language learning. In M. Nikolov (Ed.), *Teaching modern languages to young learners: Teachers, curricula and materials* (pp. 105-118). Szeged University Press.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- Wallace, M. J. (2003). *Action research for language teachers*. Cambridge University Press.
- <https://doi.org/10.1017/CBO9780511489723>
- Wallerstein, N. (2000). A participatory evaluation model for healthier communities: Developing indicators for New Mexico. *Public Health Reports*, 115(2-3), 199-204.
- <https://doi.org/10.1093/phr/115.2.199>
- Walsh, C. (2005). *La interculturalidad en la educación*. Ministerio de Educación del Perú.
- Wright, T. (2010). Second language teacher education: Review of recent research on practice. *Language Teaching*, 43(3), 259-296. <https://doi.org/10.1017/S0261444810000030>
- Zwisler, J. J. (2022). The effects of English language learning on the perception and value of regional and national identity in Colombia. *Íkala, Revista de Lenguaje y Cultura*, 27(3), 681-697. <https://doi.org/10.17533/udea.ikala.v27n3a10>