

**From theory to praxis: English teaching through a decolonial pedagogy and critical
intercultural perspective**

DANGELY NATALIA GORDILLO ZAMBRANO

Thesis director

VANESSA ANDREA REINA MORENO

UNIVERSIDAD PEDAGÓGICA NACIONAL

FACULTAD DE HUMANIDADES

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Abstract

Teaching and learning English is a process that must transcend the acquisition of grammatical rules and structures; it involves the speaker's positioning concerning the constructed narratives and the language's configuration. This is how this qualitative action research arises, whose purpose is to develop a pedagogical proposal for the 603 grade English class at La Merced School, in which the teaching-learning process is based on narratives constructed by students through decolonial pedagogy and a critical intercultural perspective to enhance oral performance. Research considers it necessary to redefine English as an "other" language that allows narratives from non-native speakers, such as speakers from the Global South.

Key words: Decolonial pedagogy, English as an “other” language, critical interculturality, oral performance.

Resumen

La enseñanza y el aprendizaje del inglés es un proceso que debe trascender la adquisición de reglas y estructuras gramaticales; involucra el posicionamiento del hablante respecto de las narrativas construidas y la configuración de la lengua. Es así como surge esta investigación-acción cualitativa, cuyo propósito es desarrollar una propuesta pedagógica para la clase de inglés de grado 603 del Colegio La Merced, en la que el proceso de enseñanza-aprendizaje se base en narrativas construidas por los estudiantes, a través de una pedagogía decolonial y una perspectiva intercultural crítica, para potenciar el desempeño oral. La investigación considera necesario redefinir el inglés como una lengua “otra” que permita narrativas de hablantes no nativos, como los hablantes del Sur Global.

Palabras clave: Pedagogía decolonial, inglés como lengua 'otra', interculturalidad crítica, performatividad oral.

I. Language trouble: Place of speakers and narratives

In the learning and teaching process, various elements influence the student's experience, which in turn determines the didactics, dynamics, roles, and students' perspectives. Considering this aspect, a pedagogical proposal cannot be constructed solely from classroom paradigms; all learning scenarios must be recognized and acknowledged. Therefore, the characterization, students' diagnostic, statement of the problem, rationale, the research question, and objectives are presented in this chapter.

Characterization

Local and institutional context

This action research project took place at La Merced IED, which is located in the west of Bogotá City in Puente Aranda locality. The neighborhood is considered an industrial zone with limited green and cultural spaces. These conditions are relevant because students' identities are shaped by the social and spatial contexts that they inhabit. According to El Plan de Ordenamiento Territorial (Alcaldía mayor de Bogotá, 2022), the locality is a strategic place for developing the national and international market, which supports the need to rethink education as a tool for individual growth and social transformation.

La Merced IED is a public, female, and religious institution whose mission is centered around social transformation through critical, creative, and purposeful thinking to contribute to the personal development of students and the transformation of Colombian society (Proyecto Educativo Institucional, 2018). In this sense, La Merced IED understood education as an active process and emancipatory practice in which students are recognized as citizens who are capable of improving and changing the social conditions of the country.

It is pertinent to indicate that the principles mentioned are related to a constructivist pedagogical model that understands knowledge as a human construction based on cognitive processes, emotional states, and sociocultural conditions (Ortiz, 2015). Although the school does not explicitly associate its model with critical and liberation pedagogy mentioned in its vision and mission, its emphasis on autonomy, responsibility, and critical awareness of identity reveals an educational practice connected to students' contexts and social realities. Additionally, according to this model, the institution integrates social and emotional learning as a central didactic tool to foster self-awareness, relationship skills, responsible decision-making, and the recognition of others (La Merced IED, 2018).

This pedagogical proposal acquires especially relevance when it is linked to the school's territorial and social environment. In an industrial zone with limited cultural and green zones, education becomes a scenario to compensate for these limitations, creating opportunities for identity construction, critical reflection, and cultural expression. Thus, the curriculum for 2023-2027 determines the English role as a means "to be, to know, to do, to live together, and to be happy" (La Merced IED, 2023, p. 3). The institution integrates principles of singularity, transcendence, and recognition of human dignity, which allow students to construct and develop knowledge while also building new ways of relating to others and to their social context.

Population

The participant learning community corresponded to the 6th grade at La Merced IED, specifically group 603. This group consisted of 29 female students with an average age between 10 to 12 years. Since students spend a significant part of the day at school, where they construct and deconstruct their identity, the perception of self, and others, the institution becomes a key

space for learning processes that transcend the academic content and extend into the social environment.

To collect the necessary and enough information from the population, a non-participant observation was carried out, and the data were recorded through a field diary (annex 1). In addition, to identify and analyze the dynamics related to students' socio-historical background, family and economic contexts, and their perceptions of English learning, two instruments were applied: a characterization survey (annex 2) and a learning process survey (annex 3).

Based on the field diary, it was possible to observe different interactions: between students, students and the teacher, and students and the whole class. First, students usually did not pay attention during classes. In most of the observed sessions, students were using their cell phones or talking with their friends about topics unrelated to the lesson's content. Some students' comments revealed the boredom and stress the class generated which are connected to the low participation. Second, some sessions were disrupted by teacher interruptions to regain students' attention and maintain discipline. In most cases, students tried to start conversations with the teacher to affect the class. Thus, the teacher often attempted to connect with the group by starting the class with K-pop-related warm-ups. However, during the rest of the lesson, there was no clear connection between these activities and the main topic. Finally, a disconnect from the class sessions was evident: lack of participation, low interest in learning and using English, and difficulty connecting the content to the students' contexts.

According to the characterization survey, which was applied to 27 students, showed that the majority were 11 years old, while some were 10 and 12 years old. Additionally, it was possible to recognize that students were from neighborhoods in the southeast of Bogotá. The main neighborhoods were Bosa, Kennedy, Puente Aranda, and Santa Fe. These localities

belonged to social stratum 2, which means that “correspond to low strata that house users with fewer resources, who are beneficiaries of subsidies in home public service” (Dane, 2024). This aspect is relevant in the characterization, taking into account that students could have economic necessities that affect and impact their life purposes, and their educational goals.

In addition, to recognize the perceptions of “other languages”, the characterization survey revealed that some students already have some degree of relationship with another language, such as English, French, Quechua, and sign language. However, most of them stated that no one in their families speaks a foreign language. Considering these aspects, the learning process survey collected information focused on the students’ perceptions related to (1) the English as a language, (2) the process of learning and teaching English, and (3) the students’ feelings about English classes.

Firstly, in response to the question “¿considera que el aprendizaje del inglés es necesario en la sociedad actual?” (Characterization survey, February 18th, 2024), students linked the learning of English with migration, as well as job and academic opportunities. They emphasized that these aspects are important for improving life conditions. Another aspect was the recognition of English as a global language and as a tool that enables them to understand and to access other realities. In line with these conceptions, the question “¿Considera que las personas aprenden inglés para emigrar a Estados Unidos?” made it possible to identify different narratives. Most students rejected this idea, highlighting instead that people learn English to communicate globally, as they recognized English as a tool that breaks the communication barriers and opens intercultural opportunities. On the other hand, a significant group agreed with the statement, explaining that English is learned to migrate to that country, improve economic income, and

achieve better financial conditions. This perception of language reduces language learning to an individual action driven by economic interests without any political and intercultural dimension.

Another aspect analyzed in the diagnosis was focused on how students felt about the use of the English language and their learning process. Most of them stated that learning English generates positive and negative emotions. On the positive side, several students associated the process with joy and motivation, especially when games, personal interests, likes, and preferences are included in the classes, since this allows them to identify themselves with the content. On the negative side, others mentioned that learning English also produces anxiety, worry, and boredom. This could be understood as an imposition of a language where students can not recognize themselves in the learning process.

In relation to the question “¿le gustaría incluir sus gustos e intereses en el desarrollo de las clases de inglés?”, there were different answers. A considerable group of students expressed an interest in bringing their tastes and personal preferences to the English lessons, while another group stated that they do not consider it important to relate their interests and likes to what they perceive as “external” and “farther” processes, such as academic ones. These variables directly influence the perception of English, since motivation energizes behavior and drives the individual to act (Ihsan, 2016).

To conclude, the characterization and observation revealed the particularities of the population: it is a group of 10 to 12 years old, which shows minimal interest in English classes. Additionally, the survey illustrated how the dynamics, teaching methods, and structure of English teaching have affected students, who associate negative emotions with the language learning process. These aspects require a change in the students' perception of English. Learning can become a way to create multiple narratives by constructing and deconstructing the language,

rather than reproducing it as an imposed system. English can serve as a space for students to recognize themselves, their territories, and their identities. In order to better understand students' relationship with English and the proficiency they have developed in this area, a diagnostic test was implemented. Its details are presented in the following section.

Diagnosis

To establish and identify the English level of the 603 students, it was necessary to apply a diagnostic test (Annex 4), which was based on *Estandares Básicos de Competencias en Lenguas Extranjeras*. According to these parameters, students from sixth to seventh grades (6th to 7th) must have a basic level A2.2, which is a subdivision of performance level A2. This level refers to the achievement of a basic understanding of the English language in terms of listening, understanding information, and reading short texts. In addition, it involves the ability to produce description and self-introduction texts, prepare monologues for presentations, and engage in routine conversations. At this level, language mastery allows students to understand everyday topics addressed within the school environment.

Taking into account this information, the diagnostic test focused on reading comprehension, writing, and speaking skills. Therefore, it was divided into three stages: *What I know now*, *When I grow up*, and *It's time to talk*. In the first stage, the writing skill was evaluated. The task consisted of reading a short presentation about a new student at La Merced School. The example provided a short student introduction, along with her tastes and interests in general. Then, students were asked to create a similar presentation. Through their responses, it was possible to analyze and identify that some students included aspects related to school contexts, mentioning characteristic elements such as typical dishes and cultural activities that connect to their identity and context, for example, *lechona* and *ajiaco*. However, during the

development of this exercise, most students requested vocabulary to describe cultural aspects; for instance, they did not know how to express words such as *carnivals*, *ajiacó*, *baile*, *cumbia*, and *salsa*. In addition, a considerable number of students did not complete all the required information. These aspects revealed that the learning process had not been contextualized through manifestations of identity, particularly those rooted in the global south.

Following these aspects, the second section was focused on reading comprehension. In the exercise, students had to read a paragraph about a writer who shared her interests and intercultural purposes in her work. The questions were connected to the writer's sociocultural context. In this case, a considerable group of students had only one or no mistakes in their answers. This outcome reflected good reading comprehension; however, it also raised questions regarding students' use of the language, since if they were able to understand the information, why were they not able to use these elements to introduce themselves?

In the last section, the speaking skill was analyzed. For this part, the diagnostic was modified in order to distance it from a traditional oral evaluation. Instead, the activity was carried out through the game tingo-tango. The purpose of the exercise was for five students to assume different roles, such as a writer, a painter, a politician, a singer, and a soccer player. Considering the character, students had to answer questions from a question bank for *Who are you?*, *What do you like about your profession?*, *Where do you work?* The majority of students were not able to use the language to respond to the questions. Some mentioned they did not have enough vocabulary, while others frequently asked if they were pronouncing the words correctly. These aspects revealed that students were not centered on oral performance or communicating a message. Therefore, their limitations reflected the imaginaries that dominate English teaching, where a higher importance is given to pronunciation, grammatical structures, and accent.

Finally, the diagnostic test showed that students did not reach the level according to *Estandares básicos de aprendizaje*. They were not able to introduce themselves, possibly because they do not see themselves as the main speakers in the communicative act. At the same time, it made to question from where English teaching is being approached, and to reflect on the efficiency of methodologies and didactics, considering if they respond to the realities of students in a public school, in a country like Colombia, located in the Global South.

Statement of the problem

Considering the students' contexts and dynamics in the classroom, it was possible to identify the different challenges that affect teaching and learning English. As a result of the diagnostic applied in 603 grade of La Merced IED, four aspects were recognized: students do not see themselves represented in the language taught, they have a limited vocabulary, they associate English teaching with an imperial and hegemonic perspective (migration and economic status), and there is a low level of oral and written production in English. Therefore, it is possible to argue that students have not developed the A2 level, as established by the Ministerio de Educación Nacional.

Likewise, from acknowledging language as a tool to recognize oneself and others, it was identified that students do not see themselves reflected in the language. This was evident in their constant doubts about vocabulary and about how to narrate their reality and context in English. For example, “one student even indicated that she was not referring to chicken soup when she was referring to ajiaco, since they are not the same thing, according to her” (field note #2, February 28th, 2024). This lack of self-recognition in the language revealed that they have a limited vocabulary, but mainly, the vocabulary they have is not connected to their contexts.

Furthermore, in order to understand students' perception and analyze the relationship between their narratives and the use and learning of language, the characterization *My learning process* showed that most students associate learning English with migratory aspects. Some of them expressed the need to learn the language to migrate to the United States or to improve their economic situation. These aspects limited the development of a genuine interest in English learning through their likes and hobbies. Only a few students linked the language to the intercultural dimension and its instrumentalization to learn about other cultural realities. This may be connected to their oral production since "it is observed that the students' fear is for using the language 'incorrectly', which limits them to a certain extent to speaking and communicating through English." (field note #2, February 28th, 2024). This makes to ask how language is "supposed" to be spoken and what the purpose of English teaching is, as teaching a language transcends the acquisition and learning of grammatical rules; it demands the recognition of social, historical, and cultural aspects because the language represents the world in its own way (Baum, 2022).

To conclude, this research project seeks to address the previously mentioned challenges (students' identities, limited vocabulary knowledge, the association of English with imperial and hegemonic perspectives, and low oral production). By considering the realities and diversity in a classroom, it is essential to recognize the need to construct English from a Global South perspective, so that students can use the language from other narratives, where they can recognize themselves and each other. This transformation can foster more meaningful communication in English through a decolonial pedagogy and critical interculturality.

Rationale

Recognizing English as a global language shows the different colonization processes that have been carried out since the modern states. It should be noted that the English teaching has been linked mainly from a 'Euro-American' perspective that has directed teaching towards a homogenization process (Baum, 2022). The narratives that have been constructed in the English teaching have implanted stereotypes of a 'northern' culture in which the reality of students from the global south has been made invisible or overlooked. Therefore, it is pertinent and necessary to think about the language from the South, in which diversity, narratives, and critical interculturality are fundamental pillars in the teaching of English as a foreign or *other* language.

This research is grounded in the concepts of decolonial pedagogy and critical interculturality, to enable students to see themselves in the English language. In this way, English is not recognized as an imposition, but as an *other language* which is built, shaped, and transformed according to the speaker. This perspective seeks to promote the use of a vocabulary that is connected to students' contexts, realities, and interests, and to foster situated teaching practices in which students develop the necessary tools for an oral production in English through an assertive and caring engagement without the fear of pronunciation or the incorrect accent. Additionally, the deconstruction of English is essential to avoid associating it exclusively with migratory processes or economic status, and instead to recognize it as a tool to explore cultures and imagine other possible worlds.

It is pertinent to indicate that there is no presumption of demonizing English, but, on the contrary, recognizing it as a tool that breaks down communication barriers. Therefore, the decolonial perspective in the teaching of English implies, as Castañeda (2018) states, reconstructing a language in which it is possible to recognize ourselves without the need to deny

our identity, historical and cultural processes; without the fear of denying a different accent, or from the positioning of otherness in exclusion and segregation. Likewise, it allows the rejection of the imposition of a hegemonic culture that has segregated the 'other' (Walsh, 2013), to speak English from diversity and interculturality, questioning the different realities, and naming oneself in English in a more liberating way.

Finally, this study aims to contribute to the field of research by promoting and questioning the way English is taught, but above all, by proposing a decolonial and critical intercultural syllabus for teaching English as an *other language*. Decolonial perspectives and the analysis of English language learning and teaching respond to both local and global needs, recognizing and valuing the knowledge produced from the Global South.

Research question

To what extent do a decolonial perspective and critical interculturality through PBL influence oral performance in the English class of grade 603 of La Merced IED school?

Objectives

Main objective

To understand to what extent a decolonial perspective and critical interculturality through PBL influence oral performance in the English class of grade 603 of La Merced IED school.

Specific objectives

- To identify the forms of narrative expressions that emerge when students use English to communicate personal and cultural experiences.
- To explore the identity of students as subjects from the global south through the English language.

- To examine students' perceptions of English as an *other language* through the pedagogical proposal

II. Living narrative: Literature review & Theoretical framework

To recognize the relevance of the object of study, this chapter presents the state of the art and the theoretical framework that supports this research. Firstly, seven national and international studies are reviewed, which showcase the interest that the academic and research field has dedicated to analyzing aspects related to decolonial pedagogy and critical interculturality in teaching and learning English. Thus, these investigations show the relevance of this research project's object of study and provide other perspectives for analysis. Additionally, four theoretical concepts are defined: decolonial pedagogy, critical interculturality, communication skills, and oral performance.

State of the art

National research.

In the national framework, the first study that needs to be highlighted is titled *How might the institutionalized teaching of EFL contribute to reinforcing dynamics of cultural domination, power structures, and racist practices?* by Aguirre (2023). The study aimed to historically analyze the power mechanisms that were configured and established through the institutionalization of English teaching in Colombia, as well as its establishment as a mandatory foreign language in Colombian postcolonial society and its rapid positioning as a lingua franca in the world. Thus, the research focused on how the ideological remnants of centuries of cultural collision persist through teaching didactics.

Among the imperialist ideologies, Aguirre (2003) considers that there is one in particular that is systematically reproduced: oral communication in English. It exposes a problem related to the oral performance of speakers, and the validation of English accent because "today, only two accents seem to be considered valid for English communication: American (from the United States) and British (from England), disregarding the many variants that exist, such as Canadian, Jamaican, Irish, Australian, Indian, South African, and the accents of many other non-native English speakers" (p. 15). These aspects maintain hegemonic purposes in teaching and learning English. Consequently, Aguirre proposes an inclusive and equitable pedagogy for language education because "it is time to activate a critical and holistic pedagogy that encompasses multiculturalism, art, resilient identity, knowledge, and territories to rethink how the content of English as a foreign language is produced, transmitted, and evaluated" (p. 82). This research highlights the need to broaden the language frameworks through a critical intercultural perspective that both recognizes and questions differences in the language.

Recognizing how the alternation of curriculum, methodology, and didactics have been taught in the teaching of English, another relevant study for this project is *Los Textos Universitarios Guía para la Enseñanza del Inglés Lengua Extranjera (ILE): Una Reflexión Decolonial a sus Contenidos* by Ospina (2020). This research aimed to recognize in what sense university texts promote the coloniality of power, knowledge, and being in their contents. Ospina argues that language is an instrument by which the great political and economic powers carry out the domination and submission of other societies. In this sense, this research has been useful for this proposal, considering the importance of proposing new critical perspectives for teaching English through decolonial pedagogy that recognizes diversity through a critical interculturality in an English class.

Furthermore, this research approaches this proposal firstly, recognizing how the teaching of English has been promoted from the economic perspective of progress, which has led to the forgetting of cultural realities and the immediate contexts, and limiting the speaker's oral production and their own narratives. Secondly, it shows how pertinent it is to recognize and identify colonial patterns of power, knowledge, and being in the teaching of another language, such as the content addressed and the reference models imposed (levels, accents, pronunciations), which influence and affect the learning process. Although this research does not focus on the influence of these colonial positions on oral production, it does analyze and question how they affect the speaker's formation by not allowing them to recognize themselves in the language.

Concerning the teaching of English and language configuration and critical intercultural perspective, other researchers have focused their object of study on teaching practices. The study *Critical Positions in the ESL Classroom mediated by Music* by Suárez and Rodríguez (2021) focused on analyzing the critical positions assumed in an English class. This study serves as a base for the current research by identifying and analyzing how alternative practices, didactics, and methodologies can transform the learning process, based on the different socio-cultural processes that promote critical thinking and a critical stance. This perspective encourages the creation of spaces for oral production, as the author mentions that it is important "to open a discussion space in the classes and not only work on grammar but also on the way students express their feelings and thoughts in the target language" (2021, p. 60). Therefore, embracing alternative ways of teaching English can have a positive impact on students' oral performance and their embodiment of the language.

A fourth remarkable study, considered as one of the most significant to the development of this proposal, is titled *Language Pedagogy and Teacher Identity: A Decolonial Lens to English Language Teaching From a Teacher Educator's Experience* by Ubaque (2021). It is a narrative study that analyzes the training and teaching process of English teachers, configuring the role of the teacher as a cultural worker and transformer of realities. In the development of the research, it is presented how the teaching of English is linked to the concept of identity and is limited by the country's regulations, which mainly standardize the use of language based on a Eurocentric way. By consolidating the learning and teaching process only from the American and British variants, the validity of other accents, narratives, and variations in English is unknown and often denied. Therefore, the article considers, as the current proposal, that traditional English teaching is loaded with ideology and hierarchical narratives that aim at cultural and dialectical hegemony because “there are still colonial roots that repress other ways of being and doing” (Ubaque, 2021, p. 209).

The investigations mentioned above reveal the genuine interest in recognizing from which perspectives the teaching and learning of English is approached in Colombia, but above all, the relevance of decoloniality as a practice that allows transforming the teaching and learning of English. Moreover, they highlight the need to implement a critical intercultural perspective not only through class content but also through the questioning, analysis, and critique promoted in teaching scenarios. It is relevant to point out that few studies connect the three concepts related to decolonial pedagogy, critical interculturality, and oral performance. In fact, the latter is one of the least explored topics from these perspectives. Each of these studies has strengthened the relevance of the present research since it is necessary to identify, recognize, and analyze how

English is taught, but also, deconstruct the language paradigms and propose a different way of teaching it. These are some of the research objectives.

The importance and relevance of redefining English has not only been a topic of interest in the national academic, scientific, and professional community. Its relevance and practical impact have supported international research, which has enunciated diversity, decoloniality, and critical interculturality as fundamental pillars in the development of new narratives that recognize English as an *other* language at a global level.

International research.

To recognize other approaches to this object of study, different international research has been reviewed to contextualize and support this work. The study *Towards a Critical Intercultural Education. Challenges for a decolonial pedagogy in the English teaching programs* by Blanc, Branda, and Calvete (2021) in Argentina. This action research used cinema as a resource to promote critical reflection on interculturality, considering the accents of speakers, in which most speakers are not native. This aspect is key for this research, as it reinforces the idea that the communicative purpose of a language should not be defined by standardized accent or pronunciation frameworks; on the contrary, it should promote oral performance to narrate speaker contexts and particularities.

The research not only proposes the cultural aspect as a fundamental part of the practice but also claims the need to "develop classes from this constitutive place, in a critical and central way in a form of recognition of practices and knowledge based on aspects as central as respect, equality and the recognition of differences for democratic coexistence" (p. 34). Moreover, it refers to a decolonial pedagogy as a space of continuous struggle where alternative ways of

thinking, living, and being can be made visible, identified, and promoted; in which the teaching of English can be redefined so as not to repeat patterns of domination.

Another study is *Lengua, poder e identidad en el aprendizaje del inglés: el caso de estudiantes de la Sierra Norte de Puebla* by Despaigne (2018) developed in Mexico. It is one of the most relevant investigations because the researcher explains how colonial patterns, structures, and paradigms have been normalized in individual and collective practices. The author acknowledges the sociohistorical process that positioned English as a global language and as a tool of subordination. Thus, it is evident that students constantly negotiate between local/rural, national/urban, and global identities related to English and modernity. This idea reaffirms the object of this research, considering these kinds of negotiations, in some cases, limit the oral production of speakers who are required to speak about unfamiliar contexts, making it difficult for them to narrate and use the language to express their identities.

The last study considered crucial for this proposal is known as '*An English That Is Worthy*': *A study on social representations towards English varieties in Teaching Program of a Chilean University* by Chávez, Pardo, Pérez, and others (2019) in Chile. The research aimed to characterize the social representations of the different varieties of English to determine the linguistic, cultural, pedagogical, and political implications of the standardized English. It recognizes that language teaching focuses on “cultural practices that allow the creation of internal and external representations of social order, which people have ingrained as an integral nature” (p. 7). These aspects are fundamental to analyzing how English teaching plays symbolic roles over objects and groups. Additionally, the findings of this study reinforce the objectives of the present research by recognizing that students’ perceptions and configurations of English influence the learning process positively and negatively. Likewise, the results highlight the need

for a decolonial process and critical perspective to analyze the social, historical, economic, and cultural weight inherent in the English language.

In conclusion, these studies highlight the relevance of this research object by questioning colonial practices in English language teaching, such as the Eurocentric perspective that invalidates other ways of speaking English. These elements position critical interculturality as a framework that recognizes the language not only as a tool to engage with other cultures, but also as a responsibility to denounce the violence rooted in the difference. It is important to note that most studies analyze the influence of these paradigms on the English learning process; however, the lack of research on oral performance motivates the development of this research's objectives, seeking to understand how oral performance is affected by the speaker's identity-based positioning toward the English language.

Theoretical framework

The following section presents the theoretical framework, which is structured around five concepts: Decolonial pedagogy, Critical interculturality, Oral performance, Communicative competence, and Project-Based Learning (PBL). These concepts provide the foundation for identifying the theoretical and educational approaches that guide this research.

Decolonial pedagogy.

To understand the relevance of this concept in this research, it is pertinent to understand that decoloniality is recognized as a political practice of insurgency of a colonial wound. It implies an alternative way of being and inhabiting the world; a process to reclaim knowledge and liberate subjectivities historically controlled by the state and the market. This political practice recognizes historically normalized violence and centers collective memory and other narratives

as objects of transformation. As Walter Mignolo (2005) explains, history has often functioned as a disciplinary mechanism that shapes collective memory through a single conceptual framework, silencing other perspectives. By imposing Eurocentric interpretations, this mechanism perpetuates the erasure and dehumanization of peoples, reviving legacies of slavery, racism, and marginalization. Decoloniality, therefore, challenges these narratives, reframing history from the standpoint of those who have been historically excluded.

It is from this perspective that the concept of decoloniality is strengthened, as it not only recognizes the violence and structures of oppression rooted in Euro-U.S.-centrist and imperialist perspectives, but also proposes and presents new ways of life. Furthermore, it challenges the systemic structures that have historically segregated "otherness", referring to Afro-descendant and indigenous communities, peasants, and people from the Global South, among others.

Taking into account the previous, it is essential to determine what decolonial pedagogy is and how it relates to the teaching and learning of English, in order to understand decolonial practices and their implications for the pedagogical structure of this proposal. For the recognition and definition of this concept within the construction of references and teaching practice, approaches from Catherine Walsh, Walter Mignolo, bell hooks, and Peter McLaren have been taken as a basis.

First, Catherine Walsh defines decoloniality as a transformative pedagogical practice oriented toward social vindication and change. Likewise, the Philosopher and semiotician Walter Mignolo provides a framework to understand the coloniality of knowledge and its ties to Latin America. In this line, bell hooks propose conceiving English as *another* language to disrupt hegemonic narratives and foster spaces of difference and diversity, and Peter McLaren emphasizes the inherently political nature of education as a transformative act. Together, these

perspectives frame decolonial pedagogy as a critical and political praxis that centers students' identities, contexts, and power relations.

Based on Walsh's statements, decolonial pedagogy fosters critical awareness of self, others, and social realities by recognizing students' contexts and power dynamics. It offers a transformative way of teaching from the Global South, creating spaces in English classrooms where learners position themselves without the imposition of standardized norms. Instead, it promotes an insurgent practice where students construct and deconstruct linguistic references to reaffirm education as "a political-pedagogical praxis attaching in possibility and hope, and directed towards justice, dignity, freedom, and humanization" (Walsh, 2013, p. 27).

Considering these assumptions, Walter Mignolo (2005) argues that learning and teaching English from a decolonial perspective requires recognizing that bilingual education is not only about language. It also involves economic and political dimensions. This approach does not have the purpose to demonize English; on the contrary, it aims to deconstruct its colonial and imperial legacy to create new narratives of knowledge, self, and world. In this sense, bell hooks (2022) emphasize the need to treat English as an *other* language, challenging its hegemonic status and positioning it on an equal level with other languages to build learning spaces grounded in freedom. Together, their perspectives highlight that decolonial pedagogy vindicates struggles over power, knowledge, and being, allowing the Global South to articulate historically silenced narratives rooted in tradition, culture, and ancestry. As Peter McLaren (1998) notes, education is inherently political, a space where meaning and power relations are contested and redefined.

Additionally, for McLaren, education cannot be understood as a means and space to legitimize violence, but rather to eradicate it. Similarly, pedagogy must be instrumentalized to incorporate political interests that are naturally emancipatory. In this sense, pedagogy shapes the

role of the teacher, the student, and education itself as key actors in the reinvention of society, opening possibilities for new ways of being and inhabiting the world. This means that it is not only a process of reflection on colonial discourses and structures, but also of generating concrete practices of resistance and social transformation through a political and critical stance.

In view of what has been previously stated, this research primarily draws on the perspectives of Catherine Walsh and Walter D. Mignolo, who understand decolonial pedagogy as a political practice that asserts otherness and validates alternative ways of being, doing, and living, directly connected to the Global South. Likewise, the approach of this proposal reclaims the teaching of English by recognizing its ideological character, positioning it as an *other language* without standardized and Eurocentric frameworks, as affirmed by bell hooks and Peter McLaren.

Critical interculturality.

Concerning decolonial pedagogy, one of the fundamental elements to recognize and analyze the relationships between speakers is the intercultural component in language teaching. In this section, the theoretical foundations have been built through Michael Byram, who is one of the first to have focused on the intercultural component; thus, he states that it is necessary to address interculturality in the teaching and learning of a language beyond a grammatical focus. In the same way, the approaches of Catherine Walsh are taken as a basis, through her research questions the concept and violence that prevails under a functional interculturality. Finally, critical interculturality is recognized as a policy of full and real recognition of diversities through researchers Fidel Tubino and Adhemir Flores.

Interculturality is recognized as an innate aspect of language teaching since dialogue is established with different narratives of otherness and themselves. According to Byram (2021), in his model of intercultural communicative competence, he proposes the training and development

of an intercultural speaker and rejects the notion of a native speaker as a model. Also, the author states that the intercultural speaker is the nature of people who are "involved in intercultural communication and interaction" (p. 43). The author explains that communication involves not only interaction between speakers but also the exchange of symbols, ideologies, and worldviews that shape meaning. From a decolonial perspective, interculturality is reframed as *critical interculturality*, a political-pedagogical project that challenges structures of racialization and subalternation, makes visible diverse ways of knowing and being, and creates conditions for dialogue grounded in dignity and legitimacy. As Catherine Walsh (2004) explains, this approach fosters the emergence of alternative ways of thinking, learning, and living that transcend imposed borders.

Critical interculturality, in language teaching, is understood as a reflective and intentional practice that goes beyond simple cultural exchange. It requires a critical view of the power relations, narratives, and injustices that shape intercultural encounters. Unlike functional interculturality, which encourages dialogue without questioning asymmetries, critical interculturality frames these relationships as structural and historically situated, turning interculturality into a project of social transformation. It involves recognizing the other while simultaneously enunciating oneself through struggle, justice, and historical memory. As Tubino and Flores (2020) state, "critical interculturality can be understood as a project of social justice" (p. 29). A project that determines education as a process of libertarian and critical training that allows students to be aware of their realities, but above all, gives them the ability to transform the dynamics historically established in societies.

In this way, critical interculturality is a component attached to the teaching of a language, which, in this pedagogical proposal, establishes the construction of a different way of teaching

English as another language, being aware of the socio-historical processes, but above all, the responsibility of constructing narratives in which students can state the difference as an act of vindication. A component that must be isolated from the interculturality functionality to transform the speaker into an active and transformative subject.

Oral performance.

Regarding decolonial pedagogy and critical interculturality, it is recognized that one of the most relevant aspects of language learning consists of the narratives that are constructed and the relationships that are established from the communicative act. This is why oral performance is considered fundamental in the language learning process, as it highlights the necessity of “positioning of the story within the community” (Vich and Zavala, 2004, p. 38). Orality allows speakers to “embody” the language, based on social and individual interactions in the different processes of configuration and production of the world.

To better understand the concept of oral performance in the current proposal, the authors Víctor Vich and Virginia Zavala were taken into account. Through discourse analysis, these professors recognize that the narratives around orality in language teaching have resulted in power relations. These elements ground the concept of oral performance, which, in this proposal, is understood as the embodiment of discourse and narrative. This concept encompasses aspects such as intonation, body language, identity, social context, and references of significance. Thus, the orality has been configured through the performance as a “space in charge of dramatizing characteristic stories and revealing the possibilities of agency of the subjects in the construction of the social world” (Vich and Zavala, 2004, p. 13). Likewise, oral performance reveals different factors that condition, modify, and determine the communicative act.

The development of orality goes beyond a phonocentric focus on pronunciation and sound, encompassing discourse, cultural transmission, and identity. From a decolonial perspective, orality becomes a means to recognize and denounce violence by enunciating other ways of being, particularly from the Global South. In this study, oral performance is approached through critical interculturality and decoloniality, not to standardize or question students' forms of expression but to value and critically examine the relationships and imaginaries embedded in them. This perspective positions oral performance as a space for constructing new narratives centered on the communicative act and the speaker, prompting questions such as: What does it mean? What do they want to say? What narratives are being constructed? narratives that reflect possibilities and politics of recognition.

Communicative competence.

Taking into account the above, although this research focuses on oral performance, communicative competence is also relevant as it enables students to configure their own reality. It reflects the speaker's perspective and the narratives that are constructed, felt, recognized, and shared. Therefore, the perspectives of Dell Hymes and Margie Berns were considered to construct and deconstruct communicative competence from a Global South perspective. Hymes (1971) emphasizes that communicative competence involves not only grammatical knowledge but also the ability to use language appropriately within a specific linguistic community. Berns (1990), on the other hand, highlights the social and cultural dimensions of communication, arguing that language learning must be understood within its broader sociocultural context.

Communicative competence refers to the communicative process of speakers and the factors that influence the production and interpretation of oral or written messages. Furthermore,

it has been conceptualized as a competence that “is shared with regard to the recognition and comprehension of speech” (Hymes, 1971, p. 275). This process involves different elements and variables that intervene in the speech act, such as the presence or absence of a characteristic (code, routine, etc.), the semantic value assigned to a characteristic, and the distribution of the characteristics between contexts.

From this perspective, communicative competence develops through the recognition of the speaker, their context, and cultural background. This pedagogical proposal highlights the importance of teaching a language based on communicative competence, focusing the learning process on both production and comprehension. As Hymes (1971) states, it involves “competence as to when, when not, and as to what to talk about with whom, when, where, in what manner” (p. 277).

Communicative competence refers to the verbal and non-verbal processes through which meaning is constructed and interpreted, shaping how information is exchanged. Elements like gestures, posture, and timing—all strongly influenced by culture and contexts—, reveal a contrast with traditional approaches that limit language to grammar and syntax. This reinforces the idea that “communicative competence emerged as an important theoretical construct in explorations of the relationship of language to society and culture” (Berns, 1990, p. 29). Teaching English through this lens acknowledges the centrality of orality and its link to learners’ mother tongues, positioning their contexts and voices as the foundation of the teaching and learning process.

Considering the previous elements, it is essential to acknowledge the methodologies and didactic strategies that make it possible to approach communicative competence through a direct

relationship between the teacher, student, and the relevance of the content. Consequently, the following section presents the teaching method implemented in this research.

Project-Based Learning (PBL).

Several elements are relevant in the development, intervention, and recognition of this research, as mentioned above; elements that reflect the challenges education faces and the need for a meaningful and reflective pedagogical process that positions the students as the central subject. For this reason, this research establishes the pedagogical and methodological bases of project-based learning, recognizing education as a sociocultural process in which students are aware of and responsible for their learning process, and where lived experiences matter beyond the curriculum. Thus, “the teacher-student relationship is constructed and negotiated through such encounters. Students also perceive the value of project-based learning, experience this form of learning, and are rewarded through the responses of others (including parents, siblings, and peers) to their projects through learning encounters.” (Maida, 2011, p. 764).

This approach recognizes the individual and collective experiences and configures students as social actors who reflect critically on their contexts. According to Dewey (1997) “education (...) must be based on experience -which is always the real-life experience of some individual-” (p. 89). In this sense, students construct knowledge through their perspectives, interests, cultures, roots, and opinions; cultivate engagement by recognizing what they want, need, and are learning; and promotes student agency by giving them the opportunity to provide input on their team roles, tasks, questions, and reflections to have more control over their learning processes (Condliffe, Quint, et al. 2017). These considerations are beneficial not only for this study but also for the students' lives, as they enable a deeper understanding of the learning process, placing the students at the center.

Project-Based Learning guides teaching practice through the use of projects to observe and monitor the achievement of the proposed objectives, but above all, the new goals and learning objects that arise in the learning process. Moreover, it allows the teacher to transform pedagogical approaches and guide interventions grounded in a decolonial pedagogy that recognizes students' narratives and the embodiment of the language through oral performance, as well as the acknowledgment of otherness based on a critical interculturality perspective.

Many authors (Short, K. 2009; Dewey, J. 1997) agree that multiple variables intervene in the teaching and learning process, most of which are rooted in the direct relationships between learning and community. These include the need for students to be autonomous and critical regarding the knowledge they acquire, as well as attentive to their own interests, experiences, questions, and motivations. This complexity explains why the approaches to this pedagogical focus are broad and diverse, making it difficult to establish a single structure to implement or address this pedagogical and social action. Nevertheless, the pedagogical design of this research takes as a reference the framework proposed by Professor Kathy Short (2009), which organizes the teaching and learning process into nine stages or moments, as presented below:

- **Connection:** In this stage, students' life experiences, emotions, and prior knowledge are dialogued in an active listening. Also, the teacher encourages participation to promote students' engagement in the pedagogical process.
- **Invitation:** Here, students are motivated to explore topics addressed in class, opening spaces to explore and get new knowledge and different perspectives.
- **Tension:** Students define their research focus based on personal questions and needs to establish and build meaningful and authentic learning paths.

- **Investigation:** This is the core of the PBL approach. It fosters collaborative problem-solving and in-depth inquiry for students, in which the teacher takes on a guiding role, supporting the students' directions.
- **Demonstration:** The teacher provides models or tools that can help students organize their research, respecting their autonomy and perspectives.
- **Re-vision:** Through dialogue, students reflect on their learning process, reinterpret ideas, and adopt new ideas as they reach new understanding and develop new points of knowledge.
- **Representation:** Students present, share, and critically discuss their learning experiences, identifying achievements and future areas of exploration.
- **Evaluation:** This stage involves individual and group reflection to present findings, motivations, and reflections through a horizontal process where students and teachers participate.
- **Action:** Finally, the inquiry culminates in social engagement. Students connect their learning with different realities to question, intervene, and transform their communities.

Correspondingly, the approach mentioned, from a decolonial perspective, places the student in the autonomy of the learning process while articulating teaching practices with what they know, live, and are. As Dewey (1997) claims, “if an experience arouses curiosity, strengthens initiative, and sets up desires and purposes that are sufficiently intense to carry a person over dead places in the future, continuity works in a very different way” (p. 38). Thus, learning becomes meaningful, as students relate their personal interests and social contexts to

classroom projects that promote critical thinking and problem-solving. The objective of Project-Based Learning is not to encourage memorization but to transform students' ways of seeing, being, and living. Within this framework, oral performance plays a central role, as it allows students to express, embody, and negotiate their narratives and knowledge in interaction with others. Therefore, this research recognizes PBL as a meaningful pedagogical approach that positions students as active subjects, supports a decolonial pedagogy, and integrates critical interculturality in the classroom.

III. Significant experience: Research methodology

The purpose of this chapter is to present the methodological approach which guided the design of the study. Additionally, the chapter describes the data collection instruments and ethical issues for research development.

Qualitative research approach

Recognizing research as a holistic process in which participants' voices take precedence and meanings are restructured through practice and theory, this study has been developed under qualitative research approach. According to Denzin and Lincoln (1994), qualitative research “is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world.” (cited in Creswell, 2007, p. 36). It adopts an interpretive and naturalistic focus that seeks to understand and transform reality according to the research problem. Grounded in an emergent design, it embraces change through interaction with diverse variables, contexts, and voices, enabling the construction of new descriptions, narratives, and theories.

Based on the above, it is pertinent to recognize that qualitative research is a process that requires recognizing feelings and emotions as key elements to transform social and individual dynamics. As Rosenblatt (2001) indicates, this research “includes the details, the information about contexts, the power of a connected storyline, the openness and clarity about meanings, the depth of feeling, and the modesty of theoretical claims” (p. 112), since it is constructed from its emotional nature or “spiritual experience”. Consequently, in this study, the research design seeks to contribute and transform the educational approaches in English teaching, but more importantly, to develop a pedagogical proposal in which students can identify themselves in their narratives, use English from a Global South perspective, and identify the students’ perceptions about English language.

Action research

Action research in education aims to respond directly to students’, teachers’, and institutional needs. This perspective places the teacher as a researcher who takes an active part in improving teaching and learning processes while challenging and questioning pedagogical issues. Its cyclical nature allows actions to be planned, implemented, observed, and reflected upon in order to understand educational problems and modify classroom practices (Elliot, 2005). This type of research aligns with the objectives of this study: rather than only analyzing classroom situations, it aims to suggest practical alternatives and improvements that respond to students’ realities, encouraging transformation and agency in the process of teaching and learning English.

Data collection instruments

The data collection instruments were selected considering Creswell (2007), who emphasizes the relevance of incorporating multiple voices in research. Therefore, the instruments

used were observation, a field diary, questionnaires, tests, artifacts, and focus group. These tools are valuable for promoting decolonial action within the research process, as they enable *Contemplar comunal* (communal contemplation), *Conversar alterativo* (alternative conversation), *Reflexionar configurativo* (configurative reflection) (Ortiz & Arias, 2019).

Observation.

To understand the nature of interactions, variables and participants “must be” in their normal environment. Observation enables comprehension of the phenomenon by entering the social system while maintaining distance, since “in the action research process the daily personal experiences of ‘just looking’ are made more systematic and precise” (Burns, 1999, p. 80). Researchers document and reflect on classroom dynamics, addressing issues such as impression management and researcher positioning (Hammersley and Atkinson, 1995, cited in Creswell, 2007). Non-participant observation was applied during project formulation to avoid influencing variables, and participant observation during implementation, aligned with the pedagogical proposal.

Field diary.

To capture, analyze, and reflect on the observations made, the field diary was used. This instrument serves as a technical and interpretative tool that intervenes in the reality under study by problematizing both the act of observation and the interactions that occur. It represents a construction of reality through a specific discursive order rather than a simple act of technical reproduction (Scheinvar & Nascimento, 2017). In this research project, the field diary (annex 1) was applied in two ways: first, to support the formulation of the research problem during the initial observation, and second, to guide and monitor the pedagogical implementation during participative observation.

Characterization and Learning process questionnaires.

To describe the population in a meaningful way, two questionnaires were implemented. These instruments served as a key tool to gather essential information for the correct development of this research. As Tymms (2012, cited by Griffee, 2018) explains, questionnaires not only help to explore and collect data, but also to describe the population involved. Based on these functions, the questionnaires were designed to characterize students from social and economic dimensions (Annex 2) and to identify the students' perceptions of the English language and their learning process (Annex 3).

Diagnostic test.

To collect information related to the English language skills, two tests were designed and applied, since they are instruments that "measure knowledge, intelligence, abilities, or talents possessed by individuals or groups" (Qurotul & Zaharuddin, 2018, p. 101). The first one corresponded to a diagnostic test (annex 4), designed based on *Estandares Básicos de Aprendizaje*, to identify students' prior knowledge of the language. The second was a final test (annex 5), aimed at identifying changes, improvements, and new learning outcomes regarding the language at the end of the implementation. Additionally, a checklist (annex 6) was included in the final test to determine specific variables related to the oral performance, allowing for a more detailed and systematic observation of students' progress (Efron & Ravid, 2013).

Artifacts.

As a result of the pedagogical practices, several documents were collected to support the research data collection process. According to Efron and Ravid (2013) "Artifacts are physical documents and records that allow teacher researchers to construct a layered and contextual understanding of their topics" (p. 123). In this research, worksheets, activities, and cartographies made by the students provided valuable information about their learning process, context,

background, social and cultural life, feelings, and perspectives. This information helps reveal aspects that may not have been initially considered by the researcher, offering a deeper and more situated understanding of educational reality.

Focus group.

Focus groups are semi-structured group interviews that revolve around a theme proposed by the researcher (Escobar & Bonilla, 2011). In this study, two focus groups (annex 7) were developed during and at the end of the implementation. Therefore, four students were selected in both focus groups in order to explore their perceptions of the English language and its use within their own social and cultural context, with the researcher's interest guiding the central focus of the discussion (Morgan, cited in Rodas & Pacheco, 2020).

Recordings.

To collect information about students' performance and the development of the focus group, some audio and video recordings were made. This tool involves audio and video recordings that capture voices, moving images to study the narratives, and visual details of interaction and behavior (Gibson, Harrison, Lomax, and Casey, 2008). In this sense, some of the relevant data will be presented during the analysis.

Ethical issues.

A qualitative researcher faces many ethical issues that arise during data collection (Creswell, 2007). The research participants have been asked for their approval for the handling of data through a consent form (Annex 8) to guarantee participants' confidentiality and anonymity in the academic research purposes.

IV. The proposal of teaching from change

This chapter explores the different visions of curriculum, language, learning, and classroom that are relevant for the pedagogical proposal. In addition, it presents the instructional design and explains how the lesson plans were organized to achieve educational objectives.

Curricular vision

In this proposal, the curriculum is conceived as a set of paths, criteria, and contents that are contextualized within the students' realities. It is also understood as a tool that transcends academic focus, aligning with the *Proyecto Educativo Institucional* of La Merced IED school, which promotes learning as a means for social transformation.

Additionally, this curricular vision is grounded in a decolonial perspective, in which knowledge emerges collectively from the needs, interests, and challenges of the educational community. It values otherness and promotes critical interculturality to "think, to doubt, to decide; individual freedom, in short, against fixed social affiliations and consequently the need for social equality between individuals" (Quijano, 2014, p. 797). Moreover, this conception of the curriculum is consistent with the institution's interdisciplinary approach, which seeks to recognize and value other places of enunciation.

Vision of language

The vision of language in this proposal is grounded in multiple narratives enunciated from "other" places of recognition, memories, and bodies (Mignolo, 2006). Language is not limited to the use of words and syntactic and grammatical structures. On the contrary, language expresses the place one inhabits and constructs reality itself (Walsh, 2013, p. 91).

In this research, language is understood as an instrument and a means to construct social relations, places of existence, and ways of being and inhabiting the world. Thus, within

decolonial practice, English is conceived as an *other language*; a practice centered on the recognition of the speaker and the deconstruction of English as an imperial language.

Vision of learning

Another important aspect of this research is the vision of learning as a construction of paths that allow for otherness and diverse narratives. This vision links pedagogy with decoloniality, as both acquire their political, social, cultural, and existential meaning through actions deeply rooted in life itself. In this sense, learning is also understood as a process that emerges from the collective memories and experiences that recognize local traditions and multiple ways of being (Walsh, 2013).

Moreover, for this research, the learning process is understood as a space of deconstruction, re-existence, and transformation for all educational actors, where multiple ways of seeing and narrating the world converge. In line with decoloniality, it promotes “pedagogies that seek to plant seeds, not dogmas or doctrines... and to make horizons of theorizing, thinking, doing, being, existing, feeling (...) move forward” (Walsh, 2013, p. 67). It demands active participation and knowledge building from experience, emotion, and recognition of otherness.

Vision of classroom

For this pedagogical proposal, the classroom is conceived as a space for interaction, dialogism, and sowing. From the perspective of interaction, it is configured as a practice of freedom in which actors claim knowledge to "participate in intellectual and spiritual growth" (hooks, 1994, p. 35). It also requires a dialogism of ideas and realities, where difference enables narratives to emerge, breaking with impositions and naturalized power structures.

Therefore, the classroom is not a tangible, limited structure “where they must assume the roles of students, which correspond to the teacher’s script” (McLaren, 1998, p. 59), but a space

for sowing that, as Walsh (2020) states, embodies an insurgent act. This insurgency creates and rebuilds alternatives that challenge the dominant system, opening paths toward radical change (Walsh, 2020, p. 170). Thus, the classroom in this research vindicates silenced worldviews and denounces systemic violence through recognition and decolonial practice.

Instructional design

The pedagogical proposal implemented a Communicative Language Teaching (CLT), Critical interculturality, and Project-Based Learning (PBL) approach through a decolonial pedagogy to address the issues identified during the characterization phase: students' identities, limited vocabulary knowledge, the association of English with imperial and hegemonic perspectives, and low oral production. Based on these elements, the lessons were designed to acknowledge and value the diverse narratives present in the classroom. At the same time, the instructional design was aligned to the institutional curriculum of La Merced IED. In this sense, "CLT appealed to those who sought a more humanistic approach to teaching, one in which interactive processes of communication were given priority" (Richards and Rodgers, 1986, p. 83). Consequently, the teaching and learning process became a place for speakers to decide how to communicate, shape their realities, and narrate themselves.

Furthermore, to ensure that the narratives expressed in the classroom were directly connected to students' social contexts, the PBL approach was implemented following a structured framework in the lesson plans (Annex 9). As stated by Kathy Short (2009), this structure creates opportunities for students to explore through play and observation with meaningful questions. Moreover, each lesson plan involved the following stages:

- **Pre-teaching: Driving questions.** At this stage, meaningful and contextualized questions were designed to motivate students' learning and connect it with their realities.

- **During teaching: Modeled and guided practice.** The teacher offered guidance and examples to help students understand what they needed to do while respecting the ways they preferred to approach each activity. This support encouraged them to stay engaged with both the session inquiry and the project.
- **Post-teaching: Reflect and independent practice.** Students were invited to think critically through moments of reflection, analysis, and questioning. These reflections generated new questions about what students knew, how they learned, and the topics explored in class.

Finally, the pedagogical proposal was always grounded in decolonial pedagogy and critical interculturality, which promote questioning and challenge established orders in teaching and in teacher-student roles. This approach seeks to build and develop tools that contribute to creating a more just and equitable world through education.

Timeline

For the development of this pedagogical proposal, a didactic sequence was established (annex 10) to present the activities and their objectives for each intervention. Based on these elements, the content was divided into four units:

1. *Who are you?* This unit aimed to promote enough vocabulary to build descriptions and create scenarios to recognize and construct students' narratives. The sessions were based on modeling and simulation dynamics, which allowed students to observe the teacher's language use and narratives in order to later express their own, grounded in their identities. Aspects related to physical and personal descriptions were addressed. It is important to mention that

this stage enabled the foundation for developing the monologue as an academic project in which students recognized, constructed, and expressed their identities.

2. *What do you want to be?* This unit explored students' dreams and goals. The variety of aspirations and professions made it possible to introduce vocabulary related to occupations, using the structure *I want to be*. At the same time, differences were addressed to foster the recognition of otherness. Elements of daily routines were presented based on diverse social roles such as farmers, indigenous people, and businesspeople. This critical intercultural perspective encouraged students to engage in dialogue about social structures, the diversity of goals, and the socio-economic conditions that shape them. In this stage, students worked on the second part of their monologue corresponding to *Who I want to be*.
3. *How can you contribute?* This unit promoted analysis and reflection based on students' perceptions of otherness and their individual and collective responsibility to improve social conditions. Stories and videos were used to help students recognize how other people identify the impact of their actions on society. At this stage, they completed the monologue by addressing how they can contribute to improving social issues.
4. *What do you want to say?* At this moment, students checked their monologues according to their interests. They then presented and reflected on their narratives in connection with those of their classmates. Perceptions, thoughts, opinions, and feelings about identity, otherness, culture, and English were shared collectively.

V. Decolonial mediation: Data analysis

This chapter presents the analysis of the results obtained through the decolonial action carried out in the research. First, the decolonial actions that guided the research practice will be

presented. Then, the categories of analysis and discussions will be developed, highlighting the participants' voices, their experiences, and the outcomes of the pedagogical implementations.

Decolonial action

As a decolonial practice, the present research demands making fissures in the established and advancing in the empowerment of all the participants involved, opening new routes of resistance and insurgency, and creating alternative paths (Arroyo and Alvarado, 2016, p. 145). This epistemic justice values and accepts other ways of producing knowledge, but above all, it focuses pedagogical-investigative practices on relationships among subjects, experiences, and feelings.

In this sense, narratives were the main analytical element to identify each subject's space of experience. From the beginning of the mediation in 2024-1, relationships were established as subject-to-subject interactions to avoid the dehumanization of the research actors. As Mignolo (2010) affirms, it is not pertinent to establish "universal" frameworks to interpret narratives, since such frameworks privilege individual interests under false assumptions of universality.

Following the previous argument, the first action to organize and guide the narratives and the data analysis was the creation of a matrix (annex 11) that linked the data collection instruments: field diary (annex 1), artifacts, checklist (annex 6), focus group (annex 8), diagnostic (annex 4), and closing test (annex 5). This decolonial action allowed transversal analysis of the instruments according to research lines and the participant transformations. The instruments were annotated and highlighted to foster community completeness, as proposed by Ocaña and Arias (2019).

The information collected was coded using a coloring strategy for “circling, highlighting, bolding, underlining, or coloring rich” (Saldaña, 2013, p. 19) to mark meaningful passages. Those passages involved common patterns and repetitive commands. This process was legitimized under the notion of *alternative conversation* (Ocaña and Arias, 2019), aimed at constructing versions of oneself in relation to others. The patterns identified were grouped according to their main similarities, leading to the development of the analytical categories and subcategories presented in the following section.

Sowing the language

This study aimed to recognize, describe, and analyze the influence of decolonial practice through critical interculturality as students develop oral performance by *sowing the language*. As a result, the information table presented in **Figure 1** is a visual representation of categories and sub-categories related to each specific objective and research question.

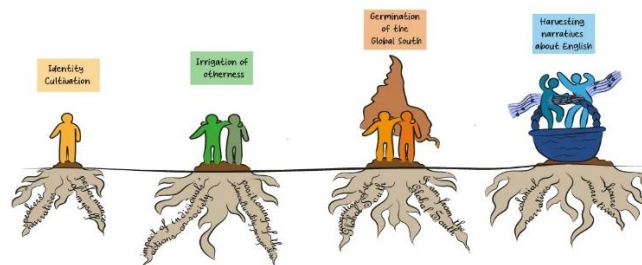


Figure 1. Visual representation of categories and sub-categories of analysis.

The category *identity cultivation* emerged as a response to the objective of identifying the construction of students’ English narratives and cultural representations based on their experiences. This category reaffirms the metaphor of *sowing the language*, recognizing the speaker as a whole being (history, culture, identity, body, ideologies). Through the analysis of the data collected, two subcategories were identified: *Speaker’s narratives* and *Performance of myself*. The first showed how students appropriate language through personal stories, which

increases oral productions. The second revealed how performance and embodiment strengthened their confidence to speak in English as a space of self-expression.

In relation to the second objective, to explore the identity of students as subjects from the Global South through the English language, two categories emerged: *Irrigation of otherness* and *Germination of the Global South*. Both categories reveal how students established direct connections between language learning, their social and cultural dynamics, and their worldviews. On the one hand, the category *Irrigation of otherness* included two subcategories: *Impact of individual's actions on society* and *positioning of the intercultural perspective*. The data showed that the students recognized themselves as social subjects, positioning their narratives from a perspective of diversity and culture, and critically questioning inequality and injustice.

On the other hand, the second category, *Germination of the Global South*, positions English as a construction rooted in the Global South. From the analysis, two subcategories emerged: *Recognition of the Global South* and *I am from the global south*. These subcategories show how students use linguistic flexibility, such as the use of English and their mother tongue, to affirm their identities, to express a sense of territorial belonging, and to participate in acts of resistance and re-existence.

The last category, *Harvesting narratives*, responded to the third objective, to examine students' perceptions of English as an *other language* through the pedagogical proposal. This category included two subcategories: *Fissure narratives* and *colonial narratives*. The analysis of the data revealed different perspectives on teaching and learning English, which influence students' pedagogical experiences and self-positioning. *Fissure narratives* illustrated how students created alternative paths to use English based on their experiences and realities, while

colonial narratives made visible the tensions and limitations imposed by dominant language ideologies.

Category N° 1. Identity cultivation

This category illustrates the recognition of speakers through the narratives constructed in English. These narratives conceive the speaker as a whole, where body, performance, ancestry, territory, traditions, and cultures converge to define and characterize their identities. As pedagogue Catherine Walsh (2018) states, “it is precisely in enabling the sub-other to take a position in which he or she can recognize and do things for himself or herself—that is, to act—that teaching consists” (p. 92). Thus, students recognize themselves in the classroom and education through oral expression and embodied performance, making language a living and situated practice. This process highlights their active role as subjects who inhabit and transform it to express their experiences and identities. From this perspective, two subcategories that support and reinforce the previous assumptions emerged: *Speakers’ narratives* and *Performance of myself*.

Speaker’s narratives. This subcategory arises from the decolonial actions carried out during the analysis of information. The approach to the students, their voices, and experiences revealed two main patterns in learning English as an *other language*: First, their recognition as a way to know, see, listen to, and validate knowledge, bodies, and histories that have been historically negated and silenced; and second, the construction of their narratives through the use of language to express identities. Taking speakers into account through who they are is not only beneficial for language learning as a communicative tool, but also to express their ideas and construct their own world references.

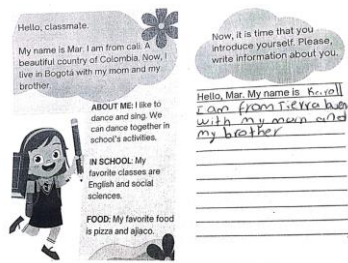


Figure 2. Diagnostic test. My learning process. February 18th, 2024.

During the first interventions, the diagnostic test revealed that students lacked the vocabulary needed to narrate personal introductions or everyday aspects in English. Their initial narratives were limited to very basic structures, as shown in **Figure 2**. This limitation reflected the absence of pedagogical spaces that recognized and legitimized their cultural and linguistic references within the classroom. At this stage, English was perceived as a distant language, disconnected from their contexts, territories, and memories.

Additionally, during the diagnostic test, several students expressed uncertainty about how to translate typical dishes, carnivals, and celebrations. One student clarified that *ajiaco* was an important food for her family's traditions. Others asked how to refer to family dishes in English (Field note #2, February 28th, 2024). This moment became the foundation for a process of recognition developed throughout the units, linking language learning to the students' roots, traditions, culture, but above all, to the motivation generated by the emotions and the pleasure of talking about themselves and what they know and live. Activities such as the cartography in Unit 1 enabled students to identify themselves through physical, personal, and emotional dimensions.

listen to them to deconstruct these narratives. These, in part, confronted challenges such as social impositions, stereotypes, self-confrontation, and body discomfort.

In this context, using English as an *other language* implies transforming discourses and narratives "as a way of reaching individual and collective awareness, a necessary condition for transformation" (Walsh, 2013, p. 38). This calls for the creation of spaces where students genuinely wish to use the language. The activities in units 2, 3, and 4 promoted these alternative narratives, encouraging students to address their bodies, experiences, feelings, and memories. By identifying themselves in the language they try to speak, participate, and manage prior and new knowledge to communicate. As hooks (1994) claims, "students have memories, families, religions, feelings, languages and cultures that give them a distinctive voice" (p. 88). Recognizing the speaker configures the classroom, teaching, and learning of English as a space of interaction, relationships, affections, and stories.

Throughout the implementation, a significant transformation was observed in the students' narratives. As they engaged in activities centered on their own realities, they began to appropriate the language to narrate themselves from their own territories, emotions, and identities. These transformations were not immediate but emerged progressively, as students recognized the classroom as a space to speak from who they are.



Figures 4, 5, 6, and 7. Body's narratives. Unit 4, lesson title: Being different is good. September 24th, 2024

As **Figures 4, 5, 6, and 7** illustrate, some students used language to construct self-representations based on personal perceptions. Some wrote “dancing feet” because dancing is a fundamental part of their lives, while others wrote “loving hands” to express their affectionate and caring nature. Following these activities, students wanted to autonomously present their creations so that their creativity could be recognized. At the same time, in this exercise, they understood why they had written those sentences about themselves. As noted in the field diary, transforming the common narratives about body and physical identity is difficult, considering these narratives had rarely been addressed, even in Spanish. However, expressing them in English became a meaningful and empowering process (Field note #31, September 24th, 2024).

These narratives increased students' participation and invited them to construct and deconstruct the language around their lived experiences. As hooks (2022) explains, teachers must recognize the influence and power they can exert in the construction of students' self-esteem, and their commitment to work on it. Finding other places of enunciation of "I am fit or fat" serves the purpose of "exploring one's own identity, affirming and consolidating the primacy of the self as it exists at that moment" (hooks, 2010, p. 161). This allows speakers to recognize who they are and, mainly, what they want to say.

The relevance of this subcategory lies in the recognition of the students through English. It was possible to manage the students' lack of interest, low motivation, and discomfort when speaking English. As a result, students expanded their vocabulary and configured new spaces of enunciation, not to speak from a superior or foreign place, but to speak from their own territories: their bodies, experiences, roots, and feelings to promote and recognize the speaker's narrative.

Performance of myself. Several elements intervene and take place in the speakers' statements; therefore, this category highlights the relevance of the body in orality, enunciation, and language use. Throughout the implementation of this project, the focus was placed on understanding English as a communicative and embodied practice.

According to Zavala and Vich (2004), "oral communication is not mono-sensory but integrates senses such as vision, touch, or kinetic sensation" (p. 7). From this perspective, the communicative act is configured as a performance through which students find their own, shared, and collective places of enunciation. Comparing their communicative acts to those of native North American or British speakers is not only unnecessary but also inappropriate, since their expressions emerge from different places of enunciation and ways of being in a language.

One of the main purposes of teaching English as an *other language* was to enable students to express themselves through all the elements that shape communication. At the beginning of the implementation, however, many students focused on pronunciation and vocabulary accuracy, showing little confidence in using English compared to their mother tongue. Their communicative acts were centered on how words sounded, rather what they wanted to say. As McLaren and Giroux (1998) explain, "there is a distinct separation between mind and body" (p. 60), which reflects how "language is incorporated as a logic disembodied from the body itself" (p. 95). This reduces the message to phonological and graphemic aspects, ignoring the speaker's presence and identity.

These dynamics promoted the necessity to create spaces where students could communicate consciously, to express what they wanted to present, interpret, or discuss. In the first sessions, participation was minimal; those who spoke remained in their seats and their body language reflected little enthusiasm for the language reducing communication to a simple

speech. To address this, the early sessions focused on recognizing diversity and bodies in movement. From Unit 2, the sessions included a strong bodily component. For example, in Lesson Plan #9 “*My differences*”, the teacher played a mix of the students’ favorite songs. They moved their bodies to represent the rhythm and lyrics while others sang. During the activity, they shared comments about different interests and singers (Field diary #15, May 8th, 2024).

As a result of these activities, the body became one of the main focuses of the communicative act. This shift highlighted the importance of paying attention to students’ emotions and opinions during the sessions’ progress. In one of the classes, they explored the question “*How does the body represent our identity?*” by presenting their uniforms, hairstyles, typical songs, movements, and both verbal and non-verbal expressions that reflected their roles and identities (Field diary #17, May 21st, 2024).



Figure 9. Students’ identity masks. Unit 2, lesson title: My emotions are important. April 23rd, 2024

Figure 9 illustrates the use of masks as a performative resource. It shows how students began to appropriate the language from their own subjectivities. Each mask acted as a symbolic mediator that expanded the oral expression where students projected their likes, interests, and ways of seeing themselves, but also to assume an empowering role to speak from the 'I am' perspective. In addition, through visual and performative elements in the communicative act, students positioned themselves as speakers. They centered their emotions, bodies, and identities

in the oral interpretations. This pedagogical move disrupted the traditional focus on standardized pronunciation and accuracy.

Similarly, during the monologue practice, it was possible to observe a significant shift in students' relationship with English. Their active engagement of body movements, interpretation, and voice intonation, demonstrates how they began to inhabit the language as a space of expression. This transformation shows that when given meaningful and creative scenarios, students speak with greater confidence and agency. Their enjoyment and investment reflect how language use becomes more authentic and situated when connected to personal and collective identities (Field note #34, October 24th, 2024).



Figures 10 and 11. Monologue practice. October 16th, 2024.

As shown in **Figures 10 and 11**, the confidence and comfort with the language increased; students experience English as a space of expression rather than an external standard to be imitated. This repositioning expanded the possibilities for them to adapt and reshape language to narrate themselves.



Figures 12 and 13. Final presentation of the monologue. October 24th, 2024

As **Figures 12 and 13** illustrate, the students' monologue presentations reveal a transformation in how they inhabit and use the language. Their performance shows that oral expression goes beyond verbal production, because it is embodied through gestures, body language, movement, and symbolic resources such as the masks they created to present their identities. This project reflects how students appropriate the language from their own subjectivities, re-signifying it as a tool to narrate themselves. Performing with confidence, some even incorporated choreographies, demonstrates not only linguistic development but also a growing sense of agency and belonging in the language. This indicates that when learners are provided with meaningful spaces for performance, they engage with English as a living and situated practice rather than as an external linguistic standard.

In conclusion, recognizing students' narratives and performances allows English to be positioned as an *other language*, in which each student can use freely and by their own decision. The project emphasizes the importance of creating scenarios that allow students to narrate themselves in an environment of possibilities, embracing difference and diversity as essential elements of being in any language.

Category N° 2. Irrigation of otherness

This category emerged as a result of identity cultivation, allowing students to perceive their differences and articulate otherness. As they reflected on their dreams and aspirations, they also connected these goals to a broader sense of responsibility, recognizing how their actions impact society. The data collected through field diary, artifacts, focus groups, and tests showed that students positioned themselves as social subjects who build their identities in relation to others, while questioning inequality and injustice. From this, two subcategories emerged: *Individuals' actions on society* and the *positioning of the intercultural perspective*.

Impact of individuals' actions on society. This subcategory explores how students construct and position their identities as part of a collective. It draws on the idea of identity as a social construct, where the self is shaped in dialogue with others. In this study, students' influence on society is understood as a common point between individual and collective actions. The classroom activities invited them to see themselves as a part of a social group, linking identity with their interests and aspirations. As Catherine Walsh (2013) argues, recognizing students' voices from their real contexts affirms that their personal and collective life stories are essential to the educational process. This became evident in the cartography activity, where students expressed their dreams and aspirations while including family and friends in their narratives.

S1: "She wats (wants) to buy a big and nice house for her mom and brother (...)"

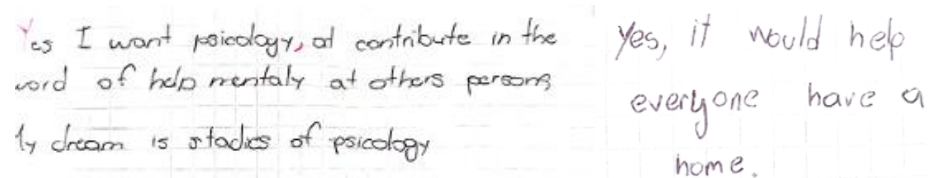
S2: "I like to walk whit (with) my friends"

[Activity: Cartography. Unit 1, lesson title: who am I? March 5, 2024]

Through this activity, students started to express their identities in relation to others. At first, their reflection centered on close family members, but as sessions advanced, they extended their thinking to communities they could influence through their actions. These aspects are related to each student's experiences and social constructions because of "the relationships between language and the student's experience as a central dynamic through which students come to experience themselves as subjects" (McLaren & Giroux, 1998, p. 137). Initially, these reflections were rather simple; students often spoke about helping their families or supporting their parents. However, over time, their narratives revealed a deeper awareness of others. They started to express dreams and goals such as buying a house for their mothers or pursuing higher

education to support their families. As a result, they began to see themselves as social actors who are constantly in relation to others.

Taking the previous into account, in units 2, 3, and 4, students also engaged with discussions on Indigenous, Afro-descendant, and peasant communities. These dialogues gradually expanded students' reflections to think beyond their own experiences. This shift revealed that students began to imagine themselves not only as individuals with personal goals but also as actors capable of impacting their communities.



Yes I want psychology, to contribute in the word of help mentaly at others persons
My dream is studies of psychology

yes, it would help everyone have a home.

Figures 14 and 15. Activity: Goals and society. April 2nd, 2024.

Figures 14 and 15 show how this process began to establish a relationship with society. In the activity *Goals and Society*, students were asked: *How do your dreams contribute to society?* This question framed around previous work on interculturality, inequalities, and injustices, aimed to encourage them to think about how their actions could impact society. In doing so, students started to recognize differences, understanding that not everyone shares the same social and economic opportunities. However, during one routine activity, it became clear that their understanding of how their actions could generate change was still in an early stage of development (Field note #8, April 2nd, 2024).

These reflections revealed that students began to position themselves as social subjects capable of identifying and questioning inequalities. When confronted and discussed with the differences between Indigenous, Afro-descendant, rural, and urban communities, their narratives

went beyond the surface-level descriptions. They started making value judgments and formulating critical perspectives about social hierarchies and economic disparities, as the following activity demonstrated:

S1: “Todos somos diferentes”

S2: “The poverty is a social problem”

S3: “We can help to cambiar el mundo”

S4: “Los campesinos deberían ganar más”

[Activity: Guess the character. August 22nd, 2024]

This moment illustrates a relevant result: students moved from simply acknowledging differences to reflecting on how economic and cultural inequalities shape people’s lives. It also shows the first step toward understanding their potential role as agents of change, recognizing that their own actions –though small– can contribute to social transformation.

Through the *Impact of Individuals’ Actions on Society* subcategory, students identified others in their narratives, moving beyond speaking from the “I” to include other voices and pronouns. This reflects a growing recognition of otherness in their identity construction and in how they imagine their influence and impact on society. It also sets the foundation for a more critical positioning toward cultural differences and inequalities developed in the next subcategory.

Positioning of the intercultural perspective. This subcategory explores how students began to take a critical stance toward cultural differences, inequalities, and violence, using English. Through the language, they found a way to recognize otherness, denounce injustices, and express their own perspectives. This positioning did not arise spontaneously; it emerged through the creation of pedagogical scenarios that encouraged reflection on diversity, recognition

of difference, and engagement with social issues. From an intercultural perspective, this involves encouraging students to question the historical construction of inequalities between different social, cultural, ethnic-racial, gender, and sexual orientation groups, and to understand how these structures continue to shape everyday realities (Walsh, 2013).

Some artifacts related to dream narratives, jobs around the world, diversity, and sociocultural bodies encouraged students to express otherness. Through these activities, they not only expressed curiosity about other cultures but also began to identify social problems linked to difference, such as poverty, discrimination, racism, and bullying. For instance, during one session, “the girls manage to communicate that there are problems such as poverty, discrimination, racism, and bullying” (Field note #4, March 6th, 2024). As it is possible to recognize in the field diary, they started to use English as a tool to acknowledge other cultures, but also as a way to denounce violence and injustices.

This process also required fostering critical thinking to go beyond superficial understandings of diversity. By reflecting on stories of injustice, such as Damari’s case (annex 12), students started to question how violence operates through differences and how narratives can be changed. Their reflections reveal the development of a critical intercultural perspective through their statements: “Es importante hablar sobre migración, racismo, y interculturalidad porque son temas relacionados con la diversidad y la realidad de nuestro país. Nosotras ahora sabemos sobre comunidades indígenas y afrodescendientes, y también sobre nuestros cuerpos y nuestras descripciones” (Field note #38, November 1st, 2024).

Furthermore, students started using English to name and challenge situations of violence and inequality. As McLaren and Giroux (1998) argue, language is not a transparent window to reality but “a symbolic medium that actively shapes and transforms the world” (p. 144). The

students' comments and actions reflected this idea, showing how they perceive language through its transformative potential. When asked if English allowed them to learn about other cultures, they responded:

S N: Yes, because I can speak with other cultures, and I can learn other cultures. Expresar nuestra diversidad y identity.

S L: Yes, because I can communicate with people from otras comunidades.

[Focus group #1, October 23rd, 2024]

In another session, while reflecting on the body, some student expressed that “las emociones están en nuestras manos porque con ellas tocamos a los demás”, “por eso si no preparas la comida con amor, el sabor no es rico”, and the last focused on the otherness “los campesinos siempre usan sus manos, deben tener mucho amor”, revealing a process of reflection and critical thinking (Field note #16, May 14th, 2024). These reflections were not isolated; they became more complex over time. Students moved from simply naming cultural or social elements to questioning social structures. They began identifying injustices and proposing solutions, some related to personal actions, others connected to collective responsibilities, and the role of the state and government. The following statements reveal that students were not only identifying injustices but also articulating their agency in relation to them. They positioned themselves as active social subjects capable of imagining and proposing actions to confront inequality.

S 1: “Marchas y protestas for government pay attention to improve the situation of communities. Así se puede solucionar”.

S 2: “Elections para elegir nuevos candidatos of the government and the police help with the violence” “(...) responsabilidad por la otredad”.

[Checklist. Closing test, November 5th, 2024]

These results evidence a growing awareness of interculturality as a political and social positioning, rather than as a mere cultural appreciation. Toward the end of the implementation,

during the closing test, students began to position themselves as social actors capable of imagining actions that could generate change. Their responses reflected an understanding that social issues require both individual and collective responses.

To conclude, this category shows how students moved from a passive understanding of social issues toward an emergent critical intercultural awareness in which students recognize power relations, envision alternatives, and assume a stance of collective responsibility. They began to embody critical interculturality, which “establishes channels of communication between asymmetrically related cultures” (Tubino & Adhemir, 2020, p.15). This indicates a change in how students position themselves in relation to others from a critical stance; the basis to understand the intercultural perspective from the global south.

Category N°3. Germination of the Global South

The emergence of the Global South’s recognition allowed students to experience a meaningful learning process of English as an *other language* through an intercultural approach. This category analyzes how students developed their communicative competence by situating their cultural universes at the center of pedagogical actions (Walsh, 2013). Moreover, it explores how students used their cultural background and mother tongue as key resources to express themselves and make sense of the world through English.

It also examines how their understanding of the Global South evolved throughout the pedagogical process, moving from an initial recognition of cultural particularities to a more complex self-identification as subjects of the Global South. As a result of the analysis of the data obtained in the characterization, diagnosis, checklists, field diaries, and artifacts, two subcategories emerged: *Recognition of the Global South*, where students identified the Global

South as a network of cultural manifestations; and *I am from the Global South*, where students began to see themselves as part of this territory and history.

Recognition of the Global South. This subcategory addresses the importance of acknowledging students' own contexts when teaching English as an *other language*. It emphasizes how English can function not as the imposition of a foreign worldview but as a tool to speak about their lives, interests, and realities. As stated by Zavala and Córdova (2003), “contextualization—no longer simply ‘context’—involves, then, an active process where participants contribute to the emergence of the discourses that supposedly belong to them” (p. 6). In this sense, students were positioned as producers of meaning, considering the multiple cultural manifestations of their territory.

The initial diagnostic test revealed how students' first cultural references were strongly tied to local practices, foods, and family spaces. During the diagnostic, students were asked about their motivations for learning English and although some students associated English with migration, several others expressed alternative perspectives, highlighting its potential as a tool for cultural exchange and communication.

S1: "Una persona aprende inglés no necesariamente es para irse a EE.UU., podría ser como una segunda lengua".

S2: “uno puede aprender inglés para conocer otros países y culturas”

[Diagnostic test. February 18th, 2024]

As the diagnostic test showed, from the very beginning, some students were already imagining English as a bridge between their local realities and other cultural contexts, not only as an instrument of mobility toward the Global North. Therefore, the implementation of activities that allowed them to talk about Colombia, Latin America, and the Global South was necessary to

begin understanding the "Global South" as a category that encompasses typical foods, sayings, rituals, and non-hegemonic interpretations of the world. At the same time, some students commented on their limited knowledge of vocabulary and topics that allowed them to refer to their culture, context, and daily life, as shown below:

During the diagnostic test, several students expressed doubts about the translations of typical dishes. One student even indicated that she was not referring to chicken soup when she was referring to ajiaco, since they are not the same thing, according to her statements. But then several students asked how they can refer in English to these types of dishes that their families prepare.

[Field note#2, February 28th, 2024]

This interaction reflects an early awareness of the specificity of local cultural elements and the students' resistance to reducing them to foreign categories. It marks one of the first moments in which students positioned their cultural knowledge as central to communication, situating their narratives from a Global South perspective. These aspects were fundamental pillars in the proposal developed to reflect and take a position on the content taught and, on the references, constructed when using the language. For this reason, throughout Units 2 and 3, students engaged in activities that encouraged them to describe Colombia, Latin America, and the Global South as spaces rich in cultural manifestations.



[Activites. Unit 2. Lesson plan #18: Guess the character]

These activities progressively expanded the cultural references in students' discourse. By situating local cultural practices—such as festivals, foods, sayings, and rituals—at the center of classroom dialogues, English teaching was reframed: not as a tool for migrating to the United States, but as a path for speaking with others and about themselves. This created a dialogue between hegemonic discourse and otherness, because as stated by educators McLaren and Giroux (1998), "we are not only interested in motivating students to learn, but in establishing the learning conditions that allow them to place themselves in history and question their displacement both pedagogically and politically" (p. 174). As the following activity shows, students made some written productions to enunciate the cultural elements of their territories.

S1: We dance salsa, vallenato y carranga.

S2: In Colombia, we eat ajiaco.

[Activites. Sociocultural body. May 21th, 2024]

Considering the activities, it is worth noting that the transformations in the classroom and the students' understanding occurred gradually, with constant progress. This led to the development of activities based on their comments and shared feelings, as evidenced by the evolution and increasing student participation.

[as one student states:] “En Colombia hay carnavales, tradiciones, and typical food que no hay en otros países”. In the same way, as these reflections continue, they begin to approach what encompasses the concept of the Global South. [as two student states:] “nosotros somos muy felices, bailamos mucho, y hacemos paseos de olla (...)” “a mí me gusta como celebramos christmas, we eat food, dance, and feliz”.

[Field diary #18, May 22nd, 2024]

As the field diary revealed, students gradually began to understand their everyday cultural practices as meaningful knowledge. Instead of reproducing external cultural models, they built narratives that affirmed their belonging to a diverse and festive cultural territory. The activities

encouraged expression beyond written or oral forms, incorporating embodied practices that connected their experiences to Indigenous and Afro-descendant communities as central elements of the Global South's identity. By integrating these embodied actions (**Figures 10 and 11**), students reoriented their cultural references and positioned knowledge within their lived realities, challenging the notion of culture as something distant or abstract.

It is important to mention that although students recognized the characteristics and identity expressions of the Global South, they did not yet identify themselves as part of it. This recognition was manifested through references to food, sports, family traditions, and celebrations, which facilitated oral participation and vocabulary expansion.

S C: Yo creo que el país tiene una gran diversity, gastronomy, and culture. Aquí hay varios indigenous communities, and afrocolombian people.

[Focus group #1, October 23rd, 2024]

The result of the focus group indicates a first level of engagement with the Global South as a cultural network, where students recognize and name external markers (food, rituals, language) without fully integrating them into their political or cultural identities. However, this recognition opened a space for meaningful connections between English and their lived realities, marking the initial step in a broader intercultural transformation where language learning became a tool to speak from and about their territory rather than to assimilate foreign narratives.

I am from the Global South. From the beginning of the project, the activities were designed around the participants, their contexts, and lived realities. Teaching a language was not conceived as a hegemonic imposition, but as an opportunity to open spaces for other ways of being and knowing, since it “does not end in the classroom or in the training of subjects that fit within the hegemonic culture, but rather seeks to train people who can integrate an alternative society” (Zavala and Córdoba, 2003, p. 15). While the previous subcategory addressed cultural

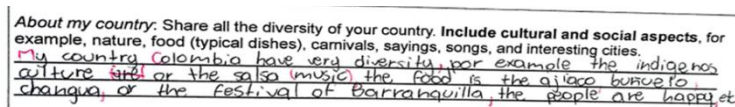
elements that characterize the Global South, this one focuses on how students positioned themselves as part of that territory through their language, narratives, and actions in the classroom.

In the first instance, the recognition of the Global South operated externally: students identified foods, traditions, and rituals from Colombia and Latin America. However, as the pedagogical process advanced, they began to speak from a place of belonging, using linguistic markers such as “my country”, “here”, or “our traditions”. This reflects a movement from description to self-positioning. For example, during the focus group discussion, when asked “what are the characteristics of this country?” one student replied:

S L: Is a country diverse. Hay gran diversidad en food, traditions, and people.

[Focus group #1. October 23rd, 2024]

Although this utterance is simple, the use of “this country” shows that the student speaks of Colombia as her own territory, not as something external. This recurrent pattern among students marks one of the first moments of self-recognition as a subject of the Global South.



About my country. Share all the diversity of your country. Include cultural and social aspects, for example, nature, food (typical dishes), carnivals, sayings, songs, and interesting cities.
My country Colombia have very diversity, por example the indigenas culture and or the salsa music the food is the ajaco burrito changua or the festival of Barranquilla, the people are happy, et

Figure 16. Artifacts of the closing test. November 5th, 2024

As **Figure 16** illustrates, some students positioned themselves as part of the Global South through linguistic expressions that located their identity in their own territory. Expressions such as “my country” went beyond describing Colombia; they reflected a sense of belonging and self-recognition as speakers from the Global South. This marked an important change from external

alternation between languages allowed them to express complex ideas, expanding their communicative baggage while preserving their cultural frameworks.



Figure 18. Students' speaking in the final test. November 5th, 2024.

This self-recognition was also evident in oral performance, as **Figure 18** shows. During the final test, students organized themselves by city to solve a collective problem and naturally spoke in English and their mother tongue, engaging in fluid, unrestricted interaction. Unlike the initial diagnosis, this moment reflected a clear decolonial shift, culminating in a closing ritual designed by students. Although not planned as part of the pedagogical design, this symbolic act emerged from their own initiative to represent who they are and affirm their cultural identities.



Figures 19 and 20. Closing activity. November 6th, 2024.

Figures 19 and 20 present the ritual, which became a moment of collective self-recognition as a part of the Global South. This closing ritual functioned as a performative practice, allowing students to symbolically affirm their territorial, cultural, and emotional

belonging to the Global South. Through shared gestures and expressions, they positioned themselves not only as learners but as subjects who speak and act from their own place.

To wrap up this subcategory, it is important to emphasize that associating speakers' contexts with learning English as an *other language* is essential for student participation through recognition of these contexts in the classroom and in communicative acts. It is necessary to recognize the native language as the historical context to configure English as a teaching method free from cultural or political impositions, in which the mother tongue is valid. Recognizing personal backgrounds and the characteristics of the Global South allows for a greater understanding of the language and greater freedom in its use, recognizing communication as the primary objective.

Category N°4. Harvesting narratives

This category explores how students' narratives around the English language evolved throughout the implementation of the pedagogical proposal. These narratives reveal how students positioned themselves in relation to English, how colonial discourses influenced their perceptions, and how some of these perceptions were transformed.

The analysis follows a chronological path with two subcategories: *Colonial narratives* and *Fissure narratives*. These narratives were identified during the diagnostic stage and developed during the implementation process. While many students were able to challenge and resignify dominant discourses, others continued to reproduce colonial perspectives, showing that decolonial learning is a gradual process. As hooks (2022) argues, language learning involves not only the acquisition of grammar rules but also negotiating identity, belonging, and power.

Colonial narratives. The first set of narratives identified during the diagnostic phase positioned English as a language of power, mobility, and legitimacy. These imaginaries were

In addition to these ideological positions, students also shared their emotional experiences with English learning. Words such as “*anxiety*,” “*sad*,” and “*bored*” were commonly used to describe their feelings (Diagnostic test, February 18, 2024). These emotions affected their participation as many of them avoided oral participation for fear of speaking “incorrectly,” which revealed how linguistic hierarchies create affective barriers. This emotional response is not accidental; it is part of the way colonial language ideologies operate, producing linguistic insecurity and linguistic anxiety that restrict students’ agency over the language.

it is observed that the students' fear is of using the language 'incorrectly', which limits them to a certain extent to speaking and communicating through English.

[Field note #2, February 28th, 2024]

This fear reflects the internalization of standard English as the only valid model, which, as bell hooks (2021) argues, positions learners as subjects to be corrected rather than legitimate speakers. Consequently, students experienced decreased participation, heightened anxiety, and perceived English as something external to their identities. This aligns with standard language ideology and linguistic imperialism, which establish a hierarchy between “correct” and “incorrect” forms of speaking, invalidating local or hybrid ways of using English. By internalizing the discourse of standard, hegemonic English, some students did not use the language from their own place of enunciation, as the focus group illustrates.

Ss: No hay una manera correcta, pero si debemos intentar hablar bien.

T: ¿qué sería hablar bien?

Ss: No sé, sería bueno hablar como alguien de estados unidos.

[Focus group #2, November 12nd, 2024]

In conclusion, this category illustrates how narratives are not merely individual perceptions but are rooted in historical and structural colonial processes that shape linguistic

subjectivities. In the same way, these configurations about the language affect and limit the learning process through linguistic limitations and standardized frameworks. Nevertheless, within these limitations, moments of rupture merged, where students' voices reflected and deconstructed the dominant linguistic frameworks. These moments will be presented in the following subcategory.

Fissure narratives. This category highlights the narratives that questioned, cracked, and fissured the colonial discourses about English during the implementation. As Peter McLaren and Henry Giroux (1998) argue, schools not only regulate meanings but also function as cultural spaces where identities are defined and otherness is reproduced. Thus, dismantling colonial narratives requires pedagogical actions that not only teach language but also question the power relations embedded in it.

At the beginning of the pedagogical practice, several students described English as a privilege and a tool for migration, as **figures 21, 22, 23, and 24** showed. These examples make visible how colonial ideologies position English as a gatekeeper to socioeconomic mobility and global recognition. The associations are not neutral; they reflect rooted colonial and capitalist hierarchies where some languages—and therefore, some lives—are valued over others. Within this context, *fissure narratives* began to emerge. These did not completely replace colonial imaginaries but coexisted with and challenged them, creating spaces for alternative ways of understanding and using English. When students began connecting English learning with their interests and realities rather than with migration, the language became a space for agency and appropriation.

Some students expressed fissure narratives by reimagining English beyond its utilitarian role. For example, one student stated, “no solo se puede ir a Estados Unidos, también puedes ir a

otros países” and another added, “las personas también quieren aprender algo nuevo, no solo ir a Estados Unidos” (Field note #1, February 27th, 2024). While these statements gesture toward a broader understanding of English, they still operate within a globalized logic where English is a mobility tool. Thus, they represent surface-level fissures, small cracks in dominant discourses that do not yet destabilize the colonial foundations.

More transformative fissures appeared when students began questioning the *standard English ideology* itself and how it dictates who can speak “properly”. This was evident when, during classroom activities, students avoided participation because they felt they could not pronounce “correctly” or did not “know how to speak”, as noted in the field journal: “When invited to participate in the activity, most students said they didn’t pronounce well and didn’t know how to speak. They chose not to participate, feeling constrained by a narrow frame of reference” (Field note #5, March 12th, 2024).

Participation increased when students felt ownership over their language use. A key moment was when Spanglish was validated as a legitimate communicative strategy. Instead of correcting or silencing, the classroom became a space to use language freely and meaningfully. This validation challenged the colonial monolingualism that privileges native-like English and marginalizes hybrid speakers:

Most of them use English and their mother tongue, which allows for better communication and confidence in the students when speaking.

[Field note #38, November 1st, 2024]

According to Gloria Anzaldúa (2016), Spanglish is “a language to which they can connect their identity, a language capable of communicating the realities and the values true to themselves”. In this sense, when students started to use Spanglish, they began to recognize themselves as legitimate speakers. It refers to the use of Spanish as their mother tongue and

English as a result of the reconfiguration of the English classroom in which the native language is allowed. This appropriation allowed them to view their linguistic repertoire not as deficient but as rich, hybrid, and politically meaningful. This re-signification turned English from a tool of adaptation into a site of re-existence and identity affirmation.

This was also evident in focus groups. When asked “*Is it relevant to learn English? Yes or no? Why?*”, students began using Spanish and English to communicate their ideas, with a noticeable shift away from the fear of “not knowing how to speak” and toward a focus on meaning-making:

It is possible to communicate to persons of other countries que no speak Spanish. También, Podemos speak about our culture, Colombia.

[Focus group #1, October 23rd, 2024]

Similarly, when asked in a later focus group about the relevance of English and whether there is only one “correct” way to speak it, students responded: S J: “No, no es que sea más importante, es solo que hay muchas personas que hablan inglés y uno puede hablar con ellos. Usar otro idioma para comunicarse diferente al español”. S C: “Sí, y comunicar sobre nuestra cultura. Yo hablo español, pero también me puedo comunicar en inglés” (Focus group #2, November 12, 2024).

These responses show a shift not only in usage but in ideological positioning. By the end of the process, many students began to understand English not as a set of rules to be memorized, but as a living and situated practice. Importantly, this shift was not general; some students still maintained colonial perceptions where they referred to English as a tool of prestige and mobility, or a correct language. However, the emergence of fissure narratives, even if expressed by a minority, constitutes moments of ideological disruption. These disruptions can modify classroom perceptions and society. Recognizing this diversity of responses avoids romanticizing resistance.

On the contrary, it allows for an understanding of how pedagogical interventions can open cracks in colonial language ideologies, even if those cracks are partial.

In summary, fissure narratives represent moments of resistance and re-existence. They show how students, when given agency, can transform the symbolic role of English from an instrument of domination to a tool of identity, connection, and power.

VI. Harvests and future irrigations

This chapter presents the main conclusions of this research, which aim to answer and address the objectives and the research question. In addition, the project's implications and the possible limitations will be described. Finally, it offers some suggestions for further research and decolonial approaches.

Conclusions

This qualitative action research study aimed to explore how decolonial perspective and critical interculturality can foster sixth graders' oral performance in English at La Merced IED school, and in turn, it was oriented by three objectives: (1) To identify the construction of students' English narratives and cultural representations based on their experiences. (2) To explore the identity of students as subjects from the global south through the English language. (3) To examine students' perceptions of English as an *other language* through the pedagogical proposal.

In light of the first objective, data showed that teaching English from a critical interculturality and decolonial perspective served as a tool for students to narrate their experiences, territories, and feelings, fostering a process of identity recognition. Throughout the implementation, students constructed narratives that were mainly autobiographical, territorial, familial, and, in some cases, of resistance. These narratives were analyzed in the first category

identity cultivation in which reflected their personal histories, daily experiences, and collective imaginaries, positioning them as active participants in the language. The instruments revealed that their narratives went beyond reproducing grammatical structures, as students embodied the language by integrating emotions and affective dimensions into their speech. This shift increased participation and transformed their perception of English from a memorization process into a communicative and expressive practice through which they could speak about themselves and their worlds without shame.

Concerning the second objective, the findings showed that this approach had a positive impact on students' perspectives and imaginaries of the Global South. During the implementation phase, classroom activities opened spaces for dialogue around diversity and interculturality, which helped students identify and represent cultural practices such as dances, carnivals, and typical food to characterize their territories. These reflections were analyzed in the category *irrigation to otherness*, where students began to situate their own territories within the global south and recognized cultural diversity through indigenous and afrodescendant communities, and to a lesser extent, *campesinos*. This was a key element in developing tools to question the otherness, while also increasing participation and their oral productions. Students used English to speak about their realities, express their perspectives, and ask critical questions about diversity.

In line with decolonial pedagogy practice, the activities not only promoted the recognition of the Global South, but it also supported the development of critical thinking. Students learned to share doubts and exchange ideas. Moreover, speaking English from their own sociocultural positions allowed them to affirm their identities as Global South subjects, not by imitating standardized linguistic models, but by using their voices and repertoires to express

belonging and resistance. This process was connected to the category *Germination of the Global South*, in which students identified the Global South and later positioned themselves as a part of it. In this sense, the use of Spanglish played an important role. It became a legitimate and empowering tool for communication. Using both languages reduced their fear of pronunciation or grammatical errors and enhanced their oral performance by positioning English as a language of expression and communication. In this way, students contributed to shaping English as an *other language*: a tool for narrating their histories, identities, and cultural affiliations.

Finally, in relation to the third objective, students' opinions and comments revealed imaginaries and perceptions of English that both enhanced and limited their oral performance. These perceptions were analyzed in the *harvesting narratives* category, in which students' constructions emerged from different stances. It is important to mention that some students limited their use of the language and their participation due to colonial imaginaries associated with "sounding good" according to North American and British standards. They often perceived their speech as incorrect or inadequate when it did not align with these standardized models, which discouraged them from speaking freely during the implementation. In contrast, a significant group configured the language as an *other language*, without a strict standardization of language. Thus, some students managed to define the language as a non-colonial place, although they were not always aware of it. It allowed students to see the language not as a structure of imposition but as a tool to narrate, construct, and recognize differences.

To conclude this section, decolonial pedagogy and critical interculturality had a positive impact on students' oral performance. Throughout the process, students demonstrated greater confidence in expressing their ideas, increased participation during class discussions, and a more flexible understanding of language beyond rigid standardizations. These changes reflected a shift

in their imaginaries about English, allowing them to position their voices without fear of being “incorrect” or “inadequate”.

Moreover, the pedagogical process also fostered spaces where the teaching and learning of English became an act of agency, a way of being and knowing, of recognizing otherness, and questioning inequities embedded in dominant discourses. It is important to highlight that, in order to increase these results, decolonial pedagogy must be constantly promoted by the praxis, but also the educational laws, since students do not learn English only for a class; they are constructing and configuring the world through the language.

Implications

The implementation of this project and its decolonial actions generated implications in the educational field, particularly at La Merced IED, involving institutional practices, teachers’ roles, students’ agency, and the reflections of the pre-service teacher who led the process.

Firstly, in the educational field, the findings revealed that when students position themselves as speakers from the Global South, they participate more confidently and use English as a tool of expression rather than subordination. This demonstrates the transformative potential of decolonial pedagogical strategies to reconfigure language classrooms as spaces for critical reflection, identity affirmation, and intercultural dialogue. It also underscores the urgency of educational policies that embrace linguistic diversity and recognize English as a language to narrate otherness, local identities, and situated knowledges.

At the institutional level, one relevant implication concerns curricular design. Even though time restrictions can limit the reach of these kinds of proposals, the clarity of their political and pedagogical purposes makes a major difference in their impact. For this reason, curricula should focus less on grammar-centered instruction and more on students’ narratives,

intercultural reflection, and critical discussion. This shift demands flexible, contextualized pedagogical practices that validate students' linguistic repertoires, including Spanglish, as legitimate means of communication and identity construction.

The analysis of the teacher's role revealed two fundamental dimensions. On one hand, the teacher, as a researcher who recognizes the sociocultural context and students' needs, must be capable of innovating to achieve communicative and pedagogical goals. On the other hand, as an emancipatory agent who questions and challenges hegemonic curricular structures. Teaching, therefore, goes beyond delivering content: it entails listening, enabling the expression of subjectivities, and taking a political stance, acknowledging education as a space of struggle and transformation.

Regarding students, this proposal emphasized the importance of attitude and active participation in learning. Promoting autonomy, motivation, and critical engagement allows students to approach English not from a "native speaker" model to imitate but from a situated communicative practice. This stance destabilizes colonial imaginaries about language, reduces linguistic insecurities, and fosters active participation by resignifying error as part of the learning process.

Finally, from the perspective of the pre-service teacher, this project demanded time, reflection, and political commitment. It was not a linear path; it required navigating uncertainties, making adjustments, and engaging in constant transformation. Each activity had to be designed with a clear pedagogical intention, aiming to recognize students as subjects of enunciation. Listening to them, rather than imposing rigid plans, became essential to cultivate an emancipatory and dialogical pedagogy.

Limitations

The main limitations of this research project were the time and the theoretical references. During the implementation, various curricular and extracurricular activities affected the regular schedule, which reduced the time available for lessons. These “interruptions” also influenced students’ consolidation of knowledge because they often resulted in gaps of one or two weeks without classes. In terms of theory and conceptual grounding, it is important to note that the limited number of decolonial studies related to praxis and didactics constituted a significant limitation, as clearer references would have been useful for this research.

Further research

This research offered relevant insights into how a decolonial practice and critical intercultural perspective can foster oral performance in English. Considering the objectives, students’ narratives and perceptions became the main pedagogical approach. Although the study focused on oral performance, future studies could explore how a similar approach influences reading and writing skills. It is also important to clarify that research is just one way to implement a decolonial pedagogy and critical interculturality. Both should remain open to adaptation and reinterpretation according to the different contexts and realities.

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List of Annexes

Annex 1: Field diary format

**FIELD DIARY FORMAT
SESSION #**

Name of the session:	
Date:	
Observer:	
Participants:	
Objectives:	
OBSERVATION	
Description of the session	Analysis and interpretation

Annex 2: Characterization questionnaire



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HUMANIDADES: ESPAÑOL E INGLÉS



ENCUESTA DE CARACTERIZACIÓN

La siguiente encuesta tiene como objetivo identificar aspectos sociales, geográficos, políticos, emocionales y culturales de la población.

Para las siguientes preguntas, por favor marque con una X donde corresponda, o escriba la información requerida.

1. Edad: _____

2. Lugar de nacimiento: _____

3. ¿En qué barrio de Bogotá reside actualmente? _____

4. Marque con una X a qué estrato social pertenece actualmente:

1 2 3 4+

5. ¿Con quién vive actualmente? (Padre, madre, hermano, tío, abuelo, etc.)

6. De las personas con las que vive, ¿quién es su acudiente y/o responsable legal?

7. De las personas con las que vive, ¿algún integrante maneja una segunda lengua extranjera?

Sí No

8. Si la respuesta anterior fue 'Sí', ¿qué lengua extranjera maneja? _____

9. ¿Qué medio de transporte utiliza para llegar al colegio desde su lugar de residencia?
(Seleccione la opción más frecuente)

- Ruta escolar Moto
 SITP/Transmilenio Caminando
 Bicicleta Otro ¿Cuál? _____
 Carro

10. ¿Cuánto tiempo se demora en el trayecto casa-colegio aproximadamente?

De 5 a 15 minutos.	De 30 a 40 minutos.	De 45 minutos a 1 hora.	2 horas aproximadamente.
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11. ¿En qué tipo de vivienda vive?

Apartamento Casa Habitación

Otro ¿Cuál?: _____

12. ¿Cuál es el carácter de su vivienda?

Familiar Propia Arrendada

Otro ¿Cuál?: _____

Annex 3: My learning process questionnaire



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MY LEARNING PROCESS

Nombre: _____ Grado: _____

La siguiente encuesta tiene como propósito reconocer su percepción sobre su proceso de aprendizaje del inglés.

Recuerde marcar con una **X** donde corresponda, o escriba la información requerida.
No olvide que es primordial su honestidad en cada una de las respuestas.

1. ¿Considera que el aprendizaje del inglés es necesario en la sociedad actual?

Sí No

¿Por qué? _____

2. ¿Por qué cree que enseñan Inglés en las instituciones educativas y no otro idioma (ej. Francés, Portugués, Italiano)?

3. ¿Considera que las personas aprenden inglés para emigrar a Estados Unidos?

Sí No

¿Por qué? _____

4. ¿Qué tan interesada está en aprender inglés como lengua extranjera?

Sin interés	Poco interés	Interesada	Muy interesada
-------------	--------------	------------	----------------

5. ¿Cuáles emociones, estados y sentimientos lo generan las clases de inglés?

- Felicidad Alegría Ansiedad Tristeza Preocupación Aburrimiento
 Otro ¿Cuál?: _____

6. ¿Tiene motivación para aprender inglés?
 Sí No

7. ¿Cómo se siente con su capacidad de comunicarse oralmente en inglés?

Muy insatisfecha	Insatisfecha	Satisfecha	Muy satisfecha
------------------	--------------	------------	----------------

8. ¿Qué tan cómoda se siente participando en sus clases de inglés?

			
---	---	---	---

9. ¿Le gustaría incluir sus gustos e intereses en el desarrollo de las clases de inglés?

- Sí No Tal vez

10. ¿Le interesaría implementar el juego en las clases de inglés?

- Sí No Tal vez

11. De las siguientes habilidades del inglés, ¿cuál se le facilita más?

- Reading Listening Speaking Writing

12. De las siguientes habilidades del inglés, ¿cuál se le dificulta más?

- Reading Listening Speaking Writing

Annex 4: Diagnostic test



UNIVERSIDAD PEDAGÓGICA NACIONAL
FACULTAD DE HUMANIDADES - DEPARTAMENTO DE LENGUAS
LICENCIATURA EN EDUCACIÓN BÁSICA CON ÉNFASIS EN
HUMANIDADES: ESPAÑOL E INGLÉS



DIAGNOSTIC TEST

Name: _____ Grade: _____

Objective: To recognize the student's knowledge of English and the perspective of their learning process.

WHAT I KNOW NOW

Lee la siguiente información sobre Mar, quien es una nueva estudiante del colegio la Merced. Ella quiere participar en actividades sociales, por esta razón, quiere conocerte.

- Por favor, escribe la información que quieras para que Mar te conozca.

¡Puedes guiarte con la información que te ha dado Mar!

Hello, classmate.

My name is Mar. I am from cali. A beautiful country of Colombia. Now, I live in Bogotá with my mom and my brother.



ABOUT ME: I like to dance and sing. We can dance together in school's activities.

IN SCHOOL: My favorite classes are English and social sciences.

FOOD: My favorite food is pizza and ajiaco.



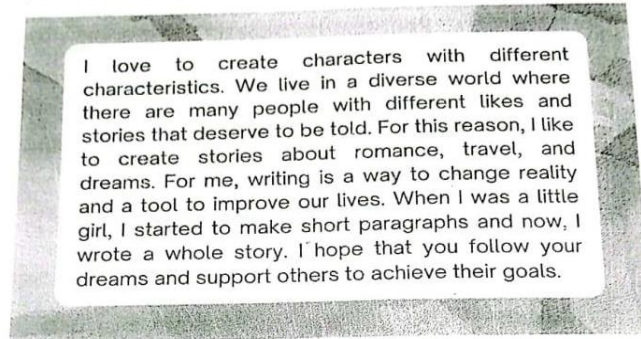
Now, it is time that you introduce yourself. Please, write information about you.

Hello, Mar. My name is _____

WHEN I GROW UP

Lau es una escritora. Ella publicó un libro sobre un romance de K-drama. Ahora, será la presentación de su libro.

- Por favor, lee el siguiente párrafo y responde las preguntas.



Read the following questions and choose the correct answer.

1. What does Lau think about writing?
 - a. Writing is a way to change the reality and a tool to improve the life.
 - b. Writing is an expression of the world's diversity.
 - c. Writing is the way to love others.
2. When did Lau start to write?
 - a. She started to write when K-dramas emerged.
 - b. She started to write when she was an adult.
 - c. She started to write when she was a little girl.
3. According to Lau, choose F (false) or T (true) in each statement.
 - a. It is better that you don't follow your dreams. ()
 - b. She suggests that you follow your dreams and support others to achieve their goals. ()
 - c. In the world, many people have different characteristics. ()
 - d. She published a K-drama book. ()

IT'S TIME TO TALK

To evaluate the speaking skills of students, a role will be assigned randomly to students.



Through **"tingo-tango"**, a student will be chosen. Then, the teacher will assign a question from the question bank.

Question bank:

1. Who are you?
2. What do you like about your profession?
3. Where do you work?

The idea consists of each student making a short description. Also, if the student doesn't find a way to communicate, the classmates must help the student.

Annex 5: Closing test



¡Hola! ¿me recuerdas? Soy Damaris, la periodista de la verdad que viaja alrededor de Latinoamérica denunciando injusticias y violencias. Esta vez necesito de tu ayuda.
Can you help me?

Destination: What I know now.

To start your trip with Damaris, you need to introduce yourself. Not everyone knows you and remember that you will be in other countries with cultural and social variations. For this reason, you must complete a “Personal information card”. Include all the information you consider important.

Photo	Name: Age: Country:
RELEVANT INFORMATION	
<p><i>About me:</i> Include all information about you, for example, aspects of your personality, interests and likes, profession, and dreams.</p> <hr/> <hr/> <hr/> <hr/>	
<p><i>About my country:</i> Share all the diversity of your country. Include cultural and social aspects, for example, nature, food (typical dishes), carnivals, sayings, songs, and interesting cities.</p> <hr/> <hr/> <hr/> <hr/>	
<p><i>About my help:</i> Write about how you can help with your knowledge and profession on this travel. Why is it important to help other people?</p> <hr/> <hr/> <hr/> <hr/>	

Ciudad de México

Many indigenous people in Mexico City live in poverty. They have little money, and many do not have safe homes. Some people in the community face violence. The police do not help them. The government ignores their problems. This situation is difficult, and many indigenous people feel sad and afraid.

1. Where do many indigenous people in Mexico City live?
 - a) In safe homes
 - b) In poverty
 - c) With the police
2. What do the police do for the indigenous community?
 - a) Help them
 - b) Give them money
 - c) Ignore them
3. How do many indigenous people feel in this situation?
 - a) Happy
 - b) Sad and afraid
 - c) Angry only

Let's talk

La próxima semana será el viaje y es necesario reflexionar sobre la situación que acabas de leer. Responde oralmente las siguientes preguntas:

- Cuál es la situación que se presenta en el texto?
- Cómo puedes contribuir a mejorar la situación?

Ciudad de la Plata

There is a big movement of women fighting for their rights. Many women face problems because of discrimination. Some people do not respect them, and this creates fear. The government does not do enough to help these women. Many feel alone in this fight, but they are strong. The feminist groups support each other to make a change.

1. What do women in La Plata fight for?
 - a) Money
 - b) Their rights
 - c) The government
2. How do many women feel in their fight?
 - a) Alone but strong
 - b) Happy
 - c) Ignored by other women
3. Who helps women in La Plata to make change?
 - a) The government
 - b) Feminist groups
 - c) No one

Let's talk

La próxima semana será el viaje y es necesario reflexionar sobre la situación que acabas de leer. Responde oralmente las siguientes preguntas:

- Cuál es la situación que se presenta en el texto?
- Cómo puedes contribuir a mejorar la situación?

Santiago de Chile

In Chile, many farmers live in rural areas. They work hard, but they earn little money. Some face violence in their communities, and they feel unsafe. Many farmers think the government does not listen to them. Their lives are difficult, and they feel forgotten. They ask for help but see little change.

1. Where do many farmers in Santiago live?

- a) In the city
- b) In rural areas
- c) In the mountains

2. How do many farmers feel?

- a) Safe and happy
- b) Ignored and forgotten
- c) Respected by the government

3. What do the farmers ask for?

- a) Help
- b) Money
- c) New homes

Let's talk

La próxima semana será el viaje y es necesario reflexionar sobre la situación que acabas de leer. Responde oralmente las siguientes preguntas:

- Cuál es la situación que se presenta en el texto?
- Cómo puedes contribuir a mejorar la situación?

Pasto, Nariño - Colombia

A beautiful city where many indigenous people live in small communities. They face violence and discrimination. The police do not always protect them, and the government ignores their problems. Many indigenous people feel afraid and sad. They want safety and respect from others in Colombia. This situation is hard, but they continue to ask for change.

1. Where do many indigenous people live in Pasto?

- a) In big cities
- b) In small communities
- c) With the police

2. How do many Indigenous people feel?

- a) Happy
- b) Afraid and sad
- c) Angry only

3. Who ignores the problems of the indigenous people in Pasto?

- a) The government
- b) The tourists
- c) Other communities

Let's talk

La próxima semana será el viaje y es necesario reflexionar sobre la situación que acabas de leer. Responde oralmente las siguientes preguntas:

- Cuál es la situación que se presenta en el texto?
- Cómo puedes contribuir a mejorar la situación?

Cali - Colombia

Many Afro-Colombian people face racism. Some people do not respect them and mistreat them. They also face violence, and the police often do not help. The government does not protect them enough. Many Afro-Colombian people feel unsafe and sad. They want respect and support from others in the city.

1. Who faces racism in Cali?

- a) Afro-Colombian people
- b) Tourists
- c) The government

2. How do the police help Afro-Colombian people?

- a) They protect them
- b) They ignore them
- c) They give them money

3. What do Afro-Colombian people want?

- a) Money
- b) Respect and support
- c) New homes

Let's talk

La próxima semana será el viaje y es necesario reflexionar sobre la situación que acabas de leer. Responde oralmente las siguientes preguntas:

- Cuál es la situación que se presenta en el texto?
- Cómo puedes contribuir a mejorar la situación?

Cartagena - Colombia

It is an important city of Colombia where many people live in poverty. The city has a lot of tourism, and new buildings and hotels are everywhere. Some poor people need to leave their homes because of this. They feel sad and alone, and the government does not help much. The rich tourists do not see their problems.

1. What is a big problem in Cartagena?

- a) Racism
- b) Poverty
- c) No tourism

2. Why do some people need to leave their homes?

- a) Tourism and new buildings
- b) The police ask them to leave
- c) They want to move

3. Who does not help the poor people in Cartagena?

- a) Tourists
- b) The government
- c) The families

Let's talk

La próxima semana será el viaje y es necesario reflexionar sobre la situación que acabas de leer. Responde oralmente las siguientes preguntas:

- Cuál es la situación que se presenta en el texto?
- Cómo puedes contribuir a mejorar la situación?

Annex 6: Checking test

<i>Checklist</i>				Name:	
Criteria	Never / Absent: The aspect is not present in the communicative act.	Rarely / Very limited: The element is minimally evident or not apparent.	Sometimes / Moderate: The element is included but with some limitations or inconsistencies.	Frequently / Excellent: The element is fully integrated, with high quality and coherence.	Comments
Use Spanglish					
Achieves the communication's purpose					
Proposes a feasible and thoughtful solution to the problem					
Makes a performance in the communicative act					
Includes cultural aspects					
Includes social aspects					
Involves emotions in her response					

Annex 7: Focus groups

<i>Focus group N° 1</i>	
Stage 1	To identify the decolonial perspective
Questions <ul style="list-style-type: none"> • Personal experiences • South Global 	Who are you? - ¿Quién eres tú? What are the most important aspects about you? Personality and physical appearance ¿Cuáles son los aspectos importantes sobre ti? Personalidad y apariencia física
Stage 2	To recognize the relevance of diversity and interculturality in the answers
Questions <ul style="list-style-type: none"> • Personal experiences • South Global 	Where do you live? - ¿Dónde vives? What are the characteristics of the country you live in? ¿Cuáles son las características del país en el que vives?
Stage 3	To identify students' perceptions of English
Questions <ul style="list-style-type: none"> • English perspective 	Do you think is relevant to learn English? Why? ¿Crees que es importante aprender Inglés? ¿Por qué?

<i>Focus group N° 2</i>	
Stage 4	To analyze the English learning process of students
Questions <ul style="list-style-type: none"> • South Global • English perspective 	Does English allow you to understand cultures or access knowledge other than that provided by Spanish? Why? How? ¿El inglés permite entender culturas o acceder al conocimiento diferente al que te brinda el español? Sí, no, ¿por qué? ¿Cómo? Do you think that English has helped you build a broader worldview? Why? ¿Crees que el inglés te ha ayudado a construir una visión de mundo más amplia? ¿por qué?

Annex 8: Consent form

	FORMATO		
	AUTORIZACIÓN TRATAMIENTO DE DATOS PERSONALES Y DE MENORES DE EDAD		
Resolución 767 de 18 de junio 2018			
FOR009GSI	Fecha de Aprobación: 18-06-2018	Versión: 01	Página 1 de 2

AUTORIZACIÓN TRATAMIENTO DE DATOS PERSONALES

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

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

Mis derechos como titular del dato son los consagrados en la Constitución y la Ley, especialmente el derecho a conocer, actualizar, rectificar y suprimir mi información personal, así como el derecho a revocar el consentimiento otorgado para el tratamiento de datos personales en los casos en que sea procedente. Las inquietudes o solicitudes relacionadas con el tratamiento de mis datos personales, pueden ser tramitadas a través del e-mail: quejasyreclamos@pedagogica.edu.co

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

Leído lo anterior, manifiesto que la información para el Tratamiento de mis datos personales la he suministrado de forma voluntaria y es veraz, completa, exacta, actualizada, comprobable y comprensible.

FIRMA _____

Nombre: _____

Identificación: _____

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

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

	FORMATO		
	AUTORIZACIÓN TRATAMIENTO DE DATOS PERSONALES Y DE MENORES DE EDAD		
Resolución 767 de 18 de junio 2018			
FOR009GSI	Fecha de Aprobación: 18-06-2018	Versión: 01	Página 2 de 2

AUTORIZACIÓN TRATAMIENTO DE DATOS PERSONALES DE MENORES DE EDAD

_____, _____ Ciudad y fecha
 _____, identificado con C.C. C.E. No.
 expedida en _____, representante legal del menor
 _____, identificado con T.I. NUIP No.
 declaro que he sido informado por **LA UNIVERSIDAD PEDAGÓGICA NACIONAL** (en adelante la **UPN**), identificada con NIT. 899.999.124-4, con domicilio en la ciudad de Bogotá y sede principal en la calle 72 No. 11 – 86 de Bogotá, que, de conformidad con los procedimientos establecidos en la Ley 1581 de 2012, Decreto Reglamentario 1377 de 2013 y el *Manual de política interna y procedimientos para el tratamiento y protección de datos personales de la Universidad*, disponible en la página web www.pedagogica.edu.co, actuará como Responsable del tratamiento de mis datos personales³, necesarios para el cumplimiento de la misión de la **UPN**, obtenidos a través de canales y dependencias institucionales y que podrá recolectar, almacenar, usar, actualizar, transmitir, transferir y poner en circulación o suprimirlos, mediante el uso de las medidas necesarias para otorgar seguridad a los registros, evitando su adulteración, pérdida, consulta, uso o acceso no autorizado o fraudulento incluso por terceros.

Que tratándose de datos sensibles⁴ y de menores de edad no está obligado a autorizar su tratamiento, salvo las excepciones consagradas en la ley o que medie su consentimiento expreso. Que es de carácter facultativo responder a las preguntas que traten de datos sensibles o menores de edad.

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

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

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

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

FIRMA _____

Nombre: _____

Identificación: _____

³ La UPN garantiza la confidencialidad, libertad, seguridad, veracidad, transparencia, acceso y circulación restringida de mis datos y se reserva el derecho de modificar su Política de Tratamiento de datos personales en cualquier momento. Cualquier cambio será informado y publicado oportunamente en la página web.

⁴ Son **datos sensibles** aquellos que afectan la intimidad del Titular o cuyo uso indebido puede generar su discriminación, tales como aquellos que revelen el origen racial o étnico, la orientación política, las convicciones religiosas o filosóficas, la pertenencia a sindicatos, organizaciones sociales, de derechos humanos o que promueva intereses de cualquier partido político o que garanticen los derechos y garantías de partidos políticos de oposición, así como los datos relativos a la salud, a la vida sexual, y los datos biométricos (Art. 5° Ley 1581 de 2012, art. 3° Decreto 1377 de 2013).

Annex 9: Lesson plan model

Lesson Plan No. 1	
Lesson title: Who am I?	Topic: Present simple and descriptive adjectives
Driving question: How can I represent my identity and recognize myself through a monologue?	

Course Level	Sixth grade
Duration of the class	2 hours
Number of students	29 students
PBL's phase	Connection
Objectives	<p>The communicative objective:</p> <ul style="list-style-type: none"> • To recognize the concept of self-identity and the perception of myself. • To identify how social and economic aspects influence self-identity.
Teacher: Dangely Gordillo	<p>The language objective:</p> <ul style="list-style-type: none"> • Simple present tense and descriptive adjectives.

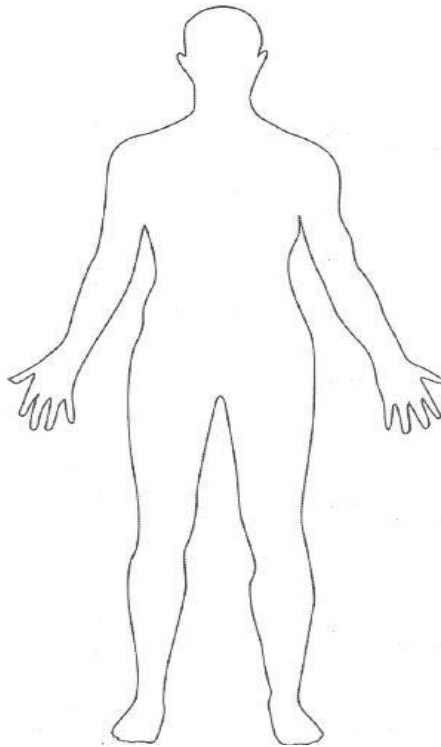
Content	Objective	Organizational strategy	Resources	Procedure
Self-identity: Definition and characteristics.	To identify the conception of myself. To recognize how self-identity is	Collaborative work	Format of body mapping	Time: 20 minutes.
				<p>Pre-teaching: Driving questions.</p> <p>The teacher will start making two questions to make a brainstorm:</p> <p>1. What is self-identity?</p>

	related to society.			<p>The teacher will write the students' ideas about the concept on the board.</p> <p>2. How do social constructions influence my perception of myself?</p> <p>Teacher will continue making the brainstorm to collect different perspectives. Also, T will link how self-identity is related to society from a general view.</p>
<p>Language and vocabulary:</p> <p>- Introduce yourself (Present simple and Verb to be)</p> <p>- Physical adjectives</p>	<p>To recognize what self-identity is.</p> <p>To analyze the perception of myself.</p>	Collaborative work	Cartography and flashcards	<p>Time: 45 minutes</p>
				<p>During teaching: Modeled and guided practice.</p> <p>T will introduce the vocabulary through some flashcards about descriptive adjectives. T will introduce pronunciation and practice with students.</p> <p>Based on the adjectives presented, students will make a cartography of their bodies. In the corresponding format (Annex 1) they will make a description of themselves based on their physical and personal characteristics, such as tastes and emotions.</p> <p>After the descriptions, T will group general ideas about self-identity. In addition to the participation of the students, T will connect self-identity with aspects related to the culture and context of Colombia. In this way, students will be able to express themselves and the aspects they consider relevant to their environment.</p>
Expressions:				Time: 35 minutes

<p>I am...</p> <p>I like...</p> <p>I dislike...</p> <p>I have...</p> <p>I look like...</p>	<p>To describe who I am.</p> <p>To reflect on self-identity and self-concept.</p>	<p>Independent work</p>	<p>Format of body mapping.</p>	<p>Post-teaching: Reflect and independent practice.</p> <p>Students will share their experiences about cartography. In addition, they will say what adjectives they used to describe themselves, or what are the relevant aspects to make a description of their self-identity and perception of themselves.</p> <p>After socialization, T will randomly read some descriptions of the maps to guess who the characteristics correspond to and identify to what extent the other's perception and her own are related or contrasted.</p>
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Materials and Resources

Annex 1.



Annex 10: Didactic sequence

Unit	PBL's phase	Lesson	Objective
1	Connection	Lesson plan #1: Who am I?	To recognize the concept of self-identity and the perception of myself.
	Connection	Lesson plan #2: How can I perceive you?	To identify how others and myself construct the self-identity.
	Invitation	Lesson plan #3: Routines and life.	To recognize how the cultural, social, and historical aspects intervene in the perception of myself.
	Invitation	Lesson plan #4: How is your routine?	To analyze how the context influences the construction of routines.
	Invitation	Lesson plan #5: What I want to be.	To identify how the individual actions influence society and the world.
	Invitation	Lesson plan #6: Dreaming the society	To identify how the individual actions influence society and the world.
2	Tension	Lesson plan #7: What do you think about ...?	To analyze the impact of individuals' actions on the communities.
	Tension	Lesson plan #8: My emotions are important.	To present the perception of 'self-identity' through the recognition of others.
	Investigation	Lesson plan #9: My differences.	To recognize the relevance of differences in the construction of identity
	Investigation	Lesson plan #10: Expressing my self	To recognize manifestations of identity through body and movement
	Demonstration	Lesson plan #11: Sociocultural body	To construct a sociocultural body of the classroom
	Demonstration	Lesson plan #12: Diversity and myself.	To recognize the implications of my actions preserving and respecting diversity.
3	Demonstration	Lesson plan #13: A diverse world	To identify the diversity in society and how colonialism has affected it.
	Re-vision	Lesson plan #14: My monologue.	To identify the parts of a monologue in a discourse.
	Re-vision	Lesson plan #15: I have to say 'something important'	To analyze the parts of a monologue related to the students' things they want to say.
	Re-vision	Lesson plan #16: I am...	To identify how the narratives determine who you are.
	Re-vision	Lesson plan #17: The goal and my emotions.	To identify how individual actions contribute to global change.
	Representation	Lesson plan #18: Guess the character	To recognize the perception of others about narratives of themselves and global south.
	Representation	Lesson plan #19: My actions are important.	To identify how individual actions contribute to global change.
	Representation	Lesson plan #20: I am a super person.	To analyze and modify the monologue through the communicative act.

4	Evaluation	Lesson plan #21: Being different is good.	To de-construct the narrations about myself.
	Evaluation	Lesson plan #22: The English and my self-identity.	To practice and analyze the relevance of narratives by using language in the first stage to describe themselves.
	Action	Lesson plan #23: I want to say...	To socialize the second and third monologue's stage of who I want to be and what I want to do in this society using relevant elements of oral performance.
	Action	Lesson plan #24: I am saying who I am.	To represent the final monologue
	Action	Lesson plan #25: The English and myself.	To reflect, think, and question the students' descriptions and narratives

Annex 11: Matrix

Action 1: Research objectives						
Matrix 1: Relationships of objectives with data collection instruments						
From theory to praxis: Decolonial English through a critical intercultural perspective						
Objective	<i>Artifacts</i>	<i>Focus group</i>	<i>Checklist</i>	<i>Diagnostic</i>	<i>Closing test</i>	<i>Field diary</i>
To analyze to what extent a decolonial perspective and critical interculturality influence oral performance in the English class of grade 603 of La Merced IED school.	X	X	X	X	X	X
To promote spaces for students to construct narratives in English based on their experiences.	X	X	X	X	X	X
To explore the identity of students as subjects from the global south through the English language.	X		X			X
To examine students' perceptions of English as an <i>other language</i> through the pedagogical proposal		X	X			X

Annex 12: Damaris' activity

The journalist of the truth

Dreams and community



Hello, world.



My name is Damaris. I am from Colombia. Currently, I am 27 years old.



I love butterflies and books. I love to ride bicycles and take photographs. I always feel excited to discover something new in my environment.

When I was young, I usually wrote some stories about my likes and interests. Then, in the school, I participated in the newspaper. I loved to write about my friends, teachers, and education.



My mom always supported me. She told me 'You can be whatever you want, but don't forget, don't hurt anyone', and I follow her advice.



I decided to travel around South America.

I love our culture, diversity, and traditions. I made a documentary film to share each aspect of Latin America. I started in Venezuela, Perú, Chile, and Argentina. It was an amazing experience.

One day, I traveled to Colombia. I wanted to present the diversity there is in my country. I participated in Carnaval de Barranquilla, Carnaval de negros y blancos, Festival de vallenato, Feria de flores. But, I noticed something.



They are still in the investigation process, but because I show their bad actions.

Would you help your community through your work?



The community leaders said that in the river, where the spirits live, the men were spilling the oil.



At that moment I had to make a decision. I interviewed some members of the community, and we filed a complaint.



A well-known oil company had caused an oil spill in the AWA community, an indigenous community from Nariño.

