

**Reflecting on Our Actions: A Pedagogical Proposal to Face Acts of Racialization at  
School Through Social Media Content Discussion**

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## **Abstract**

The following pedagogical proposal is focused on sensitizing about racial concepts, and racialized practices inside a Colombian public school. To do so, three cycles related to three social media sources (YouTube, Instagram, Tik Tok) were designed to explore these media and promote the spaces of reflection and contrast between real and virtual life. The aim for realizing the own racialized actions in everyday behavior was also an intention of this proposal. The population was composed of teenagers from 14 to 17 years old that belong to 9° grade. The paradigm adopted was qualitative research, using action-research as the methodology to develop the project. The results show that the pedagogical proposal changed the perception that students had before the intervention to a new, critical, broad understanding of the history and the logic behind the imposition of such concepts from the colonization era to post-colonial interest.

**Key Words:** EFL, Critical Thinking, Racialization, Racism, Race, Social Media

## Resumen

La siguiente propuesta pedagógica se centra en sensibilizar acerca de conceptos raciales, tales como raza, racismo y racialización, junto con prácticas racializadas en una escuela pública colombiana. Para esto, se planearon y desarrollaron tres ciclos relacionados con el contenido de redes sociales (YouTube, Instagram, Tik Tok) para ser usados en las intervenciones y propiciar espacios para la reflexión y contrastar la vida real con la virtual. El objetivo de sentar conciencia sobre las acciones racializadas propias en nuestro comportamiento diario también fue parte de esta propuesta. La población participante estuvo compuesta por estudiantes de entre 14 y 17 años pertenecientes al grado 9°. El paradigma seleccionado fue el cualitativo, enfocado hacia la investigación-acción para el desarrollo del proyecto. Los resultados muestran que la propuesta pedagógica cambió la percepción que las y los estudiantes tenían con anterioridad hacia un nuevo entendimiento crítico y amplio que comprende la historia y la lógica detrás de la imposición de tales conceptos desde la colonización hasta los intereses postcoloniales.

**Palabras Clave:** EFL, Pensamiento Crítico, Racialización, Racismo, Raza, Redes Sociales

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## **Approach to the Problem**

### **Characterization**

#### ***Local context***

Bogota, capital of Colombia, is a city located in the north side of South America (IG, 2012). It was constructed on the Andes Savanna, being 2.600 meters above sea level. This city has been divided into twenty districts to offer and solve public services, such as road infrastructure, supply of products and entertainment, each one having a local mayor and an administrative board (Bogotá y sus localidades, n.d.).

Ciudad Bolivar, one of the districts, is the third longest one after Sumapaz and Usme. It is in the south of the city, and it limits in the north with Bosa, in the south with Usme, in the east with Tunjuelito and Usme, and in the west with the Soacha municipality (Secretaria de Cultura, Recreación y Deporte, n.d.). Besides, it is inhabited by all kinds of communities, such as natives, farmers, and afro. The number of people that live here is over 850.000 distributed along 360 neighborhoods. In terms of education, this district has forty-four public schools to access (Secretaría de Cultura, Recreación y Deporte, n.d.).

This district is known for many economic activities, such as services (39%), trading (37%), industry (21%), and other kinds of activities in less measure (farming, mining). All these are located around the district, contributing to its economic development. One part of this giant community is Meissen. This is a neighborhood located over the Boyacá Avenue. Moreover, this neighborhood began as an illegal place, back in the 1940s, due to the lack of range of the Bogota's administration (Bogotá, n.d.). Over time, this neighborhood started to grow, being added to the city in 1950. Now, this place is important inside the district: it offers job opportunities, settlements to industry, and public education mainly.

### ***Institutional context***

Guillermo Cano Isaza, a public school located in Meissen, is one of the most important in this neighborhood. It is in the division point between two districts: Ciudad Bolívar, and Tunjuelito. The school address is avenue 16a #62-35 south. The surroundings of the school are formed mainly by houses from people of zero, one, and second strata; a park called “Parque Meissen”, which has a pool; a police station, which is number 19; and the Tunjuelo river.

The school offers educational services in daytime and nighttime in the following levels: preschool, basic and high school. Along with them, the SENA institution offers the possibility to study to be a technician in three possible paths: mechanics, accounting, and food engineering. Moreover, the type of population that attends the institution are mostly from strata zero, one and two, belonging to the same district the school is in (Guillermo Cano Isaza I.E.D, 2016). This means that most of the students do not need to catch a bus to reach the institution.

In terms of facilities, some classrooms of this school are not big enough for the number of students per class (more than thirty people in every place), but there are some that do not face such limitations. In fact, the school is made of four huge buildings (two for primary school, two for basic and high school), which make some classrooms bigger according to the conditions. The English classes are to be carried out in the normal classroom or in the laboratory of languages, however, it is not normally used. Moreover, in terms of other spaces, there are a canteen, a cafeteria, two fields of micro soccer, a library, a theater, and some classrooms furnished according to the course of SENA.

In terms of the institutional horizon, the school addresses the research matter due to the values and ideas that the institution is trying to set into their educational practices: equal respect among students, no matter their socioeconomical background. Secondly, it is based on some of the following principles: “Las normas son para cumplirlas; Decida y actúe acorde a su concepción sin afectar la dignidad del otro; La autonomía es un requisito para la eficacia; Si usted sabe lo

que debe hacer, cuántas veces se lo deben recordar” (Colegio Técnico Cedit Guillermo Cano Isaza, n.d.). These principles guide students to develop autonomous behaviors and a sense of respect and criticism.

### ***Population***

Before going deeper into this section, it is important to clarify that the group was not the same, in terms of students, throughout the time. In 2023, the number of students was thirty-two (32) while in 2024 there were thirty (30). Moreover, the number of men and women inside the groups were eighteen (18) boys and fourteen (14) girls. Besides, the course from 2023, this is 902, went through a reduction of seven (7) students when becoming 1002 in 2024 due to reasons associated with the cohabitation in the classroom. This year, the group received five (5) new students from other groups. Therefore, the number of students were nineteen (19) boys and eleven (12) girls.

The population was composed of students from mainly two districts: Ciudad Bolivar, and Tunjuelito. These people live in the surroundings of the school, inside neighborhoods such as Lucero, Lucero Bajo, Lucero Medio, San Benito, Las Acacias, San Carlos, and Tunjuelito, characterized by the conditions of social strata one and two. Moreover, in terms of social relationships, students enjoy huge social centers, like the Meissen Swimming Pools, and the Tunal Park, two huge places that are normally visited by them.

The age of the students ranged from 14 to 16 years old. In the 902 class, students had a common interest: sports (volleyball, futsal). Moreover, many of them felt interested of going to some city of the United States of America in search for better life quality. Despite this desire, the English class was not an important subject. Some situations related to bullying had been taking place when the researcher arrived in the institution as an observer. Thus, the relationship between student-student and student-teacher in the classroom was affected. It is important to highlight that some students are from difficult contexts, fostering the opportunities to them to drug consumption.

The following year, the class turned into 1002. This group received five (5) new students, four (4) boys and one (1) girl, and was reduced by another seven (7). The common interest focused on the sports, as well as the new environment that students experienced, started to promote new projects in the classroom, increasing the bounds between them and their interactions with classmates. Hence, the development of teamwork increased communication and decreased the barriers between the population.

## **Statement of the Problem**

### ***Contextualization***

Colombia, according to the seventh and seventy-ninth articles of the constitution signed in 1991, is a country that recognizes diversity between communities in terms of ethnic and cultural groups, as well as it protects them and looks after their environment through education (Constitution, 1991). However, people there, from all sides of the country, have trouble when practicing their rights. Social inequality is deeply rooted into Colombian society, affecting the ethnic groups badly (Texas University, 2007; as cited in Quintero, 2017). This disparity can be seen perfectly within classrooms in primary and high-school where racialized visions, the ones who frame people of a community by their phenotypical, economical, sociohistorical landscape (Bonilla, Cruz, Solano, 2022), are taught by academic books. One example of this is the label used to treat Afro-Colombian communities, the miscegenation, and how it is depicted without any critical approach regarding the Afro-Colombian and native populations.

Race studies in Colombia, and specifically in the educational field, have not been a demanded area. In fact, research about racism and racialization are a minor field in these studies (Quintero, 2017). Even though Colombian schools are places where the experience of an early racialization and racism can happen, the interest of researchers to introduce themselves into such complex situations is slowly increasing. Racial studies in the educational field should increase

due to the construction of identity that humans experience there through language. Investigations have shown that every student, no matter their ethnic background, is involved in racial identity implications (Cruz, Bonilla, 2021; Kubota, Lin, 2017), especially in language learning, such as English. Besides, according to Cruz and Bonilla (2021), every time that a learner is studying a new language, they are reorganizing their sense of who they are and how they relate to the social world. In this sense, a new tongue to learn means a new racial identity (2021; p. 153) due to the function of the language: either as a tool to construct identity or to diversify and structure racial division.

In the 21<sup>st</sup> century we are living in, technology and online services are crucial regarding the functions of language. Social media appeared to shape identity and racial divisions by their users, encouraging systemic racism that determines the life expectancy of users by race (Afolabi, Holder, 2021). Moreover, the racist content increases daily due to more and more people finding their way to social media platforms, such as Facebook, Instagram or YouTube, which include religious groups, radical factions, political and economic enterprises, etc.

Social media and its content offer a possibility to recognize the educational practices that take place in school and are promoted by users. The school where this research is performed accomplishes variables to undergo a project between racialization in school and social media apps: students do not recognize the racialized situation within school or social media content, and it is a fact that everyone uses social media apps in their daily life to share ideas, thoughts, and perceptions of the others. These perceptions about the others include two varieties of communities around the world: American and Latin-American. For matter of relevance, in this project the perceptions of the others that are going to be chosen are Colombian, US, and the conceptions of being Latin-American. In that sense, part of the goals of this research is to turn to such media to allow the students to recognize the different forms of racialization in everyday life, and its manifestations inside social media content within these communities.

## ***Rationale***

To establish the pertinence, relevance and viability of this work, there are two issues about recent research aimed at such topics as education, language, race, and technology that must be considered. On the one hand, there is the conception of language as a tool to construct our identity. Indeed, Norton (2013, as cited in Cruz & Bonilla, 2021) established that through the interaction between people by language, especially in a foreign one, the speaker reorganizes a sense of the community and how they interact with the world (p. 153). This means that the construction and negotiation of identities (the one produced by the mother tongue, and the other that emerges with foreign language learning) are processes that always take place in human relationships, which supports this pedagogical proposal as a strategy to identify this construction of identity through foreign language learning.

On the other hand, there is the fact that the number of studies focused on language teaching, racial topics, and social media has not been enough. According to Cruz and Bonilla (2021), this is due to the introduction of a cognitive artefact called Whiteness inside native communities that were colonized (p. 153). This artefact is related to the internalized acceptance that white communities are superior in terms of knowledge, culture and bodies, a logic that hides the importance of dealing with racial topics, and spreads ideas about race as a matter of the past (Ospina; Quiceno, 2003, as cited in Cruz & Bonilla, 2021).

These issues need to be related in this research to the pedagogical aspect, which lets the teacher-researcher's interest create opportunities to act in front of situations that demand attention. For example, how Colombian and Venezuelan students communicate among themselves, and how they recognize their partners in the classroom. This recognition of the other, especially the elements that characterize students (skin color, shape of the face, size, etc.), was an aspect of the social relationships that fostered the increasing need to elaborate a pedagogical proposal having the precept of language as a tool to construct identity.

English lessons inside a school have the possibility to develop either a linguistic or a social approach. In this sense, the relationship between English classes and social issues related to race, racism and racialization offers the possibility to deal with identity from the construction of the new language speaker: this is, the configuration of the self through the cultural knowledge that the language has.

The aim of this proposal is to sensitize the critical approach to racial issues more than the teaching of the language. Thus, the social concerns, and the relevance that they have to shape identity, seem like a pertinent relationship to carry on inside the classroom: the new perspectives fostered by the researcher can modify the way students perceive themselves.

Despite the focus of social concerns, language teaching is not left behind. In fact, most of the lessons, not to say all, are connected to a linguistic or communicative objective. Hence, the development and sensitizing of racial topics offers linguistic knowledge as a possible way to express one's own opinion or perception about the issues. Therefore, every lesson is conformed of both social and linguistic objectives, being the social concerns the ones with prevalence.

In Colombia, a highly regionalized country, race has had a dimensional division, this means that, according to a geographic region, there are oppositions between black and mixed-race populations (Wade, 2020, p. 34). Moreover, Colombia is a multiethnic country with history in topics such as colonization and slavery. This combination of communities in a country can be problematic, as it has been, if people do not comprehend the rightful place of the other in the national territory. For these reasons, the introduction of a critical perspective about race, and racism, seems to be necessary to modify the racialized behaviors between communities.

Social media, and the intrusion of technology in daily life, can be considered as a virtual reality where people share their beliefs and opinions about certain topics. Indeed, virtual spaces have worked to spread racist discourses through population (Shafa, 2022). Hence, social media

content can be understood as a representation of real life. Therefore, this content can be used either to keep racializing populations that have been racialized along years, or to sensitize our consumption, as well as our perceptions, about race and racism.

The union of both social and linguistic aims creates a critical approach: from linguistic knowledge, students comprehend how to express themselves according to the English grammar, as well as the situation of talking, while the social approach gives a perspective of the self and the other, and how racial institutions, along with the concepts of race and racism, have modified the conception of the people regarding either themselves or other communities.

This research and pedagogical proposal are aimed at dealing not only with this, but also with the sociohistorical conditions of being a country that was colonized. Besides, these social concerns are related to foreign language education from the perspective of the construction of identity. In fact, one of the intentions of this study is to sensitize the students about how we have been told to understand racial topics and the logics we have constructed as a society by the influence of Whiteness. Besides that, the new perception about language and identity that is planned to be promoted in the institution is essential to develop the English lessons and the new construction of the self through language.

### **Research question**

Considering the implications of language learning, social media content and teaching in school, it seems that the following research idea is an accurate and pertinent effort to inquire around the following question:

What is the impact of a pedagogical proposal focused on critically sensitizing students about race, racism, and racialization through social media content discussion in a public-school English as a foreign language classroom?

## **Objectives**

### ***General objective***

- ✓ To determine the impact of a pedagogical proposal focused on critically sensitizing students at a public school about race, racism, and racialization through social media content discussion in an English as a foreign language classroom.

### ***Specific objectives***

- ✓ To identify the students' conceptions about race, racism, and racialization using social media content through a participant observation process.
- ✓ To design an EFL pedagogical intervention focused on critically sensitizing students about race, racism, and racialization through social media content discussion.
- ✓ To implement the pedagogical proposal and collect data on the students' perspectives about race, racism, racialization, as well as proposals to face the issue inside the classroom and in social media content.
- ✓ To determine the student's level of critical reflection upon real-life and virtual racialized situations through the examination of their own acts and social media content.
- ✓ To determine the ability of the students to propose solutions to social media and real-life issues associated with race, racism and racialization.

## **Theoretical Framework**

### **Literature Review**

In the following section, there is going to be a discussion about research papers around racism and racialization within and outside the classroom. Besides, there are also some

conceptions about new paths to be taken regarding these previous studies, such as the use of social media content to counter racialization and to foster the recognition of that issue.

Identifying the literature about racism, racialization, social media content around race and second language learning is crucial to see how much, both in the Colombian context and around the world, these relationships have been investigated.

To explain the organization of this section, it is important to mention that ten previous research projects are going to be reviewed. The order of every research is related to the topics, being race the global topic, followed by racism and racialization in school focusing on English as a foreign language, and finishing with racialization and social media content. In general, each study is going to be explained briefly to comprehend what it is about. After the summary, the link between each one of them and the idea of this research is going to be explained.

The first research to be reviewed was conducted by Vasques and Hernandez (2020). It aimed to identify the association between ethnoracial identification, skin color, social class and the desire to have a white skin color, as well as to explain the desire of having a brighter skin color inside a racialized society. To develop the investigation, logistic regression models were used on a sample that belonged to Americas in Colombia Barometer; this is a way to measure the ideal of want to be. As result, it was recognized that people who identify themselves as white have a higher probability to desire a brighter skin color compared to people who identify as black, or intermediate between them. By itself, this research exposes the meaning of that desire to be white: the cultural association between white skin and having a better life in terms of wealth and quality life (2020; p. 73). However, interestingly, the study recognized that people who identify themselves as black have not the desire of having a white skin color, and the researchers explained this as a counterattack of communities that have suffered social marginalization by the racial structures (2020; p. 73). The authors conclude that there are three situations where people want a whiter skin color: when they identify themselves as white; when

they identify themselves as intermediate between white and black; and when they are poor.

Regarding the present study, the research made by Vasques & Hernandez depicts an issue that can be countered by using social media content. In fact, through platforms such as Facebook, YouTube or Instagram, there is a lot of material that could be used as tools to make people aware of such issues. Moreover, these platforms are the most used by people in this hemisphere of the world, which makes them a pertinent approach to reality about either Colombia or the USA. The portraying of this concern inside a classroom is pertinent if the problem is seen in a critical way, since, as it was said in the statement of the problem, the construction of identity, especially when you are learning a new language, is perfectly in touch with the content of social media, which influences and modifies it.

The second research to be reviewed was developed by Cohen et al. (2020). It sought to examine how adolescents experience vicarious racism through social media and racially-charged stories on the Internet. To do so, the researchers had eighteen participants, twelve of them identified as females, five as males, and one as nonbinary. Besides, seven participants identified as Black/African American, eight as Hispanic/Latinx, and three as White/Caucasian. The researchers conducted four semi-structured interviews, focusing on groups of 3-5 participants. The questions aimed to focus on interactions with social media, access to news media, and experiences of racism in and through news media. As a result, they found that not only are adolescents aware of the discrimination that surrounds them, but they also feel overwhelmed by it. Moreover, a way that they followed to get over those situations was to talk about it with close people, either family or friends, as well as turn to coping mechanisms such as activism. In the USA, activism through Twitter has been stronger than other places due to its own contextual features: many videos where police officers hit and mistreat black people went viral thanks to social media. Without it, the issues would not have been as known. In this sense, it is easy to recognize how discrimination regarding phenotypical features can affect people's

mental health (Cohen et al., 2020).

This study by Cohen et Al. exposes the outcomes of racially-charged stories on social media content, and how it affects mental health. However, it is neither explicitly offering ways to deal with these issues (other than activism) nor how it is possible to stop the affection of such issues. Therefore, this study could align with the intention of facing racism and racialization within classrooms to create a complete description of the phenomenon, knowing the side effects of these concerns over students who decided to spend time online.

The third research to be reviewed is a study done by Wade (2020). In this study, the researcher proposes the intersection of space-society to comprehend the racial structures and racialized injustices within Colombian territories. To do so, the researcher made a revision of several historical files about the settlement of colonists around the land of Colombia. According to Wade, these racialized structures affect the regions, producing border colonies and urban migration. As a result of this study, it was found that colonizers trended to historically locate themselves in the highest territories due to the conditions of those places (more native communities to be used as slaves, economic links with Europe and North America, and the like), while in lower territories, they promoted the slavery bringing African people. It is important to clarify that slavery processes took place all over the country, being either natives or black people the slaves of the settlers. However, it is important to clarify by an example the settlement of colonizers: Bogotá, Tunja, and Medellín had a great number of either colonizers or native people corresponding to the altitude of the cities, while other cities with less altitude such as Barranquilla, Cartagena, and Quibdó had most of the slaves.

The authors conclude that identity in many Colombian places relies on the relationship between them, so for instance, the Andean region is whiter than the Atlantic region, yet the Atlantic region is whiter than the Pacific region.

Now, the ideas that this study has are pertinent to the research. It brings a critical

perspective to comprehend why, in Colombia, there is a racialized division according to the territory previously talked about. In this order, social media content appears as a significant way to foster awareness of this situation through a critical approach. The introduction of virtual environments promotes communication between users, which can be useful to make a contrast between one's perception and that of others.

The fourth work to be reviewed is a study conducted by Walls (2022) to research the stereotypical vision about science and how students at schools conceive scientists in terms of race: normally, they are perceived as white men, wearing a white coat and working in a laboratory. To recognize this stereotypical approach to scientists, the researcher analyzed over 17.000 data about draw-a-scientist test that K-12 American and Canadian students did. To examine the data, a combination of CRT tenets and summative content was used. As a result, the DAST was not a sufficient tool to determine the way students see scientists. Moreover, this study considered the previous studies related to this and claimed that they are neither accurate nor trustful to draw the conclusions they did.

Relating this study with internet and the opportunities it offers, Walls's study can be related to social media in terms of accessibility: perhaps if students were able to access the platforms and made the drawing, they would be able to contrast their drawings with people's perceptions around the issue, identifying how differently each person sees a scientist and getting to know the wide diversity of people doing or talking about science. In fact, the use of social media content in this case could be the most profitable and accurate way to foster awareness on students' conceptions regarding scientists.

The fifth research to be reviewed is focused on school mainly. Quintero (2017) saw identity as a crucial factor when talking about research on ethnic minorities and black populations. In this order, his study wanted to understand the transformation of black populations as a concern for social sciences in Colombia, along with the concepts that guide

these studies. To do so, the researcher planned interviews about their experiences with racialization over the educational processes from kindergarten to undergraduate institution. For this, twenty-three young university students that identified themselves as Afro Colombian or black people were selected to carry out the study.

As a result, it was found that there are two ways of racialization inside schools: primary racialization at school, and Paternalism and condescension. The first one takes place when people are assigned an identity, mainly related to stereotypical visions that society has, relying specifically on their physical features. It is manifested through jokes, nicknames related to either skin color or any body shape. The transcendence of the visions can go beyond them and focus on the cultural background of that person, like the place they come from, their economic wealth, or the variety of language they speak. On the other hand, the second result depicts the overprotection on students that have suffered racialized behaviors from students around them. It works as a condescension over racialized population, which deprives them of agency and ends up working as a manner of everyday racism.

The importance of this study is crucial in this project due to one thing: it offers a general view from people that suffer early racialization when they study at primary, secondary and high school. Also, the fact that it was made in Bogota gives context about how racialization has been treated in our educational system. However, this study is aimed just at identifying rather than offering manners of confronting these premature discriminations. In this order, the introduction of Social Media content to strike back seems a potential idea since each student is immersed in platforms such as Facebook, Instagram, YouTube.

The sixth research deals with racism inside second language lessons, being English the language taught. This study was done by Cruz & Bonilla (2021). They sought to explore the concept of Language learning and the implications it offers to learners, recognizing links between second language, learning and identity. In this sense, this study aimed to comprehend

the relationships between Spanish and English as a foreign language with racial identity constructions, as well as to establish relationships between meanings of second language learning and the construction of racial identities. To accomplish the research objective, fourteen language learners (Spanish/English) were selected to be interviewed in a narrative way.

As a result, it was found that white, native teachers have a privilege regarding the country they came from: it is easier for them to be hired in a foreign language job due to their phenotypical conceptions. Moreover, there are hierarchical imaginaries about languages and speakers, such as the belief that Latinx people are warmer, yet lazier, and American people colder, but more intelligent (2021; p. 163). Finally, the authors conclude that the possibility to learn a language can guide you to a serial possibility for emancipation (2021: p. 153), which vindicates the position of learning a new language as a path for adapting a new identity but also for identifying the self into the world and settle an own perception around social hierarchy.

According to Cruz and Bonilla (2021), English offers the possibility to comprehend a new world, one made by multiple conceptions about the self and the others. Because of this, social media and its broad power to reach many people seems like the best way to deal with issues regarding hierarchical imaginaries about other cultures by fostering one's own culture. Besides, social media offers the possibility for English teachers to expand their own knowledge about the culture that they are teaching due to the amount of information that flows around internet and is institutionalized within academic establishments.

The seventh research was conducted by Bonilla, Cruz, & Solano (2022). They studied the relationship between language, race and racialization as a crucial aspect when talking about identity. In this sense, the study aimed to analyze nine teachers' perspectives about racial identity and its impact on their pedagogical practices. To do so, interviews were planned to enquire data about personal believes and experiences related to race matters and racism within their educational practices. As a result, it was found that identity within classrooms is mediated

by two concrete actions: the perception of students that teachers have, and the pedagogical practices and racialization that is embedded in their discourses. The first one is concerned by white privilege and nativism, on the one hand, which can be summarized as the benefits that you could have relying on your physical features and the country you come from, and, on the other hand, by colorblindness, which is the intention of seeing social issues equally when they are not. The second action is related to Adequacy ratios, which can be defined as the judgement made by teachers on performance in the target language, and the privilege of talking a certain variety of it.

This research is one of the most important reviewed due to the concepts and positions it takes along the development of topics such as racism and racialization. The academic ground that the research made by Bonilla, Cruz and Solano offers is a complex address to educational practices, the perception of others and the meaning of race when students are engaged in education. Besides, for the case of the present study, the link between the knowledge about content found on social media unfolds highly pertinent ideas to face race-related issues, such as racialization, within the school. The content that goes around social media platforms can work perfectly as a mirror of reality, portraying the ideas and beliefs people have on race concerns. In this sense, the opportunity to tackle the content from a critical perspective is there.

The eighth work was developed by Cruz, Solano and Bonilla (2023). They explore the debate around intercultural empowerment pedagogies and social justice and analyze how foreign language pedagogical practices are structured by social, hierarchical and racialized levels. To do so, the authors selected and analyzed nine teachers' narratives about how they understand and attend the linguacultural diversity, such as their vision of students, and their view over the varieties of a language when teaching a language.

As a result, three structures related to educational practices were found. The first one was named "Macro level", and it is related to the political speeches that play a role in the

constitution and goal establishment within educational institutions. This can be seen when talking about economic organization and inequality, or the false narratives of homogeneity about learning languages. The second one was named Meso level, and it is related to the discourses, such as books or opinions about teaching made by professional teachers that go around social media, as well as learning materials and everyday social practices. The third one was named Micro level, and it is about the educational practices that take place in the classroom. This level is affected by the Macro and Meso level due to the influence that each one has over teachers.

This study depicts, in an accurate way, an existent hierarchy in educational practices. Moreover, the impact of the levels mentioned above, and their understanding would be crucial if educational actors, such as teachers, need to understand the manner they have been developing their educational practices and to comprehend effective paths to modify, in a macro scale, the dynamics on the pedagogy practiced. Therefore, the consciousness of such things could lead to changes in teachers' practices and students' ways of learning. Here, by getting teachers to recognize their own effort, the identity they construct over students would be shaped in certain manners. For instance, the triad of social media content, English lessons and identity emerges as an interesting one to be researched in high schools mainly.

The ninth research was made by Afolabi and Holder (2021). This study wanted to understand how racism has become a part of the 21<sup>st</sup> century America. In this context, this study aimed to analyze several race-related topics and content pieces in the United States focusing on discussions on Twitter. To accomplish this, a content analysis was conducted, using selected hashtags on Twitter such as #Blacklivesmatter, #Whitelivesmatter and #Alllivesmatter across various regions in the country. To do so, two hundred tweets that had a relationship with the hashtags were retrieved to comprehend the people's reaction and the rationale behind the comment by using negative, positive and neutral approaches. As a result, it was found that, on the one hand, there is an emotional response alternating between happiness, mostly from the

hashtag #Whitelivesmatter, and unhappiness or sad emotions, mainly from the hashtag #Allivesmatter. On the other hand, the content of the tweets was categorized as Brutalization, which means that the content of those tweets portrayed either an allusion to a murdered person or the killer involved. In conclusion, these hashtags support people to speak up against racism in the United States.

This study represents the direct impact of social media to deal with racial topics through hashtags. In fact, it is a good example of what people could do, as a manner of resistance, against discrimination and racialization on the content of those sites. In this order, the idea of using hashtags to foster awareness about racialized actions in daily life seems like a good approach and effort to do it. However, it is important to highlight the negative effects of hashtags. Indeed, social media is open for everyone who desires to use it, no matter if there is an intention for throwing racial slurs and for people to project the superiority of their race above others (Afolabi, 2021).

The last research was done by Li (2021). This study wanted to identify the racism experienced on a day-to-day basis by BIPOC population (Black, Indigenous, and People of Color) inside a school. In this context, this research explored various manifestations and effects of racism within all-girls' schools in Canada. To accomplish this, an Instagram account was created to receive narratives from students that have suffered any kind of racialization along their educational process. Thus, one hundred and thirty-two narratives were analyzed. As a result, it was recognized that there are three kinds of racism portrayed by students: the first one is the microinsult, which consists of the exclusion, racial stereotyping based on Eurocentric beauty standards that students manifest to BIPOC population; the second one is the microinvalidation, which consists of the negation of BIPOC racist experiences; the third one is the microassault, which consists of the racialization of BIPOC populations in the school.

This study offers an academic background to comprehend the racist actions that take

place in school. The possibility that it offered to BIPOC population about making a narrative of their experiences in school seems like a good idea to support and help people struggling with racialized issues. Moreover, the connection between this study and the one developed on this document is clear: the conceptions and definitions of the ways a person can suffer racial issues offer a clear way to identify these actions and work to fix them by social media.

The previous review of the tenth research showed the development of these fields of studies related to racial topics, pedagogical practices at school of teaching languages, and the influence of social media in educational environments.

### **Theoretical Framework**

The following section includes the main concepts to comprehend, through lenses created by some researchers, the phenomenon of racialization, and the kind of concepts that surround it, such as racism and race. This conceptualization will be the basis to explore the influence of racism and racialization in schools. The concepts that are going to be developed are race, racism, and racialization. Additionally, the relationships between school and racialization, and the social media with racialization are going to be displayed.

Before developing each concept, it is important to highlight the relationship between Intercultural Communicative Competence and the tenets of concepts such as race, racism, and racialization. Indeed, ICC aims to identify and recognize culture as one important aspect when learning a new language (López-Rocha, 2016). This recognition of culture implies the way people socialize with each other, making the perceptions of race as the principal ones when referring to the other (Valencia, 2017). This means that phenotypical features affected the relationship with the self and with the other.

Thus, ICC is perceived as a tool to recognize how people refer to others, this is by culture and language, as well as to change these references normally used instead of other ones that look out for the correct identification of the unknown. From this perspective, each

concept is going to be reviewed, this means, the perspective about cultural and social concerns are going to be core.

### ***Race***

This concept has been mutable since it was created. In fact, according to Valencia (2017, p. 32), the concept of race has changed over time due to several transformations that have been linked to social, geographic, political, economic and historical contexts. Therefore, the idea we have socially built around race is not the same nowadays as it was back in the 16<sup>th</sup> century or during the biological revolution in the 19<sup>th</sup> century.

The first definition that is going to be portrayed belongs to the 16<sup>th</sup> century, when the Spanish conquerors arrived in America. Valencia (2017, p. 35) referred to an interesting conceptualization of this concept made by Anibal Quijano in 1999. Following this idea, she described race as the most efficient instrument created for social domination in the last five-hundred years. It was established as a common criterion of social divisions between conquerors and conquered people, based mainly on phenotypical descriptions. Valencia adds that, through the introduction of the idea of race, a new hierarchical disposition, relying on new geo-cultural and social categories, was promoted. This new social division had the white race on the top while on the bottom there were native and black races (this process is called racialization, which is going to be developed in the next section). The authors conclude that years later, the racist discourse supported by science in the 19<sup>th</sup> century promoted the justification, expansion and strengthening of such ideas, which generated the institution of slavery and all kinds of violence and extermination of communities in America and Africa.

The beginning of the 21<sup>st</sup> century modified completely the way race has been understood. A first effort came with the famous experiment known as the Human Genome, which exposed the sequence of human DNA. First, this project began officially in the United States in October 1990 and was supposed to last around fifteen years. The objective was to

identify and recognize the DNA sequence of the twenty-three chromosomes of five human beings selected (one Chinese, one Afro-American, one Latin, and two white people) (Cervantes, Gonzalez, Perez, 2005, p. 57). Besides, it intended to obtain detailed information about the sequences of genes, identify the causes of human diseases or factors that support them, and gather data about the molecular evolution of humans. (p. 57)

This study aimed to clarify the way DNA is constructed (twenty-two autosomes and the chromosomes X and Y, which determine the sex). In other words, the intention was to define the encoded sequences, known as exons, and the non-encoded sequences, known as introns (Cervantes, Gonzalez, Perez, 2005, p. 56). One of the conclusions established was that there is a base of nucleotides (around 99.9%) that is the same for every human community on Earth (p. 61). In sum, there is no genetical difference in composition within DNA and the nucleotide base between humans. This can be interpreted as an absence of significant differences between the DNA of white and racialized communities.

Now, despite the Human Genome results, there are some theorists who support the relevance of race as a social construction (Valencia, 2017, p. 31). This means that it is possible to see the concept in everyday life through exclusion scenarios, discrimination towards Black, Asian or Native people, and the denial of rights of these communities in favor of White groups. In this sense, the concept is related with the real world by classifying some populations, such as Europeans, as superior, while others, such as Africans or Latin Americans, are deemed as inferior. The label of these groups is probably due to the racialized human practices that have existed, which can be seen recorded in law constitutions or all kinds of written work, from four hundred years ago (p. 31). Hence, while there is not a significant difference among races in terms of DNA, social practices have established racialized behaviors that were introduced in the common thought.

More recently, there have been attempts to remodel the concept of race from different

social movements and schools of thought. For example, back in the 1970s and 1980s, black feminist women, conceived the idea of race from intersectionality. To this end, they used a Venn diagram to exemplify the complexity between categories such as social class, gender, and race. When the intersection begins, the conditions for a person that is normally object of discrimination get worse (Valencia, 2017, p. 32).

Another effort to redo the concept of race is related to the Cultural Sciences. On the one hand, a new horizon situates race, first, in a hegemonic and social fight, and second, in the context of a global transformation with internet and, specially, social media platforms and the immediacy of communicating (Valencia, 2017, p. 32). On the other hand, decolonial thinkers of Latin America point out that race is articulated to Modernity and the effects of the Conquest perpetrated by the Spanish, French and British Empires. The way America was conquered by those conquerors determined the social relationships between communities, as well as the economic and political issues in the emerging states (p.33). This vision provides a different understanding of race due to the history of Latin-American people and the domination of Europe over the ideas produced here. Nowadays, one could say this view is a voice of resistance against racism and the discrimination that has happened all over the Latin American territory.

Directly, it is important to share the views of race held by some Colombian researchers. From the roots of this country, race has existed as a common way to divide communities. In fact, according to Latin American decolonial thinker Quijano (1999; as cited in Valencia, 2017, p. 35), race and racial identity were established as weapons of social classification to locate people as either inferior or superior groups. This assessment relied completely on dominance in terms of politics and economics. Therefore, people who were wealthier than other communities classified themselves as white while other humans, the ones that belonged to native Indian groups, were called reds or Amerindian. The idea of this division worked to legitimize dominance relationships imposed by the conquerors and ended up with the naturalization of

these colonial bonds between Europeans and non-Europeans.

Moreover, the meaning of race in Latin America permeated every single relationship between the settlers of the colonized territory. This caused the subsequent constitution of institutions in America, as States, schools and churches (Valencia, 2017, p. 37). In other words, the seeds of thinking about race were related from their beginning to discrimination and violence from conquerors against Native and Afro-American communities that served as slaves.

Race in Colombia has been a taboo topic, which makes society act in discriminatory terms, setting the conditions for violent social practices, backed up by euphemisms and indifference towards such issues (Bonilla, Cruz, Solano, 2022, p. 5). Thus, it is possible to say that, in first instance, race still works as a discriminatory set of ideas held, by both, by White and non-White populations; and, in second instance, race is a concept that is created, supported and reinforced by society itself, bringing the conceptualization of different races from the social perspective: this is, the real DNA existence of races (Chadderton, 2009, as cited in Cruz, Bonilla, 2021, p. 155).

However, to converse about it from phenotypical descriptions is not enough due to the evolution of the concept and the diversity of population that live in Colombia. In fact, according to Koopman (2012; as cited in Cruz, Bonilla, 2021, p. 156), this country is such an ethnically diverse one that phenotypical description becomes difficult to develop. Consequently, it is necessary to theorize this concept from a particular point of view, the concept of Whiteness, which is a theorized race concept that goes beyond phenotypical descriptions, also relying on discourses that belong to all kinds of social practices, arranging individuals in disadvantaged positions regarding their economic, political and cultural situations (p. 156).

Talking about race from this perspective implies analyzing power relationships delimited by features such as sociocultural background, economic positioning, political ideologies, linguistic factors, among others (Cruz & Bonilla, 2021, p. 156). Thus, Whiteness distinguishes

people mainly through naturalized discourses that flow around social practices, setting up individuals into inequal positions in economic, social, political and cultural terms, as opposed to others who do not suffer the marginalization (Cruz & Bonilla, 2022, p. 5).

To conclude, race has been developed in this project as a historical concept with roots in our past as America. Moreover, the scientific perception about the existence of this concept, as a biological feature, is important to clarify the emancipatory understanding. Once the identification of both perspectives is done, the meaning of racism may change. Indeed, recognizing that this matter of race has such a particular background is important when dealing with the discriminations based on phenotypical features, and cultural, economic aspects, that are going to be displayed in the following section.

### ***Racism***

This concept, as well as race, has been modified depending on the author that theorizes about it. Afolabi (2021) constructed a different opinion about it from the perspective of Wallis (2007). First, the orientation from this perspective argues that racism originates in supremacy and provides the social rationality and philosophical justification for degrading and perpetuating violence against people based on color (p. 3). The results of this kind of logic are related to cultural, psychological, sexual, religious, and political concerns.

Moreover, according to the research, racism is furnished in our everyday work or household life (Van Dijk, 2000, as cited in Afolabi, 2021, p. 8). In this sense, racial slurs can appear in ways that are deeply rooted within our manner of texting or talking in lifetime conversations such as meetings, job interviews, laws, political debates, television programs, news reports, and social media platforms. This does not mean that situations such as open violence or forceful discrimination, related to the older racism like slavery, stopped. Nevertheless, the new manner of discrimination seems like an effective way to marginalize and exclude minorities (p. 8, 9). In sum, racism is in everyday actions that people do, no matter their

way of seeing or perceiving the world; thus, it is possible to refer it as a social and cognitive logic that is settled into organizations and institutions across the world.

Paradies et al. (2005; as cited in Cohen, 2020) argue that racism can be shaped as organized systems within societies that cause avoidable and unfair inequalities in power, resources, capacities, and opportunities across racial or ethnic groups. In this sense, it is the result of intentionally unjust systems that promote beliefs, stereotypes, prejudices, or blatant discrimination based on race (p. 2)

Following this idea, it is possible to see how racism has shaped into a structure of power that has control and manage profitable aspects of the population, such as capacities and resources. Therefore, it is possible to say that there is prevalence of unjust powers that have racialized communities, bringing unfair treatments for those who are subjected to the process.

Valencia (2017) argues the notion of racism created by Moore (2011, p. 3). First, it is defined as a consciousness or structure with historical roots. These seeds of thought have worked well for the dominant groups that had planted them, maintaining hegemonic power over society. The author adds that instrumentalization is made clear by settling the idea of racism institutionally taking advantage of social imaginary to arrange a web of exclusion for other non-dominant groups, keeping a monopoly over the resources of society (2017, p. 49). Therefore, due to the privileges obtained historically in terms of politics, social and economic situations, power is supported generation by generation, preserving the supremacy of the dominant groups (p. 49).

Second, by diachronic lens, racism has stayed inside human minds to divide and to sectorize communities. This has been a direct effect of using phenotypical descriptions to deal with differences perceived by the eye. Valencia (2019, p. 50), turning to some statements of Moore (2011), argues that skin color appeared as the most evident of the dissimilarities seen by human eyes. Consequently, the skin and its features work as a link to create symbolic ideas and resignifications of the others. Thus, a concept for the “pre-race ideas era” appears, proto racism

(Moore, 2011, as cited in Valencia, 2017), basically defined as the group of behaviors, structured and esthetical symbolical values assigned to phenotypes.

Quintero (2017) and his investigation do not construct a hole definition for the concept. Instead, he gave a clear orientation regarding how racism has been treated in Colombia. The author proposes that racism does not have a political place in this nation (Gil, 2020, p.49, as cited in Quintero, 2017, p. 111) which means that it has not been accepted, publicly and discursively, as a social concern according to his words. The denial of racism as a social phenomenon and a political interest is a mechanism that has been detected in other states around the world.

It is important to clarify that racism is not only related to physical violence. In fact, Li (2021, p. 284) stated that despite the physical violences against communities, such as police brutality or hate crimes, racism still takes place through racially charged microevents undetected by the bystanders or perpetrators of the acts, as well as through discriminatory systemic factors that do not find out the people responsible of the discrimination. This perspective is aligned with the previously view by Afolabi, which can reinforce the idea that racial slurs can be considered as racially charged microevents.

Regardless of the type or form of racism, it has been proved that the health outcomes of racial and ethnic groups discriminated is affected (Cohen et al. 2020, p. 3). According to the researchers, a 2009 meta-analysis portrayed the detriment of life quality from people that have perceived the violence of racist behaviors. It was discovered that it causes stress responses, being related to participation in unhealthy daily life actions, such as drug consumption, and nonparticipation in healthy behaviors, such as sleep and exercise (Pascoe & Smart Richman, 2009, as cited in Cohen et al., 2020, p. 2). Moreover, a series of studies has found consistent links between racism and negative mental health outcomes, including posttraumatic stress disorder (PSTD), depression, and anxiety (Harrel, 2011; Paradie, 2006, 2015; Pascoe, 2009;

Priest, 2012; as cited in Cohen et al., 2020, p. 3). Therefore, racist behavior and racism have been proven to bring negative effects on people who suffer from it.

Racism does not only have one way to affect people, according to previous orientations (Valencia, 2017, Li, 2021, Quintero, 2017), in the branch of racially charged microevents, the affectation to the one who is witness of a racialized acts is also a matter of concern. Cohen et al. (2020) display an idea of Vicarious racism grounded on other researchers (Alvarez, 2006; Dominguez, 2008; Heard-Garris, 2018; Mason, 2017; Nuru-Jeter, 2009; Priest, 2014; Troung, 2015; Tynes, 2019), defined as the affection of the non-implicates in racialized acts: non-racialized people. It can occur either at a microscopic level (seeing the maltreatment of their close ones or parents) or in a macroscopic level (perceiving the maltreatment of someone who they do not have a personal relationship with, but with whom they identify) (p. 4).

Experiencing this discrimination could lead people to develop anxious expectations of being victims, in the future, of similar treatment (Mason et al., 2017; as cited in Cohen et al., 2020, p. 5). However, this term has not been investigated enough and the consequences of enduring this discrimination are not evident. Despite this, Mason et al. acknowledge that one relevant study about vicarious racism conducted among minority undergraduate students, determined that it is the most common form of racism reported (99% of students reported at least one experience related to it) (p. 4).

One important factor that needs to be reviewed in the exploration of types of racism is the relationship between racism and educational institutions. According to Valencia (2017, p. 25), the ways racism works need the support of institutions, schools being one of them. They established a primary way of conditioning students and executing oppressive power and knowledge. Furthermore, educational institutions have worked as excluding spaces and reproducers of racial discrimination against specific communities of the population. Therefore, school and educative institutions have a close bond with racism, which has brought authors to

propose various types of racism generated in scholar settings and reproduced within society.

The first categorization was made by Quintero (2017). According to him, there are two kinds of racism within school: Everyday racism, and Prosaic racism. It is important to highlight that each one of these takes place in the classroom. The first one is referred to the process in which people socialize putting racial notions into social practices, being repetitive and familiar by the reference to the phenotypical features as the first approach to the other (Edded, 1991, as cited in Quintero, 2017, p. 114). In this sense, the racial and ethnic relationships support and reinforce racist logics in daily life by rutinary or familiar practices.

The second concept, Prosaic racism, is affiliated with educational institutions, mainly schools. It establishes from an early racialized violence, either symbolic or physical, that students defined as “blacks” experienced (Quintero, 2017). Those racialized students start to hold the meaning of what “black” means in their head, experiencing an unfavorable position since childhood. From this moment, they realized that the assignation of this adjective is full of negative aspects and that the treatment is unfair, which could provoke psychological traumas that end up into self-negation (p. 116). This Prosaic racism can be seen as jokes or commentaries that produce demotivation, intimidation and even censorship among the target population. Moreover, the execution of this kind of racism leads to a dominance to maintain the status quo of hierarchical relationships between racial dominant students/teachers, and racialized students, generating isolation within the academic community (p. 118-119).

The second categorization was made by Li (2021). According to her, there are three main categories to define racism within school: Evaded racism, “Anti-racist” racism, and Everyday racism. Evaded racism occurs when schools and educators adopt a colorblind stance when examining racial disparities (p. 286). This means that discussions about concepts like “racism”, “racist” and “racialization” do not take place within classrooms, thereby normalizing or legitimizing racism that BIPOC (black, indigenous, and people of color) students experience.

Therefore, here lies one key aspect of this pedagogical proposal: to implement a strategy to face racialized issues inside the classroom, as well as some in life, using social media to produce contrast between one's and others' acts.

"Anti-racist" racism can be present in institutions' attempts to highlight diversity or multiculturalism in underdeveloped ways (Li, 2021, p. 286). One situation to exemplify this situation is presented by Doucet & Adais (2013; as cited in Li, 2021). The authors explain that classrooms mostly promote food, clothing, and holidays of middle-class white people, avoiding elements from other cultures. As result, there is not a diversification of the different points of view and histories of the communities. Instead, non-white communities are alienated, making students consider that the spotlighted culture is the norm.

Finally, Everyday Racism is the most common and universal form of racism, being manifested in both overt and subtle ways, being known also as microaggressions (Sue et al, 2007, Kohli et al., 2017, as cited in Li, 2021, p. 286). In comparison with the definition provided by Quintero, this conceptualization develops three main categories to comprehend the microaggressions that can take place: microassault, microinsult, and microinvalidation. Microassault refers to nonviolent but purposeful discriminatory actions (ex: a joke related to skin color), while microinsult is an unintentional behavior that demeans a person's racial or ethnic identity (ex: a black person is not hired for a job because of his/her skin color). Lastly, Microinvalidation excludes and negates the discriminatory experiences that BIPOC communities have lived (ex: a white person saying that there is no such thing as racism). For this project, the notion related to microassault is going to be used as a tool to analyze the data gathered due to its relationship with the normalization of jokes or comments related to phenotypical features.

After reviewing the approaches to the concept of racism, it is possible to say that it is a structured system aimed to divide populations by non-biological features, being in everyday people's life and established as a logic with historical roots. In addition, this system affects

people's relationships, dividing communities, from the best to the worst, as well as producing clashes between them due to the injustices produced in this system.

The incidence of the system inside the logical following when building relationships creates features that can be used to approach the other. In other words, this system provides lens of meaning to classify and frame people relying on their features. This process can be named racialization, which is going to be developed in the following section.

### ***Racialization***

This concept has been constructed for this project from five different perspectives that are going to be reviewed below. Moreover, the relationship between them is going to be highlighted due to the similarities between authors regarding either their perspectives or comprehension about the issue.

The first approach to the term was made by Dr. Didier Fassin (2011). The French sociologist identifies racialization as a process where bodies are framed to specific features, culture, behaviors, and social stratum. (p. 421), this means that people are framed, according to their anatomy. Moreover, the incidence of immigrants on this phenomenon is an important aspect to consider due to the increase of racialized acts to face massive arrivals of immigrant populations, voluntary or involuntary, that are perceived as undeserving and unlike.

To complement his approach to the concept, Fassin establishes a parallel term: ascription, specifically, racial ascription, which he defines that is the foundational act through which racialization is produced, this means the first step of the process, imposing differences between populations (p. 422). In fact, it means that a person identifies others as racially different, relying on social status when constructing these ideas. For example, characteristics and situations such as unemployment, incarceration or impoverishment are more likely to be associated with Black people and less likely to white people.

Following the idea above, it is possible to realize that racialization integrates physical

features and social characteristics once it starts. Fassin's perception expresses a form of symbolic violence over the ones ascribed/racialized (Bourdieu, 2000; as cited in Fassin, 2011, p. 423). Following this logic, people are reduced not only to skin color and the attributes that surround it but also, they are deprived of possible alternative identifications and multiple belongings.

One highlighted aspect that this author develops in his work is a possible manner to face racialization. According to Fassin (2011), recognition is a response to the process of racial ascription, becoming resistance towards the racialization process (p. 424). Thus, if people recognize themselves as Black, once they are identified as such, it means resisting the logic of the ascription. This identification goes beyond a phenotypical feature, it stands mainly as a political qualification (shared by all minorities).

Finally, Fassin (2011) proposed three theoretical attitudes that can be expected when any form of racial ascription is produced: to ignore the ascription; to reject and adopt the stigma as an instrument of combat; to internalize it and overplay, as well, the role that is imposed (p. 424). Along with these attitudes, he develops concepts around racialization, such as "reracialization", which occurs when deracialized people (groups that before were identified as non-whites and are now conceived as whites) are restored to their previous racial status.

The second approach to the term was made by Herbert Gans (2016) in his research named *Racialization and racialization research*. To begin with, the author identifies racialization as a process that, most of the times, begins with the arrival of new immigrants, intentional or accidental, who are conceived as undeserving and unlike. Besides, this term is often applied to communities whose features, activities, routines and practices are usually interpreted by the lens of racially causal explanations, yet these end, generally, in a racist vision.

Racialization, according to Herbert, has endings (p. 3). This means that the issue can turn into a long-time situation, and even perpetual. For this reason, it is important to study the

issue as an economic, political and social process with many participants, two being the main ones: the racializers and the racialized. Thus, according to Gans (2016) the economic and political dimension can be seen in situations like the following:

...into bad jobs, that is, poorly paid, “dirty” and dangerous ones, such as selling illegal goods or being sent into military combat. The racialized may also be excluded from the labour market altogether. They are frequently exploited economically in other ways, such as having to pay higher prices for food, shelter, other necessities, loans, and many other goods and services. Political racialization may involve exclusion from various citizenship rights, as well as proportionally high levels of punishment, including incarceration. Racial biases are also built into some government programmes that offer benefits from which the racialized are excluded.” (p. 3)

The third approach to the term was posited by Ryuko Kubota and Angel Lin (2017). Racialization is established as racial categorizations: this is based on giving meaning to the phenotypical features of the populations, assigning them to a general category related to their “biology” (p. 5, quoted from Miles & Brown, 2003, p. 102). Therefore, it produces and legitimates distances between social groups according to what is perceived, that is, biological characteristics. The authors add that it is a dynamic and historical process, which means that it is always shifting.

The fourth approach to the concept was developed by Sandra Bonilla, Ferney Cruz, and Vanessa Solano (2022). In this approach, the concept is defined as the social process in which bodies, social groups, cultures and ethnicities are framed as participants of fixed subject categories, being loaded with ontological conceptions that condition and stabilize them. (p. 5, quoted from Campos-García, 2012, p. 2). In this sense, the authors refer to racialization as the categorization of people according to what it is possible to see: skin color or ethnicity, for example.

The last approach to the term was put forth by the University of Guelph, Canada, to face racial issues inside the institution. According to this concept, racialization is a process of social

construction based on race criteria (n.d., p. 3). This process is focused on aspects such as race, ethnicity, language, religion, culture, accent, speech, name, clothing and even practices of daily habits, to designate them as different and, on that basis, subject them to unequal treatment (p. 4).

After reviewing some conceptualizations of racialization, there are similarities between the approaches. They all agree that it is a process, mainly performed by society, in which communities, and elements that surround them (culture, bodies, ethnicities, social conditions) are framed into racial categories according to the race criteria that has existed along the years (Bonilla, Cruz, Solano, 2022; Fassin, 2011; Gans, 2016; Kubota, Lin, 2017; University of Guelph, n.d).

Racialization, then, is defined as a process in which people are framed to misconceptions about communities, taking place anywhere, even at school. In addition, there are features used to racialize people, such as phenotypical features, economic condition, and cultural characteristics. It is important to highlight the relationship between racialization and foreign language education. Indeed, aspects such as language and culture have been used to racialize people. In the following sections, this relationship is going to be expanded.

### ***Racialization and Foreign Language Education***

Learning a new language is not only a matter of communication between people who talk the target tongue, yet the building of a new identity is involved deeply in the learning process (Cruz, F., Bonilla, S. 2021, p. 153). This self-construction is related to the constant organization and re-organization of who we are and how we are related to the social world, promoting the growth of new beliefs about the self that are conducted by the new way of thinking offered by the target language.

According to Cruz & Bonilla (2021), while the learning process of a new tongue is going on, there is a tension between the learner and what they are going to build, being known as

racial identity (p. 153). This is produced due to the own process of racial identification, or the one developed by people. In this order, language can work as either a tool to construct identity or a variable to diversify and structure racial divisions according to the racial assignation.

According to Cruz and Bonilla (2021, p. 155), research on these topics has not been developed quite enough, considering the relevance of language education in education systems, due to an artefact named Whiteness (*Dispositivo de blancura*). This is described as the belief of the white race as superior in the world in terms of cultural and scientific knowledge. Moreover, the effects of this creation helped to hide the settlers' interest, and spread the idea that race was a matter of the past, in colonization era, which died in times of seek for freedom, in other terms, independency and we do not have anymore (Colorblindness) (Ospina, 1997; Quiceno, 2003, as cited in Cruz & Bonilla, 2021, p. 155).

This belief is also embedded in second language education due to the establishment of this logic inside discourses around social practices that can be seen inside the schools. This idea of white race as the superior race implies power relationships that are determined by sociocultural, economic, ideological and linguistic factors, among others (Cruz, Bonilla, 2021, p. 156). In this order, in schools, students, teachers, and even executives, can behave in favor of the "superior race", denigrating other communities because they are not at the same level.

One outcome that can be seen as a direct influence of racialization in second language education is lectocentrism. According to Bonilla, Cruz and Solano (2022, p. 13), this is the privilege offered to a linguistic variety, in a language, placing it as the superior, best "dialect" among all the possible forms of it. As with cultures, the others, that are not categorized as superiors, are placed as "alterations" or "deviations" from the one on the top. Whiteness, and the racial structures produced over time, influence the language pedagogical practices carried out at schools, institutions, universities, and companies.

Indeed, learning a language has been influenced from three levels: a macro level (Cruz,

Solano, Bonilla, 2023), which can be defined as the institutions in charge of defining policies, promoting speeches (called “hegemonic discourses”), and setting goals related to education and pedagogical projects that are carried out by schools, universities, institutions, etc. (p. 28). The other is the micro level, which is the teaching practice itself. The last is meso level, which conducts stereotypes and negative constructions about historically racialized communities using didactic material, such textbooks, which are far away in terms of context, ideas, conceptions about the people who use it (p. 35).

The relationship between language teaching and racialization, according to Cruz & Solano (2023), is the discrimination based on social details, such as social background, economic, political, and sexual development. In words of Mesesses-Copete (2012, as cited in Cruz, Solano, 2023), the schools and the institutionality have constructed themselves “desde la lógica eurocentrada: una mirada racista, homogeneizante, pigmentocrática, sexista, hegemónica y normalizadora de la colombianidad” (p. 27). From this perception, the educative institutions and their communities have a racialized perspective in their practices. The educational practices, then, have been impregnated with such logics, at least in Colombian institutions.

Despite the intrusion of racialized logic inside educational institutions, there are other aspects that promote these ideas: social media content. Indeed, technology is used by most students, not to say everyone, as a tool either for educational purposes or with other ones. Following this, the relationship between students’ behavior and students’ consumption in social media platforms looks more than imminent. Because of this, the bond that racialization and social media content have is going to be displayed.

### ***Racialization and Social Media Content***

The intrusion of social media in our daily lives has changed the way we use language. Indeed, before, people only exchanged information face-to-face or by post-cards or emails,

however, today, it is possible to communicate our ideas in several ways thanks to the internet (Basri & Paramma, 2019; Rubet et al., 2021; as cited in Shafa, 2022). In this sense, we can say that distance is no longer an issue due to the use of smartphones that keep interactive connection between people from all kinds of communities.

The access to information from any place in the world is now a possibility. This convenience is possible due to the influence of social media platforms, such as Facebook, Twitter, Instagram, as well as search engines, and other digital technology outcomes that have change our social life of a pluralistic society (Wilding, 2018; as cited in Shafa, 2022). Thus, social media acts in a role of forming digital public spaces that can be aimed to every type of class, race, group or community to communicate without boundaries, opening every time greater opportunities to discuss topics related to political, economic, cultural, religious, and ethnic issues (Basri et al., 2022; Berger, 2006; Ehondo & Edosomwan, 2021; Fauzan, 2022; as cited in Shafa, 2022).

Inside the digital public spaces, racist discourses and practices are flowing despite the filter content that is touchy and invades the feed of users in every social media platform, increasing the racist content (Santoso, 2018; as cited in Shafa, 2022). Social media platforms, in this sense, above the racist content, have also worked as new spaces for the expressions and reactions of racially charged events (Chaves-Dueñas, Adames, 2018). Therefore, the social media content involved in racially charged can have two perspectives: the first one focused on spreading racial ideas through the platforms, and the second one focused on debating and criticizing these ideas.

The facing of such issues related to race have signified the increase of negative psychological reactions, like being more negative affect and lower forgiveness to the situations (Masont et al., 2017; as cited in Cohen, et al., 2021). Moreover, the impact on the youngest people, such as kids, and teenagers, is higher due to the perception of world that can be

constructed: this is a planet represented through sensitive content, and it can be the “only” truth in these growing-up people.

One outcome that the representation of the real world through technology, this is the use of social media to communicate between communities, according to Tynes et al. (2019), are depressive symptoms. Indeed, the researchers found that the online exposure to racially traumatic issues shared through either post, videos, images, affects, mainly, adolescent-focused population. These impacts can induce, in this case the African American communities, into a cycle of rage, despair, and helplessness, which can lead these people to other feelings related to desensitization, especially in the adolescents (Adetiba & Almendrala, 2016; as cited in Cohen et al., 2021). However, studies related to older people have not been developed until the creation of this paper.

### **Methodological Framework**

The contextualization of the participant population was developed in the first chapter, but it is useful to remember that the project was conducted at a public school located in Ciudad Bolivar, Bogotá D.C with students from ninth grade, 902 in 2023, who one year later went into tenth grade, 1002. The final population of students in the last year amounted to 30. This section presents the information related to the type of research and the specific approach used to implement the proposal in order to identify and face racialized issues in the classroom. Moreover, the set of categories of analysis, the instruments used for data collection, the ethical considerations to deal with personal information and the plan to develop along the term is discussed.

### **Research approach**

The current research will be developed under the qualitative research paradigm, which is defined as interested “in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences” (Merriam, Tisdell,

2016, p. 30). In other words, the main aim of this type of research is to get a firsthand version of people's experiences regarding the world they live in. Moreover, this paradigm is characterized by situating the observer in the world, which means that he/she interprets material practices that make the world visible (Merriam & Tisdell. 2016).

The qualitative research paradigm is also known for referring to the natural properties of the phenomenon. With this paradigm, the studies are made in a systematic way, but the process begins with a direct experience of the issue, not with the first approach generated by previous data only (Hernández-Sampieri, Mendoza, 2018). This means that the approach used to the phenomenon is based on experience, with the support of previous studies reviewed.

In this type of research, the questions are produced before, among and after the gathering and analysis of data (Hernández-Sampieri, Mendoza, 2018). This feature allows the inquiry action to be dynamic between facts and interpretation, constituting a circular process rather than a sequential one.

It is also important to highlight that in the qualitative approach the revision of literature, this is the previous one created by other researchers, can be complemented in any stage of the research (Hernández-Sampieri, Mendoza, 2018) This flexibility allows the researcher to modify the theory developed, as well as the perspectives before the interventions along the educational process.

The main features related to this approach can be defined as the process through which a researcher suggests a process that has not been previously established regarding research. Moreover, in this approach, the predominance of logic and inductive thinking can be seen from its orientation, that is, from particular to general (Hernández-Sampieri, Mendoza, 2018). Along with these features, the process of research is flexible, combining experience, action and results.

The qualitative approach does not require any hypothesis to be proved (Hernández-

Sampieri, Mendoza, 2018). Indeed, the reality researched is understood from an interpretative vision, trying to find the sense of the phenomenon and facts around the function people assigned to them. The gathering of perceptions, ideas, experiences and significations that the population studied have are the main tools analyzed to create new knowledge about the populations.

In terms of research design, the focus chosen was applied research, specifically Action research. This can be defined as a continuous, dialectic process where facts are analyzed, and problems are conceptualized according to a specific context, the one they belong to. Thus, there is a planification about specific actions to transform the previous issues as well as people involved in them (Calderón, López, 2013). It is possible to say that this design proposes a balance between different forms of qualitative analysis, as well as a mediation between the rational and the own knowledge, which can be understood as everyday experience. This mixture serves the interests and needs of the predominantly exploited groups, especially the ones in less advanced contexts (Fals-Borda, 1987, p. 577; as cited in Calderón, López, 2013).

Action research has five stages (Calderón, López, 2013). The first moment is called Identification, and this means to define an issue that has affected a community. The second stage is named Plan, and it involves the creation of a process to face a particular issue that has affected the community. The third stage is called Act, and it implies the implementation of the process previously designed to see how it goes. The fourth stage is named Observe, and it entails comprehending the population's perceptions and behaviors, before and after the intervention of the second stage. The last stage is called Reflect, and it requires analyzing all the educational outcomes, as well as the process executed with the participants.

There are two ways to do action research: practical, and participative (Creswell, 2014, p. 577, as cited in Colima University, n.d.) On the one hand, the practical mood is characterized by the focus: it studies local practices (as groups or communities), it involved individual or group

inquiry, it aims to participants' development and learning process, and the researcher has the leadership. On the other hand, the participative mood is aimed to study social topics that have affected people's life with equitable collaboration between community and researcher. In both cases, the goal is to reach changes that set the context for improving life and human development of individuals, as well as the emancipation of both the participants and the researcher.

Given that the entire intervention was proposed and conducted by the researcher and that it was conducted in a scholar setting where students *receive* education, it is the first approach of this research design that has been selected to carry out this study. Practical Action Research allows for the achievement of the project's transformative objectives while covering the educational needs of the students both in terms of linguistic ability in the target language and the fostering of critical thinking.

### **Data collection**

To gather info for this project, two main tools were selected for that purpose: field notes, and students' production. The first one is aimed to record experiences, thoughts, ideas, experiences, and interesting comments made by either the students or the teachers. Moreover, they are necessary to record and elaborate notes about what takes place in the classroom (Hernández-Sampieri, Mendoza, 2018). Each note is separated according to the lesson and the date.

For this research, field notes provided information about specific situations that took place in the classroom, as well as contextual situations of the school and the students' life. For example, the economic conditions, as well as the interest shared as a group, were recognized by field notes. Moreover, one of the main aspects of this research, this is the approach to the other, was identified at first sign due to its inclusion inside the filed notes made by the researcher.

The second one refers to the outcome that every student is supposed to create in every lesson. This means that, in every class, students had to create by themselves, and being helped by the teachers, a sort of material: from an opinion paragraph about certain issue to a proposal to face acts of racialization that are located either at the classroom or in our daily lives.

In terms of outcomes, students had to solve workshops, related to opinions about videos and conditionals as the main topic. There were two workshops: one about Bogota's districts in which students had to compare their beliefs between districts and create an own opinion about a conversation (see Index #1), and one workshop that looked out for opinions about the videos displayed in class (see Index #2). Moreover, when it was the moment of the warm-up, students had to answer questions, mainly related to topics previously seen (Index #3). To represent their ideas about nationalities, students had to draw their idea about how people look, in this case, American and Colombian people.

Besides drawings and workshops, students had to record their voices to propose a way to face racialized acts inside the classroom. To do so, technological tools, such as phones, were used to record their voices as well as their ideas. Moreover, the technological tools available at school were used in some cases, even though they were not enough for all the population.

To carry out this study, the role of observer as participant was adopted. This one is defined as a position where the main objective of the researcher is to do research more than participate in the activities develop in the context (Merriam, Tisdell. 2016). The main aim of the observation process is to focus on the conversations that take place between student-student and teacher-student, as well as perceive the attitudes, ideas and behavior of students related to the activities that will take place over the research.

The application of these data gathering instruments allowed for the creation of a categorical matrix that conducted the analysis of results. The first category aimed to the necessity to create a category named racialization was imminent due to the relationship

between the concept and the subcategories beyond. The second category aimed to the identification of racism inside the school and how it represents itself. The third category aimed to the creation of strategies to face racialized issues inside the institution. This matrix will be presented at the beginning of that chapter.

### **Ethical considerations**

The following research was made into a primary, secondary and high school in Bogota. The researcher had the opportunity to go there, mainly due to the link between Pedagogical National University and the school. The grade was given regarding the researcher's preferences in terms of time availability and personal interests about the type of population. Nine graders seem to be an appropriate due to the technological habits this population have, therefore, dealing with topics, such as racism and chauvinism through the social media they use every day is the most accurate option.

To develop this research without breaking ethics with the population, the researcher is committed, in the first place, to use only real information gathered by the means described above. In this sense, he is not inventing any type of detail or piece of information. Secondly, the real names of the students that have participated will be changed to nicknames due to personal data security. The students are a minor population; therefore, a consent form will be sent to their parents to allow the researcher to use the information collected. In this format, the explanation about the purpose of the study will be detailed to them. The format is annex #4.

### **Instructional Design**

The following section will display the conceptions adopted for this project in terms of learning, language, learner, and teaching approach. Besides, the relationship between the conceptualization created and the development of the project will be shown. Finally, there are the cycles of intervention proposed by the researcher as a pedagogical proposal to sensitize students about race, racism, and racialization.

## Learning

To develop this project, learning is conceived as a process in which the active subject of learning, this is the student, is in relationship with other subjects. Like this, it is possible to say that the permanent relationship between them, as well as the sharing of beliefs, ideas, thoughts, allow the students to modify themselves from both physical and mental constructions (Patiño, 2007).

This focus can be related to the sociocultural approach made by Vygotsky in which learning is identified as a social activity more than an individual one (Patiño, 2007, p. 55). This means that both the production and reproduction of knowledge is possible due to the sociability and interactions of students. Hence, the impact of social learning is deeper in the learning process than in an individual one.

Along with social activities, the inner experience of each person is essential when developing a learning process. Indeed, John Dewey's main idea supposed a closed bond between education and personal experiences (Ruiz, 2013, p. 107). This path follows the conception of solving problems as the methodology: the teaching and learning process is pertinent when they are facing a specific issue related to the experiences students have had. Moreover, the attention to self-experience, this is the empirical knowledge students apprehended, as well as the teacher's attitude, which change to be a facilitator of information, conform two main perspectives when teaching and learning (p. 122).

The change of orientation regarding the perception of student and the teacher, as well as the notion of knowledge seen from the inner experience, can offer the opportunities to build up wisdom related to a problem in real life. This accumulation of both experiences and reflections offers the possibilities to deal with life and the complications that are easily found in daily life at school (everyday racism, prosaic racism).

Additionally, learning, besides the own and the social experiences, is not conceived in

this project as an imposition but rather as a mediation between teacher and students. According to Freire (1970), the learning process must be developed with the mediation of the world between the population involved: this means, the real conditions of the context relate the bonds constructed between students and teachers. The knowledge considered relevant for both, then, is the one who will be developed in the classrooms, but this process must be returned to the students in an organized, systematic and critical infrastructure. This reconstruction of the information can conduce students in an emancipatory way of think, promoting the spaces to questions the imposed knowledge.

To conclude, language in this project has been constructed as a complex understanding of the process: on the one hand, the necessity for social activities and how these support the construction and reconstruction of the self, from mind to body. On the other hand, the inquiry for the own experiences and how these related to the educational process offers the possibility to create a significant learning process. With these two approaches in mind, there is an essential aspect to introduce in this formula: the learning process must be related to real aspects of the world, aspects that many people, not to mention everyone, should have experienced. For example, the ideas related to race, and racism are discourses that have been inside of communities such as Latin-American and these have affected the own construction of the self, supporting the European perspective of races. This combination of perspectives, as well as the contextual features, can lead students, guided by teachers, to an emancipatory-critical understanding of reality.

### **Language**

This research has a specific path to understand language: it is an institution that renovates the dominant structures of inequal distribution (Alonso, 2004). Thus, the imposition of a cultural capital, the reproduction of social order, as well as a legitimation of disparities between communities foster the distance between social positions and people who belong to

them (p. 6). In this sense, the introduction of concepts such race is a way to keep gaps in all kinds of human groups, generating the imminent desire of domination over others in them.

Language can be identified too as an embodiment and expression of culture, being the people who have it the ones that construct a world view (Tudor, 2001, p. 69). In this sense, if a person is learning a new language, it is not only the acquisition of linguistic and grammar rules yet the understanding and perspective of a new view in life. For this research, the learning of culture is one main point of analysis: the culture reproduced in social media content reflects a reality based on considering the discrimination against racialized communities an aspect to keep being shared.

In sum, language is comprehended as an institution over time that has reflected the culture of the ones who have institutionalized it. In other words, the outcomes of the colonization era, and the introduction of their respective languages, established a way to refer to other people who do not belong to Europe, reflecting the culture of the colonizers from then to now.

### **Learner**

The learner in this project is seen under Freire's perception shared in the Pedagogy of the oppressed (1970). In this one, the author problematizes the Rol of the learner inside the banking education, which is characterized as a passive actor in education who does not know anything about, so just wait for the transmission made by the teacher, saving all the knowledge that they received.

The proposal made by Freire (1970), through his problematized education, is to conceive the learner at the same level as the teacher, developing new relationships between learners-teachers and teachers-learners (p. 60), developing a dialogic relationship between all the educational actors. Thus, the educator not only teaches but also learns, and the learner not only receives knowledge but also teaches.

To conclude, learners are conceived in this project as active people who are not waiting

to be taught regarding a specific topic. Indeed, the own experiences and knowledge acquired by students were the most important aspects of the development of this research: with the recognition and reflection of the own acts are pertinent acts to promote a process of sensitizing.

### **Teaching approach**

The teaching approach developed in this research is constructivism. This method defines that knowledge is not a copy of reality but rather a dynamic and interactive process in which the external information is interpreted and reinterpreted in the mind (Serrano, Pons, 2011, p. 11). This mental process builds progressively explicative ideas and perceptions, every time more complex, to comprehend reality.

The sociocultural constructivism was selected to orient the teaching approach. This variation is rooted in the works of Vygotsky. It works in two different levels: an intermental level, which is the moment when the knowledge flows from one mind to another, and an intrapsychologic level, which is the moment of the interiorization of the information (Serrano, Pons, 2011). Thus, it is possible to say that the social aspect is necessary when dealing with teaching and learning: through the other, the knowledge is spread and shared, while each one constructs the own understanding of it.

The internalization of concepts and ideas about the world are oriented by others in a social structure environment. Like this, the sociocultural constructivism proposes that a person must construct meaning acting in a structured place, interacting with other people in an intentional attitude. This process of building meaning has three features: the subjective-intersubjective, the semiotic mediation, and the social constructions (Serrano, Pons, 2011, p. 8). The union between these three features supports the establishment of symbolic activities, which has a specific logic behind: the human being shares the spaces with another like them.

To conclude, the teaching approach developed in this project has the main features of constructivism, which are the construction and reconstruction of knowledge in mind, having two

moments to process and to internalize the information. Besides, the sociocultural orientation reinforces constructivism objectives, making them complex and interconnected which the social environment outside the head. Thus, sociocultural constructivism offers a good display of perceptions about the learning and teaching process to develop a project with racial topics as the main ones to study.

### **Cycles of intervention**

To carry on the main proposals of this pedagogical project, three cycles were created to achieve the objectives. The first cycle consisted of an approach to the concepts using YouTube videos, mainly, along with the theoretical lens, shared through either slides or board-explanation, designed by the researcher. This one aimed to show the concepts of race, racism, and racialization from a decolonial thought, facing the established perceptions about race and racism.

The second cycle consisted of locating the information seen in the previous cycle in context. To do this, posts and images from Instagram were taken and display in the lessons to recognize the social classes and the symbolic features of them, as well as to explore the students' comprehension and impact of identifying people from their own experience.

The basic review were two lessons applied after the holiday period of Christmas in 2023. This was made to recall important concepts previously seen in class, as well as to get the first gathering of data about the apprehension of the concepts of race, racism, and racialization.

The third cycle consisted of examining and interpreting issues related to racism, and racialization either in daily life or at school. After the identification of some issues related to racialized actions, students had to propose a possible way to deal with such racialized situations. These ways of solving problems had to be discussed between them to find the pertinent approach to each situation.

At the end of the third cycle, students had to fill out an exit survey in which the levels of

sensitizing were asked, as well as the last constructions of the concepts race, racism, and racialization by what they have understood after fifteen lessons.

Cycle	General objectives	Specific objectives	Lessons	Outcome
First - YouTube (August, September 2023)	To recognize the racialization based on social stratum	To use comparative and superlatives when talking about cities in Colombia	1	Write, in a piece of paper, adjectives related to their identification of some Bogota's districts.
	To define the racialization based on phenotypical descriptions	To use the verb to be when talking about physical descriptions	2	A drawing portraying adjectives about American and Colombian people.
	To identify the racialization based on the third world imaginary.	To explore the impact of using social media content as a tool to raise awareness of racialization between ninth grade students.	1	
Second - Instagram (October 2023)	To locate the social classes that exist in the city of Bogota	To comprehend the arguments of students to support the stereotype vision about someone	1	A piece of paper using comparatives and superlatives sentences between posts of Instagram
	To interpret the social class, and third world racialization through a workshop related to Bogota's districts.	To explore the impact of using social media content as a tool to raise awareness of racialization between ninth grade students	1	
Basic review (March 2024)	To gather information about the impact of using images from Google and Instagram to identify the existence of racism and racialization between ninth grade students	To explore the perceptions that students use to support stereotyped visions by an exercise of setting adjectives to an image in class	2	A piece of paper talking about their recallings of the meaning of race, racism, racialization. Moreover, students had to answer related questions to the topic.
Third - Tik Tok (April, May 2024)	To interpret situations related to racism and racialization and provide an opinion on it using the conditional zero	To identify the possibles ways students solve the problems they see	2	A workshop related to conditionals and racialized actions
	To examine past actions related to real racialized situations and tell them using the simple past	To locate the use of past simple and the grammar structure to create sentences	2	A recording making a proposal to face a racialized issue in the classroom
	To interpret situations related to racism and racialization and provide an opinion on it using the conditional zero	To identify the possibles ways students solve the problems they see related to racialization	2	
End of the cycles (June 2024)	To gather information related to the understanding of race, racism, and racialization by students	To recognize the identification made by students about race, racism, and racialization	1	An exit survey

Table #1. Pedagogical Intervention

## Development of sessions

Each cycle was composed of two to six lessons. These lessons from each cycle had specific objectives to be achieved, both in linguistic and in research. Moreover, the objectives were settled according to Bloom's taxonomy, especially four stages: remember (define), understand (locate), apply (interpret), analyze (differentiate). The first and second stages prevailed over the first and second cycle, while the third and fourth stages did it over the third cycle.

The lessons were designed according to a specific grammar topic, the one scheduled for the institution. Thus, each lesson developed both a linguistic and a social topic. Moreover, all the lessons were planned to be carried out in three moments. The first one is the warm-up, which was used to get students into the English mood and class. This aspect mainly consisted of recalling information from previous sessions by an answer, or the showing of a video.

The second one was grammar, which consisted of the display of the linguistic topic according to the institutional schedule. Following this, topics such as simple present, past simple, Wh- and yes-no questions were developed at class along with social topics such as racism, racialization, race. Finally, the third one was a specific outcome related to the topics seen in class. In this one, from workshops to drawings were used to get students' perspective about the issues.

To develop the lessons, the use of Spanish took place in every lesson as a mediator between the knowledge and the target language. Besides, the teacher helped students when they wanted to say something and did not know how to. Thus, the teacher translates some words (not all the phrases), making them look out for the words that are missing to complete the sentences.

It is important to say that some students' outcomes had the pattern of Chat GPT answer.

In these cases, students were told not to use Chat GPT to have a full answer. Instead, the teacher encouraged the use of this app as a tool for exploring language, ask for explanations, content, and internet material to study the target language.

### **Data Analysis**

The following section is going to review the data acquired in every lesson applied to the group. According to Hernandez and Mendoza (2018), there is a lot of data that can be analyzed: from students' perceptions to experiences and practices, either individual or collective ones (p. 443). Most of the information that was recollected belongs to written tasks, just having the last activity as verbal input (an audio recorded by the students).

It is important to highlight the possible roles that the researchers have: on one hand, the obtention of the information; on the other, the analysis process (p. 443). In this order, one of the biggest challenges was to develop, the best way a researcher can, each of the functions due to the complexity of recollecting qualitative information (for which discrimination is required) as well as the analysis of the gathered data.

Qualitative research offers a path to follow, from the beginning of the investigation until the end of it, that consists of analyzing the data while it is being collected (Hernandez, Mendoza, 2018). Moreover, the process of this analysis is not uniform but peculiar: it relies on the lens the researchers construct to read the reality aimed at the objectives settled (p. 465). In this case, the basic analysis is going to be developed (Hernandez, Mendoza, 2018). This process of data is divided into two ways of thinking: the first one is about reflecting on the immersion at school, the information gathered in the lessons and the impressions of the educational environment; the second one is about analyzing the correspondence between the information gathered and the reflections.

Qualitative analysis of data implies the creation of a scheme, as a proposition, to process it (Hernandez, Mendoza, 2018, p. 466). Besides, the information can be varied from

researcher's observations to students' narratives, as well as the way to collect data, recollected by outcomes that are from visual (Photographies), auditive (recordings), to writing texts. This process of analysis is an eclectic one that reconciles perspectives and is not rigid. Moreover, the interpretation made of the information can change regarding the researcher due to the constructions of a perspective. It is important to mention the demanding process of analysis by considering the context of the data and the relationship with other pieces of information.

Most of the information gathered that were used for analysis can be found in the following link: [Tabulation](#).

### **Categorical Matrix**

Three categories were developed to analyze the information gathered. To construct them, there was a contrast between the theoretical framework and the students' ideas that they shared through the outcomes in every lesson. Once these categories were established, a process of codification took place regarding the students' creations related. These categories can be located as the following: the first one is Racialization, and it has three sub concepts: phenotypical features, racial adscription, and critical approach to racialization by students. The second one is Racism in school, and it is composed of three concepts: prosaic racism, evaded racism, and everyday racism. The last one is social media content, and it is composed of three concepts: Neoteric racism, Real-virtual world contrast, and proposals to face racialized issues related in school.

The following chart is the categorial matrix created to analyze the outcomes produced by students:

CATEGORÍA PRIMER ORDEN	CATEGORÍA SEGUNDO ORDEN	CATEGORÍA DE TERCER ORDEN
<p><b>Racialization</b> (is a process, mainly formed by society, in which communities, and elements that surround them (culture, bodies, ethnicities, social conditions), are framed to racial categories according to the race criteria that has existed along years)</p>	<p><b>Phenotypical features</b> (they are the biological characteristics that people have according to their genetics. Historically, they have served as arguments to generate social divisions between communities according to physical aspects).</p>	<p><b>Skin color</b> (it is the color produced by melanin (the outcome of melanocytes, the cells located in the epidermis). IN fact, we have two types of melanin: Eumelanin (brown, black in color) and Pheomelanin (reddish-yellow in color)).</p>
		<p><b>Ethnicity</b> (it refers to a common cultural background, ancestry or heritage shared by communities of people)</p>
	<p><b>Racial adscription</b> (it means that a person identifies others as racially different, relying on social status when constructing these ideas.)</p>	<p><b>Culture</b> (it is the set of beliefs, values, traditions, customs, behaviors that featured a specific group or society around the world)</p>
		<p><b>Economic condition</b> (this aspect is referred to the economic status of the person being judged).</p>
		<p><b>Language</b> (it is defined as a system of communication arranged according to symbols, sounds, words, and grammar rules)</p>
	<p><b>Critical approach to racialization as an instrument of social domination</b> (this is the way students understand racialization and create conceptualizations of it, sharing either their personal beliefs or their own experiences about it)</p>	<p><b>Discrimination</b> (this perspective is defined as a type of mistreatment based on features either related to physical appearance or cultural background)</p>
<p><b>Social classes</b> (this orientation is aimed to divide people according to the social stratum they belong to)</p>		

<p><b>Racism in school</b> (racism can be hurtful despite people's honesty and ethics; thus, it is possible to refer it as a social and cognitive logic that is settled into organizations and institutions across the world)</p>	<p><b>Prosaic racism</b> (it is affiliated with educational institutions, mainly schools. It establishes from an early racialized violence, either symbolic or physical, that students defined as "blacks" experienced).</p>	
	<p><b>Evaded racism</b> (it occurs when schools and educators adopt a colorblind stance when examining racial disparities (p. 286). This means that discussions about racism, racist and racialization do not take place within classrooms, thereby normalizing or legitimizing racism that BIPOC (black, indigenous, and people of color) students experience.)</p>	
	<p><b>Everyday racism</b> (Everyday racism is the most common and universal form of racism, being manifested in both overt and subtle ways (Kohli et al., 2017; as cited in Li, 2021, p. 286). In comparison with the definition made by Quintero, this conceptualization goes further due to the use of another author to expand the concept.)</p>	<p><b>Microassault</b> (it refers to nonviolent but purposeful discriminatory actions (ex: a joke related to the skin color)</p>
<p><b>Social media content</b> (technology and its intrusion in our daily life have changed the way humans communicate and relate with others. Ones outcomes of this process are social media platforms (such as YouTube, Tik Tok, Instagram) that have promoted spaces</p>	<p><b>Neoteric racism</b> (it is a form of discrimination based on ideas promoted by dominant communities related to race, ethnicity, background, or language, that takes place on social media platforms)</p>	

where people can share ideas materialized in videos, comments, photos, publications. These creations are named as "content")	<b>Real / virtual world contrast</b> (this process consists of matching and reflecting on real life behaviors over virtual life ideas. By this procedure, students are aimed to identify the way they relate to social media content and the incidence of that in their daily life)	
	<b>Proposals of transformation</b> (this process is referred to possible ideas, made by students, to face racialized content issues)	

*Table #2. Categorical Matrix*

Now, a review of each concept along with the development of the sub concepts and the relationship with the data gathered is going to be made.

## **Data Analysis**

### ***Racialization***

This category is focused on identifying features around aspects such as phenotypical features, racial adscription, and critical approach. To this end, the students' outcomes are going to be reviewed from these optics, using the construction of previous concepts for this project. In table #2, this category is the first one with three subcategories called Phenotypical features (light green) with concepts such as Skin color, and Ethnicity, Racial adscription (green) with concepts such as Culture, Economic condition, and Language, and Critical approach to racialization as an instrument of social domination (pink) with concepts such as Discrimination, and Social classes.

First, the researcher is going to analyze how students refer to phenotypical features, these are the visible, biological characteristics that people have (Valencia, 2017; Bonilla, Cruz, Solano, 2022), from two main views: skin color, which refers to the differentiation between people according to the meaning of the color that they are assigned to (Cruz, Bonilla, 2021), and ethnicity, which is the differentiation between

communities based on the place they are located from a European (Quijano, 2014). To do so, some lessons that the researcher intervened in were coded in these terms; this means that some ideas and concepts expressed by the students in some of the artifacts they produced will be object of analysis and codification following the previous concepts.

In the first place, the concept of skin color is going to be analyzed. To begin with, the third of fifteen lessons is going to be reviewed. This activity consisted in creating an own concept about what race, racism, and racialization are. One interesting aspect about this activity is the contrast that students were required to do using the structure “I used to... Now, I believe...” after the researcher’s intervention explaining the theory behind these three concepts. Thus, students compare what they thought before and what they thought after the lesson. These were some of the answers:

Student #1: “I used to think that race has to do for example, with wheter a person is albino, black, white, brown, among others. Now, I believe that it is about the fact that there are no races among humans (biologically)”. (Annex #5)

Student #2: “I used to think that race is about division by skin color. Now, I believe that it is about that there are no races.” (Annex #6)

Students #1 and #2 wrote the structure students saw that class (I used to..., Now, I believe...) regarding their own experience, which is a representation of the understanding of the expressions. Moreover, they identified the concept of race according to the skin color people have. According to Valencia (2019), this affiliation between race and skin color dates back from the Colonization Era, which has used phenotypical features to promote distance between communities. Besides, this perspective has worked as a tool for social domination of White people over non-White communities. However, after the researcher’s intervention, the idea about race is not the same: now, the non-existence of races according to the Human Genome experiment (2017, p. 30) has modified the perception of the student.

The second idea that students wrote about was racism. The following transcriptions are from different people in the same task presented above, but now in the section related to racism:

Student #3: "I used to think that racism is about black people. Now, I believe that it is about people of another skin color, hair color, people who speak another language." (Annex #7)

Student #4: "I used to think that racism is about discrimination of appearances.

Now, I believe than it is about racism not only for n\*g\*\*." (Annex #8)

Students #3 and #4 wrote the structure students saw that class (I used to..., Now, I believe...) regarding their own experience, which is a representation of the understanding of the expressions. Moreover, they used to believe that the concept of racism was related only with Afro communities based mainly on skin color. According to Valencia (2017), the skin is the most evident aspect of dissimilarity between human populations, which can explain the relationship that students made between racism and black groups before the researcher's intervention; this is the identification of the other according to the non-direct relationship with the concepts. Moreover, Afolabi (2021) argues that racism is based on skin color mainly to discriminate people and perpetuate violence, which reinforces Valencia's idea regarding the skin and the construction of meaning over the color it has. However, after the lesson, students started to identify the idea of racism beyond the skin color: this is the influence of ethnicity features, such as speaking another language or having a certain hair color, onto the separation and production of power inequalities in terms of resources and capacities between ethnically and racially different groups (Cohen, 2020). One aspect to highlight is the unconscious use of the N- word by student #4. Despite the conceptualization created (that is, the relationship between racism and other types of humans besides the afro communities), the use of this word supports the inner racist practices relying on the ignorance to refer to reality: for example, the use of the N- word can reflect the unknowledge of this in a context such as the United States, which is a

matter of discrimination.

In the second place, the concept of ethnicity is going to be analyzed. To begin with, the second of fifteenth lessons is going to be reviewed. In this one, students had to create two drawings, one about a Colombian, and the other about an American person. Besides them, students arranged adjectives of personal description next to the pictures that were previously seen. The linguistic objective of this lesson consisted of the identification of the uses of verb to Be. These were some of the answers:

Student #5: "Colombiano: humble, prettier, sociable, fun, charismatic. The USA: money, economic possibilites, better job."

Student #6: "Colombiano: small, beautiful, nice, funny, proud. Estadounidense: tall, smart, calm, polite." (Annex #9)

Student #7: "Colombia: gentle, fast, beautiful, talent, intelligent. USA: beautiful, white skin, tall, blue eyes, blonde." (Annex #10)

Students #5, #6 and #7 wrote adjectives that were reviewed in that lesson. For example, gentle, fast, beautiful, funny. In addition, they identified, on the one hand, features about Colombian people that are normally known, such as being humble, gentle, and nice. On the other hand, the American people were recognized as rich, smart, white, or some conditions associated to white populations, this is, the synonym of progress. Thus, it is possible to conclude that students saw the USA and their habitants as the place for development, while Colombia and its people are recognized by other features. This act of contrast can reflect the differentiation between populations according to their place on the earth, in other words, the concept of ethnicity is reflected through these two cultures (Quijano, 2014).

Racialization, and its two views for the analysis, reflects the approaches to racialize social groups through either the skin color or the ethnicity they have assigned to (Bonilla, Cruz, Solano, 2022). The ontological concepts can be evidenced by the perceptions of

racism, Colombian, and American people: USA is located as a prosperous place to be, while Colombia is not highlighted for the opportunities yet the physical appearance mainly. This is clearly an act of racialization based on the identification of the skin and the ethnicity to identify the subjective reality constructed by them.

The second feature to be analyzed is Racial adscription. It is defined as the distinction that communities make over others, relying mainly on social strata to do so (Fassin, 2011). This feature has three principal ways to be done: economic condition, recognized as the economic status people have reflected on aspects such as education, health, and professional formation (Becker, 1964); culture, identified as the set of values, traditions and customs that have evolved with years, making the process of civilization related to human behaviors (Elias, 1939); and language, defined as a system of communication that is not neutral, this means that it is deeply involved with the structures of power, keeping the power relationships in society while avoiding and marginalizing others (Foucault, 1971).

The outcomes that are going to be analyzed belong to the ninth lesson carried out by the researcher. There, students were guided to interpret situations that are related to both racism and racialization by using the linguistic structure of the Zero conditional. To do so, the workshop consisted of two stages: the students had to complete either the condition clause or the result clause of three sentences.

Let us analyze some answers of the first stage related to the aspect of economic condition. The following transcriptions will exemplify the identification brought by people to others and how they conceive this act of relying on the skin color as a main factor to do it:

- Student #8: "1. (If you discriminate against someone because of their skin color),  
He is probably racist.
3. (If you frame someone because of their economic status), you are not fair to those of  
lower strata

Student #9: "1. (If you discriminate against someone because of their skin color), you are racist and racializes communities.

3. (If you frame someone because of their economic status), you are a classist person.

4. (You racialize someone) if you discriminate economic status and skin color.

5. (If you make funny of someone who is trying to learn English), you discriminate because of their intelligence."

Student #8 and #9 identified the aspects to create sentences by using zero conditional. Besides, they recognized that discriminating a person due to his/her skin color is related to a racist act, even an act of racialization (Afolabi, 2021; Fassin, 2011). Moreover, both students identified features around the action of racialization according to the nationality and social groups divided by the economy (Bonilla, Cruz, Solano, 2022). In this order, students understood the economic factor as a feature to promote racial ascription relying on the social strata, and even used the adjective "classist" to refer to people who do this.

The following transcriptions exemplify the second item inside the category of racial ascription, that is, culture. This exercise was carried out in the tenth lesson, which aimed to guide students in the interpretation of issues related to racism and racialization by sharing three videos from Instagram. In the first place, they had to watch the videos and argue about a conditional zero sentence related to them. In the second place, they had to read a real-life situation about a girl with South American blood that studied in Japan and suffered from discrimination. We are going to analyze the opinions about the girl's case to see that culture is also a condition to be racially ascribed.

Student #10: "Sabrina experienced racial discrimination at school in Japan due to her appearance and multicultural identity. Her case demonstrate that racial discrimination can affect anyone, not just black people. It is crucial to create inclusive and respectful environments for everyone." (Annex #11)

Student #10 identified culture as one of the most important features when talking about the discrimination against Sabrina (Bonilla, Cruz, Solano, 2022). Student #10 even recognized that racial discrimination not only happens for black populations, stating that it “can affect anyone”. One important aspect about both declarations is the call for respect for other cultures, using words such as cultural diversity and inclusive environments to make their opinions about the issue stronger.

The following transcriptions exemplify the third item of the category called racialization, that is language. This item identifies the language as a system of communication used by people, that is not neutral, when there is the necessity of communicate between themselves according to the structure of power. The examples used belong to the same activity previously described, being still opinions about Sabrina’s case.

Student #11: “We believe that it was not empathic on the part of the classmates to discriminate against her for speaking English at school, making her have a bad experience in the school so if you do it, you are a xenophobic person.” (Annex #12)

Student #12: “If he doesn’t look like the japanese and he speack English, she is discriminated against. We can say that racialization doesn’t only happen to people of color.”

Students #11 and #12 identified the language as a crucial factor for discriminating against Sabrina. According to Cruz and Bonilla (2011), a language can either construct a new identity on the learner or diversify and structure racial division. In Sabrina’s case, both students recognized the second aspect, reinforcing the authors’ theory about learning and speaking another language from the dominant in the region. For example, the student #11 emphasized the discrimination according to the language you use as a xenophobic person. Student #12 identified a crucial factor when racializing someone by the language: it is not only related to people of color, in this case, black communities. Thus, language can be seen also as a shape of power that, according to the context, can be either

marginalized or accepted (Foucault, 1971)

Finally, the researcher is going to analyze how students produce critical approaches to identify racialization as an instrument for social domination. This can be seen from two aspects: phenotypical discrimination, which is produced by conditions such as physical appearance and cultural background, and social classes, which is the division of communities according to the stratum they belong to. This division is pertinent due to the possible ways of racializing developed in this section: through the physical appearance of people, and the language they use. Thus, these two work as possible logics to racialize others.

The following transcription belongs to the third of fifteen lessons, previously described in the first subcategory, skin color. This activity consisted in creating an own concept about what race, racism, and racialization are. The concept that is going to be reviewed is racialization. In this sense, students had to use the conditional Zero to create contrast of previous and current knowledge.

Student #1: "I was not clear what it meant. Now, I believe that it is about how we socialize a person with a specific characteristic with something they would do or are." (Index #13)

Student #1 wrote the structure he saw in class, which demonstrated his understanding about it. Besides, he constructed a notion of what racialization is: this is a social process in which an individual is socialized: this means how people interact with that individual, how the society tells him/her in which places can be or cannot, how the imaginary ideas relapse on. This process is made relying on features such as cultural practices or physical appearance to be done. Therefore, the student perceived discrimination based on either the cultural background or the biological features a person has. This notion can be related to what Bonilla, Cruz, & Solano (2022) defined as racialization, because they identified the feature of cultural practices as one condition to be

racialized. Therefore, phenotypical discrimination works as a tool to divide communities.

The following transcription belongs to the ninth of fifteenth lessons. In this one, students had to arrange some adjectives of personality around the person they thought were related. To do so, two images were selected from Instagram: both images were about two white men, but one had a baggy style while the other had a casual one. Some of the answers depicted can work to analyze the social division made by students.

Student #13: "Casual style: handsome, friendly, rich, fashionable. Baggy style: ugly, unfriendly, dangerous, poor."

Student #14: "Casual style: handsome, rich, harmless. Baggy style: dangerous, poor, unfriendly. Both: white."

Student #15: "Casual style: fashionable, white, unfriendly. Baggy style: friendly, old fashion. Both: rich."

Students #13, #14, and #15, identified, on the one hand, the man wearing the casual style as handsome, friendly (avoiding student's 15 answer), rich, and white. On the other hand, the man wearing the baggy style were defined as poor, dangerous, and even unfriendly. Thus, it is possible to recognize the division according to the style you are wearing: if it looks like casual, non-street clothes, the possibilities to be associated with money, development and beauty increased considerably. However, if it looks street wear, non-casual clothes, the possibilities to be associated with low stratum, poverty, and danger.

Racialization, and its three concepts developed aside, offers data of firsthand that can relate the way students create racialization, either by cultural, economic, or phenotypical features, as well as the possible approaches to identify the social domination of it, making divisions between communities based on the previous aspects mentioned. In this sense, the pedagogical proposal, along with the interventions, produced a critically sensitized lessons about the concepts involved, these are race, racism, and racialization.

Now, the way racism has been developing inside the school, and how the logics of this ideas can be represented through social media content, is going to be analyzed.

### ***Racism in school***

This category is focused on identifying the consumption of racialized content, as well as some behaviors inside the school that can promote an environment of evaded racism (Li, 2021) which is not profitable for the learning process that involve the recognition and reflection of racist acts. To do so, three categories were constructed to code the information. In table #2, this category can be identified as the second one, with three subcategories: Prosaic racism (light blue), Evaded racism (blue), and Everyday racism (orange) with the concept of Microassault.

The first one is Prosaic racism. This is defined as the early racialized violences, through symbolic or physical actions, against the ones “racially different” (Quintero, 2017). The people assigned to the category start to deal with negative aspects of the treatment, being unfairly judged by others. Thus, jokes or comments that aim to provoke demotivation, intimidation or censorship of the target populations are produced (p. 118-119).

The second one is Evaded racism. This is defined as the adoption of a colorblind understanding by students and educators at an analysis of a racial disparity (Quintero, 2017) (p. 286). This act is represented by the absence of any discussion or debate about what racism, racialization and racist acts are, which ends up normalizing or legitimizing racism that students hold against racialized communities.

The third one is Everyday racism. This is defined as the process of socializing racial notions in racist discourses, reinforced by repetitive and familiar behaviors (Quintero, 2017). One way to identify these kinds of discourses is through the conception of Microinsult: this can be from exclusion, racial stereotyping, Eurocentric beauty standards,

the denial of individuality, and the ignorant ridicule of Black, indigenous, and people of color. Therefore, the relationships between communities are racially and ethnically divided according to the racist logics promoted through discourses.

The following transcription is from the twelfth of fifteen lessons. Here, the students had to answer six questions related to their perception of racialized content in social media, as well as their consumption habits in this regard. An answer to question number five is going to be analyzed to detect signals of Prosaic racism.

Student #16: (In your opinion, why is racism still in our society?) Sí porque si uno o otras personas siguen viendo a un negro y se burla o hecha un comentario sobre la persona de color. Sigue siendo presente y de pronto siga así siempre.

Student #17: Se mucho porque desde sierto tiempo se volvió cultura lo cual no estoy de acuerdo.

Both students referred to the prevalence of racism in everyday culture, which student #17, for example, deem as negative, explicitly disagreeing, and student #16 presents as unlikely to disappear. Moreover, it is possible to link these beliefs with the early racialized experiences that both students have experienced: indeed, things like “...otras personas siguen viendo a un negro y se burla o hecha un comentario sobre la persona de color” represents the act of racialization as an act of non-stop, as if it was a cultural aspect. This issue is identified by Quintero (2017) as prosaic racism: the assignation of categories with negative aspects of treatment (p. 118). Another comment that exemplifies this cultural apprehension and the approach made by Quintero is “...porque desde sierto tiempo se volvió cultura lo cual no estoy de acuerdo.”. In this opinion, there is a clear identification of the problem and the culture.

The following transcription belongs to the eleventh of fifteenth lessons. In this case, the students had to write what they thought about three opinions related to the three videos taken from Instagram and shown in class. Video #2 is related to a racial issue

between a Mexican person using the N- word and an African American. By analyzing some answers, some racist expressions are going to be seen as an outcome of Evaded racism.

Student #18: ("If you share this kind of videos, you promote a racialized thought."

What is your opinion about this sentence?) Yes because by sharing this video we influence that we are latin americans. We can have the right to see any black person and we can describe them by their skin color. (Annex #14)

Student #19: ("If you share this kind of videos, you promote a racialized thought."

What is your opinion about this sentence?) If they have enough confidence, it is valid and if they say it with respect. (Index #15)

Both students, by their understanding, either the confidence to do something or being Latin American give a person the option to racialize people without "being racist". According to Quintero (2017), the absence of any action that faces racism and racialized acts finishes as normalizing or legitimizing racialized acts against black or indigenous students. Moreover, the lack of intention to cover such topics in the classroom supports racialized acts against racialized communities.

The following count of answers belongs to the thirteen of fifteen lessons. In this one, students, at the end of the class, had to make a checklist, between yes and no, about the consumption of racialized content and how they act with other people. The first two questions, and the results, are going to be analyzed.

The question *Did you hear any racist joke recently?* was answered yes by twenty-two people, and no by two people. Moreover, the second question *Did you see some type of racialization last month?* was answered yes by twenty people, and no by four people. These ways of discrimination can be related to Everyday racism, which is manifested either overt or subtle (Li, 2021, p. 286).

In this case, the amount of people that either have perpetrated or have been a

witness of a Microassault, this is the nonviolent but purposeful discriminatory actions against communities, is the majority of the classroom: just two people have not heard any racist joke, and four people have not seen any type of racialization in the previous thirty days. Thus, this can lead us to identify the explanations why people consume racialized content without the ideal of being discriminatory: on the one hand, people recognized that the intention is everything: if you do a racist joke to make people laugh is okay, but if you do it as a manner of discrimination is not. According to this logic, it does not matter how the object of the joke feels yet if it is funny. On the other hand, the own identification as a Latin-American offers the possibility to racialize. Both logics are a combination of Evaded racism with Micro assaults: the normalization of people being discriminate through jokes or comments referring to the skin color.

Racism in school can be identified through the lens constructed by some researchers, such as prosaic racism (Quintero, 2017), evaded racism (Quintero, 2017), and everyday racism (Li, 2021). According to the objectives, students used their level of critical reflection to determine real-life and virtual racialized situations through the examination of social media content, reflecting on their own behaviors dealing with the others.

Now, that the concepts and subcategories of Racialization and Racism have been displayed, it is important to clarify if along this process the students recognized the differences between the concepts and, if so, if they could conceptualize them.

It is possible to say that students identified the main features of each concept, as well as the logical artifacts to support them, but they could not conceptualize them into words. This means that students comprehended the main characteristics to portray a racialization, but the possibility to get a full sentence with the ideas was not possible.

Dealing with Racism, students recognized the possibles ways to act in racist ways

inside the school, but they could not create a full conceptualization of it. As well as with racialization, students identified the logics to racialize people, but they could not create a conceptualization of it, struggling with the differences between the concepts. Even, the misconception among some students about the difference between Racism and Racialization remained after the last cycle, with the inclusion of other types of discrimination (bullying) associated to the concepts.

Now, the discussion of social media content and the proposals to face racialized issues are going to be analyzed

### ***Social Media content***

This category is focused on identifying the approach of students to social media content, involving their attitudes and possibilities of facing racialized content (memes, videos, posts, etc.). To do so, three categories were created to analyze the data collected. In table #2, this is the third category. This category is composed by three subcategories: Neoteric racism (light grey), Real/virtual world contrast (grey), and Proposals of transformation (dark grey).

The first one is Neoteric racism. This concept is defined as a type of discrimination based on ideas fostered from dominant communities (Chavez-Dueñas, Adames. 2018). This category is focused on analyzing the ideas fostered on social media content and the consumption of students of it. Moreover, the recognizing of what type of content is consumed is also a part of this analysis.

Throughout the intervention, the students were encouraged to recognize possible ways in which social media content and real-life actions can be connected and how racialized content can be seen in our daily life. That is why the second category, Real and virtual world contrast, observes how the students reflected on the relationship between real life behaviors and virtual life ideas. Finally, once this process has been covered, the

third category, Proposals of transformation, focuses on the students' proposals to face racialized situations that take place inside a classroom with a huge influence of social media content.

The following transcription belongs to a warm-up made in the thirteenth of fifteen lessons. Here, students had to answer three questions related to their opinions, ideas, and reflections on racialized acts previously seen in three videos about topics associated with race such as police brutality and stereotypes. The videos portrayed were taken from Instagram, which is a social media platform that spreads all types of racialized ideas through memes, videos, posts. Besides, the ideas related to physical features such as race, ethnicity, or cultural traits such as cultural background and language can take place in any social media platform, being part of any kind of content that is posted by users (Chaves-Dueñas, Adames, 2018, p. 10). In this sense, the type of discrimination consumed, and the kind of racialization made by students are going to be reviewed. It is possible to see the image of the answers in appendix #3.

*Question 1. How was the racist joke you heard before (online)? Slave jokes.*

*Question 2. What type of racialization did you do (online)? Poor people. Skin color. Black people are robbers. Nationality. Conditions related to people. (Annex #16)*

On the one hand, the first question intended to identify, directly, the students' recent consumption of racist jokes on the Internet. Twenty-two students agreed that jokes related to racial issues are the main content they watch on social media: "Lo que mas veo son como los videos que has enseñado (he is making reference to some of the videos used in the lessons)" said one student. "Videos de racialización sobre venezolanos y negros", said another student.

On the other hand, the second question aims to recognize the types of racialization students have portrayed. In their answers, the racialization related to either skin color or

contextual conditions are the most portrayed. When talking about nationality, students are using ethnicity as one feature to identify the racialization that has been portrayed online, either as a witness or as a creator of the content/racialization (Chavez-Dueñas, Adames, 2018).

The following two transcriptions exemplify the second item inside the category of social media, that is, Real / virtual world contrast. This exercise was carried out in the tenth lesson, which aimed to guide students in the interpretation of issues related to racism and racialization by sharing three videos from Instagram. In the first place, they had to watch the videos and argue about a conditional zero sentence related to them. The researcher is going to analyze some answers to this.

Student #20: (If you share this kind of videos, you promote a racialized thought.”

What is your opinion about this sentence? If they have enough confidence, it is valid and if they say with respect.

Student #21: it depends on the reason way you share it and the intention.

Student #22: yes, because people are wanting to share how they make fun of people of color.

Students #20 and #21 stated that, mainly, the issue relies on either the racializer's confidence when speaking, or the reason why you share it. These opinions can be interpreted as evaded racism due to the normalizing of the racial disparity produced by the person who oversees the spreading the content (Quintero, 2017). Therefore, the contrast between real and virtual world is mediated under this type of racism. However, student #22 is not identifying the issue by the speaker's intention but the aim of the content, which is to make fun of people of color. This perception is contrasting real and virtual world from a critical view, using the previous concepts reviewed in class (racism, racialization).

In the second place, they had to read a real-life situation about a girl with South American blood that studied in Japan and suffered from discrimination. After reading, they

had to construct a paragraph sharing what they think about the case. We are going to analyze the opinions about the girl's case and see how the real and virtual world is contrasted by them.

Student #8: "Sabrina experienced racial discrimination at school in Japan due to her appearance and multicultural identity. Her case demonstrate that racial discrimination can affect anyone, not just black people. It is crucial to create inclusive and respectful environments for everyone."

Student #8 identified a situation from a social media content and tried to share her way to face the issue. At the beginning, the student recognizes "the appearance and multicultural identity" as the main features to be racialized according to Afolabi (2015), and Valencia (2019). She even identifies the relevance of racial discrimination over non-black communities, saying that "(it is) not just black people". These two appreciations reflect the complex understanding of the student of this situation from social media: on one hand, identifying why it happens, and, on the other, to whom. Therefore, the mediation between the real and virtual world is made by a critical approach of recognizing the racialized issue as not only related to black people.

Finally, the following transcription is going to be analyzed from a proposal of facing racialized issues at school. This belongs to a survey conducted in the last session with the students, which is the fifteenth lesson. In this one, students, by pairs, had to share their actions over some issues related to a hypothetical student. The situation is about a girl who is having trouble at school due to her cultural background (she is from Venezuela) at a Colombian school. Thus, students had to construct a conversation in which, practicing conditionals and modal verbs, they exposed a possible path to face the racialization act the student is suffering.

Student #23: I recently heard about Anna, she is receiving awful comments of his classmates

Student #24: Yeah, I know, but honestly, I've never done anything about it, why are you telling me that? Student #23: because we should help her

Student #24: Why? Is her problem.

Student #23: She can't do anything alone, but together might help her.

Student #24: But she's so shy... she won't talk with us.

Student #23: If we give to her our attention and our understanding, maybe she would like to talk with us.

Student #24: ok that's a good point. What is the plan?

Student #23: First, we could start talking with her. Might their bullies stop making those awful comments, so maybe we could be her friends and remember she is not alone.

Student #24: What a good idea! Also we could tell to our teachers, may there would to help her.

This pair, conformed by Maria and Pablo (names adapted for this document), is considering two important aspects when facing racialization, based on the sociocultural background of people. The first one can be evidenced when Maria said "...we should help her.". The use of the modal verb not only demonstrates the apprehension of this topic previously developed, but also the need for such intervention when perceiving such injustice inside the classroom. This behavior can be defined as Solidarity (United States Conference of Catholic Bishops, 2023), which is referred as the strong determination and perseverance for achieving the collective well-being with mutual responsibilities shared among people.

The second aspect that students referred to can be seen when Maria replies to Pablo "...together might help her". In this view, people together have a possibility to offer help to someone who needs it and stand by their side. The proposal of these students identifies the force that a conformed group seeking for a specific objective can bring, which is one of the best options to act inside a classroom.

Social media content, in this research, has been analyzed from three perspectives:

Neoteric racism (Chaves-Dueñas, Adames, 2018), contrast between real and virtual world, and the proposal to face racialized acts at school. In the following sections, the conclusions of the analysis will be portrayed. In this order, students propose solutions to social media and real-life issues related to race, racism, and racialization, which is related to a specific objective of this research.

### **Conclusions**

Before concluding aspects about the analysis, it is important to recognize the necessity of introducing topics such as race, racism and racialization, in the classroom. This matters because of several reasons: the construction of identity according to cultural aspects, the treatment offered by white communities over non-white communities, and the identification of the worth and richness of one's own culture.

Students, at first, recognized the skin color feature as the only one that has to do with Race. After the intervention, they got a scientific approach about the existence of races. Therefore, it is possible to say that aspects reviewed in class generated a different understanding of the issue: the influence of people and colonial dominant cultures has maintained the vision of races, and over time, it has been revisited and reinterpreted by racialized people and cultures.

As well as race, racism, before the intervention, was only related to black communities. However, after some lessons, this concept was opened to new ideas. For example, that racism not only relies on skin color, the most evident aspect to differentiate people, but also in features such as ethnicity, which is the cultural background of communities.

Racialization, that at the beginning was an unknown concept, is now a concept that students try to relate with another familiar idea to them: bullying. Despite the differences between them, students understand this concept as an act of discrimination based on

phenotypical features such as skin color. Moreover, the relationship with Racial adscription as an analog concept introduces the way to racially ascribe someone to a specific community: these are the economic and cultural aspects behind, been language also connected with culture.

The racism at school is a clear representation of what prosaic racism is: it takes from early ages and continue over time until the children grow up and start to consider the issue of racism a cultural aspect. Moreover, having such a history behind being a country that were colonized, gives a sort of permission, according to their view, to act racist and racialize people according to the phenotypical features, ethnicity or social stratum. It is important to highlight that, inside the schools, the microassault is the most common way to act from an Evaded racism perspective.

Social media content, and its incurrence in everyday habits, has worked to spread seeds of knowledge about the possible interpretations of racial concepts, such as race, racism, racialization. In this sense, processes of racialization through Bogota's division of district, as well as social classes inside the city, were analyzed to raise awareness between students, which finish as a positive impact on students' comprehension of these social aspects. This can be seen in the new identification of the self by the understanding of aspects related to race, and racism, as well as the recognition of previous actions that they, after a while, considered was racialization.

Now, talking about the research questions and objectives, it is possible to say that the impact of this pedagogical proposal has modified the perception of students about race, racism, and racialization. In fact, after the interventions, students started to complex the understanding of such ideas. Moreover, the identification of themselves regarding the other people, in this case, American people, has changed. Students started to identify Colombian territory as a good place despite the American economic safety.

## Limitations

There were two conditions that made the development of the interventions more difficult in terms of objectives and their achievement. The two conditions were, first, the students' level in the target language, and second, the lack of technological resources in the school.

On the one hand, the students' skills were not the ones set by the DBA (2018) for the ongoing grade. For example, in tenth grade, students should distinguish general from specific information in either oral or written productions. Moreover, they are supposed to explain ideas from an oral or written text, as well as exchange opinions about personal, social or academic interest. However, some of the interventions by the researcher had to focus on strengthening basic structures, such as the present simple, as well as structures to express opinion (I believe, I think, In my regard). Additionally, the use of Spanish as the mediator between the theory, the language and the understanding were one difficulty to develop the purpose of the intervention. The ideas, based and sourced from English documents, were transformed into Spanish to get the students to understand the concepts, as well as the linguistic topics developed along the ideas about race, racialization and racism. This led to a harder understanding of the concepts due to reconceptualization in their mother tongue, which is a process that left behind other aspects, such as the reconstruction of the self from other logic and language.

On the other hand, the lack of technological resources was an issue, in the first place, due to the need for a wi-fi public connection in the school to get on internet from a phone. Some activities, such as watching videos, or seeing slides in class, could not be accomplished in the intended way since there was not the possibility for each student to watch or see the material prepared. In the second place, despite the fact of having a language laboratory, the lack of computers and internet made the use of the room not

profitable.

Besides the two conditions, one important aspect that made the analysis of the data difficult was the lack of profitable and pertinent outcomes to analyze. In fact, the construction of the matrix struggled due to the need for adequate information. Tools to collect information, such as interviews, either in group or individual, could have been used to expand the analysis and get a deeper understanding of the students' perception.

The institution, at least at the beginning of the intervention in 2024, experienced changes in its infrastructure, which provoked the decreasing of classes: from three hours a week, it changes to just two. Moreover, every week from February until May, the schedule of the class changed. So, one week the class could be on Monday from 2:00 to 4:00 pm, but the next week it was rescheduled to Wednesday from 4:40 to 6:20 pm. This issue regarding the infrastructure and the changes of class weekly made the time lesser, which means that the researcher did not have enough time to lead the interventions as it was supposed to.

### **Recommendations**

One recommendation to the University is to support, in an economic way, the production and reproduction of material needed for the lessons, such as workshops and papers, as well as the cost of transportation.

Another one for future researchers interested on this topic is to plan and relate, in a pertinent and profitable way, the objectives of the project with the outcomes that are going to be analyzed. Indeed, the lack of orientation once the research has started will not be the best for the work, making the stage of the analysis harder than it is supposed to be.

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## Annexes

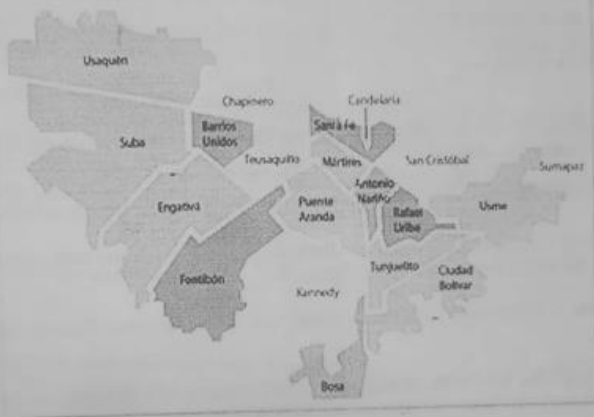
### Annex #1 – Bogota's districts workshop

Workshop

Student: Kevin Rodriguez Grade: 9 Date: October 14th

Dear students, please do the following activities.

1. Bogota's districts



This is the map of Bogota with its districts.

First, you need to choose three districts and, after that, you are going to think about three features about the districts you have chosen.

a. Candelaria : Touristic, small, green  
 b. Kennedy : Dangerous, big, beautiful  
 c. Bosa : Cheap, urban, forest  
 d. \_\_\_\_\_ : \_\_\_\_\_  
 e. \_\_\_\_\_ : \_\_\_\_\_

Once you have finished, you are going to write three sentences comparing the districts written above.

- Candelaria is cuter than Kennedy
- Bosa is nice than Kennedy
- Bosa is bad than candelaria

2. You are going to read the following fictional dialogue between Michael, an American person, and Brayan, a Colombian person. This dialogue was created using ChatGPT.

American: Hey there! I noticed you have a Colombian flag on your backpack. Have you been to Colombia?

Colombian: Yes, I'm from Colombia, born and raised there. It's a beautiful country with a rich culture and a lot more to offer than just the things people often hear about.

American: That's awesome! I've heard Colombia has stunning natural landscapes. What are some of your favorite places back home?

Colombian: Oh, absolutely! We have breathtaking places like Cartagena with its historic architecture, Medellin's innovation, and the Amazon rainforest. The diversity of landscapes is incredible.

American: I've also heard about the delicious food from Colombia. What's your favorite dish?

**Colombian:** Well, we're famous for our arepas and empanadas, but there's so much more, like bandeja paisa, a hearty dish with beans, rice, and meats. The food is diverse and full of flavor.

**American:** That sounds amazing. I'd love to visit Colombia someday and experience all of that. What do you think is the best time to visit?

**Colombian:** It depends on what you're looking for, but I'd say any time is a good time to visit. The weather varies, and there are always events and festivals happening throughout the year.

**American:** Thanks for the information. It's been great talking to you. I really appreciate you sharing more about your country.

**Colombian:** You're welcome! I'm always happy to share the positive aspects of Colombia. Let me know if you ever plan a trip, and I can give you more tips.

Now, answer:

- > Which places does the Colombian person recommend to the American person?
  - Cartagena
  - Medellin
  - Bucaramanga
- > Which food does the Colombian person recommend to the American person?
  - Arepas
  - Empanadas
  - Bandeja Paisa
- > What do you think about the phrase "the things people often hear about"? What does it mean?

My personal opinion is that foreigners should not hold us in that concept and should not see us in a negative way.

- > What are the positive and negative aspects of Colombia? Say at least two of each one and explain.
  - Jobs: Job opportunities
  - Variety of food: because there is variety in fauna
  - Thereof: a lot of vandalism
  - Thereof: many people on the street
- > What are the positive and negative aspects of the United States of America? Say at least two of each one and explain.
  - The cars: cars with good value
  - Economic situation: they pay very well
  - The things: many people on the street
  - The tourism: many dead people

## Annex #2 – Sharing videos and opinions workshop

*You are going to watch three videos. After that, please answer the following questions.*

- ✓ Video 1. "If you laugh at this video, you are racist." What do you think of that idea? Is it true?

if the person is in a good mood

- ✓ Video 2. "If you share this kind of videos, you promote a racialized thought." What is your opinion about this sentence?

if they have enough confidence, it is valid  
and if they say it with respect

- ✓ Video 3. Is it normal that this kind of situation happens in school? Explain. Use at least one conditional sentence in your answer.

if you discriminate a black person you are racist

*Next, you are going to read the following interview:*

■: My name is Sabrina. I am from Miami, Florida. My mother is Japanese. And my father is part Ecuadorian. He's from Ecuador.

Interviewer: Now you live in Japan, right?

■ Yes.  
 interviewer: Had you visited Japan?  
 ■ Yeah, I was living in Japan.  
 interviewer: So you went to like local school in Japan?  
 ■ I've also been to a local school.  
 interviewer: Yeah, how was it?  
 ■ It was okay. I got bullied a lot in school when I was going to Japanese school. I think because I looked... I didn't look... like... you know, the typical Japanese. So yeah. And I was also speaking in English with my friends who also spoke English. So I think yeah, that was one of the reasons why I got bullied in school. So I didn't really have a good experience in school.

Taken and adapted from: TAKASHII from Japan Channel (November 20, 2022, min 0:48) *What's it like Growing up Half Latina in Japan?* (Video file) <https://youtu.be/1TUQUSGw3I7si-gCm&Cgh@CCeFWND>

Now, you are going to write a paragraph in which you are going to share your opinion about the girl's case. Remember to share your opinion on whether racialization only happens to black people. Use Present Simple to describe the situation, adjectives, and Zero Conditional.

If he doesn't look like the Japanese and he speaks English, he is discriminated against. We can say that racialization doesn't only happen to people of color.

### Index #3 – Warm-up zero conditional

FOR

WORKSHOP WARM UP

Complete the blank with the correct form of Zero Conditional.

1. If you discriminate against someone because of their skin color,  
you have a problem
2. People are racist if for his appearance
3. If you frame someone because of their economic status,  
you sound superior
4. You racialize someone for you his appearance
5. If you make funny of someone who is trying to learn English,  
for you intelligent

Read the following situation.

In a classroom with students from different countries, you notice some laughing at a new student struggling to speak English. You feel upset and want to help but don't know how because you're still learning English too. You decide to talk to your teacher about it, and together you come up with a plan to promote kindness and respect in the class.

When you finish reading, you are going to create three Zero Conditional sentences of the paragraph.

\* You have zero in class if you discriminate  
 you go to the principals office if you discriminate  
 call to the parent if you discriminate

#### Annex #4 – Data processing format

 UNIVERSIDAD PEDAGÓGICA NACIONAL <small>INSTITUCIÓN EDUCATIVA DE ALTA EDUCACIÓN</small>	<b>FORMATO</b>		
	<b>AUTORIZACIÓN TRATAMIENTO DE DATOS PERSONALES Y DE MENORES DE EDAD</b> <small>Resolución 767 de 18 de junio 2018</small>		
FOR009GSI	Fecha de Aprobación: 18-06-2018	Versión: 01	Página 1 de 1

### AUTORIZACIÓN TRATAMIENTO DE DATOS PERSONALES DE MENORES DE EDAD

Ciudad y fecha \_\_\_\_\_  
 Yo \_\_\_\_\_, identificado con C.C. \_\_\_\_\_, C.E.  No.  
 expedida en \_\_\_\_\_, representante legal del menor  
 \_\_\_\_\_, identificado con T.I.  NUIP  No.  
 declaro que he sido informado por **LA UNIVERSIDAD PEDAGÓGICA NACIONAL**  
 (en adelante la **UPN**), identificada con NIT. 899.999.124-4, con domicilio en la ciudad de Bogotá y sede principal en la calle 72 No. 11 – 86 de Bogotá, que, de conformidad con los procedimientos establecidos en la Ley 1581 de 2012, Decreto Reglamentario 1377 de 2013 y el *Manual de política interna y procedimientos para el tratamiento y protección de datos personales de la Universidad*, disponible en la página web [www.pedagogica.edu.co](http://www.pedagogica.edu.co), actuará como Responsable del tratamiento de mis datos personales<sup>1</sup>, 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 sensibles<sup>2</sup> 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](mailto: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: \_\_\_\_\_

<sup>1</sup> 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.

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

## Annex #5 – Race concept

RACE

- I used to think that race has to do, for example, with whether a person is albino, black, white, brown, among others.
- now, I believe that it is about the fact that there are no races among humans

## Annex #6 – Race concept

I used to think that Race is about division by skin color

Now, I believe that it is about that there are no races

## Annex #7 – Racism concept

RACISM

- I used to think that racism is about black people
- now, I believe that it is about people of another skin color, hair color, people who speak another language.

## Annex #8 – Racism concept

I used to think that racism is about discrimination of Appearances

Now, I believe than it is about racism not only for Nigga

### Annex #9 – Design according to nationalities



### Annex #10 – Design according to nationalities



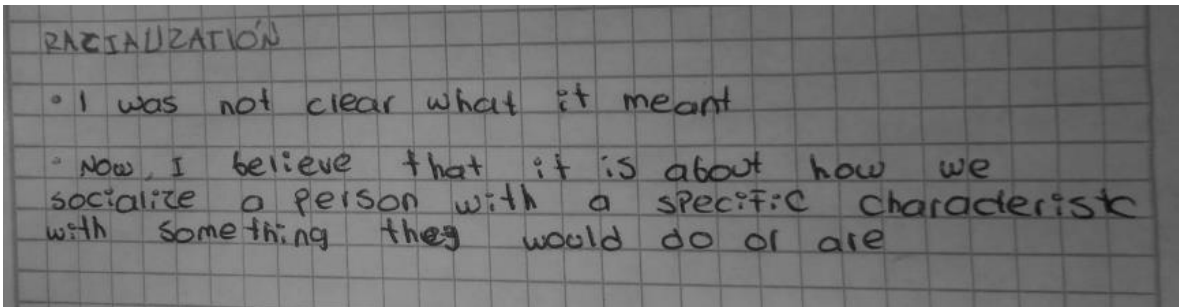
**Annex #11 – Personal opinion about Sabrina’s case.**

Sabrina experienced racial discrimination at school in japan due to her appearance and multicultural identity. Her case demonstrates that racial discrimination can affect anyone not just black people. It is crucial to create inclusive and respectful environments for everyone.

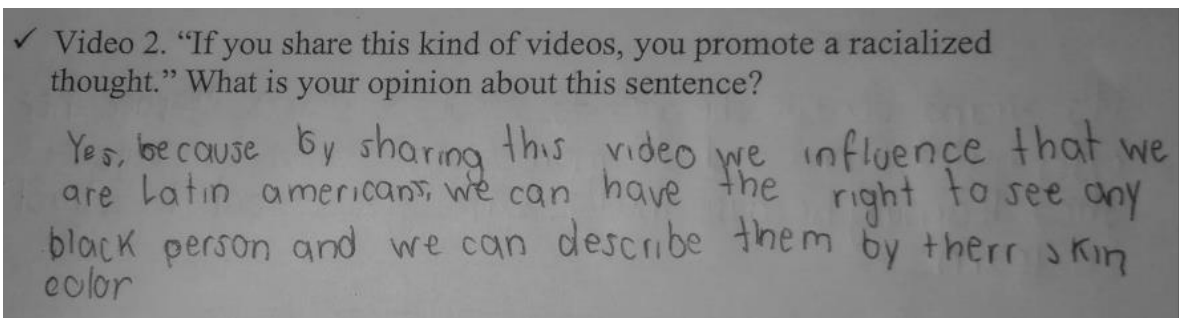
**Annex #12 – Personal opinion about Sabrina’s case.**

we believe that it was not compathetic on the part of the classmates to discriminate against her for speaking English at school, making her have a bad experience in the school so if you do it, you are a xenophobic person.

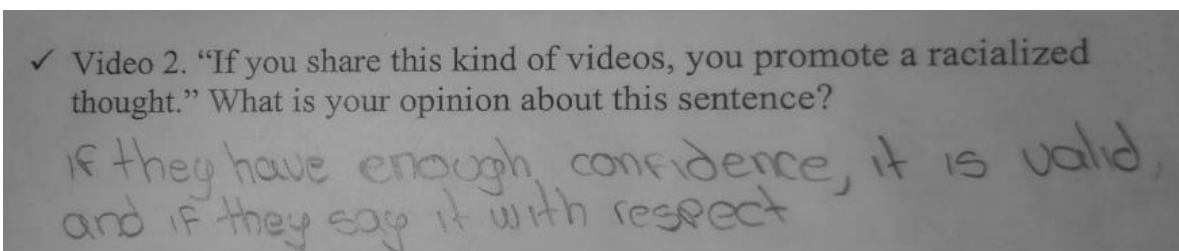
**Annex #13 – Racialization concept**



#### Annex #14 – Sharing videos and opinions workshop



#### Annex #15 – Sharing videos and opinions workshop



**Annex #16 – Warm-up: identifying students' acts.**