

Reconciling Local Knowledge with the English Curriculum

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Abstract

This project aimed at integrating local knowledge from participants' communities in the ELT curriculum. The theoretical principles of an inquiry-based curriculum (Wells, 1996) oriented the study to address the local needs of students in a public school using the community-based pedagogy (Sharkey and Clavijo, 2012, Clavijo & Ramírez, 2019) to foster locally, situated learning. The goal was to identify how students position themselves towards community knowledge through critical inquiries in the ELT classroom. This study is framed under the tenets of a qualitative, critical, youth participatory, action research (YPAR). It was carried out with a group of eleven graders at a public-school in a semi-rural context in Bogotá. During three academic terms, participants researched their communities with the purpose of identifying assets and issues of concern, starting from a field experience of mapping the community, then designing projects, and interacting with leaders. The students used different research methods to carry out their inquiries, they described their local settings, contacted leaders, and interviewed them to better understand the complexity of community problems. Findings indicated that when students' realities are included in the ELT curriculum, they use the language to communicate their ideas, inquiry about topics of interest, engage in learning and understanding local realities in a more significant manner and use their leadership and social agency. The result also show that students' reflections suggest possible solutions to the problematic situations they identified.

Key words: Inquiry-based curriculum, community-based pedagogy, community projects.

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Reconciling Local Knowledge and the English Curriculum

Introduction

“If research doesn't change you as a person, then you haven't done it right.”

Shawn Wilson and Indigenous co-researchers in Canada and Australia

English teaching in Colombia has been regulated by bilingual policies since 2004 through the National Bilingualism Program (NBP). Colombia 2004 – 2019. English as a foreign language: a strategy for competitiveness. It has been presented as a necessity to achieve greater academic and employment opportunities for young people. Thus, it has gained a high status linked with the economy. (Miranda, 2019; Miranda & Valencia, 2019). Particularly, in public schools, the conceptions about English teaching and learning embrace several perspectives. Some of them draw upon facing inequities within the schooling system. Some English teachers usually teach their classes, giving more importance to the grammar structures focused on the formal aspects of the language, promoting a banking education model. (Freire, 1970). Thus, the learners have been deprived of transformational practices such as the incorporation of social contents, their experiences, their realities, and the community knowledge in their language classes. These topics engage learners in practices that bridge the gap between the ELT curriculum and their local knowledge.

This project has been the result of the researcher's struggles and academic tensions experienced in the Master of Applied linguistics focused on critical literacies (Shor, 1999) and community-based pedagogy (Clavijo-Olarte, 2019). And, my initial observations in a public school that advocates for community management but does not recognize the community knowledge and Funds of Knowledge (Moll et al, 1992; González, Moll, & Amanti, 2005) in the

ELT curriculum moved me to consider this initiative to transform the curriculum as significant to be carried out in an institution that is located where social injustice occurs. Consequently, this study aimed to explore how a group of students construct community knowledge using critical literacies (Comber, 2016; Duncan & Morrel, 2006; López, 2020), as well as the analysis of their critical positions toward their community.

As a teacher, I consider the learners, their families, and their communities as “vital resources for teaching and learning” (López, 2020) to reconstruct a curriculum based on community knowledge. Thus, recognizing and validating the local knowledge as a part of a flexible and contextualized curriculum, bearing in mind the learners and their communities whose members are people who were displaced by the war, Indigenous, Afros, among others that they have their own culture and knowledge. Nevertheless, they have been marginalized by the society and the predominant, academic colonialism.

In this research study, I explain how I became interested in contextualizing and implementing a pedagogy based on projects, through a pedagogical implementation that built strong, social relationships between the school and the community through students’ critical literacies, and local knowledge building (Canagarajah, 2002), supported with the tenets of the inquiry-based curriculum and the authoring cycle proposed by Short, (1996).

Therefore, this research project has been organized in six chapters. The first describes the statement of the problem, rationale, research questions, and the research objectives that support this proposal. The second chapter contains the theoretical foundations that define the main constructs of this study: the ELT curriculum in public schools, local knowledge building, and youth critical literacies as a social practice, to illustrate my view on understanding how to reconcile the ELT curriculum with the community's local knowledge. The third chapter shows the

research design, methodology, type of study, the setting, participants, instruments, and data procedures. Then, the fourth chapter makes visible the vision of the curriculum, learning and language in the pedagogical implementation with the explanation of the process carried out in the instructional design. Afterwards, the fifth chapter explains the data analysis and findings. Finally, the sixth chapter contains the conclusions, pedagogical implications, and limitations.

Chapter 1

Statement of the problem

My pedagogical practice, being an English language teacher in a public school, fostered a critical reflection and revision of the ELT curriculum to determine how to align my practice with the Institutional Educational Project (PEI by its initials in Spanish, 2012) and with locally relevant content for meaningful learning, focused on elements of cultural and social issues, honoring participants' human dignity to become social agents committed to promoting equity, justice, and transformation, being culturally responsive (Gay, 2010). It became vital to include the local social and cultural resources into the English curriculum to consider students' realities in language education and to shift the existing pedagogy to inclusive community-based pedagogy that foster inquiry and includes learners' experiences and their family's funds of knowledge (Moll, Amanti, Neff, & Gonzalez, 1992), enriching the English class. Consequently, the need for pedagogy and curriculum transformation in the English classroom originated this project.

The critical analysis of the phenomenon to transform the school curriculum implied a process that took several moments: I started reviewing the documents at the macro, meso, and micro-level policies designed for the English education field in Colombia. First, at the macro level, I examined the Bilingual Colombian Program. This educational policy aims to develop

English language proficiency at an independent user level based on the Common European Framework. In addition, in Colombia, the policies advocate for a standardized curriculum, and it does not recognize the particularities of urban and rural contexts in the country. In fact, Bonilla & Tejada (2016) support that “what leads the program is not the treatment of learning as a tool for social and personal empowerment, aiming to emancipate school and college graduates for social advancement, but to stock call center franchises” (p. 189). In the same line, the authors consider it relevant to adopt a postcolonial approach, modifying the Eurocentric perspectives, including situated learning and local setting focused on Colombian real contexts. Regarding the meso level policy, the PEI at school is based on Human Rights protection focused on social community work and leadership. However, from my initial observations, this PEI advocates for community management, but it does not recognize the knowledges of the community in the ELT curriculum. From a critical perspective, Ortega (2019) considers that English Language Teaching in Colombia must be connected to respecting human rights, pursuing awareness, identifying social issues, and responding to real-life problems to promote a socio-cultural transformation. In addition, in English language classes, it is important to include issues of social justice to encourage students to learn about their communities and their culture. According to the micro-level policy, the English syllabus was constructed considering the tenets of the suggested curriculum. Nevertheless, it does not take into consideration the students' situated contexts or the community knowledge. And, from my personal experience, I realized that English classes should be contextualized with students' interests, experiences, and realities. Thus, community-based pedagogy with a critical view to literacy education for social justice (Clavijo, and Ramírez, 2019; Ortega, 2021; Sierra-Piedrahita, 2016), provided me with possibilities to engage language learners in a more inclusive and socially sensitive learning environment. Hence, the needs

analysis followed included surveying each one of the educational actors, namely, students, teachers, and parents with the aim to know their perceptions about connecting the curriculum with the local realities of the community in the ELT curriculum. (Appendix A).

To begin with, eleven out of ninety teachers answered an eight-question survey. Among the responses, teachers affirmed that they knew the PEI. Six teachers stated that the curriculum is aligned with community needs. Nevertheless, they also mentioned that it is possible to link the family funds of knowledge (Moll et al, 1992; González, Moll, & Amanti, 2005) and the community knowledge to the curriculum contents. And, some others suggested how the school ought to include to the real needs of the community. (Appendix B) For example, a teacher proposed that some activities to connect school and curriculum should involve:

“1. To get parents closer to regularly participate in artistic and cultural activities. 2. To take advantage of the community's knowledge to provide solutions to problematic situations, in order to create opportunities for a new kind of relationship with the world. 3. To transform or inquiry the way the community defines itself (poor, criminals, illiterate, with or without future, etcetera) 4. And, to transform from themselves the political, ethic, and esthetic relationships to get a community that loves each other, (in a positive self-esteem) it is a community that make possible a beautiful life¹.

Secondly, sixty-one students answered an eight-question survey. The first question was about the PEI. Most of the population responded that they know institutional instruments. Additionally, the half of the students answered that the contents at school were aligned with the

¹ *Excerpts are translated verbatim in English by the author of the proposal being faithful to the original statement.*

needs of the community. (Appendix C). Nevertheless, some of them acknowledge that they were not associated. Most of the students wanted to connect the community knowledge and family funds of knowledge with the curriculum contents. In the same survey, learners suggested some possible activities that would promote an approach to work with the community. One of the students suggested:

“To generate participative instruments to gather information on the interests and expectations of the stakeholders involved. Consequently, these social instruments will provide possible solutions through the better use of the time, thus, avoiding risky behavior.”

Thirdly, fifty-one parents answered an eight-question survey. All the parents were aware of the needs of the community, but some of them preferred not to speak with their children about this kind of topic. (Appendix D). Interestingly, some parents did not feel that their children could be agents of social change in their communities because they were not worried about these issues. Despite the fact that parents did not know-how to connect their funds of knowledge with academic spaces at school, they insisted on the importance of this connection for their children's education. These responses showed the contradiction and disconnection between the academic knowledge and the community and the wisdom of the families, and how parents want to reconcile both environments.

This analysis evidenced that there was a disconnection between the ELT curriculum the community, as well as their family funds of knowledge (academic and personal background, accumulated life experiences and skills used to navigate everyday social contexts, (Moll et al, 1992). p.133. In addition, the answers that the community provided in the survey addressed my attention towards the need to bridge the gap between community knowledge and the ELT curriculum to promote a school with open doors towards the community.

As a result of the previous analysis, two questions, and two objectives emerged to provide a response to this problematic circumstance.

Research question and objectives

Regarding the context already presented, it is my main intention through this research project to reconcile the ELT curriculum with the community knowledge (Moll et al, 1992; Gonzalez, Moll, & Amanti, 2005, Canagarajah, 2002) through an inquiry-oriented curriculum and pedagogy that invite learners to develop their social and critical literacies to become agents of change in their communities. The main goal is to understand how young learners build social connections through critical literacies (Comber, 2016; Duncan & Morrel, 2006; López, 2020), and the exploration of local knowledge to genuinely use the English language to learn and position themselves towards the realities identified. Subsequently, this research project seeks to shed light on the answer to the following research questions in table 1.

Table 1

Research questions and objectives

<i>Research questions</i>	<p>1.How do eleven graders at a public-school construct community knowledge through critical inquiries in the ELT curriculum?</p> <p>2. What critical positions do eleven graders construct around community knowledge in the ELT curriculum?</p>
<i>Objectives</i>	<p>To identify how a group of eleven graders construct and integrate their community knowledge in ELT curriculum through critical literacies.</p>

To depict students' critical positions about community knowledge obtained in the local inquiries.

Rationale

As a teacher-researcher, I have remarkable possibilities to open spaces where students make connections between their community's needs and their families' funds of knowledge (Moll et al, 1992; González, Moll, & Amanti, 2005) with the ELT curriculum content at school from a critical literacies viewpoint, it was relevant to consider the community resources to identify individual talents, abilities, knowledge, and experiences that could turn into potential opportunities for students to become social agents of change and exert agency in their communities. (Sharkey et al, 2016; Clavijo-Olarte, & Ramírez, 2019). This study opened the scope for learners to disrupt their commonplace by promoting social justice that "it is manifested and rooted in people's everyday experiences and realities. Social justice includes economic, legal, socio-cultural, and political dimensions that must be addressed at different personal and social levels" (Ortega, 2019. p. 67). Correspondingly, Aldana (2021) relates social justice as an important component in the ELT curriculum, helping teachers to develop a political act to contribute to equity and more responsive teaching practice including the community as valuable resources in order to transform the school and the society (Sierra-Piedrahita, 2016) focused on socio-political topics; taking actions and giving voice to the untold necessities of the community; and by this means to use the language to develop critical literacy processes about their communities.

This research project was focused on the integration of the community knowledge and families' funds of knowledge (Moll et al. 1992; Gonzalez et al, 2005), and ELT curriculum

through critical literacy activities. It also aimed to analyze the participants' community knowledge construction, as well as depicted their critical positions towards their communities. This project contributes to the field of ELT by informing the local literature about how the language curriculum included community needs and bridge the gap between the traditional curriculum suggested by bilingual policies to a flexible and contextualized curriculum according to the community knowledge and students' realities. Since this project is aligned with the research area on critical literacies of the Master Program in Applied Linguistics, a contribution can represent new understandings on how learners read their communities critically, and the kind of literacies that emerge from this implementation in the Colombian context and beyond.

At the level of the educational community, this study becomes an opportunity for teachers to articulate and to reinforce a consistent ELT curriculum and a cross-curricular and interdisciplinary project to make learning engaging and meaningful for learners. In addition, students hold the possibility to better understand how to connect their social realities with their academic experiences to develop critical literacies. Thus, it can result in a new sense of belonging to the community and an articulation of overall changes to better prospect their priorities. At the community level, this study can become an element to recognize the community as resources, their personal abilities, the families' funds of knowledge since they will be included as valuable elements to transform the curriculum content. It is also an opportunity for integrating the local knowledge to see how participants focus on this kind of knowledge in a renewed impetus claiming or a critical pedagogy approach for the ELT curriculum, advocating for social changes. (Freire, 1987; Freire, 1978; Freire, 1998; Giroux, 1988; Giroux, 2004; Shor, 1999).

Furthermore, considering the post-method pedagogy requires that we as teachers will be transformative intellectuals. It ought to bear in mind that in this time, we claim for more critical

pedagogy, taking into consideration the social actors (Kumaravadivelu, 2001). These social actors need to be included in the curriculum. However, at school, sadly in the ELT curriculum is not happening.

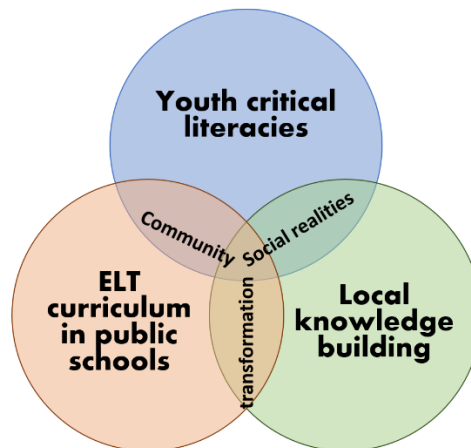
Chapter 2

Literature review

A review of the existing research on popular youth education within a critical perspective, and as an alternative to reconcile the ELT curriculum with community knowledge and families' funds of knowledge (Moll et al. 1992; Gonzalez et al, 2005), converge on the topics that I develop in this chapter. The themes that inform this study establish a dialogue that aims to focus on three theoretical concepts. Firstly, the concept of ELT curriculum in public scenarios seen as a socio-cultural construction that fosters an inquiry process, and as a tool to transform teachers' practices to enroll students and the community. Secondly, local knowledge building in which the community is considered as the main resource and translanguaging as a possibility (Vogel and García, 2017). Thirdly, youth critical literacy as a social tool to empower young learners, focused on analyzing different forms of culture, and as a milieu to position students as critical thinkers to deconstruct and reconstruct the perpetuated marginalized realities.

Figure 1

Venn diagram visualizing the intersecting concepts.



ELT Curriculum in public schools

Taking into consideration that this study attempts to bridge the gap between the ELT curriculum and the community knowledge, the purpose of this section of the paper is to present what I understand by curriculum. I start describing my own concept and some approaches that have been posted around the literature to problematize them in as much as they do not consider the students' particularities, practicalities, and possibilities (Kumaravadivelu, 2006).

In starting the conversation about the curriculum in public schools, I must first situate the concept of curriculum in two ways. Firstly, I define it as a socio-cultural construction. Social: because it considers elements that see languages as social constructions associated with situated communities to follow a process of emancipation (Freire, 1978). Thus, curriculum as a social tool should promote social changes. Cultural: because it refers to the incorporation of place, memory, identity, and history that define a community. This cultural perspective points to understanding that curriculum goes further into the society, and it needs to consider the culture around us. Secondly, curriculum as an inquiry-oriented process highlights that the learning occurs where learners have the possibility to ask questions because they as active participants become problem-solving regarding their communities (Wells, 1995). Likewise, the concept of an inquiry-oriented

curriculum emerged to contextualize, integrate, and align with a humanistic perspective. As reported by Montoya (2014), The Latin American paradigm rejects the banking education model and places the significance on a socio-cultural, educational practice (Freire, 1978; Freire, 1987; Freire, 1998; Bartolome, 1994; Salazar, 2013; Kincheloe, McLaren, Steinberg, 2017).

Considering this, a curriculum associated with an inquiry process has an emancipatory purpose to promote meaningful experiences to reach freedom and purposeful learning.

Regarding students' participation, using inquiry helps them to internalize a process that allows them to develop skills that they need for their real lives. It also moves learners beyond general curiosity into the tenets of critical literacies (Comber, 2016; Duncan & Morrel, 2006; López, 2020). Regarding the role that the teachers face in the construction of the curriculum, it impels a responsive attitude toward students' interests to connect their community knowledge through asking questions. It ought to bear in mind learners' funds of knowledge (Moll et al, 1992; González, Moll, & Amanti, 2005), their feelings, attitudes, values, and interests taking into consideration the community as a relevant resource to position students as social agents.

Nowadays, the school curriculum has been a tool used by administrators and teachers to generate consensus about what gets to be taught to students in public schools in Bogotá. However, there are key issues about the definition of curriculum, curriculum design, and implementation that directly affect pedagogical decisions, students' involvement, voice and agency, and students' literacies, among others, that require to be reconsidered for curriculum to generate equity.

Considering curriculum in public schools in Bogotá, according to Clavijo-Olarte (2007) the traditional type of curriculum is merely focused on the teaching of contents (p.253). Similarly, in an instrumental way, curriculum is considered as standards-based sequence of contents, goals,

methods, assessment, and activities for getting academic knowledge. In this concern, the curriculum is based on scope and sequence charts. This has been a problem because the curriculum does not consider the knowledge of the community as a motif to engage students in literacy and critical inquiry activities. In contrast, the implementation of a curriculum that allows learners to connect their real lives, giving opportunities to new understandings through inquiry fosters learners' participation. Inquiry integrates personal and social knowledge and puts beliefs in practice. For instance, in words of Short (2009), “inquiry is a collaborative process of connecting to and reading beyond current understandings to explore tensions significant to learners” (p. 12). Taking a critical stance toward this orientation, the learners' reflections, observations, and tensions allow them to find questions pursuing responses and solutions. Through this process, they can develop new understandings to construct multiple knowledges.

Nevertheless, a contextualization about how policies work in different schools makes evident that there is fragmentation among the forms of curriculum. Firstly, the explicit curriculum, which refers to written documents (Suggested Curriculum, Standards, Basic Learning Rights in English, among others). These policies do not include the knowledge of the community, the particularities of situated learning, and the possibilities to the learners' empowerment, perpetuating the colonization aligned with the demands of a globalized world. English as a mandatory subject at school responds to the economic and global policies rather than to the local realities and needs. (Miranda, 2016). Secondly, the hidden curriculum, that Giroux (1988) identifies “to those unstated norms, values, and beliefs that are transmitted to students through the underlying structure of a given class”. (p. 51). This kind of curriculum advocates for a democratic and negotiated development, including learners' translanguaging, using their linguistic variations and repertoires to learn about their own cultures and languages (Ortega, 2019). In Colombia, the

General Law of Education (Law 115/1994), established curriculum autonomy for institutions. Besides, most of the public schools have designed their literacy curriculum using state standards as a resource. For example, in this specific case, the low teachers' and learners' participation in the curriculum construction indicates minimal input in the literacy curricula decision-making. According to Vaughn et al. (2019), principals have the control to decide what kind of reading process teachers and students have to follow according to their interests. They include statewide uniformity of curriculum providing structure and order to the process, protecting National and District policies.

Nevertheless, the Ministry of Education is implementing its National Bilingualism Plan, linked with the Secretary of Education. These institutions work to train teachers to position the Suggested Curriculum and the books that the teachers follow as primary resources to promote English learning. Consequently, teachers have the possibility to make curricular decisions resorting to creativity and innovation to reject instructional, training models. As teachers, we might also go beyond the traditional implementation to promote an inquiry approach in which curriculum will be a social tool to promote social changes. The socio-cultural view of curriculum opens spaces for exercising the educators' autonomy, agency, and power with the purpose to innovate, recreate, and impact school practices, enacting a collaborative curriculum. Thus, these pedagogical endeavors validating the knowledge learned outside the classroom, their culture, using the wisdom of the community, the families' funds of knowledge to transform their realities (Moll et al, 1992; González, Moll, & Amanti, 2005).

Consequently, the active process in curriculum constructions ought to decolonize traditional teaching platforms. Hence, those constructions promote colonialism, racial ideologies, and subordination. The curriculum is often focused on societies considered culturally superior,

being advanced, democratic, and free of social issues, incorporating content about the experiences, beliefs, history, and traditions regarding the societies which have been considered in power through western dominant epistemologies. This imperialism promotes powerful dominance through neoliberal policies, with economic interests concerning competitiveness and productivity because the school curriculum promotes marketing and consumption. The students in this kind of curriculum are not aware of their realities, reluctant to take action, and opposed to decision-making, marginalizing their communities, replicating oppression and inequity (Subedi, 2013).

In contrast, decolonization in languages means the deconstruction of colonial ideologies about power relations of conceptions of knowledge, politics, and economic domination towards a pluriversal world (Fandiño, 2021). In addition, decolonization considers real settings of education where the central component seeks a humanizing pedagogy and praxis. Thus, it avoids whiteness and epistemic north superiority, (Mignolo, 2010; Walsh, 2013; Fandiño, 2021). In consequence, a decolonized curriculum considers the particularities of the context. It recognizes the difference, considering socio-cultural contents and experiences. It also values inquiry processes making evident the relation between the local and the global; the center with the periphery; the power and the knowledge, practicing solidarity, enhancing awareness, mobilizing collective tensions accepting the difference (OECD, 2018). This curriculum might be thought for young students, considering the local, associated with the community as resources in and outside the classroom, opening spaces for learners to question their role in the construction of their community.

Finally, based on the previous discussion, the construction of the curriculum permits teachers to transform their daily practice because it impels a continuous process of transformation and action to respond to the contexts needs. It should be flexible and invite to see the curriculum

as reflective in its very nature, it ought to reflect in the social actors, contents, and their realities. From my point of view, this curriculum transformation is a valuable example of how teachers can transform school curricula thinking the students' interests.

Thus, to construct a situated ELT curriculum, it is relevant to consider local knowledge building (Canagarajah, 2002), community-based pedagogy, (Clavijo-Olarte & Ramírez, 2019), and the promotion of students' local inquiries. Students' learning can become meaningful and motivating by making connections to their families' funds of knowledge and developing socially and culturally relevant inquiries.

Local knowledge building

The local knowledge is related to the social practice of the disempowered. It belongs to the situated communities and deconstruct dominant Eurocentric knowledge to understand local realities, avoiding perpetuating banking education (Freire, 1978; 1987; 1998). This local knowledge is generated through social interactions. We need to take time to bring in local knowledge to critique dominant practices that have ignored situated pedagogies and their particularities. According to Canagarajah (2002), "the specificity and particularity of the local is lost in being fused or recycled with other elements from Western society". Therefore, the local has absorbed by the global, facilitating the supremacy of the hegemonic cultures as a sign of prestige and power. However, teachers must critically engage developing transformative pedagogies to deconstruct this dominant knowledge to understand local realities and reconstruct local knowledge for the necessities of the community. Using local knowledge, students think about where they live and their relation to everyday practice. In addition, bearing in mind the community as the object of study provides multiple options for students to put together the

aspects they learn from the community, such as appropriate vocabulary to engage people to work collectively. (Comber, 2016)

In local knowledge building, there are pedagogies that are advocating for local knowledge such as Community-based pedagogy (CBP hereafter), it is an asset-based approach that Clavijo-Olarte & Ramírez (2019) have been using locally in public schools since 2009. Their project has had a social and academic impact in the interdisciplinary work with teachers to construct a more integrated curriculum that connects students' lives with academic content to produce local knowledge. The students' interests and motivation are affirmed through their community connections that are used as resources to scaffold their own learning. Thus, the teachers have the task to build academic connections between the students' community resources and their academic expectations.

Sharkey et al. (2016), defined CBP as: "an outside classroom practice, life experiences, and assets that learners and teachers bring into the classroom in order to enlighten class dynamics and curriculum constructs" (p.69) Similarly, Ordoñez-Jasis, et al. (2016) promote situated pedagogies to enhance students to know their community as a main resource, using this strategy to describe and build partnership connections with families and communities. Consequently, the activities position students as knowledge holders. However, the dominant curriculum continues responding the goals of policies, presenting foreign language competence to increase competitiveness because it opens doors, and provides people's opportunities to find a job, rather than incorporate students' local realities.

From my perspective, CBP seeks to develop teacher and students' agency. In this vein, it approaches agency, in words of Giroux (2004). He claims that agency "becomes the site through which power is not transcended but reworked, replayed, and restaged productively." (p. 34). He

suggests that through agency, learners can deconstruct dominant practices with oppressive discourse to achieve a more egalitarian and inclusive society. Consequently, teachers invite students to interact with their communities through a dynamic and inclusive design of curriculum, which lead a process of emancipation, instead of replicating the perpetuated, dominant, and oppressive discourse through English as a language of prestige to transform.

These changes certainly require collaborative and participatory work between practitioners and teachers-researchers through school-university partnerships as Clavijo-Olarte & Ramírez (2019) suggest creating more equalitarian and democratic interactions for mutual understanding and learning that can impact teachers' education. Consequently, the potential of local knowledge building is to position students as social researchers, designing community projects to develop critical consciousness through local practices that respond to their learning needs and interests. These students' inquiries and projects have a significant impact on the community members because they learn to follow their curiosity, exploring their neighborhoods, analyzing, and changing problematic situations through their own actions.

Additionally, by inquiring about local knowledge with preservice teachers, Hernández & Gutiérrez (2019) acknowledge that their practice with communities allows the teachers to voice the necessities of the community transforming their roles to become agents of change. This practice offers the students the possibility to start from their realities surrounding their communities. It opens spaces where teaching occurs encouraging learners to assume an active role guided by their community context, raising the critical consciousness to give voice to those who are not heard, with the central goal to deconstruct and reconstruct the meaning of social justice.

Consequently, local knowledge building is deeply connected with critical pedagogy. According to Freire and Shor (1987), it is defined as: “an active pedagogy which enables students to become truly participatory members of a community who not only belong to the society but who can create and recreate knowledge and society in and outside the classroom.” (as cited in Contreras & Chapetón, 2016, p. 127). In other words, Freire, (1987) invites teachers, learners, and the community to be critical from and with one another. He addressed the notion of the knowledge building to engage learners in a real dialogue that permits them to analyze their context with the desire to transform their realities. In this way, through local knowledge building, students move beyond the traditional reading of texts to become cultural producers, using the community as the main resource to develop critical awareness.

Furthermore, Ordoñez et al. (2020) examine how educators desire to implement a personal, equitable, and accessible curriculum to build up partnership connections and engagements with families and communities. As English teachers, we face situations that are instrumentally solved because we have been trained in traditional banking (Freire, 1978, 1987) education since we attended elementary school. In my perception, working as trainers. However, we are motivated to go beyond the traditional options to include parents and the community to develop a literacy curriculum that promotes learners' engagement. Teachers' work is local, embedded and contextualized because the learners, their families, and their communities are essential part in which the pedagogical practice takes place. (Comber, 2016)

In connection with real-life, students go outside the classroom contexts, generating academic growth and social-emotional development. Nevertheless, Harman & Shin (2018) note that teachers, in pressured environments, adopt a reductive literacy, focused on standardized test materials; despite this, some educators in public settings continue working on initiatives,

designing literacy curriculum around local places, to foster more situated practices that connect the life of the students with academic process, giving hope to education for a better future.

Nowadays, in Colombia, teachers face different situations in schools, such as limited budgets, restricted access to use digital materials, among other resources. Nevertheless, this is not a barrier to discourage some of them, who work in high poverty schools, opening classrooms to negotiate relevant experiences for learning and research. Additionally, learners represent their projects designed to strengthen their capacities to reconstruct their local environment giving ideas that can transform their communities in better places, taking action to improve the context and the spaces they inhabit.

In the ELT field, Miranda, (2016) criticizes the ways dominant knowledge reinforces the inequality practices and maintains the instrumental way of language learning carried out. Likewise, in words of Canagarajah (2002), “local communities not only lose their literacy practice but also the ways of representing themselves” (p.256). Advocating for a paradigm to include the language as a resource (Ruiz, 1984). Teachers ought to claim for pedagogies that foster inclusive environments in which students use local knowledge to enhance their sense of belonging, being proud of their identities and their language, making meaning while their classrooms become social spaces to work collaboratively and support each other. (Ortega, 2019). Besides, teachers generate different spaces where students might speak about their interests and needs in their own language learning process to enrich the curriculum with a series of literacy practices regarding social and cultural issues of community knowledge in educational environments. This is a support to contextualize students' real-life, to motivate them to be active social agents, and to transform schools through social practice.

Subsequently, local knowledge building is a tool to promote socio-cultural changes such as those that delve deeper into economic situations, arranged for the community incomes; social needs to determine priority goals, social behaviors, and the traditions that embrace the Usmekan territory, because Usme was inhabited first by indigenous groups and it has been considered as an archeological place surrounding by large rural areas dedicated to agricultural activities. Thus, working with projects provide opportunities for the learners to gain critical knowledge. Likewise, they reinforce their culture, increasing their sense of belonging, making connections between local practice and their academic learning process, advocating for social justice to benefit them, developing a personal understanding of their situated realities.

Finally, communities are seen as a potential resource to foster local knowledge and reach community development goals. Communities in marginalized areas must engage students to be social agents, and being agentic, promoting significant transformation possibilities. Consequently, as a teacher, I am committed to build community strategies to work with the youth in a challenging but rich social context. This social context for education joints a discussion considering that youth can learn to work for social justice through critical literacies. (Clavijo-Olarte, & Ramírez, 2019; Ortega, 2021; Sierra-Piedrahita, 2016).

Youth Critical Literacies as a tool to empower young learners

The term critical literacy goes beyond the traditional stands that recognizes merely the ability to read and write. Critical literacy is a social practice framed by personal experiences and contexts. This social view considers the relation between language and power because through this knowledge, students transform their realities, promoting social justice. It has become a crucial tool to transform learners' ideas, thoughts, and knowledge, even, to refine the notions of

resources and issues for the benefits of the communities. (Shor, 1999; Duncan & Morrell, 2016; Rogers, 2014; Comber, 2016; Richardson, 2020; López, 2020). Critical literacy uses students' realities to learn a language. Shor (1999) states that critical literacy begins for questioning power, discourses, and identities. Similarly, Comber (2016) finds that through critical literacies, students understand how power is exercised using language associated with people's behaviors according to the social norms. These critical literacies permit to identify spaces to teach the pedagogy of well-living in students' local realities in order to change ways of thinking.

Furthermore, Rogers (2014) points out that "critical literacy holds the premise of engaging learners to use literacy practices in ways that matter in the world" (p.241). In her study, she invites teachers to struggle with their daily practice at school through some critical analysis. This initiative promotes sensitive issues to empower students to attain a better world. Shor (1999) also affirms that "critical literacy is for those who are morally disturbed by inequities" (p. 8). In these cases, taking action towards justice and equity required fighting for a social change. In sum, Rogers (2014) and Shor (1999) question teachers' practices and invite them to open spaces that provide students with opportunities to construct critical inquiry about their realities.

In this regard, teachers see the necessity to question punitive methods of teaching. It is indispensable to include methodological negotiations to take action with critical reflections because according to Shor (1999) "language learning is the process by which a child comes to acquire a specific social identity" (p.17). So, the linguistic and cultural students' background become valuable resources to foster social awareness reading the world and their lives critically. Critical literacy also considers culture, politics, and power because it is not a neutral act. (Shor, 1999). Likewise, Lewison et al. (2002) identified four possibilities for the function of critical literacy in educational contexts "(a) disrupting the commonplace, (b) interrogating multiple

viewpoints, (c) focusing on sociopolitical issues and (d) taking action and promoting social justice.” (p.382) Certainly, critical literacies assist learners to become critical agents analyzing their context, posing inquiries, and being centered towards understanding different types of culture, language, and power. Hence, this type of literacies helps learners to recognize and shape social conditions of their community.

For example, Duncan & Morrell (2006) advocate for creating curricular units in which students in popular contexts can use their visual literacies and experiences with some texts concerning critical media literacy, where they can generate new forms of expressions that serve them as a resource of resistance. Besides, learners might analyze the role of media in the construction of race, class, and gender in an analytical position. They consider that when teachers include critical literacies, students might read and interact with their own experience, questioning the information, thinking differently, seeing them as experts to be empowered to change their future. At the same time, Rogers (2014) points out that “critical literacy can enhance comprehension, engagement, and interest for students who are the most disenfranchised by literacy practices because these students are often already reading their world critically.” (p.258).

Similarly, Comber, (2016) finds that nowadays, schools are positioned concerning other schools, with other communities replicating banking education based on Freire's ideas. For this specific reason, it is relevant to contextualize each place and community to develop changing strategies to give sense to the educational settings through critical literacies. Teachers have the possibility to develop critical reading and writing to enable students to be active participants in a new curriculum design. For example, Shor (1999), believes that “the teacher must be expert and knowledgeable to be a responsible critical educator” (p.13). Considering this, teachers must empower their students through innovative changes in the classrooms, bearing in mind

Kumaravadivelu's pedagogy of possibility and including the communities as the main resources (Clavijo-Olarte & Ramírez, 2019). Teachers as researchers deconstruct the traditional Western epistemologies repositioning students as co-researchers. Students themselves become conscious about inquiry process, identifying problematic situations, working in collaborative groups to solve students' tensions and struggles, and gaining new perspectives with the purpose to transform communities which have been considered as marginalized spaces.

Moreover, the human resource in popular youth education is a practical standpoint to face the challenges to build identity and a sense of belonging in learners at school. For this reason, young people frame this proposal because they are experienced in producing knowledge. Working with youth learners represents advantages because they, as social agents, are considered by Richardson et al (2020) as "actors in their development." (p.121). Thus, young students move from the individual to the collective sense. This insight influences students to take a social position that involves a hard impact on the socio-economic and political posture that reshapes their life project, their schools, and their communities. Similarly, Campell & Erbsstein (2012) state that "young people are a powerful resource in promoting community change that benefits children, youth, and families." (p.1) Young learners can create meaningful relationships with adults to foster self-esteem and identity, building a sense of collectivism. As social agents, they expand their relationships engaging different actors in the community to adapt strategies to their settings with goals and resources.

Similarly, Liberali (2019) asserts that "young people at schools can be seen to collaboratively transform the circumstances of school life/education and in this process are themselves transformed." (p.5) In this perspective, schools are space-time places that play a relevant role to transform inequities in social experiences. Moreover, pedagogical contents

connect topics to change urban education because students rethink who they are. Young students are involved in situated practices when they become agents of change.

For example, working with projects promote youth engagement, and provide opportunities to integrate language and content, incorporating social topics into the ELT classes. (Bolaños et al. 2018). These meaningful activities promote for changing such as volunteering community service and youth popular culture to express learners' concerns. Besides, these features permit young people to develop extraordinary capacities such as power relationships with adults, public speaking skills, a sense of civic responsibility; to increase their knowledge about local systems and policies to change strategies, and to generate self-confidence.

Likewise, Bautista (2018) affirms that "students' experiences can help to reframe problems and solutions in education while simultaneously producing knowledge that is student-centered and action-drive" (p.4). As knowledge producers, students learn from and the community while engaging in authentic dialogue centered on their experiences as creators of their own possibilities. (Morrell, 2002). For this reason, the value of this project rests on the engagement of young students as central characters acting upon their own local stories and using critical literacies to reconcile the ELT curriculum with the community knowledge. In addition, they also reveal their critical positionalities toward their communities. Thus, they are potential leaders in their contexts that can contribute to social development by establishing close relationships with their communities.

Finally, youth critical literacy construction requires different criteria to propose activities that include topics based on students' concerns and priorities focused on their life project, using thought provoking research to explore and confront the challenges faced in their daily life. Subsequently, my role in this chapter of their lives is to guide, help, encourage, and provide

them opportunities and create academic spaces through a participatory, flexible, and contextualized curriculum.

The following chapter describes the component of the research design, as well as the role of the research, and the ethical issues.

Chapter 3

Research design

Chapter three presents youth participatory action research (YPAR) as the qualitative design for this study. I explain the reasons I selected it as an appropriate method to collect data, do the analysis, and report the results of engaging youth in critical literacy activities in the language classroom. Following the overview of the research design, I describe the educational context selected to develop this project. Next, I go onto a general description of the participants, as well as their characterization, and their importance in this study. Then, I look over the primary data collection methods. Subsequently, the description of my role as a participant-researcher orienting participants' processes in their community projects. Finally, the ethical issues considered in the study.

Type of study

To answer the research question, this study is framed within the features of critical qualitative research. According to Marshall and Rossman (1998), qualitative research is understood as an inquiry and interpretative process of data analysis to interpret different social phenomena. Through this qualitative approach, local knowledge is considered a resource in academic environments. It promotes decolonization because it has its roots in the praxis of generating

knowledge in the interaction and inquiry process (Fals-Borda, 1987; Fals-Borda, 1999). This is also a descriptive and interpretive study because it is an interactive process between the teacher-researcher and the participants, it takes into account the participants' experiences, and learners are considered as the center of the pedagogical process. They were engaged in local inquiries in their barrios to become aware of the social changes required, and reflected about the local realities with the aim to create a pluralistic, equitable and democratic society (Fals-Borda, 1987; Fals-Borda, 1999). Hence, this process allowed the participants to learn from their local context and experiences to transform the manner they see their realities through individual and collective projects into the English classes.

To make this project possible, the participants were aware of the relevance to develop the research process in-situ. Thus, it implied physically walking their neighborhoods observing, analyzing, and reflecting upon their observations. They explained, and defined their communities based on the observations to design an inquiry project that addressed a social issue, developing a sense of empathy (Fals-Borda, 1987; Fals-Borda, 1999). As a result, they planned interviews to people in their community and gathered information from different sources, within a participatory research framework (Carr & Keemmis, 1998). To reconcile local knowledge and the ELT curriculum, participants used their first language as a resource to make sense of the information gathered and reported it in English. This process was evident in the activities that they developed through the implementation of the pedagogical implementation. In addition, the flexible design of this study opened the possibility to transform and adapt the pedagogical proposals thinking on the participants' realities, hearing their voices in reflection sessions developed during the synchronous classes. These reflections were imperative to the development of the participants' praxis of becoming researchers. Therefore, establishing mechanisms that ensure participatory and

transparent processes of multidisciplinary, comprehensive, and collective research (Fals-Borda, 1987; Fals-Borda, 1999).

Research paradigm

This Participatory Action Research (PAR) project engaged students in critically examining their community from an resource-based perspective in the ELT class. My purpose as teacher researcher was to reconcile community knowledge with the ELT curriculum through a reflective process of transformation. In words of Kemmis, McTaggart & Nixon (2014)

“Critical participatory action research is a social process of collaborative learning for the sake of individual and collective self-formation, realized by groups of people who join together in changing the practices through which they interact in a shared social world. A shared social world in which, for better or for worse, we live with the consequences of one another’s actions” (p.20)

PAR validates and creates spaces to produce knowledge, identifying situations where participants transform teaching and learning practices. Besides, on the one hand, PAR establishes a process of action identifying and exploring current practices through an inquiry process to improve specific situations in local contexts. On the other hand, the research process goes beyond the mere teaching act and involves a systematic collection of information to reflect and draw insights and conclusions.

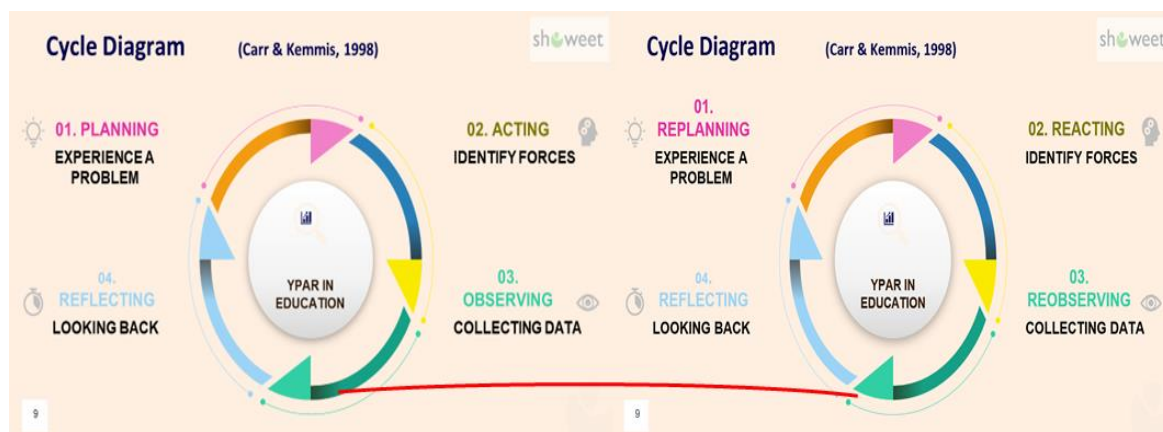
Similarly, critical youth participatory action research is centered on situations that affect young learners and their communities, using a systematic approach in which participants’ experiences help them to reframe and provide solutions in their situational contexts, meanwhile, they are knowledge producers (Bautista, et al 2013; Caraballo & Lyiscott, 2018). This critical

research process looks for problematizing social issues and pre-existence standardized, hegemonic relationships in the society and in their contexts. It is a combination between praxis and ethics, academic and popular and local knowledge building, the material and spiritual, the rational and existential (Fals-Borda, 1987; Fals-Borda, 1999). For this reason, participants proposed the topics. Likewise, in this study, the teacher researcher, and the participants engaged as critical agents in facilitating changes that actually occurred in their communities and in their educational contexts, proposing my own model of doing youth participatory action research, a model that recognizes social issues, understands participants at the beginning and at the end of the study is aware of recognizing deficit pedagogies, but a model that identifies assets and the funds of knowledge of the families and the community. Besides, the participants also developed inquiry skills as observers and analysts of different social situations in their neighborhoods.

In addition, as teacher-researcher, I considered Kemmis and McTaggar’s (1986) research cycle of planning, acting, observing, and reflecting. Figure 1 shows the stages in the research cycle and informs about the process in the pedagogical implementation.

Figure 2

Critical participatory action research cycles based on Carr & Kemmis 1986



Planning

In this stage, the teacher-researcher and the participants made decisions including social topics in the ELT classes promoting transformations in participants' contexts, rejecting classrooms with instrumental pedagogies. Hence, the inclusion of the community and the local knowledge as main resources allowed identifying existing situations to ameliorate particular and difficult circumstances in participants' daily life. (Kemmis, et al, 2014). In this phase, the participants wrote about their personal information regarding their families, school, and neighborhood. They mapped their community gathering insightful information to plan their own research community projects.

Acting

Through a collective plan of action, participants negotiated and piloted the activities to refine engagement practices in the planning stage. They shared their insights, concerns, and their own questions, regarding the needs of the community that they identified. They also aimed at thinking about ways to improve the circumstances that required attention in their community. In this stage, participants recognized community resources and issues. Hence, they identified different situations in their community. As a result, participants worked together to propose new initiatives, inviting the community members to participate in supporting their projects. Additionally, they followed the protocols to conduct research and considered ways to benefit their local context.

Observing

In this stage, participants gathered information, conducted interviews, asked questions, took pictures, and organized the information they found, and they selected the theme to work on their community projects. In this cycle, participants analyzed the information gathered through the community mapping and inquiring the community members. Throughout reflective spaces, interviews, social interactions, participants noticed the evolution of their inquiry process.

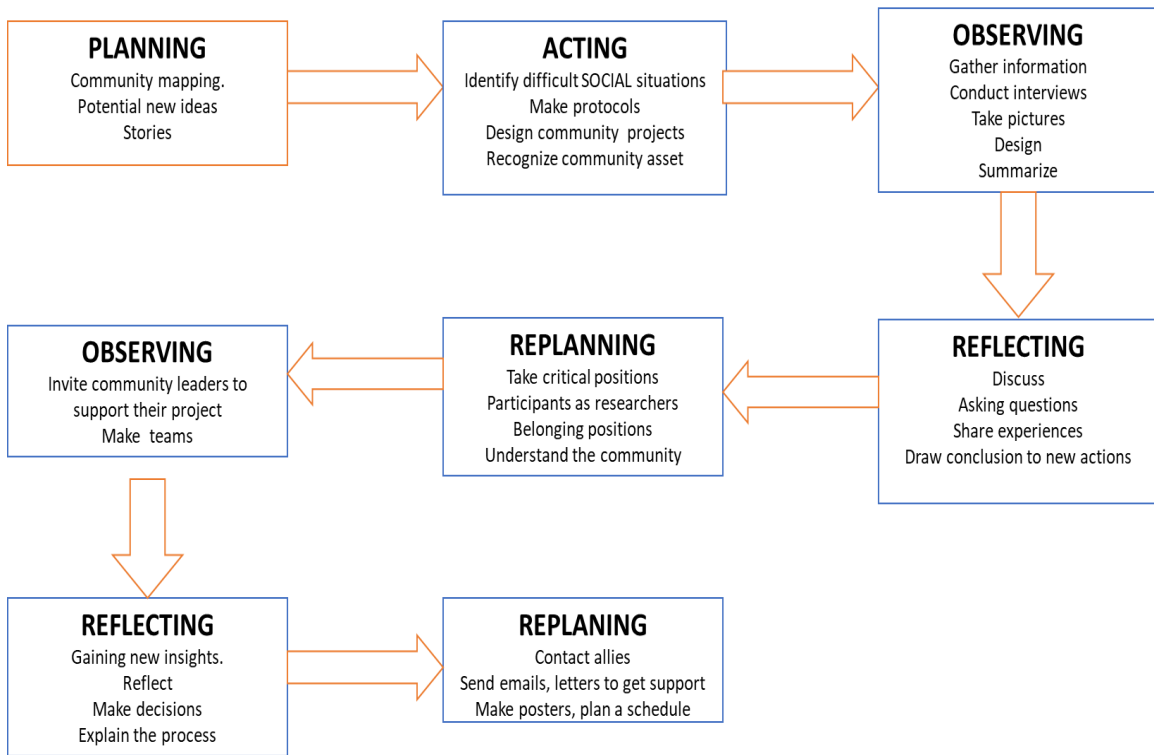
Reflecting

In this cycle, we continued reflecting, analyzing, interpreting, explaining, and drawing conclusions. We reviewed what we observed and learned in previous phases during the process to plan new activities. Participants understood the implications of working as leaders in their communities, taking time to discuss and draw a new inquiry process to share what they have learnt together attending the difference among their projects. In this phase, participants shared their experiences of gathering initial information, started designing their community projects and projecting initiatives and possibilities to ameliorate their community contexts.

Finally, students, as social agents, had the capacity to make decisions that aimed at promoting critical awareness, critical reflection, as well as their problem-solving skills. Consequently, there was a felt need to promote community changes that benefit youngsters, families, and people around them. In figure 2, the stages and the activities proposed are portrayed in the cycle plan for the pedagogical implementation.

Figure 3

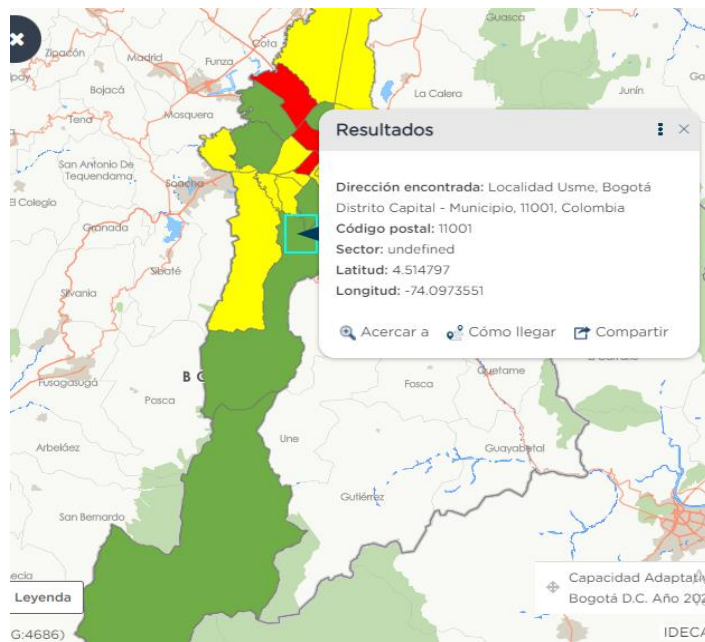
Cycle plan for the pedagogical implementation own creation.



Context of study

Figure 4

A political map of Bogota including the locality of Usme.



<https://www.ideca.gov.co/recursos/mapas/mapa-de-referencia-para-bogota-de>

This research study was conducted in a public school located in a semi-urban area situated geographically the southeast of Bogotá. The local economy is based on small businesses in people's houses. And in the countryside area, there are some farms where farmers use the land for agriculture purposes. The school was founded fourteen years ago, with an Institutional Educational Project (PEI) philosophy based on: "La Vivencia de Valores y Los Derechos Humanos, encaminada a la formación de líderes en Gestión Comunitaria.". There are eighty-seven teachers and one thousand eight hundred (1800) students in only one shift.

The tenets of the school in human rights are (a) Leadership: The school forecasts towards the community to create an environment where students promote social actions. (b) School Democracy: As part of citizenship, at school, teachers give opportunities to their students to develop critical thinking to present proposals. Thus, learners generate new ideas to promote welfare in the community. (c) Development of critical thinking: community members at school open spaces to reflect upon students' interests. It allows them to show their cultural and social background through activities that promote research with the aim of analyzing their social context and relating it to the expression of universal values with the desire for freedom of tyranny and oppression. (d) Access to high education and professionalization.

Finally, the ELT curriculum was designed based on the Bilingual Policy and the suggested curriculum. However, according to the research objectives, I designed a pedagogical implementation including social topics and community knowledge. The methodology that most English teachers use focuses on Grammar-Translation method, using the text-books provided by the Ministry and the Secretary of Education. Three hours per week are currently allocated for English classes.

For the reasons above mentioned, this project aimed to incorporate local knowledge in the ELT curriculum to provide social content to the English classes. Besides, it is relevant to consider the vision of the institutional, educational project (PEI) to include topics that are aligned with the main goals of the school. Such as the use of community-based pedagogy and community funds of knowledge (Moll et al, 1992; González, Moll, & Amanti, 2005).

Participants

The purposeful sampling in this study was a group of 22 participants, 8 male and 14 female students from eleventh grade. Participants' ages range from 15 to 18 years old.

Table 2

Purposeful sampling

Gender		
Age group	Female	Male
15	3	0
16	6	2
17	3	4
18	2	2

Considering the difficulties that some of the participants faced at times of Covid-19 pandemic, the group was selected based on the specific criteria required for this project. First, students interested in taking part of the process asked for their parents' permission and a consent form was signed to participate in the project. (appendix E). Secondly, the participants required internet connection to develop the pedagogical intervention through synchronous classes to

reflect on the insights and questions they posed during each stage of the project and send the weekly multimodal workshops. Besides, they created teams to develop their projects and they met via internet to plan and do the assignments. Thus, they gathered and visited and interviewed the leaders asking for support.

Through a nine-question survey conducted to the students (appendix F), I recognized participants' socioeconomic levels. Most of the students lived in a nuclear family (parents and siblings), and some of them in a mono-parental family (mother, father, or grandparents). Regarding academic background, most of the participants' parents finished high school. Fifty-two percent of the participants' families had their own houses and twenty-six percent lived in houses that belong to their relatives.

Most of the participants came from families whose socio-economic income is low. Ninety-six percent (96%) belong to stratum 1, they were identified as poor. In most of the participants' households, the parents were working, and some mothers were at home looking after their children. However, according to the survey, just forty-five percent of the families received government aid. Another concern is that only forty-eight percent of the participants had a permanent internet connection, even in pandemic times. Some families were migrants that came from different regions of Colombia, and some others were from Venezuela. These data reflected the participants' demographics within their households. Scholars like Brian et al. (2019) have found factors related to students' families that can explain the differences in students' academic achievements. For instance, family problems such as low socioeconomic income, poor relationships, and bad habits are the contributing factors to the students' academic behavior. Thus, this was a good opportunity to connect the relevance of developing projects with social purposes according to the needs of the community.

During two academic terms of 2021, participants were enrolled in a pedagogical implementation to collect data from multimodal, written, and spoken text with the aim to reconcile local knowledge with the ELT curriculum.

Data collection methods

This study required a pedagogical implementation that was conducted over six months as part of the regular English classes. The primary instruments which served as the tool for data collection are students' artifacts and interviews. What follows is a brief description of the instruments used for data collection.

Students' artifacts

This data collection method became a way to evidence the participants' constructions in community knowledge and their positions towards their local settings, using an inquiry process and critical literacies. The examination of the writing, visual, verbal, as well as teamwork products provided valuable insights regarding participants' critical thinking. According to Heigham and Croker (2009). This self-examination method helped to understand participants' attitudes, feelings, self-esteem, thinking process, community connections, and social perspective in their daily practice. Hence, intending to reconcile local knowledge with the ELT curriculum, the research project connected the community and family's funds of knowledge (Moll et al, 1992; González, Moll, & Amanti, 2005) with participants' interests engaging them in the recreation and reorientation of their learning process. These artifacts also provided meaningful information to answer the research questions.

Twenty-two students were enrolled in twenty-two weeks of pedagogical intervention. The participants developed weekly workshops as a part of the English classes with a final product

each. Through multimodal, written and spoken artifacts, they included texts, graphics, and photos, to make strong connections between their communities and the ELT classes. In written texts, participants provided insightful information about the main resources and issues in their communities. The existing and their new participants' knowledge and reflections unveiled in their texts were replete of jargon to analyze their meaningful ideas. They also included social topics in English classes that promoted their critical literacies.

These artifacts explicitly documented participants and community claims, advocating for changes and social actions, incorporating their positions toward their communities, challenging traditional English practices in the classroom, and validating the participants' voices. Potentially, through these artifacts, participants became thoughtful making reflection of the civic spirit of education (Bautista, et al. 2013).

Interviews

Interviews were used to collect data reading and understanding the participants' perspectives. Interviews based on Burgess (1994) are "professional conversations with a purpose" (p.102) This method allowed exchanging ideas to elicit relevant information because they were focused on real experiences. Subsequently, through interviews, it was possible to analyze personal and emotional qualities, validating information gathered via different research techniques.

In this study, I conducted two semi-structured interviews to four focused groups with open-ended and follow-up questions. The purpose of the interviews was to gain access to the interviewees' experiences with the community projects that participants developed in and from their families and communities. In response to what they learned from collecting data, the participants designed community projects focused on a social problem they identified in their

community through an inquiry process, developing a series of steps to provide possible solutions. In the process, they looked for the community leaders' support and guidance. During the interviews, participants revived and portrayed their feelings, thoughts, and ideas about how the community leaders supported and influenced them in the establishment of their community projects. The interviews provided spaces for participants to answer the questions on their terms. (Edwards & Holland, 2013). The students' artifacts provided meaningful information to address in the interviews. These interviews were recorded and transcribed verbatim. All the participants were asked for their parent's permission to participate.

Description of the piloting stage of the instruments.

In this study, in the initial stage, the primary sources to collect data were students' artifacts and interviews. We started the pedagogical implementation on January 25th and students were asked to deliver their multimodal, written artifacts via email, or on the platform Microsoft Teams. The artifacts could not be piloted directly. However, during the cycles of this youth participatory action research, the original intervention was refined in different aspects due to the reflection and evaluation of the process we portrayed in our synchronous classes. For example, initially, participants were afraid to initiate the inquiry process addressed to the community members. Nevertheless, some of them mentioned they were new in their neighborhoods. So, they suggested that they wanted to include their families to initiate their community projects.

In the next stage of the project, I created the interview protocol (appendix G), I piloted it with students who were not in the sample population and, they provided rich information about the process they were developing. The protocol for these interviews was framed in four criteria:

1. Ensuring interview questions are aligned with research questions.
2. Constructing an inquiry-

based conversation, considering the participants' valuable insights provided in their artifacts. 3. Receiving feedback on interview protocols to avoid bias. 4. Piloting the interview.

To preserve the inquiry and dialogic goals, the interviews included four types of questions: 1. Introductory questions. 2. Transitional questions. 3. Key questions. 4. Closing questions (Creswell, 2007; Rubin & Rubin, 2012). In the receiving feedback stage, I designed a checklist as a close reading process. And, after the piloting, I listened carefully to the interviewees to do the refinements and adjust the path to be prepared for the interviews with the target population.

In the interviews, the questions adopted a flexible approach to trace conversations to gain significance on each of the participants' responses. I used single questions at the beginning of the interview to keep and address the research questions analyzing the participants' constructions based on their community knowledge and identifying the critical positions they took towards their local settings. With this data collection instrument, there was a balance between the participants' perceptions and their comprehension. The interviews mainly concerned participants' interests, projects, family, community, and their insights about how they felt developing their projects.

Role of the researcher

The teacher-researcher is a woman. I am a sensitive and passionate person. I can position myself in the other's skin. I am also a Christian person who believes in God and the power of love because I have faced real experiences with the Almighty. Furthermore, I am a professional in education because I might recognize the story and the capacity of individuals, understanding the different ways of knowing others. In addition, I am concerned about social justice, marginalized

people, and communities guiding them, giving voice to those in need, changing and driving curriculum because I am also a “sentipensante” agent (Fals-Borda, 1987; Fals-Borda, 1999).

A central aspect of being a teacher-researcher involved having critical thinking to understand the interests and the policies to shape education in Colombia. In this context, it is relevant that I as a teacher-researcher interprets the learning process, reflecting not only in my professional development but also recognizing that the curriculum at school should responds to the learners’ needs and interests based on their real settings. As cited in Kincheloe et al, (2016) “Freire argued that all teachers need to engage in a constant dialogue with students, problematizing the traditional power relations that have served marginalized groups and individuals” (p.166). Thus, my goal as a teacher-researcher goes far beyond the traditional, instrumental view, to transform banking education (Freire, 1978, 1987)

Consequently, my role was supporting the learners to foster their inquiry and agency capacities, making sense of the schooling act, building up pedagogies that allowed students to enhance what they know and promote self-confidence.

Ethical issue

Regarding research ethics, the moral obligations that a professional has are, firstly, respect the other’s opinions and rights, dignifying the participants and the people who are involved in the research, this means the value of the integrity of the human beings must be protected. Locke et al. (2013) refer to the need to protect each participant’s interests as “the affective principle” The emphasis that was relevant to validate and care for each member that participates in the proposal, avoided harm to the community, and not disadvantaging anyone by the research. Locke et al. (2013) called this “the principle of communicative freedom” (p. 113). Secondly, participants’

parents were informed about the nature and purpose of this study. They signed a consent form to express their willingness to have their children participating in the study. As a response to confidentiality and anonymity, participants were not named with their own names. Participants had access to the analysis, and they were informed about each stage of the research. Similarly, parents and the school community were informed that the use of the data has exclusively been for academic purposes and further publications.

In the next chapter, we explore how the development of the instructional design clarify the learning goals through a pedagogical implementation, increasing participants' understandings about the reality of their local contexts.

Chapter 4

Instructional Design

This chapter provides detailed information on the researchers' pedagogical implementation and my vision of an inquiry-based curriculum, the vision of the situated learning, and the vision of language. These visions are oriented by the principles of particularity, practicality, and possibility (Kumaravadivelu, 2001) to address the local needs of students in a public school through teaching activities that follow community-based pedagogy (Clavijo-Olate & Ramírez, 2019) within an inquiry-based curriculum to foster locally situated learning (Vygotsky, 1978; Lave & Wenger, 1991). The instructional purpose of this platform is to integrate students' background knowledge, in the ELT curriculum through community-based pedagogy to develop critical literacies in eleventh graders.

This chapter also describes the pedagogical implementation that was carried out for twenty-two weeks (appendix H) with twenty-two eleventh graders in an EFL classroom in a public school. The main features of the pedagogical implementation were framed by a particular situation lived in Covid-19 pandemic, where the educational community was forced to move from face-to-face classes to virtual synchronous and asynchronous scenarios. In March 2020, the interruption of face-to-face classes during the Covid-19 pandemic transformed the context, changing the way teachers and students were working and being. To address this situation, the school adopted different strategies. For this reason, in public schools, teachers had to design printed guidelines for those students whose families with low incomes do not have access to internet connection and a 45- minute synchronous remote class to those who had Internet.

Furthermore, this section shows the main pedagogical objective and the stages developed through activities that were carried out in students' communities considering the tenets of the authoring cycle adapted from Short et al. (1996). Students were viewed as inquirers and knowledge producers in the pedagogical process, local inquiry was fostered and thus, they informed the implementation with their ideas regarding their communities as they explored and interpreted the social realities in their barrios.

The vision of the curriculum

From a humanistic perspective, humanism is focused on students' curiosity and interaction. It promotes empowerment and rejects social oppression. Through this approach, students are conscious of their situated contexts, perceive social demands and political issues of marginalization, and think actively to take action (Freire, 1987; Bartolome, 1994; Salazar, 2013), designing and incorporating methodologies and strategies connected to students' realities and needs. The curriculum plays a relevant role in knowledge construction. Over time, the curriculum

has been different from classroom to the classroom because students and settings never are the same. For this reason, I began to consider how the language and literacy practices of the community and their beliefs could be included in the English classes in the ELT curriculum. This effort implied moving from the linear and sequential framework where students focused on grammatical rules, memorization of vocabulary, and fill in the blanks to an inquiry-oriented curriculum where students engage in research asking their own questions, organized around topics where the participants and their communities were involved. Short (2009) considers that “inquiry is a collaborative process of connecting to and reaching beyond current understandings to explore tensions significant to learners” (p. 12). The author highlighted the relevance to connect students’ insights about their local concerns to explore social issues in their communities. Students’ experiences can help to reorient issues and solutions in education while they are engaged in producing new knowledge (Bautista et al. 2013).

This experience allowed me to understand that a curriculum based on students’ questions about socially related issues immerses learners in exploring their communities through questions, moving them from the curiosity to incorporate and produce knowledge to reconcile their EFL classes with their local scenarios. Consequently, according to their interests, students explored and investigated different situations that their community faces such as: problematic situations with local economy, interaction among the community members, housing and human services, civic groups, and health and hunger issues. This vision of the curriculum “allows for inclusion of students linguistic, cultural, and social resources” (Salazar, 2016, p. 139).

The vision of learning

The vision of the learning that frames this pedagogical implementation considers the tenets of the situated learning theory (Vygotsky 1978, Lave & Wenger 1991, DK Site 2018), and the impact on the broad linguistic repertoires called plurilingualism (Vogel & García, 2017; Piccardo, 2013). In first place, situated learning holds that effective knowledge requires authentic contexts of practice, where learning is mediated by community social interactions. Potentially, knowledge emerges as a result of interaction aided by social resources. At the same time, learning occurs when individuals take part in a community in which they lived and they participate in its transformation, promoting solidarity and collaboration to build new knowledge. (Vygotsky 1978, Lave & Wenger 1991, DK Site 2018). Besides, this vision of learning considers the relevance of community-based pedagogy in which the community is seen as the main resource to foster students' meaningful learning practices (Sharkey, Clavijo-Olarte & Ramírez 2016).

In this respect, learning occurs from the situational contexts where learners observe others and become interested in participating within their communities. The pedagogical activities provided engage students in real-life situations. As they were part of the community, they were considered social actors that gained knowledge through the interaction with experts and allies they contacted, reflecting about their daily practices. Hence, learners were moved by their curiosity, imagination, and interest for their experiential inquiry, to transform the EFL classes seen conventionally as isolated practices of a linguistic system into a multi-dimensional scenario. In second place, the notion of plurilingualism emerged from the reality of different local communities and minoritized indigenous languages that allow the interaction and the influence of their native language. Demystifying the supremacy of the colonized language, Spanish in the

Colombian case, unknown the cultural heritage of the communities that also are part of the territory. (Piccardo, 2013)

The vision of the language

From the perspective of Kumaravadivelu (2001) the post method pedagogy positions teachers as self-producers and designers of their approaches following their local and contextual practices and creating conditions to promote social changes. At the same time, the view of a decolonial option in English teaching highlights the relevance of including local knowledge and translanguaging practices. In this context, translanguaging (Ruiz, 1984; Smith & Murillo 2018; Otheguy, R., O. García, and W. Reid. 2015) proposes an innovative strategy to promote the use of the students' linguistics repertoires as resources in ELT classrooms. The concept of translanguaging refers to the practice in which teachers open spaces and generate opportunities for the language users to influence their linguistic and social repertoires in situated contexts to make meaning of the communicative act. At the same time, this strategy provides alternatives to use different linguistic resources, bearing in mind students' realities, considering them as knowers to construct new forms of social interactions in multilingual scenarios. It also advocates for the social and community necessities of learners and their families to re-signify and reconstruct the ELT curriculum. Furthermore, learners can take critical stances towards the orientation of their communities' cultural and social wealth, incorporating a contextualized education.

Due to the fact, I have a strong personal commitment with my public—school students, I articulated the conceptualization of the parameter of the post method pedagogy to transform my practice as a teacher-researcher positioning myself embracing the principles of the pedagogy of particularity, practicality, and possibility (Kumaravadivelu, 2001). Firstly, I address the pedagogy

of particularity where the schooling act occurs in local settings, including students' realities because it allows reflection upon local problems. Secondly, the pedagogy of practicality looks for the balance between the theory and the practice where teachers provide tools for the exploration, the investigation, and the analysis of the information to evaluate different alternatives to evaluate different alternatives to act. Thirdly, the pedagogy of the possibility to empower learners to make social transformations, bearing in mind local needs identified in the community inquiries.

The relevance of this study was to depict the role of the learners as active participants providing them with meaningful opportunities to communicate their interests, through questions, connecting what they know with social consciousness and agency toward possible changes. Consequently, they associated language practice with their real lives to produce new understandings about their worlds as social agents. Incorporating the tenets of a plurilingual competence in a country that is pluriverse, promoting critical awareness of language heritage and diversity from a different cultural perspective that each language matters. (Picardo, 2013).

Pedagogical implementation

I designed this pedagogical implementation to consider a curricular transformation in the EFL curriculum centered on students' concerns, bearing in mind the community as the main resource to connect learners' interests with social inquiries (appendix H). Subsequently, I organized the action plan around topics that include students' context and their communities where they are immersed. Therefore, the proposed implementation was developed from a socio-critical perspective, in which students learned to do things through local projects that focus on social situations that students identified and were interested in investigating. Additionally, it

became a learning space to help them to deconstruct dominant narratives through the development of critical literacies.

Students were considered at the core of the learning process; they were capable of reconstructing and reinterpreting their communities and their world. Thus, the research purpose of this curricular implementation was to integrate students' background knowledge in the EFL curriculum through community-based pedagogy developing critical literacies. This project was carried out during the confinement in Covid-19 times. Students with internet connection could work in online classes once a week. They also worked via the Microsoft platform developing the workshops. During the synchronous classes, I provided the instruction and target language to carry out the activities and the feedback. However, the artifacts provided in this study were products of students' translations using digital tools. Most of the time, they wrote their ideas in their mother tongue to express themselves. Through these activities, I understood that translanguaging pedagogy promoted the use of the languages as a resource in spaces where students found connections between L1 and L2, facilitating home and school association. It also helped to enhance the development of the target language giving social content of the subject matter. There were diverse benefits using translanguaging in a classroom. Firstly, the students were motivated to give their opinions, using their full linguistic repertoires making sense of their thoughts (Vogel & García, 2017). Second, students established an identity position because they validated their previous knowledge, integrating their communities and their family's funds of knowledge.

Translanguaging as a decolonizing practice, challenges teachers to shift their epistemological and traditional pedagogical practices for more liberating and inclusive ones, exercising their agency, making their voices heard through innovative practices, allowing them to

design and enact curriculum. Teachers who build theory, and develop content, can increase student's participation giving sense to the learning process, opening spaces to have authentic conversations (Ruiz, 1984; Smith & Murillo 2018; Otheguy, R., O. García, and W. Reid. 2015).

Bearing in mind the vision of the curriculum, learning, and language, I designed twenty-two weekly workshops to examine and know the students' constructions regarding community knowledge and their critical positions around the local settings. In table 2, I show the pedagogical proposal divided into different stages supported by the process of the inquiry authoring cycle (Short et al. 1996), and the participatory action research cycles, planning, acting, observing, reflecting, and replanning. (Carr & Kemmis, 1998).

Table 2

Pedagogical phases

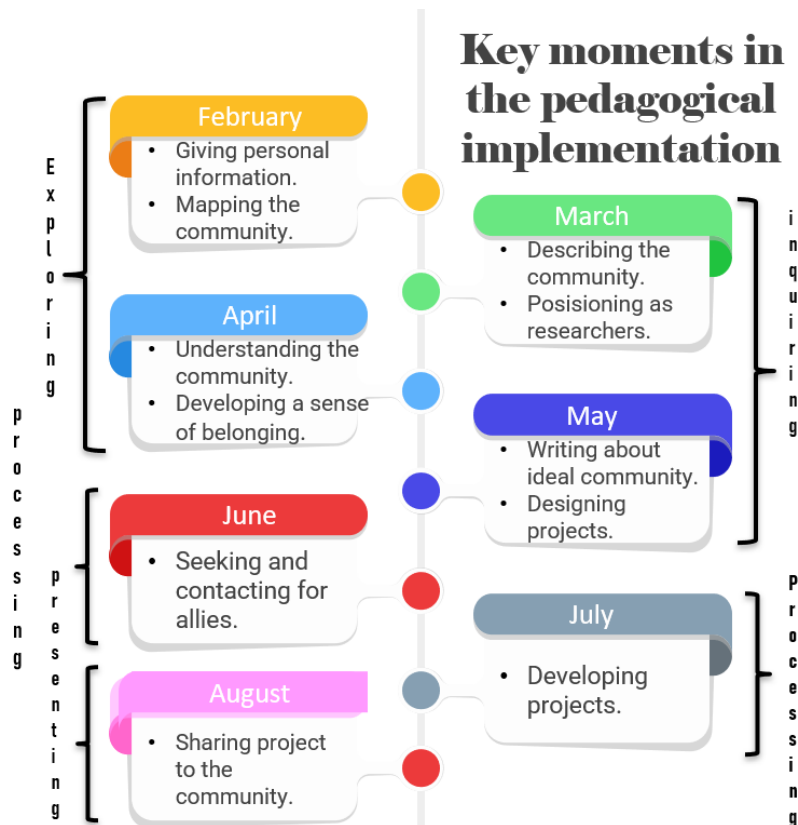
Pedagogical phases	TERMS	DATES (2021)	
1.Exploration	First term	January 25 th - March 5 th	SYNCHRONOUS
2. Inquiring	First term	March 10 th – May 5 th	CLASSES
3. Processing	Second term	May 18 th - June 18 th	
4. Presenting	Second term	July 6 th – August 13 th	IN PERSON CLASSES

In the development of this research project, I planned a pedagogical implementation to allow me as well as students to reconcile the community knowledge with the EFL curriculum, using the principles of particularity, practicality, and possibility ((Kumaravadivelu, 2001) within community-based pedagogy that focuses on learning about exploring the local, through a reflective process of youth participatory action research, and the cycles proposed by Carr &

Kemmis, 1998. Figure 3 below shows the description of the phases in the pedagogical implementation with some of activities planned for this research project.

Figure 1

Description of the phases in the pedagogical implementation



Exploring

Four stages guided the process to conduct the pedagogical implementation. The first one is exploring: in this phase, participants provided personal information about their families, their school, and their local settings. The literacy activities students carried out dealt with the exploration of their barrios focusing on social and cultural aspects. For instance, in excerpt 1 below, a participant wrote about his position on how to be a good citizen thinking of his community. He reflected on the importance of ethical aspects to ameliorate the community

treatment regarding some problems and misunderstanding among people in the community, and how his actions can contribute to support the people who live in his neighborhood.

Excerpt 1

Sample about a participant's point of view being a good citizen

<p>6. Write a short paragraph about being a good citizen. Use the phrases in the Language box and the essays in exercise 5 to help you.</p>
<p>Being a good citizen is not that difficult. The first thing to keep in mind is that your actions have to</p>
<p>be based on ethics, since it is very important to be respectful when meeting the proposed</p>
<p>objectives. The good treatment of your neighbors, projects that help the community, good actions</p>
<p>and the union are part of a huge catalog of steps that help to be a good citizen.</p>
<p>Another way to be a good citizen is to be charitable to those most in need.</p>
<p>Donating things, money, food and material aid are very important aspects for this formation</p>
<p>as good citizens.</p>

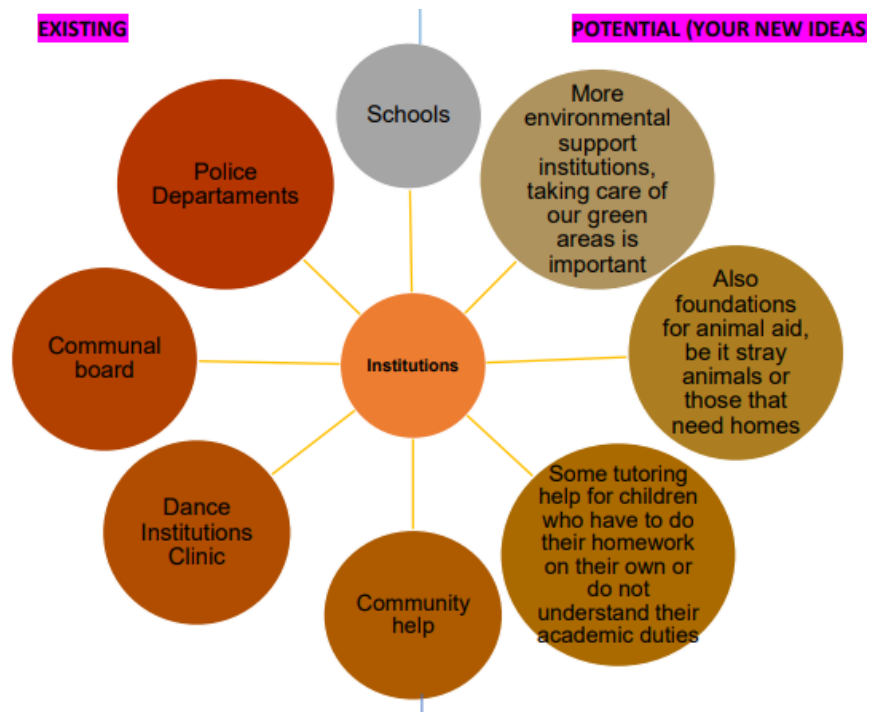
During the development of this stage, participants had the opportunity to build from the known (Short, et al. 1996). They were considered knowers and powerful resources in observing their community and developing their sense of belonging. They knew the community situations. They also had the capacity to perform many types of leadership roles, creating meaningful relationships with adults and leaders.

I oriented myself to changing my practice to focus on the students' community member realities. The first step to start constructing community knowledge was the field assignment done through a community mapping. In a first moment, students and I were in their Barrios exploring the resources and issues around their neighborhoods (McKnight & Kretzmann). In a second moment, participants went around their local places and asked their neighbors about their capacities, physical spaces, local economy, associations, institutions, and personal stories. Some

students used digital tools such as google earth, due to that activity was developed during the confinement. Additionally, on one hand, the observations of community resources provided participants with opportunities to connect their experiences with the EFL learning, generating action in their communities. Through this inquiry process, participants not only realized the positive aspects their communities had but also, were conscious about the problematic situation the neighbors faced every day. On the other hand, students' local inquirers fostered new potential ideas regarding the necessities in their barrios. In figure 4, a participant provided an example of how a student saw her community regarding the main institutions in her community, and she also provided her new ideas about how to ameliorate the conditions in her barrio. The three circles on the right provide insightful information considering environmental support, care foundations and tutoring.

Figure 2

Sample about participants' analyzing assets and issues in their communities.



Participants also expressed their voices and ideas through writing towards the transformation of the local contexts. In excerpt 2, the participant mentioned the individual capacities in his community. He found that people in his barrio had different kind of jobs and professions such as sellers, drivers, farmers, etcetera. Conversely, he highlighted the relevance of the kindness of people in his neighborhood. Furthermore, as a part of the reflection in synchronous classes, we talked about the inquiry process, the opportunities, difficulties and challenges they have lived during this step, considering students' insights for planning the next stage.

Excerpt 2

A sample about participants' inquiry process describing their community

Describe what kind of individual capacities can you find in your neighborhood?

E.g: I'm going to write a list of skills around the people who live in....

I am going to write a list of skills around the people who live in Elbarrio exposing those skills that are most important.

There are quite a few talented and highly trained people. In El barrio there are some stores that are served by very good and friendly people. These people have the ability to be able to sell things and at the same time be nice; only sellers do that. There are also people who help others, for example mechanics, people from the neighborhood council, drivers of the transport routes that go to El Tuno and others who do it without obligation. Since the Tuno is close to the farmers, they too are friendly, they can sell you fresh food and tell interesting stories about what farming is like.

Inquiring

The community mapping provided students the possibility to gain new perspectives (Short, et al. 1996). The first activity they did was analyzing to what extent young people are

involved in the planning, operations, and evaluation of programs and organizations that exist to promote their well-being, at the national, local, and institutional levels. Then, according to their consideration, they committed themselves to reflect about their role in academic contexts as researchers or as empty vessels to need to be filled of knowledge as a part of educational system (Freire, 1978). For instance, in excerpt 3, in the participant's written artifact, he considered himself as a receiver. However, he analyzed his passive role and empowered himself to move from his comfort zone to open new possibilities to enrich his personal life. This activity promoted a reflection about participants' positions toward their own lives to become aware of their roles in the community, increasing their knowledge, avoiding what Freire (1978) considered to be the banking model of education that considers students empty vessels, and receiving objects by perpetuating a memorizing education, becoming collectors of information. This banking education also promotes passivity acceptance and dehumanize students' capabilities (Freire, 1970; Salazar, 2013).

Excerpt 3

A sample about participants' positioning as researchers

a. What kind of YOUNG are you? Why? (recipient or researcher)

- I identify myself as a receiver. The education system prepares people to get a degree, without taking into account if you are really learning or not, this is where education is unfounded and without real results. But this depends on each person, some will study to get results and others will do it for the same reason, but with a more personal motivation. I identify myself as a receiver, since I am learning things that I will surely forget in months or that will not help me later on, but in spite of this, education gives you an important base to be able to survive in the world; education is not bad, what is bad are the negative prejudices that we can give about it.

Following the process, in a synchronous class, we watched two TED Talks videos regarding young, inspiring leaders doing activities to support their communities. In that step, the participants provided significant reflections about their role as young leaders and how their ideas

could benefit their communities developing social changes. While they worked together, they articulated priorities to achieve community transformations. Also, participants proposed new ideas about the necessities they detected regarding the issues that affect their communities. In figure 5, a participant wrote about the kind of actions the inspiring young stories influenced their communities to promote social and cultural changes.


Figure 3

A sample students' reading about youth changing their communities using TED- Talks

3. STUDENTS AS RESEARCHERS


- **Objective:** To analyze the role of the students as researcher reading inspiring stories to propose a community project. 3.1 Read these stories about brilliant kids that inspire others. Then, answer the questions below.

BRILLANT KIDS THAT INSPIRE OTHERS




Memory Banda's life took a divergent path from her sister's. When her sister reached puberty, she was sent to a traditional "initiation camp" that teaches girls "how to sexually please a man." She got pregnant there — at age 11. Banda, however, refused to go. Instead, she organized others and asked her community's leader to issue a bylaw that no girl should be forced to marry before turning 18. She pushed on to the national level ... with incredible results for girls across Malawi.

https://www.ted.com/talks/memory_banda_a_warrior_s_cry_against_child_marriage?referrer=playlist-ted_under_20



Charlie Simpson, 7, completed a sponsored bike ride around his local park in south-west London on Sunday, 24 January. He was inspired to raise funds for UNICEF's Haiti Earthquake Children's Appeal after seeing news reports about the disaster.

https://www.unicef.org/infobycountry/uk_52599.html



Child prodigy Adora Svitak says the world needs "childish" thinking: bold ideas, wild creativity and especially optimism. Kids' big dreams deserve high expectations, she says, starting with grownups' willingness to learn from children as much as to teach.

https://www.ted.com/talks/adora_svitak_what_adults_can_learn_from_kids?referrer=playlist-ted_under_20

3.2 Based on the reading before about brilliant kids that inspire others, answer the questions

a. What did they do different to other children?

Memory Banda: "Memory" thought and acted differently in the situation around her, she did not follow the tradition that was present in her community, that is why she was able to make a change.

Charlie Simpson: Charlie, instead of using his bike just to ride it (like the other kids), decided to use it as a tool to generate money and aid for the victims in Haiti.

Adora Svitak: Adora, always thought of never giving up on her dreams, doing the impossible to achieve them, and with this perseverance she managed to say that the world needs children for important changes.

b. What kind of attitudes did they take?

All of these children, took an attitude of change and wanting to solve the problems around them or that they have seen. As well as an attitude of perseverance and resilience, to be able to carry out all their methodology of collective change or collective help.

Based on the information gathered, students started planning community projects attending the difference and acting (Short, et 1996). In this stage, students showed evidence about the inquiry process they developed in their social spaces. Via internet, I monitored participants' interaction through synchronous sessions of 60 minutes weekly. Class reflections raised participants' awareness orienting the pedagogical activities to listening up what they found and reported from the observations in the community mapping. They talked about key aspects that could be critical in their local contexts. For instance, they mentioned the difficulties that animals that were homeless, negatively impacted their communities. They also referred to the environmental issues they faced with their neighbors because some recyclers threw away the garbage causing a sever pollution problem. At the same time, they talked about the problematic situation some children faced when they were in the parks alone while their parents were working. Moreover, they included their families to analyze the problems they were living during the pandemic situation. From identifying those problems, participants investigated and inquired leaders to document how they could develop their community projects. They posed questions to orient their projects. They thought about not only their own interests but also becoming social agents of change.

To make this work possible, during this pedagogical implementation, participants collected data regarding specific problematic situations that their communities and families faced. They explored the complexity of the issues in their communities. In this youth participatory action research project (Fals-Borda, 1987; Fals-Borda, 1999), we made a variety of refinements to the pedagogical implementation considering participants' needs and their real contexts. For example, the proposal at the beginning was planned with people who live in their barrios. However, as some of the students were new at their neighborhood, in synchronous classes, we decided to include families to develop their community projects. Thus, participants considered working in teams to design those projects that emerge from their previous mapping of their local settings. Second, we reviewed the workshops and reflections to reorient a new set of themes to support the plans addressed to the community. In the figure 6, the students completed a chart to start designing their projects.

Figure 4

A sample of participants' schema to start designing their projects



It is relevant to mention that during the classes, in the reflection session, participants negotiated the focus groups to develop their projects. Then, they decided to initiate a project with

their families. Thus, through observation, their conceptions regarding the English classes focused on a linguistic system had changed, they moved to the inclusion of learning to use the language as a mean for social purposes in their daily practice. Participants noticed that they had changed their old concepts of working individually to think in the collective with the aim to develop their initiatives to support their communities.

For example, in figure 7, in the presentation below, a participant started planning the project to benefit his community. He followed steps to design his proposal. First, he mentioned the relevance of building a community team to start working collectively. Second, he took some pictures to show the resources of his community. Third, he proposed new ideas based on the necessity he identified, he addressed his ideas in taking care the environment that is affecting his neighborhood. Fourth, he became aware of the problematic situation in his community, it was time to take action and suggest some possible solutions. So, with his own lens, he took the problem-poser to the problem-solver position, offering possibilities.

Figure 5

A sample of participants' presentation about their projects.



At the same time, in this stage, participants inquired families considering their funds of knowledge connecting their lives to make sense to the learning process. When students learnt about others, they established the validation of community-based knowledge. Such as in the table 3 below, participants started asking about their family origins and roots, writing their families' narratives as testimonies of life. They also included occupations, and professions to provide an extensive wealth of information. In addition, they included regular household activities to capture the routines in which they were involved daily. Alternatively, they reoriented their plans of action to carry out the project they had designed as problem solvers. As a result, participants reflected and took critical positions examining their own roles in front of the problems that their communities and their families faced. Finally, family members were asked about their school and academic background.

Table 3

A sample of participants' family roots and funds of knowledge.

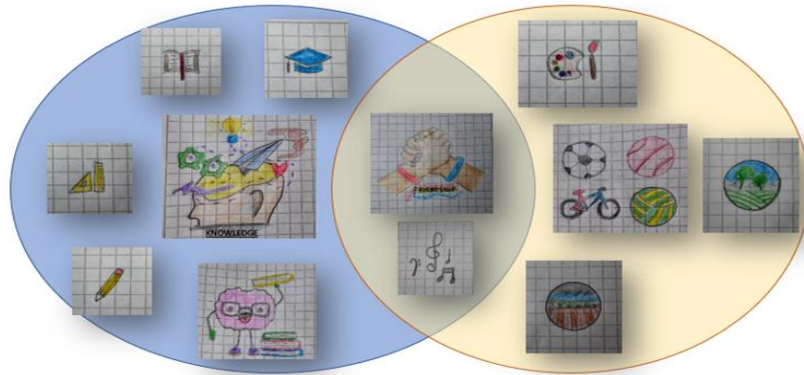
<i>Taking into account grandparents, parents, aunts, uncles, and relatives in general. Stories about family</i>	
<p><i>Where are my family from? Write about the roots of your family.</i></p> <p>- My paternal family is originally from Bogota, more specifically in the fifth sector; Usme. All my paternal family has lived these last years in the neighborhoods and sectors of Usme, such as "La Requilina", "El Uval", "Usme Pueblo", and "El Tuno". My great-grandparents many years ago lived near the town of Usme, time passed and one of them decided to go further away from the town and, look the decision to build a house in a place where almost no people lived, a place intended only for agriculture and food cultivation; today that place is the neighborhood "El Tuno".</p>	<p><i>Write about the labor, professions and occupations regarding your family members?</i></p> <p>- My grandmother, over time, always worked raising animals and helping to sell food or fruits that came from the farm, such as milk from cows, plants, fruits (pears and plums). My grandfather worked in agriculture, he sowed for all the hectares he had at his disposal; potato, creole potato, onion, cilantro was what he cultivated the most. My father has worked in several places, before he worked in an auto shop, then as a receptionist in a hotel, and now he is working in the fields and agriculture. My mother worked in several houses in Bogota, doing chores and helping people in the housekeeping. My aunt works as a public accountant in the school "Eduardo Umaña Mendoza", she studied in several universities and worked hard to get to that job. My sister studied at the "Sena", she took several courses related to child pedagogy and accounting, today she is working in a company.</p>

<p>What are your household routines, or activities? Write about music, sports, hobbies, duties (child-care, working in a family business)</p> <p>- In the house I sometimes have to help with chores, such as washing dishes, sweeping and mopping the floor, and cleaning the whole house. I also have to help in the agricultural work that is done on my farm, such as removing weeds from the plants, plowing the land to plant food and generally help my family to keep the farm in good condition. I like to take music as a method to express myself, sometimes I play songs on the piano, and sing songs on my guitar. On the other hand, I like to capture great moments and keep them as memories, I do this through photographs that I take at any given moment; it's a lot of fun.</p>	<p>What are the academic and personal background of your family members? What behaviors and beliefs represent your family heritage?</p> <p>- My grandparents studied until they finished elementary school, at that time they did not give much importance to study and they decided not to continue studying. My mom and dad, for other reasons followed this behavior of abandoning their studies, my mom studied until fifth grade, due to the death of my grandmother she was forced to go out to work since she was a little girl. My father studied until the tenth grade of high school, he was not enjoying studying, so he decided to leave school to work. My aunts took advantage of the studies that my grandparents gave them, they finished high school and studied in very good universities. My sister, due to a situation, had to leave school when she was in eleventh grade, so later she had to do her high school in another place, and then went on to study in the "Sena". big part of my family idolizes the catholic religion, they are all very believers in God and Jesus.</p>
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In figure 8, a participant searched for information about different communities, and he selected two communities he belonged to, the first one was the school community, and the second one was his community of friends. In the Venn diagram, they drew the main characteristics of each scenario and their commonalities; then, he described the most relevant aspects to motivate him to be part of these communities. This activity made evident the participants' sense of belonging toward their community.

Figure 6

A sample of students' drawing they belong to their communities



4.6. Write a description about your Venn diagram.

I am part of a school community: i am a student. In this space I have a schedule that I must follow, as well as develop the academic activities that the teachers put me in. In this community a learning environment is created, since the teachers teach and explain important topics, and in this exchange of ideas a reciprocal environment of knowledge is created. My main activity in the school community is to respect, value and listen to my classmates and teachers, so that this community is a nice and pleasant space in which to live together.

In the community of the young people of "El Tuno", there is no one who is the owner or leader of the community, simply anyone who likes what others do, can voluntarily join the games and activities that they do. In this way a free community can be created in which it doesn't matter what kind of person you are, you just have to have optimism and respect for others; sharing experiences is the most important thing in this community.

Furthermore, in this stage, participants had the opportunity to think about their ideal community. For instance, as we can see in the table 4, participants were inducted through guided questions, they considered their desired ideas about what they would like to achieve into their communities. It is important to highlight that in a reflecting session, a participant inquired her classmates and herself about what would happen if in her community everybody has their ideal communities? Is it the solution? What about problems? Are problems part of daily life? Are they part of our growth? This was a great experience. Young learners knew how their communities work, what kind of necessities and possibilities young people could provide to ameliorate their social contexts.

Table 4

A sample of participants' ideal community regarding aspects such as food, safety, among others.

<p>SCHOOL</p> 	<p><i>How would the community provide for children and adults to be educated? Who would teach? What would be taught?</i></p>	<p>In my ideal community, everyone would have access to basic and higher education, There would school and universities with many teachers.</p>
<p>NATURAL ENVIRONMENT</p> 	<p><i>What does the community need to do to take care of the land, the plants and the animals, the air and the water?</i></p>	<p>In my community ideal the community would take care of the land, the plants, and the animals, the air and the water, recycle, not litter, plant trees, carry out animal care campaigns and save water.</p>
<p>CHILDREN</p> 	<p><i>How would the community operate to make sure that the children are cared for?</i></p>	<p>In my ideal community the people would believe in the potential of children they would be in many groups where they would learn many things (swimming, dancing, playing instruments, etc.)</p>
<p>LANGUAGE SPOKEN</p> 	<p><i>What opportunities do you create for people can speak English in your community?</i></p>	<p>In my ideal community there would groups, where English language and native indigenous languages of Colombia are taught</p>

Finally, participants analyzed, synthesized, interpreted, explained, and drew conclusions about the investigation phase. They shared their research experiences through presentations in the synchronous classes and in their multimodal written texts, such as e-books, presentations, or posters designed as final products in in the weekly workshops.

In the multimodal written text, in figure 9, the participants made a comparison between his neighborhood and his ideal one. They wrote about the importance of taking care of and protecting the natural environment. They also mentioned the relevance of helping vulnerable people in his ideal community. Thus, they connected the ideal situations to the real ones to provide solutions. During the process, the participants took a reflective position. They bear in mind environmental issues their community lived affecting the people who live there.

Figure 7

A sample of participants' presentations regarding their ideal community.



In the inquiry activity participants had the chance to deal with different perspectives of the realities of their communities. They also made connections through their lived experiences analyzing the community values, interests, struggles that were considered, but above all, the possibility to take positions toward the community problems. They had followed a research process to create opportunities for transforming their local settings through social activities to give sense to the English curriculum.



Once the investigation tasks were organized based on social activities, students moved to the next stage.

Processing

In this session, participants worked with adults' allies to show their perspectives and ideas on the problems they found. Based on those priorities, participants chose strategies to make changes and establish a coalition in their communities, including the leaders. During that stage, they built powerful relationships with the leaders. So, the new adults allies were able to provide useful information to recruit new participants, such as local institutions and foundations that were interested in working with the young leaders. In consequence, the effects of contacting allies facilitated the possibility to engage with parents, families, neighbors, among other experienced leaders. Hence, this process turned over offered support by those leaders, public and local institutions to be connected with the participants' initiatives. In figure 10, participants organized their ideas to contact the community leaders. They identified key people in their communities to orient them for granted their projects, nurturing a continuous cycle of action and reflection that allows them to construct new knowledge.

Figure 8

A participant's sample contacting for allies.

<p>WHEN</p> 	<p>At what points in your project do you need to tell them about your project? Or when might you need something from them?</p>
	<p>- I would need them especially when I have the ideas and the methodology chosen to make the project possible, because it is at this moment when you have to think clearly and act in such a way that everything is articulated and works as proposed; it is at this moment that you have to count on the support of the students and young people.</p>
<p>WHY</p> 	<p>Why should they be interested in your project? How does your project help them? What selling points do you think they might respond to?</p>
	<p>- The project would seek learning and knowledge of our rural and environmental surroundings, as well as the effects and consequences that polluting waste can have on the environment; several people could be interested in this whole world of ecology and biology, and this knowledge and research could be of interest to them, on a personal and academic level. Likewise, the project could solve and attend in an indirect way the tastes and hobbies of those who support the project, having such objectives and the activities that can be developed in this project, can be liked by the members, in the same way, that can leave a satisfaction or learning in these individuals.</p>

Considering the conditions that permeated participants' realities in their communities, they were focused on understanding the types of leadership they found in their surroundings. Regarding the fact that there had been issues with the members of the community, they designed their projects centered on proposals that involve different types of leaders to provide valuable information to guide the process in which participants could develop their initiatives. This analysis was carried out through critical activities of the positions assumed by the participants. They had the chance to deal with diverse perspectives of reality. During that argumentative moment, they dealt with values, interests, struggles, but above all, the responsibility to work together to provide solutions to the problematic situation in their communities. In the sample below, in table 5, a participant wrote about the leadership he found in his community. He referred to different social activities' leaders were involved in protecting their commonwealth. Conversely, he mentioned the enthusiasm leaders had to engage the whole members of their neighborhood to participate in transforming places, behaviors, and empathy between each other.

Table 5

A sample students' mentioning different types of leadership in their communities.

<p>1. What type of leaders do you find in your community?</p>	<p>- In the community there are many types of leaders, for example, there are community leaders with the task of asserting the rights of the inhabitants, such as providing economic or infrastructure support. Likewise, there are leaders with extensive knowledge in providing health care or protecting the collective health of the community. There are also leaders who develop recreational and playful skills, in charge of promoting culture and creating spaces where activities are developed that enable harmony within the community, from a different and fun point of view; these leaders cover the most important areas of a community.</p>
<p>2. Who are the people who are leaders in your communities or in your family?</p>	<p>- People who are leaders are usually hard working and very extroverted people, such as mothers with a great enthusiasm to change the community or they can also be young people (children and teenagers) with leadership characteristics and determination to achieve great changes. People who become leaders, are people who sometimes have dreams and aspirations that they could not achieve before, and now they can do it easily, for various reasons or motivations that have arisen in their way; resilience and perseverance are qualities that have cultivated these people.</p>

When thinking of young people, the general population has a deficit conception of youth based on their age and experience. Participants were perceived to be just empty vessels, they receive, and the teachers deposit their knowledge. According to Freire (1978), this is an act to perpetuate oppression and the banking model. As critical thinkers, participants learned from their own contexts; they were considered knowers and experts. So, their voices were valuable in process of research. They proposed their new ideas to transform the difficult conditions they live in. They engaged others who live under the same conditions to construct knowledge that will change everyone’s situations raising critical consciousness. They shared what they learned; they made their activities public. (Short, et al, 1996). In the table 6, the participants took the role of problem-posers and problem-solvers. They engaged in a critical cycle to take positions and take time to find questions to solve challenging situations their peers have lived in the community

scenarios. Throughout this activity, participants were capable to take positions in learning process from the ways they have enacted their agency.

Table 6

A sample of a student's taking critical positions in order to solve problems

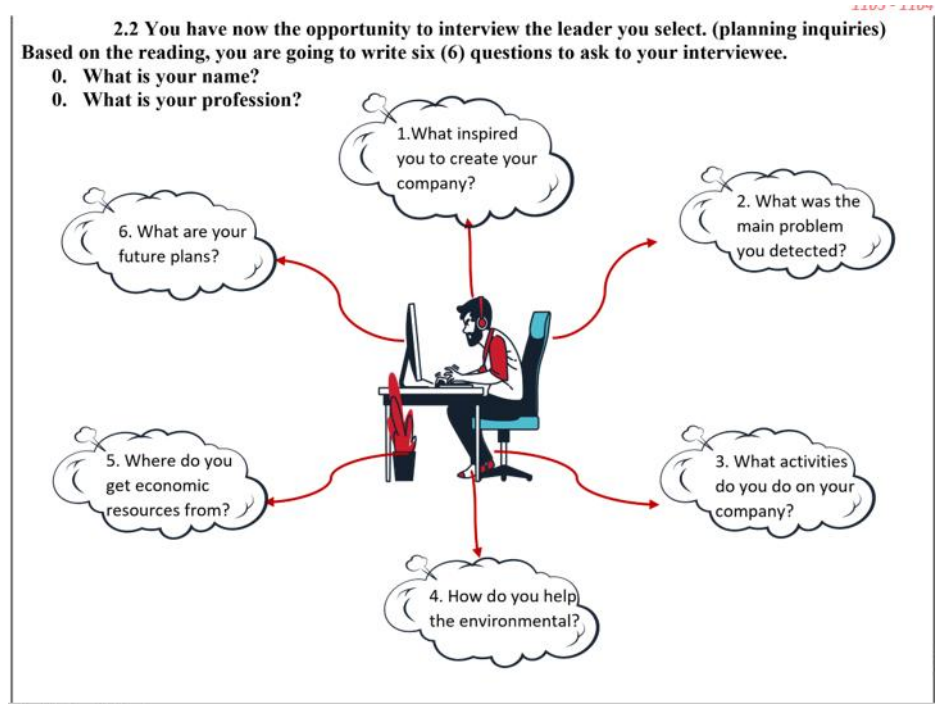
SITUATIONAL SCENARIOS TO PROBLEMATIZE STUDENTS' POSITIONS	
<p>The most challenging situation is to see the reaction of both, the community leaders and the people who live in the neighborhood, the low participation and interest that can happen in the individual's mind, that in part and the resources that make it very complex. (Sarita)</p> <p style="text-align: center;">I don't know what to do...</p>	<p>- One way to solve this situation would be to organize events or activities (recreational or cultural), in which community leaders can enter a little more in relation with the inhabitants of their community; the union through atypical activities is a good way to close these gaps that are created unconsciously in a community and that complicate the projects of change of these leaders.</p>
<p>People do not have time to help me, they do not listen anything about my project. (Paula)</p> <p style="text-align: center;">I don't know what to do...</p>	<p>- One way to deal with this situation can be to talk to young people or people who are the same age as you, and who are involved or are relatives of the community leaders, so that in this way there are no situations that hinder the methodology of the project. These boys or girls may have more free time, as well as ideals to change the environment very similar to yours, and that is where you can establish dialogues that contribute to your project, and also support to carry it out successfully.</p>
<p>People think I'm so young to participate in this kind of activities because I have no experience, I don't know about life. (Fabio)</p> <p style="text-align: center;">I don't know what to do...</p>	<p>- A solution that can be taken in this case, would be to look for and count on the support of a social leader who knows you well and closely, this can be an effective method, so that at the moment of knowing and dialoguing with other community leaders (taking into account the support of the leaders closest to your environment) you can establish a fairly homogeneous relationship; counting on the support of smaller community leaders or those who know you well, can be beneficial for you, because you will learn what you need to bring your projects to light more easily.</p>

One of the research methods to gather data was conducting interviews. During that process, participants asked questions to get information in order to display their community projects. They planned for new inquiries. Short et al, 1996). The first step was identifying the allies in their neighborhoods, such as inspiring people, the president of the communal council, administrators, and leaders in general. They were to the individuals who were most impacted by the topic of their projects. The questions showed that students wanted to learn from their community leaders' own words about their social experiences being leaders and find out what resources they sought to address their needs and fulfill their projects. Overall, since participants-

researchers were familiar with the environment that they studied, they faced challenging as well as achieving situations which in turn made them contribute to the well-being of their communities. Figure 11 shows a set of questions that a participant used for inquiring a leader in his neighborhood.

Figure 9

A sample of a student's taking time to find questions for inquiry



Presenting

In this final stage, the participants used a combination of texts, graphics, and videos to display their projects. Throughout the presentation, they shared what was learned (Short et al, 1996). They highlighted and validated their ideas and the community voices while explicitly mentioned the relevance of working with their communities. Students' presentations were the outcome of an inquiry process with a critical action-oriented perspective. We (students and teacher) participated in the institutional forum, in August 2021 organized by the Secretary of

Education. We presented the project to the educational community in Spanish namely students, parents, teachers, coordinators, and the principal. During the presentation, participants showed concrete steps and actions to address their projects. First, they talked about the process, the kind of situations that inspired them to participate and invited the community to take part of their projects. Likewise, their perspectives were important and essential to trace solutions for inequities. Hence, we obtained the first place to represent the school in the local forum in the category of youth empowerment and social mobilization. Consequently, the students were proud of the outcomes of their community projects and in their final presentations, they referred to the experience by saying “this is the beginning to continue working with the projects they proposed to develop in this research”

In the next chapter, I described in detail the process of data management, organization, and the analysis of the results of the findings.

Chapter 5

Data Analysis and Findings

This chapter describes the process of data collection instruments analysis and findings gathered through the pedagogical implementation with students in a public school from January 25th to August 15th, 2021. Data were analyzed with the aim to identify how a group of eleven graders construct and integrate their community knowledge in the ELT curriculum through critical literacies. In addition, the researcher sought to depict their critical positions about this knowledge obtained in the local inquiries. This chapter explains the procedures used for data management, the data analysis framework, and finding reported through the main category and subcategories that emerged in the analysis.

Data management

During the cycles of this youth participatory action research, the implementation was refined in different aspects due to the reflection and evaluation that participants did in synchronous classes. Hence, the workshops were adapted according to the participants' considerations. In this vein, the data was obtained from the students' artifacts (written and multimodal) and focus groups interviews. A total of twenty-two planned multimodal artifacts were received. These artifacts were sent by students in a virtual platform due the Covid-19 social isolation. To properly establish the organization artifacts, a folder for each participant was opened placing in order the weekly activities during two academic terms of implementation. These activities include the participants' initiatives, inquiries, positions, reflections, decisions, and actions.

To provide validity and credibility to this study, I adopted methodological triangulation. In the words of Anney (2014), "Triangulation helps the researcher to reduce bias, and it cross-examines the integrity of participants' responses." (p. 277). In this project, I used the comparative analysis of data triangulation. I reviewed the participants' multimodal texts and focus groups interviews. The purposeful sampling was 22 eleven graders students that sent me the weekly multimodal artifacts via e-mail. Finally, in terms of transferability, the findings of this study could be applied to similar scenarios. The public schools where teachers have autonomy to design curriculum and consider the epistemological principles of situated learning, as well as, the vision of language, considering the pedagogy of particularity, practicality, and possibility (Kumaravadivelu, 2014) that address the participants' local realities.

Framework of analysis

This chapter contains some tenets of grounded theory methodology conducted to answer the research questions. Through this approach, I combine different strategies to make constant comparisons and apply empirical sampling (Kolb, 2012). The principle of this comparative method allowed me to follow the process of data collection, coding, and analysis, using different stages of collecting, refining, and categorizing information. Potentially, this analysis deal with theoretical and empirical sampling emerges through the integration of data. Using the stages of the grounded theory approach, I engaged in the process constructing the categories and spelling out the associations between them, with the idea of achieving the use of the analysis framework and generating concepts for new processes, intending to understand the social phenomenon (Timonen, 2018). I codified and analyzed the participants' artifacts and the transcripts of the interviews to construct new categories.

The process used to analyze the workshops done by twenty-two students and the transcripts from 4 focus group interviews conducted to unveil codes and the categories are described in this chapter. To reduce data, I followed the three levels of analysis to codify: a). Open coding, b). Axial code, and c) Selective coding. At each level of analysis, a constant comparison was used to validate similarities and relationships between the emerging categories.

During the first phase shown in the excerpt 4, the interviews were transcribed and coded manually. On one hand, I compared the interview line by line using color coding to separate relevant information associating related topics. I also identified different common categories, codes, and properties. This process helped me remain consistent in emphasizing key points regarding community knowledge construction and participants' critical positions. In this open coding results were included 95 codes.

Excerpt 4

Sampling of interview transcripts and open coding.

<p>28:59 Johanna ¿Díganme ustedes en este tiempo, que han aprendido sobre sus comunidades?</p> <p>Estudiante 1: Está muy dispersa</p> <p>Estudiante 2: Hay muchos problemas</p> <p>Estudiante 3: Hay muchas problemáticas,</p> <p>Estudiante 4: Reina el estigma de ser jóvenes, cada persona piensa en sí mismo e ignoran el problema, hay muchas personas que son groseras y buscamos darles orientación y reaccionan horrible.</p> <p>Estudiante 5: A las personas no les interesa nada, solo piensan en ellos mismos y no en la comunidad, aun sabiendo que es donde vive y no se dan cuenta que, si aportan algo, es para todos, pueden mejorar.</p>	<p>The members of the community are individualist</p> <p>Sts think there are a lot of problems in their communities</p> <p>People think they are young and sometimes ignore them.</p> <p>Sts think the people are just worried for themselves</p>
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Excerpt 5 shows that I organized participants’ artifacts carefully in a matrix, categorizing segments of information oriented to answer the research questions. I provided names to codify and summarize the information with the aim to crystalize participants’ experience. (Charmaz, 2006). In this open coding phase, 43 codes emerged.

Excerpt 5

A sample of participants’ artifact open coding

<p>To be a good citizen we must respect and support the people who need it. We must take care of our environment and provide our care to the animals. Good communication between neighbors must be essential since unity is strength and the more people the greater the change and the faster there will be a good result. It is easy or difficult, if we see the world with different eyes, we can see beyond the evil that is seen with the naked eye, we can begin to help our friends so that the world begins to be a better place, we can begin to take care our environment so that it lasts that it continues to be just as beautiful.</p> <p>to be a good citizen in this time of a pandemic is to use very well what we find on the street, for example, plastic bottles to reuse them to create coves to protect against covid. help those who need it. For example, the elderly so that they do not have to go out and get infected doing chores.</p>	<ul style="list-style-type: none"> *Support the people with need. *Taking care, the environment *Providing care of the animals *Having good communication *Helping friends *Taking care, the environment recycling, reusing and reducing Taking care, the environment
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In vivo coding

According to Charmaz (2006) in vivo codes help the research to preserve participants’ meaning of their views and actions in the coding itself” (p, 55). During the open coding, I paid special attention to a symbolic quote that, in general terms, has a significant meaning in this

research process. In excerpt 6, this reflection condensed the participants' assumptions considering the relevance in being a better person; being active and better human beings. This in vivo code emerged as a preliminary category that involves the concept of community as a whole, including participants' critical positions. During this process, I aimed to explain portrayals of the social process of gathering and analyzing data (Timonen et al. 2018)

Excerpt 6

A sample of an in vivo code

<p>Estudiante 3: No importa el idioma en que hagamos el proyecto, lo que importa es hacer el proyecto. Reflexión final: Estudiante 4: Aprender a ser mejor persona por uno mismo sino por los demás, piensen en todo lo que tienen alrededor y si de verdad les gusta háganlo, si son felices háganlo, crean en sus capacidades, no se dejen llevar por las críticas. Otro de los aprendizajes, es que la edad no importa, no se dejen llevar por lo que les digan.</p>	<p><i>Becoming a better person for each one developed a sense of collectiveness. Thinking about we have around us. If we really like it, if we are happy, do it. Believing our capabilities, do not get carried away by criticism.</i></p>
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In the second analysis phase, axial coding, I classified the transcripts of the interviews and participants' artifacts emergent codes connected with their specificities, properties, and features (Table 7). Bringing data back together, I focused on specific situations, actions, interactions, and consequences. (Strauss & Corbin, 1990). During this exercise, I linked the codes, making connections between categories to identify main subcategories. I named them with a brief description, validating connections and similarities. As a result, I identified five codes regarding community knowledge construction and five about students' critical positions. This axial coding helped me to go deeper into the studied phenomena. (See appendix I)

Table 7

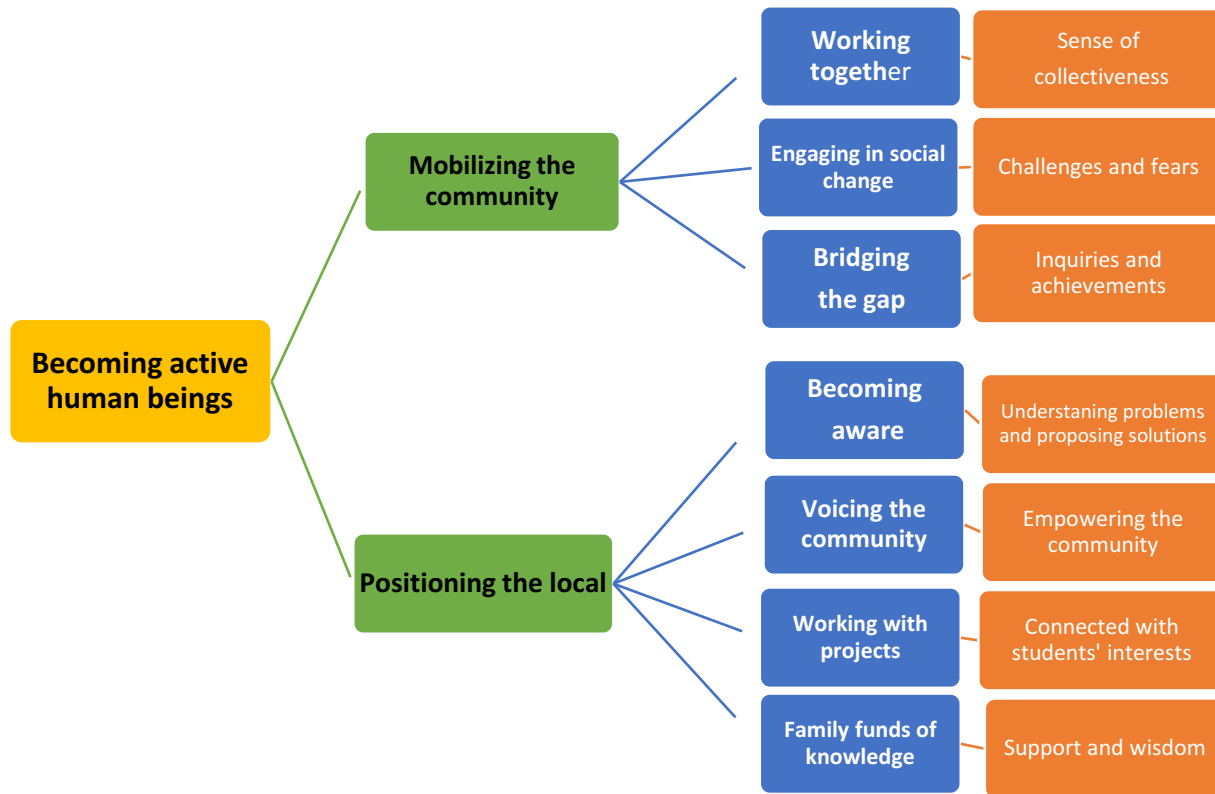
A sample of the axial coding

YELLOW CODES: Community interactions. (Community knowledge construction)	
Learning about the community, exploring the community, They learned from and about the community people, places through the community mapping Stablishing connections with the community Sts like to help the community They are proud to work for their communities. Sts recognize positive aspects in their community. Community support promotes changes Community interactions Sts learned to be more sociable working with the community They shared ideas with adults Sts fostered a sense of belonging to: Youth community: make friends, play, share time, young dreamers. School community is pleasant, excellent people, incredible place, great people, huge appreciation Family community living happily, affection, tolerance, love moral support, values.	VOICING COMMUNITIES: Empowering the community 1. Mapping and inquiring the community Asking and hearing the members of the community. Once they explored their communities, they: <ul style="list-style-type: none"> • Stablish connections • Learn about the community • Make interactions • Are more sociable • Share ideas to provide solutions • Identify key social actors 2. The support of the community promotes changes 3. Fostering a sense of belonging.

In selective coding, I searched to find categories emerging from the similarities in the axial coding. In figure 12, using a flow chart, I took the emergent categories and organized them systematically according to their characteristics. In analyzing in-depth the groups of codes, those with the most relationship form the start of the classification. As a result, I selected a core category named “Being active human beings” and two subcategories: Mobilizing the community connected with students’ critical positions and positioning the local linked with community knowledge construction.

Figure 10

A flow chart about selecting coding in the process of data analysis



Categories

In this section, I present the main category and the subcategories that emerge from the data analysis considering the common ground framework, capturing and exploring context related social process (Timonen et al. 2018). The core category describes the process in which students were involved in community knowledge constructions, as well as their critical positions toward their communities.

Becoming active human beings

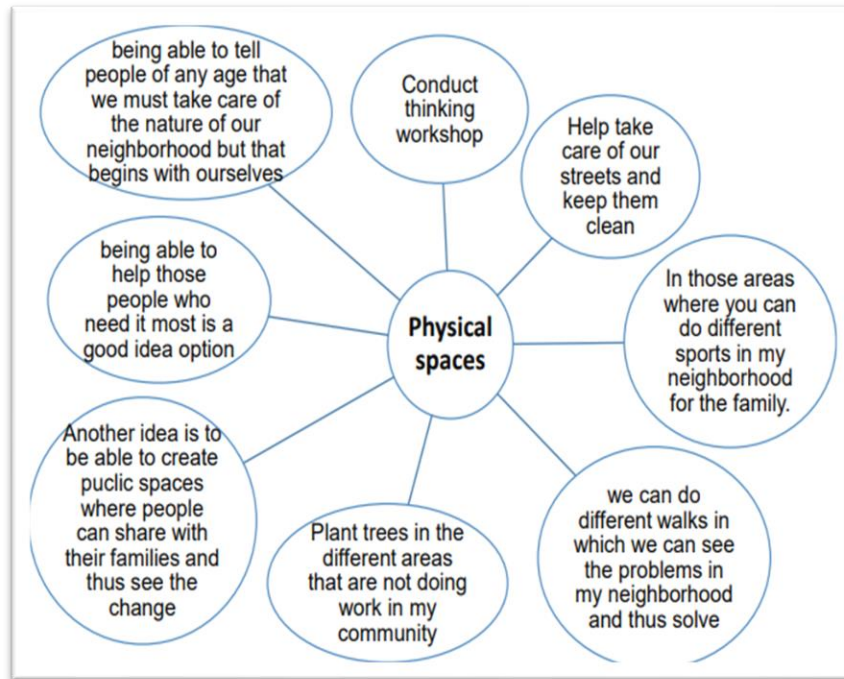
This core category emerged within the analysis of the transcript interviews as an in vivo code. It aimed at responding to the research questions to examine the way in which eleven

graders' students construct community knowledge using critical inquiries in the EFL classes. Moreover, it depicts their critical positions about this knowledge obtained in the local inquiries. This category explains how participants portrayed the concept of becoming active human beings.

In this context, the humanizing pedagogical perspective in words of Freire (1998), "a humanizing education is the path through which men and women can become conscious about their presence in the world. The way they act and think when they develop all their capacities, taking into consideration, their needs, but also the needs and aspirations of others" (p. 9). A central aspect of this concept involves participants becoming aware of the realities of their communities. They had the opportunity to inquiry their community members considering their individual capacities, physical spaces, local economy, associations, and institutions. During this process, the participants obtained different perspectives regarding the necessities of their communities, understanding the inequities that their neighbors faced. Those necessities emerged directly from the lack of opportunities they have, namely: jobs, public services, transportation, education, and housing, among others. Consequently, when participants understood the needs of their communities, they searched the path to promote initiatives to transform those necessities into opportunities, developing an activist sense of citizenship. For instance, in figure 13, the students once gained awareness of people's problems, they searched for concrete and feasible solutions. As we can see, the participant found evidence to support her new ideas regarding the community assets and issues. In that exploration phase, she addressed her insights to take action, proposing possible solutions to pursue a consistent beginning to become aware of the real needs of her community.

Figure 11

A sample about participants' initiatives to solve problems.



On a detailed analysis of the community mapping, students as researchers in their local settings changed their traditional assumptions because at the beginning, they were worried about focusing just on the issues in their communities, most of them viewed their neighborhoods as places lacking resources and plenty of remarkable difficult situations, such as the need to obtain environmental support through institutions to take care of their green areas. Also, they claimed for foundations for animal aid, and tutoring help for children with difficulties in academic duties. However, they explored in detail the relationships among people, places, materials, and activities. Thus, they started asking questions to other members of the community with the aim to understand real circumstances. As in the example below, in figure 14, participants inquired their neighbors asking about the relevance to work for the community, the difficulties they faced doing that work, the resources, the needs, and the support to solve the problematic situations.

Figure 12

A sample of participants' inquiry process



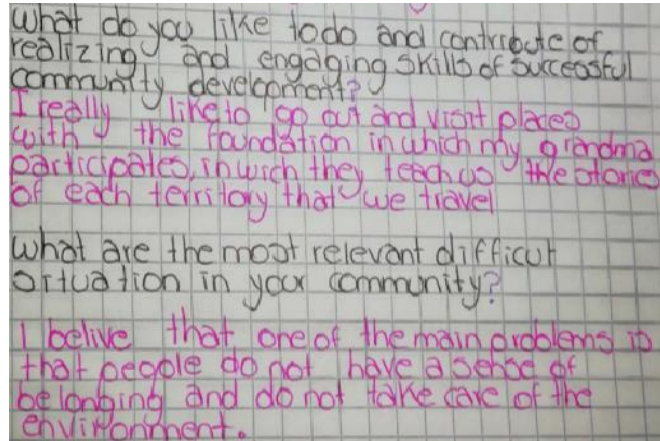
They started working collaboratively with peers and proposing possible ways to address solutions based on the information they gathered during the inquiry process focused on environmental issues, disabilities, family difficulties, unpaved streets, children, drug consumption, and stray and abandoned dogs, among others.

Considering these ideas, I and the participants began by creating activities that involved all of us looking across their realities and their situated contexts. This situated learning process occurred when the participants noticed that they were part of their communities, and also, when they took critical positions regarding problematic situations and acted as social agents. (Vygotsky 1978; Lave & Wenger, 1991). Departing from the inquiry process, they learned to establish interactions with their communities. They also contextualized their experiences, developing a sense of belonging, rethinking who they were and what they knew. For example, in figure 15, a participant was engaged working with a foundation because her grandmother connected her to participate in activities such as recognizing the territory where they lived with the aim to develop a sense of rapport, as she wrote. Hence, doing those kinds of activities, the participant, in a

critical manner, replied that one of the main problems in her community is that people did not have a sense of belonging because they did not take care the nature.

Figure 13

A sample regarding a participant' perception about her community.



All these reflections were carried out by considering participants' stances connected with their contexts during synchronous classes and were also evident in the written workshops they developed during the pedagogical implementation. Furthermore, in becoming active human beings, participants considered their community as a unity. After the pedagogical implementation, students gained emphatic feelings, caring about their well-being, and acting with compassion. Bartolome (1994), suggests that "students can become active subjects in their own learning" (p.7) In the words of Salazar (2013), the principle of a humanizing pedagogy includes: the students' realities, the pursuit of humanization, discourse analysis, challenging inequities, empowering the community, and achieving social skills. critical awareness, situated learning. Consequently, through this inquiry process, students were worried about all human beings, such as children, elderly people, women, abandoned animals, among others. They started loving the place where they live, the people living there, the environment, the animals, the plants. They

gained a sense of preservation. Thus, they realized people in their barrios had problems. As we can notice in excerpt 7, the young learners became conscious about the relevance to understand that they were part of the community. Hence, they had the purpose to work together intending to ameliorate the community's living conditions implementing projects or programs that benefited the entire people in their contexts in terms of social coexistence. In addition, when they saw their neighbors in need, they tried to benefit each other, offering support and empathy.

Excerpt 7

A sample about a participant's new insights

Estudiante 4: Yo llevo 9 años en el barrio y pues la verdad yo solo vivía ahí, pero nunca me importo o pues no me incluía mucho en el tema de la comunidad. Y ya pues con el proyecto uno empieza a conocer las cosas que hacen falta, los proyectos que hay que hacer para que el barrio salga adelante. Como comunidad nos apoyamos en momentos difíciles y cómo se puede mejorar con el apoyo de todos. Entonces es un proceso que no es solo de esperar a que le digan, sino uno mismo ir buscando y ayudando a la comunidad. Entonces fue un proceso muy bonito porque le enseña a uno muchas cosas y hacer como más, estar más pendiente de todo donde uno vive. Entonces la idea de que nosotros como jóvenes apoyemos estos procesos y creemos proyectos y estemos ahí con la comunidad, impulsándolos a seguir haciendo nuevos proyectos, nuevas actividades que beneficien la comunidad.

Throughout this process, and according to the participants' interviews and their artifacts, they learned to be kind, polite, and respectful, considering the members of the community as people who have different thoughts, values, behaviors, beliefs, ideas, lifestyles, and feelings. Those elements enriched the community knowledge construction and allowed the participants to take critical positions toward their communities. As in the sample below in excerpt 8, participants talked about how their life changed and how they felt working for their communities. They said, "We learned to be better and active human beings" Concerning humans and non-human beings, Watts (2013) considers that Eurocentric understanding contributes to colonization. In contrast, Indigenous communities go beyond being alive or acting. They have built a full connection with their thoughts, desires, and relations with nature. Thus, Watts (2013) argues that human thoughts

are addressed from particular places and times. Meanwhile, Indigenous peoples are aligned with the environment, animals, and natural world treating and protecting them with respect and love.

Excerpt 8

A sample of students' reflections about becoming active human beings

Estudiante 1: Pues profe, eso empieza por uno mismo, por ejemplo, yo no le ponía atención a nada y era envidiosa, pensaba en mí nada más, fue de un momento a otro que empieza uno a madurar, ya que uno piensa en lo que está alrededor de uno, por ejemplo, yo ayudo a las personas mayores y mi mamá me regaña porque dice que algunos se hacen los enfermos para robarse las niñas, entonces sí pero yo miro los ojos de las personas y me doy cuenta de que está enferma y cuando no ayudo a una persona me siento mal, si esta lo necesita, es como de cada uno.

Estudiante 2: Sí yo también era egoísta, yo donde estudiaba era así yo solo vivía en mi mundo.

Estudiante 3: El cambio se da a partir de las vivencias, cuando uno hace parte de algo cambian las cosas.

Estudiante 4: A mí me pasó igual, pero con los límites, yo no soy de relacionarme con las personas, la verdad somos poquitos en el proyecto y no nos gusta relacionarnos mucho, tenemos que buscar un punto medio, pensar en nosotros, pero también en la comunidad.

Besides, the participants' community knowledge construction allowed them to make evident their critical positions based on their new learning. Participants were also developing their own language to understand their contexts. So, they started activating and mobilizing their communities.

Mobilizing the community

This subcategory is focused on responding the second questions analyzing participants' critical positions constructed around the community knowledge. In starting the conversation about mobilizing the community, I must first situate the concept of agency. According to the document of the OECD, (2018) agency is the capacity of the people to act and overcome adversity, developing a sense of belonging. Agency also includes motivation, hope, self-efficacy, communication, and a growth mindset to find solutions for the benefit of everyone. A central aspect in the concept of agency is the relation of participants' response to social behavior,

considering reflections, making decisions, and taking actions. The sense of agency has been useful for those who were interested in developing community projects to overcome adversity. They engaged in social changes, despite facing complex circumstances and challenges. For example, at the beginning of the project, participants were afraid to talk with adults because they rejected the ideas of the young students. In the example below, in excerpt 9, we can see that sometimes the participants were disappointed due to some people in the community did not pay attention to their initiatives. They felt frustrated because they felt, they could not fulfil the goals of the community projects they selected. However, they were resilient and continued working to follow the process in order to get the support.

Excerpt 9

A sample of how participants saw the attitude of some people in their community

Estudiante 2: Para mí fue duro y ha sido un reto el proyecto, es un poco feo que tratas de gestionar y no salen las cosas, uno se frustra y más que a veces frustración es la impotencia y dan ganas de dejar el proyecto, pero luego sé que algo voy a lograr.

Estudiante 3: Para mí fue un poco complicado diría que no contaba con el apoyo de una persona mayor, lo mío no tenía nada que ver con el presidente de la junta, estaba más bien con una persona que tenía que ver con los partidos, solicitando personas para que jugaran y por ser menor no me prestó mucho cuidado.

Furthermore, the participants pushed and advocated for social changes, creating the conditions for taking the lead to propose new alternatives to promote solutions. They also searched for allies, making connections with key actors from the government, searching for funding and resources for their proposals in their communities. They wanted to collect the voices of the members of the community because participants knew that the leaders were experts with the inside scope of their communities. Potentially, they also positioned themselves as leaders and social agents of change. For example, in figure 16, a participant conducted her research project-oriented searching for allies, she identified weaknesses in her ability to establish connections with

the members of their community. At the same time, she reflected upon the need to connect with leaders to recognize the relevance to advance in her proposals. And, she consistently tried to engage community leaders to support her ideas.

Figure 14

A sample of a participant searching for allies

<p>What do you need from them? Approval? Support? Resources? Supplies? RPTA: What I need from those leaders is that they give me approval to my project and thus support it in order to make known what resources would be needed to contribute to the families of my community.</p>	<p>What is your method? Email, phone call, presentation, conversation? Who will do this? RPTA: First contact them by talking about the Project and then it would be by whatsapp.</p>
<p>At what points in your project do you need to tell them about your project? Or when might you need something from them? RPTA: The first thing is that they support me by giving me the resources that I need for the families of my neighborhood and the points that I must tell them so that this project can succeed is in the materials of the children and their families with which this project is intended is in which families share with each other through games and thus reflect on their attitudes towards their children.</p>	<p>Why should they be interested in your project? How does your project help them? What selling points do you think they might respond to? RPTA: I would believe that it is to encourage families to share with their children through games that is the important thing about this project and with what it wants to achieve, I know that it is difficult for people in my neighborhood to be interested in this project and the which I am not sociable with my neighbors is going to be a bit complicated but having the support of the leaders of my community may see progress.</p>

Participants analyzed and described their roles as researchers rather than just being empty vessels to be filled with knowledge. They challenged the banking education model (Freire, 1978) that prevails in our education system. Hence, they assumed the role of problem-posers and problem solvers. They inquired and knew the community issues. They made proposals to ameliorate the conditions of their communities. Based on those proposals, they transformed the context they live. In figure 17 below, participants proposed ideas to improve the quality of live in their neighborhood.

Figure 15

A sample of a participant’s ideas for improving his neighborhood.

Ideas for the neighborhood




- Make money or food collections for the most vulnerable families
- Do cleaning and painting days in the neighborhood
- Raise money for the feeding and protection of stray dogs
- Recover lost transportation with the help of community leaders
- With the help of community leaders and authorities, be more vigilant in the neighborhood so it is not so unsafe.

Likewise, during the process, participants changed their attitudes and actions, attempting to provide positive solutions. As an example, they created innovative projects intending to avoid social injustice. Hence, they inspired others to share and support their initiatives. Participants' voices and experiences became powerful tools to connect social networks in which people aim to work together to focus on social transformation. As a result, participants developed their critical awareness; they and their communities learned from one another building further partnership doing their projects. In figure 18, during the process, they made teams according to their interests. Then, they asked for support of the community. They also started the recycling activity around their barrios and the school. Besides, they send letter to different government offices in order to find guidance, funds, and advice to their endeavors to create, design and ameliorate their community projects.

Figure 16

Participants' process for developing their projects

OUR PROCESS



- Lo primero fue crear un equipo donde se presentaran los mismo intereses.
- Luego hablamos con los representantes de las juntas para pedir apoyo con el cual poder comunicarnos con la comunidad para darnos a conocer frente a esta.
- Después empezamos con el proceso de recolección de reciclaje por la barrios que están alrededor del colegio.
- Luego mandamos una carta para la alcaldía, sobre nuestro proyecto, donde recibimos una respuesta en un periodo de 2 semanas, en la que nos convocaron para recibir apoyo y se firmó una lista de compromisos.
- En este momento, estamos participando en un concurso de presupuestos participativos que apoyan a las iniciativas juveniles que trabajan por su comunidad.

Dealing with the previous idea, in pandemic situation where most human beings were in social isolation, the participants learned to work together, breaking down the sense of individualism. Before this pedagogical Implementation, they gave priority to the use technological devices without pay attention to the community assets and issues. However, as soon as the participants inquired about the current problems in their communities, they fostered themselves to interact with the community members. This woke the sense of cooperation. This collaboration occurred when they were considered experts reading their communities. The development of their critical consciousness was not just an individual activity but rather a collective process. In order to expand their understandings, they worked with their peers, neighbors, and families to solve common problems, changing their minds about the concept of collectivism, solving conflicts peacefully, and dialoguing to develop a sense of solidarity. For instance, in excerpt 10, a participant mentioned the process she lived with her family working together. She engaged all the members of her family. Her enthusiasm spread her initiative to more of her family members and people around her community. She motivated her family to enroll them in a project of urban agriculture considering the difficulties her family faced in times

of covid-19. Her parents did not get a job, then it was a possibility to obtain organic and natural food because she planted the seeds of the change and transformation in her household and in her community.

Excerpt 10

A student sample about collaborative work

toda la familia estaba muy pendiente. Subíamos a la terraza que era el sitio de la huerta y empezamos a decir ya nació, ya está creciendo. Y así todos empezamos a tener como un cuidado, como una forma en la que podemos cuidar a alguien y que no tiene que ser una persona, sino que puede ser también una planta, que también es un ser vivo. Entonces era que el que pudiera lo regaba. Al otro día todo el mundo estábamos muy pendiente de eso. Ya empezamos a agrandar, ya les dijimos a nuestros primos que, si tenían botellas, que no las botaran, sino que no las trajeran o si sabían dónde conseguir más tierra o si querían sembrar algo, es que nos podíamos apoyar. Y en esos momentos pues también llevamos esto a la comunidad y se está empezando una huerta pequeña con la junta de acción comunal.

In this research process, participants also had achievements. In the first place, they transformed their passive role as receivers to co-researchers in their communities. Moreover, they obtained academic benefits from nurturing their critical awareness. Thus, in English classes, they increase their linguistic repertoire using the target language as well as their native tongue. Conversely, they activated a desire to become active citizens. Excerpt 11 shows that participants were focused on protecting the community, respecting human rights, regulations, rules, and laws, seeking people's inclusion, raising awareness, and helping abandoned street animals. These skills made evident the participants compromise and citizenship.

Excerpt 11

Excerpt about being a good citizen

RPTA: Well I think that being a good citizen is being kind to the neighbors, helping them in whatever they need, greeting them in a decent way when I see them, also one must start from oneself to change those attitudes that do not help to make a good citizen in order to archive the objective of changing oneself and thus be reflected and also go with the community to transform a better society "The union make force"

Additionally, this exercise provided spaces for reflection, interrogation, and taking action. Participants gained a grasped of how their inquiries could shape their positions. Therefore, they were more flexible to understand diverse experiences. In excerpt 12, participants overcame difficult situations they faced. For example, they had some situational scenarios to provide solutions and take critical positions to motivate their mates to continue fighting for their goals. On the left column, there is a particular situation a participant experienced when he asked for support, his neighbors though he was very young to consider his proposal. Likewise, on the right column, other participant advised them for possible solutions.

Excerpt 12

A sample of situational scenarios

<p>People think I'm so young to participate in this kind of activities because I have no experience, I don't know about life.</p>	<p>- A solution that can be taken in this case, would be to look for and count on the support of a social leader who knows you well and closely, this can be an effective method, so that at the moment of knowing and dialoguing with other community leaders (taking into account the support of the leaders closest to your environment) you can establish a fairly homogeneous relationship; counting on the support of smaller community leaders or those who know you well, can be beneficial for you, because you will learn what you need to bring your projects to light more easily.</p>
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As the tension began to surface, the dilemmas about participants' challenges and fears were reflected in conversations during the online classes. The participants encouraged each other to face those challenges rather than ignoring them. They started working together, finding ways to incorporate their ideas even if some community leaders did not support them. They wanted to switch the inequitable conditions young people face because the adults did not believe in their ideas. The situations sometimes caused a sense of frustration. Motivated by their interests,

participants transformed those fears and challenges, becoming in achievements and opportunities to engaging with social changes. Excerpt 13 below shows an example about the challenges participants faced in their research process. For instance, trying to contact leaders, some people did not have enough time to hear the new ideas. Besides, they also faced rejection for being young.

Excerpt 13

A sample of the challenges participants faced

I think the most challenging thing that could happen and has happened is that most of them do not have free time or do not find themselves on the streets much, and for example with relatives they do not know exactly the difficulties of the neighborhood as the community leader would or the community board.

Perhaps having a little more in-depth knowledge of the neighborhood and its problems, because although it was a very short talk, we realize that the neighborhood itself has some problems that have not been solved for a long time. The neighborhood has to keep getting to know each other little by little and let's see how we can help.

Indeed, participants struggled with how to support their communities, responding to their interest in the community needs, going beyond the traditional misconception of lack of awareness young people have. Eventually, they gained the adults' support. They encouraged themselves to ask for help, achieving the goals they traced with their community projects because they found some solutions to the problematic situations by having good communication with their community members, taking a critical position, according to Facione (2015), there is a list of cognitive skills and dispositions to develop critical thinking: Interpretation, analysis, evaluation, inference, and self-regulation. The interpretation skill implies comprehending the meaning of experiences to clarify and understand a situation. In the process, participants were interpreters of the reality of their communities, analyzing their local contexts to provide solutions. In the evaluation skill, they established relations to confirm the information intended to estimate the

validity of gathered data. In the inference skill, they also followed a process considering the evidence, beliefs, opinions, and questions to conclude. In the explanation skills, participants were able to explain the process they developed to justify their considerations based on the obtained results. Finally, in the self-regulation, they were conscious of their process, monitoring themselves. Hence, they arose the aforementioned skills, they examined their new knowledge with the goal to continue working for the communities in need, taking critical positions.

Positioning the local

This subcategory tried to properly answer and describes the students' community knowledge construction. Thus, the local is connected with the context, the knowledge within the social practice in everyday life. (Canagarajah, 2002; Pennycook, 2010). Participants discovered the ties and connections between their experiences and the information gathered in the inquiry process, promoting respect and trust among the community members. In this scenario, participants first identified the human, cultural, and social capital they found in their neighborhoods. For instance, they recognized the valuable landscapes in their locality, green areas with plenty of vegetation and crops, talented people, community leaders, and different kinds of organizations. They also identified people in their communities expressed their memories, emotions, feelings, and thoughts. In excerpt 14, a community leader referred about her leadership in her community, she highlighted her role as a mother, as a friend and as a leader. She talked about she did not have academic knowledge to get a position in the community action council. However, as soon as she was selected to take part on it, she started learning, then, she has been a voice of the community who has inspired the participants to carry out their projects,

Excerpt 14

Community members' voice

My role as a mother is to look after my family. As a neighbor, I try to get along with others. As a friend, I am a true one. I have lived here since 1997.

I've never thought that I could be part of the Community Action Council (Junta de Acción Comunal) because I believed just only people who studied could take action on it. When I was elected in the community of health, it was surprising. From that time, I started to learn, ask for support, manage, and participate in meetings to ask for support for our community in general: children, adults, and old people. One of the benefits was when we invited the Caracol channel which brought gifts and planned fun activities for our children in December. Also, we brought Mariachis on Mother's Day. For the old people, we gave them a special breakfast (tamal and chocolate) in December. Besides, when the pandemic situation started, we gave snacks to the children under fifteen. And the families in our community received some food supplies, thanks to our management.

The identification of those resources and issues allowed the participants not only to understand the reality of their community but also, to provide solutions for the problematic situations. They began to formulate themes connected with their interests to negotiate and propose actions to transform their communities, taking the problem-solvers position.

The participant also analyzed the situation that the members of their community were facing because in some times, they did not think to work together in order to find collective solutions. Participants moved from the deficit perspective of seeing their communities. They thought that the community was incapable of achieving changes because they identified problems focused on weaknesses in their communities, such as a predominant individualism and the rivalry among their neighbors. For example, in the excerpt 15 below, a participant talked about the lack of unity in her community generated debates and conflicts among neighbors.

Excerpt 15

A sample of community members' sense of individualism.

Johanna: ¿Cuáles serían esas situaciones problemáticas que ustedes pudieron identificar en su barrio?

Estudiante 1: **Principalmente lo que yo vi era que algunos vecinos no se comunicaban entre** ellos también como el carácter y las actitudes negativas si la falta de unión entre familias, el desinterés de las personas.

Estudiante 2: **La problemática que uno trataba de buscar ayuda y nunca la encontró en el barrio son muy individuales,** cada uno es por su parte, esa fue una de las problemáticas más notorias.

Estudiante 3: **Nuestro proyecto es de los animalitos de la calle, la idea de hacer este proyecto surge de que muchos animales en la calle no tienen hogar por el abandono, las personas a veces tienen animales y van creciendo luego los abandonan en la calle, esa es una dificultad.**

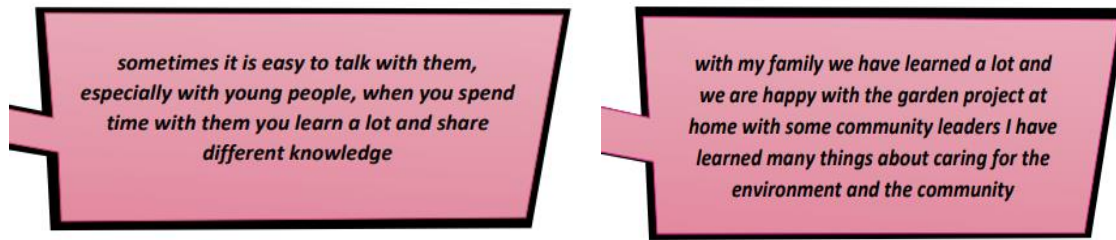
However, the participant disrupted this concept giving voice to those who were considered marginalized. Thus, they decided to take action, proposing ideas to move from individualism to collectivism, contacting people from diverse organizations and institutions to guide leaders and community members to work in teams, as the case of the Jardín Botánico, a governmental allied that provide the agricultural inputs (fertilizers, seeds and tools).

Hence, participants materialized the unheard voices because based on their proposals, the community worked together with the aim to improve their conditions. Likewise, they increased their confidence, searching for changes to support and provide solutions to benefit their communities. They were finding to be critical of the society and learned new way to enact their social agency.

Furthermore, in this subcategory of community knowledge construction, in the words of Canagarajah (2002) “local has been changing its positionality in relation to the changing practice of the global” (p. 248). Inevitable, voicing the community allowed students to deconstruct the dominant Eurocentric knowledge to position themselves as local citizens. They and the members of the community were partakers of knowledge and wisdom. Consequently, they ought to interpret the local needs with the aim to hear what people want to say, including their voices into the ELT curriculum. For instance, in the excerpt 16 below, participants mentioned that they have learned from the young people. They also show the importance of dialogical exchanges: the importance of not only speaking but also listening carefully. The participants were also engaged learning from the community leaders. What was powerful about this process was that they gained information and sharpened the analysis of the situations further.

Excerpt 16

A sample in which participants heard and voice the people in their communities.



Moreover, students as researchers designed significant community projects that involved their interests. They had the opportunity to examine and reflect upon a variety of social topics, making connections between their realities with the English classes. Students worked together throughout the Covid-19 pandemic times and as co-researchers they grappled with the challenges of engaging the community leaders and adults to support their initiatives. These community projects were implemented by participants during two academic terms. During that time, participants gathered data throughout an inquiry process of observing and interviewing the leaders of the community. In addition, students made new friends and enjoyed working together and helping others. They state that they established close relationships through the project improving social interactions. Consequently, some members of the community have become interested in the participants' projects. For example, in the excerpt 17, participants initially recognized the difficulties. They recognized issues like the displaced families that need support of the community. They also mentioned the lack of transportation in their neighborhoods, the abandoned dogs, and the lack of cleanliness on the streets. Then, they showed a powerful engagement and high interest in getting solutions for the situations they identified. The excerpt also reveals the students' sense of ownership over the community project, providing possible solutions such as voluntary work, charity work, and raising money to help those in need. These community projects also empowering a participatory learning process because the participants led

their proposals in response to resist oppressions perpetrated by the society. Communities embody the shared environment, experiences, customs, resources, and issues that bring community members to work together. In the construction of equitable living, the community might establish actions considering the local needs and interests (Canagarajah, 2002). By deconstructing global positionalities, people become aware of the transformation of individual attitudes toward a sense of collectiveness. This consciousness extends to a sympathetic understanding of inequalities to create new possibilities, developing a pluralistic mode of interactions bearing in mind diversity (Canagarajah, 2002).

Excerpt 17

A sample of a participant project proposal

1. **FORM A TEAM:** If it is possible to ask for the help of community leaders in the neighborhood, with people who want to support me in the project such as my family, schoolmates or people from the neighborhood who want to collaborate.
2. **MAIN ASPECTS IN MY COMMUNITY:** Among the aspects of the neighborhood is the issue of displaced families who need community help, the lack of transportation in the neighborhood, the dogs abandoned in the street without food or water and the lack of cleanliness in the streets, these are the main problems my.
3. **OUR NEW IDEAS:** My ideas would be to make a voluntary collection for displaced families and to be able to offer help, for the transportation issue we could make a request with the community leaders so that they give us back the old transportation route; For the dogs we could also do a charity work raising money to get food and give them water, and for the cleaning of the neighborhood we could do days of this where we can collect the garbage from the streets and make murals on the gray walls.
4. **WHAT WE KNOW:** Cleaning days have already been held in the neighborhood and we can do them again. Some community aids for the more voluntary families already exist, but they are not enough; Some people have already been helping the stray dogs by providing them food and water, but we could help most of them, transportation is where it gets tricky because he was recovering but community leaders took it away from him.

The participants also involved their families in the development of the projects. One reason for this fact is that some parents were deeply involved in their children's education. They used their free time to support their children's schooling process. During the pandemic, some parents were navigating multiple functions at home. Some parents took the role of teachers and

attended their children's classes and activities virtually. Some others were affected by social distancing protocols because they were dismissed from their jobs. They described a loss of communication, and they felt overwhelmed assuming more roles and responsibilities. They experienced challenges that required modifications in their routines to monitor and filter their children's exposure to the internet. (Weaver & Swank, 2021). In excerpt 18, a participant engaged her family in this advocacy project. In her house, her mom used to work with urban agriculture. Although at the beginning of the process, the students' mother did not want to develop the project at home. Nevertheless, the participant persistence allowed strengthening relations among family members.

Excerpt 18

A sample about family's support

Por parte de mi familia, ellos me apoyaron bastante, yo les dije que quería empezar con el proceso. Mi mamá también estaba en un proceso de huertas urbanas en la comunidad, pero ella no lo quería traer a la casa, entonces yo al ver la oportunidad de crear un proyecto, decidí traerlo a la casa con ayuda del Jardín Botánico y pese a eso, ello dijo que sí, que fue bueno, pero que era mi proyecto. Entonces después empecé a decirle a mi papá que, si conseguía galones o materiales reciclados en la empresa donde él trabajaba, que la trajera, que era para sembrar, mi papá así fuera en bicicleta, él apoyaba mucho en el proceso y traía la mayoría de los galones que están ahí, fueron traídos por parte de mi papá, los votaban a la basura en la empresa y creían que ya no tenían ningún uso y servían bastante porque fueron la base para crear nuestra huerta.

Likewise, the community was linked with participants' families and their funds of knowledge in order to include their wisdom, their personal and academic accumulated background used on their daily lives (Moll et al, 1992; González, Moll, & Amanti, 2005). Funds of knowledge are the activities that families used to do as part of their daily routines, they are not taught as exclusive possessions. This knowledge forms strong social relations among the members of a family and a community. Participants highlighted the relevance their families took place through the projects because they were involved in each step of the research process.

Participants inquired about family roots, occupations, household routines, behaviors, and beliefs. In the excerpt 19 below, a participant mentioned, she interviewed her grandmother thinking on the development of her project and considering the wisdom of their family members to support her ideas. Her grandma started working with plants since she was young due to her family's low incomes. This knowledge has been an essential part entailed in family traditions in rural contexts. Positioning the local comprised the identification of local beliefs and the families' funds of knowledge (Moll et al, 1992; González, Moll, & Amanti, 2005), reflecting upon the situation of the families, providing relevant insights into participants' learning process towards the transformation of the traditional closed education context.

Excerpt 19

A sample of family funds of knowledge.

I interviewed my grandmother with my project about the nursery. She started her project when she was 18 years because her family did not have much money so her mother decided to place a small plant stand to start with. She has obtained a lot of wisdom and she was able to advise clients very well. It took her a long time to learn the names of the plants since many have such strange names as they are: eneldo, anise, cardamom, among others. She likes what she does, yes of course she likes it because she has learned to serve all the people who come to her, even you as my granddaughter.

In this context, families have used their formal and informal strategies to provide support to their children. In the case of the parents who have studied in formal institutions provide academic support. Nevertheless, this has not been a guarantee to get better opportunities to succeed. In contrast, some families have learned different pragmatistical skills mastered throughout the practice. They generate strategies based on their own capabilities, creating new circumstances to extend their funds of knowledge. The families in households develop a sense of belonging through social relationships with the use of literacies. (Moll, Vélez-Ibáñez, & Greenberg, 1989b).

Through those kinds of activities, participants felt their family members supported them and helped them to carry out their community projects giving ideas regarding their wisdom.

These findings showed that by asking and hearing the members of the community, participants established connections that allowed them to identify the realities and conditions exhibited in their contexts, recognizing how some members of the community contributed to solving difficult situations. In excerpt 20, a participant expressed her concern regarding community leaders' support. In the excerpt below, some leaders guided the students on how to contact governmental institutions to encourage participants' projects. In this specific case, they contacted the animal care office in the locality of Usme. The people in charge of it accepted to work with the students to ameliorate the stray and abandoned dogs and cats' conditions.

Excerpt 20

A participant excerpt about community members' support.

En nuestro grupo nos ayudó la señora Cecilia y don Jairo, nos ayudaban en el tema del reciclaje y nos ayudaron en el tema de la alcaldía de la desparasitación, nos ayudaron a presentar nuestro proyecto. A la alcaldía llegamos el día de la desparasitación y fuimos con la alcaldía a ver una finca con unos 28 perritos y desde ahí nos empezaron a apoyar. Les explicamos el proyecto. El día de las desparasitación contactamos a las personas de la alcaldía, desde ahí ellos nos empezaron a apoyar.

To sum up, participants as knowledge holders provided valuable information taking advantage of the situations in their communities, giving solutions. They appropriated the concept of belonging to enhance their ideas in a place that now considers them as potential helpers. They also reconstructed their realities based on the inquiry process they conducted. As a result, they were proof that they did care in engaging spaces like community work, helping them to prioritize their education and changing their life projects. The community and students' interaction has led them to reflect on the benefits of working together. A considerable aspect for analyzing was the

effort of the participants to provide ideas regarding their ideal communities, taking into account the good living conditions for improving their communities. Students were conscious of their role in involving the necessities of their community, finding ideas to take action (Hernández & Gutierrez, 2020). For example, in the excerpt 21 below, the participant mentioned about she would like to study arts and travel abroad and design a project that transform her community. Her sense of social agency had pushed her to think and act upon her critical consciousness in order to ameliorate her community.

Excerpt 21

A sample of a participant mentions about her project of life.

<p>Estudiante 1. A mí me gustan las artes, y quiero aprender, viajar y regresar al colegio con un proyecto grande, un proyecto que ayude a mejorar la comunidad. Yo creo que los cambios son posibles y lo voy a lograr con mi proyecto de vida.</p>

Hence, it is paramount to bear in mind that the local fosters conversations between social actors, answering questions that respond to the community projects envisioning building networks. (Canagarajah, 2002).

Through this study, I embarked on a journey to understand the students' construction and integration of the community knowledge and their critical positions toward their communities.

The conditions that I witnessed aim to reconcile the knowledge of the community with the contents of the English class, providing different functions to the language. Thus, participants have the opportunity to communicate with the members of the community and voice their initiatives to transform their neighborhoods.

Chapter 6

Conclusions and pedagogical implications

As this project aimed to reconcile the local knowledge with the ELT curriculum, this chapter presents the conclusions, pedagogical implications, limitations, and possibilities for further research. The main objective for this study was answering: how do eleven graders at a public-school construct community knowledge through critical inquiries in the ELT curriculum? And what critical positions do they construct around that knowledge? Thus, making students aware of the community' realities to participate actively and address local realities was the main goals on the study.

Along with the category of becoming active human beings, students had the opportunity to communicate with the members of their community, voicing their initiatives as possibilities to transform their neighborhoods. Likewise, they experienced their realities with different lenses because starting the community mapping, the young people placed in the role of coresearchers, interpreting and posing questions about the realities of their communities. They understood what happened outside of the classroom to include that knowledge in the English classes, considering a school with open doors towards the community. In addition, participants engaged providing support to the people around their contexts. Based on their findings, they were considered experts in their community. Conversely, it has been relevant to understand how eleven graders changed their sense of inquiry, finding answers to community issues.

Moreover, participants through inquiry-based learning and CBP explored new alternatives. They designed community projects based on their interests and the necessities. According to Liberali (2019), "the participation in projects involves both living and creating

curriculum proposals for the materialization of the viable unheard of.” (p.21). Through community projects, participants developed their curiosity, creativity, and the capacity of getting in someone else’s skin to provide solutions to de problematic situations. They also proposed new themes to incorporate in the English curriculum to avoid repetition and monotonous classes because nothing is more detrimental in education than repeating the same contents that usually perpetuate colonization. However, teachers usually go back to the monotonous and instrumentally-oriented based classes because tensions arise concerning test results and the current discourses of schools' measurement, and the disparity of conditions imposed by international ELT standards (Miranda & Valencia, 2019). In contrast, including social topics in current language classes promote opportunities to foster a student-centered education.

In participants' community knowledge construction, they encouraged the critical view of problem solvers. They grew out of a recognition of the local changes such as environmental issues, security problems, animal care, and protection, families, disadvantaged children, among others. The participants moved beyond what Liberali (2019) identifies as "these types of proposals contribute to collaboratively transform the school and community life." (p.21). Indeed, in considering participants' insights at the development of the projects, they motivated their peers to participate, establishing a sense of empathy and understanding the difference between each other engaging in social changes. This exploration provided a sense of how participants move through interpretation, negotiation, and creation from and within their environments. They also were involved in a process of mobilizing their communities.

Bearing in mind the first subcategory of mobilizing the community aligned with the participants' critical positions, they demonstrated the relevance of gaining a sense of agency.

Freire (1970) emphasized that a humanizing pedagogy should be adapted to the situation context of teaching because it is not transferrable across contexts. It would be modified through teachers, educators, and communities' creativity and imagination, listening to students, and building on their knowledge and experiences to open contextualized scenarios. In addition, the incorporation of social educational approaches addresses the transformation of the students' realities, pursuing humanization in the local and national educational contexts, and thinking about their local struggles in a post-pandemic time. Consequently, communities and students' funds of knowledge as resources help to redefine educational and academic changes. The phases designed in this study involved teachers, students, families, and the community to develop an understanding of students' realities by conducting research through an inquiry and rigorous participatory action research process that prioritizes well-being (Fals-Borda, 1987; Fals-Borda, 1999).

They participated in the decisions taken regarding the topics included in their workshops and the current lessons. Participants asked questions, expressed their opinions, and creatively solved problems. So, they faced challenges that allowed them to achieve their goals, empowering themselves toward their communities. When the community is engaged in education processes, the participants can learn about the opportunities for shaping their projects of life. And also, they will be engaged with the community transformation being responsible citizens while the community learns about the needs, concerns, and views of the young learners. (OECD, 2019).

Moreover, when participants contacted allies, they looked for leaders to guide them to display their projects. In some cases, adults ignored the young learners because they did not trust the participants' ideas. However, they were persistent in initiating the process. They faced their roles and were informed about how they were involved in these proposals leading and making

decisions to position their ideas into a reality. Many of them, became powerful coalition with governmental leaders who were able to support their projects, developing and sharing skills to position the participants a new, local leaders, increasing their responsibility as social agents of change. Besides, they gained skills in public speaking and greater self-confidence in dealing with adults.

Bridging the gap between the community knowledge and the ELT curriculum allows the participants to reconcile this knowledge with the English classes because the most effective learning occurs when students connect the contents of the subjects to their lives. (Duncan-Andrade and Morrell, 2008; Freire, 1970). This could be possible considering some aspects: first, it is relevant to work on English projects connecting other content areas at school. Second, the bilingual policy might consider plurilingual programs to recognize the cultural Colombian linguistic wealth, including all languages (Piccardo, 2013). Third, teachers ought to design a flexible curriculum incorporating social topics and skills in the academic processes, permeating students' linguistic repertoires (Otheguy, García, & Reid, 2015). Fourth, schools must be open spaces to incorporate the wisdom of the community and family funds of knowledge. (Moll, Amanti, Neff, & Gonzalez, 1992). Finally, the government must provide opportunities for teachers and students to access the benefits of cultural and academic interchanges to the target language (Bonilla & Tejada, 2016). I want to underscore the relevance of the participants' lived experiences to redefine their identities and their positions as not just recipients of the education but rather as researchers. What is also important to consider is when they learned to collect data, they increased their ability to frame and reframe the problems in their communities from a critical perspective. Thus, they developed their critical consciousness to recognize their empowerment and leadership, including social topics in their academic process.

The second subcategory, positioning the local, aimed to answer how participants construct community knowledge. In examining the outcomes for this study, participants disrupted the old patterns of the teaching and learning process to integrate new content in English classes regarding the community. This project required opportunities for participants to experiment and see new possibilities of including social topics to foster their critical awareness. At every level in education, the participants' initiatives provided significant benefits to the community, along with positive changes such as civic engagement and high levels of participation and interest to support the community. They also heightened a sense of collectiveness, citizenship, and responsibility (Calle-Díaz, 2017).

Including community knowledge and family funds of knowledge (Moll, Amanti, Neff, & Gonzalez, 1992) give value to the wisdom of the community and support it. This knowledge contributes to rescue inclusive practices for diverse participants, including their families and their sapience. It also contributed to decreasing the gap between school and home by drawing on the knowledge that participants acquire in their households and communities. Funds of knowledge in the academic processes allowed to acknowledge participants' cultural and social backgrounds. Thus, acknowledging the insights of the community strengthens the ties of the community, bonding a sense of collaborative work in terms of building strong social networks to exchange knowledge and wisdom.

Finally, linking the conclusions with the title of this project, it has been relevant to include the concept of reconciliation that requires truth, justice, forgiveness, unity, difference, recognition, and awareness. (Little and Madisson, 2017). This reconciliation is seen as a method to balance the tension between the local knowledge and academic process at school to promote transformation. It also seeks to be inclusive, focusing on the communities in need. During this

project, the reconciliation has operated in levels of changes, resistance, and individual and collective struggles. Fundamentally, this process of reconciliation promoted flexibility, dialogue, opportunities, immersion, inclusion, and revolution. In the words of Aldana-Gutierrez (2021), "reconciliation appears as a means to lead English language teachers to social justice and global citizenship in conflict settings" (p.149). According to the author, the benefit of reconciliation is the creation of environments where social acceptance could be possible.

Pedagogical implications

There are five pedagogical implications I want to address concerning the reflections done on the research findings. The first one refers to viewing teachers as researchers (Kincheloe, McLaren, and Steinberg, 2017). Teachers learn from their experience, understanding that the curriculum ought to respond to the students' needs. Teachers as researchers analyze the contexts designing and enacting curriculum, with the purpose to exercise their agency, in order to incorporate students' realities in their classes. Teachers-researchers also encourage the students to work with the community, collecting data through different strategies with the aim to foster their curiosity to enhance students' sense of exploration and inquiry. Besides, teachers-researchers consider their students as human beings to humanize the education, inspiring the community to be active participants in the construction of a flexible curriculum.

The second one deals with the responsibility to create, explore, and foster pedagogies of inquiry. Using an inquiry method, students internalize an active role of exploration. Inquiry engages students in research, answering their own struggles and questions. Teachers can articulate the process of the authoring cycle (Short et al, 1996) in which the students are considered experts, reconstructing their realities, opening opportunities to create and innovate at

proposing solutions. In addition, exploring social topics promotes students' critical awareness about their roles in the community. Thus, they motivate the community to take action.

The third one is related to the use of translanguaging as a possibility (Ruiz, 1984; Smith & Murillo 2018; Otheguy, R., O. García, and W. Reid. 2015; Ortega, 2019). In the Colombian context, the bilingual policy advocates for social justice and equity. However, its real actions are against these requirements. The policy marginalizes and makes invisible native languages, considering just English a language of prestige and power. Thus, it perpetuates language and cultural colonization. The implementation of monolingual practices contradicts the policy in state-funded schools. In this regard, through a translanguaging pedagogy, students are not limited to using their pragmatic area of expertise, developing their social coexisting competence to make meaning using L1 and L2.

Furthermore, the use of L1 in bilingual contexts allows students to analyze and recognize who they are because they never stop to think in their mother tongue. Consequently, participants' literacies are richer when they include their real contexts talking about their families and their local scenarios and funds of knowledge. One of the advantages of translanguaging in words of Ortega (2019) "is to facilitate finding a balance in the power relations among languages in the classroom" (p.159). In this manner, students use their languages for different functional goals as narration and explanation.

The fourth one advocates for the inclusion of critical pedagogy in English classes. Opening spaces where students and teachers participate actively in making social topics relevant, understanding inequities and assumptions about equity, awareness, and emancipation. Teachers ought to see potential transformations creating environments for a dialogical education where students take critical positions in the construction of the knowledge to potentialize debates and

opinions, breaking down the standard version of English, looking for consensual agreements to solve conflicts (Pennycook, 2004). We as teachers need to take advantage of those moments where students take critical positions, considering the classroom as a social reality to concern thoughts of emancipation and empowerment to produce new knowledge.

The fifth one stresses the significance of working with projects focused on students' interests and realities. In language learning, community projects include multi-task activities paying attention to social topics regarding students' contexts rather than on specific language contents. The relevance of these projects is that students themselves decide in the selected choice of the subject matter and the decisions related to the process, design, methods, project involvement, and sharing the end product. Working with projects allows us to integrate and develop different kinds of intelligence because the teaching process is centered on students. Otherwise, it enriches the curriculum with the students' selected topics. And, finally, it increases students' motivation in the acquisition of the target language.

Limitations

The limitations of this study relate to the time this project was conducted. From the strict domiciliary confinement, the pandemic revealed some hard social realities that participants faced in their households. Some of the students were part of the disadvantaged groups who were already experiencing poverty, lack of income, and connectivity. Some others moved to different places around Colombia to improve their conditions. Thus, they could not be immersed in the schooling process. Likewise, other students experienced negative interpersonal relationships with their relatives, showing disinterest regarding the activities proposed by teachers. Some others suffered emotional and health problems, circumstances in which students gave priority to those problems rather than pay attention to the academic process.

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Appendices

Appendix A

Questionnaire

Cuestionario sobre la relación colegio y comunidad para estudiantes

Conocer la percepción que tienen los estudiantes en cuanto a la importancia de las problemáticas de la comunidad conectada con la práctica académica.

***Obligatorio**

1. Grado: *

2. ¿Conoce el PEI del colegio? *
 - Si
 - No

3. ¿Hay un acercamiento entre el colegio y las necesidades de la comunidad? *

 - Si
 - No

4. ¿Están los énfasis de la educación media de la institución alineados con las necesidades de la comunidad? *
 - Si
 - No

5. ¿Podrían incorporarse los conocimientos que ofrece la comunidad con el aprendizaje formal de la institución? *
 - Si
 - No

6. ¿Conoce las necesidades de la comunidad? *
 - Sí
 - No
 ¿Cuáles?

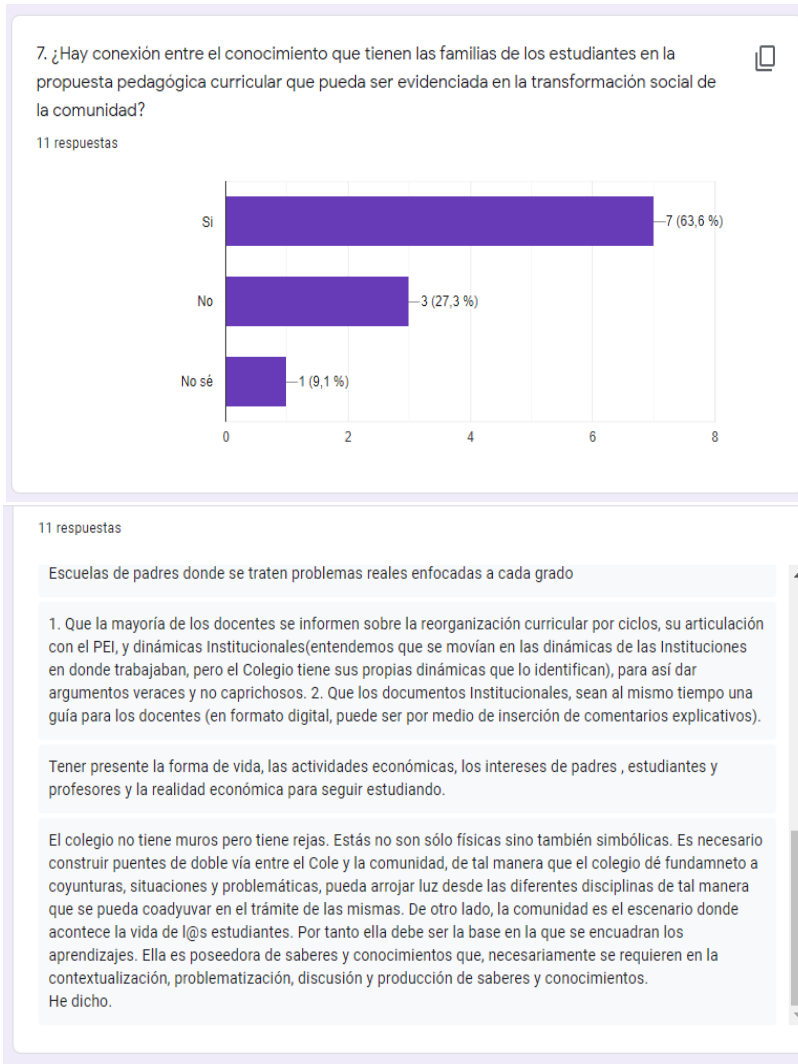
7. ¿Considera que puede llegar a ser un agente de cambio en las prácticas sociales que beneficien a la comunidad? *
 - Sí
 - No

8. ¿Existen algunos temas que considere que debería ver en la institución con respecto a las necesidades de la comunidad y al conocimiento que desde las familias pueden ofrecer? *
 - Si
 - No
 ¿Cuáles?

9. 8. ¿Haría alguna sugerencia para lograr un acercamiento entre colegio y comunidad? *

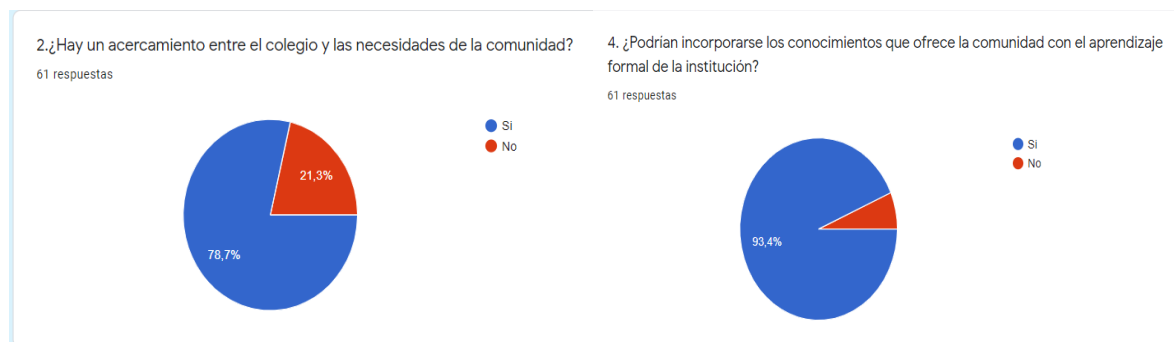
Appendix B

Answers 1



Appendix C:

Answers 2



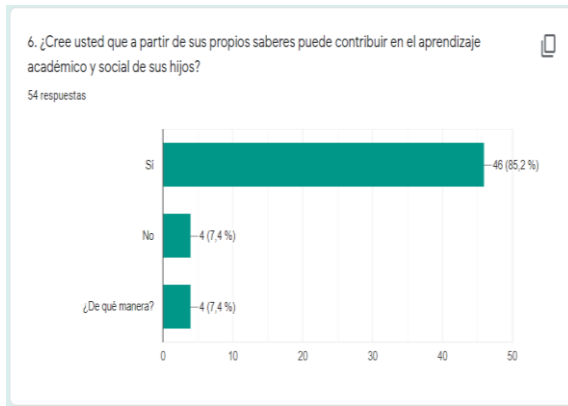
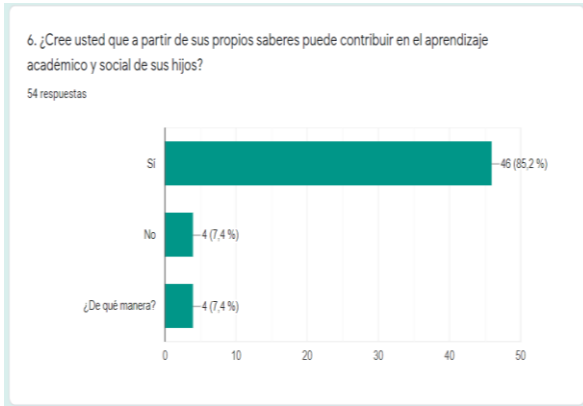
8. ¿Haría alguna sugerencia para lograr un acercamiento entre colegio y comunidad?

61 respuestas

- si pues sería unirnos para asi poder cambiar la institucion
- No tengo idea
- considero que no
- Creo que implementar las necesidades que tiene la comunidad y tratar soluciones que ayuden a la comunidad.
- Más obligación con los padres de familia
- Que los profesores o las entidades del Colegio tuvieran más acercamiento a sus estudiantes, para conocer las problemáticas en las que viven y así poder ayudar o aportar algo en la mejora de este.
Gracias
- Que todos nos comprometamos acercamos con el colegio y comunidad

Appendix D

Answers 3



Appendix E

Parents' consent form

<p>UNIVERSIDAD DISTRITAL FRANCISCO JOSÉ DE CALDAS</p> <p>MAESTRÍA EN LINGÜÍSTICA APLICADA A LA ENSEÑANA DEL INGLÉS</p> <p>2021</p> <p>CONSENTIMIENTO INFORMADO</p>	
<p>El proyecto de investigación <i>“Reconciling Local Knowledge and the English Curriculum Through Community-Based Pedagogies and Critical Literacy”</i>, a cargo de la profesora Johanna Patricia Caro Vargas de la asignatura de Inglés y habilidades comunicativas, tiene como objetivo principal acercar a la comunidad y sus saberes en el diseño de un currículo flexible en inglés, a través del uso de la pedagogía de lugar, para desarrollar las literacidades críticas en los estudiantes de grado noveno, décimo y once.</p> <p>Para tal propósito, invito a los padres de familia y a los acudientes a leer cuidadosamente este consentimiento, y firmar en caso de estar de acuerdo con la participación de este grupo de estudiantes en este proyecto.</p>	
<p>Línea de investigación</p> <p>Este estudio es una parte de la línea de investigación Literacidades en dos idiomas, de la Maestría en Lingüística aplicada a la enseñanza del inglés, cuyo propósito es mejorar los procesos de lectura y escritura en la escuela secundaria y proponer innovaciones pedagógicas que promuevan el desarrollo de literacidades en los estudiantes. Se recolectará información a través de escritos, reportes, grabaciones de audio y videos, entrevistas, diarios de campo y portafolios.</p>	
<p>Tiempo del proceso de investigación</p> <p>La participación en este proceso se llevará a cabo durante las clases, teniendo en cuenta los dos primeros trimestres académicos.</p>	
<p>Condiciones de privacidad</p> <p>La información que se obtenga será utilizada solamente con propósitos investigativos y estará disponible en el momento que de see tener acceso a ella. Dicha información será confidencial y se usarán seudónimos para proteger la identidad de los participantes. Por otra parte, los resultados obtenidos serán dados a conocer a la comunidad académica en general.</p>	
<p>Contacto del docente investigador:</p> <p>Si usted tiene preguntas, comentarios o inquietudes sobre este estudio, por favor póngase en contacto con la docente Johanna Patricia Caro Vargas, vía correo electrónico o en los diferentes medios de comunicación que ofrece el colegio, a través de la plataforma Teams, o en los diferentes grupos de WhatsApp creados por la misma.</p>	
<p>_____</p> <p>Nombre del estudiante</p>	
<p>_____</p> <p>Nombre del padre o tutor legal</p>	
<p>_____</p> <p>Firma del padre o tutor legal</p>	
	<p>_____</p> <p>Fecha</p>
<p>Agradezco su colaboración al aceptar esta invitación.</p>	
<p>Cordialmente,</p> <p>Johanna Patricia Caro Vargas</p>	

Appendix F:

Socioeconomic survey

Socioeconomic survey

Reconciling Local Knowledge with ELT Curriculum

Objetivo: Conocer el nivel socioeconómico de las familias de los estudiantes de grado 1103 y 1104

*Obligatorio

1. Nombre del estudiante *

2. ¿Cuál es el estrato socioeconómico de su familia? *

Marca solo un óvalo por fila.

	1	2	3	4	5
Estrato	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. ¿Con quién vive actualmente? *

4. Nivel educativo familiar *

Marca solo un óvalo por fila.

	Primaria	Bachillerato	Universitario
Padre	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Madre	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hermanos	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Otros familiares	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. ¿Cuentan con vivienda propia?

Marca solo un óvalo.

SI

NO

FAMILIAR

6. ¿Los adultos en casa tienen empleo actualmente? *

Marca solo un óvalo por fila.

	Si	No	Ocasionalmente
Padre	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Madre	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Otros	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. ¿La familia recibe algún apoyo económico del gobierno? *

Marca solo un óvalo.

SI

NO

Cuál?

8. ¿Cuenta con servicio de internet permanente? *

Marca solo un óvalo.

SI

NO

OCASIONALMENTE

9. Origen de la familia *

Marca solo un óvalo.

Bogotá

Otra región de Colombia

Extranjero

Appendix G:

Piloting

STUDENTS' INTERVIEW

My study seeks to reconcile the local knowledge with the English Language Teaching curriculum. The purpose of the interview is to gather information about your experiences in the neighborhood you live in, the community mapping, identifying assets and issues you may have observed in your community and the challenges and outcomes of the project.

Do you agree to have the interview recorded Yes_____ No_____.

Considering the activities, we have developed during the academic year related to our community, please respond the following questions.

1. What did you learn from mapping your community?
2. From your point of view, how did your experience living in the neighborhood for years facilitate your mapping?
3. Please tell me, what kind of information you gathered about your community in the mapping exercise?
4. What assets and issues did you identify from the observation of the community?
5. From your reflection about your community assets and problems, what topic of your interest did you select to do your inquiry?
6. Does it reflect an asset or a problem in your community?
7. Why do you think you want to focus on that problem? Explain.
8. In your opinion, how did your family respond to your decision to work on this community project?
9. From this experience how useful do you consider your experience contacting allies and getting information from them was in this inquiry project?
10. In your opinion, how challenging was it to ask for support in your community?
11. What have you learnt about working with the community?
12. Is there anything you have learnt in the community project that you would like to share?

Appendix H

The pedagogical intervention

THE PEDAGOGICAL INTERVENTION
Pedagogical objective: To integrate students' background knowledge in the ELT curriculum through community-based pedagogy to develop critical literacies in eleventh graders.
EXPLORING

Week	Description	Input	Objective	Resources	Product	Data
1-4 February 1st- March 4	Mapping community assest.	Participants develop the suggested guides.	To identify community assets.	Guides about mapping the community	Written and spoken reports, community description.	artifacts
INVESTIGATING						
5 -6 March 8th -19	Community strengths and weaknesses Parents' and community members meeting	Participants identify community funds of knowledge, asking questions. They share experiences as learners.	To identify community funds of knowledge.	Web pages MIRO, Socrative, Neardpod. Platform TEAMS	Reading the community. The landscape as a text. Community agreements	
7 March 23rd- April 4th	Engagement (ideas for working in projects)	Participants analyze their role as knowers, leaders and social agents	To consider the role of participants as researchers. To get sense of YPAR	Web pages: Genially, mentimeter, Canva	Individual written report as a short narrative inquiry	artifacts
8 April 5th to 9th	Group formation	Participants plan the activities and projects design	To decide what topic for research will be. To delegate responsibilities.	Platform Teams.	Participants ' report	reports
9 - 10 April 12th to 23rd.	Communities	What is a community? Who is my community?	To visualize ideal communities and compare participants communities	Make believe comics, Pixton, Bitstrips	Critical comic strip	artifacts
11-12 April 26th to May 7th	Working together Teachers, the principal and neighbors.	Participants design strategies to seek allies and talk with powerful people in the community.	To determine who will be the allies for each project. To ask questions and stablish goals.	Interviews, surveys, google formats. Survey Monkey. Quizziz.	Formats, written and recorded interviews, surveys results.	interview
PROCESSING						
13-14	Asking people around the community.	Participants speak, practice,	To strength community partnership.	Observations , journals,	Field of notes	Field of notes

May 10 th to 21 st		interview, observe and make reports		reports, narratives		
15-16 May 24 th to June 4 th	Understanding the community	Participants share community stories, and skills	To write and design and E-book where participants show the stories of the community.	Flipping book E-book creator Webflow E-books, Canva	Written E-book	Artifacts, Photographs
17-19 June 8 th to 18 th	Planning for changes	Participants	To use research for changes.	Presentations power point, genially, Prezi,	Oral presentations	Videos
CREATING						
19 July 6 th to 9 th	Decision making	Participants recall different situations in their lives and take the place if they were...	To agree how research can help to improve participants' communities	Short readings, examples.	Role plays.	
20 July 12 th to 16 th	Team building activities	Ice breakers.	To develop teamwork strategies and improve participants' communication	teamwork activities, research framework	Feedback about findings.	Portfolios
21 July 19 th to 23 rd	Analyzing the significance of human rights and how they work in the community.	Participants read the human rights and analyze in what extent the community has been affected by government.	To connect research with social media.	Readings, videos.	Forum, round table, discussion	
22 July 26 th to 30 th	Evaluating projects					
PRESENTING						
	Project presentations	Output activity	To show the community the participants findings	Stands of presentation, posters, guest speakers	Oral presentation with the final findings.	Final product

Appendix I

Axial and selecting coding

<p>Learning about the community, exploring the community, They learned from and about the community people, places through the community mapping Stablishing connections with the community Sts like to help the community They are proud to work for their communities. Sts recognize positive aspects in their community. Community support promotes changes Community interactions Sts learned to be more sociable working with the community They shared ideas with adults Sts fostered a sense of belonging to: Youth community: make friends, play, share time, young dreamers. School community is pleasant, excellent people, incredible place, great people, huge appreciation Family community living happily, affection, tolerance, love moral support, values</p>	<p>VOICING COMMUNITIES: Empowering the community</p> <ol style="list-style-type: none"> 1. Mapping and inquiring the community Asking and hearing the members of the community. Once they explored their communities, they: <ul style="list-style-type: none"> • Stablish connections • Learn about the community • Make interactions • Are more sociable • Share ideas to provide solutions • Identify key social actors 2. The support of the community promotes changes 3. Fostering a sense of belonging
<p>Red: Students identify resources and issues. (Community knowledge construction)</p>	
<p>They identified the reality of their communities. Sts identify the assets (parks, beautiful landscapes) in their communities they did not know such as: the landscapes plenty of green areas, the agriculture zones, talented people, community leaders, organizations that help youth They identified problematic situation like animal care problems, the streets are not paved, stray dogs, some adults abandon the dogs when they grow up, drug consume, the insecurity is also a big problem in their communities, children’s disabilities because they need special support, medicine and foundations, unemployment, low incomes and lack of tolerance, environmental issues. Sts realized some aspects in their community have improved with the support of the community leaders. Sts gathered information about problematic situations.</p>	<p>IDENTIFY COMMUNITY RESOURCES AND ISSUES: Positioning the local</p> <ol style="list-style-type: none"> 1. Understanding the reality of the community. 2. Recognizing the human, social and cultural capital. <ul style="list-style-type: none"> • Parks • Beautiful landscapes, green areas, agriculture zones. • Talented people • Community leaders • Organizations. 3. Identifying problematic situations. <ul style="list-style-type: none"> • Animal care problems • Unpaved streets • Insecurity • Environmental issues • Low incomes • Transportation • Children disabilities
<p>GREEN CODES: Actions –Initiatives to solve community problems. Community knowledge construction</p>	
<p>CODES</p>	
<p>They learned difficult situations have solutions. Sts considered as knowledge holders and experts about their communities</p>	<ul style="list-style-type: none"> • UNDERSTANDING COMMUNITY PROBLEMS and PROPOSING SOLUTIONS

<p>Sts are able to help the members in their communities. They learnt the reflect on the difficult situation some families face every day. St promotes sport activities to avoid drug consume. Sts promote recycling and urban agriculture Sts identify that there are a lot of abandoned animals, it becomes a problematic situation Sts recycle to build houses for stray dogs. They also recycle with the aim to get funds to buy food for the animals Young people propose new initiatives to promote community participation Sts were worried about the community concerns Sts want to change the way people think about the youth The initiatives could be to plan activities such as games, talks, having universities and institutions for learning, having more environmental support, creating foundations for animal aid, tutoring help for children, helping people who need it, creating public spaces where people can spend time with their families, plant trees in different areas good security protection, ameliorating transportation, promoting cultural activities, doing projects, helping the food producers in the region, giving protection for children, respecting elderly, having access to education, penalize people who don't take the environment, providing opportunities to know other countries, English as well as indigenous languages will be taught, governmental support to access to education education should promote research.</p>	<ol style="list-style-type: none"> 1. Become aware of different situations 2. Once they gain awareness, they search for solutions How do they do it? Search for information, ask other members, work collaboratively with peers 3. Propose solutions Which solution? FOCUS on <ul style="list-style-type: none"> • environmental issues • disabilities • Family's difficulties • Unpaved streets • Children • Drug consumes • Stray and abandoned dogs <ul style="list-style-type: none">priority to some pressing issues: the environment: urban agriculture projectsInclusion: handicapped people: collecting medicinesAnimal care: Making houses with recycled materials.Selling recycle material to feed the abandoned dogsAnimal
<p>Soft blue: Projects increase confidence (Community knowledge construction)</p>	
<p>Through the project sts increase their confidence People know about the students' community projects. They think through the project the community could help them with the insecurity. Through projects sts' find solutions and benefit their communities They found people who support them with their projects. Sts make friends and enjoy working together and helping the animals Sts think they got closed relationships through the project Projects promote community and social interactions The result of the project has been powerful. Some members of the community have interested on the projects Sts design projects such as: Carrying out campaign to protect environment, collecting large amount of garbage on the streets, work with the community, helping, feeding and protecting abandoned dogs, schedule cleaning days, making food collection, recovering transportation, asking for help in security, including children and families</p>	<p>PROJECTS INCREASE CONFIDENCE: Exploring new alternatives and connecting personal interests</p> <ol style="list-style-type: none"> 1. Based on the community mapping and research inquiries. Students as knowledge holder increased their confidence regarding: <ul style="list-style-type: none"> • Solutions and benefits for their communities • Making friends and enjoying working together • Empowerment, emancipation • Powerful results • Fostering people to participate 2. Mainly design project based on problematic situation in the communities. FOCUS on: <ul style="list-style-type: none"> • Campaigns to protect the environment • Recycling • Helping, protecting and feeding abandoned animals. • Encouraging children and families

Gray: Being good citizens: Sense of collectiveness (Positions)	
<p>Collective communication and support. They learned to work collectively avoiding problematic situations and reaching solutions. Community members collaborate, they are humble and polite Sts change their mindset about the concept to work collectively Respecting and protect the community Respecting human rights, regulations, laws and rules Participating actively in community concerns. Solving conflict peacefully, dialoguing Seeking for people inclusion Helping to de conservation of the environment. Behavior based on ethics Good treatment of the neighbors. Helping each other Supporting and protecting people with needs Raising awareness Being kind, sympathetic, and friendly Reflecting with the purpose if transform the community Respecting and helping the street animals Encouraging people doing activities to foster the community sense of solidarity Loving the place, they live</p>	<p style="text-align: center;">SENSE OF COLLECTIVENESS: Working together</p> <p>1. Working together break down the sense of individualism after people faced the pandemic situation. Most of human beings were in a social isolation giving priority to the technological devices. However, students could:</p> <ul style="list-style-type: none"> • Interact with the community members • Change their mindset about the concept of collectively. • Solve conflicts peacefully and dialoguing • Develop a sense of solidarity. <p>2. In paying attention how to be a good citizen they were focus on: Respecting and protect the community Respecting human rights, regulations, rules and laws Seeking for people inclusion Raising awareness Supporting and protecting people with needs Helping abandoned street animals ...Including families and children in their projects</p>
Pink: Environmental issues Being better human beings (Positions)	
<p>Take care the environment They chose their project because they love animals. They felt sensitive about the animals on the streets. they have participated in campaign of recycle. Sts think they haven't done enough for the animals. Sts think people don't recycle properly. Sts take initiative to recycle There are some mad dogs without vaccines. Sts want that people consider the animals as human beings and as a part of the family They realized there are some environmental issues in their communities Sts promoted environmental awareness, they recycle to promote urban agriculture involving family members, save water campaigns, community clean-up campaigns</p>	<p style="text-align: center;">BEING BETTER HUMAN BEINGS</p> <p>“Being a better person for each one developing a sense of collectiveness. Thinking about we have around us. If we really like it, we will do it. if we are happy, do it. Believing in our capabilities, do not get carried away by criticism” In vivo code (student)</p> <p>1. Being aware the place students live. Worried about the environmental issues, students took initiatives centered on:</p> <ul style="list-style-type: none"> • Protecting stray and abandoned animals • Recycling campaigns • Planting trees • Saving water campaigns • Cleaning streams. <p>2. Facing difficult situations during the strike and due to low incomes, families started implementing urban agriculture at home.</p>
Green: Challenges and fears (Positions)	

The student was afraid to talk with the leader because she didn't know how to express his ideas.
 Sts think is difficult to people trust on them because they are young, they have needed the adults' support.
 Difficulty to contact social leaders
 Sts regret they don't have enough time to support the activities they usually do.
 Sts think they weren't worried about each other. Now, they try to help old people give them lecture about their behavior.
 Sts think they were selfish.
 Some people are negative and disinterested
 People in the community usually works individually.
 Sts don't have enough money to support their projects.
 They think, some people are difficult to understand
 They have faced their fears.
 They feel the government doesn't support them
 Adults rejected sts because they though they didn't have the skills to develop their ideas
 Sometimes is has been frustrated when people and local organizations are not interested on the community projects.
 They felt sometimes frustration and to give up.
 Face difficulties in the pandemic situation
 There are divided families that are not aware of the youth talent.

**CHALLENGES AND FEARS:
 Engaging with social change**

1. Being for engaging social changes. Students have faced challenges, those, change situations, and overcome fears. They dialed with:
 - Fears to talk adults searching for support
 - Difficulties to contact social leaders
 - Rejection for being young
 - Adults do not believe in the youth ideas
 - Frustration
 - Face difficulties in the pandemic situation