Students' perspectives about peace construction throughout media literacy practices

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MA in Applied Linguistics to the Teaching of English

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Abstract

Observations of high school students in a Colombian public institution in the south of Bogotá showed that they faced personal conflicts with partners and authority role models (teachers and parents). They seem to naturalize and legitimize violence encoded in their everyday interactions. This research reports a qualitative, descriptive, and interpretive study that sought to understand high school students´ perspectives about peace that are collectively created when involved in EFL media literacy practices. The pedagogical intervention is built on the principles of media literacy and integrated social studies and EFL. A curricular platform supported all instructional activities and allowed using different forms of knowledge representation that facilitated the elaboration of students' ideas about peace. Data collection included artifacts and field notes of all sessions. Preliminary findings suggest that students transform their understandings of peace as they collectively work with their families and close people. These re-constructions contributed to creating students' inner sense of peace. Participants demonstrated freedom to express their feelings and discuss the importance of mental health, particularly during the quarantine caused by Covid-19.

Key words: perspectives about peace, media literacy, interaction, peaceful classrooms, school violence, conflict resolution.

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Introduction

"[…] reading is the only thing that gives me peace, that makes me feel good, that calms me. Perhaps it is because the written word does not make noise, it does not sound, it happens in silence, it does not disturb as much as orality […]" (Mendoza, 2001).

Mario Mendoza is an influential Colombian writer, a critical author who deeply describes social conflicts and human dilemmas in his books. In the quote, we could approach his perspective about peace through the voice of one of the story's characters, which was, to a certain extent, the study's primary goal. In this research, I wanted to understand the peace perspective that my participants had. Likewise, Mendoza (2001) seems to agree with some of my students' perceptions revealed in the data analysis, reading as one of the sources of peace.

However, what caught most of my attention in the quote is the strong statement about the role of language in peace. It seems Mendoza (2001) wanted to describe how a person can feel more comfortable with the written word than orality. It could be because, in my experience, we usually pay more attention and are more careful with language when we write than when we speak. It does not imply we cannot hurt with written messages, especially in this era of WhatsApp, Facebook, Instagram, and other social media platforms; however, orality sometimes does not give us enough space or time to calm down and evaluate the effect of the words or comments have in others as writing experience does.

Nowadays, peace has become a relevant issue around the world, especially for Colombia, where, for many years, the people have dealt with the consequences of a society permeated with an internal conflict that has taken more than fifty years, causing more than 9.231.426 victims of violence, according to Official Victims Registry (RUV). From 2012 to

2016, Colombian President Juan Manuel Santos led the peace process where the agreements were signed. It included a roadmap to know the truth, and it established a mechanism to provide symbolic reparation to children and their families who belong to different communities in the country. (Niño, 2017; Blanco & Morera, 2019).

As a Colombian citizen and as a teacher, I have witnessed the war consequences, the forced displacements, the social and political aggressions that have affected the families, and consequently, the social dynamics at school. These situations have generated what we could call the cycles of violence that have condemned the generations to repeat violent behaviors inside the families (Chaux, 2012). Consequently, the type of social relations the child learns to live together will influence how he will project himself socially, permeating the school (Enciso & Connen 2019).

The school as a scenario of second socialization that provides conditions to the children to define their identity, develop social practices; and be agents of political participation entail perceiving education as the opportunity to re-signify conflict into pacific interactions (Bautista & Lleras 2019). Moreover, *Peace Education* has an essential role in the school which should not be limited to social studies subjects. The process to understand and create the conditions to build peace should be considered from all subjects, especially English which through the language develops the communicative abilities and peaceful dynamics, furthermore, nowadays are supported through the *Suggested English Language Curriculum*, a document which states how to connect English topics with issues like peace, environment, and others.

This research emerged on a public school in the south of Bogota, where according to students and teachers who live in the zone, the neighborhood has insecurity problems

due to robbery, indigency, and gangs that dispute the area. However, my interest in building

peace arose when I noticed in class that some of my students seemed to perceive violent

behaviors as something natural; what is more, some of them appeared to validate the use of

verbal or physical violence to solve the conflicts (Chaux, 2012). In this study, I understood

the EFL high school students' perspectives about peace, which are collectively created

when involved in media literacy practices. Likewise, answering the sub-question focused

on how the participants collectively connected their perspectives about peace with their

own lives.

I articulated my epistemological perspective between a socio-critical and socio-

constructivist perspective. First, the socio-critical from Cerruti's (2012) perspective

emphasizes the notion of experience as a way of historical production. In other words, a

series of events that the students lived are related to the understanding of the ethical and

political dimension of power and the cognoscitive dimension. This intellectual activity

allows the problematization and a deep analysis of the experience.

Second, the socio-constructivist perspective from Vygotsky stated that cognitive

development is possible in a social context and how language is essential to solving a

problem (as cited by Cole et al., 1978). Therefore, social interaction is determinant in

subjects' experience, and it involves an intersubjectivity process to communicate, construct

and re-construct their understanding of reality. Likewise, Bruner (cited by Amineh &

Davatgari, 2015) highlights how negotiation allows the students to undertake an active role

in the curriculum to construct their ideas and concepts based on social interaction.

I developed this research in six chapters. In the first chapter, I described the problem

statement: how the EFL high school students seemed to encode conflict-driven experiences

into violent language when interacting with one another at school and virtual social networks, likewise, I explained three important aspects derived, the purpose and the procedure to unveil the situation through the research questions and objectives. Equally, the rationale of the study is based on the observation analysis, school documents, and national, local, and institutional laws and regulations about peace at school.

In the second chapter, I stated my epistemological position: socio-critical and socio-constructivist perspective; then, I discussed how the authors Define and describe types of violence and peace; how violence and peace are related with education through concepts like critical pedagogy, Peace education, and critical peace pedagogy. Then I explored the relation of peace with language through concepts like Peace linguistics and linguistic peace education, finally, media literacy practices.

In the third chapter, I describe *the affective-humanistic approach* within the pedagogical intervention due to the necessity to work in a sensitive and responsible way about the students' emotions deeply affected by the COVID 19 pandemic quarantine. This chapter presents a syllabus proposal that integrates students' needs, peace, technology, social studies, and English. Through an intervention of almost two years, I adapted some micro strategies suggested by authors like Castañeda et al. (2019), Chaux et al. (2008), Chaux (2012), Rendon (2002), Prada and Ruiz (2012), and the *Suggested Curriculum* created by Ministerio de educación Nacional (2016). In addition, the four stages on the syllabus that I proposed (the awareness; an introspective process: thinking about my peace perspective; working together; the creation of the digital storytelling, collaborative, and teamwork) were articulated with the study's learning and teaching objectives.

In the fourth chapter, I developed the research design, where I stated how the qualitative approach (Croker & Heigham, 2009; Freeman 2009); the descriptive approach (Nassaji, 2015), and interpretative approach (Holland, 2014) provided the methodological tools and procedures to collect and examine the data considering the research question: What perspectives about peace do high school students collectively create when involved in EFL media literacy practices? In addition, I explained in detail the two instruments used to analyze the data: artifacts and observation, likewise, the role of the researcher and the ethical issues.

The fifth chapter contains the data analysis, which involves the data collection process, the analysis developed through grounded theory (Glaser & Strauss, 1967), and the findings. First, a brief explanation about how the data management strategies were implemented in the artifacts and observations. In the second place, the description of the grounded theory stages and how those were carried out. In third place, the methodological triangulation was used to provide reliable data; fourth, the emerging categories and subcategories to answer the main research question. What perspectives about Peace do EFL high school students collectively create when involved in media literacy practices? The sub-questions: How do EFL high school students collectively connect their perspectives about Peace with their own lives? How do EFL high school students collectively re-signify their perspectives about Peace while engaging in media literacy practices?

Likewise, I explained in this chapter the findings, where the three emergent categories answered the research questions and the objectives: first, *Peace as a multiple space to be with ourselves and others; second*, *Peace implies ensuring basic human needs* and third, *Peace as actions to challenge normalized violence.* There is a detailed

description and explanation of the data collected with the instruments; it includes some

samples of the multimodal texts and discussions that will help to understand the analysis

concerning some authors' perspectives.

Finally, in the sixth chapter, Conclusions: there is a summary of the discussion

about the categories I found concerning some of the relevant concepts I explored during the

document, the pedagogical reflections that arose from experience, the limitations I faced as

a teacher-researcher, and what we faced as a group due to the Pandemic; lastly, some

suggestions to explore for further research that may address other aspects or tools to the

building peace process in the English classroom.

Chapter 1

Problem statement

This chapter is an overview of some issues that I could observe in my population and the problem statement that emerged from the process. Practical and theoretical elements support a detailed description. Likewise, the reader will find the research question that guided the study, the proposed objectives, and the rationale.

Talking about peace construction in the pedagogical environment from a critical perspective implies understanding the conceptualization of peace not just as an individual attempt but also as a collective concept product of social justice. In other words, the fact that peace is not only the concern outside of the classroom but also inside it, as part of daily life, implies understanding the micro and macro-outlook (Chaux, 2012; Rendon, 2002; Kyuchukov & New, 2016).

From the micro-outlook, the scenario where this research emerges is a public school in the south of Bogotá. As a public-school teacher-researcher, I could notice through the observation and journals that some high school students seem to encode conflict-driven experiences into violent language when interacting with one another at school and in virtual social networks. In other words, apparently, there is a lack of empathy, a tendency to naturalize the conflict, to legitimate the aggression, and the direct violence to achieve certain goals. (Chaux, 2012; Rendon 2002).

Through semi-structured observation assisted by journals, I registered the constant difficulties in social interactions that students from a public school experienced in the English class. Additionally, the analysis of the institutional document, which contains the

student's record, allowed me to realize that teachers from different subjects had observed

similar situations as I did. Through this process of observation and some conversations with

students, I could identify three main problematic situations:

The first one, students may face personal conflicts with partners and authority role

models inside the school context. Some young learners gave the impression to isolate

themselves and establish barriers. It was visible that they may face personal conflicts with

partners and authority role models inside the school context, where violent language seems

to mediate some of their interactions.

The second one is the naturalization of encoded violence (Chaux, 2012). For some

students, violent language and behavior apparently are considered reasonable actions.

Outwardly, they legitimated the violence to obtain what they wanted; even in some cases, it

gave the impression that some experimented with a lack of empathy and assertiveness to

solve their conflicts with their partners and teachers.

The third, is the necessity to transcend the idea that peace is restricted to the social

studies domain and citizenship standards (Chaux, 2012). It is essential to go beyond the

idea that peace is not an issue to explore in English classes. Considering peace as an

isolated issue in the classroom will deny the essence of each human being as a social agent

(Rendon, 2002), especially in language subjects that has a purpose of honest

communication and interaction. Therefore, all the subjects at school should contribute to

transversal projects like citizenship to allow students to think and analyze their reality

critically to create and recreate through the interaction constructs as peace.

To a certain extent, it is possible that reflecting both conflict-driven experiences and

possible naturalization of violence encoded could be unveiled how, as a counterpart from

some students' conflict-driven experiences, may emerge in the young learners the desire to find resources to understand and construct their perceptions of peace in the English class. In that sense, it is pertinent to consider the pedagogy of peace, as Rendon (2002) states [Peace pedagogy is a libertarian and creative pedagogy that is based on the fundamental pillar of change and conflict transformation]. (p.69). The author suggests that the teachers start the process of deconstructing the set of perceptions that, on some occasions, are not clear about the peace concept and practice.

In this respect, I considered working media literacy as a channel to analyze critically the consumption of constructs of violence and peace presented in media, especially social networks like Facebook, YouTube, and others, as a reference to understand the different kinds of conflicts that may feel students identified with and others that may influence their behavioral decisions. At the beginning of the study, media literacy material was a channel; it was a door to start talking with the students about their peace perceptions. In my personal experience, sometimes it is more accessible to discuss others' situations and gradually open to express our own feelings. In addition, media literacy had a more relevant role in the quarantine because all the interactions were mediated online.

Therefore, I questioned myself about alternatives that promote a healthy coexistence through the foreign language that eventually help them think about their peace perspectives and work towards values like tolerance, acceptance, solidarity, and others.

The micro-outlook makes us consider the macro- outlook as means to understand where is coming from that violence. According to Niño (2017), for many years, Colombian citizens have dealt with the consequences of a society permeated with internal conflict, displacement, and social aggression; what is more, in political violence, some people seem

to consider heroes who promote violence. In fact, an analysis developed by the ICFES (Instituto Colombiano para la Evaluación de la Educación Superior) found a close relation between the internal conflict and the school violence bullying (Chaux, 2012).

Besides, when I decided to become a teacher, I knew that through educative environments, it is possible to make a difference in terms to guide students to a reflective process where they analyze the consequences of the naturalization of human being violence relationships, considering that the social function of education could work in the change of the community perception from the individualist to the collective awareness. What is more, after Colombia experienced the process of violence across the country for over a long period and finally, in 2012, the government reached the peace agreement with FARC; peace seemed to become a valuable issue for the community; especially for teachers that had participated in different lectures at schools like the chair of peace, citizenship competences, human rights, among others, some with success and others with some difficulties. (Chaux, 2012; Gomez-Suarez, 2017).

Consequently, the process of peace construction within our English classrooms seeks students to reflect upon their reality, become aware of it, and finally take part in constructing and reconstructing themselves and their positions. In that way, media literacy practices could allow students to analyze and evaluate their media consumption and create media and technology messages in the foreign language (Hobbs & Frost, 2003). In that regard, I pursue to comprehend how students have understood peace and have made of it in the EFL class, where English as a language is seen as a means of transformation of conscience about the own existence, as a critical object of analysis that changes the curricular construction since the pedagogical act. (Agray, 2010). Therefore, the research

area from the master's program in Applied Linguistics that provided insights to develop my research endeavors was literacy processes in two languages.

Research questions and objectives

      Considering the problem statement previously described and the facts that I could observe, I formulated the following research question and objectives that guided the study to understand the perspectives about peace that EFL students have.

Table 1

Research question and objectives

Research question	Sub questions	Research objectives
		General:
What perspectives about peace do EFL high school students collectively create when involved in media literacy practices?	**1.** How do EFL high school students collectively connect their perspectives about peace with their own lives?	To understand high school students' perspectives about peace that are collectively created throughout media literacy practices
		Specifics:
		1. To recognize high school students' perspectives about peace that emerge throughout

	2.How do EFL high school students collectively re-signify their perspectives about peace while engaging media literacy practices?	media literacy practices in their lives and in the class.
		2. To describe the EFL high school students' interactions throughout media literacy practices

Rationale

To talk about building peace in the school context is not an easy task; it implies a multidimensional understanding of political, social, and socioemotional factors that students face and their valuable voice about their perceptions and experiences about peace. After Colombia has experienced a process of violence across the country for more than fifty years and finally reached a peace agreement between FARC and Juan Manuel Santos government, it seems to be that peace has become a much more relevant issue, not only in public politics but also in other scenarios like schools. Consequently, Colombian Educators' peace has turned into a worthy asset that has influenced our practice. What is more, I believe in the social function of education and its power to change the community perception from individualist to collective awareness.

Since I was a little kid, I saw with horror the news about how poor people killed poor people in a war without end; every day, we listened to reports on radio or tv news about five or twenty murders. Suddenly, it became a usual situation, and people did not react anymore. The period of a lack of sensitivity, empathy, and tolerance conducted the

coexistence in the country. It seems that people believed that poverty and violent death were typical (Chaux, 2012). Although national laws described in documents such as the Colombian constitution established among the government's duties to guarantee peace to the citizens, it gives the impression to not correspond to the reality.

National laws established in the Colombian constitution, in the General Education Law 115 from 1994 and the Law 1620 from 2013 national system of school coexistence, acknowledge peace education as a fundamental goal in the country. They all seem to agree on the necessity to create spaces to discuss peace. For instance, the Colombian constitution in the preface establishes among the nation's duties to guarantee the citizens' justice, coexistence, and peace supported by the law. Unfortunately, the Colombian state has not been able to guarantee peace. Violence has affected the rural and urban areas in both cases; children have faced the cruelty of the war. According to Castañeda et al. (2019), 68.588 children that study in Bogotá are victims of the army conflict. The time has passed, and it seems we as Colombian citizens have become adults who reflect in our speech and behavior the trace of a painful past that forced us to survive in an environment that lacks social justice and is characterized by violence. A vicious circle has become worst through the years (Chaux, 2012).

In that sense, I understand that as a teacher, our primary responsibility is to contribute somehow to that national transition towards peace and realize that we all are engaged in such a process. Likewise, General Education Law 115 from 1994 states in the article 5 one of the purposes "Training in respect for life and other human rights, peace, democratic principles, coexistence, pluralism, justice, solidarity, and equity, as well as in the exercise of tolerance and freedom" and article 14 determines mandatory "Education for

justice, peace, democracy, solidarity, brotherhood, cooperativism and, in general, training in human values." As a result, we are committed to leading our students to a process of peace construction within our classrooms; no matter the specific area of study, all subjects should strengthen the peaceful coexistence. Any scenario is a chance to generate a peaceful environment (Anzelin et al. 2019), and the English class is not the exception.

In addition, the conflict resolution route is regulated for all schools in Colombia through the *Law 1620 2013, a national system of school coexistence and training for the exercise of human, sexual and reproductive rights and prevention and mitigation of school violence,* which seeks to guarantee that educational institutions guide unified and coordinated processes. We, as teachers, should seek students to reflect upon certain features of peace as they become aware of it and finally take an active part in the construction process.

Besides, the article 4 from law 1620 affirms, "Promote and strengthen education in and for peace, citizenship skills, identity development, participation, democratic responsibility, appreciation of differences and compliance with the law, for the formation of active subjects of rights"; the document establishes, pedagogical projects can be led by teachers in the institutions to accomplish the goals. Article 20 mentions that the pedagogical projects that focus on the prevention of school mitigation must be developed by all teachers, making it clear that it is not the responsibility of a specific subject to assume all responsibility; it is a collective work. In that way, peace is no longer an exclusive issue constrained to the social studies domain but has also become a relevant concern in the field of Linguistics. As a result, *the Suggested curriculum* provides a

guideline to integrate English with *peace chair*, which denotes a particular interest from the national ministry of education.

This research sought to answer a global, national, and local concern about building peace at school. Global entities such as ONU and UNESCO have focused their interest on programs and actions directed toward peace culture in education worldwide (Gonzalez, 2019). Nevertheless, this task has been challenging since violence is deeply rooted in Colombian Culture. Gonzalez (2019) states the importance of participating in scenarios where the groups make decisions about conflicts as a healthy exercise to confront contexts and practices that legitimize violence. Likewise, Chu (2012) and Abednia and Crookes (2019) entail that bullying, as a practice of violence, originated in family and community should not be considered a practice to remove altogether; instead, they stressed that students should be led towards the reconstruction of their selves and positions through reflecting literacy practices which support a process of moving from violence to conflict resolution (Bouguerra, 2021; Gonzalez, 2019).

In that regard, I seek to understand how peace has been understood so far by the children and make sense of peace in the EFL class setting and how literacy practices can support this peace education. The school PEI focuses the mission and vision on a teaching and learning process that lead the student to become human beings with citizenship competencies and critical thinking, able to transform the environment. In addition, the school´s philosophy states the necessity to know the self to understand and reflect upon the reality and the social dynamics that affect the educative community intending to create routes that make possible through the dialog and communication democratic exercises focused on: "tolerance, peace, coexistence, affection, solidarity, respect for fundamental

rights and the practice of scientific, moral, ethical, political and civic values that identify us as a Nation."

From this perspective, the research question will be solved through the critical analysis of the theoretical framework and the authors' conclusions by striking a balance between the theory and the experience. It is expected that the analysis will provide some ideas to evolve from the description of conflict to make sense of peace. It will also focus on building peace through research and considering literacy as an alternative way to conceive text, not just as an end but as a social practice for learners and teachers.

Consequently, we as teachers are committed to leading our students to a process of peace construction within our classrooms. We seek students to reflect upon their reality and become aware of it, and finally, take part in that process of construction and reconstruction of their selves and positions through reflecting on literacy practices. In that regard, I pursue to comprehend how peace has been understood so far by the students and possible actions with media literacy practices that help us make sense of peace in the EFL classes.

Chapter 2

Theoretical framework

In this chapter, I develop a discussion of the theory and the constructs that allow me to understand how the students build peace in the school context, taking into consideration their own experiences. Since the eclecticism, a stance that conciliate ideas from different doctrines (Navarrete, 2009), I articulate my epistemological position between a socio-critical and a socio-constructivist perspective recognizing the compatibility underlying the principles of the two theories. Subsequently, the discussion will be around the primary constructs: firstly, the constitutive tension between *peace and violence*, secondly, the complementary relation among *critical pedagogy, peace education, and critical peace pedagogy*, thirdly, *peace linguistics and linguistic peace education* and *fourthly social media literacy, digital literacy, critical media literacy and media and information literacy.*

First, I will explain the socio-constructivist perspective from origin. Vygotsky (cited by Cole et al.1978) state that cognitive development is possible in a social context and that language plays a fundamental role in the process to solve a problem. Therefore, social interaction is determinant in subjects' experience, and it involves an intersubjectivity process to communicate, construct and re-construct their understanding of the reality. Likewise, Bruner (as cited in Amineh & Davatgari, 2015) emphasizes on negotiation as a key factor that allows the students to undertake an active role in the curriculum to construct their ideas and concepts based on the social interaction. In other words, the students' background is fundamental in the social process to identify the notions of the reality and the construction and reconstruction of their concepts. In the present study, I am interested in the

analysis of the EFL students' perspectives about peace and how, through social interaction, they construct and re-construct their perspectives around the concept of peace.

However, that process of understanding, constructing, and reconstructing requires a critical perspective, which according to Richmond and Wallis (2017) and Foucault (cited by Cerruti, 2012) describes the influence of power mechanism within the social and political structures of the society and specifically of the social relations. The school context could be considered as a space to develop political acts where the power mechanisms influence the practice; in that sense, a critical viewpoint should guide those acts in a transversal exercise at school where *peace* is not a restricted issue to the social studies field. Likewise, Cerruti's (2012) perspective emphasizes the socio-critical theory on the notion of experience as a way of historical production. In other words, a series of events students live affect the way they perceive the world and how they establish communication with others. This is closely related to this study research problem because the experience revealed some students seemed to encode conflict driven experiences into violent language when interact.

Therefore, Since the eclecticism (Navarrete, 2009) my epistemological position can be considered as socio-critical constructivism that recognizes the compatibility in the socio constructivism and the socio-critical theory in the sense that the vision of the cognitive process and the vision of the experience in both theories could integrate and articulate the problematization of the discourse within a social context as well as the experience to construct and re-construct concepts and events mediated by power relations.

Peace and violence

I decided to broader peace and violence concepts through a constitutive tension. According to Buenfil (2010) a *constitutive tension* is defined as a particular relation

between two ideas, concepts or tenets that seem to be totally disconnected or opposite however they need each other to make sense of the reality, that is the case of peace and violence. Peace and violence apparently are contradictory and ambivalent constructs. However, they both need each other to develop a deep understanding of the reality I want to explore in this study. Understanding that talks about violence and peace, it is not a matter restricted to the political and government action, all the scenarios that surrounded the human being had been affected somehow, and the school context is not apart from it (Bajaj, 2015; Chaux & Velasquez, 2008; Chaux, 2013; Gomes de Matos, 2017; Rendon, 2002).

To begin is essential to understand the conceptualization of each one of the issues: peace, conflict, and violence in society, which entails a co-responsibility with the school. The school, as a preventing action scenario from violence, a place that should become a protective environment for the community that allows the dialog to face conflict and build peaceful dynamics (Gonzalez, 2019). To comprehend the role of society and school, first, I will explore the definitions some relevant authors and organizations have suggested about peace and their proposed classification. Second, I will present how the authors have defined the role of conflict as a previous stage in dealing with violence. Third, violence and the classifications where I made a particular distinction between school violence and violence in the school. Finally, I will include some previous initiatives explored to promote peaceful classrooms. As I intended to understand students' perspectives about peace and hence violence, I consider it pertinent to know the authors' viewpoints and the classifications they suggested.

Peace

From a global perspective, UNESCO, whose acronym stands for United Nations Educational, Scientific and Cultural Organization, was born in 1942, in the middle of the second world word in Europe, as an initiative to reconstruct the educative system and build peace through international cooperation. UNESCO (2021) considers peace as a cooperative attempt to develop education, science, culture, and communication through dialog, empathy, intellectual solidarity, and morals. What is more, it implies education as one relevant pillar of peace. UNESCO constitution states, "Since wars begin in the minds of men and women, it is in the minds of men and women that the defences of peace must be constructed" (par. 1). It entails a daily challenge in the academic environment around the world, where schools have a fundamental role as a scenario to prevent violence in society.

Likewise, the ONU, acronym stands for *United Nations,* agrees with UNESCO (2021) vision about the important role of education. ONU (2014) affirms the access to education as well as health and essential services are fundamental to achieve peace. ONU (2014) states peace is more than just the absence of war. The organization considers peace requires to build a vision of life in community that guaranty dignity and welfare equally; vision that King (1956) had proposed "Peace is not merely the absence of some negative force—war, tensions, confusion but it is the presence of some positive force—justice, goodwill, the power of the kingdom of God (par. 5). Position that was adopted by Lleras (2019) and Gonzalez (2019). Lleras (2019) affirms "the notion of peace is complex. It not only implies absent of war… it is not the absence of conflict because conflict is a natural social relationship" (p. 39). Likewise, Gonzalez (2019) state that peace is beyond the absence of war, it is a relevant right in the society.

Bose (1981) did an analysis about Gandhi's peace perspective. She claims Gandhi defined peace as a revolutionary movement of non-violence, which stressed the need to achieve justice and well-being for the entire humanity without violent means. In this respect, peace defined not only as the absence of violence (Fisas, 2006; Gonzalez, 2019; King, 1956; Lleras, 2019; ONU; 2014; UNESCO, 2021) is in the same path of Gandhi's perspective; for him the non-violence implies more than passive submission, for him, peace requires an introspective process that considers the three being's dimension: soul, mind and body which prepare the person to be strong and active in a way that could be able to finish the cycles of violence.

Furthermore, the interest about peace is beyond the definition, some authors have proposed to classify peace as well as they have classified violence. Although, I will mention some perspectives that apparently divided the concept, we must keep in mind, that all of them complement each other and are connected by the same reality.

Inner peace. Furnari and Tamashiro (2015) affirm that inner peace involves a self-reflective process and a disposition to understand the reality since a spiritual awareness that provides compassion to the self and others. This perspective shares common points with Gandhi's peace perspective, according to Bose (1981). Gandhi proposed and an introspective awareness that allow the being to connect soul, mind, and body to develop not only a state of calm but also achieve a spiritual dimension that encourage the self to take revolutionary actions to avoid violence.

In this respect, Rendon (2002) states that *inner peace* or *internal peace* as he called it, entails a mental and spiritual state of harmony. Likewise, he considers internal peace as an ethical concept that describes the individual natural development toward an advance

consciousness, as a result, the being could achieve personal growing, and the society would obtain benefits in healthy coexistence process. In addition, Rendon (2002) unveils the internal peace concept into the psycho-pacifism as the internal balance of the ethical, psychological, and spiritual values. It implies acknowledge the human as a pacific being by nature able to transform the external reality.

Positive peace or external peace. On the one hand, Galtung (1969) defines positive peace as the absence of structural violence, which means creating social systems that satisfy the people's basic needs and social justice. In addition, he defined it as the integration of the human society, which implies the restoration of social relationships; in other words, positive peace also represents the good things in the world, love, empathy, cooperation, and respect. On the other hand, Rendon (2002) named it external peace. According to him, external peace implies guaranteeing the population's human rights and the satisfaction of basic needs. Those tasks belong to the governments, the legal, political, and economic entities responsible for creating the conditions for the citizens. In conclusion, even if there are two different terms, both refer to the same issue.

Cultural peace. Galtung (1990) defined *cultural peace* as the cultural features that legitimized structural peace. The author suggested the necessity to generate conditions to develop cultural peace without becoming institutionalized because imposing it will cause violence.

Negative peace. Galtung's (1969;1990) position reflects the *constitutive tension* previously explained (Buenfil, 2010). Through the coin metaphor, Galtung (1969;1990) describes that if there is a positive peace (the absence of structural violence) must be a negative one; the two sides of the coin complement each other; notwithstanding they seem

opposite, both positive and negative peace belong to the same issue. Galtung (1969;1990) defines negative peace as the absence of personal violence; thus, there is a correlation between negative peace and personal or direct violence that will be explained in this chapter. In other words, according to Galtung (1969;1990), negative peace arises when something undesirable stops.

Territorial peace. Cairo et al. (2018) defined territorial peace as the process of overcoming the economic, political, and social barriers that have triggered violent situations in Colombia, where the state has not guaranteed democracy. The authors suggest an integrative posture of territorial peace with positive peace (Galtung 1969). Cairo et al. (2018) conducted an interview in 2017 where Santrich, a leader of a guerrilla group, defined Territorial peace as "sustainable peace in the sense that the aim is to build peace from within the regions." (p.466). It includes a respectful interethnic exchange, a rural reform protecting the territory, and cultural and social community diversity.

Idealistic and liberal peace. Wintersteiner (2013) states that idealistic peace focuses on conflict resolution, which provides the society with an essential element in the community. Likewise, liberal peace suggests that society could achieve a successful conflict resolution process if it is free from the restrictions imposed by the different state political parties due to the conflicts, they generate that have affected different communities.

Ecological peace. Fisas (2006) describes ecological peace as the harmonious relationship between the community and the environmental system. According to Kelly and Kelly (2013), healthy communities establish limits to exploiting natural resources. These resilient communities are aware of the impact on the natural systems. They adapt their

needs and practices to coexist in peace with the ecosystems, beyond aggressive exploitation of the resources.

Inclusive peace and Feminist peace. Cairo et al. (2018) stated that several groups in Colombia have been marginalized due to age, ethnicity, gender, and sexual orientation. They defined inclusive peace as a different approach that guaranty a secure environment that avoids discrimination and equal access to the law that protects the citizens' rights.

According to Fisas (2006), feminist peace started to become stronger in the eighties because of the war. Women were victims of violence, not only in the military confrontations, and they also suffered rapes. Thus, feminist peace means the abolition of violence against a female community on the sidelines of war. According to Fisas (2006), society understood war as a male way to solve conflicts at that historical moment.

Conflict

According to Lederach (2007), conflict is an opportunity to learn how to mediate differences without violence. The author suggests an exercise that avoids value judgment to mediate the dispute and demands to conceal perceptions and meanings of the experience. In other words, consider that my interpretation of reality can be different from the other´s; therefore, we could face two or more understandings of the same reality, both valid. The challenge is to go beyond my vision of the world. The conflict that emerges inside the complex reality is an opportunity to find the potential to break the social and historical violent patterns and transform society into a place that promotes social justice and scenarios to build peace. In addition, Lleras (2019) affirms conflict is a natural way to interact with others, and how the society deal with conflict could determine if the population construct a healthy pacific environment or triggers violent actions.

Violence

The World Health Organization (2002) defined violence as "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation" (p. 5).

Likewise, Galtung (1969) states that "violence is present when human beings are being influenced so that their actual somatic and mental realizations are below their potential realizations" (p. 168). In other words, the author suggested that violence is not just physical and phycological aggression. He goes beyond affirming that when a situation that inflicts harm is avoidable, but the subject or community ignores the responsibility, it is violence. For instance, a disease has a cure, but politicians decide not to share it because of economic repercussions; it is violence against a community that does not have the resources to buy it. If the disease or the situation is unavoidable, it is not violence.

There is an interest in conceptualizing and classifying violence as well as peace. Peace and violence are part of the same reality; they complement each other, that is why some of the classifications could be similar.

Direct violence. Exercise direct violence refers to any physical or psychological aggression that includes murder, torture, or discrimination perpetrated by delinquency, war, or family or community conflict involving using guns or excessive force. (Bajaj, 2015; Galtung, 1969;1990;2016 and Rendon, 2002).

Structural violence. When political and governmental decisions cause the population cannot solve their basic needs, poverty, social injustice, or violation of human rights, it is considered structural violence. La Parra and Tortosa (2003) named structural

violence as invisible violence; according to them, it arises from a social dynamic that

defends the stratification and the status quo of a population sector. It seems inequality

avoids threatening the social dynamic established and the distribution of resources and

power (Bajaj, 2015; Galtung, 1969;1990;2016; La Parra & Tortosa, 2003; Rendon, 2002).

Repressive or political violence. According to OEA, whose acronym stands for

Organización de Los Estados Americanos (1999), *repressive violence* arises when people

are deprived of their civil, political, and social rights. Civil rights are the freedom to think,

express, move, or worship, the right to have an impartial trial or equal treatment under the

law. Political rights include the freedom to have meetings or associations and vote. Among

the social rights, we can mention the freedom to strike, the freedom to belong to a labor

union, and the protection of private property. Therefore, *repressive violence* or *political*

violence, as named by Rendon (2002), refers to the same phenomena. Repressive or

political violence could emerge from structural violence that pursues maintaining the status

quo of the power social dynamics (La Parra & Tortosa, 2003; Rendon, 2002).

Cultural violence. Galtung (1990; 2016) defined it as an aspect of a culture used to

change moral concepts as good or bad. For instance, it can legitimize actions such as

murder or deforestation according to personal benefit. Therefore, cultural violence could be

used to validate direct or structural violence. Galtung (2016) affirms that cultural violence

could be inalterable and persistent due to the cultural transformations in society's slow and

continuous process. Likewise, the author refers to an interesting phenomenon, how the

power structures responsible for the structural violence accuse the victims of causing it and

transfer the responsibility by accusing the victims of being the aggressors.

Cultural violence is present when aspects of the culture like religion or ideologies

are used to legitimize the violence at school or any other social scenario. Ideologies that

hurt others and cause social injustices like racism, sexism, nationalism, classism, and religion could cause the other's dehumanization (Bajaj,2015; Galtung, 2016).

Symbolic violence. Bourdieu (2012) defines *symbolic violence* as an invisible imposition of social and cultural meaning to domain the perception of reality. The power exercised toward the victim makes him or her consider natural the social order that subdued them. For instance: pedagogical actions, religion, publicity, mass media, and social networks could promote authoritarian coercion to legitimize the exclusion of a group. For example, the author mentions how women have been victims of symbolic violence throughout history. Society has imposed on women an image, language, professions or activities, and decisions they must take. If women decide not to fix the stereotype, they could be excluded and morally punished. Likewise, pedagogical actions, publicity, or mass media could domain the conscience in a hidden power relation (Bourdieu & Passeron, 1990).

Linguistic violence. According to Bouguerra (2021), linguistic violence is a form of symbolic violence that occurs when the subject uses language structures and methods like telling lies, taunting, disregarding, or ignoring the other to inflict harm and impose power. Additionally, Aldana (2021a) and Friedrich (2007) discussed the term linguistic violence. According to the authors, it is related to using discourse to impose a language, an educative system, or policy with concealed intentions that unveils violent language. In the first case, linguistic violence is visible when the educative system and policies force a community to learn a foreign language over a local based on economic purposes. Excluding native languages in a statal bilingual program could affect the perceived roles as undervalued and discriminate against people who refuse to learn or certificate a specific language.

In the second case, the authors consider linguistic violence when language curricula reinforce other cultures above their own and do not recognize the student's identity and reality. It reduces education as a tool of capitalism, marketing, and competence measured by effectiveness and qualification, looks to standardize the society, and denies the community's diversity and social interest.

In the third case, power structures use language to convey hidden violent messages under the pacific discourse. In political discourse, using words with pacific essence could generate security among the community to validate symbolic and other types of violence, as direct and structural as a coercive mechanism (Aldana, 2021a; Friedrich, 2007).

School violence and violence at school. According to Chaux (2012), violence in the education context is closely related to the development of aggression and behavioral problems legitimized as the only way to face conflict. Among the factors which trigger the violence are children's exposure to political violence, family abandonment (product of the political violence), economic difficulties, immigration, inequity, violent television programs, violent video games, access to guns, alcohol problems, and the presence of armed groups or delinquency. In other words, all the type of violence described previously could influence the student´s social reality in the educative context.

Garzón et al. (2016) made an interesting distinction between *school violence* and *violence at school*. On the one hand, *school violence* refers to events or situations that arise in the school and generate violence; on the other hand, *violence at school* refers to external events or situations that generate violence inside the institution. In this respect, Sanchez refers to violence at school as *the transgenerational trace* (as cited in Castañeda et al., 2019, p. 16). Likewise, Alexander named violence at school as *cultural*

trauma trace (as cited in Castañeda et al., 2019, p. 16). Notwithstanding both authors

assigned a different name to the same phenomenon, they agreed to define it as the

consequence of the internal conflict in Colombia that had caused students and the general

population to perceive violence as something natural in daily life (Chaux, 2012; Rendon,

2002).

Sánchez (2016) agrees with Chaux (2012) regarding the definition of *school*

violence. The authors understand *school violence* as the conflicts among students caused

mainly by the lack of social and familiar values. In this respect, it is pertinent to explore the

understanding of bullying and cyberbullying, a common perception of violence inside the

school context. On the one hand, Hughes and Laffier (2016) state *that bullying* is a

repetitive pattern of aggression" (p.6). on the other hand, Wang et al. defined *cyberbullying*

as a social phenomenon that students may experience face to face or through networks (as

cited in Hughes & Laffier, 2016, p. 6). It can take many forms, including nicknames, social

exclusion, physical or verbal aggression, intimidation, and damaging or stealing property.

Cyberbullying is closely related to *Symbolic violence* (Bourdieu, 2012); due to the apparent

power and anonymity that social media users have, it seems they feel free to develop a

violent discourse without the responsibility to face immediate or direct consequences

(Bouguerra, 2021). However, according to the authors, the pattern can be interrupted,

empowering the participants to be agents of change through critical analysis.

Likewise, a concept associated with *violence at school* is *relational aggression*,

regarding hostility against females, which has a common point with the Symbolic violence

stated by Bourdieu (2012). Throughout history, women have been a population margined;

even nowadays, mass media seems to reinforce the situation. Films have influenced

thoughts and conduct; somehow, the community has approved the aggressive behavior.

Virtanen née (2013) defined the concept of relational aggression "as a passive-aggressive,

manipulative way to inflict harm on others" (p.376). The media's role in TV has exposed

children and adolescents to direct aggression and influenced adolescent girls' thinking.

Moreover, Moretti et al. reflect on the need to establish in communities school awareness

about the content that the youth is consuming which is one of the objectives of the present

study (as cited in Virtanen née, 2013, p. 376).

In that sense, Martinez (2010) agrees with the sociological factor described by

Chaux (2012). Both authors perceive *violence at school* as a sociological factor closely

related to the political violence in the country, the city, the media, and the family.

Additionally, Martinez (2010) emphasizes how the physical and emotional aggressions are

transforming the notion of the school from a safe institution to a dangerous place. The

perspectives of Chaux (2012), Sanchez (2016), and Martinez (2010) find common ground

in considering school violence as a result of historical, socio-political, and familiar

backgrounds. Meanwhile, Sanchez (2016) defines *school violence* as a specific strategy to

conflict resolution; Martinez (2010) focuses her attention on a curricular adaptation that

allows students to reflect upon the consequences of school violence and violence at school.

Martinez (2010) affirms that early work, pregnancy, and bullying are determinant factors. I

agree with the authors; however, I would add to the factors, practices such as *cutting* or

self-injury. Self-directed violence **(**World Health Organization, 2002) seems to be

influenced by the symbolic violence in social media nowadays.

In sum, I re-construct the concepts of violence, school violence, conflict, and peace.

In this study, I understand *violence* as a direct consequence of the familiar and social

dynamics embedded in the global macrostructure that promotes inequity and injustice. In other words, violence is not just the inability to solve a conflict in a pacific way; violence implies a lack of empathy for the other's needs and uses the power to cause harm and maintain the privilege or the advantage. Consequently, I understand *School violence* as aggression in the school context that seeks to make invisible the conflict to avoid the discussion and, as a result, reproduce the violent social dynamics established as standard patterns of coexistence in society.

In some cases, it seems violence could emerge when the family and the society send implicit and explicit messages concerning the violence normalization to the young learners where violence is seen as a "legal resource" only for those in power. Violence could make the victim considers aggression or any violence as something he or she deserves; it could trigger the victims to support and justify their assailant's actions in a cycle of violence that never ends. Nevertheless, the school context could provide the elements to teach and learn how to solve and mediate arguments, cultural, political, or coexistence conflicts-aggressions.

Likewise, in my opinion, *Peace* is a valuable experience to re-connect with ourselves and others. It seems to be an inherent human condition that arises as a necessity in situations of conflict and aggression. In other words, Peace refers to a human disposition to be kind and patient with ourselves, recognizing the inner strength to construct the self and the sense of the other through an emphatic attitude and action toward reality. Peace is the symbolic act of mediating differences to connect the community and reach goals based on understanding, justice, tolerance, and compassion. Additionally, I understand *conflict* as an inherent condition to the human being, a pillar to mediate communication and

interaction in society; from the conflict, the balance could incline to peaceful or violent decisions.

     Programs to confront violence. Wintersteiner (2013) suggests finding the origin of violence and exploring human attitudes that cause injustices and wars. As a result, the author describes the concept *of idealistic peace*, a phase of *conflict resolution* where the promotion of cultural aspects has an essential role as a medium for understanding global and civic responsibility, redesigning the education system, promoting values, and women's protection to achieve peace. In contrast, Diaz Granados et al. (2014) propose three principles that, in my opinion, are valuable in the definition of peace: living together, constitutional responsibility, and pluralism, which were included in the curricula to promote human rights, justice, and cooperation. In this section, I mention five projects that have the primary purpose of supporting children and young learners to be involved in peaceful environments: *Classrooms in Peace: Teaching Strategies, Hermes program, singing coral and the contributions to the pacific coexistence at school, use and appropriation of tics in public libraries and Mambrú does not go to the war.*

     Wintersteiner's (2013) position is articulated with the perception of Chaux (2012), who states the necessity to create the conditions for classrooms in peace, adding some teaching strategies that include tenets of the citizenship competencies. Chaux et al. (2008) developed *classroom in peace strategies* as an initiative to involve young learners and teachers with self-knowledge and the school as a scenario full of opportunities and possibilities. The activities focused on aspects like anger management, empathy, distance taking, analysis of consequences, assertiveness, active listening, and critical analysis of

beliefs. The activities aimed to help the educative community understand their rights and duties in terms of democracy and peace.

The interest Sanchez (2016) in the *Hermes program*, an initiative from Camara de Comercio in Bogotá since 2001, provides alternatives to scholarly conflict resolution in educative institutions. Students with the highest levels of aggression have an active role through the socio-constructivist method and emotional intelligence, learning and helping others solve conflicts. Through leadership and reflection, the students could analyze to construct collective experiences and discussions around their everyday living, generating spaces for leadership and peace construction.

Anzelin et al. (2019), in their study, stress the valuable contributions from pedagogical programs that consider the *singing coral* as a strategy to achieve pacific coexistence in young learners at school. They argue how artistic initiatives, particularly musical, impact the social sphere by promoting creativity, strengthening sensitivity, values, collaborative job, discipline, resiliency, the development of languages, and self-knowledge. They describe it as a humanistic experience that enriches the whole educative community.

Merizalde (2019) discussed the program *use and appropriation of tics in public libraries*. The author described public libraries' role as scenarios that strengthen meaningful interactions among the multiple cultures that coexist in Colombia. He stated how the libraries could generate peaceful environments that value collective identities and respect diversity. Moreover, the program with public libraries could add tics to support cultural public politics that congregate the community to develop socioemotional and inclusive projects that promote cooperation, dialog, and participation.

Perea (2019) analyses the benefits from a program promoted by the *Agencia Colombiana para la Reintegración* (ARN) in 2010 called *Mambrú does not go to the war* (in its original Spanish title *Mambrú no va a la Guerra*). It is a strategy to prevent and protect children, teenagers, and young boys and girls in Colombia from force recruitment and, if it is the case, help them in the transition to civil life to avoid the cycle of violence. Among the factors that endanger their childhood, the author describes are the structural and family violence that faces indigenous and peasant children from territories with army conflict. When children join army groups are forced to handle guns, commit crimes, and be victims of torture and sexual violence. Considering that, the program focuses on creating environments to prevent and protect children from returning the rights, talking about the experiences, teaching through sports, games, and communal activities, giving options to use free time, undertaking, and leadership to address problems from the specific region.

Likewise, J. Amador, V. Amador and Garzón (2019) describe the project *Pedagogical guide living and itinerant museums and symbolic reparation* (in its original Spanish title *guía pedagógica museos vivos e itinerantes y reparación simbólica*) which was developed in a joint work between secretary of education of the district (SED) and Distrital university Francisco Jose de Caldas. The main objective was to identify physical and symbolic violence that children have faced as victims in the conflict army and offer a pedagogical proposal to understand museums not as places but as means of communication of historical memory and symbolic reparation. Through the creation of esthetics and intercultural products and experiences, co-construction of individual and collective meanings through language exercises to identify emotions, and critical analysis

of discourse and narratives, the program looks to guarantee memory in constructing social fabric to achieve human dignity.

In sum, All the programs and initiatives in this section share the main objective, which is to protect children, adolescents, and youngsters through pedagogical strategies that convey and join the community to know their rights and prevent future situations of violence that endanger them. I understand *symbolic reparation* as the means to socialize and sensitize the children´s experiences, as the opportunity to restore their position in society and allow them to reconstruct their lives with a leadership spirit to stop the cycles of violence.

Critical pedagogy, peace education, and critical peace pedagogy

Critical pedagogy

To discuss *critical peace pedagogy*, it is necessary before exploring the beginning. Freire is one of the most representative authors in Latin America that questioned the pedagogy from a critical lens. Freire (2014) defined *critical pedagogy* as a liberation movement that focuses on developing ideas and practices that encourage reflection to challenge the hierarchical traditional power relationship between students and teachers. Freire (2014) invites students to challenge the power of the educative system to face conflicts; he encourages scholars to be part of a revolutionary pedagogical movement that transforms thinking and allows them to be aware of their reality. According to the author, *critical pedagogy* could allow students to become autonomous subjects with creative and sensitive minds to empower themselves to work for the needs, liberty, social change, and justice.

Likewise, Breuing (2011) emphasizes, in *critical pedagogy,* the necessity of being aware of the structures that oppress the education system to transform the circumstances. Giroux (2010) adds to Breuing (2011) that self-reflection makes students active agents able to balance theory and practice by developing their analytical skills, challenging the power, negotiating needs and desires, and promoting values to contribute to social change. Breuing (2011) refers to Shor's (1996) *critical pedagogy* as an attempt to integrate notions of social critique into Freire's line toward pedagogy. According to Breuing (2011), the critical pedagogy proposed by Freire (2014) maintains the balance between theory and practice and the active role of teachers and students who have the power to create new educative opportunities for social transformation.

Gomez- Suarez (2017) agrees with Breuing (2011) in how *critical pedagogy* is implicit and defines it as the tool to challenge the dominant conservative thoughts that control the way of thinking of the population. It is an emancipatory path that encourages the education community to challenge dictatorial positions. In addition, Roloff and Sanderson (2018), supported by Van Dijk (1995), agree with Freire (2014), Gomez- Suarez (2017), and Breuing (2011) in the sense that conflicts that arise from power manipulation cause diverse reactions and emotional impacts on individuals and the community. Consequently, multiple strategies influencing others' minds and opinions could be against developing an empathic understanding.

Moreover, Pennycook (2004) defines *critical pedagogy* as a way to problematize the practice; not only in terms of the language curriculum, discourse, dialectics, identity, and power; otherwise, the ability to find critical or significant moments in the pedagogical exercise where the subjects could reflect upon different understandings and new positions

or ways to develop the social relations and the use of language around experiences. Furthermore, the author perceives language as more than a grammar object in a linguistic system; he described it as a mediator, as a means of communication concerning politics, diversity, identity, and culture, in other words, a social mediator. Pennycook's (2004) perspective refers to social issues as the inherent concerns that generate conflict in discussions around "class, gender, ethics or race division" (p.338). Likewise, Moreno (2015) states how *critical pedagogy* enables autonomy in the students, empowering them to create a liberating and collaborative environment where social issues are fundamental in the community dynamics affecting beliefs and values.

Furthermore, it seems there is a connection between the critical perspective and building judgment. Rojas (2014), taking as reference Johnson and Johnson's (2007) standpoint, "controversial issues are those themes, topics, ideologies, behaviors, practices and lifestyles on which society has not found consensus… are seen as forbidden because they have no easy answers or solutions" (p.22). Rojas (2014) highlights the importance of including controversial issues in the curriculum since many schools have omitted them to avoid conflicts with society. Moreno (2015) and Rojas (2014) concluded that it is necessary to provide students with tools to deal with controversy and ethical dilemmas that answer their needs from a critical perspective. Teachers should guide them through reflection to transform a vision of critical thinking, which is influenced by Fascine's taxonomy "purposeful, reflective judgement which manifest itself in reasoned consideration of the evidence, context, methods, standards and conceptualization in deciding what to believe or what to do" (as cited in Moreno, 2015, p.22). In other words, the reflection on social issues makes possible the understanding and the liberating process formulated by Freire (2014).

Consequently, from *a critical pedagogy* that looks to accept conflict, the necessity arises to address peace as a medium to achieve social harmony and justice. Talking about peace in the educative environment is necessary to connect with the social dynamics that influence the students. Yablon (2009) claims that equality in gender interactions promotes peaceful coexistence and defines peace education based on UNESCO's (2005) perspective.

Peace education

UNESCO (2005) and Yablon (2009) defined *peace education* as a set of values, attitudes, and skills to prevent conflict, solve it, and create proper conditions to develop healthy local and international relations towards concepts and practice of ethics, democracy, feminist, human rights, and citizenship. Kelly and Kelly (2013) emphasize the importance of *peace education*, defining it as the way human beings teach and learn in the communities how to analyze global problems and use appropriate local or indigenous knowledge and technology toward the creation of dignity conditions for people through adaptation to the difficulties. Resiliency in education explores different ways to reclaim the active role of the social actors.

In the same way, Culp (2017) states that *peace education* is a practice that looks for the intrinsic value through the virtues; he sees it as an opportunity to forgive and empower future generations to solve conflicts, eliminating the asymmetric moral that cause the crisis. The author's perception of peace education could be considered in the area of *critical peace pedagogy* (Bajaj 2015) for three reasons. First, Culp (2017) argues that human nature is to be good, and wars are human choices. However, from his perspective, students could have the potential to overcome prejudices and unhealthy environments that promotes the use of moral judgments to legitimize violence. Second, Culp (2017) defines *peace* as a symbol of

hope to fight against the injustices and the powerful and hostile actors that promote violence. Third, the author affirms that peace is a promotor of reconciliatory experiences. It seems that peace is not just a moral concept; he perceived peace as a political action that can transform and engage society to construct and re-construct their perspectives which is closely related to the main target of this study.

Similarly, Kyuchukov and New (2016) affirm that *peace education* is a manner to reduce conflict from the microstructure (the individual and his/her family) towards the macrostructure (social, political, and cultural) without restricting the space of action to the classroom. Eliminating the barriers of the physical spaces provides opportunities to not just bring harmony inside and outside the school but also, through the narratives, re-signify the traumatic events that wars, displacement, or any traumatic event could cause violence in the school (Garzón et al., 2016). Kyuchukov and New (2016) talked about how the interaction among people that are citizens and foreigners could be affected by the use of language and the differences in cultural and religious aspects. The authors developed their concept of peace construction based on social sensitivity and the critical analysis of readings, movies, and arts. Personal experience is part of conflict resolution that looks at inner and external peace.

Critical peace pedagogy

Also, Bajaj (2015) considers fundamental to discuss *peace education* and *critical peace education*. She defines *peace education* as an opportunity to redefine the educative labor towards social emphasis to solve any conflict. Furthermore, Bajaj (2015) states that critical peace education is a way to promote the active participation of the population through an in-depth analysis of reality. In that sense, the pedagogy of resistance arises

because she highlights peace as an aspect of theorizing. Moreover, Bajaj (2015)

defines *pedagogy of resistance* as a practice that promotes projects to diminish the

inequalities and asymmetrical power relations through the teaching and learning process in

all settings. In other words, the author understands education as an opportunity to provide

students with possibilities to acquire knowledge and abilities as well as lead peace

transformation in different kinds of places guided by social justice and human rights, in

other words, a "dynamic and relational understanding of the role of human agency"

(p.156).

As a result, the present study adopts *the critical peace pedagogy* proposed by Bajaj

(2015), understanding it as a valuable contribution to create a clear connection between the

school and its function as a precursor of politics, contents, and practice around peace. In

this study, I understand how critical peace pedagogy could be an opportunity to connect the

language field in a transversal communicative exercise among the members of the

educative community. The school is perceived as a scenario to promote values and critical

citizens involved in continuous learning. School is the base for constructing and

reconstructing reality, looking for justice and respect. The school is an environment to

create a critical and healthy relationship between the student and the political, ecological,

communicative, social, and economic scenario; in those terms, critical peace pedagogy

entails an emancipatory peace pedagogy.

Peace linguistics and linguistic peace education

Gomes de Matos (2017) and Roloff and Sanderson (2018) propose that the school

provides a scenario to develop practices for peaceful education in which vocabulary,

critical thinking, emotional intelligence, and citizenship principles emerge as crucial

factors. In that sense, Gomes de Matos (2017) affirms, "*peace Linguistics* aims at helping create conditions for language users to communicate peacefully in varied settings" (p. 291). Misunderstanding or mis-interactions can cause conflicts. Consequently, good communication mediates community interaction; it is an excellent opportunity to construct peace. Roloff and Sanderson (2018) agree with the distinction that Gomes de Matos poses about "*peace education* as communicating about peace and *peace Linguistics* as communicating peacefully, constructively and humanizingly" (p.58). However, I cannot entirely agree with the distinction. Both concepts imply an active role in practice. From that perspective, it seems that peace education is reduced to an isolated content in the curriculum; it is necessary to discuss beyond the particularities of both concepts.

Additionally, Roloff and Sanderson (2018), based on Van Dijk (1995), mention the importance of how the structures and functions of the languages can be manipulated to persuade or generate more power. Likewise, the manipulation could create misunderstandings through violent language, inflicting violence on the other. However, through speech and understanding language as a peace agent, it is possible to achieve successful communication that avoids conflict or provides the tools to construct empathic agreements with social sensitivity. According to Gomes de Matos (2017), "Linguistic Peace Education aims to positively impact human relations through awareness and engagement…teaching assertive communication skills helps to break the typical passive-aggressive cycle" (p.58).

Consequently, *linguistic peace education* is a new ground that offers multiple possibilities to explore. According to Curtis (2017), peace linguistics is not considered a specialized field due to a lack of a structured theoretical model, which is problematic

because some authors consider peace as a practical field, and the theoretical support is sometimes scarce or disconnected. For that reason, the author contributed to the field of *linguistic peace education,* proposing an intercultural study program to teach linguistic peace that stated clear objectives in the curricular design. Among the objectives it was visible: first, the intention to establish a connection between language and peaceful communication; second, to achieve a connection between cultural and linguistic aspects concerning conflicts; third, the use of multimodal texts and artistic means of communication to explore peace; fourth, to analyze people´s perception of peace and fifth, to develop a critical analysis of texts that could promote conflict or build peace.

Roloff and Sanderson (2018) agree with (Curtis, 2017) about the importance of *peace linguistics* because it provides valuable insights into the conflicts that society and schools require solving in a collaborative and harmonic dynamic. Roloff and Sanderson (2018) state that *peace linguistics education* allows students to express their emotions and opinions in a free speech environment where it is possible to construct discussions mediated by dialogue. Students are engaged in thinking critically and adapting to new understandings.

In conclusion, from my understanding, I could define *peace linguistics* as a discipline interested in strategies that people in any context use to modify their speech, looking to avoid confusion, misinterpretation, and verbal aggression. Likewise, *linguistic peace education* as the discipline in ELT contributes not only to the analysis of the structures and functions of the language to communicate; it also provides tools to analyze choices in vocabulary and speech concerning cultural and emotional aspects. It could make possible a respectful community construction inside and outside the school.

Media Literacy, digital literacy, critical media literacy and media and information literacy

Media literacy

Ontario ministry of education (2008) defines *media literacy* as the ability to understand how mass media influence culture and reality through the development of connotative analysis of the messages that allow students to assume a critical stance as consumers and producers of creative media material based on social justice. Likewise, Gutierrez and Tyner (2012) entail media literacy as the process of analyzing and integrating the media content consumed and produced under a critical and ideological lens that considers historical, cultural, and social aspects. Gutierrez and Tyner (2012) seem to entail that the differentiation among media literacy, digital literacy, and other associated concepts is not necessarily because all of them refer to the same phenomena. Moreover, they affirm it could happen that we will refer just as *literacy* in this field in the future.

The previous discussion leads us to Medina (2013) "technology is shaping information, and for that reason, diverse types of literacy practices are emerging" (p.21). The author affirms that traditional printed text is not the only source of literacy; now, video games, social networks, websites, and others are part of multimodal texts that emerge daily. The author considers valuable the evolution of what is conceived literacy. In that sense, Moreno (2015) proposes that *media literacy* should be elucidated through reflective judgment from critical thinking where writing and images complement each other to describes situations and portray the world. This is pertinent due that most of the interactions on the web are mediated by a considerable number of images, sounds, written text, and other semiotic codes through technology.

Furthermore, Bosk and McCormack (2011) agreed with Ask and Abidin (2018), considering that the media shapes students' identities. Bosk and McCormack (2011) affirm that "popular media is more likely to be used as a tool to reinforce dominant social values, (…) which subversive way to marginalize those who do not align themselves with the mainstream" (p.168). It reveals the importance of a critical thinking analysis as a medium to encourage peace linguistics construction (Breuing, 2011; Giroux, 2010; Rojas,2014). In the same way, Huang (2015) pointed out that working with *media literacies* in the classroom is an opportunity for students to develop a social change and a critical awareness of different types of text; they "transform their own identities and construct realities as literacy users" (p.335).

Digital literacy

In contrast to media literacy, Gilster (1997) proposed the concept of *digital literacy* as the adaptation process to new digital competencies that include evaluating and integrating multimedia content and information on the web. It is an understanding that goes beyond technical procedures to navigate the internet. He suggested the necessity to have an active stance toward the data. Equally, Hockly (2015) states that teaching the English language requires redefining digital literacy based on three fields: First is the student's relationship with the language, which includes the technological codes and the interpretation of the multimodal text or any multimedia artifact. The second is the critical relationship with the information, which implies the ability to search and evaluate the veracity of the data. The third is the connections the student can build in digital spaces to have intercultural experiences.

Critical media literacy

Alvermann and Hagood (2000) state that *critical media literacy* is a theoretical perspective that focuses on the pedagogical implications of developing a critical analysis of the audience's position. In addition, the authors affirm that *critical media literacy* is a postmodern perspective that refers to the active role of students in decoding multimedia messages concerning culture, economics, and politics. Likewise, understanding and challenging the power structures, negotiating their position, and considering the difference as an opportunity to connect or interact with multiple stances. The active position allows students to consume but at the same time produce content with a socio-critical position. Critical media literacy is a symbol of resistance to visualizing and protecting minorities, questioning gender, and race stereotypes, and reconstructing the social roles. In addition, Gutierrez and Tyner (2012) affirm that critical media literacy could address "the critical analysis of political economies of media businesses" (p. 38), which entails for the authors a valuable digital students' competence that scholars could use to develop specialized vocabulary. Moreover, tools to develop critical awareness, understand other fields, the relation of ideologies, the multicultural world, and the consumers' and producers' roles.

Media and information literacy

UNESCO (2008) integrates *information literacy* (multimedia material) with *media literacy* (the critical stance toward the multimedia material) and re-defined the concepts into *media and information literacy*. UNESCO (2008) defined *media and information literacy* as:

A set of competencies that enable individuals to search, critically evaluate, use and contribute information and media content wisely; to develop a knowledge of one's

rights online; understand how to combat online hate speech, fake information and news and cyberbullying; understand the ethical issues surrounding the access and use of information; and engage with media. (p.1)

This perspective aims for students not only to consume but also to produce media literacy content focused on social justice; content that respects gender, race, cultural and religious diversity; content that promotes dialog and *peace*. Although UNESCO (2008) offers a new term, I understand this definition fixes into a critical media literacy definition due to it establishes the relationship among the competencies, the language and discourse influence, and the social impact on the cultural perceptions and actions to avoid the symbolic violence (Bourdieu, 2012).

According to Bouguerra (2021) the *symbolic violence* influences the interaction in social media. Social network has transformed communication and interaction. The participants seem to perceive the virtual world as a free space without ethical, moral, and tangible consequences that trigger violent discourse. People participate in virtual social communication and create communities, constantly challenging the invisible power behind the media literacy content, using an invisible authority through language and signs to impose ideologies and political authorities, and affecting the cultural practices through multiple platforms. The virtual interaction uses *symbolic* and *linguistic violence* to show what people usually hide in physical environments. According to Bouguerra (2021), to reduce symbolic and linguistic violence is necessary to have a critical stance toward the media literacy content and be aware of how the correct selection of words could positively affect the other, how an empathic language can build strong bonds among the members in society.

It seems humanity is constantly changing, and communication has evolved in multiple ways. Roloff and Sanderson (2018) state that social media has the power to generate discrimination, anger, and frustration in short status updates. They affirm that "it seems that incendiary words posted on social media are the new bullets and other speech elements including tone, delivery, and reference can be weaponized to target specific groups" (p. 53). This situation gained importance in interactions between 2020 and 2021, where virtual environments had become essential to continue despite the multiple restrictions to going out and keeping the social distance caused by the global sanitary emergency of coronavirus. Social media literacy became fundamental, not just an entertainment possibility; virtual interactions from one day to another were the only way to study, work or communicate with family and friends. Thus, it was necessary to pay attention to the kind of content students accessed and how they behaved, especially when conflicts and controversial topics could arise.

In this respect, Carreño (2014) understands *online communication* as a process through which students express feelings, and ideas, negotiate, make decisions, and contribute to producing what is expected from them. By the time I developed this project, schools were closed because of the COVID 19 quarantine; however, the education continued, and computers and cellphones mediated the interactions worldwide. *Online communication was the only option.* It was the opportunity for teachers to teach critical media literacy and, at the same time, learn to live with the intense experiences; students and teachers faced violence on tv news, on social media, and at home. We had to learn to deal with fear and violent scenarios developing critical thinking towards the information, the social, cultural, and political content we consumed on social media every day, as was the

only interaction available at that moment. We were physically separated even from our own families. We had to learn to develop a collective construction of community in quarantine. We had to reconstruct our perception of concepts like Peace. in other words, Peace became a valuable experience to re-connect with ourselves and others.

Considering the previous experience in which media literacy mediated communication, *memes* seem to be one of the most potent media literacy contents nowadays. It has become a remarkable tool to deal with reality, express opinions, and influence others in a short time and effort. Regarding memes as a literacy unit of analysis (Elmore & Coleman 2019), Ask and Abidin (2018) affirm that humor is how students handle daily life struggles, problems, and limitations. Ask, and Abidin (2018) defined "memes are representations of a counter-public built on collective identities and shared experiences" (p.2). Medina (2013) and Elmore and Coleman (2019) take images as a fundamental unit of meaning in literacy analysis. However, Elmore and Coleman. (2019) focus on rhetorical analysis of political aspects through memes. As a result, the critical interpretation of the message and the examination of stereotypes, values, and ideologies provide the students with tools to construct a well-supported political position based on arguments. In this sense, digital technologies, screens, and social media are more than sporadic tools; those are now inherent elements in daily interactions that help deal with personal conflicts. Although the present study considers images as a resource in the critical peace pedagogy, it is not the only one; diverse multimodal texts contribute to the pedagogical experience.

In sum, from my perspective, critical media literacy is an opportunity to consider other ways and scenarios of communication. The precise language, the critical analysis, and

the decisions around the speech allow students to create peaceful environments with discussions and dialogues in respectful and conciliatory terms. The students' experiences and, in general, the global community nowadays are mediated more strongly by technology and media literacy content. It is an aspect that the educative field cannot avoid, the multiple ways of connection should be explored and critically analyzed to continue the construction and reconstruction of those experiences towards peace.

In conclusion, I present my constructs: violence and peace through a constitutive tension; critical pedagogy, peace education, and critical peace pedagogy through a complementary relation; Peace linguistics and linguistic peace education through an addition relation and media literacy, digital literacy, critical media literacy and media information literacy in a complementary relation. These constructs have been defined under eclectic positions from the socio-critical and socio-constructivist theory, which support my research study and provide elements to answer the research question.

Figure 1

Relation of the primary constructs in the theoretical framework

socio-critical
socio constructivism

Critical pedagogy ,
Peace education,
and critical peace
pedagogy

violence
and
peace

Peace linguistics
and linguistic peace
education

Media Literacy practices, digital
literacy, critical media literacy
and media information literacy
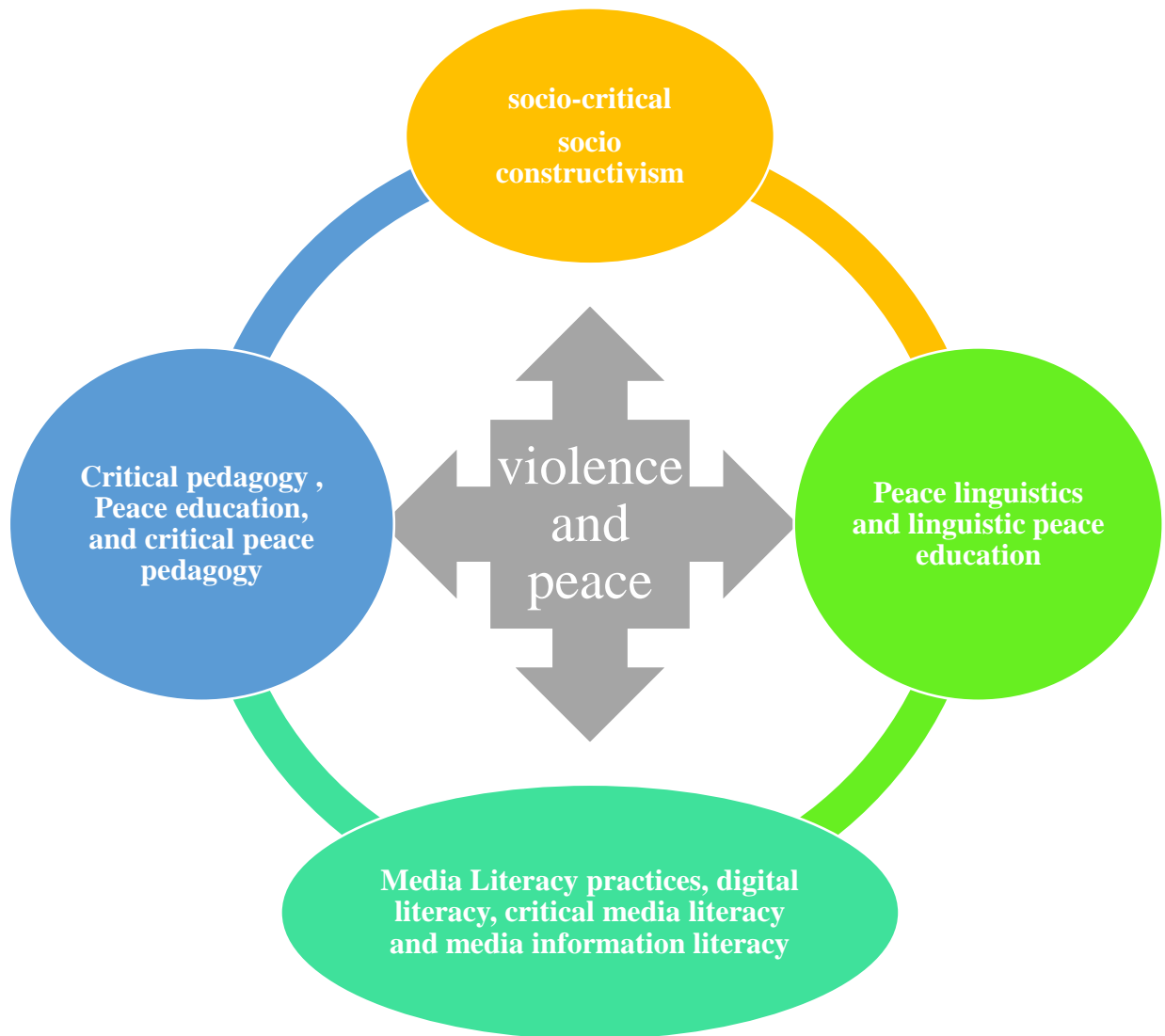
Chapter 3

Research Design

This chapter describes the methodology used to answer the question: What perspectives about peace do high school students collectively create when involved in EFL media literacy practices? This project seeks to examine the notions and perspectives that the students have concerning their own life and how they collectively re-signify their perspectives about peace while performing media literacy practices. The project examined how the students understood, under a critical literacy perspective, different social problematics they had experimented with or accessed through mass media.

The research design provides insights into my decisions to conduct the research. First, I will explain the choice to conduct a qualitative study. Second, I unveil how the descriptive and interpretative approach contributed to the research process. Third, I describe the instruments and the process of piloting. Fourth, I explained purposeful sampling as the criteria for selecting the participants. Fifth, there is a description of the context. Finally, there is a description of the role of the researcher and valuable ethical issues considered to protect the participants' rights.

Research Approach

The type of research that guided the study was qualitative. According to Croker and Heigham (2009), "qualitative research entails collecting primarily textual data and examining it using interpretive analysis" (p.5). The author affirms that qualitative research, as an *umbrella term,* has important support from different social fields, and applied linguistics is not the exception. Similarly, Freeman (2009) states that "qualitative' research

is not defined by a particular set of research methods or techniques. It focuses on questions

that examine the relationships between information about people's actions and phenomena,

and the settings in which they do these things" (p.39). In that sense, this approach provided

the research with elements to understand how students analyze and react toward specific

problematic situations such as verbal and physical violence in the school and how they seek

alternatives that allow them to conceptualize peace. With those aspects in mind, qualitative

research examines phenomena as it naturally happens, children's actions developed in a

natural environment, unveiling how those events unfold from the research lenses and

research perspectives (Creswell, 2013; Merriam & Tisdell, 2016).

The present study was framed in a descriptive and interpretative approach. The

descriptive approach, according to Nassaji (2015), "provide(s) more in-depth examination

and understanding of individual learners and their behaviors and experiences." Besides that,

he remarks on the importance of involving the study in naturalistic data, or as the author

states, "they attempt to study language learning and teaching in their naturally occurring

settings without any intervention or manipulation of variables" (p. 129).

Also, the philosopher Heidegger cited by Holland (2014) states the importance of

using a descriptive stand of the experiences and focusing on the interpretative approach.

Recognizing that the interpretative perspective requires a reflection on the "previous

experiences and preconceptions" (p. 8) and a deep understanding to make sense of the

circumstances surrounding the participants. The descriptive and interpretative approaches

coincide with the importance of acknowledging the phenomena in natural settings.

In this study, I assigned meaning to participants' points of view. My role as a

researcher was to describe the participants' experiences, interpret how they represented

their notions of peace, and co-constructed their perspectives in an interaction process. Besides, the purposes of the present study required the researcher, and the participants to assume a socio-critical stance on personal and political aspects, which implied that the position of knowledgeable was not exclusive to the researcher.

Data collection instruments

The instruments to collect the data were selected considering those that allowed me, as the researcher, to identify what perspectives about peace the students had. The first one corresponded to *Artifacts* which were defined by Omasta and Saldaña (2018) as "any object made by humans (handmade or manufactured) or natural object that can be touched and handled" (p.73). The authors state that artifacts are a way to connect with past experiences and recall emotions from the participants.

In this study, I used documents where the students expressed their perspectives on peace. The participants made drawings to express what peace means in quarantine, PowerPoint presentations with images and reflections about peace and violence issues that students found in their community environment, stories they created based on their experiences, and comic strips. Those provided the possibility to identify the student's perceptions, the insights the participants manifested concerning peace issues, and the opportunity to analyze the research process and aspects that arose naturally.

The second instrument involved my field notes as a product of open *observation*. According to Marshall and Rossman (2006), observation "entails the systematic noting and recording of events, behaviors, and artifacts (objects) in the social setting chosen for study" (p. 98). Furthermore, from those observations through an open process, it required to take notes from significant comments and reactions, which implies "uses a personal form of

shorthand for making a verbatim recording of classroom transactions" (Hopkins,2008, p. 86).

In this study, due to the quarantine established by the government, it was necessary to adapt the instrument recording ten sessions on platforms like Zoom and Teams, which provided a space for virtual and complex exchanges. From those contacts, it was possible to describe interactions where the opinions and free contributions from the participants were fundamental. In other words, the typical physical interaction in the classroom was provisionally replaced by video calls and the contributions of Edmodo, an educational platform created to communicate with teachers and students. The field notes I took involved a cognitive process where it was possible to capture the phenomena, which implicated the analysis of the audio-video recording interactions through verbatim transcriptions. In each session, I analyzed how the participants reacted to the activities, the material proposed, and how they related with their previous experiences to co-construct perspectives.

Piloting and validation of the instruments

The piloting of the activities provided the opportunity to get access to participants' artifacts, which were implemented with students from the same school, age, and education level, which allowed me to: (a) refine the instructions to be more explicit in the procedure, (b) handle time more efficiently, and (c) add information to the sample material to achieve the goals established. Besides, the instruments had peer validation with teachers and partners from the master's program in Applied Linguistics to TEFL of Universidad Distrital during the feedback sessions, as well as by the tutor of the project

Sampling

The criteria for selecting the participants in the present study was purposeful sampling. According to Patton (2002), "The logic and power of purposeful sampling lie in selecting information-rich cases for in-depth study. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the inquiry" (p.230). It means the population that is selected to understand the phenomenon or experienced somehow the issue. In that sense, Duan et al. (2015) indicated that purposeful sampling "note the importance of availability and willingness to participate, and the ability to communicate experiences and opinions in an articulate, expressive, and reflective manner" (p. 534). When I developed the pedagogical project, the world was facing quarantine by the Covid 19, so I had to select students who could inform and provide an in-depth understanding of notions and perspectives about peace, those who wanted to participate but also those who had a stable internet connection.

Likewise, purposeful sampling could be discriminated against the typical case sampling. According to Patton (2002), it aims to "describe and illustrate what is typical to those unfamiliar with the program—not to make generalized statements about the experiences of all participants. The sample is illustrative, not definitive" (p.236); it implies that the characteristics that the researcher required from the population of the study should be taken into consideration. Patton (2002) suggested that the researcher can select participants with the cooperation of key informants, such as program staff or knowledgeable members, who can help to identify what is typical.

Context

The project implementation took place in a public school in the south of Bogotá. The sector socioeconomic strata were two and three, but the students were from one, two, and three. The school had a new building with beautiful rest areas. The institution had 1320 students, 68 teachers, 12 administrative personnel, and five people supporting the inclusion program that has been carried out since 2014. The community generally expresses that the zone is affected by violence problems and insecurity, apparently caused by some gangs living in the mountains in shantytowns.

The institution's mission focuses on educating human beings with critical thinking to develop citizenship competencies. In that sense, the vision is articulated around developing citizenship competencies reflected in the ability to transform their environment positively. Additionally, the philosophy focuses on the understanding of the human being to construct knowledge, questioning reality making possible new ways of communication and dialogue in the community; to consolidate democracy, tolerance, peace and coexistence, solidarity, respect for rights, and values that identified as a nation.

In addition, some of the students at school were involved in dysfunctional families. According to the institutional psychology department and surveys that the students answered, there were cases in which children lived just with their mother or grandparents. Generally, there is a lack of paternal or/and maternal figures. In other circumstances, the stepfather, the father, or the mother are under house arrest; additionally, in a couple of situations, there were homes where a relative reintegrated into civil society after being part of illegal armed groups for a long time. In addition, my everyday observations led me to conclude that some young student couples had shown verbal and physical aggression.

The group selected was from an elective course called "Saber Digital." The students were from sixth to eleventh grade. There were 16 students between 13 and 18 years old, nine boys and seven girls, with a stable internet connection, which was a fundamental factor. During the quarantine, students dropped out of school since they did not have electronic devices and their economic conditions were precarious to have internet access. Some students and teachers faced the loss of a parent, or a close relative caused by Covid 19, and we also dealt with the health consequences of the virus.

Role of the Researcher

According to Marshall and Rossman (2006), a participant-observer goes deep into the lives and activities of the contributors without judging. The researcher comprehends "the interactive-adaptive nature of participant observation, reflecting the complex relationship between field observation and emerging theory" (p.146). With this in mind, the present study sought to challenge the power relations through a perspective of a critical researcher-teacher. The students' ideas, self-perception, relationships with others, social reality, and proposals about how to face the community issues they experimented with concerning peace were fundamental. (Kincheloe et al. 2017).

Additionally, the study considered the role of the teacher-researcher suggested by Guerra et al. (2015) to transform the traditional setting managed by an instructor into an interactive and open space to analyze the circumstances critically to provide theoretical as well as practical knowledge about the situation and negotiate the decisions with the participants. Thus, the perspective of the role of instructor and passive observer in a traditional environment was replaced by a mediator empowered to be an agent "rather than a recipient of knowledge" (Burns, 2009, p.116).

The study looked to engage participants to have an active role and work collaboratively with the participants in a new dynamic relationship within the co-construction of visible and meaningful knowledge. Therefore, it was possible to generate an attitudinal stance of continual change, self-development, and growth and undertake research to bring about positive change and improvement in the participants' social circumstances. (Guerra et al. 2015).

Ethical issues

This study aimed to go beyond the instrumental relation between the researcher and the participants (Aldana, 2022a). In other words, participants were not passive objects that provided data in the study. Instead, they were active subjects who had a voice in the interpretation of their reality, human beings with valuable experiences able to discuss conflict, peace, and other social issues. Hence, the implementation of the study was regulated through a sensitive practice that considered the participants´ needs. Likewise, the participants knew about their freedom to develop an active role in the study.

Moreover, I considered the ethical steps to carry out my research study. In the first place, I included a consent form, which clearly describes the study and purpose. It was submitted to inform the parents and the participants of the nature of the study. It explained that participation was voluntary, students' privacy was guaranteed, their identity was protected, and the participant's role in the official document. In the second place, I constructed the credibility of the research findings through rigor and honest descriptions. Triangulation and feedback in the interpretations of the data were validated with the participants to corroborate the assumptions (Croker & Heigham, 2009).

Chapter 4

Instructional Design

This chapter describes the pedagogical innovation that I developed in the institution with the aim to understand the perspectives about peace in high school English students and the collective process when involved in media literacy practices through an *affective humanistic approach* (Arifi, 2017; Widyastuti, et. Al, 2020). First, I will present the relation among the methodological decisions in the chapter through a graphic grounded in a metaphor about the atom. Second, I will describe the setting and the project participants; third, I will explain the approach to language education. Fourth, the vision of language, teaching, and learning; fifth, the teaching and learning objectives; and finally, the methodology implemented and the evaluation of the intervention.

Figure 2

Curricular platform model
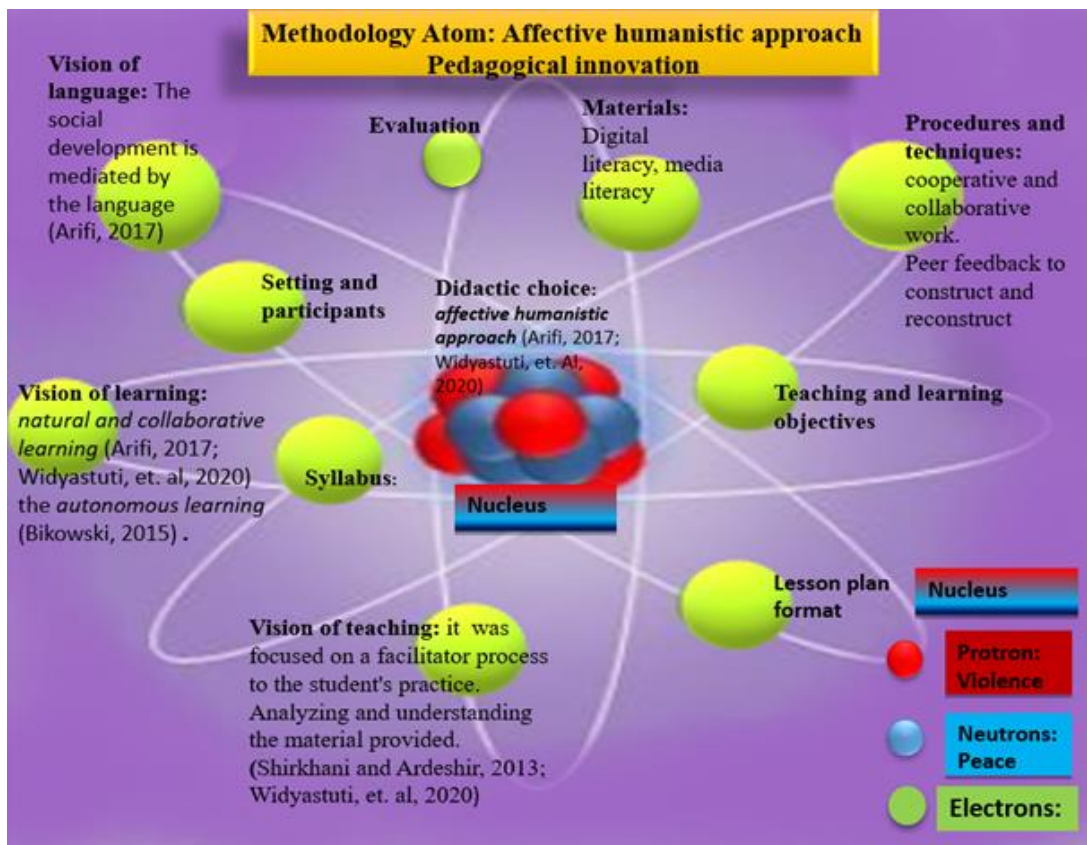
To explain the relation among the methodological decisions: setting and

participants, the vision of language, vision of teaching, vision of learning, syllabus,

materials, procedures and techniques, lesson plan format, teaching and learning I proposed

the metaphor of the atom. I used Rutherford´s atomic model and some of Bohr´s principles

to represent the connections and the interactions. According to Wikipedia, the atom has

three main elements: the nucleus, which represents in this study the didactic choice**:** *the*

affective humanistic approach (Arifi, 2017; Widyastuti, et. Al, 2020). The nucleus has

neutrons and protons; I represented the neutrons in blue with the *peace constructs* because

they keep close to the protons and avoid crashes. The protons in red represent the *construct*

of violence since they tend to repel others. In green, I represented the electrons: *setting and*

participants, the vision of language, *vision of teaching, vision of learning, syllabus,*

materials, procedures and techniques, lesson plan format, teaching and learning

objectives, and *evaluation*, which are in constant movement and relation to the others,

because they could change the orbit and interact as Bohr explained (Wikipedia, 2021).

Setting and participants

The implementation of the curricular unit took place in a public school located in

the south of Bogotá. According to the information collected in some demographic surveys,

the sector´s socioeconomic strata are two and three, but students belong to one, two, and

three. The school has a new building that has beautiful rest areas. The educative institution

holds 1,320 students, 68 teachers, 12 administrative personnel, and five professionals

supporting the inclusion program that has been carried out since 2014, according to the

secretary at the school. As for the social dynamics, it is well known by the community that

the zone where the school is placed may get affected by problems of violence and

insecurity caused by gangs coming from shantytowns. It is relevant information as one of

the purposes of the study was to understand the students´ peace perspectives.

I developed the piloting of pedagogical resources in this innovation at the school in

2019. However, in March 2020, when I was executing the project, the government ordered

the quarantine due to the global sanitary crisis (COVID-19). The emergency exposed

economic difficulties in the whole community, the school scenario became virtual, and the

population was unprepared to face it. Among the difficulties the homeroom teachers were

collected, we have: first, an average of 80% of the families, in each classroom I taught, did

not have computers, and worked with old cellphones. Second, 20% had to share electronic

devices among extended family members and had no stable internet connection, making

communication difficult. In other words, the lack of knowledge to handle electronic devices

and the lack of electronic devices themselves made it challenging to implement the project as I planned initially.

Most students could not permanently attend the synchronous English classes, making it challenging to develop the project with a specific grade. The pedagogical plan required creating artifacts like comics, stories, and animated cartoons that could be sent through the mail, Edmodo, or Moodle; however, it was necessary to have a space where the students could express their opinions and develop oral discussions among the group. The elective course, *Saber Digital,* provided a scenario that gave me a better understanding of the students' perspectives and their social interaction.

I decided to work with 16 students in the Saber digital elective course and the technology teacher. The experience could integrate successfully the interdisciplinary among English, chair of peace, and technology. The project was fascinating for the students; they felt motivated to participate and helped us create a harmonious and peaceful virtual environment that promoted respect for others´ opinions and collaborative dynamics. The student's age was between 13 and 18 years old. As it was an elective course, all the students from high school who liked the project and could attend synchronous and asynchronous classes could participate. We had classes on Wednesday and Thursday from 2:00 to 4:00 pm, first on a platform called *Zoom*, then in *Teams*.

Teaching approach

I developed an online pedagogical experience with the *affective-humanistic approach*, which focuses on cognitive development. Students and teachers promote a positive atmosphere that strengthens self-confidence and social competence, valuing the students´ feelings and emotions without judgments. According to the approach, positive

relationships in the group contribute to building healthy communication, which benefits language competence (Arifi, 2017; Widyastuti et al., 2020).

Taking this into account, as a teacher-researcher, I was concerned with the physical and verbal violence, social aggression, bullying, and cyberbullying that some of my students had normalized in their daily interactions (Chaux and Velasquez, 2008; Chaux, 2012). I considered using literacy as a channel to analyze critically the consumption of constructs that contained violent or peaceful content presented in audiovisual media, especially social networks like YouTube and Facebook. I had noticed young students reproduced violent speech and faced dysfunctional role models, creating social and personal conflicts. Some of them considered violent speech normal; in that sense, I realized the valuable contributions we could make if we could understand students' peace perspectives from their contexts and within the English language class.

The critical Peace pedagogy of Bajaj (2015) is fundamental in this study and deeply explained in the theoretical framework. The author affirmed that the school is a significant scenario where the students could actively participate in a teaching process based on values and social justice. *School* is an emancipatory peace pedagogy setting that focuses not only on the teacher but also on the students´ voice, contributing to the transformation.

Vision of Language

Pennycook (2008) established language as *a social act,* a tangible entity inherent to the collective and cultural life; for that reason, considering using language to discuss topics like peace construction in the English classroom seems relevant. As a teacher-researcher, I consider language a tool that provides an understanding of individual concerns, and it helps people, through conversations, to communicate social experiences that transform their

social identity. In fact, social development is mediated by language (Arifi, 2017). In this project, with an appropriate environment, the students felt confident in using the language to talk about their personal experiences, which in some cases revealed sensitive and private topics.

Language is a means of conscience's transformation. The pedagogical act involves language as a critical resource of analysis that contributes to awareness of the own existence and the curricular construction (Agray, 2010). During the classes, we promoted respectful English language expressions for students to make comments; it helped us use English as a tool to communicate our opinions, ideas, and proposals with tranquility and calmness. When my students felt confident, they spoke with small sentences. Likewise, it was not mandatory to use exclusively English; they could switch between their mother tongue (Spanish) and English. Students who used English received virtual happy faces representing additional points for their English and social studies grades. In addition, we motivate each other to speak English with small challenges. It was a meaningful pedagogical experience with a small group; the challenge for other further research would be to replicate it with classrooms of 35 or 40 students.

To sum up, I consider language in the post-structuralism vision. Language is a tool to signify and re-signify our vision of reality. Language has helped humanity develop networks and become empowered to construct new meanings of the surrounding reality, discovering new ways to share knowledge. In that sense, it could be used in the scholarly context to reflect on peace with the self, my relationship with others, and our position toward social reality. Consequently, the students could express their opinions and co-construct the vision of peace through interacting with their partners. Gomes de Matos

(2017) stated the importance of not only talking about what is peace at school. Instead, teachers could focus on *Peace linguistics,* giving the students peaceful vocabulary and tools to communicate respectfully and constructively, reducing misunderstandings, and teaching how to use the language to mediate conflicts.

Vision of Teaching

In this study, teaching focused on a facilitator process for the students to practice analyzing and understanding the material provided (Shirkhani & Ardeshir, 2013; Widyastuti et al., 2020). Likewise, in the experience, I did not teach English focusing on grammar; English was a tool to communicate ideas, opinions, questions, and discuss different social aspects, especially peaceful coexistence.

According to Arifi (2017), teaching does not consider a hierarchical division of powers where the teacher is the head, and the students follow the instructions. In the humanistic-affective approach of this experience, all the students' voices were valued. I told them this was also their project; for that reason, they were involved in all the decisions we made. As a teacher, I did my best to provide conditions to develop values such as empathy. It allowed students to actively participate in their learning and teaching process through interaction. In some moments, some of the students assumed the role of teachers to share their knowledge in different aspects of the products' implementation. I knew students had relevant funds of knowledge for the class, specifically in technology, music, and design. They had hidden talents that were kindly shared with the group to develop the final product, the animated cartoon.

My role as a teacher made me aware of the importance of knowing and considering "certain psychological barriers" (Arifi, 2017) that my students experimented with during

the quarantine, which influenced their emotions and the way they faced their academic

duties. From the first moment, I was sure that the project should not become an extra job

that made them feel stressed. On the contrary, it should be designed to create a peaceful and

relaxing environment where they could speak freely, share with their peers and teachers,

develop their creativity, and learn new things with and from the foreign language.

According to Arifi (2017), teaching a foreign language requires developing

grammatical rules and a social understanding of the type of cultural interaction. Working

through cognitive factors without denying affective ones allowed the students to develop

language skills to communicate and recognize other social dynamics. For instance, they did

it with the theme of racism in the United States (information that was viral on platforms

like Facebook and some tv news). They brought the topic and discussed the factors that

encourage violence and how that could be approached to generate peaceful dynamics. The

students also compared it with the Colombian situation. (See excerpt 7. Audio-

transcription. August 26, 2020). During the experience, there was a space to analyze new

perspectives about the relationships constructed in the classes and how certain aggressive

behaviors and complex cultural dynamics are accepted in the educative context and the

different social settings.

Consequently, my role as a teacher focused on creating the conditions in which the

learners become autonomous participants that reflect critically and share their knowledge

generously. It caused an active change, a constant transformation or evolution, not just in

the learner but also in my role as a teacher; I learned humbly from students' perspectives

without judgments, accepting I did not have the absolute truth. It results in dialogic

communication, where both of us, teacher, and students, had to learn from the experiences

of the other to develop an intercultural awareness that made us understand the different peace dimensions.

Teaching a foreign language should not limit the experience of developing grammatical skills. It should provide tools for the students to develop their identity and achieve honest communication with others, a general understanding of the social context, and a comfortable setting to express their opinions respectfully, peacefully, and constructively. A good teacher is flexible with the students' failures, knowing that grammar mistakes are part of developing self-confidence to express ideas adequately. In addition, there are no labels with bad or good opinions or interventions; they are just an opportunity for students and teachers to develop linguistics aspects and social issues like peaceful coexistence.

Vision of Learning

I used *natural learning* (Arifi, 2017; Widyastuti et al., 2020), which corresponds to the generation of an appropriate environment for students to feel free to express their ideas and opinions without fear of being judged or punished by their mistakes. Natural learning is possible when the students' needs, and interests are fundamental to developing the process.

In addition, the *autonomous learning* of a foreign language (Bikowski, 2015) has been a goal at school in the last years since developing the skills to communicate demands time, and three hours per week established in the institution are not enough. Moreover, *autonomous learning* became essential in the quarantine; the interaction between teacher-student was limited and meditated by the virtual spaces, where most students had problems gaining access.

The digital materials' role was fundamental to communicating and developing the activities. I taught my students to use some online tools. I helped them to be independent in some tasks: first, dictionaries like *Wordreference* and *Linguee,* which gave examples in context and allowed the participants to check the correct use of the word and check the appropriate pronunciation; second, applications like *Howjsay* and *Readspeaker* that helped to develop correct pronunciation, third, the use of platforms like *Edmodo* and *Moodle* which helped students to generate their content and interact with the group in a collaborative experience. It was not an easy task because I am not a technology expert. I taught some things, but at the same time, I learned from my students. We learned from each other through collaboration, and the aspects that nobody managed, we did research on the web or with other teachers at school.

Likewise, *collaborative language learning* implies working together for a common goal, understanding the social context in which we use language, the cultural behaviors, and the affective and cognitive aspects of the interlocutor (Arifi, 2017; Bikowski, 2015). Students and teachers learned from each other in the project, working together through a constant respectful dialog. Listening to the others was crucial due to the roles changed. In some moments, students became teachers or leaders who helped us with their knowledge. We experienced Collaborative writing tasks in synchronous classes through Zoom and Teams, and asynchronous processes in platforms like Edmodo and Drive (Bikowski, 2015) allowed us to receive successful feedback to develop the final product, the digital storytelling about building peace at school.

In that sense, language learning assessment cannot be limited to intellectual achievement or the correct use of specific grammatical structures. Language learning

implies understanding the communicative purpose to obtain strong possibilities to construct the message and be aware of the context where it will be applied. To have an appropriate interaction and negotiation that allows to connect ideas and opinions and develop new cognition of the world and grammar understanding.

Vision of the curriculum

My vision of the curricula is an opportunity for teachers to co-create with the students' paths or routes flexible enough to adapt to the needs and integrate academic knowledge into social and cultural understanding. An emancipatory language curriculum offers the possibility to change the traditional educative praxis focus on grammar towards a poststructuralist stance that transforms the vision of the own existence (Agray, 2010).

The language curriculum implemented in this project considered to give space to allow for the *affective goals* and personal evolution (Agray, 2010). The curriculum could be developed through a cultural construction and reflective experiences where teachers and students work to be conscious of responsible and respectful interactions; peace could be integrated into the curriculum as a transversal issue that might contribute to personal and communal growth.

The pedagogical innovation was an opportunity to think in a different language curriculum that considers the students as the center, as important subjects with valuable opinions (Castañeda et al., 2019). Usually, teachers find a suggested syllabus on books with disconnected topics from students' reality. Children have a lot to say and significant abilities that could be used to attract their attention to English language learning.

Therefore, considering the significant experiences of the participants about peace, violence, and coexistence, Castañeda et al. (2019) named this as *the creative capacity of the subjects* who make sense of their experiences and their ability to signify and re-signify reality. Thus, the multimodal texts and the narratives helped the participants to understand the life lessons, their suffering, and mourning and move towards a possible *symbolic reparation* with moral healing (Castañeda et al., 2019; Chaux, 2012). Through the artistic area, the symbolic reparation makes it possible to express feelings and emotions about peace in a sensible and empathic way.

Learning objectives and Teaching objectives.

Table 2

Learning objectives and Teaching objectives.

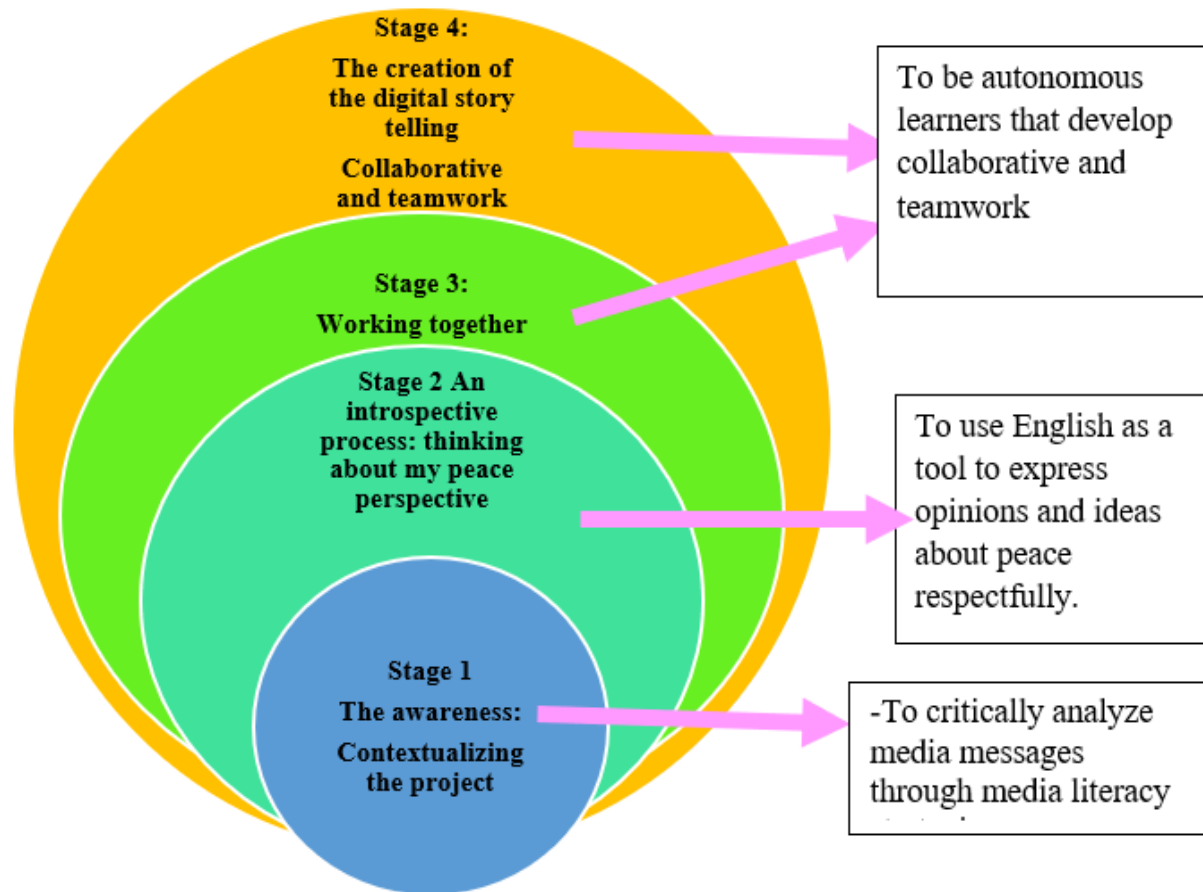| Learning Objectives	Teaching Objectives
1. To critically analyze media messages through media literacy strategies.	1.To engage EFL high school students in discussions around peace and violent situations through media literacy.
2. To use English as a tool to express opinions and ideas about peace respectfully**.**	2.To engage EFL high school students to build a definition of peace based on a critical analysis of their experiences.

3. To be autonomous learners that develop collaborative and teamwork.	**3**. To promote group work where EFL high school students connect perspectives about life concerning peace in the media literacy experiences.

Pedagogical Implementation- Syllabus

Figure 3

Graphic with the relation between the moments of the syllabus and the learning objectives.

Stage 4:
The creation of the digital story telling
Collaborative and teamwork

Stage 3:
Working together

Stage 2 An introspective process: thinking about my peace perspective

Stage 1
The awareness:
Contextualizing the project

To be autonomous learners that develop collaborative and teamwork

To use English as a tool to express opinions and ideas about peace respectfully.

-To critically analyze media messages through media literacy

I considered some activities that involve the analysis of multimodal texts, literature, oral discussions, and media materials related to coexistence, values, forgiveness, emotions, peace, violence, and bullying. However, I had to adapt the syllabus to the process because, according to my experience in this project, using English as a tool to talk about emotions and peace requires a sensitive and intuitive process that can be flexible enough to adapt to the student's needs (Aldana, 2022b). In the development, I considered four stages: the first one called *the awareness*, *contextualizing the project*; the second, *the introspective process*, *thinking about my peace perspective*; the third, *working together*; and the fourth, *digital storytelling*: *co-construction among the participants.*

The first stage is *awareness*, *contextualizing the project* where the students could understand the objectives and develop activities that provide English vocabulary and a general perception of the project. The main goal of the project, *to understand the students' perspectives on peace,* was not explored at this stage. I could not ask them immediately because, as happened in the piloting, most participants gave a dictionary definition; that was not the idea. I wanted a profoundly personal reflection; for that reason, we worked on this stage to go deep into different social problematics that children could face. We explored different perspectives through the literature and critical media literacy that encouraged them to think and reflect.

We used the book *Oliver Twist*, which helped us talk about social problems developed in the literature that involves children. I needed to create an environment where the students felt comfortable talking about their feelings. In my experience, it is easier to start talking about others' (characters in the book and videos) situations and problems. When I asked the children's opinions, they realized all the answers were correct, that their point of view was valuable, and that nobody would judge them. We did not have much time; for that reason, we could only read three chapters, but it was enough to engage the students with the project's goals. They gave fascinating contributions and developed comparisons with the current situation of children in Colombia through videos on *youtube* and *Señal Colombia* channel programs and news.

The second activity, in stage one, was to ask the students to research the social problems in their community. We watched a video called, what would you do? A bag full of things (in its original Spanish title *¿qué harías tú? Una maleta llena de cosas*). I asked the students what their position in the problematic situation could be related to the topic.

Then, the idea was to do field research, where the students could enquire with their

neighbors, parents, and family and take pictures outside. However, the quarantine made us

focus on what they could investigate inside the home and upload pictures with the help of

google maps or what they could see from their windows. At this point, the students could

give strong and confident opinions, and they participated actively.

The second stage was *an introspective process*, *thinking about my peace*

perspective. At this point, we had been in quarantine for two months. The whole

community was under constant stress and fear of dying or losing a beloved person because

of the virus; additionally, most families were in economic trouble. For those reasons, I

designed an activity that allowed the students to express their feelings and probably focus

on something positive; they had to answer the question: *what makes you feel at peace at*

home these days? They could express their perspectives through a drawing and a short

English description. We could discuss and delve deep into their perceptions in a

synchronous class. It seemed that talking about the situation and realizing their partners

were similar gave them support. I included the multimodal texts in the data analysis.

The third stage was called *working together,* where the participants could signify

and re-signify peace perspectives through critical discussions in collaborative and

teamwork. In this stage, we developed three activities: first, the comic strip about peace.

Second, the analysis of the documentary film *Little voices* (in its original Spanish

name *Pequeñas voces)*, and third, the analysis of the movie *Silence in paradise* (in its

original Spanish name *Silencio en el paraíso)*.

The first activity asked the students to work in groups to design a comic strip where

the main characters were superheroes with secret identities; they were their relatives. The

participants gave the characters special powers to fight against the situations and people threatening peace. They chose the conflict, and in the end, they gave their definition of peace as a group and wrote the final advice to other people who wanted to solve a similar conflict to find peace. This activity was exciting and provided enriching data about the students' perceptions. (*To further information, check the data analysis chapter*).

The second activity was analyzing and discussing the documentary film *Pequeñas voces.* According to Prada and Ruiz (2012), movies could be an excellent strategy to go deep into others' moral dilemmas and, at the same time, an opportunity to evaluate their own decisions with more responsibility. The documentary film is an animated cartoon that talks about how the Colombian children´s life was in the countryside: the daily routines, the conflicts, and the love they had as a regular family; nevertheless, it also shows how the children had experienced the internal army conflict, the displacement, forced recruitment, the physical and emotional wounds, violence and how despite the painful experiences they gave an inspiring message of hope to start again. We could use as a reference the format to create our animated cartoons made by children to children.

The third activity was the movie *Silencio en el paraíso.* We watched some scenes and developed oral discussions with the students' information through news and other mass media about *false positives,* a term used in Colombia that refers to the government's practice of killing innocent people and saying they belonged to army groups. The discussions allowed the students to share information and opinions about the Colombian situation; some talked about personal experiences. I tried not to influence the students' opinions reducing my participation to the minimum.

The Fourth stage was *the creation of digital storytelling.* After having the suitable time in stages one, two, and three to think about their perspectives on peace individually and in groups, we were ready to create our animated cartoons based on students' experiences and concerns. We started creating teams to write the stories. According to Prada and Ruiz (2012), narratives represent the power to tell our story in an *intersubjective* *p*rocess that involves others' stories which is an opportunity and a responsibility to understand life and construct and re-construct social ties.

The participants wrote the draft of four stories. However, only two stories were developed until the end. Some students said they liked the project and wanted to continue, but they felt more comfortable helping others than continuing the writing process. I did not want to force the students to do something they did not like; for that reason, we reorganized the teams. In the synchronous classes, we helped each other finish the stories, translated them into English, and gave the final message where the children suggested to the audience (other children who will see the product) how they could solve the conflicts peacefully.

This stage was the most challenging and lengthy process because we had to research with the technology teacher and students about the different virtual programs to create and edit the animated cartoons: we used *Powtoon* as the main application, and we used *Audacity* to edit the music. We created the lyrics to our main musical track. The students recorded themselves singing the song we created and the characters' voices. Those activities required time to train the voices, and one of the participants helped us with some musical classes. We dedicated time to improving the pronunciation and intonation.

In the final session, we had the opportunity to meet at the school. The group received a plant with a peace definition written by a famous person. The children were so

happy with the present that they gave great names to their plants; probably we did not do a

perfect product; however, the children gave their best and were happy developing the

project, and we are excited with the results.

Figure 4

Teamwork and presents

Table 3.

Syllabus designed for the pedagogical innovation

STUDENTS' PERSPECTIVES ABOUT PEACE CONSTRUCTION

	Stage	Week #	Theme	Objective	Activity	Materials and assesment
stage 1	The awareness: Contextualizing the project.	1, 2	Contextualizing the participants with the peace construction project.	To critically analyze media messages through media literacy strategies.	The participants could invite other partners to participate. I explained to the participants that we wanted to create animated cartoons about peace at school. However, we had to develop some activities to consolidate the ideas.	Power point presentation with the project objectives and some of the activities.
				To know the participants and identify the social	The students and teachers introduce themselves. I knew some of the students; however,	Short presentation in English and Spanish **Reference format**

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				environment of the students.	giving them the space to express themselves was essential. I showed the participants a video called: *¿qué harías tu?* a tv program from Colombia that stated a problematic situation through an animated cartoon and asked some children which decisions they would make.	**Video:** https://www.misenal.tv/series/para-chicos/que-harias-tu. https://www.youtube.com/watch?v=D1cNClAOO88&t=426s https://www.youtube.com/watch?v=5s4s3cBVjlM
	The awareness:	3,4,5	Social problematics that have been developed in literature that	To create spaces to discuss the social problematics	1. Vocabulary activities Read chapters 1 and 2 and understand the social situations	**Dictionary** **Book Oliver Twist:**

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stage	Contextualizing		involve	of the story	presented in the story like	**Questions:**
1	the project		children.	and compare them with the current situation in the country	poverty, delinquency, abandonment of children, conflicts, fights, physical and verbal aggression, and others.	1. Which are the social problems in the story?
						2. Are those social problematics affecting children in your country or neighborhood?
				-To generate an environment to discuss about sensitive topics		3. How do you think the homeless children felt?
				-To create conditions to		

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				students talk about feelings	
stage 1	The awareness: Contextualizing the project	5,6,7	Social problematics in my environment	To critically analyze media messages through media literacy strategies	Dictionary 1. Watch the video and ask the students: what would you do? 2. Students draw and upload pictures from the internet about their neighborhood social problems.	Pictures from the neighborhood Video: https://www.youtube.com/watch?v=Rwj7n3jmvPk
				Students observe their neighborhood and identify	3. Students select those pictures that are appealing to them and create material to make an oral presentation.	Power point presentation answering the questions:

STUDENTS' PERSPECTIVES ABOUT PEACE CONSTRUCTION

				social problematics in the environment		Why are those pictures appealing to you? -What could you do to solve those situations? -Is it possible to find peace in those situations?

	Stage	**Week #**	**Theme**	**Objective**	**Activity**	**Materials and assessment**
		7	what makes you feel peace at		Students made the design of the second term with the	Dictionary Notebook

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				question: what makes you feel peace at home these days?	Mail Synchronous class
		home these days? what can you do to find peace at home these days?		Students made a drawing and an English description.	1. Check the grammar 2. Check the coherence in the writing process 3. Give some personalized messages to encourage students to continue studying and develop relaxing activities.
Stage 2	An introspective process: thinking about my peace perspective.	8	To use English as a tool to express opinions and ideas about	Oral discussion	
		Analyzing memes:		Edmodo: virtual forum participation where the students give their answers to the questions on the meme:	Dictionary Notebook Edmodo forum

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		9	What is peace?	peace respectfully.	1. What color is peace? 2. What does peace taste like? 3. What does peace smell like? 4. How does peace feel? 5. How does peace sound?	Synchronous class Analyze the answers from an 8-year-old child on the meme about peace vs. the answers of a teenager.

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Stage	Week #	Theme	objective	Activity	Materials and assessment
	10, 11, 12	Comic strip	-To be autonomous learners	Students did a Comic in groups where they created their heroes who fought to defend peace and villains who promoted violence. They could design the story from situations at home, on the streets, at school, national or international. In the end, they wrote their peace perspective as a group. Digital storytelling	PowerPoint presentation where the teacher presented some heroes in comics and real life. Oral discussion about who can be considered as a hero. Dictionary Pixton-manual oral discussions

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Stage 3	Working together	**13**	Documentary Film: *Pequeñas voces*	that develop collaborative and teamwork	• How did you feel about the situations in the video? •Do you think that could happen to you? •What can we do to help solve the problem or conflict in the video?	Discussion of ten minutes: https://www.youtube.com/watch?v=cVw7Z_pMkbo&t=236s
		14	Movie: *Silencio en el paraíso*		Observe: How was tell the story? Characters: Places: Narrator: Dialogs: short	Group discussion about the content: https://www.youtube.com/watch?v=XemJ_PJ-D1c https://www.youtube.com/watch?v=hQ7ORbnWbMk 1. How did you feel about the situations in the video?

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					Homework: write the Story structure: beginning, middle, end	2. Do you think that could happen to you? 3. What can we do to help solve the problem or conflict in the video?

Stage	Week #	Theme	Objective	Activity	Materials and assessment
	15, 16	Selecting the topics to develop the animated cartoon		Children suggested four topics and chose their partner: • Bullying worked since the emotions • Bullying from the perspective of the victim who becomes a bully	Cellphone Computer Microsoft Teams

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Stage 4	The creation of the digital story telling Collaborative and teamwork			To be autonomous learners that develop collaborative and teamwork	• Academic jealousy • children involved in paranormal and dangerous games. Homework: to bring the characteristics of the characters .	
		17	Sharing the description of the main characters		Characterization: ask the writer how he or she imagined physically and emotionally the character. Other students could give some advice. We respected the author's final decision.	Cellphone Computer Microsoft Teams

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					Drive file Microsoft Teams
		18, 19	Writing process in Spanish		
	The creation of the digital story telling	20	Group reading.		Group reading of story called *academic envy*.	Cellphone Computer Microsoft Teams
		21	Group reading		Group reading of the story: *a risky change*	Individual sessions to analyze the advances of
		22	Group reading	To be autonomous	Group reading of the story: *phoenix*.	each story and understand the story's relation with the writer's opinion.

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Stage 4	Collaborative and teamwork	23	Group reading	learners that develop collaborative and teamwork	Group reading of the story: *school peace story*	
		24,25 26	Dialogs		Students included dialogs on the written story.	Cellphone Computer
		27	Reorganizing groups		Students who wrote *a risky change* and *school peace story* decided not to continue with their stories. They wanted to collaborate on the other stories.	Cellphone Computer Microsoft Teams
		28 29	Moral of the stories: Final message about peace:		After reading the stories, all the students helped build a final message about finding peace, solving the central conflict, and	Dictionary online: --Linguee -- Wordreference

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| | | | | | learning from the characters in the story. | Microsoft Teams

Edmodo activity:

Analyzing memes: What is peace? |
| | | 30, 31, 32 | Translation process

Background music | | Tips to understand the meaning of the story, resources as dictionaries.

Linguistic resources to transmit the message | Dictionary online:

--Linguee

-- wordreference

Youtube |
| | | 33 34 35 | Exploring the programs to create the | To be autonomous | Training session about the apps: Open Toonz, Animaker, and Powtoon, to create digital storytelling. | Open toonz

Animaker

Powtoon |

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Stage 4	the creation of the digital story telling Collaborative and teamwork		animated cartoons	learners that develop collaborative and teamwork		
		36	Animation team began with Powtoon		Training session about using Powtoon, the application to create digital storytelling.	Powtoon cellphone Computer
		37 38 39 40	Lyric of the song. Animation		-Group session to create the lyric of the song -Training how to use audacity -Animation team worked with Powtoon	cellphone Computer We used the activity from week 9; the Edmodo forum answers, the meme activity to create the song's lyrics.

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		41	Voice training		Training: 3 sessions of vocal technique. A student gave us classes to sing.	Powtoon Audacity cellphone Computer
		42				
		43	Recording the lyric of the song		Session to create the song of the stories. The lyric was adapted to a children's song called "baby shark." Our song is called what is peace?	
	the creation of the digital story telling	**44**	Editing process	To be autonomous learners that develop	-Editing the voices with the music -Animation team -Intro: edition voices -Recording	Powtoon Audacity cellphone Computer
		45				
		46				

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Stage 4	Collaborative and teamwork	**47-53**	Adding subtitles, intro, music, credits.	collaborative and teamwork	Final product.	Powtoon Audacity cellphone Computer
		54	Session to award the work developed.		We did a final session at school and met and shared a moment. I gave the students a succulent plant with an English message from other people who had defined peace. They were happy, as most of them revealed in the activities that they felt at peace with nature.	We will publish the product next year (2022)

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To sum up, the assessment was not focused only on developing grammatical structures. The pedagogical innovation valued the students' effort to communicate considering the context. We could work: first, with values in pursuit of a healthy coexistence; second, in the strengthening of creativity as one of the pillars of developing the English language and supporting good communication; third, in personal and group participation, the students felt motivated to share their ideas, reducing the stress in the linguistic process which facilitated the critical analysis and emotional understanding of the social dimension at school and other scenarios; fourth, the experience, which was mediated by videos, news, tv programs, social media applications, and oral discussions, revealed students' social sensitivity and made possible an intercultural awareness.

In addition, my didactic choice had a heuristic emphasis on developing social sensitivity and a sociocultural learning community. It had as a central aim the strengthening of values and emotions as the first pillar that support communication. The second pillar was the critical analysis and understanding of the social dimension that allows intercultural awareness. Finally, the third pillar was language support, based on reducing the stress in the linguistic process, which technological tools could mediate.

In conclusion, I realized the humanistic approach is suitable to develop issues like peace construction at school through the English language; the approach was appropriate to pursue the project's main goals, likewise encourage creativity and the use of the English language. We as teachers should not forget that children learning a foreign language like English need a harmonious atmosphere that provides security, respect, and the possibility to express their ideas with freedom. Integrating peace into teaching a foreign language was not an easy task, considering multiple external factors as we faced COVID 19. Nevertheless, each year is an

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opportunity to adapt the curriculum to the new needs. Curriculum, teaching, and learning should

consider the teacher as well as the students' perspectives and opinions; collaboration and

teamwork help to engage all the actors in the experience of peace construction in the English

class (Arifi, 2017; Widyastuti et al., 2020).

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Chapter 5

Data Analysis

In this chapter, I will describe the data collection process and the analysis developed through grounded theory. First, the text briefly explains how the data management strategies were implemented with the data collected through the artifacts and observations. Second, there is a description of the grounded theory application as a data analysis approach and how those were implemented. Third, an explanation of the methodological triangulation is included to support the reliability of data. Fourth, the text includes three emerging categories to answer the main research question: What perspectives about peace do high school English students collectively create when involved in media literacy practices? The sub-question: How do high school English students collectively connect their perspectives about peace with their own lives?

Data Management strategies

The artifacts and the transcriptions from the observation process were organized in a matrix containing the research questions and general information concerning the activity title, date, and participants. The matrix had four columns, the first one with the artifact sample and the transcriptions and the other three with the stages to analyze data through grounded theory: open coding, axial coding, and selective coding. (Strauss, 1987). Additionally, the file (Appendix B) contained reflective memos as a tool to register all the emerging reflections from the data to consider in further contrast and analysis process (Freeman, 1998).

Firstly, to analyze the artifacts, In the multimodal text, I analyzed the written content and the pictures, which were essential to understand the meanings conveyed by the students. In

addition, I underlined with different colors aspects related to their opinion about peace, factors and reflections around violence and conflict, and the connection with their life experiences.

Secondly, from the observation, I transcribed students' interactions through virtual platforms like Edmodo and Zoom. The transcriptions were analyzed in the matrix previously explained (Appendix B). Then, I color-coded excerpts where the participants connected their experiences and current reality in the quarantine with their peace perspectives.

Data analysis approach

The framework used to understand high school students' perspectives about peace was grounded theory, a method developed by Glaser and Strauss in 1967. It seeks to analyze qualitative data in social and educational research through an inductive process. The role of researchers is fundamental because they become an instrument to generate theory from the data. "The type of theory developed is usually substantive rather than formal or grand theory. The substantive theory has as its referent specific, everyday-world situations". It is usually considered in inquiry that implies process and changes through time (Merriam & Tisdell 2016, p. 31). The data, product of the artifacts and observations, was analyzed through the stages described by Strauss (1987): open coding, axial coding, and selective coding (Creswell, 2013).

Open coding

The artifacts and the transcriptions from the observations were analyzed line by line to identify preliminary themes and emerging labels. In this stage, it was relevant for me as a researcher to assign *in vivo codes* that respected and maintained words from participants as much as possible.

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Axial coding

I used the constant comparative method of data analysis. "The constant comparative method involves comparing one segment of data with another to determine similarities and differences" (Merriam & Tisdell 2016, p. 32). Consequently, the themes that appeared in the open coding stage were grouped according to the patterns, frequency, connections, and similarities (Freeman, 1998).

Selective coding

In this stage, the connections and the patterns allowed to emerge three categories: Peace as multiple spaces to be with ourselves and others, Peace implies ensuring basic human needs, and Peace as actions to challenge normalized violence. These categories defined and provided the elements to answer the research question.

Figure 5

Grounded theory stages
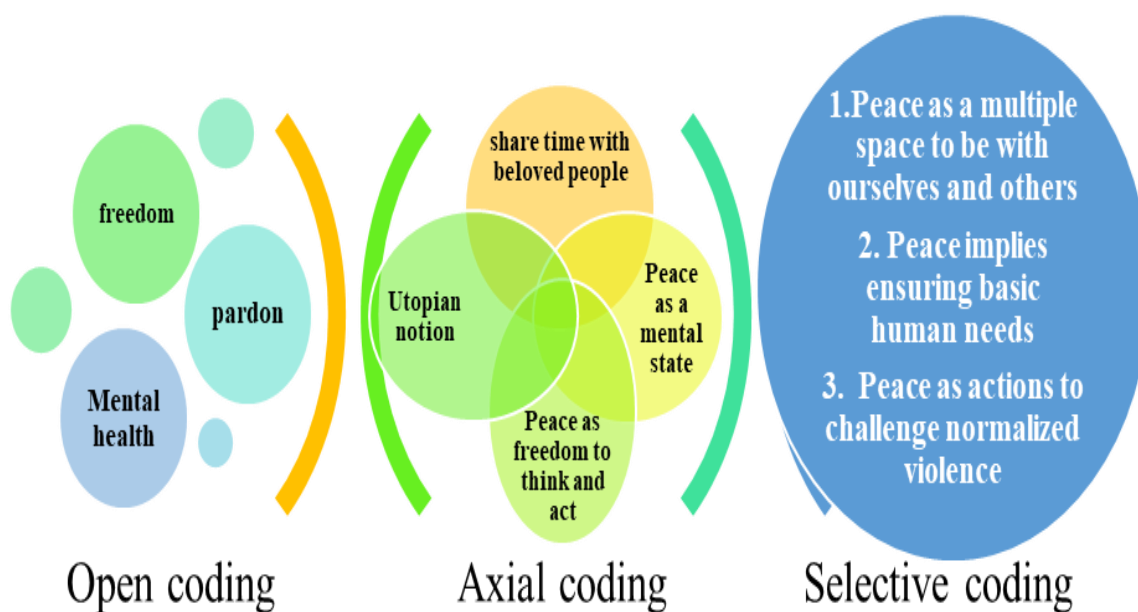
STUDENTS' PERSPECTIVES ABOUT PEACE CONSTRUCTION

Note. the graphic represents the grounded theory stages and some of the relevant codes used to identify patterns and define the main category and subcategories.

This study used methodological triangulation due to the data were gathered from two sources: the artifacts and the virtual interactions' observations. The analysis from virtual interactions was based on two experiences, one Edmodo participation where students could take part in forums, and the other from oral discussions through virtual tools like Zoom and Teams. First, I analyzed the data from each instrument in detail using a matrix (See Appendix B), then I used the matrix base to triangulate all the data gathered (See Appendix C). Additionally, there was a peer examination of the data with colleagues and professors from the master's program and a member check process in the oral class interactions where the participants could clarify some interpretations made by the researcher (Freeman, 1998; Glaser & Strauss, 1967).

Findings

The following figure (Figure 6) presents a multimodal tree graphic, the relation between the research question and sub-question with the three emerging categories, the data analysis product. The trunk contains the research questions as the elements that held the research; from the trunk arose the three categories as branches complemented with some images that students created. As a result, the dove represents peace as the fruit and the transversal element in the whole process. Each part of the tree is interconnected. For me, as a teacher-researcher, the tree represents the opportunity to grow constantly and make decisions that can contribute to connecting life with knowledge.

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Figure 6

Research question, sub question and categories
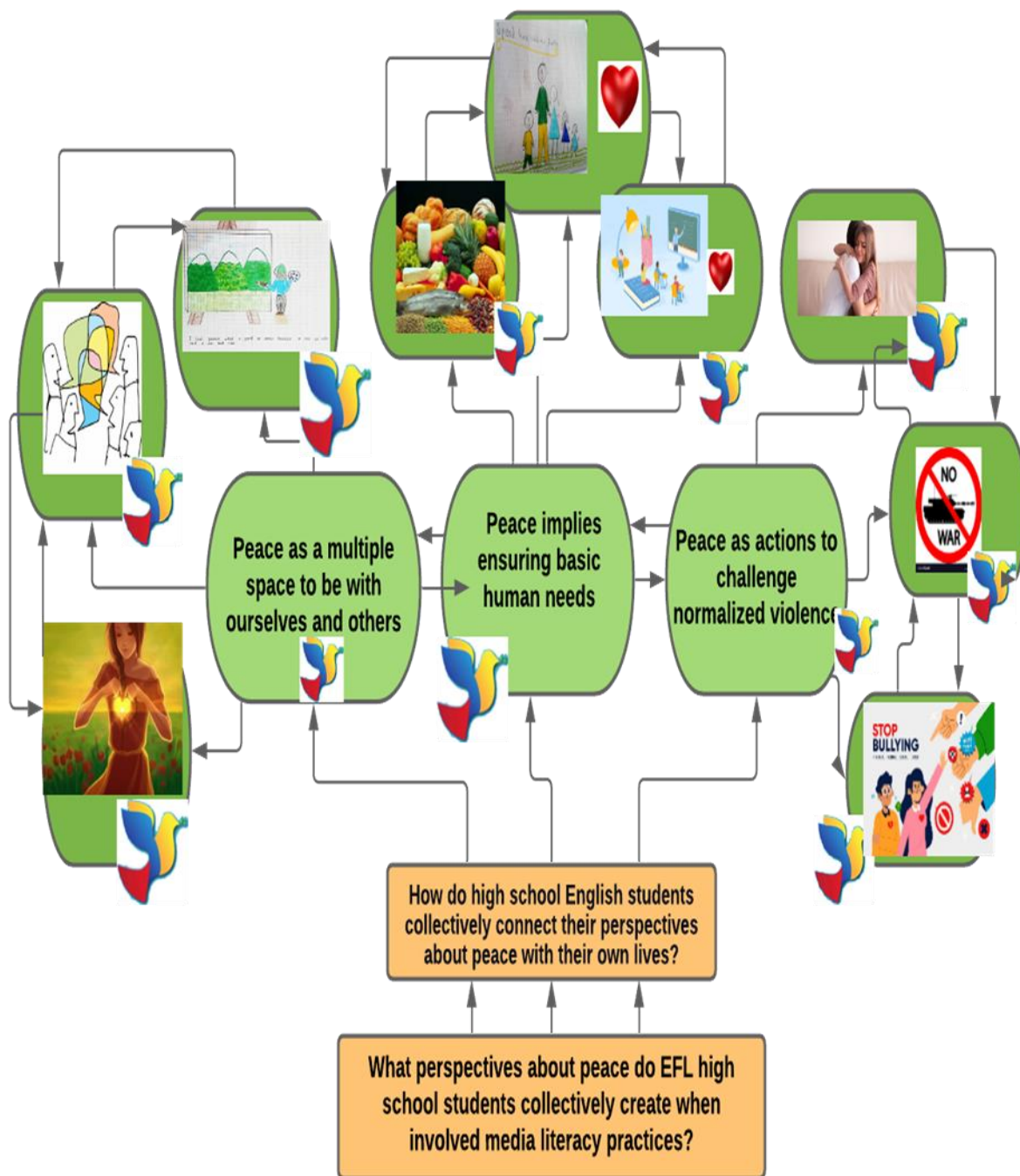
STUDENTS' PERSPECTIVES ABOUT PEACE CONSTRUCTION

The data showed a constant bidirectional Peace construction between the internal factors like preconceptions, desires, motivations, and external factors as new information product from the discussions with partners, analysis of personal experiences, and current political, economic, and social situations. That influenced the participants' perceptions, indicating a synergy and offering a multiplicity of meanings. Therefore, I could document three perspectives about peace that constitute my categories, answering the central question: what perspectives about peace do EFL high school students collectively create when involved in media literacy practices? Likewise, answering the sub-question focused on how the participants collectively connect their perspectives about peace with their own lives.

Categories

1. **Peace as a multiple space to be with ourselves and others.**

Table 4

Relation among the research questions, the category 1 and the codes

|		**Category**	**Codes**
Research question	what perspectives about peace do high school English students collectively create when involved in media literacy practices?	Peace as a multiple space to be with ourselves and others.	• Arts: listen to music Dance • Play video games. • Forget problems. • Right to express • Freedom

Sub Question	How do high school English students collectively connect their perspectives about peace with their own lives?	- Nature - Own world - accept our inner selves without violence

This category implies peace as a subjective construct, where the participants understand peace as an inner manifestation (Aldana, 2022b; Rendon, 2002). The quarantine revealed mental and emotional difficulties in the students even before the confinement, making us aware as teachers of the importance of creating peaceful environments to talk about their mental issues and socio-emotional competencies (Chaux et al. 2008; 2012; Sanchez, 2019). The confinement increased stress, anxiety, sadness, and anger levels and triggered a psychiatric diagnosis. The students were also conscious of the importance of mental and emotional health to feel peace.

Figure 7

Artifact. April 2020
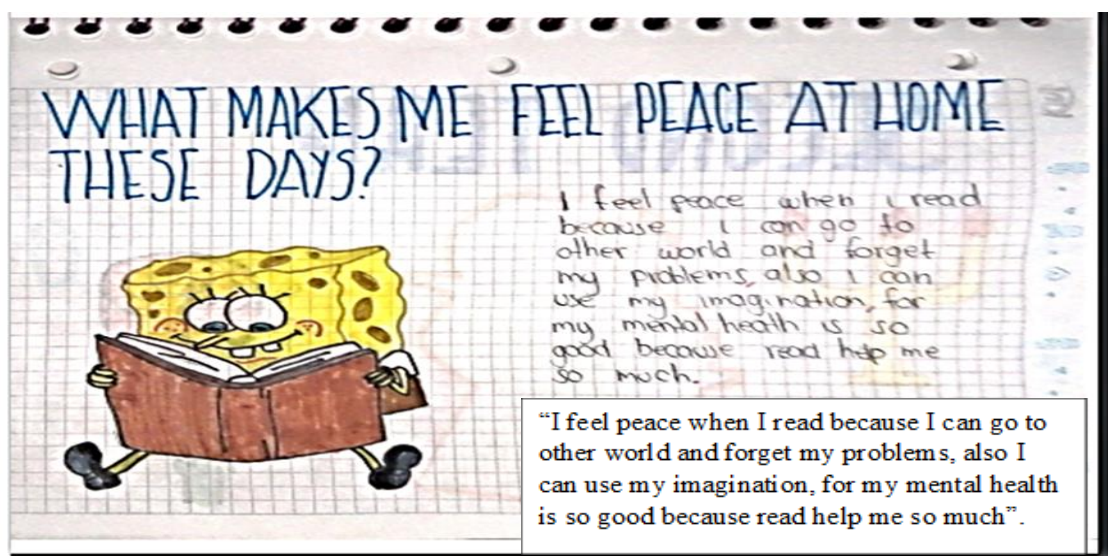
STUDENTS' PERSPECTIVES ABOUT PEACE CONSTRUCTION

However, the students looked for strategies consciously and unconsciously to feel peace. One of the activities I proposed was asking the students: What makes you feel peaceful during the quarantine? Then, they had to draw and write a short description. What caught my attention was that some of them used music, arts, video games, and reading to achieve a peaceful mental state. I remember when we had face-to-face classes, some students wore their earphones for a long time. Artifacts revealed that it is a defense mechanism to forget problems. Besides, the students talk about peace as the physical or mental place they can escape to feel calm, including nature which is related to *ecological peace* (Fisas, 2006).

Figure 8

Artifact. April 2020
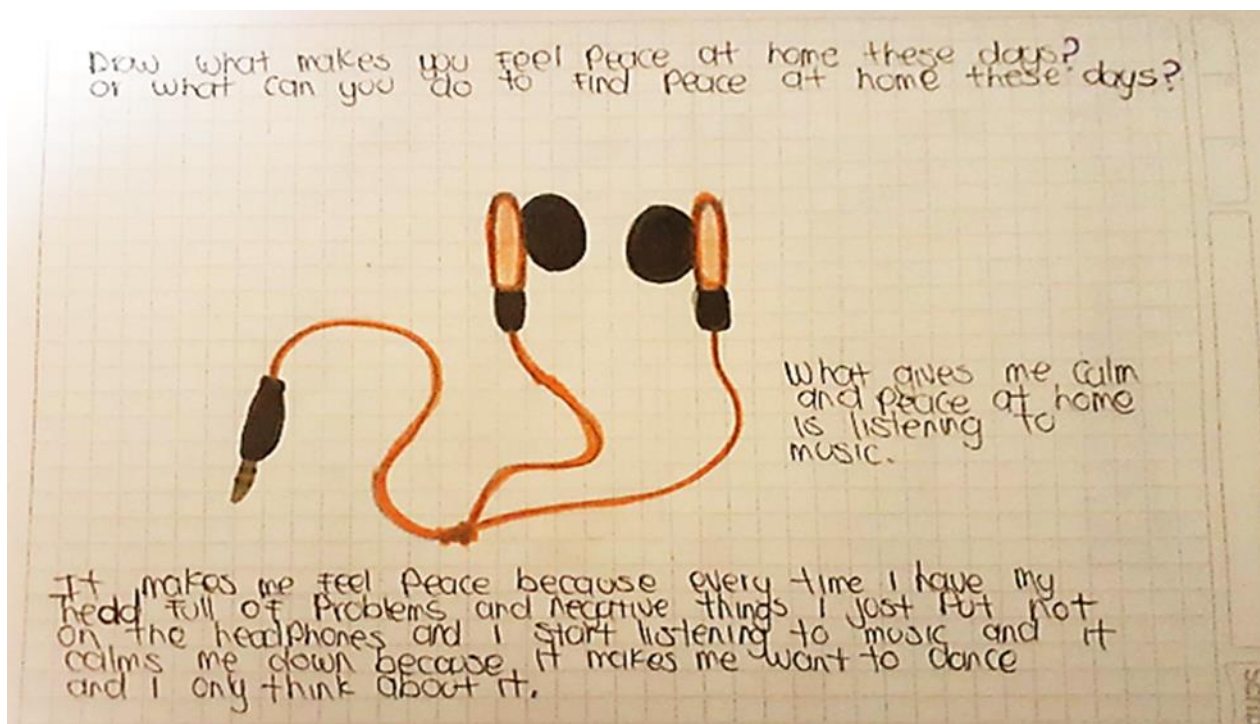
The participants consider arts (music, dance, painting, drawing) fundamental in the process of finding their inner peace (Bose, 1981; Furnari & Tamashiro.2015; Rendon 2002) as an

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opportunity to communicate their inner world: feelings, ideas, and vision of the world and share

with others, which should make us consider as teachers an interdisciplinary syllabus with the

artistic activities to communicate through English emotions and desires, which is visible in figure

7 and 8.

Figure 9

Artifact. April 2020

Written stories also allowed the children to tell their life experiences about bullying (Abednia & Crookes, 2019), conflict, and violence. Personal experiences were a resource for peace construction and an opportunity for symbolic reparation with moral healing (Castañeda et al., 2019; Chaux, 2012). They told a story about a conflict or violent event and proposed solutions to situations to feel peace in the manuscripts. The instruction was to think about a situation that a friend or relative had lived. They could create a nickname to protect the person's identity that inspired the story; however, they felt so confident that they revealed in all the cases that the stories were about their personal experiences.

Narratives allowed the students to be active subjects that reconstruct the notion of themselves and others through emotions. The participants could re-signify their experiences, making possible emphatic discourses and attitudes in the group. For instance, Student L revealed that she had never shared this personal information about her life, but she saw a chance to vent her sorrows in this exercise. Besides, the support of the family is evident. In this case, the narrative activity helped to liberate the past. The experience in class allowed us to create an environment for emotional reconstruction, facing painful events, in this case, bullying and discrimination (Castañeda et al., 2019; Sanchez, 2019; Rubiano, 2019).

> **L:** Me, teacher, I had never done this, it is something I do not like to do, but when you talked to me about the project, I thought, and I talked with my mom, she said it looked like a good idea. My story is about me, about a girl that was born with a different condition, so I'm going to capture my story about bullying because I had a renal failure when I was 5 or 6 years old. I could not control my urine. From that moment, the mockery began. Time after, the medical issue was stabilized. But I want to make my story because I think it is a perfect time and more if it comes from a person that has been discriminated and knows what it means to be beaten up, I want to change the names, but the story is about me. Excerpt 1. Audio recording transcription April 29, 2020 (translated from Spanish)

The students were able to find solutions to their problems as the protagonist in the peace construction. Creating the animated stories allowed them to understand that conflict is part of life

STUDENTS' PERSPECTIVES ABOUT PEACE CONSTRUCTION

and Peace could be a personal decision. For instance, (excerpt 2) stated the importance of

knowing themselves, accepting themselves as humans able to self-construct and find inner

strength. The participants relate peace with spirituality (Aldana, 2022b), having the time to rest

and perceive silence to find the mental state that allowed them to be peaceful with others in

different circumstances.

> **E:** (…) yes, I understand. Even if I want to change the world, I will not do it. It is tough to get into people´s head. We think differently, we have different criteria and points of view, but we can start with a small contribution, being a better person, constructing ourselves as better human beings. Excerpt 2. August 26th (translated from Spanish).

After the co-construction of the story, Students L and C stated in Excerpt 3 the moral of

the story. The instruction was if other children were in a similar situation that you lived in, what

would you say to them? How did you face the situation? What did you learn from the

experience? The participants' answer was a metaphorical proposal that includes accepting

ourselves despite feeling broken inside without violence, due to it is possible a cure that includes

others, the dialogical process where I accept myself to feel peace. However, I also need to share

with others, and others need to share with me too.

> **L and C:** In this story, our lesson is that it is essential to talk, know ourselves, getting into someone else´s shoes; in that way, we can find solutions to our problems, set our differences aside, and accept our inner selves without violence. Although we are broken inside, there will always be someone that helps us, someone that cures us. Excerpt 3: audio-transcription. Artifact, written story Phoenix. Shared in an oral discussion. August 26th, 2020(translated from Spanish).

This category showed how the participants understand peace as an inner state of

accepting and constructing themselves. The reflection implies the concept of peace as an

empathic process to find calm, as an opportunity to change through the introspective process, and

to create peaceful environments with others (Chaux et al. 2008; Rendon, 2002). It is interesting

how the participants relate peace with a *cure* that implies violence as an illness. Throughout the

story, the participants propose being critical of the structured violence (Galtung, 1969; 2016) and

developing resiliency. The lessons from the past events contribute to the co-construction of subjectivities, which was interesting is the desire of the participants not to classify the characters into good or bad people. They described the characters as human beings that made an ethical and moral balance, therefore, reacted according to the circumstances with a good and a bad attitude. (Ballesteros, 2019). Elizabeth is one of the main characters in the stories they children wrote.
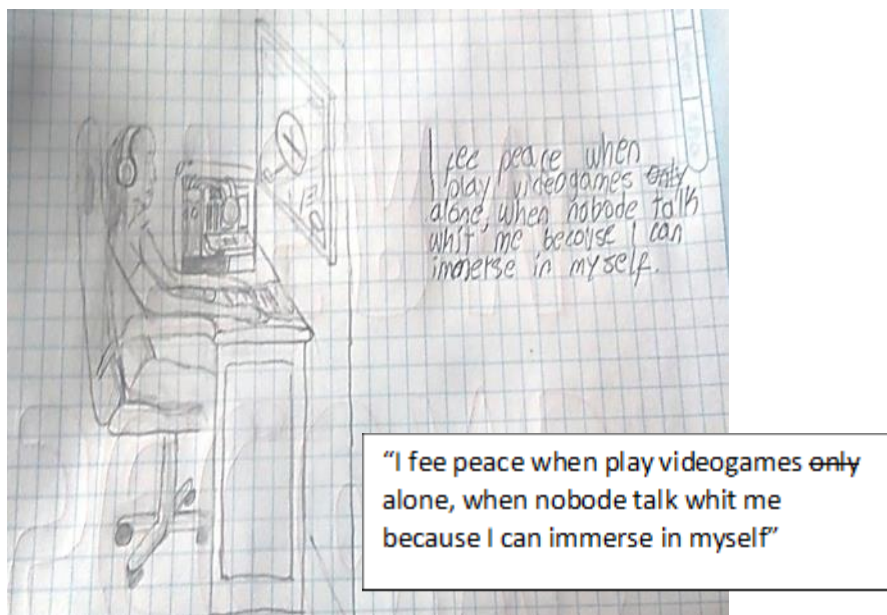
> **C: Elizabeth**: (she says for herself) I do not want to be any more in this place, I do not want to bear my partners´ brutality! I bury in my music, looking for a place of peace, a place without abuse or accusations, but the voices do not leave me. The voices are heard higher, it does not allow me to concentrate, and I cannot get a breath (…)—excerpt 4. Audio transcription from the written story Phoenix shared in an oral discussion. August 26th, 2020.
>
> I could notice the students stated peace as the physical or inner place where they can

escape to feel calm. They related peace with environments: Peace as a place free of abuse or judging made them feel secure, which could be abstract or physical, where they can find refuge. Consequently, music, arts, and video games could be considered a door to their inner world, allowing them to find peace. In most cases, they rejected the external reality as they considered it threatened their peace (Figure 10).

Figure 10

Artifact. April 2020

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"I fee peace when play videogames ~~only~~ alone, when nobode talk whit me because I can immerse in myself"

Note. In excerpts 9 and 10, we could see how the students connected peace as an inner state and a physical place. Students often related two or three categories to define peace, showing the multiplicity of meanings and complexity.

Peace as a context or place, congested or isolated, the student recognizes other´s perspectives. Nature, for many participants, appears as a favorable environment to feel peace and be in harmony with the world. Authors like Cairo et al. (2018) talk about territorial peace since a political definition, describing it as "a socio-spatial dimension" (p. 470). However, the conception of territorial peace is versatile and can be adapted to the school context. The dynamics found in the data are the relation between the space and peace considering rural and urban landscapes, the sense of belonging, and the social interaction.

> **M.G:** To be at peace first, you must be with yourself, so we can be at peace with the rest of the people around us, such as at home, work, school, or other places. Excerpt 5 from Edmodo interaction. August 2020
>
> **SQ:** Peace: For me, peace is a calm state in which a person can behave comfortably, being herself. A person can feel peace with people from different personalities or in different environments. Some people feel peace in crowded places like shopping centers, and others feel peace in lonely places like nature; therefore, peace, in my conception,

would be a context where a person can be comfortable without worries or problems. Excerpt 6. from Edmodo interaction. August 2020 (translated from Spanish).

The participants consider peace as the freedom to express their thoughts and act according to their desires to accomplish dreams and follow a passion. They consider the liberty to carry out life´s projects as a synonym for peace. In other cases, the participants discuss the freedom to express their opinions in social media, how their actions in those virtual environments could cause conflicts, and how they could manage the information, opinions, and disagreements to promote peaceful environments. In most cases, the participants relate that freedom with the value of respect and collective empathy.

In artifact 7, we can see how the student connects peace with his freedom (Wintersteiner, 2013) to decide on a possible future profession; moreover, he communicates and develops that activity in the present. Colors in the hair also showed creativity, the importance of the barber profession in his life, and the emancipation he is carrying out.

Figure 11

Artifact. April 2020
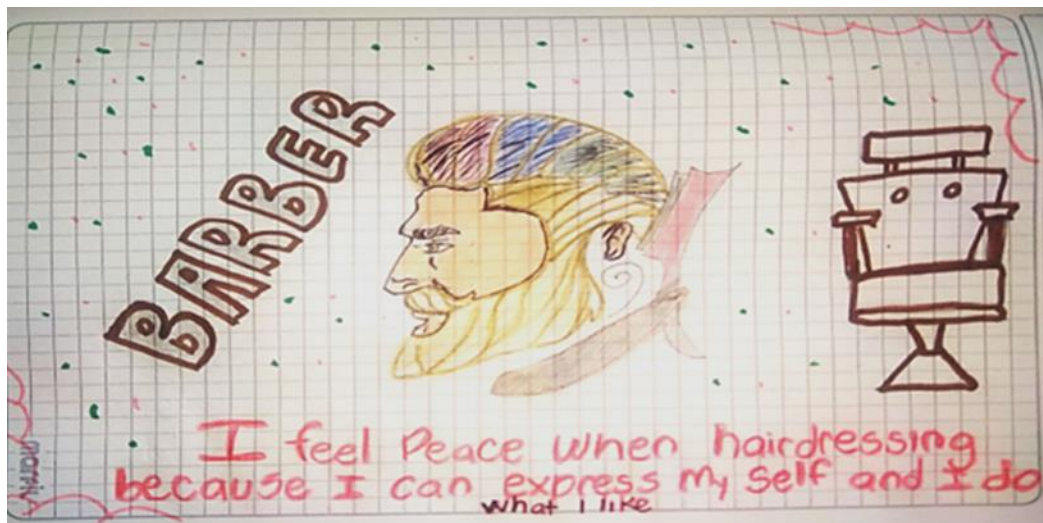
STUDENTS' PERSPECTIVES ABOUT PEACE CONSTRUCTION

The students understand peace as the freedom and the right to express themselves, respecting others´ positions, which implies *positive peace* (Galtung, 1969; 2016). In this category, I realized that the participants defend liberty as soon as this exercise guarantees everybody's rights (Galtung, 1969; Rendon, 2002). The students were interested in how social media could be a space where they can find all kinds of information, sometimes sensitive issues of society that cannot be censored. They propose through a lengthy discussion, an open debate where everybody has the right to dialog and negotiate their ideas through critical thinking (Boske & McCormack, 2011).

E: of course, besides this topic of *social media*

V: I have strong foundations (talking about the tools to solve conflicts) in the schools as well as in the neighborhood, even in the television in the programs (that a child could see) so it is both sides, not to forbid everything, but oriented in the path.

C: eh yes, because we could not restrict the people, we cannot censor the reality. Sample 3.1 Audio-transcription, august 25 (translated from Spanish)

C: For example, in social media, some people create content called "how to open a toy," so, other people say I do not like to see how to open a toy, then they start to write nasty things to the Sir or Mrs. or the person that publish that saying they disagree. I think that is going too far with the right to express…

E: Well, social media are a huge influence, doesn´t it? It is a global network. For example, the case of the Afro-American Sir. that died, he was a global icon. I mean, the world protested against the brutal discrimination in the United States, even in China, could you imagine? It was a global movement. They protested in England, Spain, in Europe.

C: Sorry to interrupt, I feel that in the United States the racism is intense, and we all know that.

V: And that president does not do anything (Referring Donald Trump).

C: However, I feel that the protest was also generated because we are in quarantine because people need to go out, and I think that some people used Floyd´s murder as an excuse to go out and protest; I mean, people who were not interested in the case, but they wanted to go out in a pandemic … Excerpt 7. audio- transcription, august 26 (translated from Spanish).

After a lengthy discussion, the students pointed to two aspects of freedom as the resource to feel peace, the first, liberty to fight for a cause without censure, and second, how people also

connect peace with an opportunity to be out of home after experimenting a long period in

confinement. The students questioned how some people abuse the right to express to inflict harm

to others and how social media allowed citizens to inform about social situations around the

world and organize the protest. They consider racism as a root of violence, especially in the

United States. According to Galtung (1990; 2016) this situation of racism could be considered

Cultural violence.

The participants state the necessity to guide people towards critical thinking in social

media communication as an opportunity to guarantee the right to express but respectfully,

avoiding extra limited judgments that affect the other. They want to feel free not just from the

stressful task at school that inevitably affects students and teachers but also to express their

feelings and desires. Moreover, it is evident how the students were not only focus on the

discussion topic, they also used peace linguistics expressions like: "sorry to interrupt you" as an

strategy to avoid conflict Gomes de Matos (2017).

2. **Peace implies ensuring basic human needs.**

Table 5

Relation among the research questions, the category 2 and the codes

		Category	Codes
Research question	what perspectives about peace do high school English students collectively create when	Peace implies ensuring basic human needs.	• The food: bread, juice and fruit • Spend time with family.

	involved in media literacy practices?	• Protection from family
Sub Question	How do high school English students collectively connect their perspectives about peace with their own lives?	• Share virtual time with the couple: messages and calls
		• Educate with love

The second category defines peace as the possibility to meet basic needs (Galtung, 1969; Galtung, 2016), which for the students are three: first, food, concerning a physiological need that they connect with their emotional state (Bose,1981; Furnari & Tamashiro, 2015; Rendon; 2002); second, the quality time shared with a beloved one and third, being educated with love. They express through creative artifacts and opinions this conceptualization of peace. In this respect, Galtung (1969) suggests the term *positive peace* as the result of a social system that provides and guarantees people's basic needs. When governments promote inequality in resource distribution, Galtung (1969) defined it as *structural violence.*

First, the participants established food as one of the relevant aspects. Some feel that sweet products such as ice cream positively influence their emotional state (see figure 12). The food as a basic need through a metaphorical stance shows the stress students feel because of the quarantine and schoolwork. Others do not limit the kind of food; for instance, fruit, juice, and bread have a fundamental impact on their peace. It implies how emotional health is related to physical care. The students talk about how they feel welfare consuming nourishment, which is reflected in the conditions of the peaceful construction environment. It was evident through the mass media that the pandemic increased the poverty levels in Colombia; however, before the

STUDENTS' PERSPECTIVES ABOUT PEACE CONSTRUCTION

quarantine, many students had difficulties and found in the food program at school support. (See

figure 13).

Figure 12

Artifact. April 2020
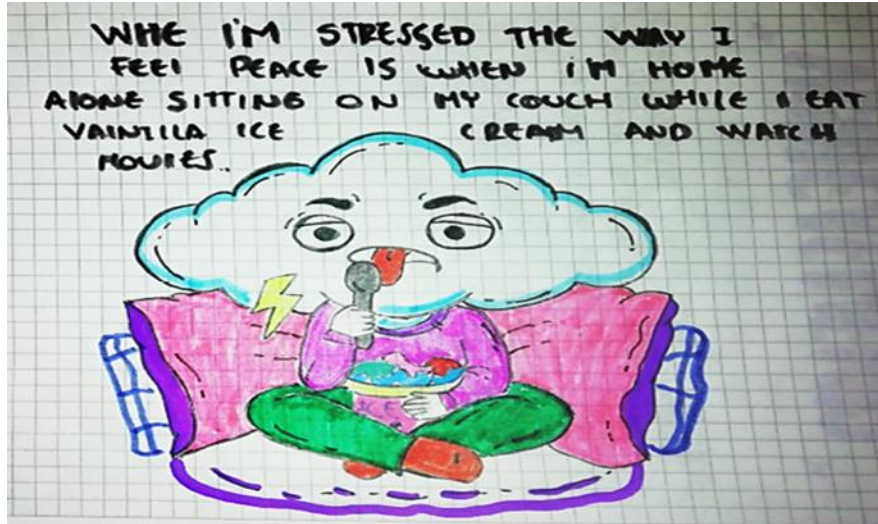
This drawing communicates through a metaphorical stance how the student feels. She

represented her head as a cloud of lightning, revealing an internal conflict supported by the eye's

expression. Kinesthetic communication supports the desire to be alone with the posture where

the legs are crossed. This student considers peace implies being alone in an introspective

exercise, which is related to category one, and the possibility of consuming foodstuffs that

responds to fulfill a basic need and achieve the *positive peace* Galtung (1969).

STUDENTS' PERSPECTIVES ABOUT PEACE CONSTRUCTION
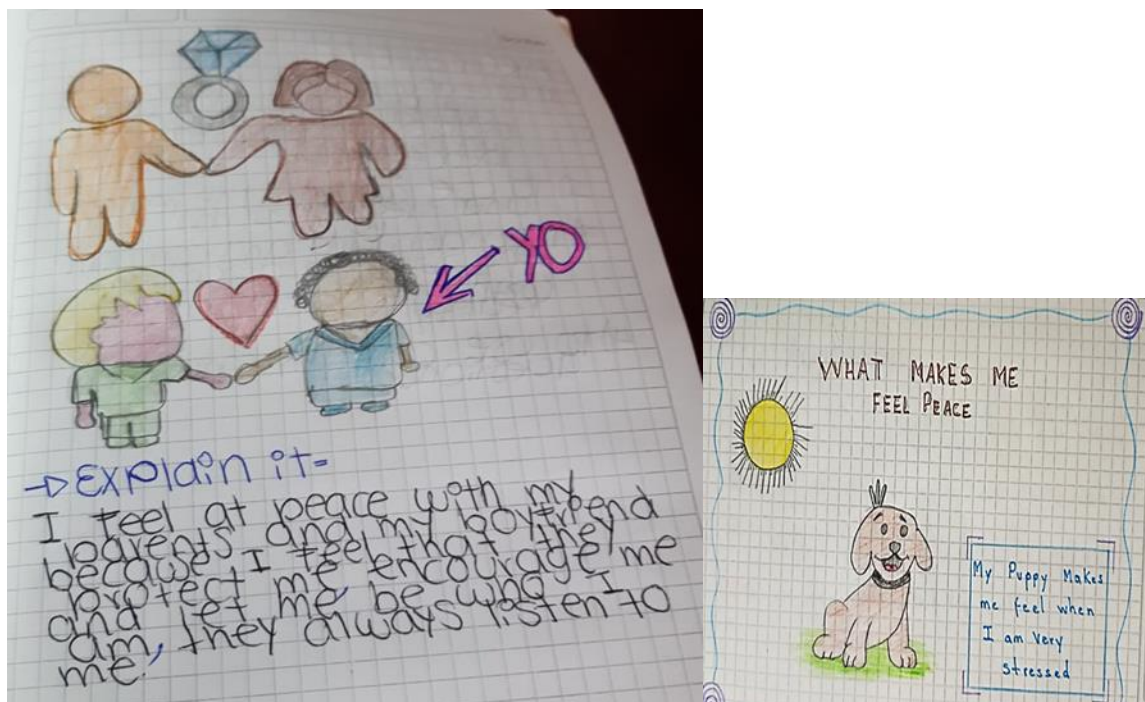
Figure 13

Artifact. April 2020
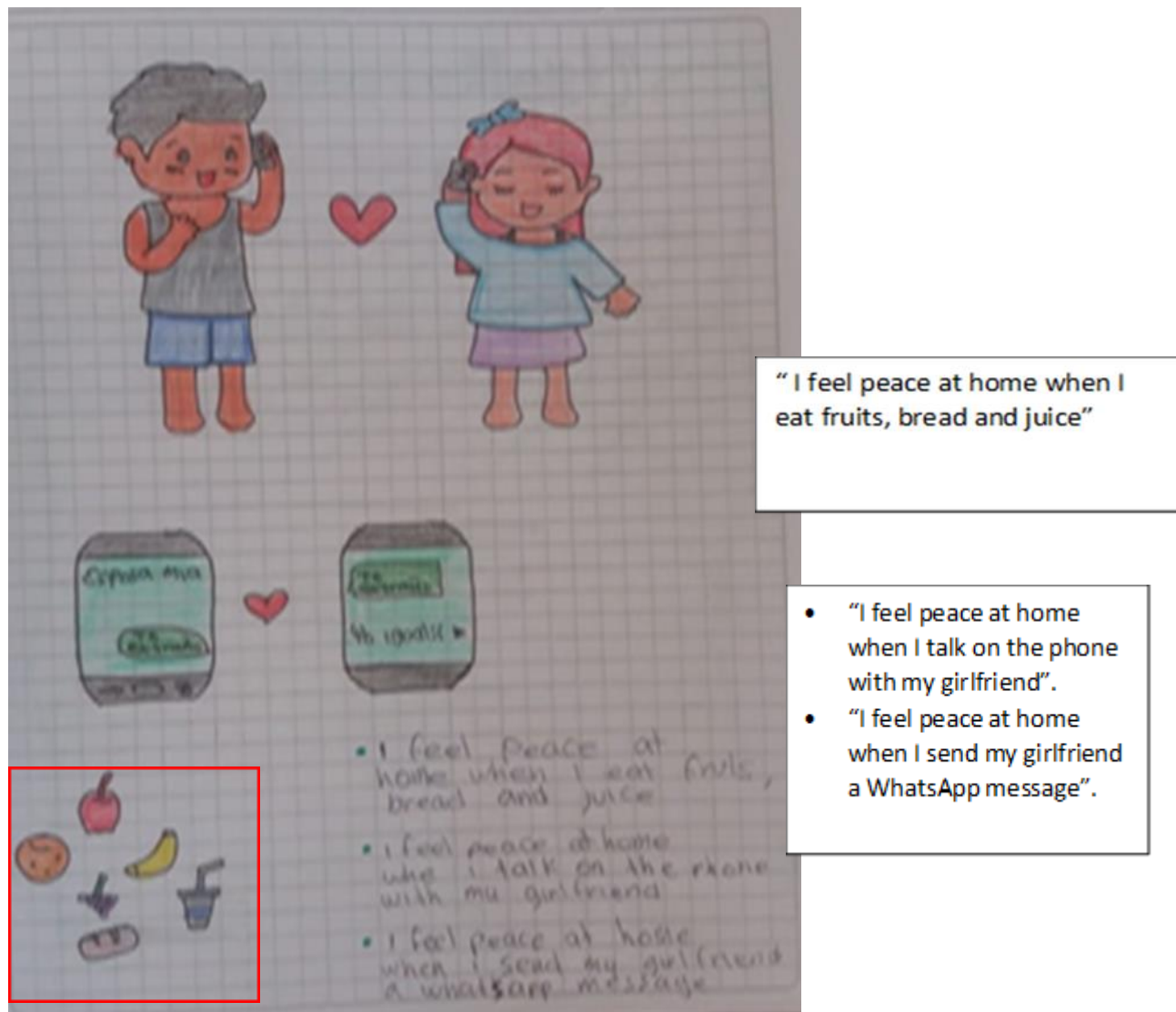
Second, the quality time shared with a beloved one plays a fundamental role in peace construction. In figure 13, the student affirms that he finds peace talking and sending messages to his girlfriend through the phone. The participant cannot share a physical space with his beloved person; however, the technology, especially during quarantine time, has developed virtual spaces to spend time with family, friends, and valuable people.

Figure 14 shows how the family is a potent source of peace for the students, which relates to the sense of security that the beloved person provides. They specifically mention that they find peace in a happy family, a hug from the grandmother, the dog's warmth, and a virtual conversation with the couple. The participants assigned the pet an equal role as a family member. However, in some cases, it was visible that students did not mention the family; despite that, they refer to a couple as the only source of peace. Consequently, the family is essential to break the cycles of violence (Chaux et al., 2007; Chaux, 2012; Jimenez et al.,2010).

Figure 14

Artifact. April 2020

Some artifacts like comics (figure 15) even question the role of the adult in the peace construction process; in those, they looked for adult support in the definition of peace, and somehow, they questioned the ignorance about the topic and assumed that adults should know about it. However, in the end, they propose a co-construction of peace based on the dialogue that
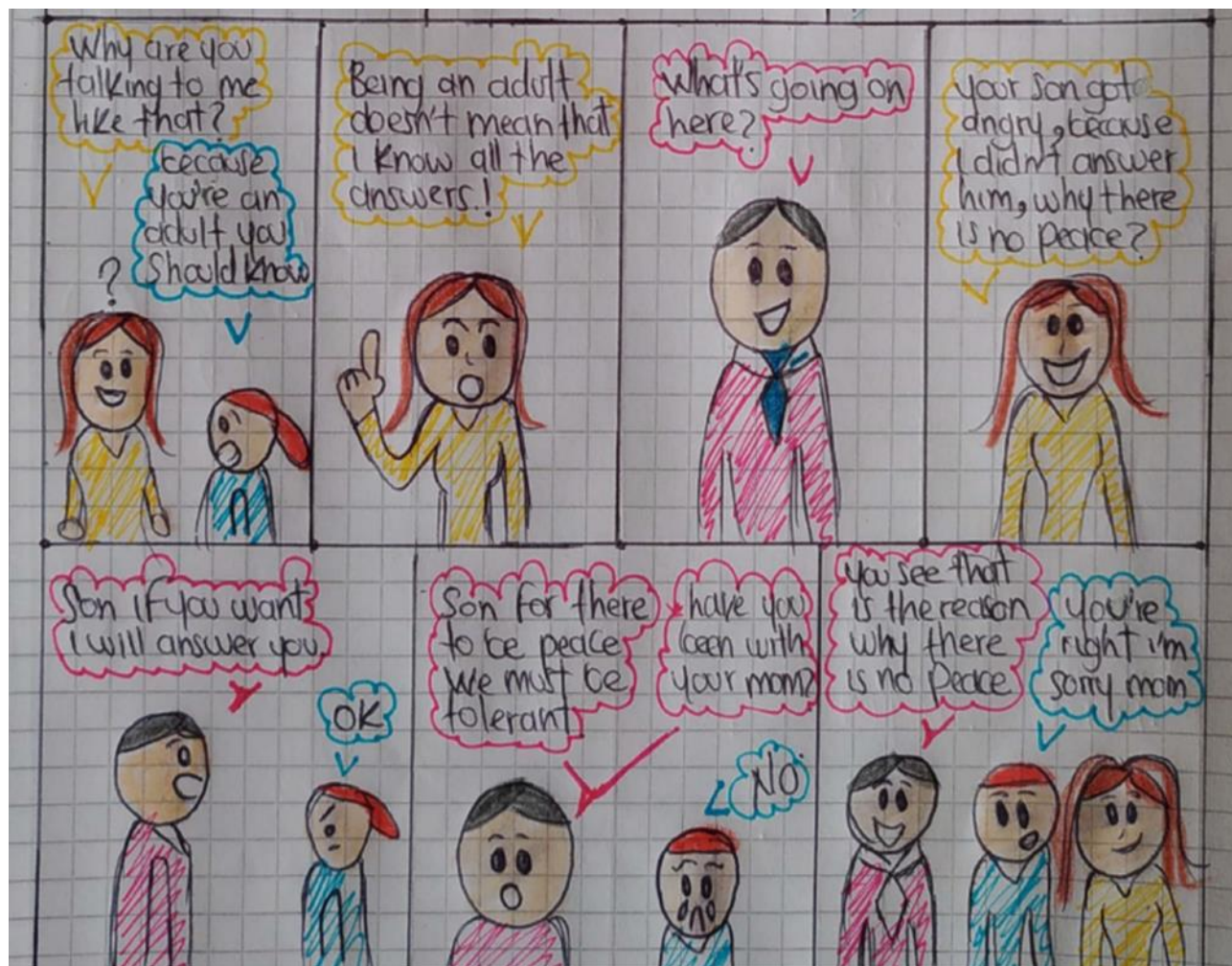
STUDENTS' PERSPECTIVES ABOUT PEACE CONSTRUCTION

states tolerance as the base to achieve it. In other words, they developed distance-taking (Chaux

et al. 2008), who defined it as the cognitive competence that implies understanding others'

perspectives or ideas.

Figure 15

Artifact. April 2020

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In excerpt 8, some participants also connected in oral discussions the country's political situation, displacements, and violence, with the role of the family and the peace construction. For instance, they affirmed that poverty caused family abandonment and that neglect influenced the decision to join army groups as guerrillas (Cairo et al., 2018; Chaux, 2012; Galtung, 2016)). For instance, the participant connected basic needs with the role of beloved people around children and how statal abandonment forced people to tip the balance in favor of war:

> **D:** We have...well, my father has some friends that migrated from the countryside. They suffered (violence), so, in most of the circumstances, they were not forced; they had to go on their own. One of my friends, one of his friends, told us that the situation in the countryside was so poor and challenging that she joined FARC by herself. So many of those situations they tell us, another is that the parents abandoned them, or the family was

revolutionary then they decided to go, those are the stories they had told me. Excerpt 8.
Audio transcription. April 29, 2020. (Translated from Spanish).

Third, being educated with love is a basic need. It reveals how students define *peace* as a

product of education based on love, an act that can be possible by understanding each other.

Empathy is an emotional competence to feel and comprehend what the other is suffering (Chaux,

2012); cooperation, finding a connection with another subject to transform realities, helping

others without expecting a reward, and teaching as a service act. The participants relate peace

with knowledge and understanding; it implies that when a person is aware and knows reality, he

or she has peace.

> **P.S:** My intention is for children to learn that violence does not solve things, and with our
> behavior and way of being, we can make people change. Excerpt 9. Edmodo interaction.
> August 12, 2020.

> **E:** For example, I have a little brother. He has a strong character. He sometimes crosses
> the line because he is rude, and I try to educate him, but not with punishments. I am not
> insolent and hit him: -hey, come on, do this! Or with a badly treated, I educate him with
> love, I say: -hey! Do not do that because it is wrong, so it is trying to teach with love,
> because, for example, my godmother, I had never had a father, I have never had a
> paternal figure, I was blessed with my godmother that is like a second mom, she has
> educated children, and she educated me with love, she gave me solid foundations, and
> today I am grateful because I am who I am for her (…) Excerpt 10. Audio recording
> transcription. August 26, 2020. (Translated from Spanish).

In conclusion, the student's basic needs are referred to supply physical aspects such as

feeding, the emotional support that provides a person who shares a bond, and the education in

which love, and care are the main goals of the process. The participants do not ignore the

importance of discipline; however, they stated that discipline should not include physical

violence. The students also reveal that the teaching process is not a sole task for teachers; all

people could share their funds of knowledge and other formal areas. The crucial aspect is to do it

with love and empathy.

STUDENTS' PERSPECTIVES ABOUT PEACE CONSTRUCTION

3. **Peace as actions to challenge normalized violence.**

Table 6

Relation among the research questions, the category 3 and the codes

		Category	**Codes**
Research question **Sub Question**	what perspectives about peace do high school English students collectively create when involved in media literacy practices? How do high school English students collectively connect their perspectives about peace with their own lives?	**Peace as actions to challenge normalized violence**	• world free of crimes • world without war • without hurting. • bullying is generated due to it is normalized in the society. • Peace is a symbol, an ideal • Pardon • Resilience

In this category, the students reflect upon their daily interactions and global dynamics. For them, peace implies a world free of crimes, the absence of war, where people do not inflict harm to others and do not tolerate bullying (Galtung, 1969; 2016). The participants recognize the existence and the consequences of bullying and some violent behaviors that have been naturalized (Castañeda et al., 2019; Chaux, 2012). They declare that peace requires healthy communication that does not tolerate disrespectful attitudes.

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> **AE:** For me, peace is a world free of crimes and wickedness that steps backward the human being. At the same time, human beings can behave to evolve toward a global good. Excerpt 11. Edmodo interaction. (Translated from Spanish) August 19, 2020.

> **LM:** For me, peace is a moment without hate or wars. It is simply a friendship or a neutral relationship. Excerpt 12. Edmodo interaction. (Translated from Spanish) August 19, 2020.

> **JM:** Peace is being in harmony with all the world, being calm and having spiritual peace, and leaving everything flowing without hurting anyone to become this in a world without war. Excerpt 13. Edmodo interaction. (Translated from Spanish) August 19, 2020.

In a country like Colombia, which has suffered for a long time, political and structural violence is relevant to the students' concern about the war and crimes (Galtung, 1969; 2016). Political issues affect the entire population, and social media provides an additional information channel even if they are not interested in news. The language is an excellent opportunity to discuss the reality and the social problems to generate a peaceful and critical environment where the students can manifest their initiatives to promote and strengthen the construction of peaceful classrooms (Bajaj, 2015). What is more, Children are aware of one of the problematics facts I identified at the beginning of the study, the naturalization of violence (Castañeda et al., 2019; Chaux, 2012). For instance:

> **C:** I feel that bullying is generated due to it is normalized in society and normalized in relationships because there are people, Friends that make bullying among them, but as they are friends, nothing happens, so it is normalized, which it should not be like that. Excerpt 14. Audio recording transcription. (Translated from Spanish) August 26, 2020.

From the perspective that considers Peace as an absence of violence or what Galtung (1969; 2016) called *negative Peace*, emerged two positions, one from the students who consider the utopia of Peace could become a reality and the other from the students who consider it an impossible ideal to achieve. From one side, Peace is a symbol of good energy and positive will, participant A.E conveys the root of this conceptualization in hope, and he expects that the other

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people who probably have experienced violence or any conflict could consider the possibility.

On the other side, C.P considers *Peace* as an unattainable ideal since conflict cannot disappear

Galtung (1969; 2016). It is an exciting reflection that has been discussed in the theoretical

framework; violence and Peace are concepts that can be addressed through *constitutive*

tension Buenfil (2010). Violence and Peace seem to be contradictory and ambivalent constructs.

However, they both need each other to make sense of reality.

> **A.E:** I think peace is a form of seeing life, always good, without carefree. Peace is a symbol of good energy and positive will. We need to see the life of this form because humans lose hope**.** Excerpt 15. Edmodo interaction. August 12, 2020.

> **CP:** Peace is an unattainable ideal because human beings cannot coexist with others without generating discussions and fights with other people. Hence, if there are fights and discussions, there is no peace. Excerpt 16. Edmodo interaction. August 12, 2020. (Translated from Spanish).

> Finally, this category emerged as a significant step in the school social dynamic that

connects the home experience. Peace is defined as *pardon*, offering an apology, and forgiving. In

some of the artifacts, especially in the comics and the stories, the students also mention two

exciting concepts: reparation and the role of mediators. *Reparation* is presented as a medium to

compensate for the damage inflicted, as a sign to accept mistakes and consequences. Likewise,

the mediator is a role that allows to negotiate the conflict and reconcile the parts implicated in

the discussion objectively, finding a balance and positive bonds (Chaux, 2012; Quintero &

Pineda, 2019).

> **V:** The next day, Julia arrived early to check if she could save something from the disaster that Carlos and his friends had done. However, when she came into the classroom, her project was there, Carlos and his friends had fixed it, Carlos apologized again, and Julia accepted. Finally, she could present her project, in the end, they became good friends meanwhile he changed his way of behaving. Excerpt 17. Artifact, written story "academic envy." August 2020.

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There is also an interesting fact; how the student is aware that the conduct has been developed for a long time is difficult to change from one day to another; however, she expresses the desire to give an opportunity, understanding it is a process. In Excerpt 18, the participant talks about conflict, which is a situation that, in her opinion, can be handled as part of daily life. Students seem to differentiate violence from conflict. Violence is a mechanism to inflict harm, and conflict is a natural disagreement that a person or a group could face.

> **LT**: Peace for me is feeling safe, that despite the problems, I do not feel stress and can solve them calmly. Conflict is part of life, and we must learn to endure and try to continue despite the problems. Excerpt 18. Edmodo interaction. August 2020.

In conclusion, data revealed multiple perspectives about peace that students considered based on their life experiences, implying a polyphonic discourse, meaning multiplicity Bajtín (as cited in Poderti, 2019). For instance, the quarantine intersected students' perceptions due to the social, economic, and emotional changes that affected the family and school dynamics. Virtual tasks and interactions became a challenge in the use of language and communication. The covid pandemic impacted the traditional notions about peace beyond politics or stable coexistence. Consequently, media literacy as a social practice (Kucer, 2009) became an essential scenario that allowed language learning and peace construction. The students in the discussions recognized the power of social media. They expressed the necessity to guide the population in critical thinking toward properly using information and virtual interpersonal relationships.

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Chapter 6

Conclusions

The main objective of this research was to understand high school students' perspectives about peace that were collectively created throughout media literacy practices. Recognizing students have valuable opinions and initiatives that we can develop in a communicative environment that uses the English language as a tool to express thoughts, feelings, and perceptions. Therefore, the main research question was: What perspectives about peace do high school English students collectively create when involved in media literacy practices? Moreover, the sub-question was: How do high school English students collectively connect their perspectives about peace with their own lives? In addition, I present in this chapter the limitations I had in the pedagogical and research process. Finally, I state some topics that could be addressed in further studies**.**

The findings in the research discussed three main categories that show the multiplicity of peace that the participants voices contemplated; in some cases, more than one category elucidated students´ perspectives about peace: the first category was p*eace as multiple spaces to be with ourselves and others*, the second, p*eace implies ensuring basic human needs* and the third, p*eace as actions to challenge normalized violence*. These categories describe connections between peace and students´ personal experiences.

In the first category, *peace as multiple spaces to be with ourselves and others,* it was evident in the data how the quarantine time caused much pressure on students. Most of them related peace with the absence of stress; for that reason, the word freedom was constantly appearing in the data: Peace as the freedom to be in silence, peace as the experience of being

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alone, peace as the means to accomplish their dreams and peace as a synonym of mental health, which implies an inner state of accepting one-self, moreover, sharing in harmony with other people in different scenarios like nature or crowded places without judgment.

In the second category, *Peace implies ensuring basic human needs*. Students stated three needs: food, support from a loved person, and education. First, the food, concerning a physiological need students connected with their emotional state, Peace for some students represented having enough food to live; others referred to sweet nourishments like chocolate and ice cream. Before the quarantine, the situation in Colombia was complex; people were in poverty, then the pandemic increased the number of unemployed people. According to the article wrote by Salazar (2021) in *La República* (Virtual newspaper), 21 million people live in poverty and 74 million in extreme poverty. However, the statistic could be higher because Juan Daniel Oviedo, director of DANE (National administrative department of statistic in Colombia) takes $600.000 to categorize medium-class people, less than a minimum salary in Colombia. This socio-economical fact in the students´ life reinforces their position; they felt Peace if they can supply their basic need to eat.

The second basic need in this category was *support from a loved person*. Peace for the students implied the quality time shared with a beloved one, the security, and the support from a beloved character, family, couple, or pet. Sharing quality time in confinement was essential, although some participants revealed they felt alone through artifacts and conversations. Therefore, the emotional support that provides a person who bonds with the student could be decisive in the inner peace construction and the future peaceful social relationships he or she could develop.

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The third basic need I could identify was *peace is being educated with love*. The students discussed the impact of the knowledge on their decisions, their role as big brothers and sisters, and how the adults' position, as parents and teachers, could help them understand circumstances. They reflected on the tools to face difficult situations, avoiding imposition, promoting dialogs, and creating peaceful environments with love and empathy**.**

Lastly, in the third category, *peace as actions to challenge normalized violence*. The participants reflected upon social and political events at school and about situations that had affected Colombia and the world. The discussion with their partners allowed them to consider *peace as an absence of wars*, bullying, and actions or attitudes that hurt others and an opportunity to be aware of the violence's naturalization.

Identifying the naturalization of violence, students talked about the necessity to promote respect, dialog to negotiate ideas, guarantee others' rights, and defend liberty as an opportunity to transform ourselves as individuals and society into a healthy coexistence. The participants suggested pardon and resilience as positive bonds to connect the society and build peace (Chaux, 2012; Quintero & Pineda, 2019). A society that promotes equal treatment and avoids conducts like racism, physical and psychological violence can build peace and transform the school, home, and world into a safe place.

Critical media literacy had an essential role in this research. The pandemic changed the physical- social interaction as the primary possibility of virtual interaction. Most people had to seek information through virtual channels even if they did not like the idea; the community was forced to develop activities like studying and working in the virtual world, changing the dynamics. It was necessary for the people to explore and migrate to cybernetic platforms to

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continue living in the middle of isolation measures imposed by the governments around the world.

Understanding media literacy is the participants´ ability to explore and interact with virtual material and environments in a critical way to communicate (Roloff & Sanderson, 2018; Srinivas, 2015). I analyzed how the students constantly mentioned the power of social media; they affirmed that peace is not just a matter of physical interactions but also a virtuality issue. They questioned how their virtual interactions generated violence and how to reduce violence and transform them into peaceful virtual connections. In the oral discussions, the participants referred to events that social networks exposed during the quarantine time as strikes concerning social justice and racism in Colombia and the United States. Furthermore, how many countries of the world manifested solidarity with those situations. In other words, the students were able to assume a critical stand towards the current circumstances evaluating the role of social media in the community and how that affected their perspective.

In addition, cyberbullying was discussed as a scenario where according to their perspective, some people do not tolerate others' opinions and attack them with rude language in written comments or videos. They disagree with that conduct; however, they add that teaching young people to develop inner strength and not be affected by others' remarks is essential. In this case, the participants affirmed that forbidding TV programs or social networks is not the solution. They conclude it is necessary to guide other children to think critically about all the media literacy information. They expressed how censoring reality can go against liberty. In conclusion, the students associated peace in virtual environments with access to knowledge and tolerant conduct that guarantees respect and the freedom to express themselves.

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Finally, the English language can be used as a tool in the peace construction process; understanding the language power in communication, owing to misunderstandings, can be reduced with good use of peaceful vocabulary and expressions (Gomes de Matos 2017). Therefore, to face conflict and violent situations is possible, critically analyzing the social relations and the use of language around experiences. English teachers can empower students to be critical and develop social empathy, which implies a critical use of language to solve conflicts at school and outside.

To sum up, I could say that I had constant learning and unlearning about my role as an English teacher-researcher. In the beginning, my main target was to develop strategies that helped my students to develop their language level proficiency. However, step by step, I discovered how my students' social issues affected the way they perceive reality and their interests and motivation to learn. I understood that English was a means, not a target. That reflection allowed me to link the role of teacher and researcher like the opportunity to connect with the children's reality and develop meaningful contents and experiences that help them communicate their inner world and value their funds of knowledge in learning English. I had to learn to avoid the deficit perspective on topics like violence and peace at school that sometimes clouds the humanizing teaching and learning practices.

Pedagogical implications

These data made me reflect on the necessity to address the syllabus in developing activities that allow students to use English to communicate their emotions, fears, and desires and to create spaces for students to talk about issues that stress them. The confinement made me, as a teacher, aware of the inner difficulties our students face. One of the strategies that helped them find a little peace was to feel the freedom to express and realize that other partners were

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through similar circumstances. The discussions and the teamwork provided a space to co-construct and re-signify their experiences (Aldana, 2021b).

This research shows how English teachers can contribute to the social fabric through the appropriate use of language. Moreover, the relevance to design or implementing activities that care about the students´ emotional state, opinions, and desires. Students have exciting thoughts; they value adults, especially their teachers, who hear their voices. They are engaged in English classes that integrate their funds of knowledge and social environment. English class can become a reflective space to create content to strengthen the pacific coexistence.

Data revealed the importance of arts. Students used music, drawing, painting, and reading to find peace and share their opinions during the quarantine. Design an interdisciplinary English syllabus that focuses not only on grammatical aspects but also uses artistic expressions to support verbal communication in context contributes to peaceful class environments. The students are motivated to participate and develop creativity in the different tasks. This study could also integrate social studies, arts, and technology concerns, implying teamwork with other teachers inside the institution.

The role of the school as a space to develop a political act to express and promote peace through all the subjects is more than a possibility; it is a reality that can be achieved with cooperative work among teachers and students. The school can become a space to learn how to dialog, a safe place to solve conflicts, listen to others, and use the language wisely. This study is an opportunity to consider other scenarios and subjects to build peace; teachers can modify the syllabus to address coexistence issues. It is an opportunity to develop tools to construct a healthy coexistence at school and in Colombia. The schools could become society´s peace seedbed.

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In the end, the pandemic made us realize that school is more than bricks. School is the people, the community working together, developing projects, supporting others, and looking for different channels to maintain assertive communication, using the mother tongue and the foreign language to use conciliatory terms and respectful expressions. School is the bridge to construct a sense of community where we can stop the violence normalization through the new educational opportunities for social transformation. This project made me realize that as a community, we need to reconstruct our identity from the prejudice of a violent country toward the perspective of the multiple peaceful initiatives that arose each day in different schools. We need to create opportunities and alternatives to think and re-signify our vision of the country, from political and economic systems and from the resignification of the educative labor.

Limitations

The quarantine had one advantage for the project. All the virtual interactions were easily recorded with a high-quality sound. However, on several occasions, the difficulty was that some students did not have a stable internet connection, and some did not have electronic devices like computers or cellphones. In other cases, the family had one electronic device to share among parents and two or three brothers. Those were inconvenient since the co-construction of the stories required constant communication among the participants, and the lack of internet connection interfered with the continual participation.

Addressing the topic of peace construction in the English class was complicated initially. You can easily find information about peace in the social studies field, but the concern from the lens of English as a foreign language was challenging. There are several theses about bullying and conflict, but peace itself, I could find two in the Applied Linguistic master's program from Universidad Distrital. However, from the other perspective, the lack of previous studies is also a

strength because this work aimed to challenge the perception that peace is an issue restricted to the social studies area, becoming a study in innovative work.

Conversely, I could integrate social studies, technology, and English into the project, which was an exciting opportunity to analyze, discuss, and develop the collective constructions of experiences around communal living. It generated spaces to build peace by employing language activities like the co-construction of stories, comics, and animated cartoons that focus on the students´ social fabric.

Additionally, I wanted to use the material in English that tells the students the Colombian reality about issues like internal conflict, violence, peace, and history. However, most of the material was limited to long lectures from foreign people's perspectives, which turned out boring to the students. That is why I decided we could create animated cartoons that tell from the children's perspective the reality they lived at school concerning peace, using all the material they wrote and the discussions in class, fostering their artistic and technological abilities. I used reference materials like the documentary, *Little Voices* (In its Spanish name *Pequeñas voces)*, but we talked about some aspects and created new English material.

Time was a challenging aspect too. Students and teachers were also busy with academic work; it was hard for us to accommodate the new normality. Suddenly, the schedules and the communication took prolonged periods. The challenge was huge because analyzing media literacy, discussing, creating artifacts, co-construct stories, and transforming them into animated cartoons implicated much time: the discussion of the topics, practicing pronunciation and working a little bit of theatrical radial expression, the negotiations about the music that we created using the ability of the students in arts, the exploration of the platforms to edit the sound,

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and the cartoons. Notwithstanding the circumstances, students enjoyed the time because it became a space to relax, do what they like, and say what they think.

Suggestions for further Research

In further studies, researchers might develop interdisciplinary work with physical education, social studies, and English. Kinesthetic and meditation practices could support how people give the message and its relation to body language. At the last stage of the project, I heard about *mindfulness* as a method used in some schools to reduce stress, find inner peace, and communicate positively with others. It could help to handle an aggressive tone of voice and avoid misunderstandings.

As I expressed before, there are few accessible audiovisual materials in English that talk about Colombian reality. Developing other projects that talk about Colombian history, internal conflict, social, political, and economic issues from the children´s lens could be interesting. We can transform the English classroom into a free space to develop discussions and critical thinking about our reality and communities that society and the government had made imperceptible. English should focus on students´ context and not limit them to the material created in a foreign country. Probably I am not the first one to create this type of material. However, the difficulty of finding the products online from other experiences made us consider some platforms that facilitate free and easy access to those, for instance, YouTube. It is important to be generous and share knowledge; it is the only way to grow as a strong society.

Finally, it is essential to consider the challenge for other further research to replicate it with classrooms of 35 or 40 students because the time is limited to listen to each one of the participants in big groups. Moreover, I could suggest some questions to start future peace projects in EFL considering relevant aspects that might be interesting: What strategies do EFL

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students create to develop symbolic reparations at school? How do EFL students construct peace

in a school with an inclusion program? What are the contributions of EFL peace museums in

reconstructing social fabric?

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Appendix A

Consent Form

Señor padre de familia:

Por medio de la presente solicito su autorización para que su hijo/ a _____

participe en el estudio titulado "Perspectives of peace that students construct when reflecting on

media literacy practices" Perspectivas de paz que los estudiantes construyen a través de la

reflexión de prácticas lecto-escritoras en medios audiovisuales) con el propósito de entender

cómo se relacionan las perspectivas de paz con su vida escolar y crear estrategias que les

permitan analizar de forma critica los contenidos a los que están expuestos. Dicha investigación

se lleva a cabo en el programa de Maestría en lingüística aplicada a la enseñanza del inglés en la

Universidad Distrital Francisco José de Caldas.

Los datos que se requieren se recopilaran mediante narrativas-entrevistas y grabaciones de

algunas interacciones que den cuenta de experiencias de los estudiantes en cuanto al concepto y

práctica de la paz en ambientes sociales y escolares, al igual que su percepción de la información

recibida en los diferentes medios comunicación.

Su participación es de vital importancia en este proyecto y es de carácter voluntario. Si usted así

lo define, puede desistir de participar y no se cuestionará su decisión. Se le garantiza:

• El uso de nombres ficticios para proteger su identidad

• Estricta confidencialidad con la información suministrada

• La oportunidad de verificar las declaraciones hechas en las entrevistas y la interpretación

que se haga de ellas.

STUDENTS' PERSPECTIVES ABOUT PEACE CONSTRUCTION

- Que el proyecto no tendrá incidencia alguna en sus evaluaciones y calificaciones

- Que se le responderá cualquier duda que le genere el proyecto.

Agradecemos de antemano su colaboración.

Cordialmente

Sindy Lorena Medina Mosquera

Docente-humanidades

Yo (acudiente)_____ autorizo a mi hijo (a)

_____ del grado _____, inscrito

en la IED _____a participar en el proyecto de investigación "Perspectivas de paz que

los estudiantes construyen a través de la reflexión de prácticas lecto-escritoras en medios

audiovisuales" de la Universidad Distrital Francisco José de Caldas.

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Appendix B.

Matrix to analyzed data based on grounded theory method.

Title: Data analysis -Edmodo interaction

Date:

Technique: transcription of written comments on the platform

Partial transcription

participants: high school students. Public school

Based on the model: Calsamiglia, H. & Tuson, A. *Las cosas del decir. Manual de análisis del discurso.* Ariel.

Codes:
Long Pauses: …
Short pauses: ,
Part of the interaction that was not relevant to include (…)
T: teacher

What perspectives about peace do high school students collectively create when involved in EFL media literacy practices?

2. How do EFL high school students collectively connect their perspectives about peace with their own lives?

3. How do EFL high school students collectively re-signify their perspectives about peace while engaged in media literacy practices?

Transcription / Artifact	Open coding	Axial Coding	Selective coding	Reflective memos

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Appendix C.

Methodological triangulation instrument

Title: Methodological triangulation

participants: high school students. Public school

Based on the model: Calsamiglia, H. & Tuson, A. *Las cosas del decir. Manual de análisis del discurso.* Ariel.

<table>
<tr><td colspan="5">What perspectives about peace do high school students collectively create when involved in EFL media literacy practices?</td></tr>
<tr><td colspan="5">2. How do EFL high school students collectively connect their perspectives about peace with their own lives?</td></tr>
<tr><td colspan="5">3. How do EFL high school students collectively re-signify their perspectives about peace while engaged in media literacy practices?</td></tr>
<tr><td>Transcription / Artifact</td><td>Open coding</td><td>Axial Coding</td><td>Selective coding</td><td>Reflective memos</td></tr>
<tr><td>Artifacts</td><td></td><td></td><td></td><td></td></tr>
<tr><td>Transcription-interactions / Edmodo participation</td><td></td><td></td><td></td><td></td></tr>
<tr><td>Transcription-interactions / oral discussions (Zoom -Teams)</td><td></td><td></td><td></td><td></td></tr>
</table>

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Appendix D.

Spanish Samples. Extracts from the data in the original language

L: yo profe, pues yo, no hago esto, nunca lo he hecho y es algo que no me gusta hacer, pero pues en el momento que me hablaste del proyecto, yo lo pensé y lo hable incluso con mi mamá, ella me dijo que parecía una buena idea.. eh, mi historia es sobre mí, sobre una niña que nació con una condición diferente, pues voy a plasmar mi historia sobre bullying y matoneo, por cuestiones que yo tengo insuficiencia real, entre los 4 o 5 años más o menos no podía controlar mi orina, pues yo la soltaba, a partir de ahí fue cuando empezaron las burlas y con forme paso el tiempo el tema medico claramente se estabilizo, pero entonces si quiero hacer mi historia porque me parece que es el momento perfecto y más viniendo de una persona que ha vivido la discriminación, que sabe que es que lo golpeen, que ha sabido que es que lo acosen, que lo estén a uno molestando, es lo que yo quiero, entonces min historia la voy hacer en base de mí, si le quiero cambiar los nombres, pero si la historia básicamente es sobre mí.
Excerpt 1. Audio recording transcription April 29, 2020

E: (…) si yo entiendo, así uno quisiera cambiar al mundo, pues no lo va a poder sí? Porque es muy difícil meterse en la cabeza de las personas, todos pensamos diferente, todos tenemos nuestros criterios totalmente diferentes y nuestros puntos de vista, pero pues uno puede empezar con su granito de arena, empezando desde uno tratando de ser una mejor persona, construyéndose como mejor ser humano. Excerpt 2. Edmodo interaction. August 26, 2020.

LM: En esta historia nuestra enseñanza es que es importante hablar, conocernos, ponernos en los zapatos del otro, así podremos encontrar soluciones a nuestros problemas, dejar los conflictos de lado y aceptar nuestro yo interior sin violencia. Aunque estemos rotos por dentro siempre habrá alguien que nos ayude, alguien que nos cure FIN.
Excerpt 3. Edmodo interaction. August 26, 2020.

C: **Elizabeth**: -(dice para sí misma) ¡no quiero estar más en ese lugar, no quiero soportar tal brutalidad de parte de mis compañeros! me sumerjo en mi música buscando en ella un lugar de paz, un lugar sin abusos y sin acusaciones, pero las voces no me dejan, las voces se escuchan más alto que la música, no me deja concentrar, no puedo respirar (…)
Excerpt 4. Artifact. Written story. Phoenix August 2020.

M.G: To be at peace first of all you have to be with yourself and so we can be at peace with the rest of the people around us, such as at home, work, school or other places.
Excerpt 5. Edmodo interaction. August 26, 2020.

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S.Q: PAZ: Para mí la paz es aquel estado de calma en el que una persona puede actuar de una manera cómoda siendo ella misma, una persona puede sentirse en paz con personas de diferentes personalidades o en diferentes ambientes, hay personas que se sienten en paz en lugares congestionados como centros comerciales y personas que se sienten en paz en lugares solitarios como la naturaleza, por lo tanto la paz como tal (en mi concepción de esta) sería aquel contexto en el que una persona puede estar cómoda sin preocupaciones ni problemas. Excerpt 6. Edmodo interaction. August 26, 2020.

E: claro demás este tema de redes sociales

V: va a decir tengo unas bases fuertes, tanto como en los colegios, en el barrio, entonces incluso en el televisor, en los programas que él pueda ver, entonces también como que va pate y parte, no prohibirle todo, no, pero pues si irlo orientando a través de su camino.

C: eh si, porque tampoco podemos restringir a la gente, no es que no puede, no podemos censurar la realidad.

yo pongo el ejemplo de las redes sociales, hay gente que crea contenido x, no se… crea contenido de destapar juguetes y entonces la gente dice venga a mí no me gusta ver contenido de destapar juguetes y entonces empieza a escribirle cosas feas al señor, señora o persona que está haciendo eso, diciendo, no es que ese contenido, no es que…sí? Entonces eso me parece que ya es una sobre limitación a lo que es un derecho a sobre expresarse porque es que también uno tiene que entender que al hablar de contenido

E: pues las redes sociales son una influencia grandísima, ¿no? Es una conexión mundial, por ejemplo, lo de este señor americano afro que murió, fue un icono mundial, ósea el mundo protesto por esta discriminación tan tenaz en Estados Unidos y se llegó hasta sentir hasta en china, ósea imagínate, ese movimiento se movió por todo el mundo, en Inglaterra protestaron, en España, en Europa,

C: yo tengo una, perdón por interrumpir es que si no se me olvida, yo siento que en Estado unidos es muy marcado obviamente el racismo y todos lo sabemos..

V: y ese presidente no hace nada

C: pero siento que la protesta se generó también porque estamos en cuarentena, porque la gente necesita salir y creo que hubo gente que utilizo como pretexto lo de Floyd para decir, salgamos hacer protesta, ¿si me hago entender? Ósea la gente que realmente no estaba interesada, pero quería salir entonces si estamos en una pandemia … Excerpt 7. Audio- transcription. August 26, 2020.

D: yo, es que lo que pasa es que nosotros, bueno mi papá tiene varios amigos que vienen de campo y sufrieron mucho de eso, entonces la mayoría de situaciones es que la mayoría de ellos ni siquiera fueron forzados, sino que se tuvieron que ir por sus propios medios, entonces una de mis amigas, una de sus amigas cuenta de que la situación allá en el campo era tan pobre y tan difícil que ella misma se introdujo a las FARC, entonces

muchas de esas situaciones son las que nos cuentan, otra es que los padres los abandonaban por ahí por la pobreza y les tocaba irse o que venían de familia muy revolucionaria y se iban solos entonces esas son las historias que me contaban. Excerpt 8. Audio transcription. April 29, 2020.

P.S: My intention is for children to learn that violence does not solve things and with our behavior and way of being we can make people change. Excerpt 9. Edmodo interaction. August 12, 2020.

E: por ejemplo, yo tengo un hermano chiquito ¿sí? Él es un niño de un temperamento muy fuerte, él es un niño que a veces se pasa porque a veces es muy grosero y yo trato de corregirlo, ¿sí? Pero no lo corrijo con castigos, no soy atrevido y le pego, -¡oiga venga haga esto! O lo trato mal, lo corrijo con amor, yo le digo -oye no hagas esto E porque esto está muy mal, entonces es tratar de llevar, enseñar con amor, porque por ejemplo mi madrina, yo no nunca tuve papá, yo nunca tuve una figura paterna ahí siempre firme, pues fui muy bendecido porque mi madrina es como mi segunda mamá, esa señora ha educado niños y me ha educo a mí con amor y me ha enseñado unas bases muy sólidas que hoy en día yo le agradezco a ella, porque soy lo que soy a ella, ¿no? (…). Excerpt 10. Audio recording transcription. August 26, 2020.

AE: Para mí la paz es un mundo libre de delitos, de maldades que involucionen al humano, que a su vez, comete actos que lo hacen evolucionar para un bien global. Excerpt 11. Edmodo interaction. August 19, 2020

LM: la paz para mi es el momento en el que no hay ni odio ni guerras simplemente una amistad o en llegado caso una relación muy neutral. Excerpt 12 Edmodo interaction. August 19, 2020.

JM: es estar en armonía con todo mundo ser un poco calmado tener paz espiritual y dejar que todo fluya sin hacerle daño a nadie para que sea un mundo mejor sin guerra :) Excerpt 13. Edmodo interaction. August 19, 2020.

C: yo siento que el bullying se genera en base a que ya es normalizado en la sociedad el bullying ¿sí? Y normalizado en las relaciones porque hay gente, hay amigos que se hacen bullying entre ellos, pero como son amigos no afecta, entonces se normaliza totalmente eso, lo cual no debería ser así. Excerpt 14. Audio recording transcription. August 26, 2020.

A. E: I think that, the peace is a form of see the life, always good, without carefree... The peace is a symbol of good energy and positive will, we need to see the life of this form, because the humans lose hope. Written in English. Excerpt 15. Edmodo interaction. August 19, 2020.

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CP: la paz es un ideal inalcanzable porque el ser humano no puede convivir con otras personas sin generar discusión y peleas y si hay peleas y discusiones no hay paz. Excerpt 16. Edmodo interaction. August 12, 2020.

V: Al otro día Julia llego temprano para ver si podía salvar algo de todo el desastre que Carlos y sus amigos habían hecho, pero cuando entro al salón su proyecto estaba ahí pues Carlos y sus amigos lo habían arreglado, Carlos se disculpó nuevamente Julia acepto sus disculpas y finalmente pudo presentar su proyecto, al final Carlos y Julia terminaron siendo buenos amigos mientras el cambiaba su forma de ser. Excerpt 17. written story. Academic envy. August, 2020.

LT: La paz para mi es sentirse seguro, que a pesar de los problemas no me estrese y los resuelva con calma, el conflicto es parte de la vida y tenemos que aprender a sobrellevarlo y tratar de continuar a pesar de los problemas. Edmodo august 5-12