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**DEVELOPMENT OF RESISTANCE NARRATIVES AS A CRITICAL PEDAGOGY
AND RE-EXISTENCE LITERACY PRACTICE WITH PRE-SERVICE ENGLISH
TEACHERS FROM BRAZIL AND COLOMBIA**

EDISON FERNEY CASTRILLÓN ÁNGEL

TERESINA-PIAUÍ, 2024

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Advisor: Prof. Dr. Beatriz Gama Rodrigues

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ABSTRACT

This study analyzes how pre-service English teachers in Brazil and Colombia develop resistance narratives as a practice of critical literacy and re-existence, with the aim of promoting a more diverse, inclusive, and fair education. The research is based on six theoretical assumptions: 1) Being and identity are constant processes originating from our beginnings; there is no endpoint, only a constant becoming (Bauman, 2004, 2013). 2) Critical pedagogy is an alternative for conceiving diversity and education (Freire, 1970 and Giroux, 2018, 2020). 3) Resistance is a critical pedagogy practice to live in a just and equitable world (McLaren and Kincheloe, 2007). 4) The Black diaspora constitutes an intrinsic relationship of resistance (Woodson, 2023). 5) Literacies are always sociocultural and constantly occur in a context where people negotiate critically (Soares, 2009 and Mora et al., 2021). 6) Re-existence is a strategy to achieve the reconceptualization and redefinition of life under conditions of self-determination and dignity (Albán-Achinte, 2017). The methodological framework is supported by a sociocritical paradigm and uses Online Qualitative Research (OQR) adapted to the health conditions of the COVID-19 pandemic and the distance between participants. Additionally, a Youth Participatory Action Research (YPAR) was implemented to develop an online course as a critical pedagogical practice and re-existence. The results show that pre-service English teachers face oppressions reflected in colonial structures. However, the resistance narratives and re-existence literacies fostered by critical pedagogy allow them to reflect critically and act transformationally. The challenges include personal and structural barriers related to identity and power, while the opportunities lie in using these narratives for personal growth, social justice, and transformative action. The study concludes by emphasizing the need to incorporate equitable system that protect and value the cultural and linguistic diversity of teachers, promoting an environment of respect and equity in the classrooms. Additionally, it recommends the implementation of broader critical pedagogical exercises in the Global South, where similar situations with teachers have been identified.

Keywords: Critical pedagogy; Re-existence literacies; Resistance narratives; Pre-service English teachers; Colombian educational system; Brazilian educational system.

RESUMO

Este estudo analisa como os professores de inglês em formação no Brasil e na Colômbia desenvolvem narrativas de resistência como uma prática de letramento crítico e de reexistência, com o objetivo de promover uma educação mais diversa, inclusiva e justa. A pesquisa baseia-se em seis pressupostos teóricos: 1) O ser e a identidade são processos constantes que se originam desde nossos inícios; não existe um ponto final, apenas um constante tornar-se (Bauman, 2004). 2) A pedagogia crítica é uma alternativa para conceber a diversidade e a educação (Freire, 1970 and Giroux, 2018, 2020). 3) A resistência é uma prática de pedagogia crítica para viver em um mundo justo e equitativo (McLaren and Kincheloe, 2007). 4) A diáspora negra constitui uma relação intrínseca de resistência (Woodson, 2023). 5). Os letramentos são sempre socioculturais e ocorrem constantemente em um contexto onde as pessoas negociam de maneira crítica (Soares, 2009 and Mora et al., 2021). 6) A reexistência é uma estratégia para alcançar a reconceitualização e redefinição da vida em condições de autodeterminação e dignidade (Albán-Achinte, 2017). O quadro metodológico é apoiado por um paradigma sociocrítico e utiliza Pesquisa Qualitativa Online (OQR em inglês) adaptada às condições de saúde da pandemia de COVID-19 e à distância entre os participantes. Além disso, foi implementada uma Pesquisa-Ação Participativa Juvenil (YPAR em inglês) para desenvolver um curso online como prática pedagógica crítica e de reexistência. Os resultados mostram que os professores de inglês em formação enfrentam opressões refletidas em estruturas coloniais. No entanto, as narrativas de resistência e os letramentos de reexistência fomentados pela pedagogia crítica permitem que eles reflitam criticamente e ajam de forma transformadora. Os desafios incluem barreiras pessoais e estruturais relacionadas à identidade e ao poder, enquanto as oportunidades residem no uso dessas narrativas para o crescimento pessoal, justiça social e ação transformadora. O estudo conclui enfatizando a necessidade de incorporar um sistema equitativo que protejam e valorizem a diversidade cultural e linguística dos professores, promovendo um ambiente de respeito e equidade nas salas de aula. Além disso, recomenda a implementação de exercícios pedagógicos críticos mais amplos no Sul Global, onde situações semelhantes com professores foram identificadas.

Palavras-chave: Pedagogia crítica; Letramentos de reexistência; Narrativas de resistência; Professores de inglês em formação; Sistema educacional colombiano; Sistema educacional brasileiro.

RESUMEN

Este estudio analiza cómo los profesores de inglés en formación en Brasil y Colombia desarrollan narrativas de resistencia como una práctica de literacidad crítica y de reexistencia, con el objetivo de promover una educación más diversa, inclusiva y justa. La investigación se basa en seis supuestos teóricos: 1) El ser y la identidad son procesos constantes que se originan desde nuestros comienzos; no existe un punto final, solo un constante devenir (Bauman, 2004). 2) La pedagogía crítica es una alternativa para concebir la diversidad y la educación (Freire, 1970 and Giroux, 2018, 2020). 3) La resistencia es una práctica de pedagogía crítica para vivir en un mundo justo y equitativo (McLaren and Kincheloe, 2007). 4) La diáspora negra constituye una relación intrínseca de resistencia (Woodson, 2023). 5) Las literacidades son siempre socioculturales y se producen constantemente en un contexto donde las personas negocian de manera crítica (Soares, 2009 and Mora et al., 2021). 6) La reexistencia es una estrategia para alcanzar la reconceptualización y redefinición de la vida en condiciones de autodeterminación y dignidad (Albán-Achinte, 2017). El marco metodológico está respaldado por un paradigma sociocrítico y utiliza la Investigación Cualitativa en Línea (OQR en inglés) adaptada a las condiciones sanitarias de la pandemia de COVID-19 y la distancia entre los participantes. Además, se implementó una Investigación-Acción Participativa Juvenil (YPAR en inglés) para desarrollar un curso en línea como práctica pedagógica crítica y de reexistencia. Los resultados muestran que los profesores de inglés en formación enfrentan opresiones reflejadas en estructuras coloniales. Sin embargo, las narrativas de resistencia y las literacidades de reexistencia fomentadas por la pedagogía crítica les permiten reflexionar críticamente y actuar de manera transformadora. Los desafíos incluyen barreras personales y estructurales relacionadas con la identidad y el poder, mientras que las oportunidades residen en el uso de estas narrativas para el crecimiento personal, la justicia social y la acción transformadora. El estudio concluye enfatizando la necesidad de incorporar un sistema equitativo que protejan y valoren la diversidad cultural y lingüística de los profesores, promoviendo un ambiente de respeto y equidad en las aulas. Además, recomienda la implementación de ejercicios pedagógicos críticos más amplios en el Sur Global, donde se han identificado situaciones similares con profesores.

Palabras clave: Pedagogía crítica; Literacidades de re-existencia; Narrativas de resistencia; Profesores de inglés en formación; Sistema educativo colombiano; Sistema educativo brasileño.

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CHAPTER 1: INTRODUCTION

This study contributed to the '*Texto, Discursos e Gêneros*' research line at *Universidade Federal do Piauí* (UFPI) in Teresina, Brazil. It was guided by Dr. Beatriz Gama Rodrigues. It delved into the crucial shortcomings in the educational systems of Brazil and Colombia, shedding light on their praxis and principles of critical pedagogy and re-existence literacy.

The study detailed how, through the development of resistance narratives as a critical pedagogy and re-existence literacy practice, pre-service English teachers at UFPI and *Universidad Católica Luis Amigó* in Medellín, Colombia, confront the abuses, oppressions, and injustices present in Brazilian and Colombian language educational systems.

Moreover, this research showcased the design and implementation of an online course to promote resistance narratives. Participants shared and reflected on their life experiences, standing tall in the face of oppressive structures and inequalities in their educational contexts. The study utilized interviews, focus groups, interactive techniques, and online discussions to analyze each participant's narratives and realities critically.

By situating this research within the context of critical pedagogy and re-existence literacy, three existing problems were identified in these educational systems. First, colonial structures are still reflected, impacting the validation and access to knowledge. Second, language teachers are limited in promoting diverse and equitable knowledge. Finally, language teachers are identified as receiving responsibilities and punishments for proposing or applying alternative ways of seeing their world and that of their students.

1.1. Research problem.

Brazilian and Colombian educational systems are still permeated by entrenched colonial legacies, structures of oppression, and authoritarian frameworks marked by abuses of power, inequity, and exclusion of educational opportunities (Giménez et al., 2016). Below, I outline the main gaps and inequities present in each of these educational systems, particularly from the perspective of what it means to be an English teacher in these settings and its influence on the implementation and evaluation of language policies in each of these territories.

1.1.2. What is it like to be a language teacher in Brazil?

Brazil has various language policies and Laws to strengthen foreign and local languages. In 1996, the Law of Guidelines and Bases of National Education (Law n.º 9.394/1996) was enacted, providing the legal framework for language teaching in the Brazilian

educational system and promoting linguistic and cultural diversity. Subsequently, in 2006, the National Curriculum Guidelines for Secondary Education (OCNEM, in Portuguese) stood out, establishing objectives, contents, competencies, and skills students must develop during secondary education.

In 2008, the Conceptions and Guidelines of the Federal Institutes (CDIF, in Portuguese) were enacted, highlighting principles and guidelines for higher and technical education in Brazil, including language teaching and promoting linguistic and cultural diversity. Finally, in 2017, the Common National Curriculum Base - (BNCC, in Portuguese) was established, providing guidelines for curriculum development nationwide, including specific directives for language teaching and the development of linguistic competencies among students.

However, working as a language teacher in Brazil, based on the principles and practices of critical pedagogy, presents challenges. Firstly, it involves combating colonial structures inherent in the educational system, which hinder the implementation of a free and democratic curriculum (Gimenez et al., 2016, Szundy and Tilio, 2023). Secondly, it requires addressing issues of autonomy, diversity, and inclusion. Third, language teachers must navigate legal prohibitions, complicating their role in promoting social diversity and equity through the teaching of second or foreign languages (Jucá and Mattos, 2021, Cyrillo and Silveira, 2021). And finally, English teachers need to be prepared to teach other areas different that linguistic to fulfill their academic responsibilities.

Authors like Giménez et al. (2016) argue that despite having more inclusive language policies in Brazil, being a language teacher still implies a monumental challenge that begins with confronting a curriculum rooted in traditional institutions. They assert that in this territory, particularly in conventional schools, elements grounded in the coloniality of power, knowledge, and being are still promoted through the curriculum. In other words, a vision of knowledge and teaching still reflects and reinforces the colonial structures imposed for centuries in Brazil and throughout Latin America (Giménez et al., 2016).

Giménez et al. (2016) argued that this curricular approach is imposed when a series of foreign or disconnected texts are implemented on Brazilian students' identities and cultures. According to them, this cultural and linguistic disconnection forces students to learn from decontextualized knowledge, reinforcing and perpetuating the linguistic and cultural hegemony of Anglo-American powers over Latin Americans.

They further argue that this practice imposes on students an initial responsibility to learn from knowledge that does not consider their realities, contexts, or cultural experiences. This imposition, in turn, reinforces the cultural and linguistic domination of Anglo-American

powers over Latin American ones, perpetuating a system of inequality and subordination in the educational sphere. For them, this curricular approach hinders the development of critical consciousness and a solid cultural identity among Brazilian students (Giménez et al., 2016).

Batista (2020) also highlighted that contemporary language laws and policies in Brazil still have gaps and issues that must be addressed to ensure a more inclusive and diverse education. According to the author, Brazilian English teachers predominantly receive teaching materials from North American or British contexts. These materials are often presented as the standard for teaching the language "correctly," according to Batista (2020). This approach can overlook the linguistic diversity and practical realities of English as a global language, where multiple varieties and accents are valid and functional in different cultural and social contexts. The author argued that it also perpetuates a colonial perspective in language education. By relying solely on materials from English-speaking countries, Brazilian educators are constrained by external standards, limiting their autonomy in curriculum design and material selection.

To the author, this dependence reinforces the cultural dominance of English-speaking nations and undermines the recognition and representation of Brazil's rich cultural and linguistic diversity within language learning environments. Thus, Batista (2020) emphasized that this reliance on foreign teaching materials hinders the development of more inclusive and culturally relevant educational approaches. English teachers face pressure to conform to these externally imposed standards, impeding their ability to tailor instruction to the needs and backgrounds of their students. Consequently, the promotion of language learning from colonial perspectives persists, inhibiting the exploration of alternative methodologies that could better engage learners and foster a deeper appreciation for Brazil's diverse linguistic and cultural heritage.

On the other hand, Szundy and Tilio (2023) have also demonstrated that colonial structures persist within language policies and some school curricula, particularly within private institutions. Szundy and Tilio (2023) highlight that despite educational policies being influenced by theories such as Freire's critical education, colonial structures are still evident in the Common National Curriculum Base - (BNCC, in Portuguese, 2017), which require continued rethinking and proposing policies to address educational practices such as predominant monolingual thinking.

Szundy and Tilio (2023) show, for example, how the predominant focus in the BNCC remains monolingual and monocultural, thus perpetuating the hegemony of English and marginalizing other languages and cultures present in Brazil. Furthermore, they point out that

colonial structures in the Brazilian curriculum affect language teaching and influence how knowledge is constructed, and power relations are perpetuated in the educational sphere. In this sense, they advocate for a critical pedagogy that questions and transforms these structures to promote a more inclusive and equitable education in Brazil.

Other authors who join these discussions are Silva and Pereira (2023); who argue that these colonial structures still perpetuate a hierarchical view of culture, where specific knowledge and practices are privileged over others, thus reproducing inequalities. They also say that the Brazilian educational system and its language policies continue to be permeated by a dominant academic model immersed in a modern/colonial power pattern, in which the criteria defining aspects such as curriculum and the composition of teachers and students are based on an ideology that reinforces the superiority of a generally foreign culture.

For the authors, this colonial mindset is reflected in disciplinary divisions when teaching or learning a second language and in the theoretical models still present in the curricula of various institutions, where existing hierarchies that generate oppression, injustice, and inequity are perpetuated and justified (Silva and Pereira, 2023).

Another issue that language teachers face in Brazil is the violation of their autonomy as critical educators. Jucá and De Almeida Mattos (2021) argue that in this territory, teachers must be prepared to confront challenges that allow them to teach with freedom and academic autonomy. According to the author, they must deal with legal prohibitions and punishments for not adhering to institutional rules, guidelines, policies, or laws.

In the words of Jucá and De Almeida Mattos (2021), this is a scenario where Brazilian educational policies limit teacher autonomy and restrict linguistic and cultural diversity in the classroom, forcing teachers to navigate regulations and restrictions that constrain their ability to implement inclusive and empowering pedagogical practices within the students' context. For instance, the author illustrates how various educational institutions restrict teachers from adhering to precise standards of BNCC, significantly limiting teachers' freedom to select resources that reflect Brazil's cultural and linguistic diversity, thus constraining teaching and learning opportunities that could enrich students' educational experience.

Aware of this issue, Jucá and De Almeida Mattos (2021) advocate for the reconstruction of language teaching in Brazil, emphasizing the importance of adopting decolonial approaches that consider specific contexts and students' experiences, empowering teachers to challenge and transform traditional educational structures. The authors argue that teacher education in Brazil should include a political approach that promotes inquiry, critical thinking, and awareness of Brazilian society's cultural and linguistic heterogeneity. Likewise, they

recommend that educators take a critical stance against misleading teaching objectives that perpetuate the subordination of English and the reproduction of social inequalities.

This perspective is also shared by Cyrillo and Silveira (2021), who argue that teaching autonomy in Brazil often faces an assault on free and diverse teaching that ensures the inclusion of all human beings within an educational system (Cyrillo and Silveira, 2021). The authors maintain that, despite the existence in Brazil, within the 1988 political constitution, of principles of university autonomy as an act of academic freedom and as a means to defend the fundamental rights of citizens and society, oppressive systems still prevail that limit freedom of thought and expression.

Specifically, Cyrillo and Silveira (2021) depict how Brazilian educational policies, influenced by generally conservative political currents, have proposed intervening in educational institutions to sanction teachers who make critical expressions against power structures. According to the authors, these government interventions represent an attempt to control academic institutions and constitute an explicit limitation on academic freedom and expression in the country.

For this reason, Cyrillo and Silveira (2021) argue that this action affects the autonomy of the Brazilian school, negatively impacting the quality of education and the development of critical and reflective thinking among students. They maintain that these measures create an atmosphere of fear and self-censorship among teachers, who are forced to restrict their academic opinions and perspectives for fear of reprisals or sanctions from the government.

Finally, English teachers in Brazil, particularly in rural areas and in post-pandemic contexts, must be prepared to teach other subjects to complete their required teaching hours. According to Romero et al. (2022), this necessity arises from the scarcity of hours dedicated exclusively to English instruction in these regions, where the demand for the language is not as high as in urban areas. As a result, teachers are compelled to diversify their skills and knowledge to include subjects that are not necessarily part of their original training, posing a significant challenge to their professional practice.

Romero et al. (2022) further explain that having to cover multiple disciplines means teachers may not have the time or resources needed to specialize and stay updated in all areas. This can lead to less effective teaching, both in English and in the other subjects they are forced to teach. Moreover, this additional workload can increase stress and fatigue, negatively impacting their well-being and their ability to perform their duties optimally.

Consequently, Romero et al. (2022) argue that the obligation to teach outside their specialty can affect students' perceptions of the importance and value of learning English. If

students perceive that their teachers are not fully dedicated or qualified in this area, they may underestimate the relevance of learning a new language.

To conclude this initial analysis, it is clear that the Brazilian educational system, continues to reflect entrenched colonial structures, whereby cultural and linguistic hegemony of Anglo-American powers is perpetuated even through the country's laws and language policies (Batista, 2020). Despite influential pedagogical theories from the 1970s to the present day, the curriculum for language teaching, in many instances, remains monocultural and monolingual, disconnected from local realities and cultures (Silva and Pereira, 2023).

Consequently, being a language teacher in Brazil necessitates adapting, not just adopting, dependence on foreign teaching materials that impose external standards and limit teacher autonomy (Jucá and Mattos, 2021). This situation, in light of a critical stance, stifles the cultural identity of Brazilian students and continues to perpetuate social inequalities and subordination to foreign interests over local ones (Cyrillo and Silveira, 2021). Therefore, a profound review and a radical transformation of language teaching in Brazil are urgently needed, recognizing and valuing the country's cultural and linguistic diversity, empowering teachers to challenge the status quo, and promoting genuinely inclusive, equitable, and liberating education.

1.1.3. What is it like to be a language teacher in Colombia?

Colombia, like Brazil, has also implemented various language policies to promote foreign language learning and teaching and meet international standards. Among these policies is the National Bilingualism Program 2004-2019 (PNB in Spanish), whose main objective is to foster bilingual competencies acquisition among the Colombian population, emphasizing English proficiency and strengthening the country's participation in the globalized economy. Additionally, the National Program for the Strengthening of Foreign Languages (2010-2014) (PFDCLE in Spanish) seeks to improve the quality of foreign language teaching in the Colombian education system by updating methods and didactic resources.

The country also implemented the National Bilingualism Law 1651 in 2013, establishing the legal framework for promoting and developing bilingualism. This law ensures equity in all citizens' educational and job opportunities. Finally, the government implemented the National English Program 2015-2025 (PNI: 2015-2025, in Spanish), which aims to improve the level of English proficiency among the Colombian population, especially in the educational and professional fields, to enhance the country's competitiveness in the international context.

However, these policies still have serious shortcomings that need to be analyzed in the

light of critical pedagogy, peace, social justice, and integrity. Being a language teacher in Colombia means analyzing a crucial context that stifles the promotion of critical and transformative thinking. According to a report provided by the Colombian Federation of Education Workers (FECODE, in Spanish) in 2018, from 1973 until 2018, approximately 6,189 acts of violations were committed against teachers. These figures reflect Colombia's challenge while ensuring protection and respect for the fundamental rights of those who work in the educational sector.

It is regrettable to note that this same report reveals a devastating reality: from 1980 until July 31, 2018, 1,088 homicides of teachers have been documented throughout Colombian territory. These teachers generally were involved in social movements and become leaders in their territories. This indicates that, on average, 28 teachers' lives are taken in the country annually. It is an alarming figure that reflects the severe situation of violence facing this sector with all educators. Furthermore, the FECODE reports corresponding to 2015-2017 show a worrying average of 250 and 300 threats against teachers annually. These figures, more than just numbers, represent tragedies and highlight the urgent need to implement critical pedagogy strategies, not just to promote the learning of a language, but to protect the integrity and lives of those who dedicate their work to education in Colombia.

On the other hand, a language teacher in Colombia must recognize a significant gap in access to higher education for young people of African descent in the country. According to the National Administrative Department of Statistics (DANE, 2018, in Spanish), in Colombia, the enrollment rate in primary education for Afro-descendants is approximately 64%, compared to 83% for non-Afro-descendants, of which only 30% manage to complete secondary education. However, the admission rate for higher education in this community is 14.3%; on this occasion, it is also possible to analyze that it is below the national average of 18.8%. This situation worsens when one examines that only 5% of the Afro-descendant community that enters the university completes postgraduate studies, and only 1.8% obtain postgraduate titles, compared with the national average of 2.8%.

As evidenced by Corrales-Carvajal (2018), this inequity prevents the promotion of ancestral languages from becoming insignificant. In her studies, the author details the ongoing efforts within these educational processes to combat language marginalization and promote linguistic diversity, highlighting the importance of recognizing, valuing, and respecting indigenous languages, emphasizing their vital role in cultural preservation and community identity. Thus, she emphasizes the need for collaborative efforts between the indigenous movement, governmental institutions, and academia to ensure the sustainability and

revitalization of these languages in Colombia, particularly in the Department of Cauca.

The low level of English proficiency recorded in Colombia over the last decade also adds to another challenge that language teachers have to deal with. In the words of Cifuentes et al. (2017), the English proficiency levels in Colombia, particularly in the country's public schools, are not being met. They show that, despite policies implemented to improve linguistic competence, the results are far from the proposed objectives. By 2014, only 6.7% of high school graduates had achieved a B1 level, whereas the goal was 40%. In other words, only 16.8% of the target was reached. On the other hand, at the university level, only 11.1% of graduates reached the B2 level, while the goal was 20%. In this context, only 55.5% of the goal was achieved. These data underline a clear deficiency in the implementation of educational programs and the urgent need to review the strategies and resources allocated for English teaching in the Colombian educational system. When analyzing this situation, it is evident that the pedagogical and methodological approaches currently used for teaching English in Colombia require new educational strategies and practices that promote educational quality.

Authors such as Clavijo-Olarte (2016) argue that educational policies in Colombia have mistakenly assigned primary school teachers the responsibility of teaching English without necessarily certifying them as English teachers. For the author, this situation has directly impacted the quality of English language instruction, primarily affecting students. Due to their teachers' lack of preparation and training, students need help developing solid language skills and achieving optimal and critical levels of proficiency in the language.

Clavijo-Olarte (2016) argues that this situation presents a concerning scenario in which students do not receive quality education in English due to inadequate teacher preparation or the lack of technological resources inside the institutions. She suggests that practicing teachers need access to continuous professional development programs to improve their pedagogical and critical skills in teaching English as a foreign language. She argues that these professional development programs should focus on more critical, social, and culturally contextualized pedagogies of English, enabling innovative and relevant teaching for students. This element involves using students' educational realities and focusing less on decontextualized theories.

González-Moncada (2022) also argues that despite the physical and professional resource deficiencies faced by educational institutions in the country, English teachers are subject to stigmas that subject them to constant pressure to perform as both "villains" and "heroes" in achieving English language learning objectives. This context places them in a position of immense responsibility, often perceived as solely responsible for the significant gaps in English learning and teaching in the country (González-Moncada, 2022).

For the author, teachers' perception as solely responsible for English learning deficiencies may contribute to a lack of support and recognition from educational authorities and society. That is why González-Moncada (2022) emphasizes the importance of recognizing the work and challenges faced by English teachers in Colombia and working together to implement effective strategies that promote successful language learning in a more favorable educational environment.

On the other hand, being an English teacher in Colombia involves facing the reality that many institutions, especially private language centers, have mandatory textbooks as part of their curriculum to charge high prices for them. In the words of Le Gal (2018), this practice forces teachers to follow these materials strictly and promotes foreign cultural patterns that disregard the culture and context of the educational community. In this sense, the author criticizes how many institutions in the country prioritize imported materials over local educational resources, perpetuating conceptions of superiority and inferiority between cultures. Therefore, Le Gal (2018) argues that these practices reflect a global trend towards the standardization of education.

Finally, the value received by foreign teachers compared to local English teachers is another phenomenon that affects English language teaching. According to Montoya and Correa (2024), many English teachers in Colombia, especially in foreign language institutes, receive higher compensation for performing the same tasks as national English teachers. In many cases, these foreign teachers do not even have a teaching license, relying solely on their native language proficiency to earn higher status.

For Montoya and Correa (2024), this phenomenon undermines local teachers' motivation and professional perception, who feel underestimated and undervalued in their own country. Additionally, they argue that this inequitable gap favors native English-speaking teachers who receive preference while discriminating against those who do not in various aspects such as job searching, fewer hiring requirements, more excellent negotiation opportunities, higher salaries, and additional benefits. This disparity in treatment reflects a power dynamic and hierarchy within the field of language education, where being a native speaker confers a supposed superiority in teaching skills and experience despite the absence of formal qualifications.

Therefore, being an English teacher in Colombia, under the principles of critical pedagogy, often involves teaching the English language without having the communicative competence to do so, resulting in improvisations that primarily affect students (Clavijo-Olarte, 2016). It adopts a reflective and transformative approach that questions current language

policies and promotes a more inclusive and contextualized education (Gonzales-Moncada, 2022). Additionally, it involves actively seeking ways to empower local teachers, providing them with access to adequate training and relevant resources to improve the quality of English instruction. Likewise, it involves advocating for fair working conditions and equitable valuation of all teaching professionals, regardless of their origin or mother tongue (Montoya and Correa, 2024). It entails continuing to create critical pedagogical strategies and scenarios to work towards a more just and democratic society, where language proficiency is not just a tool of prestige or privilege but a means for peace, justice, and social equity.

1.2. What is the intervention for this problem?

This research acknowledged those above are not the only challenges and abuses language teachers face in Colombia and Brazil. On the contrary, this became a starting point to continue documenting the voices of pre-service English teachers from both countries, who, through the construction of resistance narratives, as a critical pedagogy and re-existence practice, continued to raise their voices to highlight the abuses, oppressions, and inequities they had endured in their educational, and professional environments.

Therefore, to this research, I designed and implemented an online course based on the principles of critical pedagogy. This study specifically targeted pre-service English teachers at *Universidade Federal do Piauí* (UFPI) in Teresina, Brazil, and *Universidad Católica Luis Amigó* in Medellín, Colombia. The main objective of this initiative was to provide participants with a pedagogical and alternative framework to develop resistance narratives. This project encouraged participants to share their perceptions, experiences, and realities amidst their respective educational systems' power dynamics, inequalities, and injustices.

Thus, this exercise sought to consolidate itself as a creative practice of re-existence, allowing participants to continue their struggle for a more equitable, just, and liberated world. By amplifying their voices and fostering critical dialogue. Thus, the study aimed to contribute collective efforts towards transformative change in language education. The general objective of this research is to analyze the development of resistance narratives as a critical pedagogy and re-existence literacy practice for promoting more diverse, inclusive, and fair Brazilian and Colombian language education. This objective is analyzed through various questions that are described below.

1.3. Research questions and objectives

General question	General objective
How does developing resistance narratives, as a critical pedagogy and re-existence literacy practice, promote more diverse, inclusive, and fair Brazilian and Colombian language education?	To analyze the development of resistance narratives as a critical pedagogy and re-existence literacy practice for promoting more diverse, inclusive, and fair Brazilian and Colombian language education.
Specific questions	Specific objectives
What power, oppression, and marginalization practices have pre-service English teachers faced in each of their educational systems?	To identify the oppression and marginalization practices that pre-service English teachers have faced in each of their educational systems.
How does critical pedagogy contribute to creating resistance narratives and promoting re-existence literacies with pre-service English teachers?	To determine the contributions of critical pedagogy to the creation of resistance narratives and the promotion of re-existence literacies among pre-service English teachers.
What influence has literacy as a sociocritical practice had on developing re-existence literacies?	To recognize the influence of literacy as a sociocritical practice in developing re-existence literacies in physical and digital environments.
What challenges and opportunities do participants face while designing and promoting resistance narratives as a critical pedagogy and re-existence literacy practice?	To notice pre-service English teachers' challenges and opportunities at designing and promoting resistance narratives as a critical pedagogy and re-existence literacy practice.

Chart 1. Questions, General and Specific Objectives

After presenting these questions and objectives, I detail my enunciation locus, revealing the reasons behind these inquiries from a personal and professional standpoint, as both a teacher and a researcher. Delving into my motivations and experiences highlights the core of my commitment to equity and justice. This commitment is the fundamental pillar that inspires me to continue working diligently inside and outside the classroom to contribute to building a more just and equitable world. This personal approach enriches the research, providing an authentic and passionate perspective that seeks to transform language education in contexts like Brazil and Colombia, where the challenges are significant but so are the opportunities for meaningful change.

1.4. My enunciation locus

My name is Edison Ferney Castrillón Ángel. I was born on May 2, 1993, in the municipality of Barbosa, a town located north of the Department of Antioquia, Colombia. I am the eldest of two siblings. I am a young Colombian, a Black person, and a language teacher. Because of my grandfather, I like Colombian instrumental music. I grew up in "La Arenera," one of my town's most violent and conflicting neighborhoods. To have an idea, I remember the police came to this neighborhood almost every day when I was a child. There were fights, family conflicts, drug sales, delinquency, and other phenomena that made this space a dangerous and almost inappropriate place to raise a child.

Image 1. La Arenera



Source: own source

As a curious fact, the first family that came to "La Arenera" was mine. We were known as the "Miguelitos". My family was named this way because of my grandfather, Mr. Miguel Antonio Ángel Morales, who died 7 years ago. Unfortunately, as one of the "Miguelitos," I was stigmatized, rejected, and inferiorized due to my low economic condition and low social class as a child. Being "Miguelito" in my childhood was synonymous with poverty, violence, and conflict. In my local context, people had established a collective imagination that eliminated the possibility of expressing ourselves freely. We were stigmatized, as the "others" of the neighborhood, the dangerous, poorly educated, and disrespectful. There was a narrative that spread only the bad things about the "Miguelitos."

I remember that my neighbors never used a counter-narrative or a minimal defense to spread the positive aspects about us. I never remember them saying that my grandfather played the guitar very well. People never told me he was a hard-working, honest man or an excellent counselor. On the contrary, they promoted prejudice and a stigma that harmed us for a long time.

One day, I remember how Don Pedro¹ prevented me from entering and freely exploring his sweet store. He thought I could steal the candies from his place.

Don Pedro, ¿Por qué no me deja ingresar a la tienda? [Mr. Pedro, why don't you let me enter the store?] I asked him when I was seven years old.

Somos cuidadosos con los "Miguelitos" [We are careful with the "Miguelitos"]. That was his answer.

Today, I close my eyes and can clearly remember this scene, a stigma Mr. Pedro had adopted without questioning the values that could exist in me then. As "Miguelito," I could not be heard; I was limited to freely expressing the values my parents had taught me through their example. Because I was "Miguelito," many people in my context did not imagine that my father started teaching me to read and write when I was four. Just because I was a "Miguelito," they did not believe I had learned the value and example of working from my mother. (I remember how she got up early at 3:00 in the morning to remove sand from a river and thus help with the economic needs of our home.

Image 2. My mother removing sand from the river.



Source: own source

Because I was a "Miguelito," many people I met throughout my childhood and early youth believed they were superior to me or felt they had the right to control and manipulate me.

¹ I changed the shopkeeper's name to protect this transcendental character's identity in my life.

When the teacher asked me which neighborhood I lived in, several classmates regarded me with contempt. Some excluded me from various classroom integrations because their mothers had prevented them from getting together with "dangerous" or "conflicting" people. This phenomenon accompanied me during my childhood, and I got used to seeing it as "normal" at that time. During this life journey, I have experienced acts of exclusion and racial abuse because of my origin, skin color, or relatives. Phrases like: *Negro que no la caga a la entrada, la caga a la salida* [Black who doesn't shit at the entrance, shits at the exit], *Negro tenía que ser* [It had to be a Black] or *¿Qué más se puede esperar de un negro?* [What else can you expect from a Black?] were words that I had interiorized and never questioned.

When I reached my youth, I remember that some of my neighborhood friends, with whom I played marbles after school, were dying because of the violence and micro-trafficking that had permeated my environment for decades. Unconsciously, I had become accustomed to "the normality and justification of these murders."

*Edison, ¡mataron a Estiven!*² [Edison, Estiven was killed!]

Eso es normal acá. A uno por bueno no lo matan. [That's normal here. They don't kill one just because they are good], I answered.

I was numb at that time. I reproduced, without question, what I had heard from my neighbors or other friends. I needed to discern what I said or what people said in my neighborhood.

I remember not contemplating the possibility of working in something other than taking sand from a river or being a construction assistant. During my school vacation, I helped my father and uncle construct and remodel houses. I viewed being a construction assistant as the most excellent position I could ever have. It was the only work I had had contact with, and I thought it was the only job I could belong to.

I remember internalizing and adopting that belief, making me feel inferior. I thought it was for someone else to go to university. I felt that, due to my economic situation, I could not have those luxuries that my classmates had. I believed that being a professional was for "other" people. I came to think that having a beautiful and intelligent girl was not for me. I came to believe that I was part of that social group that was born to be inferior to others.

However, I thank my father infinitely for coming home, almost every night, after working hard, to sit down with me to eat pineapple and discuss any paragraph that we found in

² I used another name to protect the identity of my killed friend.

a book of interest to us (He likes reading a lot). During this pedagogical exercise, many questions arose and kept me awake. So, who do I want to be when I grow up? How can I study at a university? Why are there so many murders in my neighborhood? How can we create a better country? So, why is Estiven dead? These and many other questions were triggers to leave the cave where I grew up.

At 14, I started attending vocal technique, guitar, electric bass, saxophone, and theater classes. These courses, free of charge in my municipality, helped me fall in love with classical music, reading, and culture. Later, I realized that the pressure of being in these classes was an excuse that my mother had invented to mitigate the risks of being surrounded all the time by the social conflicts in my neighborhood.

Má, ¿por qué siempre me enviaste a la casa de cultura? [Ma, why did you always send me to the culture house?] I asked her

Edison, fue lo único que vi sano para que no te perdieras en ese mundo de drogas y violencia. [Edison, it was the only healthy thing I saw so that you wouldn't get lost in that world of drugs and violence].

Despite being a woman who only studied in a school until third grade, she is the most strategic and intelligent person I have ever met. How did she make it so that everyone in the house had our food despite having economic limitations? I still need to understand how her time was enough to do all the household chores, educate us, talk to us, and work. Despite not having a professional degree, she was the one who educated me and showed me the path of respect and justice.

Mira, Edison, no tenemos mucho dinero para darte todos los lujos del mundo. Pero si quieres un libro o una guitarra, intentaremos dártelo. [Look, Edison, we don't have much money to give you all the luxuries in the world. But if you want a book or a guitar, we will try to give it to you]. My parents said.

When they gave me my first guitar at age 15, I began to read and write the world of music. It caught my attention to experience how the reading of musical scores turned into harmonic notes that took me to another world. That was magical. It was ineffable to decode those notes from the paper and hear them through my guitar. This new musical literacy empowered me to sing in school and show another version of myself. My classmates and my teachers began to recognize me from another perspective. I started to write a counter-narrative of my childhood to show another version of my family and myself. I started using music as a strategy to re-exist.

I thank my parents for the support and strategies they invented to protect me from the world of violence and micro-trafficking in my neighborhood. These social practices were enough to let the world of reading and writing seduce me. These strategies helped me to question my "being" and that of others. It was another world that allowed me to understand and hope for a better life for myself, my family, my friends, and my neighbors. Reading and writing helped me to comprehend the injustices I suffered as opportunities for learning, resistance, and re-existence.

Thanks to my new life experiences, I can heal and rebuild my life today. What has happened to me along the way is why I can now conceptualize the idea of "re-existing literacies." Literacies as acts of re-existence activated the state of the question in me. Reading the words my father shared with me every night helped me to read and question the world in which I was immersed to act and be able to "be" what I wanted to "be." My father and I were experiencing reading and writing as acts of transformation without realizing it. While eating pineapple at night, he and I were living literacy as an act of re-existence, and we had not discovered it.

Unfortunately, in my territory and in others that I have frequented in the Global South, events of exclusion and inequalities continue to occur today. I still see how some of my students and colleagues are mistreated for their sexual diversity. I look at how black communities continue to be at a disadvantage in accessing the educational system of my country, or like I was, they are considered "the others," those who are below the last. Today, sadly, I still find out, from the news that I got used to watching at 7:30 pm, how my teaching colleagues are threatened, displaced, or, in the worst case scenario, murdered for instilling in the children and youth population of my country a different way of conceiving their realities and working for a more critical, equitable and peaceful world.

I refuse to ignore these events, and I want to empower myself with the principles of critical pedagogy as a political act of transformation and liberation. Following my father's example, as a researcher teacher today, I seek to build critical pedagogy practices in which my students can use different social practices to recognize themselves and others. I look for environments so that, with the excuse of eating pineapple or learning a language, my students can also question and activate their educational system contexts to re-exist.

These desires underpin this research. Thanks to these reflections and personal experiences, I now firmly believe that the written or spoken word has the power to transform human lives. This assumption is supported in the following chapter, where I demonstrate how our identity processes are constantly changing, and how, based on the principles of critical

pedagogy and re-existence literacies, scenarios of peace, empowerment, and social transformation can be established.

CHAPTER 2: THEORETICAL ASSUMPTIONS

To support theoretically this research, I have chosen six main ideas: A) Being and identity are always processes of our origins. There is no endpoint, only constant becoming; thus, human beings always change. B) Critical Pedagogy becomes another alternative to conceive diversity and education. C) Resistance is a critical practice of pedagogy to live in a just and equitable world. D) The Black diaspora is an intrinsic relationship of resistance. E) Literacies are always socio-cultural. It always occurs in a context negotiated by people critically. F) Re-existence is a human individual or group's strategy and practice to achieve the reconceptualization and redefinition of life in conditions of self-determination and dignity.

In the next subsections, I will bring some theoretical assumptions regarding the ideas mentioned above, in order to justify their importance to this research.

2.1. Being and Identity

Identity is a product of the constant mix of cultural influences that characterize our societies, challenging simplistic notions of purity and authenticity Gilroy (1993).

Identity does not mean something is always identical to itself but something analogically plural and with very different meanings; It is a predicated concept (Bauman, 2004, 2013). This means that identity is a construction that each person faces. It is always dynamic and solid. In this sense, identity is fluid, multiple, and always in a state of becoming (Butler, 2004, 2007).

To explore Bauman's (2004) first idea, the author invites us to understand identity as a process that does not have an "ideal" or "real" form and, consequently, rejects the traditional notion of a solid and immutable identity. For him, there are no permanent (lifelong) bonds in a liquid contemporary life, and those we accept for a while must be lightly connected so they may be loosened as fast and efficiently as possible when circumstances change. In concordance, Bauman (2004, 2013) highlights that human beings are changeable and adaptable to the worlds in which they move; each of the interactions they frequent becomes a learning experience that transforms their thinking and acting. Hence, the traditional notion of an "ideal," solid, unchanging identity becomes implausible.

For the author, identity is a process of where we come from, where there is no final point, and where there is a constant evolution. Hence, it cannot be separated from the social, political, and cultural effects that derive from and introduce each individual to develop new ways of reading and understanding their world and others (Bauman, 2004, 2013). Here, the

author defends that it is impossible to conceptualize identity's political relevance in a society that has made sexual, cultural, and social identities uncertain and temporary (Bauman, 2004, 2013).

An example to reinforce this first idea of Bauman can be seen with teachers who are pressured to adopt specific teaching methods or adhere to predominant cultural norms instead of allowing them to develop their pedagogical identity fluidly. From this perspective, rigid behaviors and thoughts are imposed about what their “ideal” or “real” identity should be like in these educational settings. These practices limit the freedom to build a fluctuating and dynamic identity based on the cultural, political, and social principles people face in their constant evolution (Bauman 2004, 2013).

Bauman's first idea is relevant to this study since the pre-service English teachers who participated in this research stated that they were victims of acts of exclusion and oppression due to their diversity of gender, race, and language (See chapter 4). This way, Bauman's (2004, 2013) idea about the demystification of this “ideal” or “real” identity allows us to understand this research from three significant pillars: Gender is something that people can build throughout their lives, it does not necessarily have to be anchored to solid perceptions of a context. Likewise, our race is increasingly diverse. Consequently, there is no “ideal” or “perfect” race; we are all part of a human race that fluctuates and increasingly diversifies due to social interactions. And finally, our language constantly diversifies and transforms like a living being continually evolving since its birth.

As a second idea, Bauman (2004, 2013) maintains that in a globalized world with rapid technological evolution, the interaction between cultures and new social practices also constantly shapes the skills and identity of each individual. (Bauman, 2004, 2013). The author pointed out that in an era in which technological evolution is growing by leaps and bounds, how individuals interact is within reach of a click, and social relationships multiply more rapidly. For him, in this globalized world, the interaction between cultures and the new social practices humans face allows each person to develop new skills, experiences, and ways to negotiate their being and identities. For this reason, believing in a solid, static, gridded identity becomes impossible from Bauman's perspective because identity is devoid of a static endpoint in the face of technological advancements and the rapid multiplication of social relationships.

A clear example of this situation can be seen through the interaction on educational platforms that nowadays teachers use online to collaborate with colleagues from different parts of the world. Teachers may participate in virtual learning communities through this exercise, allowing them to shape their skills and identities. Adaptability and openness to new

perspectives become essential from this perspective since their identity processes constantly fluctuate and are dynamically constructed through interaction with diverse cultures, pedagogical methodologies, and technological tools.

This second idea from Bauman (2004, 2013) is related to this research because it was precisely through a digital scenario that it was possible to design an online course so that the Colombians and Brazilians in this research could design, implement, and evaluate this type of strategy to reflect and raise awareness about our diverse identity processes. It also allows us to understand the new skills, behaviors, and perspectives that participants adapted due to the use of virtual environments or online interaction environments to promote, reflect, and negotiate their identity processes.

Bauman also warns about the potential dangers of not recognizing identity as a necessary social convention in his works. With this third idea, the author argued that identity can be a path to emancipation but can also become a form of oppression. Bauman (2004) pointed out that, in the search for an "ideal identity," wars have been waged to standardize and hegemonize people and cultures, excluding those who do not fit into these social parameters (we already see this issue inside the research problem of this study). One case could be analyzed from what Bauman called national identity, an identity that does not recognize competition, much less opposition. He illustrates this problem through the concept of national identity.

This process is conscientiously constructed by the state and its agencies, whose objective is promoting the right of monopoly to draw the limit between the 'us' and the 'they' (Bauman, 2004, p.53). Here, Bauman illustrates the danger of defending ideals of "belonging" or "ideal identities." These ideals become a mechanism of exclusion and oppression for those who do not follow these ways of thinking or acting. For that reason, Bauman argued that identity needs to concern itself with what it is: a socially necessary convention; otherwise, people could incur dangers as they have already had experiences worldwide, specifically the Holocaust and those wars generated by considering the other as someone who does not belong.

This third idea helps this research to understand how identity can be both a path to emancipation and a form of oppression for the participants. This idea helped recognize participants' stories, experiences, and narratives to share and negotiate. From this perspective, Bauman's ideas' contributed to creating a scenario where ideas on "ideal identity" are constantly questioned. These thoughts also contributed to comprehending and recognizing participants' identities and diversities.

Paul Gilroy (1993, 2000) is another scholar who aligns with Bauman's ideas. Gilroy also argues that identity is a constantly changing process rather than something written in stone

and tied to a place. He points out that identities are processes shaped by migration and displacement strongly influenced by various diverse cultural encounters, leading to a deeper understanding of the wide range of humans. He explored challenging static notions of identity formation within a world marked by diaspora and perpetual cultural interaction. Thus, he understands identity as a representation of cultural mixing, in which speaking or defending the boundaries among cultures becomes confusing. Therefore, he affirms that identities result from the continuous fusion of cultural influences that define societies and cannot be understood solely by purity or authenticity.

Gilroy's (1993, 2000) idea also challenges static and essential constructions, advocating for a dynamic and transnational understanding of identity reflecting the complexity of cultural interactions in the contemporary world. Gilroy (1993, 2000) allows us to understand how, through processes influenced by migration and displacement derived from diverse cultural encounters, people also find a scenario where static notions of identity formation are questioned. Exploring this idea allows us to comprehend a perspective that transcends geographical borders and rigid cultural classifications regarding conceptions of identity.

Gilroy's thinking (1993, 2000) is relevant to this study because it justifies the identity transformations that pre-service English teachers in Colombia and Brazil could have when using virtual platforms to interconnect to expose, reflect, and negotiate their life experiences and realities, eliminating barriers of time and place. This way, Gilroy (1993, 2000) is a fundamental pillar to understanding that the realities of each participant in this study could be changed and adapted according to their interests and ways of understanding and living in the world.

To finish, I use Judith Butler's (2004, 2007) thought to understand identity formation from the principles of "gender performativity." Judith has revolutionized the understanding of identity by introducing this concept. She claims that identity is not intrinsic but a series of repetitive acts that unfold and evolve from and in specific contexts. Butler (2007) maintains that "gender performativity" emerges as a social and cultural construction that people use as repetitive and performative acts during their life experiences. Consequently, she argues that identity, from "gender performativity," is not an intrinsic entity but a series of reiterated acts unfolding in specific contexts, offering different understandings and ways of living.

By analyzing Butler's ideas, it is possible to identify that, instead of considering gender as an authentic expression of internal identity, she maintains that gender is shaped and sustained through specific social practices. This perspective makes ways to understand the diversity inherent to gender and challenges the inflexibility of normative constructs (Butler, 2004, 2007).

Furthermore, it is evident in how the author maintains that individuals cultivate their gender identity by participating in and embracing cultural acts and understanding gender identities as enacted and negotiated in diverse contexts. This way, Butler's (2004) thinking invites a reevaluation of traditional notions of gender, fostering a more inclusive and nuanced understanding that recognizes the complex and constantly evolving nature of gender identities in diverse societies.

These ideas are highly relevant to this research as they examine identity mechanisms, mainly focusing on gender identity. Butler's (2004, 2007) thinking is essential to this study because it justifies the diverse gender identities, behaviors, and thoughts that the participants had. This thought helped to understand gender beyond heterosexual understandings and helped to establish processes based on respect for diversity. By recognizing Butler's performative perspective, this study approached gender identities not as fixed entities but as dynamic constructions shaped by specific social practices, allowing for a deeper exploration of participants' experiences concerning their gender identity. Finally, Butler's ideas (2004, 2007) supported the challenge of pre-established regulations and the development of a virtual course based on the principles of critical pedagogy to contribute to a more inclusive and respectful scenario of the diversity of identities.

A critique of the discussed theories, especially Bauman's perspective, is the risk of an excessive simplification of identity in the contemporary world. Bhabha (1994, 2007) warns against this "cultural relativism"; he highlights that it is also necessary to recognize the uniqueness of various cultural influences without erasing their complexities and traditions. He maintains that by falling into conceptions of "cultural relativism," there is a risk that could undermine the recognition and resolution of power abuses, discrimination, and social injustices that have been present in the most vulnerable communities (Bhabha, 1994, 2007). According to the author, when everything falls into "cultural relativism," there is no defense of one's own. Therefore, the author suggests that focusing solely on cultural fluidity can obscure the inequalities and hierarchies rooted in global power structures, neglecting the marginalized voices and experiences (Bhabha, 1994, 2007). From this stance, he calls for recognizing the nuanced approach to identity while respecting the unique stories, struggles, and meanings that each culture possesses.

Finally, Charles Taylor (1996) also agrees with these ideas, arguing that if we only focus on constantly changing our identities, we might not appreciate the richness and complexity of the different cultural, historical, and personal things that make up who we are. While the ideas of Bauman (2004, 2013), Paul Gilroy (1993, 2000), and Judith Butler (2004,

2007) shed light on the dynamic nature of identity, Taylor also warns that positions such as these can overlook the intricate layers that contribute to the formation of our identities. This is why Taylor (1996) has suggested analyzing these theories critically. They can also lead to a reductionist understanding, neglecting the profound impact of cultural, historical, and personal factors on our sense of self.

The conceptions of being and identity are essential for this project because these theories highlight the fluidity and complexity of identity, emphasizing its constant negotiation and construction within various social, cultural, and historical contexts where pre-service English teachers are involved. The research challenges traditional notions of identity as fixed and immutable through these conceptions, encouraging a more inclusive and nuanced understanding that recognizes the diversity of influences shaping individuals' human identity.

These conceptions of identity, being, and becoming are also understood through the principles of critical pedagogy, which help to understand the human being from various social perspectives useful for promoting transformative education. This pedagogy encourages critical analysis of social and cultural structures, and empowers students to become agents of change in their communities, contributing to the creation of a more just and equitable society.

2.2. Critical Pedagogy

Education as a practice of freedom, contrary to that which is a practice of domination, implies the denial of the abstract man, isolated, loose, and detached from the world, as well as the denial of the world as a reality absent from men (Freire, 1970, P.74).

Authors such as Paulo Freire (1970) in Brazil, Peter McLaren (2005, 2012) and Henry Giroux (2018, 2020) in Canada and the United States, and Marco Raúl Mejía (2011a, 2011b) in Colombia have used critical pedagogy as a powerful tool to construct pedagogy as an act of freedom and liberation in which people seek to build the needs and equity of each human being from the reading, identification, praxis, and normality of each phenomenon. Thus, they conceive critical pedagogy as an opportunity to generate changes that help equity and social justice.

Freire (1970), influenced by Marxist ideas, advocates for a more equitable and democratic educational system. It empowers students, recognizes their experiences and cultural backgrounds, and fosters critical consciousness to challenge oppressive structures. For him, the student is not a simple vessel we must fill in with information (Freire, 1970). Thus, education

should become an act of liberation and the extermination of oppression, injustice, and abuse of power.

Paulo Freire (1970) has left his mark on educational theory and practice from critical perspectives. He developed his revolutionary approach in the 1960s as a great defender of freedom. It was historically marked by oppression and the fight for civil rights. One of his most influential works, "Pedagogy of the Oppressed" (1970), was an essential starting point for understanding his perspective. In this work, from which contemporary critical pedagogues have drawn, Freire develops the concept of "education as a practice of freedom." Onwards, the author fights for an educational model that transcends traditional power relations between educators and students, proposing a horizontal dialogue that encourages critical awareness and active participation.

From his famous method, "problematizing education," Freire presents a counterproposal to "banking education." He encourages students to question and reflect on their reality, allowing them to transform their environment through awareness and action. He also highlights that the principles of critical pedagogy go beyond the simple act of learning to read and write, integrating crucial reflection on social and political reality. In the words of Freire, "Education is an act of love, therefore, an act of courage" (Freire, 2014, p.67).

Today, Paulo Freire's works continue to have a profound and lasting impact on the theory and praxis of critical pedagogy. His approach focused on emancipation, active participation, and critical consciousness has resonated worldwide. His works, as is the case in this study, continue to be relevant to understanding and fighting against inequalities and social injustices. The idea that education should be a liberating process, capable of empowering individuals to understand and transform their realities, resonates especially in contexts where marginalized voices seek a space to express themselves and be active agents in their education.

These ideas have also been adopted by other Marxists, such as Peter McLaren (2005), who argue that the school, through critical pedagogy, should help to promote a liberating education and fight against social norms that want to make education a stage to instrumentalize, hegemonize or eliminate the different ways of thinking and acting of each person. For McLaren (2005), critical pedagogy must move on to analyzing and struggling to understand the relationship between power relations and the knowledge imparted inside and outside educational cloisters. McLaren (2012) also argued that the school from critical pedagogy should help promote a liberating education and fight against social norms that want to make education a stage to instrumentalize, hegemonize, or eliminate each person's different ways of thinking

and acting. Thus, the act of educating under the principles of critical pedagogy must transcend the limits of the classroom to have a negotiation between the school and society.

This educational process is a joint construction between teachers and students, who aim to empower and free themselves from social oppression and power relations. Hence, the school of critical pedagogy should help promote a liberating education and fight against social norms that want to make education a stage to instrumentalize, hegemonize, or eliminate each person's different ways of thinking and acting.

According to McLaren (2012), in the contemporary world, the "formal" programs taught by schools tend to teach from a hidden curriculum. The hidden curriculum refers to the idea of promoting colonizing elements of hegemonization; they are those "hidden" elements that a person, without questioning them, unconsciously acquires. This hidden curriculum, as the authors conceived it, often discriminates based on social class, race, gender, and family background.

Therefore, McLaren (2012) highlighted critical pedagogy as an essential element to unmask, reveal, and denounce this knowledge that continues to be promoted in those schools today. In this sense, the author recommends that educators create or adapt critical didactic curricula to bring the student's reality to the classroom. This requires creating opportunities to describe, discuss, and represent other contents in textbooks or other formative spaces to negotiate different ways of living in the world.

In the Colombian context, Marco Raúl Mejía (2011a, 2011b) also highlights the importance of using critical pedagogy for freedom and emancipation, considering individuals' contextual realities. Mejía (2011a, 2011b) emphasized the importance of establishing proposals from critical pedagogy for good living and peacebuilding as fundamental elements to building critical and transformative citizenships.

The author proposes a pedagogy that breaks the walls of physical schools to go to the community, reconstructing the relationships between values and knowledge, in which the methodological elements are very explicit as part of the pedagogical conception (MEJÍA, 2011a, p.48). From there, the author highlights that education does not necessarily have to occur from school.

Aware of this practice, Mejia (2011a, 2011b) argues that critical pedagogy must be distinct from political indoctrination or sociological discourses about people experiencing poverty. From their specificity, this positioning requires a willingness for educational and pedagogical processes to build a world without exclusion and make visible their voices and conditions and their place in society, as well as their cultures and rights, making interculturality

and transculturality real. In this framework, people are collectively educated in recognizing subalternity, the existence of other epistemes, and the relationships between the suffering of human beings and the economic, social, and political domains (Mejía, 2011b, p.100).

Based on these arguments, Mejía also maintains that, in contemporary times, it is necessary to reconstruct the processes of critical pedagogy. He highlights the importance of reconstructing criticism and collectively rethinking goals, which lead to deconstructing Marxist and anti-metaphysical traditions to place them in the Latin American context, rereading these traditions and considering the specific cultural and social conditions of our contextual realities (Mejía, 2011b p.164-165).

This way, critical pedagogy currently encounters significant criticism and challenges. Authors like Michael Apple (2013) argue that applying critical pedagogy in contemporary education faces substantial obstacles. In his work "Right' Way: Markets, Standards, God, and Inequality," Apple notes that institutional resistance and a lack of political support often hinder the effective implementation of critical pedagogical approaches. This criticism is directed towards institutions rather than critical pedagogy itself.

In his analysis, Apple emphasizes the need to address the power structures inherent in education and the importance of considering contextual differences to apply critical pedagogy in diverse settings. He warns of the possibility of critical pedagogy becoming diluted and losing its original vision of social transformation and liberation. These challenges highlight the complexity of implementing significant changes in educational paradigms and emphasize the importance of a strategic and contextual approach to implementing critical pedagogy. Despite these challenges, critical pedagogy remains fundamentally liberating when effectively implemented.

By fostering critical consciousness, empowering marginalized voices, and promoting social justice, critical pedagogy enables individuals and communities to challenge oppressive systems and work toward collective liberation (Apple, 2013). For instance, in classrooms in which critical pedagogy is practiced, students engage in critical dialogue, analyze power dynamics, and advocate for change, leading to transformative educational experiences extending beyond the classroom's confines and contributing to broader social change initiatives. Thus, critical pedagogy's potential for liberation lies in its ability to critically empower individuals to examine and challenge dominant narratives, envision alternative futures, and actively participate in the struggle for a more just and equitable society.

It can also be seen as a tool for political education instead of promoting genuinely critical thinking. For this reason, Giroux (1984) emphasizes the importance of balancing

political awareness with an emphasis on critical pedagogy and developing empowered citizens. He has urged educators to reflect on avoiding excessive power abuses and ensure that critical pedagogy serves as a means to freedom and emancipation, encouraging reflection and dialogue rather than imposing a specific ideological agenda or doctrine.

Thanks to these conceptions, critiques, and challenges, critical pedagogy is essential for this project in three ways: First, it facilitates the creation of a university online course aimed at developing resistance narratives as a critical pedagogy practice with students. Here, this study uses the principles of critical pedagogy to empower participants to utilize virtual environments and practices to negotiate and resist dominant forces that hinder free human decision-making. Second, this practice offers participants multiple possibilities to question, identify, and design resistance narratives, enabling them to denounce and strive to transform their contexts for a more dignified life. Finally, this construction of resistance narratives allows individuals to transform and negotiate the world within and beyond the confines of the school environment.

This conception of critical pedagogy is closely related to the foundations of resistance and power relations. From this perspective, we will delve deeper into these concepts. Understanding critical pedagogy involves examining how power dynamics shape educational practices and how resistance can be fostered through education to challenge and transform oppressive structures. We will explore how these ideas manifest in the classroom and their implications for fostering a more equitable and just society.

2.3. Resistance and power relations

All education is a struggle to choose what kind of future we want for young people (Giroux, 1999).

Resistance becomes a fighting action, a skill many people in Latin America and many other parts of the world have developed because of the injustices and abuses established in their contexts. Thanks to this action, today, there are still different cultures, such as the *palenquera* in Colombia, that, thanks to their resistance, became the first free town in America that fled slavery in colonial times (La República, 2022). Through resistance, the *Munduruku* in Brazil have survived the abuses of state power and protected their 130 villages from colonialism (Open Democracy, 2022). Thanks to resistance, thousands of women can have the popular vote in many countries where, only a few years ago, only men voted. Due to resistance, many men and women today can be and exist in their worlds. For that reason, resistance is necessary to

survive and not die.

For authors such as Henry Giroux (1983, 1999), resistance must promote reflective action and stimulate collective political struggle against power and social determinism, going beyond the immediate and seeking to reveal what is behind the scenes. Thanks to his theory of resistance, Giroux argues that the subordinates and oppressed use resistance as an alternative to survive just and equitably (Giroux, 1999). Thus, he expresses that resistance arises from the life experiences that the oppressed have had. Consequently, resistance is born because of a chain of actions that have been presented unfairly and violate the integrity, identity, and being of an individual or a community. From Giroux's perspective, resistance is presented as a powerful tool for collective political struggle against entrenched power dynamics and social determinism (Giroux, 1999). These practices arise organically from the experiences lived by the oppressed or made invisible in response to a series of unjust actions that violate the very essence of individuals and communities. This conceptualization of resistance as a survival strategy underscores its crucial role in challenging existing inequities and actively seeking justice and social transformation.

Giroux (1983) maintains that, from a pedagogical perspective, resistance contributes to the creation of scenarios of constant struggle where pedagogical knowledge, values, and social relations are situated to recognize that students have a variety of experiences that allow them to express themselves and understand the positive aspects of their culture and history. In his work on resistance, Giroux argues that it shapes environments of perpetual struggle where the foundations of pedagogical knowledge, values, and social relations are reevaluated (Giroux, 1983, 1999). This reevaluation is essential to recognize students' diverse experiences, fostering a more inclusive and empowering educational system.

Giroux's (1983, 1999) resistance loses its potency when it is limited to isolated acts of defiance. Its true power is unleashed when it becomes a shared narrative that resonates within and across communities. According to the author, the emphasis on resistance becomes a vehicle for people to connect, empathize, and collectively challenge systemic injustices. For this reason, Giroux (1998) pointed out that the resistance must be narrated and spread to become stronger. This is a process of empowering the subject who uses language to express and free themselves. If this process does not exist, the resistance disappears.

Using Giroux's ideas, authors such as McLaren and Kincheloe (2007) also have argued that resistance from an academic context, is not an action that can be understood as a totality of solving problems but as a critical pedagogy exercise to question, analyze, and intervene in those discourses of power that are generated and oppress people. It is a chance to explore, use,

and create discourses to question and resist dominant powers and as a scenario to question and face contemporary forms of oppression, domination, injustices, and the political economics of knowledge control. This development becomes a scenario to identify the *modus operandi* (Kincheloe, 2008) of how power operates, constructs identities, and oppresses particular groups.

The authors argued that resistance as a critical pedagogy practice becomes a possibility to question processes of gender bias, cultural bias, class bias, racism, heterosexism, participants' cultural experiences, religious intolerance, diverse teaching styles, and the forces often conflicting with education's purposes. It is because it becomes an opportunity for people to realize their potential as individuals and their responsibility as social agents to expand, struggle over, recognize, and operate our democratic values and our identities (McLaren and Kincheloe, 2007). From this perspective, one of the characteristics of resistance as a critical pedagogy practice concerns how people experience social reality and how they often operate in circumstances that we do not even understand as social agents (McLaren and Kincheloe, 2007).

Delving into the Latin American context, the author Rigoberta Menchú (1983) has also contributed significantly to developing resistance to the struggles engendered in this territory. Menchú, as an indigenous activist, has left a significant mark in the fight for human rights, especially in defending indigenous rights and gender equality. Thanks to her research work with indigenous communities, she offers an analysis of the complexities of resistance that these communities have used in a context marked by political oppression and ethnic discrimination.

Menchú's (1993) work is essential to this research, as it shows how the creation of resistance narratives expresses the painful realities of the daily lives of many indigenous peoples and the difficulties they face in hostile social and political environments. Her life is in itself an act of struggle and resistance. Thanks to the creation of these narratives, the author disseminates testimonies that allow readers to understand the political and social aspects of her community and the emotions that have driven her to the fight for justice and equality inside and outside its territory.

However, Michel Foucault (2019) presents one of the main criticisms of resistance theory. Foucault suggests that, when promoting these narratives, we must deeply analyze possible idealized visions of resistance because resistance movements can generate new forms of power and exclusion. For example, in his book "The Will to Knowledge," Foucault examines how modern society has treated knowledge about sexuality and how this knowledge has been used as a means of power. In this social research, Foucault pointed out that discourses on

sexuality are not suppressed, as it is often thought, but they are subject to intense surveillance and regulation (Foucault, 2019). Through this evidence, Foucault suggests that acts of resistance can also reinforce existing power structures.

For this reason, Foucault's perspective invites a critical examination of the power dynamics within acts of resistance themselves. Thus, it would be pertinent to explore further how this reflection on power translates into specific strategies of resistance. How does awareness of these dynamics affect how resistance movements organize or carry out their actions? What challenges arise when trying to resist without reproducing power structures?

Aware of these questions and challenges, this theory helps this research understand resistance from the principles of emancipation, not oppression. In this sense, The development of resistance narratives as a critical pedagogy practice is a chance to use the school as a scene to contrast, question, and criticize collective imaginaries without accepting generalized opinions that could contribute to the dissemination of stereotypes or misconceptions that violate and affect the integrity of “the others.” This theory becomes an opportunity to understand the school as a reflection of society, where didactic strategies are created to promote critical pedagogy, democracy practices, social justice, power, culture, and community. It is a stage to empower and transform citizens through the dissemination of narratives to reflect on each message's ideologies and power relations. Here, I use resistance theory to decentralize the logic and paradigms established in society but not to manipulate participants. This exercise allows us to understand how we behave and think to build scenarios where we all can express ourselves without ties, restrictions, or prejudices, bringing out what constricts our souls.

As can be evidenced, resistance and power relations are intrinsically connected. This conception is related to the foundations of Black diasporas because, throughout history, Afro-descendant communities have resisted various forms of oppression and domination. Black diasporas provide a framework for understanding how these communities have fought against injustices and forged resilient identities in the face of power structures that seek to marginalize them. We will explore how these dynamics of resistance and power manifest in educational contexts and their relevance in critical pedagogy.

2.3.1. Black diasporas as acts of resistance.

This research also employed the theory of the Black diaspora to explore the intersections of this theory in the resistance faced by Black communities worldwide (Gilroy, 1993, Davis, 2005 and Woodson, 2023). Through this theoretical lens, the study unveils the intricate interplay between the historical legacies of oppression and the contemporary

manifestations of agency and resistance within these communities. This topic becomes relevant to the study because some of the participants belong to Black communities and are active members who fight for their rights.

For authors like Gilroy (1993), the Black diaspora results from a history marked by the slave trade and colonization, which led to the dispersion of Afro-descendant communities in different parts of the world, impacting our territories today. These ethnic groups, uprooted from their lands of origin and forcibly taken to distant territories, as with the enslaved brought from Africa to the American region, have faced unique challenges. This challenge and struggle that has gestated throughout history has been designated the Black diaspora. This dispersion, however, is not merely a historical event; it's an ongoing reality that shapes the lived experiences and collective identities of Black individuals and communities across generations. The repercussions of this forced migration resonate in diverse societies' cultural practices, social structures, and political landscapes, highlighting the enduring legacy of resilience and resistance within the Black diaspora.

Gilroy (1993) also expressed that the slave trade was fueled by the demand for cheap labor in the European and American colonies. Enslaved Africans were treated like merchandise and transported inhumanely on slave ships. In the new world, they were forced to work on plantations and mines, suffering abuse and systematic violence. Despite adverse circumstances, the Black diaspora developed forms of resistance and struggle for freedom. From plantation insurrections to the formation of communities of maroons (runaway slaves), people of African descent constantly sought their emancipation. These struggles were fundamental in the abolition of slavery and in building a stronger and more unified Afro-descendant identity (Gilroy, 1993).

Angela Davis (2005) has also argued that the Black diaspora highlights the importance of solidarity and resistance in the fight against oppression. Davis recognizes that the Black diaspora has been shaped by centuries of slavery, colonialism, and systemic racism, resulting in the dispersal of Black communities worldwide. However, instead of focusing solely on experiences of victimization, Davis (2005) emphasizes resistance and the capacity of Afro-descendants to organize and fight for justice.

For example, Davis (2005) shows how struggles for racial justice in the United States, such as the Black Lives Matter movement, are inherently connected to struggles for liberation in Palestine and other global resistance movements. She argues that police violence in Ferguson and other American cities parallels the repression of the Israeli state against the Palestinian people. Davis emphasizes how strategies of resistance and solidarity among these movements

can amplify their demands and strengthen their impact, thus promoting a collective and global struggle against oppression.

Similarly, for Woodson (2023), the Black diaspora and its history have been essential in understanding the battle for equality and social justice. This unified struggle to abolish physical slavery is regarded as a resistance movement aimed at defending the rights of all those enslaved, thus empowering them to resist and pursue social justice (WOODSON, 2023). The advocacy and propagation of these struggles today, through the new platforms (both physical and digital) at our disposal, must continue to be emancipated to foster peaceful coexistence and acknowledgment of the dignity of all individuals, regardless of their ethnic origin, sexual orientation, or cultural background. People can progress toward a more inclusive and equitable world through knowledge and mutual understanding.

Today, as is evidenced in this research, Black and Afro-descendant communities scattered across different continents have faced unique challenges marked by systemic racism and structural oppression (See chapter 4 of resistance narratives). Thus, Woodson's insights resonate profoundly in contemporary contexts, emphasizing the enduring significance of understanding the historical roots of these challenges to address them effectively. Woodson's perspective underscores the importance of acknowledging the ongoing struggle for equality and social justice within these communities, recognizing that the fight against racial injustice is far from over. Moreover, Woodson (2023) calls on individuals and societies to confront and dismantle the systemic barriers perpetuating inequality and discrimination. In doing so, marginalized people can strive towards creating a world where all individuals, regardless of race or ethnicity, can thrive and fulfill their potential without discrimination or prejudice.

However, this theory has also been criticized by authors such as Edwards (2003), who argue that the Black diaspora theory often overlooks regional differences and historical complexities within Afro-descendant communities. The author clarifies that the Black diaspora encompasses a wide range of identities, cultures, and socioeconomic realities and that focusing solely on the narrative of resistance and oppression can overshadow other critical dimensions, such as the diversity of cultural experiences and forms of individual identification. Additionally, it is argued that the theory of the Black diaspora may risk essentializing Black identity, ignoring the complexities and differences within Afro-descendant communities. Therefore, Edwards (2003) advocates for a more nuanced and contextualized approach that recognizes the diversity and complexity of Black experiences worldwide.

However, these theoretical assumptions are relevant to this research because they provide theoretical and conceptual assumptions for understanding the complexities of

resistance within the Black diaspora and emphasize the importance of acknowledging the diversity of experiences and perspectives within Afro-descendant communities. Additionally, these critiques highlight the need for further research and dialogue to develop more inclusive and equitable approaches to addressing race, ethnicity, and identity issues. Ultimately, by engaging with these critiques and perspectives, this research aims to contribute to a more nuanced understanding of resistance and liberation within the Black diaspora.

Below, literacy is detailed as a sociocritical practice, an element that will help us understand how different cultures have navigated power dynamics through written and oral traditions. By examining literacy through a sociocritical lens, we uncover how language and communication shape social structures and influence identity formation. This approach acknowledges the diversity of cultural perspectives and challenges dominant narratives. It empowers individuals to critically engage with texts and media, fostering a more inclusive understanding of knowledge production and dissemination within society.

2.4. Literacy as a sociocritical practice: Brazilian and Colombian perspective.

The first time the word literacy appeared in Brazil was in 1986, in the book by Mary Kato entitled *No Mundo da escrita: Uma perspectiva psicolinguística*³. However, this author did not conceptualize/define what this term meant (Soares, 2009). Later, in 1988, the referred word appeared in Tfouni's book, *Adultos não alfabetizados: o avesso do avesso*⁴, in which, according to Soares (2009), started the beginning of the distinction between *alfabetização* and literacy.

In Brazil, Tfouni (1988) studied the illiterate's way of speaking and thinking, determining that not only the written or read word could be learned. The author argued that reading and writing could not be removed from a person's contextual realities. Thus, Tfouni (1988) pointed out that literacy could not be conceived as a set of skills that an individual possessed but as a social practice that integrates with the culture, ideology, knowledge, and power of each being. This way of perceiving literacy became a pillar for understanding its foundations and principles in later years.

In Brazil's late 1990s and early 20th century, a transformative discourse emerged among educators, challenging the traditional separation between *alfabetização* and *letramento*. At the forefront of this movement was Rojo (1998) and her seminal work "Letramento e

³ Own translation: In the world of writing: a psycholinguistic perspective

⁴ Own translation: Illiterate adults: the reverse

alfabetização." Rojo's scholarship transcended the conventional view of literacy as mere technical proficiency in reading and writing, instead advocating for a holistic understanding encompassing socio-cultural complexities. Rojo (1998) illuminated literacy as a dynamic social practice embedded in power relations, cultural ideologies, and historical contexts. She contended that literacy extends beyond decoding texts to include critical engagement with diverse forms of discourse, oral communication, digital media, and visual representations. Moreover, Rojo underscored literacy's role in shaping identities, constructing social relations, and influencing political processes, highlighting its potential for social empowerment and cultural expression.

Central to Rojo's (1998) argument was recognizing literacy's profound implications for social justice, equity, and inclusivity. She rejected the notion of literacy as a neutral and universal skill, emphasizing its intersectionality with issues of privilege and marginalization. Rojo advocated a critical literacy approach encouraging learners to interrogate dominant narratives, challenge social inequalities, and amplify marginalized voices. By situating literacy within broader socio-political contexts, Rojo aimed to empower individuals to become agents of change in their communities, fostering a more equitable and inclusive society. Rojo's groundbreaking work revolutionized our understanding of literacy, inspiring educators to adopt a more nuanced and socially conscious approach to literacy education.

After Rojo's (1998) contributions in Brazil, other authors have enriched the conception of literacy from sociocultural perspectives. For example, De Souza (2003) has researched literacy and language in indigenous communities from a critical perspective. His work highlights indigenous peoples' diverse multimodal texts and the epistemologies underpinning them (De Souza, 2003). This line of research has shed light on the richness and complexity of reading and writing practices in indigenous contexts, emphasizing the importance of understanding literacy beyond the boundaries imposed by conventional conceptions.

These discussions have also helped authors like Soares (2003) to further delve into the distinction between "alfabetização" and "letramento" in her work "Alfabetização e letramento." Soares emphasized the need to foster critical skills grounded in social realities, advocating for a more nuanced approach to literacy education. In her analysis, Soares underscored that "alfabetização," or basic literacy skills, should not be isolated from "letramento," the broader literacy practices embedded within social contexts (Soares, 2003). She argued that while "alfabetização" focuses on teaching individuals how to read and write, "letramento" extends beyond these technical skills to encompass the ability to engage with texts critically, navigate

complex socio-cultural landscapes, and participate meaningfully in society. These ideas helped to understand literacy as a sociocultural practice clearly.

These discussions have also been joined by Soares (2009), who argues that literacy, seen as a sociocritical practice, becomes the result people obtain after reading and writing their context to negotiate their identities and way of living (Soares, 2009). From this perspective, Soares argues that literacy becomes a means through which individuals interpret their reality, express their experiences, and engage in their communities' social and cultural complexities. For her, this is a constant act of negotiation in which people use reading and writing to understand, transform, and accept their world.

The works of Monte-Mor (2012, 2013, 2018) have significantly advanced the understanding of literacy as a critical perspective that extends beyond the school context, allowing these processes to be understood as fundamental social practices. Monte-Mor (2013), for instance, provides a detailed insight into the major challenges facing humanity in a society marked by phenomena such as globalization and the pervasive presence of digital technology. These challenges underscore the importance of developing critical skills that not only facilitate individual adaptation but also promote reflective and constructive engagement in an increasingly complex and dynamic environment.

Additionally, authors such as Mendonça, Lima, and Gusmão (2016) have delved into the concept of literacy by considering it a dynamic and meaningful social practice. Their research has revealed how literacy is not limited to the acquisition of linguistic skills but also extends to how indigenous groups, such as the Xacriabá, employ their numeracy and writing practices to express their identity and strengthen their community. For instance, detailed studies have shown how Xacriabá youth have integrated literacy into their daily lives, not only as a tool for communication but also as a means to preserve their cultural heritage and transmit their ancestral knowledge to future generations. These findings underscore the importance of understanding literacy as a sociocritical phenomenon rooted in specific cultural contexts, where reading and writing practices acquire profound significance in constructing identity and community cohesion.

Finally, the works of Duboc and Ferraz (2018) prompt to reflect on critical literacies as an essential tool in contemporary language education, especially in neoconservative times. The authors question where critique should be placed within the curriculum and what role teachers have in their commitment to forming critical citizens. This inquiry is crucial for understanding the relevance of critical literacies beyond the mere teaching of linguistic skills, highlighting

their role in developing individuals capable of analyzing and challenging power structures and dominant narratives.

Moreover, Duboc and Ferraz (2018) present a series of "contemporary snapshots" that reveal the complexity and anguish stemming from the "us versus them" politics, prompting us to reconsider our own theories and practices. In their analysis, the authors propose orientations that seek to move beyond the dichotomy of the micro versus the macro, suggesting a more integrated and holistic perspective on critical literacies. This approach not only addresses the frustrations of current times but also offers a formative strategy that promotes more effective and relevant critical education in complex and changing contexts.

These assumptions about literacy introduced a multifaceted relationship between language and broader societal constructs such as worldviews, power dynamics, identity, citizenship, intercultural relations, and the issues surrounding globalization and localization. By framing literacy as a sociocritical practice, the traditional notion of readers as mere recipients of information was fundamentally transformed. Readers became active producers of meaning, critically engaged with the texts they encountered. This shift empowered individuals to not only consume information passively but to actively interrogate and influence the sociocultural and political landscapes around them. As a result, literacy as a sociocultural practice evolved to foster a more critical, reflective, and participatory approach to reading and writing, emphasizing the importance of context, purpose, and power in the construction and interpretation of texts.

To understand literacy conceptions, particularly from the social context in Colombia, it is necessary to delve into Soler (2013), Vargas Franco (2015), Clavijo Olarte (2016), Mora (2011, 2021) and Trigos-Carrillo et al. (2023).

Soler (2013) has addressed literacy from sociocultural perspectives, focusing on the study of indigenous bilingualism in Colombia and the analysis of discourses and representations of indigenous communities in textbooks. The author not only describes these representations but also interprets them, seeking to understand how the social perceptions of indigenous and Afro-descendant students influence their relationship with academic writing in university contexts. Additionally, Soler highlights the significant challenges that educational curricula face in effectively integrating the reality and experiences of these participants, emphasizing the need to rethink and reform educational practices to ensure greater inclusion and equity in education.

Likewise, Vargas Franco (2015), for example, in the Colombian context, has allowed us to understand literacy as a practice that goes beyond the mere decoding of texts, integrating

critical literacy as an indispensable tool for constructing meaning in written culture. Additionally, his work highlights the importance of digital literacy in contemporary education, emphasizing the need for students to develop critical skills to analyze and question the media and technological content they are exposed to. His understanding of critical literacy is also reflected in his analysis of university entrance exams in Colombia, where the need to surpass the traditionally privileged linguistic and psycholinguistic perspectives is evident, advocating for the incorporation of more critical and reflective approaches in the evaluation of reading comprehension.

For Rincón and Clavijo-Olarte (2016), literacy also becomes a powerful tool to connect education with the social reality of students. The authors argued that through the exploration of community inquiries in the English language class, learning environments are created that foster the development of linguistic and literacies. These inquiries provide opportunities for students to delve into social and cultural issues within their neighborhoods using multimodality, thereby transforming literacy into a dynamic and interactive practice.

Rincón and Clavijo-Olarte (2016) also claimed that this approach enables literacy to transcend the traditional confines of the classroom, allowing students to become investigators of their own realities and promoting the creation of local knowledge. By engaging with their communities and addressing relevant social issues, students not only enhance their language learning but also develop critical thinking and reflective skills. They learn to articulate their thoughts and ideas in English through multimodal texts, oral presentations, and digital interactions on platforms like Facebook and blogs.

Moreover, Mora's (2011) thinking. The author defines literacy practices as socially situated, where other institutions outside of school become instrumental in shaping how individuals read and write. For this reason, the author argues that we need to discover those meanings directly from people and not just through theoretical discussions. Consequently, the goal of literacy and literacy practices from a sociocultural perspective is to help individuals gain agency by validating every scenario and moment where acts of reading and writing take place, as these literacy practices are supposed to be commonplace and occur everywhere.

The author also argues that literacy should be seen as an instrument of liberation and emancipation for many. However, for others, it continues to be a tool of oppression and hegemony. Furthermore, he posits that the most significant challenge we face, as a result of understanding literacy as a sociocritical practice, is simple: if we truly believe in empowerment, in improving education, and in shaping better human beings rather than mere workers or

citizens, we must take a critical stance and question what kind of word and world we want for our children and our communities. (Mora 2011 and Mora et al., 2021)

Finally, Trigos-Carrillo et al. (2023) argue that literacy, in the context of Latin America, particularly in Colombia, has historically been affected by colonial projects that sought to eradicate linguistic diversity to suppress indigenous and African cultural identities. These projects, known as the coloniality of power and coloniality of language, imposed a view of endogenous literacy practices as inferior or non-existent. However, for this reason, the authors recommend emerging initiatives throughout the region that place literacy practices as a historical and sociocultural practice to resist domination and consolidate a necessary decolonial turn to revitalize cultural and traditional knowledge. Thus, as the authors argue, literacies become opportunities to embrace epistemological diversity and cognitive justice in this future vision.

Despite these significant contributions to literacy developments, Mora et al. (2021) also argue that literacy understood from cultural and critical perspectives presents substantial challenges. Firstly, it faces resistance from entrenched power structures that resist change and perpetuate inequities in the educational system. Secondly, there is limited accessibility to resources and training for educators interested in implementing critical literacy practices in their classrooms. Thirdly, the sociocultural landscapes in which these practices are embedded are complex, requiring adaptations and contextualized approaches to ensure their effectiveness and relevance. Consequently, despite the transformative potential of critical literacy, its implementation could be improved by these and other challenges, underscoring the need for ongoing commitment to overcome these barriers and promote a more inclusive and just education in Latin America.

These Brazilian and Colombian conceptions of literacy are essential for this research because they provide valuable insights into the multifaceted nature of literacy as a sociocritical practice. They emphasize the interconnectedness between literacy and various aspects of identity, such as gender, language, nationality, and experiences of racism. These discussions helped to understand pre-service English teachers' diverse identities and lived experiences. This conception of literacy allowed participants to engage critically with social issues, question prevailing norms and power structures, and advocate for their rights and dignity as human beings. Ultimately, literacy as a sociocritical practice facilitated a process of empowerment and recognition, enabling participants to assert their agency and contribute to producing messages that reflect their multidimensional humanity.

Literacy today enables understanding of various social practices and cultural phenomena like re-existence. Hence, the foundation of re-existence literacy is described below as an alternative to highlight and contrast the history with which many cultures have been stigmatized and oppressed in recent times.

2.5. Re-existence Literacies

Over the last three decades, research on re-existence has emerged as a possibility for individuals to reinterpret and reconstruct oppressive events in scenarios of liberation. Thus, re-existence is posited as a liberating social practice to redefine life in conditions of self-determination and dignity. Therefore, these capacities enable marginalized communities to generate and recreate creative practices to survive in their respective worlds. Authors such as Silva Souza (2009, 2011) in Brazil, Albán-Achinte (2008, 2017) in Colombia, and Katherine Walsh (2021) in Ecuador have made significant contributions to this field.

Ana Lúcia Silva Souza, through her doctoral thesis and the publication of her work *"Letramentos de reexistência: Poesia, grafite, música, dança: Hip-Hop,"* since 2009, began to describe re-existence literacies as social practices that a community builds and reinvents through language to resist and re-exist in the world (Silva Souza, 2009, 2011).

Silva Souza (2009, 2011) has used re-existence literacies with black communities in Brazil to show how communities can reflect on their re-existence through hip-hop culture and significant practices. From these experiences, the author uses re-existence to create fundamental opportunities for marginalized groups to engage in a transformative process. These practices function as mechanisms through which these communities can reinvent and reshape dominant practices and knowledge, utilizing strategies such as subversion to confront and navigate situations of subordination. According to Silva Souza (2009, 2011), communities dynamically construct and reinvent social practices that constitute re-existence by using language.

Silva Souza (2009, 2011) states that when communities confront social challenges, their linguistic agency is a potent tool for resistance and re-existence. For instance, in marginalized communities, linguistic agency may manifest through reclaiming cultural identity, challenging oppressive norms, or organizing collective action. Drawing from Foucault's (2013) perspective, all acts of language are inherently intertwined with power relations, highlighting how linguistic agency can subvert dominant narratives and empower individuals or groups to resist, restore, and reconceptualize their place in society. Reexistence, therefore, embodies both individual and collective expressions of resilience, enabling people to navigate and transform

their socio-political realities towards greater self-determination and dignity (Silva Souza, 2009, 2011).

According to Silva Souza (2009, 2011), these practices become a means to discover hidden or forgotten stories of oppressed and marginalized people. Thanks to her studies with black communities, the author manages to create scenarios for social justice and amplification of forgotten voices, challenging predominant narratives (Silva Souza, 2011). For this reason, for the author, by developing re-existence literacies, students can be empowered to fight against injustices and exclusions (like those presented in the introduction of this research) using language as a defense and protecting diverse cultures.

This way, Silva Souza (2009, 2011) highlights re-existence as a means and capacity for marginalized groups to regain their agency and challenge social structures that perpetuate inequality. From her doctoral studies, Silva Souza (2009) has emphasized that re-existence literacy contributes to reflection and action by allowing people to shape their narratives, raise their voices, and exercise their right to freedom of expression.

Consequently, for Silva Souza, reexistence is an essential capacity that populations actively create within their territories as a continuous process of reinvention and reformulation that challenges social models perpetuating exclusion. For this reason, her conceptualization further emphasizes how reexistence becomes a natural talent that people acquire to tell stories that are often not told. For the author, this ability goes beyond mere storytelling; it is a conscious effort to showcase alternative realities, offering a multifaceted understanding of events often perceived from a single perspective. From this perspective, individuals contribute to creating scenarios and social practices that transcend traditional boundaries by cultivating this ability.

In the Colombian context, the influential thinker Adolfo Albán-Achinte has defined the re-existence as a creative practice that human groups implement to visualize and interrogate racialization, exclusion, and marginalization practices. This aims to redefine and re-signify life in dignity and self-determination conditions, confronting biopolitics that control, dominate, and commodify individuals and nature (Albán-Achinte, 2017).

Albán-Achinte (2017) demonstrates how indigenous and enslaved African peoples rejected the dominant power and evolved inventive survival strategies outside of legal structures. These people resist today, continually developing forms of reproducing existence, which Achinte now terms re-existence. Hence, the author defines “re-existence as the mechanisms, strategies, and practices human groups employ against racialization, exclusion,

and marginalization” (p.18). For him, this concept reflects the continuity of resistance and the ability to overcome adversities through creativity in the struggle for existence and diversity.

The author has supported these assumptions through research with different indigenous and Afro-descendant communities of Colombian territory. One of these studies, for example, shows how from the Patía Valley, a Colombian municipality located in the south of the department of Cauca, there is a group of women called “*Las Cantoras de Patía*” who created together with a leader, resistance processes through music and the dissemination of lyrics with their traditions and acclaimed cultures, even allowing them to participate in political processes that today offer them a voice and vote in their communities (Albán-Achinte, 2017).

Considering this practice, “*Las Cantoras de Patía*” feels liberated because it provides them with a means of expression and agency in a society that otherwise marginalized and oppressed them (Albán-Achinte, 2017). Despite the external forces of oppression, coming together to sing songs about their struggles and traditions empowers these women to reclaim their identities, their voices, and their presence in political processes. While they may still face systemic injustices and marginalization beyond their village, this resistance allows them to assert their autonomy and agency, challenging the power structures that seek to silence and redefine what freedom means within their community (Albán-Achinte, 2017).

Albán-Achinte has shown us that “re-existence has been processes of adaptation to a hostile environment and to a colonial power that tried at all costs to reduce them and maintain them in their condition as 'things' and merchandise” (Albán-Achinte, 2017, p.2). This conceptualization aims to redefine and resignify life under conditions of dignity and self-determination (Albán-Achinte, 2017, p.18). Consequently, for Albán-Achinte (2017), re-existence is conceptualized as a way to rework life, recognizing oneself as a subject of history. This reworking occurs within a horizon of coloniality that presents itself as the dark side of Western modernity. He emphasizes the importance of reaffirming what is one's own without generating strangeness. Also, he advocates for the critical revaluation of what belongs to us, adopting a critical stance against the forces that have promoted renunciation and self-ignorance of new ways of existing in the world (Albán-Achinte, 2017, p.19).

Albán-Achinte (2008) argues that to achieve re-existence, we must decolonize thought and the various social practices that force us to perceive reality from a single or "correct" perspective. This process involves expanding to other ways of thinking, acting, and existing to re-exist. This process occurs when a community seeks, according to its needs, different creative practices, such as music, dance, and drawing, among other forms of helpful art, to be dignified in its world(s). Consequently, for him, re-existence is only possible if we decolonize our minds

and daily practices in the present, which besieges us with inequities, inequalities, and asymmetries. The author also argues that re-existence propels us toward the visibility of new ways of thinking, existing, knowing, and acting that do not necessarily correspond to the patterns of Western modernity, challenging it by demonstrating the diversity of options for existence beyond what is imposed as universal hegemony.

This thinking of Albán-Achinte has been complemented by Walsh (2021), his doctoral advisor, who conceptualizes re-existence as mechanisms, techniques, and behaviors used by human communities to combat racialization, exclusion, and marginalization. This entails redefining and re-signifying existence under conditions of dignity and self-determination. Walsh (2021) argues that the processes of re-existence are not limited only to being adaptations to a harsh environment and a colonial force that attempts to subjugate oppressed and marginalized people. For the author, these processes unfold as an active search for alternative forms of existence, living, and feeling difference and exclusion (WALSH, 2007).

These processes develop when community groups identify the systems that oppress or subjugate them, thus seeking strategies to exist and reexist with dignity. For this reason, this approach goes beyond passive resistance communities. The author has shown the different methods indigenous communities have sought, such as the dissemination of dances and songs, and the promotion of various cultural events in the streets, which these communities use to be viewed and recognized with dignity in their contexts. It has implied the redefinition and resignification of life in conditions of dignity for these people (Mignolo and Walsh, 2018). Thus, re-existence becomes a profound act of reconfiguring and giving new meanings to existence during challenging conditions.

In this context, the author advocates for a broader and more active understanding of re-existence to counteract colonial forces and seek other, more authentic ways of existing in diversity and inclusion. In his constant fight for the dignity, acceptance, existence, and re-existence of Afro-Indigenous communities in America, Walsh has shown that re-existence is only possible when we seek ways and strategies “others” of living to achieve a more democratic world, free and fair (Walsh, 2022).

While re-existence emerges as an insightful approach to understanding the strategies of marginalized communities in the face of adverse challenges, it is essential to address its applicability and limitations critically. From this section, many questions remain: How could the strategies and practices of re-existence as a resurgent theory in the last three decades generate systemic change and address the structures of inequality deeply rooted since colonial times? Can it be a practice to turn into marketable trends or comforting stories after addressing

the underlying problems? How is it guaranteed that through the development of re-existence literacies, a single “correct” path that generates exclusion and oppression will not continue to be promoted? How do we know that an individual or a community will have better living conditions by re-existing? And finally, how do we ensure that by promoting these practices of re-existence, we are not inadvertently reinforcing fixed notions of identity and perpetuating essentialist visions of particular communities?

From these questions, re-existence literacies (Silva Souza, 2009, 2011) or the praxis of re-existence, as Albán Achinte (2017) and Walsh (2021) name it, today have significant challenges. At first, by focusing on local levels and particular groups, these may not challenge the broader forms of power and control that perpetuate oppression. When these social processes are not aimed at engaging in collective struggles, they may not have the necessary impact to change the broader structures and can perpetuate inequality.

On the other hand, critics like bell hooks (2000) and Stuart Hall (1997) caution against the risk of commodifying and diluting marginalized communities' genuine struggles and resistance efforts. They argue that such commodification could perpetuate exploitation and distort the actual demands for social justice and structural change. Stuart Hall (1997) highlights how dominant forces often strip these struggles and narratives of their original context and meaning to serve political or commercial objectives. hooks and Hall draw attention to how this process can weaken the authenticity and transformative potential of community struggles, shifting the focus away from addressing the underlying causes of oppression and systemic injustice.

By studying the different perceptions, criticisms, and challenges in this theoretical assumption, this study recognizes that re-existence literacies are individuals' or collective voluntary and conscious actions that must include and not exclude. Thus, this research offers a space, a movement, a stage, an opportunity for reflection, criticism, construction, and constant transformation. This is a setting so that students immersed in this research, if they want to, can raise their voices to show and denounce the injustices and inequalities they experience in their contexts. However, this will never be an arena to manipulate or control the thoughts and behaviors of individuals; on the contrary, this is proposed as a scenario to explore our identities and how they fluctuate throughout our lives.

Thus, this theory is relevant to this research because it helps to understand re-existence as an exercise to transform and rethink power relations that must guarantee the inclusion of diverse social groups and constantly fight for processes of emancipation and dignity. This theory offers a way “other” of reading, thinking, acting, existing, and living, an ability to fight

for a dignified life, not necessarily from the school context. It is striking to observe how most practices, strategies, and scenarios of re-existence emerge from the neighborhoods, as is the case of Hip Hop culture that Silva Souza illustrates to us through her studies. They arise from the people and for the people, as Alban-Achinte shows us through the “*Las Cantoras de Patía*,” and they are created from the street, as Katherine Walsh shows through the different struggles that Afro and indigenous communities have made to be worthily valued. For this reason, this theory allows me to question the role of the school and the pedagogical challenges that we, as critical educators, currently have to create educational processes to find significant practices to seek the redefining and re-meaning of life in conditions of dignity.

To conclude, in this chapter, each of the six theoretical assumptions has become a fundamental pillar for understanding the importance of identity processes, diversity in education, critical pedagogy, resistance as an educational practice, the intrinsic relationship between the Black diaspora and resistance, the socio-cultural nature of literacies, and re-existence literacy as a human strategy to achieve the reconceptualization and redefinition of life under conditions of self-determination and dignity. Each assumption helped recognize how developing resistance narratives, as critical pedagogy and re-existence practice, could promote more diverse, inclusive, and fair Brazilian and Colombian pre-service English teachers' contexts. Finally, in Chapter 3, methodology, the study explores how these theoretical assumptions translate into concrete approaches and practices for research.

CHAPTER 3: METHODOLOGY

3.1. Introduction

This chapter addresses the methodological considerations that guided this study. It begins by justifying the use of the sociocritical paradigm, Online Qualitative Research (OQR), and Young Participatory Action Research (YPAR) as useful elements to guide this investigation. Further, it outlines the three steps (Recognition, Action, Evaluation) considered in conducting this action. All of this was executed during the implementation of an online course comprising 18 sessions with Brazilian and Colombian students as participants. Additionally, each of these contexts and the method of participant selection are detailed in this section. Ethical considerations, data generation strategies, study rigor, and the potentials and peculiarities the study offers to the field of language teaching and learning, particularly to critical pedagogy and literacies, are also discussed.

The methodological design of this research aimed to explore the central question: How does developing resistance narratives, as a critical pedagogy and re-existence literacy practice, promote more diverse, inclusive, and fair Brazilian and Colombian language education? It was underpinned by four related subquestions: 'What power, oppression, and marginalization practices have pre-service English teachers faced in each of their educational systems?' How does critical pedagogy contribute to creating resistance narratives and promoting re-existence literacies with pre-service English teachers? What influence has literacy as a sociocritical practice had on developing re-existence literacies? and What challenges and opportunities do participants face while designing and promoting resistance narratives as a critical pedagogy and re-existence literacy practice? To answer these questions, two semi-structured interviews, six questionnaires, a focus group, two interactive techniques, and 18 class recordings were used. This entire process is detailed below.

3.2. Study methodology and theoretical congruence.

3.2.1. The paradigm: understanding the case from a socio-critical worldview.

It was necessary to delve into the principles of the socio-critical paradigm to analyze the development of resistance narratives as a critical pedagogy and re-existence practice for promoting more diverse, inclusive, and fair Brazilian and Colombian language education. Considering Freire's ideas, the sociocritical paradigm emphasizes the role of power and ideology in shaping social relationships (Freire, 1970). It aims to identify and challenge forms

of domination and oppression. Thus, in the context of education, this paradigm emphasizes the importance of critical thinking, social justice, and transformative pedagogy.

Considering Freire's perspective, a socio-critical paradigm views education as a site of power relations and social transformation, emphasizing how social, economic, and political systems shape individuals' experiences, values, and beliefs. In this context, this paradigm offered this research a guide to empower individuals to engage in the world, question dominant narratives critically, and imagine alternative possibilities for social change.

These ideas were also supported by authors such as Henry Giroux (2011), who emphasizes the importance of critical pedagogy, or the use of education to empower individuals to engage in critical thinking, social critique, and transformative action. Considering the socio-critical paradigm, Giroux argued that education should not simply reproduce existing power relations but promote social change by encouraging students to question dominant narratives and imagine alternative possibilities. Due to the socio-critical paradigm, this study recognized that dominant cultural norms and power structures often shape the production and dissemination of knowledge, privileging specific perspectives and marginalizing others. To address these issues, the study promoted the development of resistance narratives as a critical pedagogy and re-existence literacy as a channel to make an urgent call to the equity in educational systems of Brazil and Colombia.

3.2.2. Research type and the inquiry method: Online qualitative research.

This study used Online Qualitative Research (OQR) due to the health conditions caused by COVID-19 and the distances in which the participants were located. According to Salmons (2016), OQR describes the methodological traditions of Information and Communication Technologies and studies experiences, thoughts, and behaviors through their verbal, visual, action, or written expressions in an online environment.

Denzin and Lincoln (2018) also argued that the OQR is a situated activity that locates the researcher in the online world. It consists of material and interpretive practices that give visibility to research processes from digital or virtual scenarios. These practices transform the online world into a series of representations (Denzin and Lincoln, 2018). For the authors, the OQR offers several advantages and other qualitative research.

Andrejuk (2020) pointed out that OQR presents opportunities to create online communities with participants worldwide and eliminates the barriers of distance that arise when bringing a group of people together at the same place. However, some disadvantages

exist when people need access to the internet or technological equipment. Before conducting qualitative research in online communities, the author claimed that researchers have an ethical obligation to identify and weigh the possible risks and benefits for the community and its members.

Furthermore, as argued by Pullen-Sansfaçon et al. (2023), qualitative online research (OQR), following the pandemic context, has become a field where surveillance and detection of fraudulent behaviors are even more crucial. The need to implement effective strategies to prevent and manage such situations has intensified, thereby ensuring the integrity and reliability of qualitatively collected data through online methods.

These principles of OQR were utilized to execute the action that guided the entire research. Thanks to OQR, it was possible to design an online course with pre-service English teachers from Brazil and Colombia, eliminating the barriers of time and space that were present during the COVID-19 pandemic period. OQR aided in conducting this research by providing a platform for virtual engagement and collaboration, enabling seamless communication and interaction among participants despite physical distance. Additionally, it facilitated the collection of qualitative data through various online methods, ensuring the study's objectives were met effectively and ethically.

3.2.3. The action.

As a method of inquiry, this study used Young Participatory Action Research (YPAR) to address a cyclical problem that has been present in our lives for centuries. According to Cammarota et al. (2010), YPAR is an empowering approach that addresses issues affecting young people's lives and communities while fostering essential critical thinking and problem-solving skills. (Cammarota et al., 2010). The authors argued that YPAR allows participants to address the social problems, inequalities, and injustices that directly impact our communities. It serves as a powerful platform for amplifying the voices of marginalized or underrepresented groups, ensuring that their experiences and perspectives are critically recognized and addressed.

The authors complement that YPAR enables participants to actively engage in the research process, empowering them to identify and analyze social issues, develop strategies for change, and take action to address them effectively. Through this participatory approach, participants become agents of change within their communities, challenging oppressive structures and advocating for social justice (Cammarota et al., 2010).

Similarly, Foster-Fishman (2010) argued that YPAR is an empowering approach that allows participants to actively engage in the research process, identify and analyze social problems, develop strategies for change, and take effective action to address them. In this piece of research, this phenomenon was evidenced, for example, in the collaboration to develop an online course in which the researcher, advisers, and pre-service English teachers collaborated on the collaborative development of the main moments of the research.

This action can be framed through YPAR as a collaborative journey that brings young people together to foster an inclusive environment that values diverse perspectives. This way, YPAR becomes an opportunity to encourage participants to work together towards common goals (Foster-Fishman, 2010).

Mirra et al. (2015) also argued that YPAR is an innovative research approach that puts young people on an equal footing with researchers. Unlike traditional research methods that treat young individuals as passive subjects, YPAR actively involves them as active contributors to the research, recognizing the immense value of their perspectives and experiences.

By utilizing the life experiences of each participant in this research, YPAR allowed the recognition of pre-service English teachers' ideas and perceptions about their realities, actively contributing to finding solutions to the challenges they had faced. Therefore, they should be acknowledged as essential to the research process and decision-making (MIRRA et al., 2015). This phenomenon was evidenced, for example, in the collaboration for developing an online course in which the researcher, advisers, and pre-service English teachers worked on the collaborative development of the central moments of the research.

Chart 3.1. Participants Engagement In The YPAR

Participants Engage In The YPAR	
Participant	Action
Main researchers and advisors	• Planning, development, and evaluation of the online course.
Pre-service English teachers	• Design of resistance narratives as techniques for collecting information. • Transcription of class recordings. • Participation in scientific events. • Software suggestions for the execution of the online course • Software suggestions for editing and publishing resistance narratives. • Development of channels and QR codes for

	the dissemination of resistance narratives.
The main research and main advisor	• Creation of extension projects from each of the institutions. • Registration for the online course (Edison, Colombia. Beatriz, Brazil). • Collaborative publication of articles as a result of scientific dissemination. • Participation in scientific events.

Source: own production

Based on the previous arguments, this research implemented YPAR to collect data and as a guide for action, empowerment, and social transformation. Thus, YPAR provided a framework for pre-service English teachers to critically examine the injustices present in their language educational systems and collaboratively develop resistance narratives to confront and challenge these systemic inequalities.

Nevertheless, the study acknowledges that this process is ongoing and non-conclusive (KOSHY et al., 2010). Thus, this is not a process seeking absolute truths; instead, it sees this research as an unfinished endeavor that must adapt according to each individual's context, needs, and opportunities. From this standpoint, YPAR helps to understand this phenomenon from a socio-critical paradigm and under the pillars of critical pedagogy.

In the following session, each cycle of the research is detailed, demonstrating how they contributed to consolidating the Young Participatory Action Research (YPAR) with pre-service English teachers. These cycles included stages of recognition, action, and evaluation,, which were systematically implemented to engage participants actively in the research process. The iterative nature of these cycles allowed for continuous feedback and adaptation, ensuring that the voices and experiences of the pre-service teachers were central to the study. This approach facilitated the development of critical pedagogical practices and empowered the participants to foster a deeper understanding of their educational contexts and the challenges they face. Through these cycles, the YPAR methodology provided a dynamic framework for exploring and addressing issues of power, oppression, and resistance in language education.

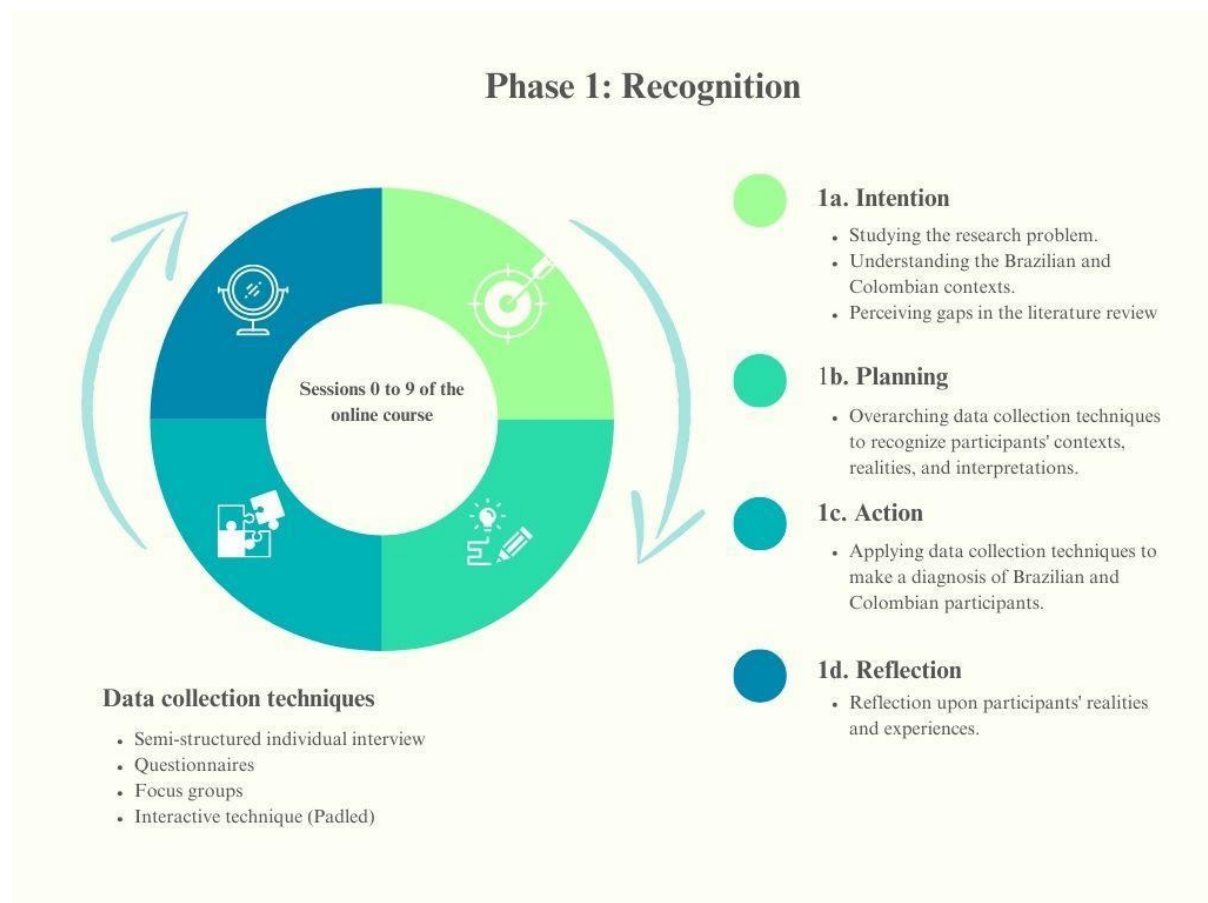
3.3. Cyclical research design and its considerations.

This study organized this participatory action research into three phases: recognition, creation, and reflection, all before, during, and after implementing the online course to create resistance narratives. The three phases were framed considering this research's general and

specific objectives. Figures 3.1, 3.2, and 3.3 illustrate each step and how the participants mobilized the three guiding phases (recognition, action and evaluation).

Phase 1 (recognition): It comprised the overarching planning for the intervention. Here, the researcher returned to the problem statements and theoretical assumptions. This stage also focused on pre-service English teachers' interpretations, negotiations, and constructions about their identity, context, and reality. This was also a phase to notice participants' perceptions regarding critical pedagogy, decoloniality, resistance narratives, and re-existence literacies. During this phase, one semi-structured individual interview, four questionnaires, one focus group, and one interactive technique (Padlet) were applied.

Figure 3.1. Phase 1. Recognition. YPAR

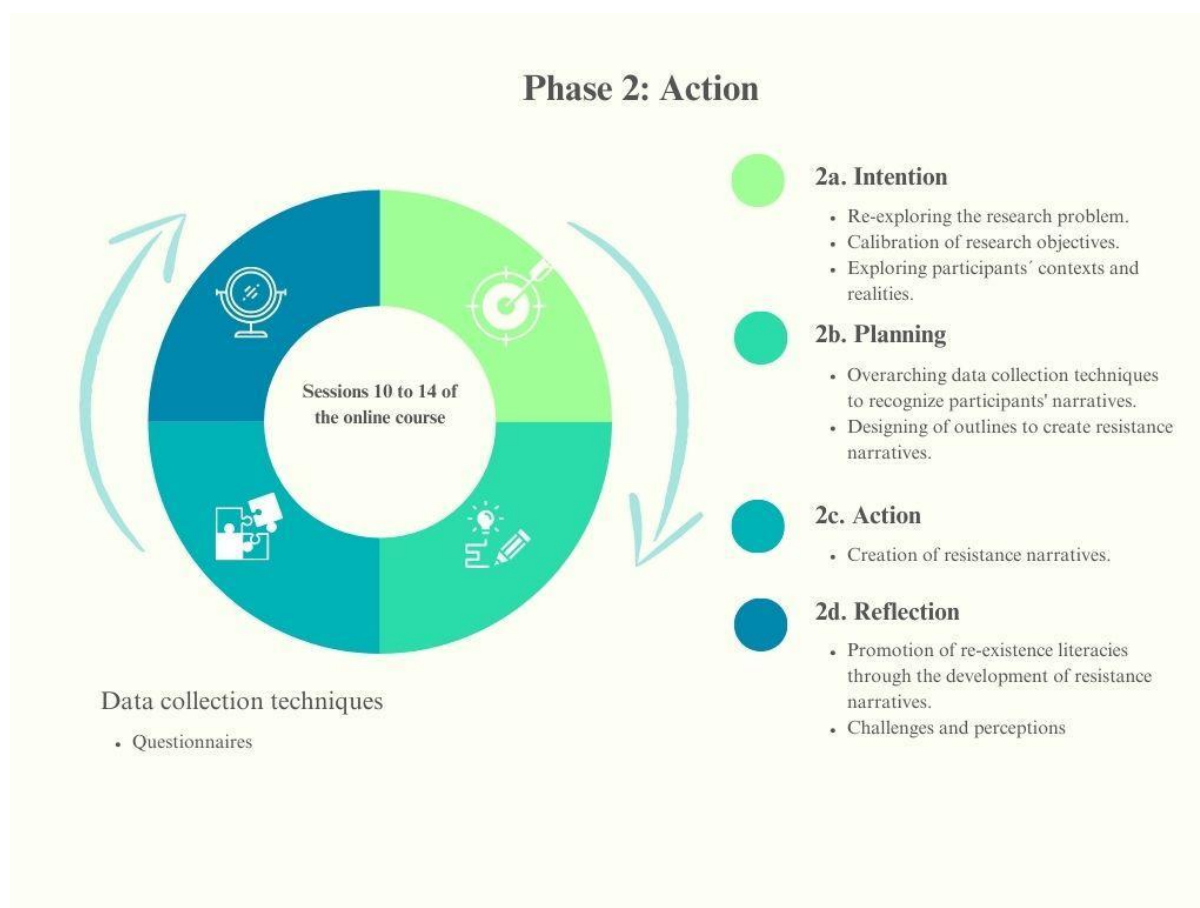


Source: own production

Phase 2 (Action): During this stage, participants worked on creating their resistance narratives. They had the opportunity to share and negotiate their narratives. Brazilian and Colombian pre-service English teachers reflected on their impressions of their everyday

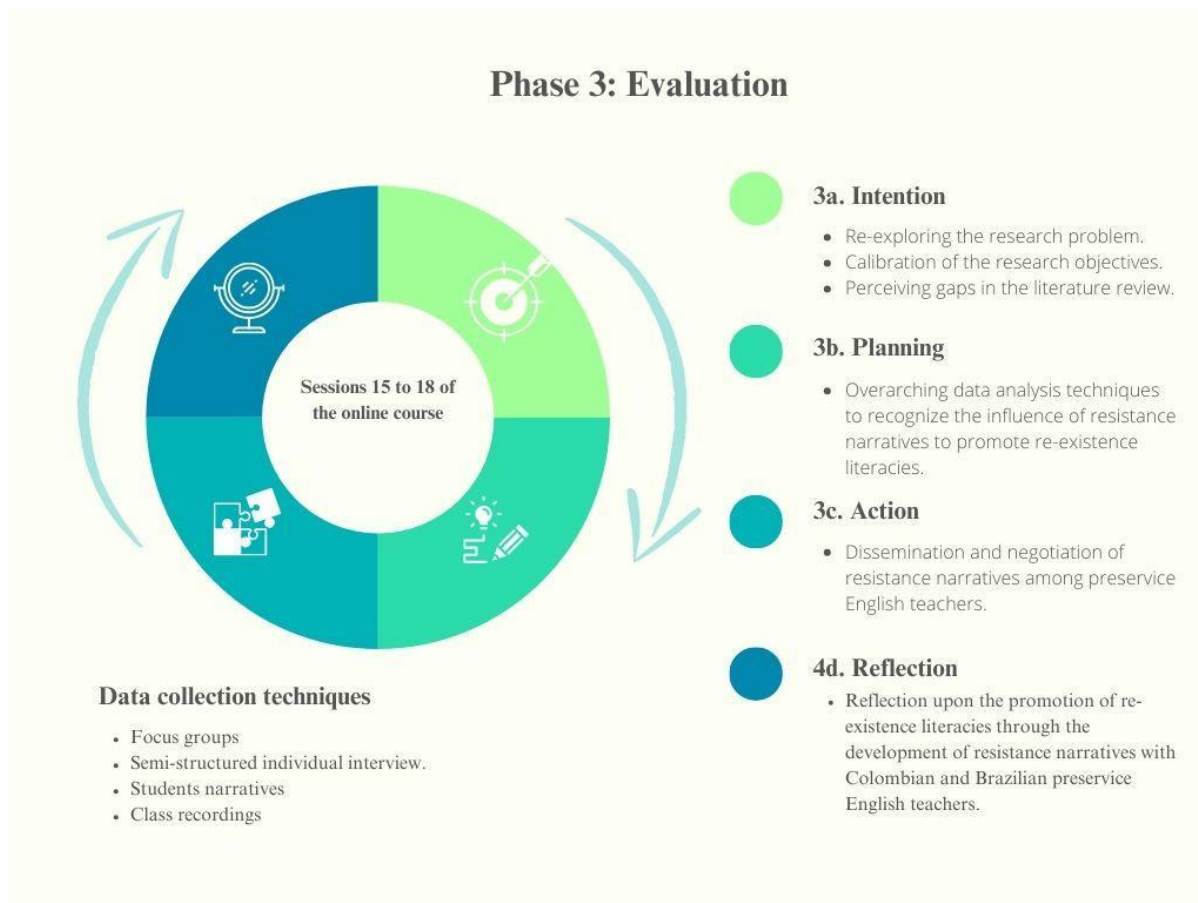
situations and lifestyles. Due to these negotiations, participants exchanged perceptions about their contexts and professional lives. During this phase, three questionnaires and one focus group were applied.

Figure 3.2. Phase 2. Action. YPAR



Source: own production

Phase 3 (Evaluation): This was the final phase of this research; it focussed on recognizing the scope of the online course to create resistance narratives as a critical pedagogy and re-existence practice to promote more diverse, inclusive, and fair Brazilian and Colombian language education. In this opportunity, one semi-structured individual interview, eighteen class recordings, and five participants' resistance narratives were applied.

Figure 3.3. Phase 3. Evaluation. YPAR

Source: own production

These stages illustrated the moments of the 18 sessions of the online course, in which Brazilian and Colombian students participated. The context of each of these populations is detailed below, particularly in terms of their educational and socioeconomic backgrounds. This contextual analysis allowed the adaptation of pedagogical strategies to the specific needs of the participants, enriching the teaching-learning process and promoting a deeper understanding of the dynamics of power and resistance in their respective educational environments.

3.3.1. Study context and location

3.3.1.1. The Brazilian Context

Brazil is a country located in South America. Brazil is considered one of the world's most biodiverse countries, hosting the Amazon Rainforest which contains about 10% of all known species. It is also the largest country in South America, both in terms of area and population, with over 210 million inhabitants. Additionally, Brazil is a leading producer of

coffee, being the world's largest exporter of this commodity for over 150 years. The official language of this territory is Portuguese. The region of present-day Brazil was colonized in the 1500s through a Portuguese expedition. Consequently, the Brazilian territory was the segment of the American continent that corresponded to the kingdom of Portugal until September 7, 1822, when Brazil achieved its independence. Thus, the country went from being a central part of the Kingdom of Portugal to an empire and finally became a republic (Encyclopædia Britannica, 2021).

According to the Brazilian Institute of Geography and Statistics (IBGE, 2023, in Portuguese), Brazil is the largest country in Latin America, with an approximate area of 8.5 million square kilometers. It is home to approximately 215 million people, making it one of the world's most diverse and populous countries. Brazil is divided into 26 states, including Piauí, a territory located northeast of the country with approximately 251,775 square kilometers and 3.3 million inhabitants. IBGE also established the city of Teresina as the most populous city in the state of Piauí, with an approximate population of 871.126 inhabitants and an area of 251,520 square kilometers.

The Brazilian education system encompasses students from early childhood to higher education, with a population of 47.4 million distributed across more than 178 thousand primary education schools. According to the Directorate of Educational Statistics (DEED, 2022, in Portuguese), the Brazilian educational system has a population of around 9.03 million students in early childhood education and 26.5 million in primary education. There are around 8.5 million students in higher education, with the majority (6.4 million) in private institutions, while only 1.3 million are in public institutions. To serve this population, Brazil has 2.3 million teachers.

According to the Sucupira platform, there are seven universities (Private and Public) recognized by the Coordination for the Improvement of Higher Education Personnel (CAPES, in Portuguese) in the state of Piauí, Brazil, among which is *Universidade Federal do Piauí*, a higher education institution located in the city of Teresina with campuses in the towns of Picos, Floriano, and Bom Jesus. The institution is maintained by the *Fundação Universidade Federal do Piauí* (FUFPI, in Portuguese), created by Law No. 5,528 of 11/12/1968, and financed with Federal Government resources.

Based on the National Institute of Educational Studies and Research Anísio Teixeira (INEP, 2019, in Portuguese), Brazil is divided into five social classes and classified by alphabetical strata: A and B are the richest, C is the middle class, and D and E refer to the poorest. Indeed, researchers like Melo, Melo and Rego (2023), showed that and Most students

who make up *Universidade Federal do Piauí*, particularly the programs in humanities, are in strata C, D, and E.

According to the integrated academic activities management system (SIGAA, 2024, In Portuguese) UFPI offers 135 undergraduate courses in all its headquarters, of which 118 are provided in person. It offers around 50 postgraduate programs, comprising 65 courses between Masters and Ph.D. The university currently has around 40,000 students and around 2,000 professors. UFPI offers an undergraduate program in English Language and Literature (UFPI, 2022). There were 11 students from this program in this research. They decided to get involved in this investigative process, and through constructing and disseminating their narratives, they could show their conceptions and assumptions about their contexts and realities.

The fundamental characteristics of the Colombian context are presented below, along with how these influenced the participation and development of the students in the course. As in Brazil, these varied backgrounds required careful adaptation of pedagogical strategies to address differences and enhance the strengths of each participant. This deep understanding of the Colombian context allowed for a more effective implementation of the course, promoting greater inclusion and equity in the educational process.

3.3.1.2. The Colombian context.

Colombia is a country in the northwestern region of South America. Its official language is Spanish. Colombia's multicultural population reflects the influence of large-scale European colonization, native people, and African labor, with waves of migration from Europe and the Middle East during the 20th century. Between 1810 and 1819, Colombia achieved territorial independence from the Spanish Crown (Lonely Planet, 2023).

According to the United Nations Development Program (PNUD, 2019 in Spanish) and the National Administrative Department of Statistics (DANE, 2021 in Spanish), Colombia is considered one of the world's wealthiest countries in biodiversity, fauna, and flora. This territory has an approximate population of 52 million inhabitants. It is a republic organized politically into thirty-two departments, which comprise an area of 1,141,748 km².

The Colombian educational system, like the Brazilian one, is organized into several levels: preschool, primary (elementary and secondary), middle, technical and technological, and higher education. According to the National Administrative Department of Statistics (DANE, 2022), 452,429 teachers with varying levels of preparation support this entire

formative process. However, issues within this system are also evident from a critical perspective.

In Medellín, according to the Postsecondary Education Agency of the Medellín City Council (SAPIENCIA, 2021 in Spanish), there are seven officially recognized universities and 37 private universities, among which is *Universidad Católica Luis Amigó*. The institution was created and is directed by the Congregation of Capuchin Third Order Religious, with a main campus in Medellín and five regional centers in the country's main cities. This institution has an average of 17,000 students.

According to the National Planning Department (DNP, 2021 in Spanish), the socioeconomic strata in Colombia, which includes housing or properties, can be classified into six categories. Stratum 1 means very low; 2 means low; 3 means medium-low; 4 means medium; 5 means medium-high, and six means high. Most students who access *Universidad Católica Luis Amigó* belong to strata 1, 2, and 3.

Universidad Católica Luis Amigó has seven faculties that group the educational proposal in the technical, professional, and advanced training fields such as specializations, master's degrees, and doctorates. Among these faculties is the Faculty of Education and Humanities, responsible for directing the Bachelor's Degree in Foreign Languages with an Emphasis in English. This major has around 840 students, 7 of whom voluntarily joined this research proposal.

The analysis of the Brazilian and Colombian contexts allowed for a deeper understanding of the participants' realities. Below, the main characteristics of the population involved in the study are detailed, along with the criteria and methods used for their selection. This comprehensive understanding of their backgrounds, including educational, cultural, and socioeconomic factors, informed the research design and ensured that the strategies employed were appropriately tailored to meet the diverse needs of the participants. The selection process aimed to include a representative sample that accurately reflected the varied experiences and perspectives within these two countries, thereby enriching the study's findings and implications.

3.3.2. Participants and sample

All participants studied at *Universidade Federal do Piauí* (UFPI), Teresina, Brazil and *Universidad Católica Luis Amigó*, in Medellín, Colombia. These kinds of programs are certified courses proposed and designed by teachers, and then national and international students can participate following institutional policies. The course was called “Construction

of Resistance Narratives as a Critical Pedagogy and (re) Existence Literacy Practice to Promote Equity and Justice in Linguistic Education.”

To select the sample for this study, Professor Beatriz and I collaboratively designed an institutional extension course. This course was carefully structured to align with the objectives of our research and to attract a diverse group of participants. Although the course was a joint effort in terms of planning and development, the responsibility of teaching the content fell entirely on me. I took on the role of the primary instructor, delivering lectures, facilitating discussions, and engaging with the students to ensure they comprehended the material thoroughly. My involvement extended to assessing their progress and providing feedback, all of which contributed significantly to the richness and validity of the data we collected for our study.

To select the participants, we invited interested pre-service English teachers from both institutions to join the course. We used digital and physical posters around the university to inform applicants about the online course, and they could be in contact with the principal researcher. Once the registration period was over, they were selected based on the requirements for enrollment in the course, such as English language proficiency, connectivity, and availability.

They were called into an online meeting. We explained the objectives of the research project, informed them of their rights and duties as research participants, and reminded them that their participation was free and voluntary. After this process, we invited them to sign the informed and clarified consent already endorsed by the institutional ethics committees of *Universidade Federal do Piauí* and *Universidad Católica Luis Amigó*. They participated in eighteen sessions, and once they finished the course, they all received certifications for participating in this project from both universities.

There were 18 applications. we selected all of them for the online course. Eleven were from the English Language Teaching Program at *Universidade Federal do Piauí*, Teresina, Brazil, and 7 were from the Foreign Languages Teaching Program at *Universidad Católica Luis Amigó* in Medellín, Colombia.

This resulted in a percentage of 61.11% Brazilian students and 38.89% Colombian participants at the beginning of the research project. 83.33% of the participants (15) were between 18 and 25 years old, while 16.67% (3) were older. Among participants, 11 were men and 7 were women, reflecting the same percentage as before (61.11% men and 38.89% women). 36% of the participants were from a low socioeconomic background, while 60% reported being from a medium-low socioeconomic background. Only 4% of the participants

reported being from a higher socioeconomic background. This information was calculated using each country's measurement system.

All participants had at least a smartphone and internet access, mainly used for social media browsing, communicating with family and friends, work, and academic tasks (Overview questionnaire, session 1, online course). Additionally, the participants reported using social media to entertain themselves, stay informed about important events in their communities, learn new vocabulary in English, and share their photos.

The university online course consisted of 18 online sessions taught with all Brazilian and Colombian students through Zoom. Therefore, the following criteria were considered to select the resistance narratives to be analyzed in this research:

1. Development of a resistance narrative.
2. Understanding of the resistance narrative.
3. Relevance to the course objective.
4. Participants' authorization to disclose their narratives.
5. A minimum of 55.56% attendance (10 sessions).

After applying these filters, it was determined that only 14 out of 18 participants could develop their resistance narratives. When asked about the difficulties encountered by the other participants in completing this exercise, they mentioned an increase in their workload and academic assignments, which prevented them from developing their narratives within the project's established timeframe. 8 out of 18 participants missed more than eight classes of the online course, which made it difficult for them to present their resistance narrative according to the relevance and criteria of the course objectives. For this reason, five resistance narratives were selected after analyzing these factors, and the participants authorized their disclosure.

Following the ethical principles of this research and the recommendations of both institutional committees, the authors of these resistance narratives should choose pseudonyms. They chose the name for this research after asking for the best pseudonym for their creation. Thus, the following narratives and the pseudonyms of their authors emerged.

Chart 3.2. Resistance Narratives

Resistance Narratives		
Title		Author's pseudonym
1	The erasure of black ancestry as a consequence of Catholicism	Maria
2	Breaking the system: how can I conquer who I am?	Utena
3	A violent hidden winter in the spring of flames.	Harriet
4	My struggles as a black person related to education	Max
5	My language, my culture	Oróstegui

Source: own production

3.3.3. The nature of the intervention

The methodological design of this research was influenced by the recognition of critical pedagogy's transformative potential (Freire, 1970, McLaren, 2005, Mejía 2011a, and Giroux, 2018, 2020) and its influence on the development of resistance narratives for re-existence (Silva Souza, 2011 and Albán Achinte, 2017). For instance, Freire (1970) emphasized the importance of education as a tool for liberation and social transformation.

Aware of the scope of critical pedagogy and literacy for re-existence, an online course was created for this research, divided into four units: A) Resistance narratives to promote re-existence; B) Our role as media users; C) Taking action; and D) Think twice before clicking.

The division of the course into four units was mainly guided by the foundations and literature on the development of resistance narratives as a critical pedagogical practice (Menchú 1993 and Walsh 2022). Therefore, each unit was intentionally designed to engage participants with ideas that foster their reflexivity, critical consciousness, and empowerment (Giroux, 2018, 2020). Below, I present the generalities of this process.

Chart 3.3. Online course - General view

Online course - General view		
Session	Unit	Topic
	NA	General instructions and informed consent
1	Resistance narratives to promote re-existence.	Welcome and overview questionnaire.
2		Introduction to resistance narratives.
3		Resistance narratives to promote re-existence.
4		How do resistance narratives contribute to my re-existence?
5		1st step is to write my resistance narrative.
6		Presenting my resistance narrative idea.
7	Our role as media users	Our role as media users
8		Recommendations to use YouTube as media to liberate.
9		Writing the outline of my resistance narrative part 1.
10	Taking action	Writing the outline of my resistance narrative part 2.
11		Presenting my resistance narrative outline.
12		Video Editors to construct my resistance narrative.
13		Video Editors to construct my resistance narrative.
14		Media to publish my resistance narrative.
15	Think twice before clicking	The privacy of my resistance narrative (Hidden, Private, or Public)
16		Socialization of resistance narratives.
17		Publishing my resistance narrative to re-exist. Are you aware of the consequences?
18		Evaluating resistance narratives to promote re-existence literacies.

Source: own production

All of this exercise was designed and implemented with careful consideration of ethical research principles. That is why the following section detailed this process. Ethical guidelines were strictly adhered to, ensuring that the rights and well-being of all participants were safeguarded. This section elaborated on the specific ethical measures taken, how they were

applied during the course, and the importance of these considerations in maintaining the integrity and credibility of the research.

3.3.4. Ethical Considerations

Ethics for this research meant following the principles and values that guided the participants' integrity and the design, conduct, and dissemination of this qualitative study (Lincoln and Guba, 1985). This ethical process involved collecting and analyzing data based on the participants' experiences, perceptions, and opinions. Therefore, it was essential that the rights and dignity of the participants were respected, protecting their privacy, confidentiality, being, and way of thinking.

Likewise, ethics played a crucial role in this research at every stage, from planning to execution and subsequent intervention with the participants. Before starting the study, all relevant documents were designed for submission to the ethics committees of the two universities involved. After analyzing the type of research, informed consent, and strategies to protect the confidentiality and identity of the participants, both institutions approved conducting the research online.

Each participant signed an informed consent form after receiving a detailed explanation of the study objectives, the procedures to be carried out, the potential risks and benefits, and their right to withdraw at any time without consequences. Participants' privacy and confidentiality were ensured by using pseudonyms and removing all personally identifiable information. Additionally, each participant could choose their pseudonym for this research.

Measures were taken to prevent physical or emotional harm to the participants, and any potential risk was addressed to minimize, eliminate, or address it. The diversity of participants, including different countries, regions, socioeconomic strata, religions, sexual orientations, and beliefs, was always treated with respect.

Given the nature of this study, within the ethical framework of this research, the power relations that influenced the process were addressed, particularly the dynamic between the researcher (professor) and the participants. Although the voluntary nature of participation was emphasized, the reality of the academic context and the researcher's authority as a professor introduced significant complexities regarding power and agency.

For this reason, it was crucial to recognize that, although the opportunity for voluntary participation was presented, the influence of the academic environment and the researcher's position as a professor may have influenced students' decision to participate. Consequently, the relationship between the researcher and the participants, in this case, may have influenced

participants' responses to questionnaires or focus groups. The power dynamics inherent in this relationship may have led to participants' self-censorship, influencing how they responded to questions or expressed their opinions.

However, despite acknowledging that these power relations may have shaped the interaction and participation in the study, it was also evident that the students acted naturally, allowing them to promote their reflexivity and enrich the interpretation of the results, thereby strengthening the validity and integrity of the research. To achieve this, the research was based on the principle of honesty, without falsifying or altering data or hiding essential results. Additionally, all sources used were correctly cited and referenced to avoid plagiarism and give credit to the original authors. The study was conducted following the Brazilian Association of Technical Standards (ABNT) standards. Furthermore, the research results were disclosed accurately, sharing them with the scientific community, participants, and the general public.

Conscious of all these ethical considerations, we proceeded to design the strategies for information collection, which will be described in detail below. We developed a comprehensive plan that included multiple methods to gather rich and diverse data, ensuring that each approach aligned with ethical guidelines. These strategies encompassed semi-structured interviews, online surveys, focus groups, and interactive activities, all conducted in a manner that respected the participants' privacy and autonomy. By utilizing these varied techniques, we aimed to capture a holistic view of the participants' experiences and perspectives. The detailed description of each method, along with the rationale behind their selection and implementation, will be provided to illustrate how we maintained ethical integrity throughout the research process.

3.4. Strategies for data generation

This research used different techniques for data collection, including session recordings, interviews, questionnaires, participants' resistance narratives, and other techniques that helped to guide this process. Each of these techniques and their main characteristics are listed below.

Chart 3.4. Summary of the Data Handling Techniques

Data handling techniques - The process				
Research period	April 29th, 2022 - July 8th, 2022			
Research technique	Type	Objective	Session	Length
Interview	Semi-structured individual interview 1	Recognize the feasibility and willingness of students to develop the online course	0	30 minutes approximately each
	Semi-structured individual interview 2	Determine the scope of the online course in the development of resistance narratives and the promotion of re-existence literacies	18	30 minutes approximately each
Questionnaire	Questionnaire 1: Overview of the participants	Recognize the contexts and life experiences of the participants	1	30 minutes
	Questionnaire 2: Perceptions about the resistance narratives.	Understand the perceptions of the participants regarding the development of resistance narratives	2	30 minutes
	Questionnaire 3: Media and its uses	Understand the perceptions of the participants regarding media and their uses.	7	30 minutes
	Questionnaire 4: Experiences facing digital literacy	Recognize the experiences that the participants have had in handling digital tools for video and sound editing.	10	30 minutes
	Questionnaire 5: Challenges facing digital literacy	Recognize participants' main challenges when using video and audio editing tools.	13	30 minutes
	Questionnaire 6: Challenges and opportunities in the development of resistance narratives for the promotion of re-existence literacies	Identify the main challenges and opportunities participants faced when developing resistance narratives to promote re-existence literacies.	17	30 minutes
Focus group	Focus group 1: Characteristics of a resistance narrative.	Socialize with the participants the main characteristics for the identification, creation, and dissemination of resistance narratives.	3	90 minutes
Interactive technique	Padlet: Understanding Resistance to Re-existence	Reflect with the participants on the influence of resistance to understand re-existence.	4	30 minutes
	Students' resistance narratives.	Identify, through the development of resistance narratives, their influence on the promotion of re-existence literacies.	16	6 minutes approximately each
Class recordings	Class recordings	Document the entire development of the online course through the recording of each of the synchronous meetings.	1-18	2 hours approximately each

Source: own production

3.4.1. Semi-structured individual interviews

Semi-structured individual interviews are a type of qualitative interview that uses open-ended questions and probes for interviewees to state their experiences effectively (Creswell

2013). The author also claimed that semi-structured individual interviews allow for expanding the information a person provides on a specific topic. This technique helps the researcher to establish a conducting line, step by step so that the researcher can attend to the objectives of the interview. However, when done differently, the leading sector will likely monopolize the floor's use and draw the lines of the debate, quickly losing the course of the interview.

The semi-structured interview helped this study to listen carefully to the perceptions and transformations of the students. This was an opportunity to confirm what Fontana and Frey (2000) said by arguing that semi-structured interviews serve as a channel to listen to the opinions and perceptions of the participants, adapting to the discourse and orientations they take without feeling tied to an answer. This technique helped me to always focus on the participants' responses, taking an active role and not being "invisible neutral entities" (Fontana and Frey, 2000, p.663).

This study used two semi-structured interviews lasting approximately 30 minutes per participant. These interviews were video recorded for subsequent transcription and data analysis to triangulate the data obtained from the stimulated recall interviews. These semi-structured interviews served as input to enrich the primary data set, helping to understand, interpret, and explain how the development of resistance narratives contributes to the promotion of re-existence by answering the research questions of this study (Kamberelis and Dimitriadis, 2005).

3.4.2. Questionnaires

For the design of these questionnaires, the study used the theories of Bogdan and Biklen (1994) and Patton (2002). The first authors argue that questionnaires are a data collection technique that can be used in qualitative research. They focused on open and exploratory questions that allowed participants to respond in more detail and depth. Questionnaires can obtain data on participants' subjective experiences, perceptions, and opinions about a particular topic. Similarly, according to Patton (2002), questionnaires can help obtain information from small or large groups of participants in qualitative research. For the author, these tools for collecting qualitative data are designed to explore specific topics and to allow participants to give detailed and reflective responses.

Patton (2015) emphasizes the importance of carefully designing questionnaires to ensure that questions are clear and relevant to participants and that data obtained from questionnaires are carefully analyzed to identify emerging patterns and themes. As part of developing this online course, the research used seven questionnaires aimed at understanding

perceptions, limitations, and scopes of resistance narratives to develop re-existence. Below, the characteristics of each questionnaire are detailed.

3.4.2.1. Questionnaire 1: An Overview of the Participants

The first questionnaire of this research aimed to recognize each participant's contexts and life experiences. It was used during the first session of the online course. There were fourteen questions in which participants were asked about their names, contexts of most excellent interaction, families, experiences in school, resources for interacting with the digital or virtual world, digital and virtual practices, and the type of social networks they consume and their purpose.

3.4.2.2. Questionnaire 2: Perceptions about the resistance narratives.

The second questionnaire aimed to understand the participants' perceptions regarding developing resistance narratives. It was administered during the second session after discussing the principles of resistance narratives. This questionnaire only focused on answering what participants concluded about a resistance narrative.

3.4.2.3. Questionnaire 3: Media and their uses.

The third questionnaire aimed to determine the type of media participants use and their purposes. It was implemented during session seven. Unlike the previous questionnaires, this one was carried out in teams of three participants, guaranteeing that each work team had Brazilian and Colombian students. It had seven questions, which evidenced the participants' perception of the use and consumption of digital media. This also served to identify the advantages and disadvantages of digital media in the contemporary world. Finally, this questionnaire became a scenario to reflect on people, companies, and educational institutions' obligations to avoid excluding or oppressing people or communities.

3.4.2.4. Questionnaire 4: Experiences facing digital literacy

This fifth questionnaire was applied during session ten. Its objective was to recognize the participants' experiences in managing digital tools for video and sound editing. The questionnaire included four questions.

3.4.2.5. Questionnaire 5: Challenges Facing Digital Literacy

Questionnaire number five aimed to recognize participants' main challenges when using video and audio editing tools. In addition, this exercise helped determine the participants' digital literacy. This questionnaire was applied during session thirteen. It had questions to

recognize the participants' main challenges and opportunities when editing their resistance narratives.

3.4.2.6. Questionnaire 6: Challenges in the development of resistance narratives for the promotion of re-existence literacies

This research used a final questionnaire during session seventeen. Its purpose was to identify the main challenges the participants faced when developing resistance narratives to promote re-existence literacy. This questionnaire had nine questions; these questions were intended to recognize the main challenges and opportunities that the participants had when creating their narratives during the development of the online course.

This implementation of techniques also involved the utilization of a focus group aimed at socializing with the participants the main characteristics for the identification, creation, and dissemination of resistance narratives. Below, the characteristics of the focus group is detailed.

3.4.3. Focus group

For the development of the focus groups, this study used the main contributions of Krueger and Casey (2015), who argue that focus groups, within qualitative research, serve as tools for the evaluation of programs and services, exploration of attitudes and beliefs, and the analysis of public policies. For this reason, they have used focus groups to explore and understand the perspectives and experiences of the participants on a specific topic. According to Krueger and Casey (2015), focus groups help obtain in-depth information on a topic through the interaction between the participants, generating new ideas and concepts around a topic. They also help validate and extend the data obtained through other research techniques by sharing and comparing similar experiences, which can help understand the similarities and differences in individual experiences.

Considering the previous two theoretical references, during the development of this research, one focus group was applied with the objective to socialize with the participants the main characteristics for the identification, creation, and dissemination of resistance narratives and share the perceptions of the participants regarding the foundation and use of media. This focus group was applied in session 3 of the online course.

In the same way, other interactive techniques were implemented and analyzed, such as the use of Padlet and the students' own resistance narratives. The main theoretical foundations and their relationship with the research are detailed below.

3.4.4. Interactive techniques (Padlet)

Interactive techniques are tools used to collect qualitative data actively and passively. For authors such as Creswell (2014) and Patton (2002, 2015), interactive techniques are based on direct interaction between the researcher and the participants through oral or written texts. They are designed to encourage the free and spontaneous expression of the participants' experiences, perspectives, and opinions.

There are numerous interactive techniques for collecting qualitative data. Among those that are very recent is the use of Padlet. Authors such as Jong and Tan (2021) describe Padlet as an online tool that can be used as an interactive technique to collect qualitative data. This tool was a collaboration platform in this research that allowed participants to share and organize ideas in a virtual space. Due to the use of Padlet, participants could create virtual "walls" where they added notes, images, videos, and other types of multimedia content related to creating and disseminating resistance narratives in real-time. Considering these theoretical contributions, in session four, I applied a Padlet to reflect with the participants on the influence of resistance to understand re-existence.

[Link to the next section.](#)

3.4.5. Participants' resistance narratives

The entire evolution of the online course centered on fostering resistance narratives, facilitating our comprehension of these narratives as avenues for re-existence development. This progression served as a research method to gather intricate and abundant information about each individual's experience (Riessman, 2008, Clandinin Connelly, 2004). This technique involved asking participants to tell their stories in their voices and from their perspectives, allowing for a deeper and more comprehensive understanding of their experiences.

For authors such as Mishler (2009), the narratives of the participants are mainly used to explore, recognize, and understand complex experiences, such as domestic violence, trauma, discrimination, and oppression. Aware of this situation, the five narratives that this research selected served as input to determine these factors and other social facts that have marked the lives and contexts of each of the participants. These resources became the primary analysis resources for this research.

These narratives emerged during the implementation of the online course, which comprised 18 recorded sessions. These sessions served as primary data sources, enhancing the

validity and credibility of the information by allowing for multiple analyses of the participants' experiences. Below, the characteristics of the class recordings are detailed.

3.4.6. Class recordings

Taherdoost (2021) states that class recordings can be created quickly and inexpensively from the comfort of participants' homes. These recordings can also be revisited multiple times to uncover new details. However, the recording process may be challenging when there is no internet connection or virtual meeting platform with recording capabilities. Additionally, students who lack access to necessary technological resources may be unable to connect to the class, creating a barrier to their participation.

The entire online course carried out in this investigation had 18 class recordings, one per session. The length of each of these recordings was approximately 2 hours. All these recordings were transcribed with the help of *Descript software*, thus obtaining approximately 36 transcribed hours. Thanks to these recordings, the discussions generated throughout the process, the instructions for developing narratives, and the content's socialization were recorded.

This entire transcription process helped consolidate the analysis of the information, which will be detailed later.

3.5. Data analysis

This section focused the entire data analysis process on answering the research questions and objectives. To support this process, the study was guided by renowned authors in qualitative research methodologies, such as Miles and Huberman (2014), Creswell (2013), and Denzin and Lincoln (2018). These authors provided valuable insights into the analysis process, which comprised three main steps: 1) Preparation of the information, 2) The decoding process, and 3) The categorization process.

In addition to these methodological considerations, addressing the epistemological stance underlying the data analysis approach is essential. The analysis in this study adopts a sociocritical epistemology, recognizing that knowledge is constructed through the interaction between the researcher and the data. As such, the analysis does not aim for objective truth but instead seeks to understand the constructed meanings and interpretations embedded within the data.

Drawing on the works of authors such as Lincoln and Guba (1985), who advocate for a socio-constructivist paradigm in qualitative research, the analysis process acknowledges the

subjectivity inherent in data interpretation. This epistemological perspective emphasizes the importance of reflexivity and acknowledges the researcher's role in shaping the analysis process.

Regarding the type of analysis conducted, the study employed thematic analysis, which involves identifying patterns, themes, and meanings within the data. Thematic analysis allows for a systematic approach to analyzing qualitative data, providing insights into participants' experiences and perspectives.

In terms of validity and reliability, the study prioritized credibility, transferability, dependability, and conformability, as Lincoln and Guba (1985) outlined. Measures such as prolonged engagement, member checking, and triangulation were employed to enhance the trustworthiness of the findings.

3.5.1 Preparation of the information

This process involved assigning labels to the data, following the guidelines proposed by Saldana (2016). The research identified units of analysis such as words, paragraphs, and definitions by applying open coding, axial coding, and selective coding techniques (Saldana, 2016, Strauss and Corbin, 1998). These labeled units facilitated the consolidation of patterns and themes essential for decoding.

3.5.2. Codification process

The open decoding process entailed identifying and labeling the themes and concepts present in the data. Annotations, labels, and notes were utilized to discern patterns and trends within the dataset. For instance, upon analyzing class recordings, a notable theme emerged regarding participants' experiences of discrimination based on sexual orientation. Participants highlighted the prevalence of colonial narratives in their contexts, which exclusively valorized heterosexuality. This led to the labeling of the theme as "sexual decoloniality."

To conduct axial coding, the study structured and categorized the tags and themes identified during open coding. This process enabled a hierarchical organization of terms, utilizing main categories with related subcategories (refer to chart 5: Coding and Categorization Process). Each category underwent thorough analysis, allowing exploration of various aspects relevant to the research. This involved analyzing and grouping themes and patterns exhibiting interrelationships.

Integrating elements of axial coding with selective coding, the study focused on terms pertinent to each objective (See table. 3.5. Exel Matrix, Coding, and categorization process).

Consequently, several subcategories were added for the first specific objective, including "Constructions," to delve into how pre-service teachers shape their identity, gender, sexuality, culture, and teaching role. Additionally, terms such as "Queer people," "Family," "School," "Language and Identity," and "English teacher role" were incorporated to address contextual factors influencing interpretations and negotiations.

For objective two, the study consolidated codes related to critical theory, decolonization, and sexual identity and orientation into a single category. Similarly, codes associated with discrimination, oppression, and inequality were grouped. A separate category was maintained for racism-related codes, while those about social justice and equity were combined into another category. Additionally, codes concerning resistance and re-existence and resistance narratives and re-existence literacies were grouped into a distinct category.

For objective three, the study maintained literacy-related codes and grouped environment-related codes into a separate category. Codes concerning resistance narratives and re-existence literacy were kept together in a distinct category.

Similarly, for objective four, codes related to digital practices, such as digital media consumption, online courses, management of digital tools, and video and audio editing, were grouped into separate categories. This facilitated a comprehensive understanding of how digital media are utilized in contemporary society and their interconnectedness.

Codes about ethics and the user's role were grouped into separate categories to analyze participants' interaction with digital media and its ethical implications. Additionally, codes addressing the advantages and disadvantages of digital media platforms like *Facebook*, *YouTube*, and *Instagram* were categorized to examine societal impacts, perceived risks and benefits, and strategies for mitigating adverse effects.

Furthermore, codes related to creating resistance narratives and promoting re-existence literacies were combined with those concerning English teaching and language instruction in general. This integration provided valuable insights into utilizing digital media to advance resistance narratives.

3.5.3. Categorization processes

The categorization process was perceived as an iterative endeavor, necessitating multiple cycles of review and refinement as data analysis unfolded. Following Saldana's (2016) argument, categorization afforded the study a lucid and coherent depiction of emerging patterns and themes within the data, further enriching the theoretical and practical implications stemming from creating resistance narratives to promote re-existence literacies.

The entirety of the categorization process stemmed from the examination of open, axial, and selective decoding. However, the research remained mindful of the specific objectives, overarching goal, and research question throughout the consolidation of categories. Each relevant category was grounded in the specific objectives, with two or three categories delineated for each objective. To streamline this simplification process, the study extensively reviewed the data to familiarize itself with it and deeply comprehend the emerging themes and patterns. This entailed continuous review and refinement of categories as the analysis unfolded.

In this regard, the advice from Miles et al. (2014) was heeded, advocating for the merging, division, or redefinition of categories to capture emerging patterns in the data better. Subsequently, the intricacies of this process will be delineated in detail.

3.5.4. Polyangulation process

Due to the multiple techniques for collecting information, it was necessary to incorporate the principles of polyangulation to analyze all the information. For authors such as Alvesson and Sköldberg (2017) and Morse (2015), polyangulation refers to using multiple research methods and strategies to address a complex research question. This study's polyangulation helped obtain a comprehensive and in-depth understanding of the subject. This strategy facilitated the analysis of qualitative information from multiple viewpoints, ensuring robust and reliable results and conclusions. To conduct polyangulation, I created an Excel matrix that allowed me to organize all the information by data type, technique, codes, categories, subjects, participants, application sessions, time stamps, and the researcher's analysis. Excel's filter tool helped me analyze the data from various perspectives. By consolidating all the information in one resource, the matrix provided easy access to data from all techniques.

Table. 3.5. Exel Matrix, Coding, and Categorization Process

Specific objectives	Open coding	Axial and/or selective coding	Category (ies)	Topic
To identify the oppression, and marginalization, practices that pre-service English teachers have faced in each of their educational systems.	- Contextual interpretations - Critical English teaching - Discrimination - English teaching - Family - Gender identity - Identity - Negotiations - Nonbinary - Oppression - Queer people - Racism - Realities of the participants - Realities of the participants - Resistance - School - Sexual orientation	Identity and diversity - Gender identity - Sexual orientation - Family - Identity - Nonbinary - Realities of the participants - Queer people Discrimination and oppression - Discrimination - Oppression - Racism Resistance Context and English Education - School - Critical English teaching - English teaching - Negotiations - Realities of the participants - Resistance	- Multiple dimensions of identity among pre-service English teachers. - Overcoming injustice, oppression, discrimination, and racism in EFL education. - Inclusive and resistant environments for English teacher education.	Oppression, and marginalization practices that pre-service English teachers have faced in Brazilian and Colombian educational systems.

To determine the contributions of critical pedagogy in the creation of resistance narratives and the promotion of re-existence literacies with pre-service English teachers.	● Black ancestry ● Colonial narratives. ● Coloniality. ● Critical pedagogy. ● Decoloniality. ● Discrimination. ● Domination. ● Equity. ● Inequality. ● Oppression. ● Re-existence literacies. ● Re-existence. ● Resistance ● Resistance narratives. ● Sexual decoloniality. ● Sexual orientation. ● Social justice. ● Structural racism	Critical theories: ● Critical pedagogy ● Decolonization: ● Decoloniality ● Coloniality ● Sexual decoloniality Discrimination, oppression, and Inequality: ● Discrimination ● Oppression ● Domination ● Inequality ● Colonial narratives ● Black ancestry ● Structural racism ● Social Justice and Equity: ● Social justice ● Equity Resistance and re-existence: ● Endurance ● re-existence ● Resistance narratives ● Re-existence literacies	Critical theories and pedagogies: ● Critical pedagogy ● Decoloniality ● Coloniality ● Sexual decoloniality Discrimination, Oppression, and Inequality: ● Discrimination ● Oppression ● Domination ● Inequality ● Structural racism ● Black ancestry ● Colonial narratives. ● Black ancestry ● Structural racism ● Social Justice and Equity: ● Social justice ● Equity Resistance narratives and re-existence literacies ● Social justice ● Equity ● Endurance ● Re-existence ● Resistance narratives ● Re-existence literacies.	Critical pedagogy for the creation of re-existence narratives and the promotion of re-existence literacies.
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To recognize the influence of literacy as a sociocritical practice in the development of re-existence literacies in physical and digital environments.	• Critical Digital Literacy • Critical English Teaching • Digital environments. • Digital literacy. • Literacy. • Management of digital tools. • Opportunity in the design and dissemination of resistance narratives. • Physical environments. • Re-existence literacy development. • Risk in the design and dissemination of resistance narratives. • Social practice.	Literacy as a sociocritical practice: • Re-existence literacy development • Digital literacy • Management of digital tools. • Critical Digital Literacy • Literacy • Social practice Learning and Teaching Environments: • Physical environments • Digital environments • Critical English Teaching Resistance narratives design: • Risk in the design and dissemination of resistance narratives • Opportunity in the design and dissemination of resistance narratives.	Literacy as a sociocritical practice: • Re-existence literacy development • Digital literacy • Critical Digital Literacy • Literacy • Social practice Learning and Teaching Environments: • Physical environments • Digital environments Resistance narratives design: • Risk in the design and dissemination of resistance narratives. • Opportunity in the design and dissemination of resistance narratives.	Influence of literacy as a sociocritical practice in the development of re-existence literacies in physical and digital environments.
To notice pre-service English teachers' challenges and opportunities at designing and promoting resistance	• Average (dis)advantages. • Creation of resistance Narratives. • Critical literacies • Digital ethics. • Digital media consumption. • Online courses. • Digital media. • Digital practices. • Media user role. • Promotion of re-existence literacies. • Youtube.	Scope / Online course • Creation of resistance narratives. • Promotion of re-existence literacies. • Average (dis)advantages Digital media role • Digital Ethic • Digital media • Digital media consumption. • Digital practices. • Critical literacies • Language teachers. • Media user role.	Online course to create resistance narratives and re-existence literacies. • Creation of resistance narratives. • Promotion of re-existence literacies. • Average (dis)advantages English teachers and Digital media role • Digital Ethic • Digital media. • Digital practices. • Critical literacies • Language teachers. • Media user role.	Pre-service English teachers' challenges and opportunities at designing and promoting resistance narratives as a critical pedagogy and re-existence literacy practice.

narrative s as a critical pedagog y and re- existenc e literacy practice.		• Youtube		
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Source: own production

3.6. Study rigor

The study's rigor was sustained by various strategies aimed at verifying the quality of the generated information, both from an epistemological and methodological perspective. Links were established to ensure coherence between theory and methodology that guided each stage of the research. As Creswell (2013) and Denzin and Lincoln (2018) mention, this connection between theory and methodology is fundamental to guaranteeing the validity and reliability of the study. For example, when analyzing data from a socio-constructivist approach, it was recognized that knowledge construction is an interactive process between the researcher and the data, allowing for a deeper understanding of participants' interpretations.

This work also adopted a socio-constructivist approach to data analysis, acknowledging that knowledge is constructed through the interaction between the researcher and the data. As Lincoln and Guba (1985) noted, this approach recognizes the inherent subjectivity in data interpretation, requiring constant reflection by the researcher. For instance, during the thematic analysis process, patterns and themes within the data were identified, following the guidelines of Miles and Huberman (2014), providing valuable insights into participants' experiences and perspectives.

In terms of ethics, the principles and values guiding the integrity of the participants and the research design were rigorously followed. As Miles and Huberman (2014) also mention, ethics plays a crucial role in all stages of the study, from planning to disseminating results. For example, informed consent was obtained from participants after a detailed explanation of the study objectives and potential risks and benefits, thus ensuring respect for participants' dignity and rights.

Finally, the rigor of the information analysis was based on applying coding and categorization techniques, following the guidelines proposed by Saldaña (2016) and Strauss and Corbin (1998). These techniques, such as open, axial, and selective coding, allowed for thoroughly exploring the data and identifying emerging patterns and themes. For example, through open coding, themes and concepts in the data were identified and labeled, facilitating the consolidation of essential patterns for the decoding process. Additionally, data categorization was conducted iteratively, with multiple cycles of review and refinement to ensure a clear and coherent representation of emerging themes.

3.7. Potential and particularities of the study

During the literature review and the construction of theoretical assumption, the study found limited research on analyzing the development of resistance narratives as critical pedagogy and

re-existence literacy practices to pre-service English teachers at UFPI and *Universidad Católica Luis Amigó* in Medellín, Colombia, confront the abuses, oppressions, and injustices present in Brazilian and Colombian linguistic educational systems. Here, several topics aligned with the specific objectives are offered to address these contributions.

Through specific objective one, the study delves into how pre-service English teachers' family, school, and sociocultural context shape their understanding and construction of identity. It further probes into the influence of gender identity on their roles as future education professionals. Additionally, the research investigates how pre-service teachers navigate challenges related to social justice in English language teaching, considering their sociocultural context and experiences of oppression and discrimination. Finally, it underscores the significance of cultivating environments of resistance within English teacher education programs to foster inclusive and empowering educational experiences for all students.

For specific objective two, the study explores pre-service English teachers' viewpoints on critical theories and pedagogies, examining how they understand, interpret, and incorporate these perspectives into their teaching approaches. It also demonstrates how resistance narratives and re-existence literacies can be incorporated into critical English teaching to empower students and challenge prevailing discourses and power dynamics.

For the third specific objective, the study emphasizes the significance of literacy as a sociocritical practice in fostering the creation and propagation of resistance narratives and re-existence literacies within marginalized settings. It presents a significant opportunity to investigate how both physical and digital environments can be structured to facilitate the cultivation of critical awareness and societal change, providing platforms for marginalized and oppressed communities to voice their narratives and challenge prevailing discourses and ideologies. Additionally, it discusses how pre-service English teachers can cultivate critical literacy competencies to resist and persist within their social milieus, fostering educational environments that are socially just and equitable.

For the fourth specific objective, the study delves into utilizing an online course as a critical digital pedagogy practice to craft resistance narratives and advance re-existence literacies within English language instruction. It illustrates how online courses serve as effective vehicles for fostering critical consciousness and societal transformation among learners while also addressing the challenges and opportunities inherent in employing digital media to promote re-existence literacies. Furthermore, it analyzes the implications associated with integrating online courses into English language instruction to advocate for social justice and equity.

Finally, this study makes a significant contribution by incorporating the voices of pre-service English teachers. This enables ongoing reflection, evaluation, and proposal of juster and more equitable language policies and educational systems in the context of language teaching and learning in Colombia and Brazil. All of this is done in the light of critical pedagogy and resistance literacy. These voices can be heard in our next chapter of findings.

In the next chapter, I present the most significant findings of this research. These findings involve the experiences and narratives that participants created, as well as their ways of understanding and navigating the online course. By delving into their personal stories and interactions, I aim to highlight how they adapted to the digital learning environment, overcame challenges, and utilized available resources. This chapter will also explore the broader implications of these experiences for future online education initiatives, providing insights into effective strategies for enhancing student engagement and success in virtual classrooms.

CHAPTER 4: FINDINGS

For this chapter, I selected five pre-service English teacher narratives, three from *Universidade Federal do Piauí*, Teresina, Brazil, and two from *Universidad Católica Luis Amigó*, Medellín, Colombia. I identified these teachers as Maria, Utena, Max, Harriet, and Orostegui. This is why I present Maria's story of her life and the racist events she has experienced in her family and school context. I also depict Utena's story, which portrays the homophobic acts they have faced since their school life and the strategies they have used to conceive and accept themselves as they are today. Similarly, I present Max's story and his economic and social struggles to study at the university. Then, I present Harriet's story and the abuses he has suffered in his context due to the abuses of power he has experienced as a pre-service English teacher and as a Colombian citizen. Finally, I present the story of Orostegui, who highlights the importance of valuing our language as a sociocultural formation.

4.1. Maria: Erasure of Black Ancestry as Consequence of Catholicism

I don't remember the first time I experienced racism. I only remember the first time I blamed myself for being the way I am and trying to change myself. (Maria, RESISTANCE NARRATIVE, JUNE 29TH, 2022)

I used various research methods and techniques to present Maria's reality. In particular, I used the overview questionnaire to collect initial information about her situation and context. Additionally, I observed and recorded her central pedagogical interventions during the course. I also explored her resistance narrative, analyzing how she faced and overcame the challenges of race and discrimination from her family and school. Finally, I conducted a semi-structured interview to better understand her experiences, perspectives, and aspirations as a pre-service English teacher. These various research techniques allowed me to obtain a detailed and comprehensive description of Maria as a developing professional in English teaching.

Chart 4.1. Moments of Maria's data collection.

Moments of Maria's data collection		
Type	Objective	Session(s)
Questionnaire 1: Overview of the participants	Recognize the contexts and life experiences of the participants	1
Questionnaire 2: about the resistance narratives.	Understand the perceptions of the participants regarding the development of resistance narratives.	2

Class recording	Document the entire development of the online course through the recording of each of the synchronous meetings.	2, 4, 9, 11
Interactive technique - Padlet	Reflect with the participants on the influence of resistance to understand re-existence.	4
Interactive technique - Resistance narrative.	Identify through the development of resistance narratives their influence in promoting re-existence literacies.	16
Semi-structured individual interview	Determine the scope of the online course in the development of resistance narratives and the promotion of re-existence literacies	18

Source: own production

Session 1 (May 4th, 2022)

In our first class, I met Maria, who described herself as agnostic, introverted, calm, and smiling. She is a pre-service English teacher in the eighth semester of her bachelor's degree. She is a 21-year-old black woman living with her parents and sister. She calmly tells me that her nuclear family has some financial difficulties, but everyone is loyal and always tries to ensure everyone is well. Maria stands out for her deep passion for languages. She is a linguistic enthusiast and a strong advocate for human rights and the recognition of her ancestry.

She resides on the outskirts of the city of Teresina, Brazil. However, she told me that this neighborhood is permeated by violence and insecurity. Without concern, she describes that it is widespread to find street fights or arguments between neighbors over events that could be resolved through peaceful dialogue.

Tenho morado toda a minha vida neste mesmo bairro, é normal encontrar brigas entre jovens, principalmente depois de uma festa. À noite é melhor não percorrer estas ruas porque é perigoso e inseguro. Porém, as pessoas já me conhecem e isso me dá um pouco de tranquilidade (SESSION 1, QUESTIONNAIRE 1: OVERVIEW OF THE PARTICIPANTS)⁵

Maria also tells me that she is a strategic woman who tries to maximize her resources. For example, since she does not have a computer available all the time, she uses her cell phone to do her university assignments, stay in touch with her friends, and play video games. Although she does not consider herself an expert in social networks, she clarifies that she uses

⁵ I have lived all my life in this same neighborhood, it is normal to find fights between young people, especially after a party. At night it is better not to walk these streets because it is dangerous and unsafe. However, people already know me and that gives me some peace of mind. (Own translation)

the media to the fullest to improve her English skills and explore contents that make her feel good and give her the feeling of being understood in some way.

Session 2 (May 6th, 2022)

After a warm welcome, I presented the second session agenda. One of the points was the 20-minute discussion in subgroups on the foundations of resistance narratives. To support this discussion, I used Martha Norkunas's (2004) studies. Specifically, I focused on the author's definitions of resistance narratives and the consequences of resisting. After returning to our main connection room, Maria was eager to offer her understanding.

Professor, after this discussion, I could say that a resistant narrative is a possibility of talking about the transformation that gives meaning to your life from the experiences lived, building or adopting a position that fights against injustice, silence, and slavery, that is in search of good living, and that is reflected in the community. It's not surviving; it's living. (SESSION 2, QUESTIONNAIRE 2: PERCEPTIONS ABOUT THE RESISTANCE NARRATIVES).

After this socialization, she highlighted that she wanted to make a resistance narrative that would mainly describe the events of racism that she has gone through in her family and at her school. Unfortunately, these events, as she narrated, have made her feel inferior and dirty in her family environment.

Dear classmates and professor. Sadly, I have to tell you I am not close to my grandmother because she is racist (MARIA, CLASS RECORDING, SESSION 2).

Session 4 (May 18th, 2022)

I had been uneasy for two sessions with Maria and her relationship with her grandmother, so I asked her about this suspicion, and she told me with bitterness that her fair-skinned grandmother was married in a church at just 13 years old to a 20-year-old man. They had 13 children together. She also expressed that, despite the apparent solidity of their marriage, racial complexities were present. Some children were born with fair skin from this offspring, while others were born black. However, despite this racial diversity in her own family, Maria sadly recounts that her grandmother has mistreated her.

I try to stay away from my grandmother because she is a racist woman. I remember how her comments have made me feel inferior or dirty because of my skin color. I try to avoid her so she doesn't hurt me. (MARIA, CLASS RECORDING, SESSION 4).

This session was also aimed at continuing to reflect on resistance narratives from a decolonial perspective and the initial understanding of resistance and its influence on re-existence. I remember when Maria raised her hand to express her point of view regarding the colonial phenomena she has faced in her personal and academic context.

- Maria, go ahead. (I told her)
- Professor, when we have a monoculturalism, we do not accept other points of view, religions, sexual orientations, constitutions of families, or other kinds of lives. The big problem with this is the exclusion of those who think differently from monoculturalism (MARIA, CLASS RECORDING, SESSION 4).

Maria told us that in her context, many people did not accept other ways of thinking and acting that are different from those imposed by monoculturalism. For her, this phenomenon directly threatened the diversity of race, gender, and language. She argued that monoculturalism perpetuates the exclusion and marginalization of those who do not conform to the dominant norms, rejecting other perspectives and ways of life.

To better understand each participant's thoughts, I invited them to develop a Padlet as an interactive technique to describe the relationship between resistance and re-existence. On this occasion, Maria offered this definition:

Resisting to re-exist is an act of courage. It's a way for you to be empowered enough to defend yourself from any situation that may disrespect you (MARIA, PADLET, SESSION 4).

Under this description, I asked Maria what relationship she found between re-existence and the ability to narrate stories, and with determination, she shared her screen with me and expressed that for her:

Re-existence is the ability to create new ways of telling the story. Stories that are not told or when they are, minorities are placed as wrong or something even worse. It is to create a new way to survive and fight against the system. It's a really exhausting process, but we need to move forward, or we will be erased repeatedly. It's not just about surviving; it's about living freely, without judgments. (MARIA, PADLET, SESSION 4).

Maria concluded her intervention by adding that:

We need to understand where thoughts and beliefs come from that cause violence, pain, and embarrassment in us for being ourselves. It is necessary to deconstruct these thoughts, and we, as future teachers, must see how important we are in this process. (MARIA, PADLET, SESSION 4).

Session 9 (June 3rd, 2022)

We were right in the middle of the course, beginning to discuss the main characteristics of an outline for writing and disseminating a resistance narrative. Participants shared their progress after writing this first attempt and received feedback from their peers and me as the teacher.

This time, Maria told us that her narrative aimed to depict her reality and explain how Catholicism, besides impacting the history of our country, was still accountable for erasing families' pasts, leaving them without knowledge of their origins. To her, it created a void where we should understand our ancestors' struggles, conquests, and wisdom, but which has been lost. She believed that the current generation was left alone and did not grasp how religion primarily controlled this erasure (Maria, Class Recording, Session 9).

Today, I have trouble with my past and my relatives. I don't know my family's past, and I want to wonder who I am from my ancestors. I ask my living relatives, and they don't know anything about the history of their parents, grandparents, or uncles, and they don't try to find out (MARIA, CLASS RECORDING, SESSION 9).

She also expressed that the need for more conversations about her family tree or traditions made it difficult for her to explore her family history. Consequently, she felt that her family did not understand her identity and role in the world.

In response to these revelations, I asked Maria how this idea of narrative came about, and she told me that it all began to emerge from the moment we discussed Quijano's (2000) phrase, "It's time to stop being what we are not." She said this motivated her to recognize, empower, and value herself. She mentioned that this phrase resonated profoundly and led her to reflect on her resistance narrative. For Maria, this phrase was a powerful reminder of the importance of accepting oneself in all diversities.

There was a phrase in a PowerPoint presentation that said, "It's time to stop being what we are not." I will never forget this phrase; it made so much sense to me. And with this phrase, I started to think about my resistance narrative and to think that sometimes I have forgotten what I am because of people, because of other other's opinions. Through this course, I can reflect; this is a scenario where I can reflect on my existence and also on people's existence (Maria, Class Recording, Session 9).

The session concluded when Maria responded that something that had caught her attention so far was that she had discovered that she also had her resistance narrative and did not know it (Maria, class recording, session 9).

Session 11 (June 10th, 2022)

Session 11 focused on the final presentation of the outline of each participant's resistance narrative. This was one of the most significant classes because I got to know the proposals and dynamics that each participant used to disseminate their stories. Maria was the first to present. She turned on her camera and began her presentation.

Can I speak in Portuguese? Maria asked
Pode Falar [You can talk]. I answered.

Na minha introdução, eu quero fazer uma relação com as questões cruciais para a humanidade: quem somos, de onde viemos e para onde vamos, e relacionando-me com a minha existência "quem sou eu? Sou fruto de uma luta pessoal ou de toda a minha linhagem" " Para onde eu venho? Quem são meus ancestrais, quem foi minha bisavó? O que ela viveu? "Para onde vou? O que vou acrescentar aos meus descendentes? Quero que o ciclo se repita para uma nova geração, que continue até o momento em que não haja mais sobras?" Minha cor é mais do que apenas minha pele, é a única memória constante que ainda tenho e que não foi completamente apagada, e isso me incentiva a tentar não apagá-la completamente (Maria, class Recording, Session 11).⁶

Maria also mentioned that her narrative would have a chapter dedicated to the struggle to accept her color and identity. She told us that this was an excellent opportunity to unveil the multiple layers of discrimination she had faced throughout her life, from the early sprouts of racism to the ingrained tensions within her own family. With her story, she wanted to reflect on the complexities of colorism and the intersection of religion and racial identity in shaping our self-image. Finally, she said that, through this exercise, she wanted to face the power structures perpetuating marginalization and seek solidarity in our community to challenge the status quo collectively. According to her, even though the past is written, we can write our destiny and forge a future where acceptance and inclusion are the norm, not the exception.

Session 16 - (June 29th, 2022)

The long-awaited moment arrived, and this was the opportunity for each participant to present their narrative. On this occasion, we had two guests in our class, Professor Beatriz and Professor Alex, who had also been attentive to all this construction.

Maria detailed her search for identity and belonging in an environment marked by racism and discrimination, from her earliest memories to fundamental questions about her

⁶ In my introduction I want to make a connection with the crucial questions for humanity: who we are, where we came from and where we are going, and relating to my existence "who am I? Am I the result of a personal struggle or of my entire lineage?" Where do I come from? Who are my ancestors, who was my great-grandmother? What did she experience? "Where am I going? What will I add to my descendants? Do I want the cycle to repeat itself for a new generation, to continue until the moment there is no more left?" My color is more than just my skin, it's the only constant memory I still have that hasn't been completely erased, and this encourages me to try not to erase it completely (Own translation)

origin and destiny. She described the challenges of her childhood and schooling, where the cruelty of her peers and marginalization due to her appearance deeply affected her. As she progressed in her narrative, Maria delved into the emotional implications of being perceived as different, questioning her worth and place in the world. She confronted dilemmas about the burden of her lineage and the influence of her family environment on her identity.

Why was I different from those kids? Why did they say I didn't bathe? That I didn't use soap and a sponge to clean myself? Or that I didn't brush my hair? Why did they say that I didn't know how to clean myself because my mother was dirty like me? Why was I different from those children? Why wasn't my hair as straight as theirs? Why couldn't I be clean even with soap and sponges? (Maria, resistance narrative, June, 29th, 2022).

In her narrative, Maria also questioned the role of the school in constructing her cultural identity and perpetuating inequalities. She remembered how, as a child, she was assigned the task of building her family tree. However, she faced difficulties gathering information about her ancestors due to her mother and grandmother's lack of knowledge about their family history.

When I was a child, it was homework to construct my family tree. I asked my mother who her grandmother was, but she didn't know what to say. I tried to call my grandmother, but she did not know either. I arrived at the school the next day with over half of the assignment blank, while my classmates with strange last names explained that these difficult last names came from their great-great-grandparents who came from Portugal, France, Germany, and countries I don't even know the names of. (Maria, resistance narrative, June, 29th, 2022).

Maria continued her narrative, sharing her process of personal growth and emancipation from the norms imposed by her family and the Catholic religion. She described how, despite understanding the circumstances that led her grandmother and mother to cling to the Catholic Church in search of security and stability, she was on a journey of self-discovery and liberation.

The past is already written, and we cannot erase or rewrite it. We must search between the lines of what unites us. We should try to understand who is responsible for our erasure so that we have the strength to fight against this system together. And in the end, they couldn't completely forget us (Maria, resistance narrative, June, 29th, 2022).

She explored how her upbringing in a religious environment had shaped her worldview, but now she was unraveling the bonds of that ingrained mindset to find her voice and fully accept herself. Through the quest for understanding and acceptance of her culture and heritage, Maria embarked on a journey of self-discovery that led her to surround herself with people who accepted her as she was and to embrace her identity with pride and dignity.

I am untying myself little by little, surrounding myself with people who accept me as I am. I accept myself as I am. I try to understand how it may have been for my great-grandmother and great-great-grandmother. Accept my culture. My traits (Maria, resistance narrative, June, 29th, 2022).

In sharing her story, Maria described how it created a sense of community and solidarity among those who could identify with her experiences, offering a voice for those who may feel marginalized or alone in their struggle for authenticity and acceptance. In her narrative, she highlighted the struggle for truth and justice, urging others to question the limitations imposed by family and religious expectations and to seek answers that could enable them to reconnect with their culture and heritage.

I grew up. I stepped away from what hurt me. I researched. I questioned without blaming myself. It is not my fault. I started to see my color as more than just skin. It is about the last remaining memory of my past that has not been erased with time (Maria, resistance narrative, June, 29th, 2022).

Image 4.1. Maria's resistance narrative



Source: own source

The sharing of the narrative concluded, and the entire meeting room was left stunned. Our faces showed astonishment. I congratulated Maria and told her she was not alone in that journey.

Session 18 (July 8th, 2022)

We reached our final session of the course. On this occasion, I aimed to identify the difficulties and opportunities encountered by the participants during the classes, particularly in developing their resistance narratives.

Maria expressed to me that she faced various challenges in constructing her resistance narrative as a critical pedagogical practice and an act of re-existence. This practice inevitably reminded her of childhood events that, according to her, she had not previously analyzed from

the perspective of critical pedagogy and re-existence. Among the main difficulties, she told me that this process was complex, as it involved confronting the social and cultural expectations imposed upon her and the stereotypes and prejudices ingrained in her environment.

É um processo difícil esse processo de auto aceitação, especialmente pela sua cor de pele, mas as pessoas devem saber que não estamos sozinhos. Com o curso online posso identificar que existem diversas pessoas que estão passando pela mesma coisa (situação) se você contar sua história, se você buscar outras pessoas iguais a você, que passaram pela mesma situação, talvez você não seja esquecido, seja apagado (Maria, semi-structured interview, session 18)⁷.

Furthermore, Maria mentioned that time management was another significant challenge in the narrative. She found herself constrained by the demands of her daily life, such as commuting between home and university and the pressure to fulfill her academic responsibilities. This lack of time forced her to find creative ways to balance her commitments while still dedicating time and energy to her resistance project.

Ficava um pouco travada. Então pensava eu não vou fazer isso hoje, eu não estou bem para fazer isso hoje. Então eu parava para pensar e era um processo demorado. Não era questão de usar tecnologia (Maria, semi-structured interview, session 18)⁸.

She also expressed that she was affected by painful thoughts and memories that emotionally disturbed her, making it difficult for her to progress in her work. She felt "stuck," which led her to pause and postpone her work. This feeling of being blocked not only prevented her from advancing in writing her script but also plunged her into a state of anxiety and frustration. Every time she tried to resume her creative work, she found herself engaged in an internal battle against her own emotions and painful memories, leading to a cycle of procrastination and self-blame.

When I was creating the narrative and my script, my main difficulty was the time. I didn't have much time because my class started, so I needed to get to my house and to the university. Também para ser sincera [Also, to be honest], I procrastinate a little because when I tried to write my script, I started to think about what had happened

⁷ This process of self-acceptance is a difficult process, especially given your skin color, but we must know that we are not alone. With the online course I can identify that there are several people who are going through the same thing (situation) if you tell your story, if you look for other people like you, who have gone through the same situation, maybe you won't be forgotten, you will be erased (Own translation).

⁸ It was a little stuck. Then I thought,, I'm not going to do this today, I'm not ready to do this today. Then I stopped to think and it was a long process. It wasn't a question of using technology. (Maria, Semi-structured interview, Session 18, Own translation).

before in my life, and I was kind of triggered (Maria, semi-structured interview, session 18).

However, despite all these internal and external struggles, Maria acknowledged that the course provided a platform for reflecting on her life and her peers' lives. She recognized that that exercise empowered her to share her story to form communities based on similarities and thus continue fighting for recognition.

Não sabia que a história da minha vida poderia ser contada em uma forma onde eu poderia atender outras pessoas. Eu pude aprender como contar isso de uma forma onde eu poderia estar ajudando alguém que poderá se identificar com o que eu vivi. Somos diferentes mas temos nossas semelhanças para identificarmos com outras pessoas (Maria, semi-structured interview, session 18)⁹

Maria also expressed that she found an inclusive and diverse environment where she could connect with people who, despite having different life stories and experiences from hers, felt embraced by everyone and valued for her individuality.

I felt really welcome. Uh, wait, I could find a lot of people with different stories, and I feel really welcome. No hug. It really hugs it by everyone (Maria, class recording, session 18).

Maria acknowledged that as a future English teacher, that development had allowed her to use digital platforms and social networks to remove spatial barriers that prevent large communities from coming together to discuss their lifestyles and diversities of thought and action. Today, she recognized that, through online communities, there was an opportunity to create an inclusive and critical environment in the classroom, where students shared their experiences and learned from each other, thus promoting respect and understanding of diversity.

Como professora de línguas hoje reconheço que posso utilizar as redes sociais para poder que meus alunos compartilhem suas próprias histórias e perceberem que eles são diferentes e têm suas especialidades, mas também são pessoas e eles existam e percebam seu espaço no mundo (Maria, semi-structured interview, session 18)¹⁰.

⁹ I didn't know that the story of my life could be told in a way where I could serve other people. I was able to learn how to tell this in a way where I could be helping someone who could relate to what I experienced. We are different but we have our similarities to identify with other people (Maria, Semi-structured interview, Session 18, Own translation).

¹⁰ As a language teacher today, I recognize that I can use social media to enable my students to share their own stories and realize that they are different and have their specialties, but they are also people and they exist and perceive their space in the world (Maria, SEMI-STRUCTURED INTERVIEW, SESSION 18).

Maria invited us to use online educational spaces to reflect on the origins of our thoughts and beliefs and to dismantle power structures and oppressive norms that perpetuate racial discrimination and prejudice.

Os meios digitais podem ajudar as pessoas para se sentirem que não estão sozinhas porque a gente pode compartilhar nossas histórias com elas e podem ajudar mais pessoas a serem aceitas. [...] As redes sociais devem ter uma mudança com relação a quem as controla, Muitas vezes a gente não tem acesso porque o próprio algoritmo não permite que possamos postar uma coisa, e ela não pode ser compartilhada igual porque minha pele pode ser um pouco mais escura do que uma pessoa branca. Mas é preciso que as pessoas consigam ter força para poder usar as redes sociais para poder tentar e aparecer mesmo (Maria, class recording, session 18)¹¹.

Finally, she reminded us of the importance of recognizing our role as future educators in this process of deconstruction and reconstruction. She urged us to take responsibility for creating inclusive and equitable educational environments where all students can feel valued and respected regardless of their skin color.

The next story illustrates the story of Utena, who reminded us what it means to be a pre-service English teacher for the Brazilian educational system. Utena Through the development of the online course showed us the strategies that they have used to conquer their life and their professional work.

4.2. Utena: Breaking the system: how can I conquer who I am?

Às vezes você olha pra si mas não se vê. Não é como se fosse um sentimento sólido, fácil de entender. Estamos todos dentro do nosso ovo, achando que esta limitação é o nosso mundo, é o que deveríamos nos ater. É tudo que temos. Mas isso não é verdade. Essa casca ela pode ser quebrada¹². (Utena, resistance narrative, June, 29th, 2022)

To present Utena's story, I utilized seven data collection techniques, including questionnaires, focus groups, class recordings, Padlet, her resistance narrative, and semi-structured interviews. All this analysis was also conducted chronologically throughout the course's development.

Chart 4.2. Moments of Utena's data collection

¹¹ Digital media can help people feel like they are not alone because we can share our stories with them and can help more people to be accepted. [...] Social networks must have a change in relation to who controls them. Many times we do not have access because the algorithm itself does not allow us to post something, and it cannot be shared equally because my skin can be a little darker than a white person. But people need to have the strength to use social media to try and show up (Own translation)

¹² Sometimes you look at yourself but you don't see yourself. It's not like it's a solid, easy-to-understand feeling. We are all inside our egg, thinking that this limitation is our world, it is what we should stick to. It's all we have. But that is not true. This shell can be broken (Own translation)

Moments of Utena's data collection		
Type	Objective	Session(s)
Questionnaire 1: Overview of the participants	Recognize the contexts and life experiences of the participants	1
Questionnaire 2: Perceptions about the resistance narratives.	Understand the perceptions of the participants regarding the development of resistance narratives.	2
Focus group 1: Characteristics of a resistance narrative.	Socializing with the participants the main characteristic for identifying, creating, and disseminating resistance narratives.	3
Class recording	Document the entire development of the online course through the recording of each of the synchronous meetings.	4, 5, 6, 8, 14
Interactive technique - Padlet	Reflect with the participants on the influence of resistance to understand re-existence.	4
Interactive technique - Resistance narrative.	Identify through the development of resistance narratives their influence in promoting re-existence literacies.	16
Semi-structured individual interview	Determine the scope of the online course in the development of resistance narratives and the promotion of re-existence literacies	18

Source: own production

Session 1 (May 4th, 2022)

Hi, my name is Utena! And I am many, many things. I'm Brazilian. I'm 23 years old. I am a Pisces. I'm an artist. A good friend, or at least I try to be. And I'm also non-binary. That means that my role in society does not fit into the binary 'male' or 'female' criteria. I don't feel like words such as 'a man' or 'a woman' could translate my experiences (Utena, class recording, session 1).

Utena introduced herself during our first class. In this session, they shared with us that they were very artistic and creative, and people said that it was tough for Utena not to leave an impression on people, good or bad. With a smile on their face, they made it clear that they liked social media because they could share music and podcasts and discuss books and manga. Additionally, Utena confessed they loved playing video games (Utena, overview questionnaire, session 1).

Utena also narrated that they grew up in a rather conflictive home precisely because of the sexual diversity of themselves and their mother.

My mom is bisexual, and that led my parents to divorce when I was eight. It was rough for everybody, and we all kind of lost emotional connection with each other for many years, but my brother and my mother are trying to reconnect now. My father is kind of cold, but we can still see each other when we can. The person that I would say fulfills this feeling of "family" the most is my older brother, as now, as adults, we have the most healthy relationship ever, and I love him very much (Utena, overview questionnaire, session 1).

Utena lived in a neighborhood close to their university. They described it as a somewhat dangerous place but one they liked living in because it is near the university, and they could walk to attend their classes (Utena, overview questionnaire, session 1). However, they described being frequently bullied in school in various ways, which unfortunately affected them a lot in their childhood. As a result, they did not associate their school memories with positive experiences (Utena, overview questionnaire, session 1).

I have felt attacked many times! Again, as a queer kid, I was judged at school by many other students, even some teachers. It was awful, but I am strong and try to overcome those bad things every single day (Utena, overview questionnaire, session 1)

Session 3 (May 11th, 2022)

Our third session aimed to discuss one example of a resistance narrative and its characteristics. It served to learn Utena's opinion on a resistance narrative and their ability to express their opinions and share ideas with their peers.

A resistance narrative is when someone, or even a community, reclaims their own rules of existence, going against the oppressor and limiting system that they currently live in, this initiative and courage being crucial for social and political change (Utena, questionnaire 2, session 2)

For Utena, a resistance narrative challenges established power structures through acts of solidarity and mutual support. To them, resistance involves openly confronting oppressors and building resilient and empowered communities that seek to create a more just and equitable world for all (Utena, questionnaire 2, session 2).

Utena complemented their opinions by expressing that a resistance narrative arises from a longing to preserve and protect individual identity and to fight against dominant forces seeking to impose a homogeneous and exclusionary worldview. Consequently, they emphasized that resistance is an act of affirmation and empowerment, aiming to reclaim the richness and diversity of human experiences. Thus, it emerges in response to a dominant

narrative often rooted in a Eurocentric approach that underestimates or disregards the contributions and perspectives of non-Western cultures.

Resistance narratives come from a place that wants to protect what they are, their history, their culture, their heritage, and their values. Resistance narratives arise to protect the social aspects that, most of the time, are not valued from a Eurocentric perspective (Utena, focus group 1, session 3).

They set themselves as an example of resistance by expressing that, by not identifying as a binary person, they must constantly reinforce their identity. To achieve this, they use social media and digital platforms to connect with similar stories, recognizing their crucial role in personal development.

I use myself as an example. I am not a binary person, and because I need to reinforce my identity constantly, I use YouTube to see other people's narratives. Without seeing other people like me with the same feelings or ideas as myself, I may not be the person I am today. Thanks to this media, I am very proud of what I am today. That is why YouTube is awesome (Utena, focus group 1, session 3).

Utena reminded us that, as human beings, we should seek support from communities with similar experiences of oppression or discrimination. For this reason, they emphasized that it provided us with greater strength and confidence to face the challenges that arose in our path.

If you want to be who you are, and if you are not at the top of the pyramid, at the top of the top, you have to fight for what you are. This is difficult sometimes, but it is possible when you have found a group, a community that follows your same ideas and thinks and believes in your identity because it gives you more power over yourself (Utena, focus group 1, session 3).

Session 4 (May 18th, 2022)

Utena questioned the educational system they unfortunately faced during their childhood, reflecting on the importance of having teachers who understand students and protect them in the classroom. For them, these figures represented a fundamental support in children's lives, and they lamented their negative experiences with some teachers

Maybe if I had had a teacher who understood me when I was a kid, I would have felt more embraced and protected in my classroom, not only because I had a teacher who understood me and did not judge me but because I also had awful experiences with some teachers. I remember when I was a kid, someone homophobic bullying me, and then I talked to my teacher and explained the situation, and then she said to me, "Ahhh, maybe if you didn't act like that, he wouldn't bullying you. So just change the way you are." I just felt completely alone. That was horrible to me. The teacher represents to these kids the figure that I can count on (Utena, class recording, session 4).

They questioned their school, particularly their teachers, for allowing the numerous negative experiences they have faced due to their gender identity. Because of this, they felt compelled not only to talk about their sexual orientation but also about their queerness in general. Since childhood, they had been constantly labeled as different and strange within their school environment. This experience has made them feel marginalized and judged from a young age (Utena, class recording, session 4).

I have faced many dark things due to my gender Identity. I was bullied at school and abused. That is why I see myself as an example of those stereotyped narratives; people cannot see that I am also a good person, and they just want to judge me (Utena, class recording, session 4).

According to Utena, the teacher should have had the ability to see beyond the homogeneity that unjustly disregards an individual's diversity.

We need to break those circles of hate. Let us clean our environments of prejudices (Utena, class recording, session 4).

On the other hand, Utena delved deeper into their description of resistance to re-exist by highlighting that that concept went beyond simply opposing oppressive forces. For them, it involved a dynamic and creative process of creating and exploring new possibilities to build a more inclusive and just reality. It required actively resisting unjust power structures, reframing, and transforming dominant narratives. From that perspective, according to Utena, resisting to re-exist implied an act of affirmation and seeking autonomy, in which marginalized communities could reclaim their agency and collectively build a future that reflected their needs and aspirations. Therefore, they emphasized that resistance to re-exist involved a continuous commitment to critical reflection and collective action. It is a constant reassessment and adaptation process as new challenges are faced and new forms of resistance and empowerment are discovered.

Resistance to re-existence is the ability to create different alternatives to build a different reality; this implies rethinking, rebuilding, and reinventing [...] Our world is made of ideas. If we change those ideas, we can change the world. To re-exist is to claim your own world and revolutionize it daily. Your life is your narrative, and no one should be allowed to tell you what or who you are. Be brave, it'll be worth it (Utena, padlet, session 4).

Session 5 (May 20th, 2022)

Session five of our course served to discuss general ideas on how to construct a resistance narrative. Then, Utena expressed that their resistance narrative would be centered around their gender identity. According to them, this was an opportunity to explore and affirm their identity meaningfully and positively. They emphasized that that would be a process of self-exploration to challenge stereotypes and discrimination related to their gender identity and instead promote acceptance and inclusion in society.

My resistance narrative is going to be about my gender identity. I am gonna talk about how I have conquered who I am. Sometimes I don't feel like I am myself. Like I can be myself. For example, I was at my mom's house, and I couldn't bring my feminine clothes because she didn't understand me yet. And I am still financially attached to her. So I have to get my stuff, start working, build a career, and have a basis to be who I want to be. So, every day, I have to claim who I am, and I have to know what I want from life and what kind of performance I have, I want to have in the world (Utena, class recording, session 5).

After expressing the objective of their narrative, they added that they could not allow anyone to stop them because they felt stuck in their current situation. Their goal was to be the happiest person they could be, and they could only achieve it by being true to themselves (Utena, class recording, session 5).

Session 6 (May 25th, 2022)

In session six of our course, Utena reaffirmed their struggle to recognize their identity. On this occasion, they told us that sometimes what one desired from the world was not aligned with what the world expects from them, with what the world imposed in its narrative. Therefore, Utena points out that there comes a moment in life when it is necessary to look inward and confront the world, decide that one wants to be oneself and fight against external expectations to conquer one's identity and desires from life. They highlighted the importance of self-awareness and authenticity in the process of resistance and personal affirmation and the need to challenge social norms that limit expression and individual freedom (Utena, class recording, session 6).

I put the no binary flag here because it is my story to tell, but in a way that I think it serves as an example to other people that you have to make your own rules, you have to fight for your own rules (Utena, class recording, session 6).

Utena considered their story a powerful example of the importance of creating and defending our own norms and values in a world that often imposed restrictive expectations.

They proudly displayed the non-binary flag to claim their identity and invite others to challenge social conventions and fight for authenticity and individual freedom.

Session 8 (June 1st, 2022)

In our eighth session, Utena expresses their stance regarding social norms, emphasizing that it is not inherently opposed to the rules that guide the functioning of our society. However, they did oppose those norms that could have an oppressive and discriminatory impact, especially towards those who think differently or challenge established conventions. Utena highlighted the importance of promoting an inclusive and respectful environment that recognized and valued the diversity of perspectives and opinions.

Like any society, we need to have rules. On the contrary, everything goes out of control. That is why we have guidelines for basic stuff. They tell us don't harm people (Utena, class recording, session 8).

Finally, Utena underscored the need for social norms to align with fundamental principles of respect and empathy towards others, highlighting that rules and power should serve as guides to promote collective well-being and harmonious coexistence in society.

Session 14 (June 22nd, 2022)

During that session, Utena clarified that creating their final narrative was a significant process for them. Since they decided to reveal their identity, each day had been filled with new experiences and unexpected challenges. They told me that they were unsure if this video could represent an aspect or a moment of their existence, but they felt happy that it was happening and that they could portray it in a story to share with their peers.

It was very meaningful because since I came out, everything is so new and I'm still figuring out a lot of stuff I don't know if this video can represent like an aspect or a moment of my existence, but I am happy. That is happening, even though it's been difficult and rough, sometimes I can feel hope in the future that I am building every day. And that's it (Utena, class recording, session 14).

Likewise, they relates this new ability to portray, evaluate, and share their life story as a new literacy. According to them, narrating themselves allows them to understand this new skill as a literacy to read their world differently.

When you learn about the queerness life, you acquire new knowledge. That is a new literacy [...] I think I understood. It's like each literacy is like a lens that you put on your eye so you can read the world differently (Utena, class recording, session 14).

Only the final product of this story remained to be awaited.

Session 16 (June 29th, 2022)

Utena's narrative began with an introspection through various questions about the sense of belonging and the internal struggle for authenticity. These questions invited them to reflect on the feeling of not fitting in anywhere, the urgency to express what they felt, and the difficulty of accepting a destiny predetermined by external circumstances. It was a start where they evoked a question about identity and purpose amidst adversity.

Do you ever feel like you don't belong anywhere? Like there is a silent voice inside you begging to scream? To be heard? To just... be? It can be easy for some of us to think that our lives are not our own. That there is no escape from all this conflict. Maybe accepting that this is the way things have to be can be less painful. I don't really know for sure, as this never felt like an option for me (Utena, resistance narrative, June 29th, 2022).

This narrative continued by revealing how their life changed since they revealed their true identity to school friends and family. It showed how their mind had been flooded with a variety of confusing thoughts that led them to struggle against norms that prevented them from being non-binary since their time in school. There, they recognized that the world may not necessarily accept them immediately with open arms. They knew that society and people could be terrifying, and they admitted that they sometimes feared facing their identity. Despite these doubts and fears, Utena narrated that they continued to free themselves from the limitations that imprisoned them and keep fighting for their existence and recognition.

Ever since I came out to my friends and family a few months ago, my mind's been full of all types of convoluted thoughts, but I am glad that I did that. For many years, I fought against this strange feeling inside my chest. I tried to run away, but it was useless. The feelings always came back to haunt me. It was a whole process until I recognized what this feeling was, with all of its missing links (Utena, resistance narrative, June 29th, 2022).

In this narrative, Utena asserted their right to an entire existence, including recognition, acceptance, and love. They rejected resigning to a life where they felt invisible and unvalued for their true identity. With determination, they expressed their determination to take control of their destiny and carve out their place in society despite the difficulties they may face along the way.

I could not live like that any longer. I deserve existence. To be seen. To be embraced. To be loved. I refuse to accept that this is the only option for me. I will make my own rules and not let others define me. It might take a while, but I will build a space for myself in this society, no matter what it takes. Now I know what I want. Now I'm figuring out what I need. Now I am starting to see the first glimpse of my world, the world I created by myself for myself. Now I can wake up (Utena, resistance narrative, June 29th, 2022).

Finally, Utena expressed their desire to connect with those who may feel lost or misunderstood in their identity. Utena encouraged those in the process of self-discovery, reminding them that they were not alone on their journey. They urged them to break free from society's limitations and embrace their deepest impulses.

Break this shell. Look at yourself and embrace your most intimate drives; they are still a part of you. In the beginning, you might be confused, without knowing what to do with the new you, with the old you. You might be sad; maybe in the past, the real you were hurt, and you had to assume their place. Can I tell you something comforting while not? There is no escape from that. Whatever you are, you will be. Your only choice was not to accept the world as an egg; quite the opposite. Your only choice is to be happy while alive. So... let's fight (Utena, resistance narrative, June 29th, 2022).

Image 4.2. Utena's resistance narrative



Source: own source

Session 18 (July 8th, 2022)

In our final session, Utena expressed that editing was somewhat difficult for them. They acknowledged that despite appearing young, their soul felt very old, and they did not navigate technology well. In addition to the difficulties with editing, they also mentioned that managing their schedule to attend classes sessions and complete activities was challenging for them (Utena, semi-structured interview, session 18).

However, they highlighted that exchanging knowledge with people from another country was a very enriching experience. They emphasized how they strengthened their

linguistic competence in English and recognized the importance of resistance, existence, and re-existence.

The aspect of cultural exchanges with Colombian people and practicing my English was interesting. It was such a rich experience. [...] it got me to really think a lot, not only about my existence, but all of the existence and how human life is so precious and, and unique (Utena, semi-structured interview, session 18).

Utena invited all marginalized communities to make resistance a collective act of empowerment. They emphasized that resistance is very powerful and meaningful, as many people, like themselves, are marginalized, and through acts of resistance, they could find a dignified place in their world(s).

Resistance makes me connect with humanity. All the aspects of resistance, actually, are so empowering, so strong, and so important because a lot of us are marginalized [...] when I started to understand that I was going to be seen as a feminine person, I've tried to fake it. It was like, oh my God, this is a really heavy thing (Utena, semi-structured interview, session 18).

Likewise, they expressed that today, thanks to the internet, people could easily find their communities and like-minded groups. They invited everyone to explore these opportunities and actively seek online connections that provided support and understanding.

Hoje é muito mais fácil você encontrar seus grupos. Se você é negro, por exemplo, e não encontra comunidades físicas no seu espaço, na internet você pode encontrar suas comunidades e conseguir influenciadores e criar séries de vídeos, você pode ver. No meu caso, na internet vi muitas pessoas não binárias e isso me ajudou a me entender. Conheço algumas comunidades LGTBQ+ no meu entorno, mas foi a internet que me educou e me ajudou a captar e compreender as narrativas de outras comunidades com muito mais facilidade (Utena, semi-structured interview, session 18).¹³

Finally, as a future English teacher, Utena encouraged readers to be authentic and not to fear being themselves. They acknowledged that the process could be complex and a constant battle. However, they emphasized the importance of maintaining hope that one day they could genuinely recognize themselves without worrying about fitting into a version that others may understand, but instead accepting themselves as they were (Utena, semi-structured interview, session 18).

¹³ Today it is much easier for you to find your groups. If you are a black person, for example, and you don't find physical communities in your space, on the internet you can find your communities and get influencers and design video series, you can see. In my case, on the internet, I saw a lot of non-binary people, and that helped me understand myself. I know some LGTBQ+ communities in my surroundings, but it was the internet that educated me and helped me get and understand the narratives of other communities much more easily (Own translation)

Be yourself. Even if you're out afraid be yourself because life's just too short. Don't let others define you. Don't let others control you. Be patient with your processes, because it's the process of becoming yourself (Utena, semi-structured interview, session 18).

The story of Utena closely mirrors the experiences of Max, a young man who vividly illustrated the challenges faced by black English teachers and their confrontations with the Brazilian educational system. Max's narrative highlights the inequities and injustices that teachers endure due to their origin, as well as their unique ways of thinking and acting within their contexts.

4.3. Max: My struggles as a black person related to education

I would like to show a little bit of what it is like living in the periphery and struggling to learn and remaining in school cuz we know how hard it is to remain in school when you don't have a lot of money, or you don't live next to the school and when you have to travel to miles. Even, I've heard a lot of people thinking that if you're still in public school, so you're not that smart (Max, class recording, session 11).

Chart 4.3. Moments of Max's data collection.

Moments of Max's data collection		
Type	Objective	Session(s)
Questionnaire 1: Overview of the participants	Recognize the contexts and life experiences of the participants	1
Questionnaire 2: Perceptions about the resistance narratives.	Understand the perceptions of the participants regarding the development of resistance narratives.	2
Questionnaire 4: Experiences facing digital literacy	Recognize the experiences that the participants have had in handling digital tools for video and sound editing.	8
Focus group 1: Characteristics of a resistance narrative.	Socialize with the participants the main characteristic for identifying, creating, and disseminating resistance narratives.	3
Class recording	Document the entire development of the online course through the recording of each of the synchronous meetings.	2, 5,7,8,9,11
Interactive technique - padlet	Reflect with the participants on the influence of resistance to understand re-existence.	4
Interactive technique - Resistance narrative.	Identify through the development of resistance narratives their influence in promoting re-existence literacies.	16

Semi-structured individual interview	Determine the scope of the online course in the development of resistance narratives and the promotion of re-existence literacies	18
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Source: own production

1st session (May 4th, 2022)

In the first session on May 4th, 2022, Max shared significant details about his life and environment, providing a deeper insight into his experiences and values.

I'm a skinny guy, so people used to mock me because of it, but I really don't care about it (Max, overview questionnaire, session 1).

When asked about his family life, he highlighted their challenges together. However, he emphasized that, despite the economic difficulties, he felt proud of the family to which he belonged.

I live with my parents. I have three other sisters, and only my father used to work. My mother used to stay at home and take care of us. So we did not have that much money. Despite these problems, they tried to help us and give us the best education they can, even in public schools (Max, overview questionnaire, session 1).

He proudly described his residential area, distinguishing it from the more notorious favelas of Rio de Janeiro.

Here is a calm neighborhood; I live in a teresina's favela, not like the Rio's ones. (Max, overview questionnaire, session 1).

Max's testimony highlighted the differences between his calm neighborhood in a favela in Teresina and the more well-known favelas of Rio. This contrast emphasizes the unique experiences and perspectives that shape Max's life and challenges as a black English teacher in Brazil.

2nd session (May 6th, 2022)

Our second session arrived, and I was eager to hear the students' opinions on coloniality, decoloniality, resistance, and re-existence. I was struck by Max's insightful reflections on the significance of resistance narratives and the need to reconsider how stories are told.

How are you going to tell your story? We found that the victors tell history and that is something that needs to be widely reconsidered. We can't continue transmitting the same mistakes. From the perspectives of the victors, we tell how the stories were supposed to be, but we silence the voices of those who were conquered, who had to silence themselves for the benefit of the victors, which normally is in white supremacy.

How can we leave aside the perspective of the oppressor and start raising our own voices? (Max, class recording, session 2).

Likewise, he expressed that traditional narratives, such as those found in museums or those taught in traditional schools, presented a biased version of history.

How do people believe more they see in the museum than what they learn from their relatives or ancestors? So, the museum has a grand responsibility to show the real story, not only pieces of it, not just the piece that tells the story about the winner. They have to talk about the story of other people, the people who were dominated, the people who suffered, and not only the story of the man who was oppressed (Max, class recording, session 2).

These reflections became significant, prompting us to ask Max about his views on resistance narratives. On this occasion, he expressed that resistance narratives were those stories that delved deep into the voices of those silenced by oppressors, shedding light on their experiences and striving to make their voices heard. He emphasized the importance of challenging the prevailing narrative that history is solely dictated by the victors (Max, questionnaire 2, session 2).

Furthermore, he added that resistance narratives involve telling, publishing, and preserving stories that have been silenced and marginalized but deserved to be shared. For Max, these narratives represent a beacon of hope for humanity, offering a platform for voices often deemed different and discriminated against (Max, questionnaire 2, session 2).

3rd session (May 11th, 2022)

During our third session on May 11th, 2022, Max continued to share insightful ideas about cultural resistance and the importance of preserving identity amidst colonization and oppression. Max emphasized how the imposition of language by the oppressor was one of the first actions during colonization and how people resisted by preserving their language through creative practices. He explained:

When people are colonized, the first thing that the oppressor does is impose their language, and a way people resist is to preserve their language through creative practices. Thus, people can use dancing, music, stories, and narratives to spread their culture and protect what they are by using their language (Max, focus group 1, session 3).

Furthermore, Max challenged the notion that formal knowledge acquired through traditional education is superior to practical and communal knowledge. He said, "Just because the mechanic did not go to college does not mean they do not know about their field. Sometimes, they are even more expert than the men who graduated from university. So, Re-existence literacy is accepting that those seen as inferior have some knowledge they acquired

by themselves and from their community to re-exist. Then, re-existence literacy is an opportunity for these people to express that their knowledge is also relevant to society" (Max, focus group 1, session 3).

Max also emphasized the importance of digital platforms, such as YouTube, for sharing resistance narratives due to their accessibility and affordability. He highlighted, "YouTube is a good platform for sharing a resistance narrative simply because we do not need to pay for it, and you can access YouTube no matter where you are, and it is a meaningful channel for teachers because it is free. So, it has many advantages for us to express our words" (Max, focus group 1, session 3).

4th session (May 18th, 2022)

In our fourth session, Max delved into decoloniality and resistance narratives as tools to challenge dominant Eurocentric perspectives and preserve cultural identity.

Coloniality contributes to not accepting that other kinds of lives exist. The problem with coloniality is that it contributes to reading and writing our lives from a unique perspective only accepted from a Eurocentric or north perspective (Max, padlet, session 4).

Furthermore, Max emphasized the crucial role of resistance narratives in preserving and valuing culture and advocating for marginalized voices. He commented: "Resistance narrative is a mechanism to help people preserve and maintain their culture and value others as important. These resistance narratives allow people to tell their stories from their point of view without letting others do it for them. Also, those narratives bring back people who were once made invisible to re-exist" (Max, padlet, session 4).

5th Session (May 20th, 2022)

In our fifth session, Max provided his reflections on the experience of being Black and studying at university. He expressed that it is pretty humiliating to enter university if you are Black due to a program called "cotas."¹⁴ According to him, you are humiliated if you applied to this program and were enrolled in a university through it. It is because to enter this program, you have to undergo something called "heteroidentificação." You must hold a paper with your information, record a video, and say, "I am Black" (Max, class recording, session 5).

¹⁴ The COTAS program in Brazil is an affirmative action policy aimed at promoting inclusion and equal opportunities in higher education and public employment. Established by the Quota Law (Law 12.711/2012), it reserves a percentage of spots in public universities and civil service positions for historically disadvantaged groups. Key features include racial quotas for black, pardo, and indigenous students, social quotas for low-income students from public schools, and quotas for people with disabilities. The program's goal is to reduce racial and socioeconomic disparities and enhance diversity in educational and professional environments.

7th Session (May 27th, 2022)

During the seventh session, Max shared profound reflections on the contemporary perception of freedom in the context of social media. He expressed that nowadays, there is a sense of great freedom, where one is believed to say whatever one wants without hurting or causing problems to others. However, Max pointed out a significant concern: the need for more awareness about the impact of what is shared online.

Nowadays, we feel so much free. We think that we can say whenever or whatever we wanna say without hurting or causing some problems with someone. People sometimes don't aware of what they are posting. It will hurt someone in some way, but sometimes this free, this feeling of free that we have, sometimes there is a problem because we don't think about the other (Max, class recording, session 7).

Max also emphasized the role of social media as a tool for spreading thoughts and creating awareness about important topics. However, he pointed out the paradox of the abundance of misinformation on these platforms.

Social media is the best kind of tool to spread our thoughts, to create awareness about important topics although it's curious how we have a lot of misinformation (Max, class recording, session 7).

8th Session (June 1st, 2022)

In the eighth session, Max shared insightful reflections on the relative nature of good and evil and the importance of having one's voice and being adequately educated in media use.

Nothing is inherently wrong or good; it is people that make those assumptions. For instance, when it comes to electricity, of course, electricity is suitable for lighting an apartment or lighting the city (Max, class recording, session 8).

Max emphasized the importance of having one's voice and forming independent opinions, highlighting YouTube as an ideal platform to express and channel individual thoughts.

What's the point of following what the majority tells you to do? No, you gotta have your own voice. You gotta have your own opinions, your own thoughts. So, and in that regard, YouTube is a great gateway to manifest those kind of thoughts and to channel them. That's my opinion (Max, class recording, session 8).

Furthermore, Max pointed out that the problem lied not in the rules but in the need for more education on using media appropriately and responsibly.

The problem is different from the rules. The problem is about our education and how to use the media, as we've discussed in previous sessions. Rules are there to regulate,

but the problem is that we are not educated on how to express ourselves on the internet. I can have my thoughts, I can think about it, I can have my opinion, but we have to have a sense (Max, class recording, session 8).

Max also emphasized the importance of being aware of the potential positive and negative consequences when sharing resistance narratives online and preparing to handle adverse comments mentally.

While posting our resistance narratives, we must be aware that they may have both positive and negative consequences. We must be attentive to whether the material we are producing could harm someone in some way. We also have to prepare our minds and find ways not to feel bad about the bad comments (Max, questionnaire 4, session 8).

9th session (June 3rd, 2022)

We were halfway through the course when Max shared his reflections on the concept of literacy and its significance, highlighting his newly acquired understanding of the subject.

I had heard a lot about literacy, but I didn't realize what it was; what was that? But now I think I understand a little bit more. What is literacy? It's kind of that knowledge you have before you study something. It is that knowledge you acquire in your life (Max, class recording, session 9).

Finally, Max thanked his classmates for helping him broaden his understanding of literacy, adding that from now on, he will see it as an accumulation of knowledge acquired throughout life.

11th session (June 10th, 2022)

In the eleventh session, dedicated to presenting the resistance narrative outlined by all participants, Max emphasized the importance of his narrative in representing the experience of being a black person, living in the periphery, and struggling to learn and stay in school.

This narrative shows a little bit of what it is like being a black person, living in the periphery and struggling to learn and remaining in school cuz we know how hard it is to remain in school when you don't have a lot of money, or you don't live next to the school when you have to travel to miles. Even I've heard many people think that if you're still in public school, you're not that smart (Max, class recording, session 11).

Max expressed his determination to highlight the challenges black individuals face in society, particularly regarding education and the perception of academic success. His narrative aimed to challenge stereotypes and depict the reality of those who strive to educate themselves and thrive despite economic and geographical difficulties. I was eager to learn the outcome.

16th session (June 29th, 2022)

Max's resistance narrative, shared on June 29th, 2022, reveals a story of difficulties and overcoming. In his own words, "This narrative takes place when I started studying in public schools and did not have access to higher quality education, nor proper structure, not even the necessities to go or remain in school, studying my whole life in public schools" (Max, resistance narrative, June, 29th, 2022).

Living with his parents and three sisters, Max describes how financial limitations and the distance between his home and school significantly hindered his education. "We had to walk some miles to go to school" (Max, resistance narrative, June 29th, 2022), he recounted, highlighting his daily struggle to access education.

Despite the adversities, Max found fundamental support in his family. "My mother used to stay home to take care of us when we were kids. My father worked as a health agent, so we never had much money, but my parents always tried to give us the best education possible" (Max, resistance narrative, June, 29th, 2022), he explained.

The narrative continued detailing challenges within the educational system, from the lack of resources and materials to the indifference of some teachers. "There were some good teachers who helped us learn, but others who did not care if the students were learning or not," Max noted (Max, resistance narrative, June 29th, 2022).

Despite the difficulties, Max persevered and managed to graduate from high school. "Now that I am in that, I have tried to get a good grade at Ana, and I failed" (Max, resistance narrative, June 29th, 2022), he admitted, reflecting on the obstacles on his path to higher education. However, with determination and additional effort, he finally was approved and could enroll in university in the desired course.

In his closing words, Max offered a message of hope and resilience. "Never give up despite the bad situations you face; you can learn even in public education," he emphasized. "We can minimize the impact of lower quality education offered by public schools, as well as the resource structure and personal struggle" (Max, resistance narrative, June 29th, 2022).

Image 4.3. Max's resistance narrative



Source: own source

18th session (July 8th, 2022)

In the eighteenth session, Max reflected on the power of the media to disseminate resistance narratives but also acknowledged the barriers faced by those who do not have access to these technologies.

A mídia seria uma ferramenta muito boa para divulgar narrativas. Mas, ao mesmo tempo, há muitas pessoas que não têm acesso a estas tecnologias. Então, é um pouco difícil para eles produzirem esse material (Max, semi-structured interview, session 18).

Max also shared how his perspective has changed through the online course, stating, "Now, I am watching some videos on the internet, and I think about who is involved, what the video is promoting, who is against the video, or what this video is for" (Max, semi-structured interview, session 18). Additionally, he highlighted the importance of being prepared to face criticism and negative comments that may arise when sharing content online.

Furthermore, Max acknowledged the personal impact of the online course on his own identity and awareness.

I never thought I had a resistance narrative. I never thought about how I am resisting now, how I am trying to change these situations, how I am trying to be a better person. Now I can see that I am re-existing at this moment (Max, semi-structured interview, session 18),

Despite facing challenges when writing about his experience, Max emphasized the importance of helping others understand their ability to change the world. "After this online course, I know how important it is to resist re-existing in our worlds," Max concluded (Max, semi-structured interview, session 18).

However, Max also expressed that one of the central challenging parts during this intervention was the recognition of his self-identity:

The most challenging thing about this process is talking about yourself and recognizing yourself, standing in front of a mirror, and realizing that there were things in your life that you didn't know existed. For example, realizing that I can constantly be a victim of social exclusion or racism is the most difficult thing, realizing things that I previously saw as normal and now understand and know the damage they can cause (Max, class recording, session 17)

Max illustrated to us the need to question the structures present in the Brazilian educational system. He highlighted the importance of seeking strategies to generate scenarios of equity, peace and social justice. These characteristics were also reflected in Harriet's story, who illustrated to us how these realities can also be experienced from the Colombian context.

4.4. Harriet: A violent hidden winter in the spring of flames.

So you're a worker, a proletariat. So you're queer, trans. So you're black or native or an indigenous person. So you're a woman. [Intersectionality expands] So you've been learning how to resist, in so many ways, every constraint you have faced in an unjust culture and society. You have been told your existence, the way you exist, is not the way. So, you develop a way to face the bigotry and the bigots. (Harriet, padlet, session 4)

I utilized six data collection techniques to present Harriet's story. These included two questionnaires, two class recordings, one padlet session, one resistance narrative as an interactive technique, and one semi-structured interview. All of these analyses followed the chronological progression of the course.

Chart 4.3. Moments of Harriet's data collection.

Moments of Harriet's data collection		
Type	Objective	Session(s)
Questionnaire 1: Overview of the participants	Recognize the contexts and life experiences of the participants	1
Questionnaire 3: Media and its uses	Understand the perceptions of the participants regarding media and their uses.	7
Class recording	Document the entire development of the online course through the recording of each of the synchronous meetings.	7, 9
Interactive technique - padlet	Reflect with the participants on the influence of resistance to understand re-existence.	4
Interactive technique - Resistance narrative.	Identify through the development of resistance narratives their influence in promoting re-existence literacies.	16
Semi-structured individual interview	Determine the scope of the online course in the development of resistance narratives and the promotion of re-existence literacies	18

Source: own production

1st session (May 4th, 2022)

At our first session, I also had the pleasure of meeting Harriet, a young person who described themselves as a fascinating mix of quirks and unique experiences. Harriet shared their

reflections candidly and openly, revealing a deep connection to their family and a sensitivity to the challenges they face in their environment.

I've been feeling like a weirdo for my whole life, maybe because I was from a different city, or because I'm not the best looking person, or because my identity as a gender non-conforming person (this is a little bit private), or my bisexuality. So the answer is yes (Harriet, overview questionnaire, session 1).

According to Harriet, their parents were a little different. They got along better with their father and his side of the family, but they felt fear towards their mother's side because their mother had physically and verbally abused them because of their way of acting and thinking (Harriet, overview questionnaire, session 1).

On that occasion, they also told us that they used the media to learn from it. "I love to educate myself while watching something entertaining, but sometimes I just want to relax watching something. Privately, I have uploaded videos of my music on YouTube or once had to make and edit a performance video for school" (Harriet, overview questionnaire, session 1).

4th session (May 18th, 2022)

During this session, Harriet shared insightful reflections on the intersection of queerness and colonialism, shedding light on the challenges faced by queer individuals that are rooted in historical colonial legacies.

As a queer person, I have faced many problems, and it is incredible when you realize that those problems also come back from colonialism. Colonialism happens even with the native culture that we have here from Canada to Argentina, and they are so diverse with different sexualities and gender identities. Sadly, colonialism restrains this behavior (Harriet, class recording, session 4).

Harriet also emphasized the importance of solidarity and mutual support within marginalized communities, advocating for unity and collaboration across diverse backgrounds.

Nowadays, we have a big list of famous representatives in politics, sports, and research, and most of those people are from small cultures, farms, and different sexual orientations and skin colors. We need to support each other, help each one, learn from the others, and work together for a different humanistic social relation (Harriet, padlet, session 4).

Furthermore, Harriet discussed the significance of resistance narratives and re-existence literacies as tools for amplifying marginalized voices and cultures.

Resistance narratives are strategies people use to develop a conscience about the existence of communities, their culture, cosmovision, and the way they live or have lived. Besides, re-existence literacies are ways in which those communities that do not want to be forgotten have to make the world see them and tell the world that the way they live is okay, too, but just different. This is about noticing the other, considering them, and respecting them (Harriet, padlet, session 4).

7th session (May 27th, 2022)

Harriet raised essential concerns about digital literacy and social media usage, emphasizing the need for greater awareness and responsibility in the digital age.

We are not prepared to live in a digital age. We are unaware of what we do on social media, such as Facebook, and of the messages we share through social media, such as Facebook images that can offend others. That is why we need to learn how to use them (Harriet, class recording, session 7).

Harriet also expressed skepticism about the uncritical consumption of media content, particularly on platforms like TikTok.

My friends are obsessed with TikTok, but they have a strong point of view on the world and are at least a little bit critical of what they consume (Harriet, questionnaire 3, session 7).

Additionally, Harriet acknowledged their efforts to critically engage with media content and its potential impact on others, highlighting the importance of thoughtful consumption.

I try to be as critical as possible about what I am consuming and who it may affect, but only some people do that; most people just use media for entertainment without thinking twice about it (Harriet, questionnaire 3, session 7).

9th session (June 3rd, 2022)

The ninth session allowed Harriet to offer the significance of broadening our perspective on resistance, stressing that it transcends specific demographics or communities. They underscored that resistance is a universal concern that necessitates attention and action from all individuals, regardless of their background or identity. This shift in focus prompted Harriet to recognize the interconnectedness of our experiences and the common threads that unite us, fostering a deeper understanding and appreciation for the diverse narratives within our shared human experience.

It is essential to think about resistance because it's something that matters to all of us. We have to face it and look for a solution to creating proposals that could help in a specific context. I just thought these classes would be focused specifically on black people, but in the previous moments, we started creating our narratives, and now I

realize we have much in common in our lives. Something common. Indigenous life, for example. I am opening my mind according to this topic (Harriet, class recording, session 9).

17th session (July 6th, 2022)

Harriet's narrative in the sixteenth session was a poignant reflection on their journey and the socio-political climate in Colombia. They introduced themselves as a 23-year-old student grappling with a profound social interest that led them to question hegemonic structures and explore alternative perspectives. This exploration provided them with both strength and insight but also exposed them to the harsh realities of societal injustice, particularly during the social protests of 2021.

During the pandemic, Harriet found themselves on a challenging path, grappling with depression exacerbated by their critical analysis of societal issues. Despite their struggles, they found solace in a digital community of like-minded individuals who shared their commitment to critical thinking and social change. This community, comprising individuals from diverse backgrounds and identities, played a pivotal role in shaping their decolonizing perspective and fostering a sense of intersectionality.

However, Harriet's external environment posed significant challenges, with older generations reflecting colonialist ideologies that clashed with their evolving worldview. As protests erupted nationwide, Harriet observed a glimmer of hope in the rebellious expressions flooding social networks and filling the streets. However, they encountered resistance and disdain within their own family, leading them to question the concept of familial bonds.

My small, digitally rebellious clique, who taught me more than my school teachers about critical thinking about where I am, gave me decolonizing thinking that led me to intersectionality. The situation was very different outside. The closest older figures reflected the colonizing thinking. However, something seemed different: in April, the digital national social networks rumbled with more rebellious expressions, and the streets began filling up (Harriet, resistance narrative, June, 29th, 2022).

Amidst the turmoil, Harriet grappled with feelings of powerlessness and isolation, seeking answers from their psychologist and contemplating giving up on their beliefs. However, they ultimately found strength in pursuing their aspirations, fueled by rage and determination. They recognized the importance of setting boundaries and creating safe spaces for themselves, even as societal injustices persisted.

I was still in my bunker in winter, and my bunker wasn't soundproof. And I had to hear every single disdain of my family, who personified the opposition to progress, including me. I felt hated, infantilized, and despised in my immediate environment, and with that, police brutality started. The people who were fighting outside were murdered, wounded, and violated (Harriet, resistance narrative, June, 29th, 2022).

In closing, Harriet emphasized the importance of solidarity and resilience, urging others to seek support and advocate for change. They highlighted the teachings of bell hooks as a guiding beacon for decolonial thought and stressed the significance of remembering past struggles in the ongoing fight for justice. Harriet's narrative resonated deeply with their peers, sparking reflections and expressions of solidarity from those who shared similar experiences.

Image 4.3. Harriet's Resistance narrative



Source: own source

18th session (July 8th, 2022)

In the eighteenth session, Harriet reflected on the nuanced approach to resistance, emphasizing the importance of creating critical spaces for "re-existing" rather than simply fighting against resistance, recognizing that constant confrontation can be detrimental. They expressed gratitude for the opportunity to connect with others like themselves during the project, describing it as empowering and impactful (Harriet, semi-structured interview, session 18).

Acknowledging the prevalence of digital platforms in contemporary society, Harriet highlighted their utility in constructing and disseminating resistance narratives. However, they also raised concerns about the potential for digital media, mainly memes, to perpetuate stereotypes and phobic attitudes, underscoring the importance of mindful engagement with online content (Harriet, semi-structured interview, session 18).

Harriet also discussed the challenges of expressing themselves visually, citing their shyness as a barrier to personal disclosure. Despite this, they recognized the value of visual

expression and its power in effectively conveying messages (Harriet, semi-structured interview, session 18).

Visual expression was the most personal and challenging part for me because I am shy. So, showing myself for a long time was difficult. I did not want to expose myself. However, I thought I could not show myself. I can distort my face cannot be recognized (HARRIET, SEMI-STRUCTURED INTERVIEW 2, SESSION 18)

Furthermore, Harriet shared insights into the difficulties faced by marginalized individuals, including queer students, in navigating school environments. He emphasized the need for projects like this to combat oppression and create more inclusive spaces within educational institutions (Harriet, semi-structured interview, session 18).

At the end of Harriet's story, we got to know Oróstegui's situation, an English teacher in training who reminds us of the importance of valuing our linguistic richness and knowing our territories to strengthen our language teaching and learning processes. Oróstegui emphasizes the need to recognize the various forms of linguistic and cultural expression, as well as to foster an inclusive classroom environment where all students' identities and experiences are celebrated and respected.

4.5. Orostegui: My language my culture

These slangs are part of my identity. When I was a child, I used santandereanos slang, but I didn't have any idea about the meaning of the origin of these words. I remember that I asked my mother why we said no no, instead of grandmom, and she said, "I don't know, because we speak in this way, (Orostegui, class recording, session 11).

Chart 4.5. Moments of Orostegui's data collection.

Moments of Orostegui's data collection		
Type	Objective	Session(s)
Questionnaire 1: Overview of the participants	Recognize the contexts and life experiences of the participants	1
Questionnaire 2: Perceptions about the resistance narratives.	Understand the perceptions of the participants regarding the development of resistance narratives.	2
Questionnaire 4: Experiences facing digital literacy	Recognize the experiences that the participants have had in handling digital tools for video and sound editing.	

Focus group 1: Characteristics of a resistance narrative.	Socialize with the participants the main characteristic for identifying, creating, and disseminating resistance narratives.	3
Class recording	Document the entire development of the online course through the recording of each of the synchronous meetings.	1, 2, 4, 8, 9, 10, 11, 15, 17
Interactive technique - padlet	Reflect with the participants on the influence of resistance to understand re-existence.	4
Interactive technique - Resistance narrative.	Identify through the development of resistance narratives their influence in promoting re-existence literacies.	16
Semi-structured individual interview	Determine the scope of the online course in the development of resistance narratives and the promotion of re-existence literacies	18

Source: own production

1st session (May 4th, 2022)

In our first session, we enjoyed meeting Orostegui, who shared insightful glimpses into his cultural background and media habits. Orostegui revealed that despite living in Medellín for twelve years, he spoke with a Santanderiano rather than the traditional Paisa accent, which surprised many people. Moreover, he maintained a fondness for Paisa culture and even provided an example of both accents for comparison.

I've lived in Medellín twelve years ago, and people asked me why I don't speak with a Paisa accent. Even I speak Santanderiano. I like the paisas culture. I am going to give an example of a Paisa. "Qué más pues" And this is an accent Santanderiano "Pero a usted cómo se le ocurre hacer eso" "Qué le pasa mano" (Orostegui, class recording, session 1).

Furthermore, Orostegui confessed to using media not only as a tool for acquiring knowledge but also as a means of relaxation. He enjoys indulging in memes, showcasing his appreciation for humor and contemporary online culture. These revelations offer a glimpse into Orostegui's multifaceted personality and interests, setting the stage for further exploration in our sessions.

2nd session (May 6th, 2022)

In our second session, Orostegui delved into the concept of resistance narratives, emphasizing their significance in understanding the struggles of past generations. These narratives represented the obstacles our ancestors overcame to persevere and reclaim their existence in the face of societal and cultural oppression.

My grandmother told me the things that she suffered. When I visited her on my vacation, she told me that she was married to an older man because his mother said and obligated her to marry this guy. She had 21 sons: twelve with this first man and the rest with the other man she stayed after (Orostegui, class recording, session 2).

Similarly, in this instance, Orostegui argued that resistance narratives encapsulated the challenges faced by our ancestors as they sought to reclaim their existence and endure oppression imposed by various societies and cultures, including those within their social class. These narratives served as a testament to the resilience and perseverance of marginalized communities throughout history, highlighting their ongoing struggle for recognition and liberation (Orostegui, questionnaire 2, session 2).

3rd session (May 11th, 2022)

During our third session, Orostegui shared a profound insight regarding the concept of literacy. He illustrated this with a powerful example of his grandfather, who, despite lacking formal academic education, possessed a profound understanding of the natural world and practical wisdom, exemplified by his ability to discern the optimal time and method for planting a tree. He challenged the conventional notion that literacy is solely defined by the ability to read and write in a traditional academic sense. Instead, Orostegui suggested that literacy encompassed a broader spectrum of knowledge and skills that allowed individuals to engage meaningfully with their environment and communities.

My grandfather knows when to plant a tree. He hasn't academic studies or academic degrees, but he reads and writes his world and knows when and how to plant the tree. So, a literate person does not necessarily need to be a person who knows how to decode or encode graphemes (Orostegui, focus group 1, session 3).

Furthermore, Orostegui highlighted the pervasive societal tendency to undervalue certain occupations and individuals based on their perceived social status or profession. He emphasized the importance of resistance narratives in reshaping these perceptions and recognizing every individual's inherent worth and significance, irrespective of occupation or social standing. By amplifying the voices and experiences of marginalized groups, these narratives served as a powerful tool for challenging societal norms and advocating for inclusivity and equality.

People believe that just because a person is "just" a boot shiner or recycler, they are unimportant in our society. That is why, when we talk about resistance narratives to reexist, we are reflecting on the possible narratives we must create to show that these people are also crucial in our daily lives (Orostegui, focus group 1, session 3).

Lastly, Orostegui emphasized the significance of embracing and celebrating one's cultural heritage while also respecting and valuing the diverse identities and cultures of others. This reflection underscored the importance of fostering mutual respect, understanding, and appreciation across diverse communities, laying the foundation for a more inclusive and harmonious society.

I learned that we need to be proud of our roots and our culture and respect others' identities and cultures (Orostegui, focus group 1, session 3).

4th session (May 18th, 2022)

In our fourth session, Orostegui reminded us that Colombians faced significant stigma and prejudice. He emphasized the importance of crafting narratives to challenge these biases and showcase the diverse and meaningful experiences in Colombian society today. (Orostegui, class recording, session 4).

Similarly, he emphasized that resistance narratives endured through time despite their challenges and painful experiences. Orostegui stressed the importance of keeping these narratives alive in our memories, honoring those who fought to validate them, and practicing their principles as a tribute to their legacy (Orostegui, padlet, session 4).

8th session (June 1st, 2022)

In the eighth session (June 1st, 2022), Orostegui emphasized the significance of religion as a means of community cohesion and celebration of shared beliefs. He expressed concern about religion being misused as a tool for control, stating that such misuse could lead to chaos and conflict. Orostegui suggested that religion, when practiced to foster community and respect for diverse beliefs, can contribute positively to societal order and prevent potential disasters (Orostegui, class recording, session 8).

9th session (June 3rd, 2022)

In session 9, Orostegui expressed that we can find many stories and life experiences behind each person. He highlighted that these kinds of projects increased his knowledge of English and made him aware of cultural and intercultural topics. "I have learned in this course that we can respect different cultures and understand their realities. It is not an imposition. I do not say that Colombian culture is better than Brazilian culture. No, we are equal. Both are important" (Orostegui, class recording, session 9).

Additionally, he emphasized that all languages are essential. According to him, we may use English as a tool to communicate our ideas, but we need to respect different identities. Orostegui stressed that we need to respect different beliefs.

In this course, we meet people from different cultures and regions of Colombia, including other countries. So, we are a multicultural community. Therefore, I believe that this type of activity promotes a new strategy for learning how to teach (Orostegui, class recording, session 9).

Additionally, he shared his experience by saying: "I have learned about my culture and other different cultures because my Brazilian classmates teach me, and I learn about different topics in these sessions. Not only about interculturality but also about their narratives. I have learned about each person and the story behind each person; we find different cultures here. However, I have learned what each person represents in that culture. For example, in my case, I represent a culture with 8 million people" (Orostegui, class recording, session 9).

10th session (June 8th, 2022)

During session 10, Orostegui illustrated the challenge of creating his resistance narrative. He explained that it was difficult to organize his ideas so that others understood his resistance narrative. It was because he needed to use quick and coded words from his culture for others to grasp the idea he wanted to convey. Although music is a universal language, in this case, with a resistant narrative, they built a bridge to communicate through culture and identity. For Orostegui, this process was complicated (Orostegui, class recording, session 10).

11th session (June 10th, 2022)

In session 11, Orostegui reflected on the importance of Colombian expressions across all cultures, considering their values. He mentioned that slang is part of his identity. He recalled that, as a child, he used Santanderean slang without understanding its meaning or origin. After asking his mother about the origin of certain expressions, he discovered that some had roots in the Italian culture that came from the immigrants who had lived in his city long ago. He recommended that people living in Brazil remember their culture, traditions, and identity as part of them and should remember it. Additionally, he raised questions about how many cultures have disappeared due to the colonialism of superior cultures and how many colloquial words have been lost over time due to lack of use. He also shared an anecdote in which a student asked him what kind of English he spoke, to which he replied: "Colombian English" (Orostegui, class recording, session 11).

A student asked me

- Teacher, what kind of English do you speak?

- Colombian English, I answered (OROSTEGUI, CLASS RECORDING, SESSION 11).

15th session (June 27th, 2022)

In session 15, Orostegui pointed out that the main media channels in Colombia used information to divide the country. Sometimes, they apologized to the people for providing incorrect information and making mistakes, but they did not on many others. For this reason, he invited his colleagues to be critical and question every message.

Here in Colombia, the media, the principal channels, use information to divide the country. In some cases, they apologize to people for giving wrong information and making mistakes. That is why we need to be critical and question every message (Orostegui, class recording, session 15).

In this same session, Orostegui emphasized the breadth of the concept of literacy. For him, many people tended to associate literacy only with university education. Orostegui reminded us that literacy encompasses a variety of skills and competencies that are developed both inside and outside the academic environment. Therefore, it is crucial to understand that literacy goes beyond the ability to read and write and refers to the capacity to understand, interpret, and communicate effectively in different everyday life contexts and situations.

16th session (June 29th, 2022)

It is time to delve into the story of Oróstegui. This story takes us on a journey to explore his cultural and linguistic identity and prompts us to reflect on the importance of maintaining our roots in a globalized world.

Oróstegui's narrative began with a look at the diversity of Colombia, a country filled with different cultures and traditions. As we delve into his story, we immerse ourselves in the richness of the regional idioms and expressions that are part of his cultural heritage. From the linguistic turns of Santander to the typical Paisa expressions, each one reflects the diversity of Colombia.

Here, we can find the different ways in which Santandereanos and Antioqueños express themselves. Some Slangs of Santander: Nono: Grandfather -Nona: Grandmother, Pingo: Asshole, Mano: Homie, Toche: Stupid, Presto: Early. Some Slangs of Antioquia: Pues: So, Parce: Homie, cosianfiro: Stuff, cosianfirulo: Stuff, charro: Funny, Mita: Grandmother (Orostegui, resistance narrative, June, 29th, 2022).

Oróstegui shared how he strived to preserve the Santanderan idioms, even when surrounded by other influences. He showed us how those expressions were important to him and how he used them to keep his cultural identity alive.

My brother Carlos Oróstegui has lived in Medellín for 12 years. He uses Paisa slang more often; even when he visits our hometown, Bucaramanga, he does not speak with a Santanderean accent. On the other hand, I try to use my own Slang to avoid forgetting them. I prefer to explain to the Paisas (People who live in Medellín) the meaning of these expressions. This way, I preserve my culture and identity and transmit new cultural knowledge to others. Also, at home with my mother, I use the slang of my hometown. Sometimes, I read texts about my culture. I read the news and keep myself informed about economic, educational, social, and cultural (Orostegui, resistance narrative, June, 29th, 2022).

As his story unfolded, Oróstegui reflected on how cultural and linguistic change had impacted his life and family. From his brother's experiences in Medellín to his interactions with diverse cultures, each encounter had taught him the importance of staying connected to his roots.

The story that impacted me when I was teen, was of my classmate Geimar Guterrez. He was born in Valledupar, the city of his parents, but grew up in Bucaramanga. At school he spoke Spanish with accents and Santandereano slang, but at his house, with his family. He spoke in Valdepurensen Spanish, he used familiar terms from Valledupar and his accent changed. For me this was incredible (Orostegui, resistance narrative, June, 29th, 2022).

17th session (July 6th, 2022)

During this session, Orostegui revealed the achievements and challenges he faced during the course. For him, the course was a platform for experiencing significant personal and professional growth. Engaging in the online course allowed him to reflect on cultural diversity and the importance of empathy towards others.

This online course helped me think and have more empathy for others. We are all in a different world, and we have different ways of seeing the world, starting with culture. Of course, my cultural knowledge increased thanks to these Narratives. On the other hand, I understand that our culture is transmitted to the digital world (Orostegui, questionnaire 7, session 17).

Likewise, he shared his vision regarding the project's impact on the construction of collective knowledge and its application in different contexts. He emphasized the importance of implementing similar activities in various projects, including school and university curricula, so that more people can learn about their culture and origins. He acknowledged that

many people need to learn about their culture and asserted that this activity would benefit everyone.

We build new knowledge together, and then we apply this knowledge with our experience in our context. So, for me, this was incredible. We need to apply this kind of activity in different kinds of projects, in the curriculum of our schools, and in our universities. I know many people who don't have an idea about their own culture or origins. So, for me, this was a good activity for all (Orostegui, focus group, session 17).

One of the most significant aspects for Oróstegui was learning about his own culture and that of others and understanding the importance of preserving all cultures. He emphasized that all cultures are important and should prevail and that we should not allow them to disappear. This reflection highlights his deep appreciation for cultural diversity and commitment to preserving cultural identities. He said, "I learned from my own culture and that of others. I understood that all cultures are important and should prevail." (Orostegui, focus group, session 17).

However, he mentioned the initial difficulty in starting his story and demonstrating the importance of his narrative of re-existence. He also had to organize examples and content to convey his message, which required extra effort.

The challenges were several. The Principal how to start the story and demonstrate the importance of my narrative of re-existence, but it was achieved, then how to organize the examples (Orostegui, questionnaire 7, session 17).

Despite the challenges, Oróstegui acquired new skills during the project. He learned to write faster in English and to use different applications and programs to create videos with sound, lyrics, subtitles, and images. This skill development highlights his commitment to continuous learning and his willingness to overcome personal and professional growth obstacles. As he mentioned, "I learned to write faster in English. The use of applications and programs to create videos, with sound, lyrics, subtitles, images. There were several skills." (Orostegui, questionnaire 7, session 17).

Image 4.5. Orostegui's Resistance narrative



Source: own source

18th session (July 8th, 2022)

Upon concluding the course, Orostegui called on all his classmates to understand the role of the media as a platform to help those who are silenced or oppressed. He highlighted how, in the context of protests in Colombia, the government tried to hide the truth and manipulate information through specific channels. This situation led to a need for more awareness about the country's reality among the population (Orostegui, semi-structured interview, session 18).

Orostegui also pointed out that social media provided an opportunity to present alternative versions of the story and allows oppressed individuals to make their situations visible. He emphasizes the importance of using digital media to give voice to those who are voiceless and to counteract information manipulation (Orostegui, semi-structured interview, session 18).

Additionally, he reflected on how the online course helped him improve his ability to use digital devices critically. He acknowledged that we often focus on getting to know and understand other people and cultures, but we overlook the importance of exploring and understanding our culture. He highlighted how this experience allowed him to enhance his skills in using digital media and develop a more critical approach towards them (Orostegui, semi-structured interview, session 18).

Finally, Orostegui shared his vision of unity and peace among human beings. He emphasized that, despite our cultural differences and beliefs, we are all part of a great brotherhood called humanity. He expressed his desire for a peaceful world where people can coexist harmoniously regardless of their differences. His message underscored the importance of empathy, understanding, and mutual respect as fundamental pillars for building a better world (Orostegui, semi-structured interview, session 18).

These five stories open a panorama for us to recognize that Brazilian and Colombian English teachers have faced situations and contexts that prevent them from enjoying equity and social justice in their territories when performing their professional roles. In the next chapter, we will see how these realities are contrasted with the theories and theoretical perceptions of the authors already mentioned in this research. We will observe how the specific challenges faced by these pre-service teachers intertwine with existing theoretical frameworks and how these can influence the formation of more inclusive and equitable educational policies and practices.

CHAPTER 5: DISCUSSION

This chapter addresses the overarching question of this research: How does the development of resistance narratives, as critical pedagogy and practice of re-existence, promote a more diverse, inclusive, and equitable Brazilian and Colombian language education? To achieve this, the subquestions presented in Chapter 1 are brought up again, specifically in chart 1. Questions, General and Specific Objectives. The study presents:

First, the main oppressions and marginalizations that pre-service English teachers have faced from their educational contexts are examined. To do this, the realities of the Brazilian and Colombian contexts analyzed from the participants' testimonies are revisited. Finally, this first section reveals the gaps and the necessary reasons to adapt the language policies of these contexts to the reality of these participants.

Second, a discussion on critical pedagogy for the creation of re-existence narratives and the promotion of re-existence literacies; on this occasion, the study contrasts the authors' perspective presented in chapter 2 with the main conceptions that the participants had about critical pedagogy, resistance, and re-existence during the online course. Likewise, the study offers a theoretical-conceptual conception justified by the reality of the research as a contribution to the field of critical pedagogy, resistance, and re-existence.

Third, the influence of literacy as a sociocritical practice is a pivotal aspect to consider in this study. It explores the perspectives of both Brazilian and Colombian scholars, analyzing their insights and contributions to the discourse surrounding literacy. By juxtaposing these scholarly viewpoints with the firsthand experiences and insights provided by the participants of this study, this part aimed to gain a comprehensive understanding of the impact of literacy as a critical and social practice within the context of this research.

Fourth, participants face challenges and opportunities while applying resistance narratives as a critical pedagogy and re-existence literacy practice. This session mainly highlights the processes of self-acceptance, the difficulties in using software, and time management, which are difficulties within this course. However, the opportunity for participants to reflect on their contexts, their pedagogical work, and the possibility of creating local, national, and international communities is understood as a strength.

Based on these four moments, the study finally concretely answers the central question of this research. It highlights the importance of continuing to promote scenarios for justice, equity, and liberation so that pre-service English teachers in Colombia and Brazil can enjoy critical scenarios and linguistic and educational systems to implement free teaching, reduce gaps in social inequality, and protect their lives regardless of their way of thinking and acting.

5.1. What power oppression and marginalization practices have pre-service English teachers faced in each of their educational systems?

In Brazil, the persistence of colonial structures in the education system is identified, reflecting the cultural and linguistic hegemony of Anglo-American powers over local realities (Gimenez et al., 2016, Szundy and Tilio, 2023). Pre-service teachers face challenges in implementing critical pedagogy in an educational curriculum that promotes inequality and exclusion by imposing foreign teaching materials and restricting access to resources reflecting the country's cultural diversity. Additionally, there is an infringement on educators' autonomy, who face legal restrictions and sanctions for deviating from the standards imposed by the educational system (Jucá, Mattos, 2021, Cyrillo and Silveira, 2021).

Moreover, this study reveals that there is a lamentable persistence of discrimination based on gender identity, race, and language against pre-service English teachers that continues to impact their lives negatively. Maria and Utena's stories demonstrate that pre-service English teachers in Brazil also suffer from racial discrimination and incidents of homophobia within their family and school environments. However, these findings have significant implications for teaching and learning foreign languages in Brazil.

Maria's narrative, for instance, urges us to consider the challenges language teachers still face regarding racial discrimination and to reflect on the importance of promoting diversity and inclusion when teaching a language. Her testimony reminds the fight against racial discrimination is an urgent task that must be addressed at the educational, socio-cultural, and anthropological levels. Maria's testimonies also delve into an enriching analysis that sheds light on deep questions related to identity, family history, racial tensions, and the importance of diversity in teaching. It aims to recognize the need for urgent sociocultural and anthropological analysis to understand how monocultural societies can limit openness to diverse perspectives, religions, sexual orientations, and family structures.

Utena's testimony also highlights the additional challenges faced by those belonging to marginalized communities or who do not conform to traditional gender expectations. Utena's narrative prompts us to reflect on the urgent need to address systemic discrimination and promote a more inclusive and equitable society for all. This painful reality illustrates the intersection of gender discrimination and the family environment, where entrenched expectations and traditional norms can create significant tensions.

Moreover, Utena's testimonies compel us to contemplate the importance of fostering acceptance and understanding within families and the necessity of educating and raising

awareness among future generations about the diversity of gender identities. Additionally, they underscore the courage and resilience required to maintain authenticity amidst a family environment that may not fully understand or support these issues.

Utena's story demonstrates the urgent necessity to confront personal and social challenges to live true to oneself as an act of courage and strength. However, it is crucial to recognize that Utena's voice also invites us to reflect on the tragic consequences of discrimination and violence motivated by sexual orientation. This narrative reminds us of the different power oppression and marginalization practices educators in Brazil have suffered due to their gender identity and the urgent need to have curricula aimed at the preservation of life and the recognition of diversities.

In this regard, it is crucial to reflect on the critical need to create homes, families, and institutions that serve as safe havens for those who explore and affirm their gender identity. Today, it is increasingly evident how important it is to provide support, education, and resources for families undergoing this process. Thus, this study invites educational communities to fight, resist, and re-existence to understand that equality and acceptance are not solely institutional issues but also domestic ones, requiring a collective effort to establish an environment where language teachers can exist and re-exist authentically, without fear of discrimination or rejection, even within our own homes.

In Colombia, the pressure to meet language learning objectives and the hierarchy in the language education field underscores the difficulties pre-service teachers face in implementing critical pedagogical practices. Although theories promote the idea of resistance as a way to live in a just and equitable world, the reality demonstrates how institutional and social limitations hinder these practices.

This study found that, in Colombia, a gap in access to higher education for Afro-descendant youth is documented, as well as low proficiency in English compared to international standards (Cifuentes et al. (2017). Despite inadequate preparation and resources, pre-service teachers need more support to meet language learning objectives (Clavijo-Olarte, 2016). Furthermore, there is a hierarchy in the field of language education, where native English teachers receive preferential treatment over local teachers, reinforcing the unfair perception that the latter are solely responsible for deficiencies in language teaching (Montoya and Correa, 2024).

Oróstegui reveals the necessity of preserving and valuing idiomatic expressions in Colombia as custodians of cultural heritage. His story is a passionate reminder that our words transcend mere communication; they are windows into the richness of our origins and a

constant reminder of our identity. Lastly, Oróstegui's testimony is a poignant reminder of Colombia's tendency to undervalue its cultural richness while embracing external influences. It urges us to reassess our perspectives and emphasize valuing our linguistic heritage and pluralities. By doing so, people honor our cultural identities and reclaim a sense of pride in our linguistic diversity.

Through the investigation's introspections, this study confronts the sobering reality of cultural erosion perpetuated by colonial legacies. The gradual disappearance of cherished local words and phrases underscores the urgent need to preserve and protect our linguistic heritage. In light of this, the investigation's testimony echoes a resounding call to action. It compels the acknowledgment that languages and idiomatic expressions are not merely communication tools but sacred vessels carrying the essence of our cultural legacy and communal memory.

These three perspectives, interpretations, and constructions of race, gender, and language identity challenge the study to critically examine how linguistic curriculums and institutions often act as arenas that perpetuate deeply held stereotypes and discriminations. Today, it is imperative that educators tirelessly work to create a culture that celebrates and supports the diversity of race, gender, and language identities within language classes.

As language teachers, we face crucial challenges in eradicating race, gender, and language discrimination and thereby accepting diverse and inclusive understandings of identity in education and society at large. One of the most significant challenges is promoting an inclusive classroom environment where students feel valued and respected, regardless of their racial origin, gender identity, or native language.

This requires a solid commitment to raising awareness and education, both for educators and for students, so that they can challenge and change ingrained stereotypes and prejudices. Additionally, fostering empathy and mutual respect among students is essential, encouraging them to understand and embrace diversity in all its forms. There is a responsibility to be role models in fighting discrimination and promoting equality, creating a learning environment where every student can flourish without fear of exclusion or marginalization.

To attend to these power oppressions and marginalizations, this research offers insights into transforming education into a critical practice that acknowledges and respects different cultures and ethnic backgrounds, allowing students to feel represented and valued, fostering empathy and understanding among diverse racial groups. It presents an opportunity to explore and negotiate our worlds from various perspectives, aiming to eradicate the injustices and acts of oppression that stem from the conflict of "right" and "wrong" regarding our identities (APPLE, 2013). By developing and promoting such scenarios, there is confidence that open

and honest dialogues about racism, gender identity, and language value can be fostered. Individuals can confront their prejudices and learn to recognize and challenge themselves and others through conversations and exchanging ideas.

While this research does not aim to eradicate the manifestations of racism worldwide, it provides a platform for people to reflect, construct, and negotiate resistance narratives as critical pedagogy and re-existence practices to promote more diverse, inclusive, and equitable Brazilian and Colombian language education. The greatest aspiration is to establish critical pedagogy and re-existence literacy as potent tools to address and combat racism in societies. There is a firm belief that, through education and the promotion of critical consciousness, individuals can be empowered to resist and overcome racial stereotypes and discriminatory attitudes by encouraging the creation and dissemination of empowering narratives that challenge negative racial stereotypes.

Aware of this reality, it is further described how critical pedagogy contributed to the creation of resistance narratives and the promotion of re-existence literacies among pre-service English teachers. Through participatory and reflective methodologies, teachers were able to analyze and question the power structures that influence their educational practice. These experiences strengthened their ability to resist and transform inequities within the classroom and fostered a sense of community and solidarity among them. By integrating critical approaches into their training, the teachers were empowered to become agents of change, capable of positively influencing their educational and social environments.

5.2. How does critical pedagogy contribute to the creation of resistance narratives and the promotion of re-existence literacies with pre-service English teachers?

To answer this question, it is necessary to separately determine the conceptions and interrelations of critical pedagogy, resistance, and re-existence that this research has provided us, and thus, from a global perspective, provide an answer to this research question.

Freire (1970) invited us to conceive critical pedagogy as a powerful tool for constructing education based on students' realities as an act of freedom and liberation. He also reminded us that critical pedagogy is more than merely a tool for teaching and repetition. However, it entails a profound commitment to social transformation, recognition of our history, and the pursuit of educational justice. In his view, authentic critical pedagogy goes beyond merely transmitting knowledge; it involves a horizontal dialogue between educators and students, where both are active agents in knowledge construction and critical reflection on

reality. Additionally, Freire emphasized the importance of praxis, or reflective action, in transforming the world into a process where theory and action are inseparably linked.

This Freirean perspective can be seen in Maria's thinking throughout the online course. She emphasized using students' reality as a springboard for learning, aligning with the principles of emancipatory education, where knowledge acquisition becomes a collaborative process aimed at empowering students to analyze and transform their social context critically.

Teachers must utilize their students' realities as opportunities to generate knowledge. More than merely arriving in class and reproducing information is required. It is imperative to educate based on the student's environment. (María, semi-structured interview 2, session 18).

Moreover, Maria's assertion challenges the notion of education as a one-way transmission of information, advocating instead for a pedagogical model characterized by dialogue, reflexivity, and praxis. In doing so, she highlights the transformative potential of education to impart knowledge and foster agency, empathy, and social consciousness among learners.

Analyzing the viewpoints of Freire and Maria, it is evident that both agree that critical pedagogy is based on the principle that it transcends the mere transfer of knowledge, becoming a process of liberation and empowerment. They both emphasize the importance of starting from the students' reality as a starting point for knowledge construction, fostering horizontal dialogue between educators and learners. They underscore the urgent need for an educational praxis, where theory and action are amalgamated to transform social reality.

On the other hand, McLaren (2005) reminds us that the school, through critical pedagogy, should promote liberating education and fight against social norms that seek to instrumentalize, hegemonize, colonize, or eliminate different ways of thinking and acting for each individual. Unfortunately, these principles are sometimes not evident, and homogenizing practices threaten the lives of individuals within educational institutions.

Utena's testimony illustrates how insensitive and discriminatory educational practices can alienate students and perpetuate exclusion instead of promoting inclusion and diversity. Instead of being a safe and welcoming space, school can become a hostile environment for those who are different, underscoring the urgent need for critical pedagogy to actively address these forms of discrimination and promote educational justice for all.

As a queer kid, I got bullied a lot, in many ways, unfortunately. It affected me a lot as a child, so I don't associate my school memories with good memories (Utena, session 1, Questionnaire 1)

Therefore, McLaren's (2005) thinking is helpful for Brazilian and Colombian contexts; however, it is crucial to recognize that applying critical pedagogy is not a universal solution, and its outcome varies depending on the cultural, political, and socioeconomic environment in which it is implemented.

As Apple (2013) suggests, it is crucial to consider that educational transformation, in light of the principles of critical pedagogy, goes beyond simply adopting a specific pedagogical approach; it also involves addressing comprehensively the power structures and inequalities ingrained in the educational system.

However, while Freire's (1970), McLaren's (2005), and Apple's (2013) theories emphasize the importance of challenging social norms and combating homogenization in education, it is fundamental to recognize that implementing actual changes in the classroom and in language education policies in these contexts faces significant resistance and obstacles.

Therefore, promoting liberating and equitable education requires a continuous commitment to critical reflection, collective action, and intercultural dialogue to address the complex dynamics of power and discrimination in the Brazilian and Colombian educational systems. In this sense, while McLaren's ideas provide a valuable framework for educational practice, their practical application depends on a deep understanding of local realities and a sustained commitment to social transformation.

Thus, for this research, after analyzing the participants' different theoretical concepts and contributions, critical pedagogy emerges as a vital tool for challenging social norms and promoting liberating and equitable education. The ideas of Freire (1970), McLaren (2005), and Apple (2013), as well as the testimonials of participants like Utena, underscore the importance of addressing power structures and entrenched inequalities in the educational system. However, it is evident that the effective implementation of critical pedagogy faces significant challenges and is not a universal solution.

In the Brazilian and Colombian contexts where this study was conducted, promoting transformative education requires a continuous commitment to critical reflection, collective action, and intercultural dialogue to address the complex dynamics of power and discrimination in educational systems. Consequently, this study highlights that critical pedagogy can indeed be a powerful means to drive social change and promote educational justice, provided it is sensitively applied to local realities and addresses the specific needs and challenges of each educational context holistically.

Authors like Giroux (1983, 1999) argued that resistance should promote reflective

action and stimulate collective political struggle against power and social determinism, going beyond the immediate and seeking to reveal what lies behind the scenes. Thanks to his theory of resistance, Giroux argues that the subordinate and oppressed use resistance as an alternative to survive pretty and equitably (Giroux, 1999).

Utena complements this line of thought from Giroux because both recognize the importance of resistance to challenge power structures and promote social justice. Giroux emphasizes the need for reflective and collective action to confront power and social determinism, while Utena, in her testimony, illustrates how resistance can be a vital response for those who are marginalized and oppressed—both advocate for resistance beyond the immediate, seeking to reveal and question social norms and underlying injustices.

Resistance makes me connect with humanity. All the aspects of resistance, actually, are so empowering, so strong, and so important because a lot of us are marginalized [...] when I started to understand that I was going to be seen as a feminine person, I've tried to fake it. For me, it was like, oh my God, this is a really heavy thing (Utena, class recording 18)

Giroux (1983) also argues that, from a pedagogical standpoint, resistance plays a crucial role in fostering environments of ongoing struggle where pedagogical knowledge, values, and social relations are situated. This perspective recognizes that students bring diverse experiences to the educational setting, which should be acknowledged and valued. By embracing resistance, educators can create spaces where students are empowered to express themselves and explore the positive aspects of their culture and history. This approach emphasizes the importance of education as a tool for empowerment and social transformation, where resistance becomes a catalyst for critical thinking and developing a more inclusive and equitable society.

This thought is also shared by Maria, who argues that resistance is even more important than she thought. According to her, it is fascinating and necessary to give voice to stories of resistance, both survivors and those who did not survive but still are part of these struggles. Maria emphasizes the need to share our stories of resistance, as our voices must be heard, and no one can tell them more authentically and truthfully than ourselves. This approach highlights the importance of recognizing and valuing individual experiences of resistance and promoting the narration of these stories as an act of empowerment and justice.

Similarly, Harriet describes resistance as a scenario that people create to raise awareness about the existence of communities, their culture, worldview, and how they live or have lived. Furthermore, he points out that resistance skills are ways in which those communities that do not want to be forgotten make the world see them, telling the world that

how they live is okay too, but it is just different. This way, it is about recognizing others, considering them, and respecting them. Harriet highlights the importance of resistance in making visible and valuing the diverse forms of life and culture, promoting inclusion, understanding, and mutual respect.

Therefore, in this discussion, resistance, both for Giroux and for the participants, is related from a perspective of empowerment and struggle against social injustices. Giroux and the participants agree that resistance is fundamental to challenge power structures and promote social justice, recognizing the importance of giving voice to marginalized and oppressed experiences. However, there needs to be more consistency in how resistance is conceptualized and practiced in different contexts. While Giroux emphasizes the importance of collective action and critical reflection as essential components of resistance, participants emphasize the need to recount and preserve individual and community resistance stories to affirm identity and demand recognition. This discrepancy highlights the diversity of approaches and strategies within the resistance movement and the importance of recognizing and valuing the various ways in which people resist and fight for justice in their lives and communities.

For this reason, this research conceives resistance as a multifaceted process encompassing both collective action and individual resistance narratives. It recognizes the importance of critical reflection, empowerment, and the fight against social injustices as fundamental elements of resistance and the need to give voice and visibility to marginalized and oppressed experiences. This research understands resistance as a means to challenge power structures, promote social justice, and affirm individual and collective identity. Additionally, it acknowledges the diversity of approaches and strategies within the resistance movement, valuing how people resist and fight for dignity and equity in their communities and societies.

Thus, the research uses the principles of resistance to understand the significance of resistance narratives as a mechanism to help people preserve and maintain their culture and value others as important. These resistance narratives enable people to tell their stories from their own perspective without allowing others to do it for them. Additionally, these narratives allow people who were once invisible to exist again (Utena, padlet, session 4).

These discussions are also joined by Utena and Max, who argue that resistance narratives arise from a desire to protect who they are, their history, culture, heritage, and values. Utena points out that these resistance narratives seek to protect the social aspects often not valued from a Eurocentric perspective (Utena, focus group 1, session 3). On the other hand, Max maintains that resistance narratives are a way to maintain humanity, courage, and strength to fight against an oppressive system (Max, class recording, session 2). Both emphasize the

importance of resistance narratives to defend cultural identity and confront social injustices.

Finally, Albán-Achinte (2017) highlighted that re-existence is a creative practice implemented by human groups to visualize and interrogate racialization, exclusion, and marginalization practices. This aims to redefine and resignify life under conditions of dignity and self-determination, confronting the biopolitics that control, dominate, and commodify individuals and nature (Albán-Achinte, 2017, p.20).

This thought was shared by Utena and Maria, who complement Albán-Achinte's idea by arguing that re-existence implies creating different alternatives to build a different reality. Utena emphasizes that this involves rethinking, reconstructing, and reinventing new ways of living in our worlds (Utena, padlet, session 4). At the same time, Maria adds that re-existence involves creating new ways of telling history, especially those stories that are not usually told or, when they are, present minorities negatively. For Maria, re-existence is a constant struggle against the system, a fight to survive and live freely without being judged. Both emphasize that this process can be exhausting, but it is necessary to avoid being erased and to continue moving towards a dignified and authentic life (Maria, padlet, session 4).

On the other hand, Silva Souza (2009, 2011) also showed us that the literacy of re-existence is used to create fundamental opportunities for marginalized groups to participate in a transformative process. These practices serve as mechanisms through which these communities can reinvent and remodel dominant practices and knowledge, using strategies such as subversion to confront and navigate situations of subordination.

Maria further complements this thought by asserting that re-existence literacy creates different alternatives to build a different reality. According to her, re-existence literacy is the voice against dominant ideologies, which can be used to resist gender-based oppression, to address difficulties in struggles for liberation, or to write from exile.

In response to this idea, Max also argued that re-existence literacy implies accepting that those seen as inferior have knowledge acquired by themselves and from their community to re-exist (Max, focus group 1, session 3).

Therefore, for Max, re-existence literacy is an opportunity for these individuals to express that their knowledge is also relevant to society. This re-existence of literacy supports us in addressing political, economic, socio-cultural, and racial issues (Max, padlet, session 4).

Consequently, for this research, re-existence literacy is a dynamic and transformative process that allows marginalized and oppressed groups to reclaim their voice, resist oppression, and reconstruct their identities and realities with their resources and opportunities within their contexts. It involves the ability to read, write, and understand the world from a critical and

emancipatory perspective, using the power of narrative to challenge dominant power structures and promote social justice.

After analyzing the role of critical pedagogy in the construction of resistance narratives and the promotion of re-existence literacies, this next section details the influence that literacy, as a sociocultural practice, had on the foundation of re-existence literacy. It delves into how these practices fostered a deeper understanding of identity, culture, and power dynamics, ultimately empowering educators to challenge and transform their educational environments.

5.3. What influence has literacy as a sociocritical practice had on the development of re-existence literacies?

During this research, it was determined that, in the Brazilian context, literacy as a sociocritical practice is understood as an empowering action that enables readers to cease being mere information receivers and become producers, adept defenders of their nature, challengers of abuses of power, discerners of discursive intentions, recognizers of ideologies, and critics of dominant representations. From this perspective, literacy as a sociocritical practice entails individuals engaging in reading, questioning, analyzing, examining, and evaluating power relations (Mattos, 2011).

Several Brazilian participants supported this notion and viewed literacy as a valuable social practice for understanding the world beyond words. For instance, Max argued that just because a mechanic did not attend college does not mean they lack knowledge about their field. Max emphasized that literacy as a sociocritical practice involves recognizing that individuals who were historically marginalized possess valuable knowledge acquired from their own experiences and communities, which empowers them to contribute meaningfully to society (Max, focus group, session 3).

Similarly, Utena complements Mattos's (2011) perspective by asserting that literacy as a sociocritical practice assists individuals in defending their nature and challenging abuses of power. According to Utena, learning about queer life leads to acquiring new knowledge, which represents a new form of literacy conducive to living in a society with dignity. Utena conceptualizes this process as individuals donning new lenses through which they perceive the world differently (Utena, class recording, session 15).

As nonbinary people, we have to face different experiences that heterosexual people do not because we face many things they do not. So, in that way, when you understand literacy, you acquire new abilities for living in your context(s), and those new abilities transform you. It is like a superpower you acquire for living with dignity (Utena, class recording, session 15)

These assumptions help to understand literacy as a sociocritical practice within the Brazilian context when viewed as an empowering action that transforms individuals from mere information receivers into active producers capable of critically engaging with power dynamics, challenging dominant discourses, and asserting their agency in society. As exemplified by Max's perspective, literacy understood within sociocultural realms encompasses formal education and valuable knowledge acquired through lived experiences and community involvement, emphasizing the relevance and legitimacy of diverse forms of expertise.

Similarly, Utena's ideas highlight how literacy serves as a tool for individuals to defend their identities and challenge oppressive structures, enabling them to navigate the complexities of society with dignity and resilience. Literacy as a sociocritical practice becomes a means of empowerment, equipping individuals with the critical skills and perspectives necessary to advocate for their rights, resist injustice, and contribute significantly to social change.

Deepening into the Colombian context, the works of Mora (2011) and Mora et al. (2021), along with Trigos-Carrillo et al. (2023), offer two contrasting perspectives on literacy as a sociocritical practice, shedding light on the complexity of this research field. On the one hand, Mora argues that literacy as a sociocritical practice faces the harsh reality of an educational system deeply rooted in power structures that perpetuate profound inequalities. This critical view highlights the urgency of addressing the structural challenges that hinder equitable access to education and the promotion of social justice.

On the other hand, Trigos-Carrillo et al. (2023) invites us to see literacy as a liberating tool, challenging established norms and fostering active citizen participation. However, this optimistic perspective must be nuanced by understanding the sociocultural complexities influencing literacy practice in specific contexts. Ultimately, these divergent views remind us of the importance of adopting holistic and contextual approaches to address the challenges and opportunities presented by literacy as a sociocritical practice in Colombia and beyond.

Oróstegui complements these ideas by arguing that literacy cannot be limited solely to the linguistic domain. According to him, literacy allows us to showcase different ways of reading and writing our worlds. Additionally, he argues that literacy should be understood from a plurality perspective, which implies speaking of "literacies" in the plural. From this

viewpoint, literacy is perceived as something that transcends what is taught in the school or university setting (Oróstegui, focus group 2, session 15). This expanded notion of literacy challenges conventional conceptions that limit the understanding of literacy to mere linguistic skills. Instead, it invites us to consider the diversity of reading and writing practices in different cultural and social contexts, thus recognizing the richness and complexity of the human experience concerning language and communication.

Thus, the influence of literacy as a sociocritical practice on the development of re-existence literacies is an ongoing process that evolves with the new challenges of humanity, particularly in the Brazilian and Colombian contexts. This process of continuous evolution is evident as communities seek to adapt and respond to changing socio-political, economic, and cultural contexts in which they are immersed. In Brazil and Colombia, re-existence literacies have emerged as creative and resilient responses to oppression, marginalization, and exclusion. However, they also face unique obstacles and complexities specific to each context. As these communities struggle for justice and dignity, the transformative influence of literacy as a sociocritical practice will remain fundamental to their empowerment and resistance.

After describing these influences of literacy as a sociocultural practice in the conception of re-existence literacy, the challenges and opportunities that the participants faced while designing and disseminating resistance narratives as a critical pedagogical practice are detailed. The participants encountered various obstacles, such as limited resources, institutional constraints, and resistance from more traditional educational frameworks. However, they also found significant opportunities for innovation and collaboration. By engaging with their communities and leveraging digital platforms, they were able to create impactful and inclusive narratives that highlighted marginalized voices. This process enriched their teaching practices and fostered a deeper sense of empowerment and agency among both educators and students.

5.4. What challenges and opportunities do participants face while designing and promoting resistance narratives as critical pedagogy and re-existence literacy practice?

Several challenges and opportunities were described in the previous chapter, particularly within sessions 17 and 18 of the mydriatic project. However, on this occasion, they are discussed in contrast to the theoretical assumptions, and some studies have found results that are similar or contrary to what is proposed there.

Challenges

The main challenges when designing and promoting resistance narratives as critical pedagogy and re-existence literacy practices are outlined in the participants' testimonies, which reveal a series of significant barriers that go beyond technical or logistical aspects.

On the one hand, it can be observed how the individual difficulties of each participant intertwine with broader issues of identity, power, and access. For example, Maria faced challenges related to time and procrastination rooted in her personal and emotional experiences. These challenges reflect how resistance narratives can trigger processes of reflection and confrontation with the past. This highlights the complexity of self-acceptance involved in the process of creating resistance narratives, where confronting the past can be both liberating and emotionally draining.

Similarly, Max's testimonies also point to broader structural challenges. He highlights how self-recognition and confrontation with systemic oppression can be profoundly challenging and destabilizing. This underscores how resistance narratives involve telling personal stories and questioning and challenging dominant power structures, which can generate resistance and opposition at both individual and social levels.

On the other hand, Harriet maintains that expressing themselves visually was the most personal and challenging part for them due to their shyness. Showing themselves for a long time was difficult because they did not want to expose themselves. For this reason, they had to distort their face to avoid being recognized. This testimony highlights how resistance narratives can involve personal discomfort or social oppression in expressing and confronting injustices.

Analyzing Menchú's (1993) and Foucault's (2019) contributions to these phenomena, it can be evidenced that the complexity of designing and promoting resistance narratives as critical pedagogical and re-existence literacy practices goes beyond the individual challenges mentioned by the participants. While resistance narratives have the potential to trigger processes of self-acceptance and confrontation with the past, as observed in Maria's testimony, they also raise questions about how these narratives may perpetuate or challenge existing power structures.

Menchú's work underscores the importance of highlighting marginalized communities' injustices and challenges through resistance narratives. However, Foucault's critique suggests that acts of resistance can inadvertently contribute to the perpetuation of oppression, even as they seek emancipation. Therefore, the analysis of Menchú's and Foucault's contributions allows this study to determine that among the main challenges, apart from the technical ones expressed by the participants, is the ability to design resistance narratives from a reflective and

critical approach that does not continue to contribute to oppression or discrimination. This implies recognizing the participants' individual experiences, such as Maria's and Max's personal difficulties, and questioning the underlying power dynamics that influence the production and dissemination of these narratives.

Consequently, the greatest challenge in constructing resistance narratives as critical pedagogy and re-existence practices is laying the foundation from a holistic approach that ensures these narratives contribute to social transformation and the fight against injustice.

Moreover, Utena's lack of technological skills, Harriet's shyness, and Max's resource limitations also illustrate the practical challenges pre-service English teachers face when trying to materialize their creative visions in an accessible and persuasive format. These technical challenges underscore the need for support and adequate resources to ensure that resistance narratives can be effectively produced and disseminated in a saturated media environment.

In this sense, the studies by Clavijo-Olarte (2016), presented in the introduction of this research, reinforce the idea that these pre-service English teachers also need more preparation to face pedagogical and technological challenges in the English classroom. Clavijo-Olarte's suggestion to provide access to continuous professional development programs emphasizes the importance of updated teachers that allow them to address the changing needs of students and adapt their pedagogical practices effectively. Additionally, this research shared Clavijo-Olarte's (2016) concern, arguing that there must be continued work toward an approach focused on more critical and contextualized pedagogies to meet the needs of teachers regarding the use of digital and virtual tools.

Opportunities

Nevertheless, this research also offered significant opportunities and positive contributions. Maria, for example, detailed how this scenario helped her broaden her perspective and acquire new knowledge about Colombian culture and the realities of her peers. Additionally, she describes how she was able to explore aspects of her identity that she had not previously considered, such as her experience as a Black woman and a pre-service English teacher, which enriched her educational experience. She also reflected on her online activity and the potential impact it could have on the lives of others, leading her to become more aware of her presence on social media and her responsibility as a social media user (Maria, semi-structured interview, session 18).

According to her, this experience allowed her to question the purpose and impact of her personal narrative, leading her to consider how it could benefit others and how she could use

her voice to help those who might identify with her story. After completing her project, Maria felt empowered to realize that her story had the potential to resonate with others who might be going through similar situations. This realization strengthened her commitment to self-acceptance and the search for connection with others who shared her experiences. Through the online course, Maria found a space for solidarity and mutual support, where she could recognize that she was not alone in her struggles and challenges (Maria, semi-structured interview, session 18).

These accomplishments of the course project in Maria can be supported by McLaren's (2012) ideas, who advocate for a liberating education that challenges social norms and promotes diversity of thought and action. McLaren argued that critical education must transcend classroom boundaries and become a tool to dismantle oppressive power structures. In this sense, the online course provided Maria with the platform to explore her identity, share her story, and connect with others who share her experiences, in line with McLaren's vision of education that empowers and liberates individuals from social oppression.

This course also impacted Utena profoundly, offering them a transformative journey of self-discovery and personal growth. Engaging in audiovisual production for the first time as an artist expanded their creative horizons, fostering a newfound awareness of their capacity to spread information and exercise artistic freedom. This exposure empowered Utena to explore innovative means of self-expression and enriched their understanding of the intersection between art and activism (Utena, class recording, session 15).

Moreover, the project provided Utena with a platform to reflect on their life experiences, diversities, and the potential impact of their actions. Through the therapeutic process of sharing their narrative and transforming it into art, Utena found a sense of honor and purpose, deepening their commitment to embodying their values through tangible actions. The course also heightened their sensitivity to others' expressions. It inspired them to consider new ways of narrating their experiences, reinforcing the transformative power of resistance narratives in fostering understanding and connection (Utena, semi-structured interview, session 18).

In the face of these achievements in Utena, the thoughts of Bauman and Freire complement each other. On the one hand, Utena's achievements reinforce Bauman's ideas by demonstrating that their experience in the course has been a process of constant transformation and adaptation. Utena's ability to reflect on their experiences, diversities, and actions and their willingness to explore new narrative forms exemplifies the fluidity and uncertainty of identity in Bauman's liquid society. Additionally, the emphasis on personal narratives and emotional

connection with others resonates with the notion that social interactions continuously shape our identity and understanding of the world.

On the other hand, Freire's thinking is reflected in Utena's achievements, which demonstrate their commitment to self-acceptance, critical reflection, and transformative action. Utena's ability to find honor and purpose in sharing their narrative and transforming it into art reflects Freire's concept of education as an act of liberation and empowerment. Furthermore, Utena's recognition of the importance of creating resistance narratives to foster understanding and connection among individuals resonates with Freire's idea of education as a practice of freedom that challenges oppressive power structures.

It implies that the course has provided Utena with a space where Bauman's and Freire's ideas converge to offer a profoundly transformative educational experience. Through reflection and action, Utena has strengthened its identity, expanded its creative horizons, and deepened its commitment to social justice and personal emancipation. Ultimately, Utena's achievements in the course exemplify how critical and liberating education can empower individuals to navigate the complexity and fluidity of identity in contemporary society.

Similarly, Max revealed that, during this online course, he had the opportunity to learn how to use media to develop critical literacy and resistance narratives. He also argued that online courses have become a possibility for harnessing the power of various resources such as videos, music, and texts to express oneself and initiate change. Max emphasized that technological advancements have simplified this process, enabling individuals to share their resistance narratives through songs or videos, ultimately advocating authenticity and self-expression (Max, semi-structured interview 2, session 9).

Finally, he reflected on his journey of self-discovery, expressing how he had never previously considered himself embodying a resistance narrative. Max articulated his newfound realization of his role in resisting and striving for change, acknowledging his efforts to challenge the status quo and become a better person. He emphasized his current state of "re-existing," where he actively seeks to dismantle parts of the system and make a difference. Max concluded by affirming his ability to resist and shape his identity, underscoring his ongoing process of personal growth and transformation (Max, semi-structure interview 2, session 9).

The ideas of Silva Souza (2009, 2011) and Albán-Achinte (2017) regarding re-existence are reflected in Max's intervention from the following three perspectives. Firstly, Max highlights the importance of using media to develop critical literacy and resistance narratives, which aligns with Silva Souza's notion of utilizing meaningful practices to enable marginalized groups to engage in a transformative process. This perspective underscores

individuals' capacity to reinvent and reshape dominant practices using media such as music and videos, as argued by Silva Souza.

Secondly, Max emphasizes how the online course becomes an opportunity to harness the power of various resources, such as videos, music, and texts, in personal expression and change. This idea aligns with Albán-Achinte's (2017) conceptualization of re-existence as a creative practice that allows human groups to visualize and challenge marginalization practices, using diverse media to redefine life with dignity and self-determination. Max acknowledges that technological advancements have simplified this process, enabling individuals to share their resistance narratives through songs or videos, highlighting people's ability to reclaim their authenticity and personal expression.

Finally, Max reflects on his journey of self-discovery and expresses how he had never before considered himself as an embodiment of a resistance narrative. This revelation resembles Albán-Achinte's (2017) idea that re-existence propels individuals to challenge social structures perpetuating inequality, recognizing their role in resistance and change. Max articulates his newfound understanding of his role in resistance and his struggle for change, reflecting Silva Souza's (2009, 2011) notion that re-existence allows individuals to challenge oppressive norms and transform their reality towards greater self-determination and dignity.

In the Colombian context, Harriet emphasized the significance of the online course in fostering critical spaces for re-existence. They expressed how the course taught them to combat resistance and recognize the importance of finding these critical spaces to re-exist. Harriet reflected on their journey, acknowledging that amidst the constant struggle, it is essential to discover environments that allow for growth and resilience. They highlighted the profound impact of connecting with like-minded individuals during the project, underscoring the community's role in their re-existence process (Harriet, semi-structured interview 2, session 9).

Similarly, Harriet contends that the project provided a rare opportunity for them to engage in meaningful dialogue, a novel experience. This interaction gave them a sense of empowerment and strength, highlighting its significance in their journey. Furthermore, Harriet emphasized the importance of considering resistance as a pertinent issue that affects everyone. They underscored the need to develop constructive proposals to address resistance within specific contexts. Initially, the focus was expected to be solely on the experiences of Black individuals (Harriet, class recording, session 9).

OrosteGUI also adds to this sentiment, explaining how the online course aided him in understanding his own culture and those of others. He highlights the valuable exchange with Brazilian classmates, through which he gained insights into various topics and narratives.

Beyond mere interculturality, Orostegui delved into the personal stories of his peers, recognizing the diversity of cultures represented within the group (Orostegui, class recording, session 9).

Orostegui emphasizes that activities like these have the potential to combat bullying in the classroom by fostering a culture of interculturality. He recognizes the classroom as a diverse space where individuals from various cultures and regions of Colombia and other countries come together. This diversity reflects the multicultural nature of their country. Orostegui believes that such activities, as promoted and implemented in the course, teach them alternative teaching strategies that promote inclusivity and respect for diverse perspectives.

These ideas are supported by McLaren and Kincheloe (2007), who argue that resistance from an academic context is not merely about problem-solving but about exercising critical pedagogy to question, analyze, and intervene in power discourses that oppress people. Similarly, they point out that resistance becomes an opportunity to question and confront contemporary oppression, domination, and injustices. This approach aligns with Harriet's thinking, which acknowledges the importance of finding critical spaces for re-existence and highlights how the online course provided him a platform to express himself and empower himself.

On the other hand, Mora's (2011) thinking supports Orostegui's ideas by recognizing that these intercultural and educational strategies can potentially diminish bullying in the classroom by fostering multiculturalism and intercultural understanding. Mora emphasizes that literacy practices, seen as social practices, can be instruments of both liberation and oppression, depending on the context and perspective from which they are approached. Thus, Mora supports Orostegui's notion that these activities promote cultural diversity and teach alternative teaching strategies to address social and educational issues.

However, Mora (2011) and Mora et al. (2021) call for critical reflection, urging us to question what kind of world we want for future generations. This reflection aligns with the concern expressed by McLaren and Kincheloe about the need to recognize the power and influence of literacy practices in shaping identities and reproducing power structures. Both McLaren and Kincheloe (2007) and Mora (2011) advocate for a critical and reflective approach to education, aiming to promote emancipation, equality, and empowerment of individuals in society.

Aware of these conceptions from theorists and participants, this research maintains that the challenges participants face while designing and promoting resistance narratives as a critical pedagogy and re-existence literacy practice include: 1) confronting personal and

structural barriers intertwined with issues of identity and power, 2) navigating discomfort and oppression in the process of expression and confrontation with injustices, and 3) ensuring that narratives do not inadvertently perpetuate existing power structures but instead contribute to social transformation.

On the other hand, the opportunities participants encounter in this process include 1) broadening perspectives and acquiring new knowledge about culture and realities, 2) exploring aspects of identity and reflecting on personal narratives for empowerment and connection, and 3) using resistance narratives as tools for personal growth, social justice, and transformative action.

Therefore, this process demands a critical and reflective approach that acknowledges the complexity of individual experiences while striving for narratives that genuinely contribute to emancipation, equality, and empowerment in society. In this next session, we will discuss how developing resistance narratives, as a critical pedagogy and re-existence literacy practice, promoted more diverse, inclusive, and fair Brazilian and Colombian language education. This discussion explored how creating and sharing resistance narratives could transform educational practices, fostering inclusivity and equity. By integrating critical pedagogy and re-existence literacy, educators could challenge traditional frameworks, highlight marginalized voices, and ultimately cultivate a more just and representative educational environment in Brazil and Colombia.

5.5. How does developing resistance narratives, as a critical pedagogy and re-existence literacy practice, promote more diverse, inclusive, and fair Brazilian and Colombian language education?

Considering the previously posited subquestions, it is essential to recognize that developing resistance narratives as a critical pedagogical practice is not without significant challenges and limitations in Brazil and Colombia. Firstly, although these narratives can potentially promote critical consciousness among students (Menchú, 1993), they face considerable obstacles due to institutional resistance and lack of adequate resources. The educational structure in Colombia and Brazil, rooted in robust structures of domination, hinders efforts to challenge hegemonic narratives and foster reflection on social injustices. Additionally, the lack of teacher training in critical pedagogy and pressure to follow a pre-

established curriculum limit educators' ability to implement these practices effectively (González - Moncada (2022).

Secondly, while resistance narratives can promote authenticity and self-expression, they also risk oversimplifying the complexity of individual identities and perpetuating stereotypes. Cultural insensitivity and a lack of reflective approach can lead to inaccurate or insensitive representations of students' experiences, which could alienate those whose voices are less heard in the classroom. Furthermore, pressure to conform to specific resistance models may marginalize those whose experiences do not fit preconceived expectations.

Thirdly, although resistance narratives can inspire solidarity and collective action, their effectiveness in generating systemic change may be limited by a lack of institutional support and social resistance. The fight against linguistic and cultural inequalities requires sustained commitment, significant resources, and profound change in existing power structures. Without a broad and coordinated movement to address these inequities at all levels of society, resistance narratives may fall short in their capacity to transform linguistic educational systems significantly.

However, during this research, participants demonstrated that when resistance narratives are thoughtfully designed and disseminated, overcoming these barriers, they help challenge the established educational status quo (McLaren, 2005). By confronting institutional resistance and lack of resources, educators and students can exercise their agency to question hegemonic narratives and promote reflection on social injustices. This process strengthens critical consciousness among students, challenging the normatively imposed by the educational structure rooted in structures of domination.

Moreover, this research also revealed that resistance narratives can foster a more inclusive and participatory pedagogy by transcending the limitations of conventional teacher training and the pre-established curriculum. Project participants demonstrated how the design and dissemination of these narratives allow greater autonomy and creativity in the classroom, allowing students to express their identities and experiences authentically. This student-centered pedagogical approach empowers students to become agents of change in their communities.

Finally, the study showed how resistance narratives contribute to constructing more equitable and just educational systems by challenging hegemonic narratives and promoting critical reflection. These narratives inspire collective action and solidarity among students and educators by highlighting social injustices and power disparities. Through open dialogue and collaboration, structural barriers perpetuating exclusion and marginalization in the educational system are identified and addressed, laying the groundwork for more profound and lasting transformation.

CHAPTER 6: FINAL CONSIDERATIONS

Concerning the objectives of this study, this research analyzed that the development of resistance narratives as a practice of critical pedagogy and re-existence literacy for the promotion of a more diverse, inclusive, and fair linguistic education in Brazil and Colombia faces significant challenges but also offers transformative opportunities. Firstly, it is recognized that these narratives encounter significant obstacles due to institutional resistance, lack of resources, and pressure to follow a pre-established curriculum. However, when designed and disseminated carefully, these narratives can challenge the established educational status quo, strengthening critical awareness among students and educators. Additionally, these narratives can foster a more inclusive and participatory pedagogy by overcoming the limitations of conventional teacher training and the pre-established curriculum, allowing for greater autonomy and creativity in the classroom. Overall, resistance narratives contribute to constructing more equitable and just educational systems by inspiring collective action and solidarity and identifying and addressing the structural barriers that perpetuate exclusion and marginalization in the education system.

This research also identified that the leading practices of oppression and marginalization faced by pre-service English teachers in Brazilian and Colombia educational systems are reflected through the colonial structures, responsibilities, and oppressions that teachers face, mainly because of their way of thinking, their skin color, their sexual orientation, and their linguistic identity. Therefore, in light of critical pedagogy, a reformulation of pre-service teachers programs is recommended in both countries, integrating critical pedagogical approaches that challenge these dominant power structures and promote educational equity.

Unfortunately, upon exploring the language policies outlined in Chapter 1 of this research, it was identified that while they include foundations for the preservation of ancestral languages, the conception of multicultural elements for language teaching, and the appreciation of the contexts and realities of participants, these policies present a severe lack of foundations and guidelines inclined towards the teaching of languages where racial and gender diversities are valued. For example, in the Brazilian case, policies such as the Common National Curriculum Base (BNCC) establish guidelines for curriculum development nationwide, including specific ones for language teaching and the development of linguistic competencies among students; however, it might lack specific approaches to address racial and gender diversities in the linguistic context.

In the Colombian case, programs like the National Bilingualism Program 2004-2019 (PNB) and the National Bilingualism Law 1651 in 2013 have been implemented to promote bilingualism and equity in access to educational and job opportunities for all citizens. Nevertheless, it might be necessary to strengthen these programs with more specific guidelines that address racial and gender diversities in the language teaching and learning process. Thus it would be necessary to restructure and adapt these guidelines, valuing these fundamental elements to promote the reading and writing of our contemporary worlds, incorporating approaches that recognize and celebrate racial and gender diversity in the linguistic sphere. Consequently, this entails equipping pre-service English teachers with tools and strategies to address classroom discrimination, exclusion, and the lack of cultural and linguistic diversity. Along these lines, it is suggested that inclusive educational policies be developed that more emphatically address gaps in access to higher education and promote equal opportunities for all ethnic and social groups.

Drawing on the Brazilian and Colombian language policies, it is essential that pre-service English teachers are trained to recognize and value racial and gender diversity in the educational context, integrating inclusive approaches into language teaching. It includes incorporating materials and activities that reflect students' cultural and linguistic diversity, as well as promoting an environment of respect and equity in the classroom. Additionally, educational policies must reduce access to higher education inequalities, ensuring all ethnic and social groups have equal opportunities to develop their academic potential. It implies continuing to implement scholarship programs and financial support directed at marginalized communities and strengthening guidance and mentoring programs for students from diverse cultural and linguistic backgrounds.

Moreover, this research determines that critical pedagogy may contribute to creating resistance narratives and promoting re-existence literacies among pre-service English teachers through its focus on critical reflection, social awareness, and transformative action. By adopting the principles of critical pedagogy, pre-service English teachers can learn to recognize and challenge the social and cultural injustices present in their educational contexts, enabling them to identify and value the various forms of resistance and re-existence in their communities and cultures. For example, by critically analyzing dominant representations in educational materials, pre-service English teachers can foster reflection and dialogue about their students' experiences of resistance, thus promoting greater awareness and appreciation of cultural diversity and the struggle for social justice.

Furthermore, critical pedagogy could provide tools and strategies for pre-service English teachers to foster autonomy and empowerment in their students, enabling them to develop critical skills and capacity for action. By integrating participatory and collaborative approaches into their educational practices, pre-service English teachers can create learning spaces where students feel safe to share their experiences of resistance and re-existence, strengthening their sense of identity and agency. For example, by designing activities that invite students to share their own stories of resistance and re-existence, pre-service teachers can promote self-expression and mutual recognition, thereby creating an inclusive and empowering atmosphere in the classroom.

Finally, critical pedagogy urges pre-service English teachers to reflect on their role as agents of social change and advocates for educational justice. Pre-service English teachers can deliberately and consciously promote resistance and re-existence in their pedagogical practice by recognizing their ethical and political responsibility to shape critical and engaged citizens. For instance, by collaborating with community organizations and cultural leaders, teachers can establish meaningful connections between the school curriculum and ongoing social and cultural struggles, thus fostering an education that transcends the boundaries of the classroom and promotes social and cultural transformation.

On the other hand, this study recognized that the influence of literacy as a sociocritical practice on the development of re-existence literacies can be described from three main perspectives. First, from a historical perspective, one can observe how social literacy practices have evolved, influenced by social, political, and cultural movements that have sought to resist oppression and promote the self-determination of marginalized groups. These practices have been crucial for constructing resistance narratives, re-existence practices, and preserving cultural identities against dominant power structures.

Second, from a pedagogical perspective, literacy as a sociocritical practice has played a crucial role in shaping critical and reflective individuals capable of questioning hegemonic narratives and actively participating in social transformation. Promoting re-existence literacy in educational settings can empower students to recognize and challenge injustices, thus fostering a fairer and more equitable society.

Third, from a cultural perspective, re-existence literacy has allowed marginalized communities to reclaim and assert their voices, experiences, and knowledge against dominant narratives perpetuating their marginalization. By using literacy to tell their stories and resist oppression, these communities have found ways to redefine their identities and fight for social justice on their own terms.

Finally, this research noticed that the challenges participants face while designing and promoting resistance narratives as a critical pedagogy and re-existence literacy practice include: 1) confronting personal and structural barriers intertwined with issues of identity and power, 2) navigating discomfort and oppression in the process of expression and confrontation with injustices, and 3) ensuring that narratives do not inadvertently perpetuate existing power structures but instead contribute to social transformation.

On the other hand, the opportunities participants encounter in this process include 1) broadening perspectives and acquiring new knowledge about culture and realities, 2) exploring aspects of identity and reflecting on personal narratives for empowerment and connection, and 3) using resistance narratives as tools for personal growth, social justice, and transformative action. Therefore, this process demands a critical and reflective approach that acknowledges the complexity of individual experiences while striving for narratives that genuinely contribute to emancipation, equality, and empowerment in society.

Regarding the specific findings, this research confirms the need to reformulate teacher training programs in Brazil and Colombia, integrating critical pedagogical approaches that challenge dominant power structures and promote educational equity, as proposed in the research objectives. Additionally, the importance of developing inclusive educational policies that address gaps in access to higher education and promote equitable opportunities for all ethnic and social groups is highlighted, reinforcing the goals of promoting a more diverse and inclusive education.

In terms of the implications of these findings, it is evident that the results of this research have a significant impact on the field of linguistic education and critical pedagogy, particularly in Brazil and Colombia. By identifying the barriers and challenges pre-service English teachers face, this study contributes to existing knowledge by highlighting the importance of addressing structural inequities in the education system. Furthermore, practical solutions are offered to combat discrimination and promote equity in the classroom and beyond by proposing concrete recommendations to improve teacher training and promote inclusive educational policies. These findings also open up new research areas, especially regarding the effective implementation of critical pedagogical approaches in diverse contexts and the influence of educational policies on creating more inclusive and just educational environments.

Additionally, this research presented significant limitations. Firstly, the research was conducted during a pandemic, which forced it to be carried out through virtual scenarios. This may need more interaction and data quality, as online dynamics can affect the depth of discussions and the connection between participants and the researcher. Furthermore, the lack

of equitable access to technology and the internet among participants could have excluded certain groups from the sample, biasing the results obtained. Additionally, several participants needed more resources to attend classes online or edit their resistance narratives, which may have affected the representativeness of voices within the study and the quality of the collected narratives. The lack of access to adequate technological tools may have limited the participation of certain groups, leaving out essential perspectives and contributions to the research.

Therefore, for future research, this study invites, first and foremost, the conducting of the research in a physical setting, which is the modality in which most study participants operate. It would ensure greater authenticity and depth in interactions and a more equitable representation of voices and perspectives within the study. Additionally, it is suggested that multiple groups of participants in each country be explored and that other geographical regions be considered to obtain a more complete and nuanced understanding of the phenomena studied.

Furthermore, to continue conducting these types of activities, I recommended that participants be provided with all the necessary resources and that they be offered training in the use of tools for audio and video editing. It would reduce technological barriers and ensure more equitable and effective participation of all involved. By providing the necessary skills and tools, participants could express their resistance narratives more effectively and authentically, enriching the quality and diversity of the data collected.

Nevertheless, I acknowledge that this research was conducted amidst the Covid-19 pandemic, during which many students lacked adequate resources to engage in online activities. This was the reality for students in Brazil and Colombia, where the pandemic exacerbated existing inequalities in access to education and technology. Despite these challenges, the study provides valuable insights into the resilience and adaptability of students navigating education during unprecedented times.

Finally, I recommended that this research be expanded from Brazilian and Colombian contexts and contexts involving the entire Global South, where similar realities to those of these contexts are shared. It would help enrich the understanding of resistance dynamics and re-existence practices in diverse contexts and contextualize the findings within a broader framework of fighting oppression and promoting social justice in the Global South. Additionally, a broader perspective would allow the identification of similarities and differences in resistance strategies and re-existence practices among different contexts, which could inform more inclusive and effective policies and practices internationally.

This research became a scenario for me to reflect on my experience as a language researcher and educator. Thanks to this exercise, I understood, for example, that the focus on resistance narratives and re-existence literacy offers a valuable perspective for understanding the complexities of linguistic education and struggles for social justice in diverse contexts. However, I also faced challenges during the research, such as understanding the realities of my students, which constantly forced me to rethink my approaches and strategies to ensure sensitive and participatory research. On the other hand, the time and the different commitments involved in pursuing a doctorate while working and studying simultaneously in Colombia became an actual test of balance and dedication.

Nevertheless, there were more lessons learned and aspects that I consider successful during this process. I acquired a deep knowledge of new realities, which broadened my perspective and enriched my work as an educator and researcher. Additionally, publishing the results disseminated so far allowed me to strengthen my research profile and continue promoting the voices of participants from academic contexts. This experience has also provided excellent reasons to continue fighting for fairer and more equitable linguistic educational systems and expand my academic network with fellow researchers who share my concerns and objectives. Ultimately, this process has reaffirmed my vocation as a Colombian language teacher and has inspired me to continue contributing to positive change in education and society.

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APPENDICES

APPENDIX A: SEMI-STRUCTURED INDIVIDUAL INTERVIEW 1

Objective: to recognize the feasibility and willingness of students to develop the online course

Interest to participate: resistance narratives to promote re-existence literacies and critical digital literacy

General characteristics.

1. Full name
2. ID number
3. Date of birth
4. Place of residence
5. Cellphone number
6. E-mail
7. What is your current semester
8. Do you have a device to make video conferences?
9. Do you have internet connection?
10. Are you available to connect to the synchronous meetings on Wednesday and Friday from 4 to 6 pm until July 8?

APPENDIX B: SEMI-STRUCTURED INDIVIDUAL INTERVIEW 2

This semi-structured individual interview will have eight questions oriented to determine the limitations, the scope of digital media as possibilities for the construction and sharing of resistance narratives, and the development of (Re) existence literacies, Critical Digital Literacies with pre-service English teachers, from *Universidade Federal do Piauí* – Brazil and *Universidad Católica Luis Amigó* - Medellín - Colombia.

Questions to the final semi-structured individual interview.	Question function.
1. How did you feel during this project?	Recognize the pre-service English teachers' feelings with the project.
2. Do you consider that digital media are useful for the creation and sharing of resistance narratives? Why/Why not?	Identify the opinion of pre-service English teachers regarding the scope of digital media as possibilities for the creation and sharing of resistance narratives.
3. Do you consider that this project contributed to the development of your Critical Digital Literacies? Why/Why not?	Recognize the scope of digital media for the development of Critical Digital Literacies with pre-service English teachers.
4. What do you think are the advantages and disadvantages of digital media for sharing narratives?	Recognize the advantages and disadvantages of digital media for the construction and sharing of resistance narratives with pre-service English teachers.
5. Did this digital media project help you to reflect on your (re) existence in the world? Why/Why not?	Identify how the digital media project contributed to the empowerment, free expression, and transformation of pre-service English teachers.
6. If you have the possibility of developing and disseminating resistance narratives using digital media would you do it? Why?	Identify the intentions of the participants to rebuild resistance narratives through digital media.
7. What are your main limitations or drawbacks at using digital media for the development of resistance narratives?	Identify the main limitations and inconveniences that the participants have presented in the development and sharing of resistance narratives.
8. How do you think digital media could become scenarios to help people who are silenced or oppressed because of their physical condition or way of thinking?	Recognize the opinion of pre-service English teachers about digital media as possibilities of free expression, empowerment, and transformation.
9. How could language teachers use these kinds of projects?	Identify how language teachers could use these kinds of projects for their professional life.
10. If you had the opportunity to raise your voice and transmit a message to all the people on the planet, what would it be?	Listen to the message of the participants.

APPENDIX C: QUESTIONNAIRE 1: OVERVIEW OF THE PARTICIPANTS

Objective: to recognize the contexts and life experiences of the participants

Instruction: During this first session of the media project, we will apply an overview questionnaire to be carried out with all of you.

1. What is your name?
2. Where do you live?
3. Who do you live with?
4. How do you describe your family?
5. How was your experience at schooling?
6. How do you describe your neighborhood?
7. Have you felt attacked by any member of your community or organization for your physical appearance, for the way you think or act?
8. How do you describe yourself for someone who never seen you?
9. Do you have smartphone?
10. If so, how do you use your smartphone for?
11. What kind of media do you consume?
12. For what purposes do you use media?
13. Do you consider yourself a digital content builder? Explain
14. What story would you like to narrate?

APPENDIX D: QUESTIONNAIRE 2: PERCEPTIONS ABOUT THE RESISTANCE NARRATIVES.

Objective: To understand the perceptions of the participants regarding the development of resistance narratives

Questions to guide the discussion: Narratives of Resistance and the Consequences of Resistance by Martha Norkunas.

- 1) According to Martha Norkunas, what is a resistance narrative?
- 2) To the author, what are the consequences of resistance?
- 3) In the paper, we have 5 stories/narratives to reflect on. Which of these narratives caught your attention more and why?
- 4) Can you recall any examples of resistance narratives from your life/family/community?

Reference: NORKUNAS, Martha K. Narratives of Resistance and the Consequences of Resistance. *Journal of folklore research*, 2004, vol. 41, no 2, p. 105-123.

APPENDIX E: QUESTIONNAIRE 3: MEDIA AND ITS USES

Objective: to understand the perceptions of the participants regarding media and their uses.

Questions to guide the discussion: What Social Media Facilitates, Social Media should regulate: Duties in the New Public Sphere by Smith and Niker.

- 1) What do you understand by media?
- 2) What media do you consume? - Make a list.
- 3) What media do your friends consume?
- 4) What media do you consider is the biggest in the world?
- 5) Are we aware of what we consume through the media?
- 6) Do we discern those people who are included or excluded in each message?
- 7) Do we recognize the impact of the messages we share or spread through the media?
- 8) What do you consider should be the duties that media companies should have in order not to harm a person or a community with their messages?

Reference: SMITH, Leonie; NIKER, Fay. What social media facilitates, social media should regulate: duties in the new public sphere. *The Political Quarterly*, 2021, vol. 92, no 4, p. 613-620.

APPENDIX F: QUESTIONNAIRE 4: EXPERIENCES FACING DIGITAL LITERACY

Objective: to recognize the experiences that the participants have had in handling digital tools for video and sound editing.

Choosing the video editor

What is your name?

What is your experience at editing audio or video?

Which of the following tools have you used or feel better for video or audio editing?

- InShot
- Kinemaster
- Pocket Video
- Camtasia Editor.
- YouTube
- Audacity
- Other

If your answer was "other", write which one

APPENDIX G: QUESTIONNAIRE 5: CHALLENGES FACING DIGITAL LITERACY

Objective: to recognize the main challenges that participants face when using video and audio editing tools.

Main challenges at using Video Editors

1. What is your name?
2. Which was your video editor to construct your resistance narrative?
 - InShot
 - Kinemaster
 - Pocket Video
 - iMovie
 - Adobe Rush
 - Camtasia
 - YouTube
 - Other
3. If you used another video editor to your resistance narrative, tell us the name.
4. How was your experience using your video editor.
5. Please, talk about the main challenges you faced at using your video editor.
6. Do you recommend using another Video Editor?
7. Please, offer a explanation with the reasons of your previous answer.
8. What could be your advice to other people who use your software to edit narratives?

APPENDIX H: QUESTIONNAIRE 6: CHALLENGES AND OPPORTUNITIES IN THE DEVELOPMENT OF RESISTANCE NARRATIVES FOR THE PROMOTION OF RE-EXISTENCE LITERACIES

Objective: to identify the main challenges and opportunities that participants faced when developing resistance narratives for the promotion of re-existence literacies.

Online Form (Challenges to the process)

1. What is your name?
2. What were the main challenges you encountered in creating your resistance narrative?
3. What do you consider to be the main opportunities for the construction of your resistance narratives?
4. Through this creation, what new knowledge were you able to acquire?
5. How do you think this narrative could help you or others?
6. What digital skills were you able to acquire while creating your resistance narrative?
7. What do you think are the advantages and disadvantages of YouTube for sharing narratives?
8. Has this exercise helped you to identify and reflect on narratives that circulate in the digital world about your context or culture? Why?
9. What has been the most significant for you so far with this development of resistance narratives?

APPENDIX I: FOCUS GROUP 1: CHARACTERISTICS OF A RESISTANCE NARRATIVE.

Objective: to socialize with the participants the main characteristics for the identification, creation, and dissemination of resistance narratives.

Questions to guide the discussion.

- What narrative calls your attention more and why?
- How do you think these resistance narratives arose?
- What re-existence aspects can you identify inside the narrative?
- Was YouTube a good channel to spread this narrative? Why?
- What could you improve on this narrative?
- What did you learn from these narratives?

APPENDIX J: PADLET: UNDERSTANDING RESISTANCE TO RE-EXISTENCE

Objective: to reflect with the participants on the influence of resistance for the understanding of re-existence.

What did you learn with this talk?

Please, write about the reflections and knowledge acquired from this master talk.

1. How was this experience for you?
2. What did you understand by resistance narrative, re-existence literacies?

APPENDIX K: OUTLINE - STUDENTS' RESISTANCE NARRATIVES.

Objective: to identify through the development of resistance narratives their influence in the promotion of re-existence literacies.

General instructions to present my resistance narrative.

- 1. Writing about my resistance narrative:** after reflecting on the possible resistance narrative that you will develop, Please present in a PowerPoint presentation, during 2 minutes maximum, the answers to the following questions.
 1. What could be the title of your resistance narrative?
 2. What is the population immersed in this narrative?
 3. How did this narrative come about?
 4. Why is it important to spread it?
 5. What aspects do you have in mind to select this narrative?
 6. What positive and negative consequences might emerge from spreading this narrative?
 7. How do you think the negative consequences of spreading this narrative could be mitigated?

Please, add your presentations in the following link:

<https://drive.google.com/drive/folders/128yFPEOWdneWtoQMnyu63AP4vLnj3XFG?usp=sharing>

APPENDIX L: CLASS RECORDINGS FORMAT

Objective: to document the entire development of the online course through the recording of each of the synchronous meetings.

CLASS RECORDINGS FORMAT				
SESSI ON	DAT E	DEVELOPING THE SESSION:	OF TIME:	OBSERVATIONS

Generalities of the session:

ANNEXES

ANNEX A: INSTRUMENT MODEL TO BE APPLIED

Questionário aos alunos participantes no início da Pesquisa- Roteiro de Perguntas

Aluno(a):

(OBS: O ALUNO SERÁ IDENTIFICADO NA PESQUISA POR CÓDIGOS, LETRAS OU NÚMEROS, A FIM DE PRESERVAR A CONFIDENCIALIDADE DE SEUS DADOS PESSOAIS E O SEU ANONIMATO)

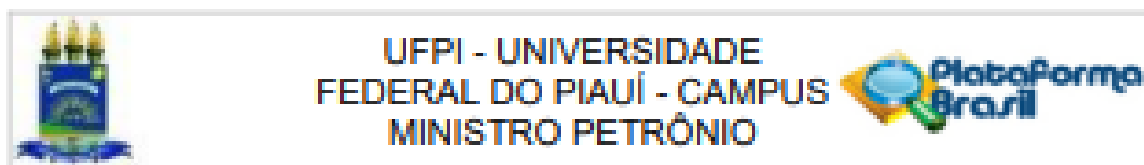
Este questionário tem como objetivo obter dados para embasar uma pesquisa a nível de Doutorado pelo Programa de Pós-Graduação em Letras - UFPI. **Sua participação não é obrigatória e será mantida em sigilo.** Ressalto que, os dados da pesquisa podem vir a ser publicados/divulgados, respeitando a sua privacidade. Qualquer dúvida contate o pesquisador que desenvolve a pesquisa em questão.

QUESTÕES- RESPONDA AS QUESTÕES DISSERTANDO SUAS RESPOSTAS NESTE QUESTIONÁRIO.

1. Que concepções você tem acerca das narrativas de reexistência?
2. Narre sobre uma experiência ou fato que você considera deve ser contada nas mídias.
3. Que concepções você tem acerca do letramento crítico digital?
4. Conte uma experiência durante o curso que lhe revisitou algo que você ainda não havia considerado como estudante de letras - inglês.
5. Qual é a mídia que você mais utiliza para comunicar suas mensagens?

Agradecemos pela colaboração.

ANNEX B: PARECER CONSUBSTANCIADO DO CEP



PARECER CONSUBSTANCIADO DO CEP

DADOS DO PROJETO DE PESQUISA

Título da Pesquisa: NARRATIVAS DE REEXISTÊNCIA PARA O DESENVOLVIMENTO DE LETRAMENTO CRÍTICO DIGITAL: Mídias como cenários de liberdade, empoderamento e transformação

Pesquisador: Edison Ferrey Castillón Ángel

Área Temática:

Versão: 1

CAAE: 48043021.8.0000.5214

Instituição Proponente: CENTRO DE CIÊNCIAS HUMANAS E LETRAS

Patrocinador Principal: Financiamento Próprio

DADOS DO PARECER

Número do Parecer: 4.856.707

Apresentação do Projeto:

Apresentação:

A pesquisa denominada "NARRATIVAS DE REEXISTÊNCIA PARA O DESENVOLVIMENTO DE LETRAMENTO CRÍTICO DIGITAL: Mídias como cenários de liberdade, empoderamento e transformação" está sob a responsabilidade do pesquisador Edison Ferrey Castillón Ángel e tem como objetivo principal descrever como as narrativas de reexistência, construídas e difundidas em cenários midiáticos, pelos estudantes do curso de letras - Inglês, contribuem ao desenvolvimento de letramento crítico digital. Aprofundarei meu estudo tendo como referencial teórico, autores como Bohn, (2009); Bosí, (1998); Cassany, (2005); Castillón Ángel; Mora, (2021); Hinrichsen; Coombs, (2013), Jordão, (2007), Labbo, Reinking, McKenna (1998); Lankshear; Knobel, (2003). Ávila; Pandya, (2013); Mattos, (2011). Ortizá, (2019); Soares, (2004); Sodré e Paiva (2002); Street, (1993), entre outros, todos relacionados ao campo do letramento, letramento midiático, narrativas de reexistência e letramento crítico digital. Pretendo realizar esta pesquisa aplicando questionários, para selecionar a amostra de participantes e obter suas percepções ao longo do processo. Além disso, aplicarei entrevistas para avaliação do processo e um grupo focal para ajudar na reflexão e na seleção das narrativas de reexistência que os participantes irão desenhar. Da mesma forma, graças à utilização da análise de discurso crítica, estudarei os podcasts produzidos pelos alunos para tentar identificar neles o alcance deste exercício no desenvolvimento

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ANNEX C: FREE AND INFORMED CONSENT TERMS MODEL

FREE AND CLEARED CONSENT

Project Title: RESISTANCE NARRATIVES TO PROMOTE (RE) EXISTENCE LITERACIES AND CRITICAL DIGITAL LITERACIES

Responsible Researcher: Edison Ferney Castrillón Ángel

Mentor's name: Profa. Dra. Beatriz Gama Rodrigues

Mentor's name: Prof. Dr. Alexander Bacalja

Institution in which the research is carried out: *Universidade Federal do Piauí-UFPI*

Dear participant,

You are being invited to participate as a volunteer in a research called “RESISTANCE NARRATIVES TO PROMOTE (RE) EXISTENCE LITERACIES AND CRITICAL DIGITAL LITERACIES”. This research is under the responsibility of researcher Edison Ferney Castrillón Ángel and *aims to analyze how the creation and diffusion of resistance narratives contribute to the development of (re)existence and critical digital literacies*. As a benefit of this research, it is expected that the participants have a scenario of participation and communication to develop resistance narratives, as well as their (re)existence literacy and their critical digital literacy as well as using the English language as a free communication tool,

In this regard, we request your cooperation by signing this term. This document, called the Free and Informed Consent Term (FICT), aims to ensure your rights as a participant. **After your consent, sign all pages and at the end of this document that is in two copies. The same will also be signed/initialized by the researcher on all pages, one copy being with you as a research participant and the other with the researcher.** Please read carefully and calmly, take the opportunity to clarify all your doubts. If there are questions before or even after indicating your agreement, you can clarify them with the researcher responsible for this research Edison Ferney Castrillón Ángel through the following telephone number (+57) 3136237125. If you still have doubts, you can contact the Research Ethics Committee of UFPI, which accompanies and analyzes scientific research involving human beings at the University Campus Minister Petrônio Portella, Neighborhood Ininga, Teresina -Pi, Phone (86) 3237-2332, e-mail: cep.ufpi@ufpi.br; opening hours to the public, Monday to Friday, morning: 08:00 to 12:00 and afternoon: 14:00 to 18:00.

You may withdraw from the research at any time during its performance without any harm to you, however, it is necessary to send a formal communication, in writing, informing the responsible researcher. The collected records will be analyzed and published in the thesis presented to the Postgraduate Program in Letters, in the Linguistics concentration area of *Universidade Federal do Piauí* as a partial requirement for the conclusion of the doctorate, as well as in academic events and works.

The research is justified to offer scenarios of freedom, empowerment and transformation to develop resistance narratives, re-existence literacies and critical digital literacies **with students of letters - English**. Thus, this participation in the project requires the construction of resistance narratives by the participants, which can be developed and published through different media scenarios. This entire process will be developed in a media project of 18 online meetings, **Wednesdays and Fridays from 18:00 to 20:00 (Brazilian Hour)**, using the Zoom platform for synchronous meetings and WhatsApp as a possible alternative means of communication.

In session 1, participants participated in an overview questionnaire to identify their perceptions in relation to the research objective and learned about the proposed action and the characteristics of the media project. At that moment, a questionnaire will be applied and the action proposal will be presented. Between sessions 2 and 17 students will develop resistance narratives. Here, an interview with each participant, a conversation group and several questionnaires will be applied. Finally, session 18 will serve for the main researcher to evaluate the process through a questionnaire.

This research does not pose any risks to the physical integrity of the participants, however, considering possible problems with the information provided by the participants, these will be archived in a cloud account on the internet with a password for restricted access, in addition, this archiving will also prevent the identity from being of the participants is revealed. However, all research brings risks, minimally of embarrassment for the participants, which will be circumvented with classroom strategies and with the collaboration of all participants, who will have a voice to openly answer the questionnaires, interviews and conversation circles of so that, if they feel embarrassed in any way, you can leave the question blank, at the same time, in which they can even give up participating in the research.

The results obtained in this research will be used for academic-scientific purposes (disclosure in journals and at scientific events) and the researcher undertakes to maintain confidentiality and anonymous identity, as established by the Resolutions of the National Health Council nº. 466/2012 and 510/2016 and Operational Norm 01 of 2013 of the National Health Council, which deal with regulatory norms for research involving human beings. And you will have free access to all additional information and clarifications about the study, as well as access to its results.

The information we obtain will be strictly confidential. Your real name will be replaced by another in any presentation or publication based on this study. In the recordings, any images of your faces will be blurred to maintain anonymity and, above all, the confidentiality of the data. As there will be audio, video and text recordings, you have every right to review the transcripts and partially or totally exclude the recording, or text, if you wish. By agreeing to participate in the study, you authorize the capture of image and voice through recording, filming and/or photos for academic purposes.

I also clarify that you will not incur any cost with the research, and if there is for any reason, we assure you that you will be properly reimbursed. There will be no payment for your participation, it is voluntary. In the event of any damage that is proven to result from your participation in this study, you may be compensated as determined by Resolution 466/12 of the National Health Council, and you will be guaranteed full assistance.

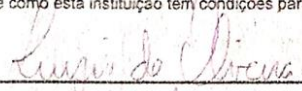
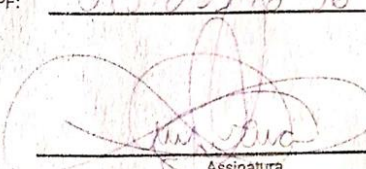
After the due clarifications and being aware according to what was exposed to me, I _____ I declare that I accept to participate in this research, giving full consent to the use of the information provided by me. To this end, I sign this consent in duplicate, initial all pages and retain possession of one of them.

Place and date: _____

Participant's Signature

Signature of the Responsible Investigator

ANNEX E: COVER SHEET

 MINISTÉRIO DA SAÚDE - Conselho Nacional de Saúde - Comissão Nacional de Ética em Pesquisa - CONEP FOLHA DE ROSTO PARA PESQUISA ENVOLVENDO SERES HUMANOS			
1. Projeto de Pesquisa: NARRATIVAS DE REEXISTÊNCIA PARA O DESENVOLVIMENTO DE LETRAMENTO CRÍTICO DIGITAL: Mídias como cenários de liberdade, empoderamento e transformação			
2. Número de Participantes da Pesquisa: 10			
3. Área Temática:			
4. Área do Conhecimento: Grande Área 8: Linguística, Letras e Artes			
PESQUISADOR RESPONSÁVEL			
5. Nome: Edison Femey Castrillon Ángel			
6. CPF: 1035228742		7. Endereço (Rua, n.º): Cal'e 13 #6-114 APT 205 El portón Barbosa 051020	
8. Nacionalidade: COLOMBIANA		9. Telefone: (31) 3623-7125	10. Outro Telefone:
		11. Email: edison.castrillonan@ufpi.edu.br	
Termo de Compromisso: Declaro que conheço e cumprirei os requisitos da Resolução CNS 466/12 e suas complementares. Comprometo-me a utilizar os materiais e dados coletados exclusivamente para os fins previstos no protocolo e a publicar os resultados sejam eles favoráveis ou não. Aceito as responsabilidades pela condução científica do projeto acima. Tenho ciência que essa folha será anexada ao projeto devidamente assinada por todos os responsáveis e fará parte integrante da documentação do mesmo.			
Data: 11 / 06 / 21		 Assinatura	
INSTITUIÇÃO PROPONENTE			
12. Nome: Universidade Federal do Piauí - UFPI		13. CNPJ:	14. Unidade/Orgão: CENTRO DE CIÊNCIAS HUMANAS E LETRAS
15. Telefone: (86) 3215-5772		16. Outro Telefone:	
Termo de Compromisso (do responsável pela instituição): Declaro que conheço e cumprirei os requisitos da Resolução CNS 466/12 e suas Complementares e como esta instituição tem condições para o desenvolvimento deste projeto, autorizo sua execução.			
Responsável: 		CPF: 049705348-96	
Cargo/Função: Coordenador PPGE		 Assinatura	
Data: 11 / 06 / 21			
PATROCINADOR PRINCIPAL		Prof. Dr. Luizir de Oliveira Coordenador - PPGE - UFPI SIAPE 1550705	
Não se aplica.			

ANNEX F: INSTITUTIONAL AUTHORIZATION - UFPI - BRAZIL

Prezados Senhores,

Teresina, 11 de junho de 2021

Prof. Dr. **LUIZIR DEOLIVEIRA**

Coordenador do Programa de Pós-Graduação em Letras da UFPI

Prof. Dr. **Raimundo Nonato Ferreira do Nascimento**

Coordenador do Comitê de Ética em Pesquisa da UFPI

Declaro que eu, Profa Dra Patrícia de Oliveira Lucas, Coordenadora do Curso de Letras Estrangeiras (CLE) do Centro de Ciências Humanas e Letras (CCHL), estou de acordo com a realização do projeto de pesquisa **“NARRATIVAS DE REEXISTÊNCIA PARA O DESENVOLVIMENTO DE LETRAMENTO CRÍTICO DIGITAL: Mídias como cenários de liberdade, empoderamento e transformação”** sob a responsabilidade do doutorando **Edison Ferney Castrillón Ángel**, nas nossas dependências, em formato remoto, nas aulas do Curso de Letras – Inglês, desde que o projeto seja aprovado pelo Comitê de Ética– CEP da Universidade Federal do Piauí (UFPI).

Estou ciente que os participantes da referida pesquisa serão compostos por um grupo de alunos, ainda a ser definido, com base na Resolução **510/2016** da Comissão Nacional de Ética em Pesquisa-CEP/CONEP, que dispõe sobre as normas aplicáveis em pesquisas na área de Ciências Humanas e Sociais, cujos procedimentos metodológicos envolvam a utilização de dados diretamente obtidos com os participantes, de informações identificáveis ou que possam acarretar riscos maiores do que os existentes na vida cotidiana.

Esta instituição, a partir da apreciação do Comitê de Ética da UFPI, está ciente de suas responsabilidades como Instituição de Ensino Superior participante do projeto de pesquisa *online*, assim como, do compromisso no resguardo dos sujeitos de pesquisa envolvidos, dispondo de infraestrutura necessária para tal garantia. Isso posto, peço que os trâmites necessários sejam feitos, para que o doutorando Edison Ferney Castrillón Ángel receba a aprovação das outras instâncias da UFPI, as quais se fizerem necessárias, para que ele possa seguir com o desenvolvimento de sua pesquisa.

Atenciosamente,



Profa Dra Patrícia de Oliveira Lucas
Coordenadora do curso de letras estrangeiras / CCHL

**ANNEX G: INSTITUTIONAL AUTHORIZATION - U. CATÓLICA LUIS AMIGÓ -
COLOMBIA: PROGRAM LIC. IN FOREIGN LANGUAGES WITH EMPHASIS IN
ENGLISH**

AUTORIZAÇÃO INSTITUCIONAL

Prezados,

Coordenador do Programa de Pós-Graduação em Letras da UFPI, Prof. Dr. **LUIZIR DE OLIVEIRA** e Coordenador do Comitê de Ética em Pesquisa da UFPI, Prof. Dr. **Raimundo Nonato Ferreira do Nascimento**.

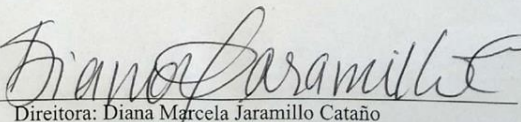
Declaro que eu, Profa Diana Marcela Jaramillo Cataño **Direitora do curso de Licenciatura em Línguas Estrangeiras com ênfase em inglês da Universidad Católica Luis Amigó - Medellín - Colômbia**, estou de acordo com a condução do projeto de pesquisa **“NARRATIVAS DE REEXISTÊNCIA PARA O DESENVOLVIMENTO DE LETRAMENTO CRÍTICO DIGITAL: medias como cenários de liberdade, empoderamento e transformação”** sob a responsabilidade do doutorando **Edison Ferney Castrillón Ángel**, nas nossas dependências, mesmo que em trabalho remoto, especialmente, nas aulas dos cursos da faculdade, com prazo desde que o projeto seja aprovado pelo Comitê de Ética até a sua conclusão seu final.

Estou ciente que os participantes da pesquisa serão dispostos por um grupo de alunos a ser definido, bem como, de que o presente trabalho deve seguir Resolução **510/2016** da Comissão Nacional de Ética em Pesquisa- CEP/CONEP, e complementares, que dispõe sobre as normas aplicáveis a pesquisas em Ciências Humanas e Sociais cujos procedimentos metodológicos envolvam a utilização de dados diretamente obtidos com os participantes ou de informações identificáveis ou que possam acarretar riscos maiores do que os existentes na vida cotidiana.

Esta instituição, a partir da apreciação do Comitê de Ética da UFPI, está ciente de suas responsabilidades como instituição coparticipante do projeto de pesquisa online, assim como, do compromisso no resguardo dos sujeitos de pesquisa envolvidos, dispondo de infraestrutura necessária para tal garantia.

Isso posto, peço que os trâmites necessários sejam feitos, para que o doutorando Edison Ferney Castrillón Ángel receba a aprovação das outras instâncias da UFPI, as quais se fizerem necessárias, para que ele possa seguir com o desenvolvimento de sua pesquisa.

Atenciosamente,



Direitora: Diana Marcela Jaramillo Cataño
Licenciatura en Lenguas Extranjeras con énfasis en Inglés
Universidad Católica Luis Amigó

**ANNEX H: INSTITUTIONAL AUTHORIZATION - U. CATÓLICA LUIS AMIGÓ -
COLOMBIA - ETHICS COMMITTEE**

Medellín, 28 de febrero de 2022

65169

Señor
EDISON FERNEY CASTRILLÓN ÁNGEL
Docente de la Facultad de Educación y Humanidades
Universidad Católica Luis Amigó
Medellín

Asunto: corrección al radicado 65137

Reciba un cordial saludo,

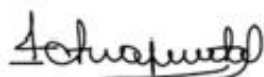
En reunión del 22 de febrero de 2022, como consta en el Acta N° 01, se sometió a revisión el consentimiento informado del proyecto de investigación titulado:

"Resistance Narratives to Promote (Re) Existence Literacies and Critical Digital Literacies"

El consentimiento informado cumple con los requisitos exigidos en el Artículo 15 de la Resolución N° 008423 de 1993, expedida por el Ministerio de Salud, y de acuerdo con el Artículo 11 de la misma, el proyecto se clasifica en la categoría: "Investigación con riesgo mínimo" dado que no se manipulará la conducta de los participantes. Sin embargo, es importante que tenga en cuenta que, como investigador principal, deberá suspender de inmediato si advierte algún riesgo o daño para la salud de las personas en quienes realice la investigación e incluso será cancelada para aquellas que así lo manifesten,

Por lo anterior, el Comité de Ética de investigación de la Universidad Católica Luis Amigó avala el consentimiento informado,

Cordialmente,



ISABEL CRISTINA PUERTA LOPERA
Presidente
Comité de Ética de la Investigación

Copia: Olga Cecilia Vásquez Jaramillo, Decana de la Facultad de Educación y Humanidades

Yesica B.

ANNEX I: COURSE PLAN

REPÚBLICA FEDERATIVA DO BRASIL
MINISTÉRIO DA EDUCAÇÃO
UNIVERSIDADE FEDERAL DO PIAUÍ
CENTRO DE CIÊNCIAS HUMANAS E LETRAS
PROGRAMA DE PÓS-GRADUAÇÃO EM LETRAS



ONLINE COURSE: RESISTANCE NARRATIVES TO PROMOTE (RE) EXISTENCE
LITERACIES

EDISON FERNEY CASTRILLÓN ÁNGEL
PhD. BEATRIZ GAMA RODRIGUES (ADVISER)

TERESINA

2022

RESISTANCE NARRATIVES AND (RE)EXISTENCE LITERACIES				
Activity	Activity detail	Resources to the session	Compromises to the next session	Technique for data collection.
Before the sessions: general instructions and the informed consent Objective: to inform all the participants the characteristics of the media project and the informed consent. Date: April 29th Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZfVKBzBFRHI1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: we did not have the informed and clarified consent.	1. Explanation and signature of informed consent of each one of the participants. 2. Interview with participants. https://docs.google.com/forms/d/1rqZuBMRQnaPN7AtV8V2fn7IFib7YuFBGWekWhC7JF9c/edit?usp=sharing	Informed and clarified the consent of the participants. https://docs.google.com/document/d/1AkplInTOSnfKyxYu8oUbFtoFgqN7p88/edit?usp=sharing&ouid=114202109885733419663&rtpof=true&sd=true Questions to interview https://docs.google.com/forms/d/1rqZuBMRQnaPN7AtV8V2fn7IFib7YuFBGWekWhC7JF9c/edit?usp=sharing	Access to the virtual campus. Note: After signing the clarified and informed consent, each student will receive by email the data to enter the virtual campus.	• Informed and the consent. • Individual interview

Session 1: Welcome and overview questionnaire Objective: To recognize, through an overview, the first perceptions of the participants. Date: May 4th Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZFVKbzBFRHI1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/1l-VuxBdGvZSyYq_R9B30vlHz_YOJZ9DAY/view?usp=sharing	1. Welcome to all participants. 2. Presentation of the participants: In pairs, participants will know each other. 3. Socialization by participants: each participant talks about his/her partner. 4. Presentation of the virtual campus for the development of the media project. 5. Application of a overview questionnaire to each of the participants. 6. Closing session.	Virtual campus: http://campusinvestigativo.castrillonangel.com/course/view.php?id=11 Overview questionnaire: https://docs.google.com/forms/d/e/1FAIpQLSdeX-Eg_L4QNUsx_1mACgQIHMOwU7Zk3CIt8RXBMHPtNsZ3rg/viewform?usp=sf_link	Reading: All participants will read the following document. NORKUNAS, M, K. "Narratives of Resistance and the Consequences of Resistance." Journal of folklore research 41.2 (2004): 105-123. https://drive.google.com/file/d/1MqVRDKIota23EQeUQ1BxVWfisUxxqYZA/view?usp=sharing	1. Session recording 2. Overview questionnaire
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UNIT 1: RESISTANCE NARRATIVES TO PROMOTE RE-EXISTENCE LITERACIES				
Activity	Activity detail	Resources to the session	Compromises to the next session	Technique for data collection.
Session 2: Introduction to resistance narratives. Objective: To explore what a resistance narrative is. Date: May 6th Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZfVkbzBFRHl1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/1zxH_DHT0mckefwvnmKQr9pr4bqtaLZ-u/view?usp=sharing	- Review of the previous session. Ten minutes to explore the text again. Discussion: Dialogue on what resistance narratives are, based on the reading of Martha Norkunas: Narratives of Resistance and the Consequences of Resistance. <i>Questions to guide the discussion by subgroups:</i> https://docs.google.com/document/d/1sopk8QCaPH9gDslPjRrWxy1XhyVYI0CyYxQgYKX1QE0/edit?usp=sharing Final reflections: Based on the discussion, what can you conclude about a resistance narrative? Form to answer the question: what can you conclude about a resistance narrative? https://forms.gle/cmDrMuCoEmFycnZUA - Activity: send to the chat three or five words to define a resistance narrative. - Closing session.	Reading: Narratives of Resistance and the Consequences of Resistance. By Martha Norkunas. Questions to guide the discussion by subgroups: https://docs.google.com/document/d/1sopk8QCaPH9gDslPjRrWxy1XhyVYI0CyYxQgYKX1QE0/edit?usp=sharing Form to answer the question: what can you conclude about a resistance narrative? https://forms.gle/cmDrMuCoEmFycnZUA	At home, each participant will analyze two examples of resistance narratives. Example 1: A "free town" formed by Africans who escaped slavery in Colombia https://www.youtube.com/watch?v=amMN0y4m7Fc Example 2: Meet the African women reviving traditional religions - BBC Africa https://www.youtube.com/watch?v=7BWZQEPFK5Q	Session recording

Session 3: Resistance narratives to promote re-existence literacies. Objective: To discuss one example of a resistance narrative and its characteristics. Date: May 11th Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZGVKb2BFRHl1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/1zucXqy2wH_DFJ4G_Gt4L8diSq3aTFz5N/view?usp=sharing	1. Review of the previous session. 2. The teacher presents an example of a resistance narrative. 3. Activity in breakout rooms: Every single group of Colombian and Brazilian participants will discuss the following questions. • How do you think this resistance narrative arose? • What re-existence aspects can you identify inside the narrative? • Was YouTube a good channel to spread this narrative? Why? • What could you improve on this narrative? • What did you learn from this narrative? 4. Coming back to the general group: Each group selects a representative and will have approximately five minutes to socialize the learning. Other participants can add information and make more questions. 5. Closing session.	Example of a resistance narrative. Example 1: A "free town" formed by Africans who escaped slavery in Colombia https://www.youtube.com/watch?v=amMN0y4m7Fc	Reading: Atkinson, J. (2006). Analyzing resistance narratives at the North American anarchist gathering: A method for analyzing social justice alternative media. Journal of Communication Inquiry, 30(3), 251-272. https://drive.google.com/file/d/1SAZzbAV0pwNDOHwvjWaaWb3r-M5j92tD/view?usp=drivesdk	1. Session recording
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Session 4: How do resistance narratives contribute to my re-existence literacies? Objective: To present the main characteristics of resistance narratives and re-existence literacies from decolonial perspectives. Date: May 18th Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZfVKBzBFRHI1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/19DGV4YH8sYpugTHWRGq-q6_JMUTyZ2cB/view?usp=drive_link	1. Review of the previous session. 2. Review of the reading. 3. Presentation: The main researcher, during a 60-minutes lecture, exposes the main characteristics of resistance narratives to promote re-existence literacies. Slides to the presentation https://docs.google.com/presentation/d/1bHo0aOqrQMGUHxQqJe1Dy10MZTcbiKDj/edit?usp=sharing&ouid=114202109885733419663&rtpof=true&sd=true 4. padlet: reflections and knowledge acquired from the master talk. https://padlet.com/edisoncastrillonan1/Bookmarks 5. Closing session.	Slides to the presentation https://docs.google.com/presentation/d/1bHo0aOqrQMGUHxQqJe1Dy10MZTcbiKDj/edit?usp=sharing&ouid=114202109885733419663&rtpof=true&sd=true padlet. https://padlet.com/edisoncastrillonan1/Bookmarks	Time to reflect on my resistance narratives: Each participant will reflect on their possible resistance narrative. To do this, they will have the following questions as a guide. • Have you experienced, seen or heard social events that require reflection and discussion? • Have you had the need to tell another version of a story? • Would you like to help someone or yourself to re-exist?	1. Session recording
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Session 5: 1st steps to write my resistance narrative. Objective: To discuss general ideas about how to construct a resistance narrative. Date: May 20th Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/82062704722?pwd=OHNjTVlhNGM5ZG5ma3hDS2RpMEdpZz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/1r5uCBU5l3AenHDexoN3NbTdMffSEilta/view?usp=drive_link	1. Review of the previous session. 2. By breakout rooms participants are going to discuss general ideas about what is a resistance narrative and how to construct one. 3. Writing about my resistance narrative: after reflecting on the possible resistance narrative that the participants will develop, in breakout rooms they will answer a questionnaire with seven guiding questions. • What could be the title of your resistance narrative? • What is the population immersed in this narrative? • How did this narrative come about? • Why is it important to spread it? • What aspects do you have in mind to select this narrative? • What positive and negative consequences might emerge from spreading this narrative? • How do you think the negative consequences of spreading this narrative could be mitigated? <i>(The teachers will be attentive all the time to the concerns and suggestions of the participants)</i> Next, the folder with the documents that each of the participants will answer is presented. https://drive.google.com/drive/folders/1TOcxAzVOrs1-GUnAGZLsbfuN4iQtuvTW?usp=sharing	Questionnaire to guide participants' resistance narratives. https://drive.google.com/drive/folders/1TOcxAzVOrs1-GUnAGZLsbfuN4iQtuvTW?usp=sharing	Socialization of my resistance narrative. Each participant will prepare a presentation in PowerPoint format (One slide) where they will expose the main characteristics of their narrative of resistance. <i>General instructions for the development of this activity:</i> https://docs.google.com/document/d/1ZXyP4Gqo1xg_IJOuuhHeXA5DP47PDEU1Ug7E6lSvgCc/edit?usp=sharing	1. Session recording. 2. Questionnaire: 1st idea of my resistance narratives.
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	4. Closing session.			
Session 6: Presenting my resistance narrative idea. Objective: To expose the main ideas of the participants' resistance narratives. Date: May 25th Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZfVKBzBFRHI1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105	1. Review of the previous session. 2. Remembering the general characteristics of the presentation: https://docs.google.com/document/d/1ZXyP4Gqo1xg_IJOuuhHeXA5DP47PDEU1Ug7E6lSvgCc/edit?usp=sharing 3. Presentations: This media project will have 25 participants, therefore each of them will have approximately 2 minutes to make their presentation and 2 minutes more to Q&A session. All presentations, in order to guarantee logistics and save time in the presentation, will be uploaded one day before to the following link: https://drive.google.com/drive/folders/128yFPEOWdneWtoQMnyu63AP4vLnj3XFG?usp=sharing 4. Feedback from the teacher and classmates. During each presentation, a link will be shared to make suggestions and	Characteristics of the presentation: https://docs.google.com/document/d/1ZXyP4Gqo1xg_IJOuuhHeXA5DP47PDEU1Ug7E6lSvgCc/edit?usp=sharing Participants' presentations: https://drive.google.com/drive/folders/128yFPEOWdneWtoQMnyu63AP4vLnj3XFG?usp=sharing Feedback form: https://forms.gle/F3Q34FWvq5DUBr7s8	Reading the feedback: Each participant, after receiving feedback from the teacher and their peers, will reflect on and evaluate their resistance narratives. Reading: Smith, L., & Niker, F. (2021). What Social Media Facilitates, Social Media should Regulate: Duties in the New Public Sphere. The Political Quarterly, 92(4), 613-620. https://drive.google.com/file/d/1BQFQ6b0Q9wjuzCTMU8iXjK4Ou5EXo4Sz/view?usp=sharing	1. Session recording 2. Participants' presentations.

Class recording link: https://drive.google.com/file/d/117u74qbuKysjkWgeFVQ9SqyblwqNvEyK/view?usp=drive_link	assessments of each of the presentations. At the end of the session, each participant will receive this feedback in a personalized way through the virtual campus. Feedback link: https://forms.gle/F3Q34FWvq5DUBr7s8			
UNIT 2. OUR ROLE AS MEDIA USERS				
Activity	Activity detail	Resources to the session	Compromises to the next session	Technique for data collection.
Session 7: Our role as media users Objective: To analyze how the media influences participants' lives and their contexts. Date: May 27th Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZfVkbzBFRHl1eXdlcHBmUWQydStQdz09	- Review of the previous session. - Discussion of the reading. General characteristics of What Social Media Facilitates, Social Media should Regulate Duties in the New Public Sphere. The Political Quarterly, Discussion: In breakout rooms, participants will discuss the following questions. - What do you understand about the media? - What media do you consume? - Make a list. - What media do your friends consume? - What media do you consider is the biggest in the world?	Reading: Smith, L., & Niker, F. (2021). What Social Media Facilitates, Social Media should regulate: Duties in the New Public Sphere. The Political Quarterly, 92(4), 613-620. https://drive.google.com/file/d/1BQFQ6b0Q9wjuzCTMU8iXjK4Ou5EXo4Sz/view?usp=sharing Questions to guide the discussion: https://docs.google.com/document/d/1-gHdEHbCS6CagKfKd-WFkK0lPxM1RoAwPCA_G7FbJOG/edit?usp=sharing	Exploring: Each student will investigate the characteristics of YouTube as a means of communication. The following two links are provided to explore YouTube as a means of communication. Community guidelines on YouTube: https://www.youtube.com/watch?v=gw-uctVZT00 Copyright and content on YouTube: https://www.youtube.com/watch?v=hJUf3-VGDBo	- Session recording. - Interactive technique - padlet.

Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/1Ssbf5liah7fh24dzLx_fs6u8O7BGuu9U/view?usp=drive_link	● Are we aware of what we consume through the media? ● Do we discern those people who are included or excluded in each message? Why? ● Do we recognize the impact of the messages we share or spread through the media? Why? ● What do you consider should be the duties that media companies should have in order not to harm a person or a community with their messages? 4. Reflection and feedback: What did I learn from this discussion? All participants will express their reflection through a Padle. https://padlet.com/edisoncastrillonan1/a7ahej1mmeepxwfh 5. Closing session.	padlet to make reflection and feedback: https://padlet.com/edisoncastrillonan1/a7ahej1mmeepxwfh		
Session 8: Recommendations to use YouTube as media to liberate. Objective: To explore guidelines and policies that YouTube has to spread information. Date: June 1st Hour: 18:00 - 20:00 (Brazil Time)	1. Review of the previous session. 2. Discussion about the videos: Community guidelines on YouTube: https://www.youtube.com/watch?v=gw-uctVZT00 Copyright and content on YouTube: https://www.youtube.com/watch?v=hJUf3-VGDBo By breakout rooms participants will discuss the guidelines and policies that	YouTube Guidelines and Policies. Community guidelines on YouTube: https://www.youtube.com/watch?v=gw-uctVZT00 Copyright and content on YouTube: https://www.youtube.com/watch?v=hJUf3-VGDBo Question to answer:	Thinking on some ideas to the outline of my resistance narrative: Reflection: How do I share my resistance narrative through YouTube, being aware of the advantages and disadvantages of this exercise?	1. Session recording

Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZGVKbzBFRHI1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/1R5Z7kAA2f0Z1ffTwt3wrY4mXwl7kZgPA/view?usp=drive_link	YouTube has. The question participants will discuss is: What do you think about the YouTube guidelines and policies? What would be the consequences of spreading information in the media without guidelines and policies? 3. Discussion: Based on the analysis of the participants, we will discuss the following question: What do you think are the advantages and disadvantages of YouTube as a media? In the following google doc. Participants will answer the following question: What kind of care do I need to take at spreading my resistance narrative on YouTube? https://docs.google.com/document/d/1h7byPIJ7PlJyIqdB2ScAOBXZ0oQGANG_3-VnBR6e60/edit?usp=sharing 4. In the general meeting, all the participants will share their opinions. 5. Closing session.	https://docs.google.com/document/d/1h7byPIJ7PlJyIqdB2ScAOBXZ0oQGANG_3-VnBR6e60/edit?usp=sharing		
UNIT 3. TAKING ACTION: DEVELOPING DIGITAL LITERACY				

Activity	Activity detail	Resources to the session	Compromises to the next session	Technique for data collection.
Session 9: Writing the outline of my resistance narrative part 1. Objective: To write the first ideas and structures of my resistance narrative. Date: June 3rd Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZfVKBzBFRHI1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/1--5fyimf1yQC7IathDPxKfvMViCjXsl/view?usp=drive_link	- Review of the previous session. Presentation: teacher presents the main characteristics of an outline to publish a resistance narrative. Discussion: By pairs, participants will discuss the aspects and characteristics of their resistance narratives. Here every single participant will receive the suggestion of their partner. Participants are free of choosing the outline they want to spread their narrative. Key Ideas and so on. (From session 1 to session 8) - Opinions. (10minutes) Writing my outline part 1: Considering the discussion and recommendations that the participants received. They will have the rest of the session to start planning the outline. The teacher will be attentive to any question. - Closing session. Participant outlines: https://drive.google.com/drive/folders/1bJWJ5-aTGE_LbkKIJIkyvBrnoQLg46gT?usp=sharing	Teacher's presentation on how to construct an outline for a resistance narrative: https://docs.google.com/presentation/d/1tCh46XgJpQYCpKTigMW-S-CtrQMf5Xh97QD95Heq6lR8/edit?usp=sharing Participant outlines: https://drive.google.com/drive/folders/1bJWJ5-aTGE_LbkKIJIkyvBrnoQLg46gT?usp=sharing	Each student will reflect on the dissemination of their resistance narrative. They will have a document to guide this discussion and evaluate the risks: https://docs.google.com/forms/d/e/1FAIpQLSdXXC_YUZVNfydqYKHOBvtz9O8hSQpqXo3DqPV7dRQJ3_tLjA/viewform?usp=sf_link To clarify: Participants who choose not to spread their resistance narrative through YouTube will not be forced to do so. The reasons for this decision will be reserved. Likewise, each participant will be guaranteed to select the mode (Public, private or hidden) in which they want their narrative to be disseminated.	- Session recording. - Resistance narrative outline

Session 10: Writing the outline of my resistance narrative part 2. Objective: To write the first ideas and structures of my resistance narrative. Date: June 8th Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZGVKbzBFREh1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/1BAQ9eiVt3Ar5ckuCJrc1HeA0sUnjhwiF/view?usp=drive_link	- Review of the previous session. Analysis of outlines: The teacher will ask for the advances, challenges, and opportunities to construct the outline of the resistance narratives. Writing my outline part 2: Participants will continue working on the constructions of their outline. The teacher will be attentive to any question. - Peer writing. Participants outlines: https://drive.google.com/drive/folders/1bJWJ5-aTGE_LbkKIJKyvBrnoQLg46gT?usp=sharing - Choosing the video editor.	Participants outlines: https://drive.google.com/drive/folders/1bJWJ5-aTGE_LbkKIJKyvBrnoQLg46gT?usp=sharing	Participants will finish their outline at home. The teacher will offer a WhatsApp channel to resolve any questions or recommendations from the participants. Once they finish this outline they will publish this material on the following link to be discussed in the next session. https://drive.google.com/drive/folders/1bJWJ5-aTGE_LbkKIJKyvBrnoQLg46gT?usp=sharing	- Session recording - Participants' outline.

Session 11 - Presenting my resistance narrative outline. Objective: To present outlines to record a resistance narrative. Date: June 10th Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZGVKbzBFRHI1eXdldHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/16-6A_RYS33LZEgiccs1KFGIE5OC05yFJ/view?usp=drive_link	1. Review of the previous session. 2. Presentation: Participants present their outlines. All the participants will have 2 minutes to present their outlines and 2 minutes to receive comments from the teacher and their partners. All the participants will have the rest of the session to improve and analyze how to record their resistance narrative. To do this, they are going to work in pairs supporting each other with the resources and knowledge. <i>Teacher will be attentive to any requirement or suggestion during the session.</i> 3. Closing session.	Participants outlines: https://drive.google.com/drive/folders/1bJWJ5-aTGE_LbkKIJKyvBrnoQLg46gT?usp=sharing	Participants explore the main characteristics of InShot, Kinemaster, Pocket Video, iMovie, Adobe Rush, Camtasia and YouTube as video editors. InShot https://www.youtube.com/watch?v=Ja3kgFGqDF4 Kinemaster https://www.youtube.com/watch?v=C4QCY8K1RJI Pocket Video https://www.youtube.com/watch?v=IqFVsZZbZCI Camtasia Editor. https://www.youtube.com/watch?v=DgtDylwfdyc YouTube https://www.youtube.com/watch?v=84uLZ2pPebI&t=16s	1. Session recording.
Session 12 - Video Editors to construct my resistance narrative.	1. Review of the previous session. 2. Exploring Video Editors: Discussion around the following questions: • Have you ever used a video editor for your personal or academic purposes?	Resources to the session. InShot https://www.youtube.com/watch?v=Ja3kgFGqDF4	Participants will continue editing their resistance narratives at home.	1. Session recording.

Objective: To explore the main software to edit a resistance narrative. Date: June 15th Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZfVkbzBFRHI1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/1-8KwYJPCkdbYUxY6H1QtvmZobPPkLkPy/view?usp=drive_link	• What is your best video editor and why? • What do you consider are the advantages and disadvantages of the video editor? 3. Editing my narrative (part one): with the video and the annex resources for the resistance narrative, participants will work by groups of two or three to edit their resistance narratives. The teacher will select the participants considering the same video editor they choose. 4. In the general group, the teacher will ask the participants what are the main challenges at editing their resistance narrative. 5. Closing session.	Kinemaster https://www.youtube.com/watch?v=C4QCY8K1RJl Pocket Video https://www.youtube.com/watch?v=lqFVsZZbZCI Camtasia Editor. https://www.youtube.com/watch?v=DgtDyIwfdyc YouTube https://www.youtube.com/watch?v=84uLZ2pPebI&t=16s		
Session 13 - Video Editors to construct my resistance narrative. Objective: To edit my resistance narrative. Date: June 17th	1. Review of the previous session. 2. Editing my narrative (part two): participants continue working in the same groups with the edition of their narratives using the video editor they choose. Teachers will follow the requirements that arise.	Resources to the session. Discussion group to identify challenges in using video editors. https://forms.gle/sFjw8ebjKttxLq2F6	Participants explore the comments teachers and colleges do on the google doc.	1. Session recording. 2. Discussion group to identify challenges at using video editors.

Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZFRVbWZBFRHI1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/1-PMLHQVzebuX1dokqGK3c3SQtn_MORHa/view?usp=drive_link	3. Identifying challenges at using Video Editors: Through a discussion group teachers evaluate the main challenges so far. https://forms.gle/sFjw8ebjKttxLq2F6 4. Before publishing on YouTube. In the following link, all the participants will upload their resistance narratives. https://drive.google.com/drive/folders/1TWpL10UOBqZiOvAYcJJyAZY-81oZaGdr?usp=sharing Every resistance narrative will have a google doc where the teacher and the rest of the participants could make comments on this document. 5. Closing session.	Drive to upload the resistance narratives https://drive.google.com/drive/folders/1TWpL10UOBqZiOvAYcJJyAZY-81oZaGdr?usp=sharing		
Session 14 - Media to publish my resistance narrative. Objective: To explore our YouTube channel to explore resistance narratives. Date: June 22nd Hour: 18:00 - 20:00 (Brazil Time)	1. Review of the previous session. 2. Socialization: Our YouTube Channel. Resistance and re-existence literacies https://www.youtube.com/channel/UCc67g3hLD9YTZ7t_1Ef36nw 3. How to publish my resistance narrative on YouTube: Once the participants edit their resistance narrative, and follow their classmate's and teachers' suggestions, they will be given access to the YouTube channel, created for this project, to	YouTube Channel. Resistance and re-existence literacies https://www.youtube.com/channel/UCc67g3hLD9YTZ7t_1Ef36nw Video tutorial: How to Post Your First YouTube Video [Step-by-Step] https://www.youtube.com/watch?v=w25FNPlnXXQ	Reading: The media and the literacies: Media literacy, information literacy, digital literacy. Koltay, T. (2011). The media and the literacies: Media literacy, information literacy, digital literacy. Media, Culture & Society, 33(2), 211-221. https://drive.google.com/file/d/1y9Os9VRFG8AMsDySoY	1. Session recording

Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZGVKbzBFRHl1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/1-sAj4Zf2nrJOrDd6RXkpYnjB6Prg8x48/view?usp=drive_link	proceed with the publication of their resistance narratives. 4. Closing session.		dLtyp-mib2LkCv/view?usp=sharing	
UNIT 4: CRITICAL DIGITAL LITERACIES: THINKING TWICE BEFORE MAKING A CLICK				
Activity	Activity detail	Resources to the session	Compromises to the next session	Technique for data collection.
Session 15: The privacy of my resistance narrative (Hidden, Private or Public). Objective: To analyze how resistance narratives contribute to re-existence literacies.	1. Review of the previous session. 2. Teacher gives 15 minutes to participants to share their ideas regarding the document. 3. Discussion: The media and the literacies: media literacy, information literacy, digital literacy.	Questions to guide the discussion: https://docs.google.com/document/d/1vBJEcZdIJybRpu6Pb8BfD6M5a3OfggCJV2Xfy7ZxyE/edit?usp=sharing	Participants will reflect on the aspects they could change of their narratives before publishing. Each student will have 10 minutes to socialize their resistance narrative. The	1. Session recording

Date: June 27th Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZFRVKBzBFRHI1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/10HxnAOPugEVdHGxh2Ckk9ts6ti4VxPe2/view?usp=drive_link	The teacher guides a discussion considering the following questions: https://docs.google.com/document/d/1vBJEcZdlJybRpu6Pb8BfD6M5a3OfggCJVj2Xfy7ZxyE/edit?usp=sharing To guide this discussion, the teacher also will consider the following video: The danger of the internet. https://www.youtube.com/watch?v=uquRzrcwA18 4. After finishing the discussion, the teacher will give the participants the possibility of reflecting on the way they could publish their narratives: (Hidden, Private or Public). 5. Closing session.	Video: The danger of the internet. https://www.youtube.com/watch?v=uquRzrcwA18	rubric is shared below with the specific indications for this final exercise.	
Session 16: Socialization of resistance narratives to re exist. Objective: To socialize resistance narratives on YouTube. Date: June 29th Hour: 18:00 - 20:00 (Brazil Time)	1. Review of the previous session. 2. Presentation: Each participant will have around 10 minutes to present their resistance narrative. After this, each of your colleagues will offer their opinions on the production. 3. Closing session.	Extra material to do presentations. https://drive.google.com/drive/folders/1zwp_cXKlfufkOd2DFZBCK8ecDSb6sfTG?usp=sharing Participants' resistance narratives on Google Drive. https://drive.google.com/drive/folders/116bWDrDLf7znI0Cux7L7Lir0wj6xE4X?usp=sharing	Participants will work on the comments and reflections their classmates make about their resistance narratives.	1. Session recording 2. Resistance narrative.

Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZGVKbzBFRHI1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/10W64IL0nwLxFMHyHOnjjmYEcRvOkh_31/view?usp=drive_link				
Session 17: Publishing my resistance narrative to re-exist. Are you aware of the consequences? Objective: To evaluate the consequences of publishing resistance narratives on YouTube. Date: July 6th Hour: 18:00 - 20:00 (Brazil Time) Information to the connection:	1. Review of the previous session. 2. General discussion: from consumers to active producers of information: an ethical responsibility in the digital world. The intention is to engage the participants with the ethical issues they have at publishing information through media. 3. Questionnaire (Challenges) Each student will write about their opinions at facing this activity. We present the Google form to participants to express their challenges. https://docs.google.com/forms/d/e/1FAIpQLSdpTQDMqy5Z6xVe-gkUMKDqgEwQ0ciswYyfWshyBS8T4OkCFQ/viewform?usp=sf_link	Resistance narratives. YouTube Channel: https://www.youtube.com/channel/UCc67g3hLD9YTZ7t_1Ef36nw Questionnaire (Challenges) https://docs.google.com/forms/d/e/1FAIpQLSdpTQDMqy5Z6xVe-gkUMKDqgEwQ0ciswYyfWshyBS8T4OkCFQ/viewform?usp=sf_link Consent to publish resistance narrative on YouTube https://docs.google.com/forms/d/e/1FAIpQLScDrSrrNeFnFuBQJ8b		1. Session recording 2. Resistance narrative. 3. Questionnaire (Challenges).

https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZGVKbzBFRHI1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/file/d/10jrSL5Cym_RP039HJBguSI90j2Qd8PV3/view?usp=drive_link	4. Publication of the resistance narratives: after analyzing and reflecting on the impacts of ethical issues of publishing on media, each student proceeds to determine the status of their resistance narrative. Consent to publish resistance narrative on YouTube https://docs.google.com/forms/d/e/1FAIpQLScDrSrrNeFnFuBQJ8bOiyVmwyCtXkXcQP8dgvSIDOPes3gvow/viewform?usp=sf_link 5. Closing session.	OiyVmwyCtXkXcQP8dgvSIDOPes3gvow/viewform?usp=sf_link		

Session 18: Evaluating resistance narratives to promote (re)existence literacies. Objective: To evaluate resistance narratives to promote (re)existence literacies and critical digital literacies Date: July 8th Hour: 18:00 - 20:00 (Brazil Time) Information to the connection: https://ucatolicaluisamigo-edu-co.zoom.us/j/87307400587?pwd=ZGVKbzBFRHl1eXdlcHBmUWQydStQdz09 Meeting ID: 873 0740 0587 Access code: 249105 Class recording link: https://drive.google.com/drive/folders/10ov277V6Va4r_0pd2k-S7Tzf19MHVDi5?usp=sharing	1. Review of the previous session. 2. Semi-structured Interview Identify, through a semi-structured interview, how the development of resistance narratives could contribute to the promotion of re-existence literacies and critical digital literacies. Follow, we present the questions to guide this exercise: https://docs.google.com/document/d/1QIN-3I53AO2QrZxMXGZw8oIkWWUNuvOuxj1N_3i3bsg/edit?usp=sharing 3. Thanks Finally, this session will be a space to thank each participant for their contribution to this research. We will clarify how we will send them their certificate of participation in this activity 4. Closing session.	Questions and orientations of the Semi-structured Individual Interview https://docs.google.com/document/d/1QIN-3I53AO2QrZxMXGZw8oIkWWUNuvOuxj1N_3i3bsg/edit?usp=sharing		1. Session recording 2. Semi-structured Individual ed Interview
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“Advisor: Prof. Dr. Beatriz Gama Rodrigues”

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Elaborada por Fabiola Nunes Brasilino CRB 3/ 1014

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USUÁRIO: Sr(a). EDISON FERNEY CASTRILLÓN ÁNGEL

VÍNCULO DO USUÁRIO: ALUNO DE PÓS-GRADUAÇÃO

CENTRO: COORDENAÇÃO DO PROGRAMA DE PÓS-GRADUAÇÃO EM LETRAS/CCHL

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CERTIFICA

Que EDISON FERNEY CASTRILLON ANGEL identificado(a) con CC No. 1035228742, ha cursado en esta Institución Universitaria el programa de Comunicación Social - Periodismo en la jornada Mañana, con registro Snies 52338, durante el (los) período(s) académico(s) de 16 semanas cada uno como se detalla a continuación. Este programa cuenta con un total de 162 créditos y al presente período lleva 159 créditos aprobados.

Notas Aprobatorias así: Igual o superior a TRES PUNTO CERO (3.0) para asignaturas de pregrado cursadas en cualquier año o posgrado cursadas a partir del año 2014; igual o superior a TRES PUNTO CINCO (3.5) para posgrados cursados antes del año 2014; (A) Aprobado, (R) Reprobado, para calificaciones cualitativas.

Nota 1: La jornada Distancia implica asistencia a la institución durante 6 horas continuas en promedio, en cada semana.

Nota 2: La jornada Virtual implica una interacción sincrónica y asincrónica a través de los entornos de aprendizaje de la Institución

Nota 3: 1 crédito académico equivale a 3 horas semanales en promedio de trabajo académico por parte del estudiante.

La presente certificación se expide a petición del interesado(a) a los 9 días del mes de febrero de 2021 Esta certificación tiene una vigencia de treinta (30) días contados desde la fecha de su expedición. FIRMA ELECTRÓNICA reglamentada por Decreto 2364 de 2012, con validez para todos los efectos legales.

Promedio Acumulado:4,4

PERIODO:Pregrado Presencial 2011-1 Promedio Semestral:4,4

Periodo	Asignatura	Creditos	Nota
Pregrado Presencial 2011-1	INGLES I	1	4.8
Pregrado Presencial 2011-1	HISTORIA DE LA COMUNICACION Y EL PERIODISMO	3	3.8
Pregrado Presencial 2011-1	GESTION BAS. DE LA INFORMACION	2	5.0
Pregrado Presencial 2011-1	FUNDAMENTOS DE COMUNICACION	3	4.4
Pregrado Presencial 2011-1	FORMACION HUMANA 1	2	4.5
Pregrado Presencial 2011-1	COM. ESCRITA Y PROCE. LECTORES	2	4.7

Pregrado Presencial 2011-1	INVESTIGACION DE DESARROLLO	2	4.2
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PERIODO:Pregrado Presencial 2011-2 Promedio Semestral:4,4

Periodo	Asignatura	Creditos	Nota
Pregrado Presencial 2011-2	GRAMÁTICA	3	3.8
Pregrado Presencial 2011-2	FOTOGRAFIA DIGITAL	3	4.2
Pregrado Presencial 2011-2	COMUNICACION, DESARROLLO Y CULTURA	3	4.1
Pregrado Presencial 2011-2	COMUNICACION ESCRITA Y PROCESOS LECTORES II	2	5.0
Pregrado Presencial 2011-2	CMD - ELECTIVA	2	5.0
Pregrado Presencial 2011-2	CATEDRA MINUTO DE DIOS VIRTUAL	2	4.4
Pregrado Presencial 2011-2	INGLES II	3	4.7

PERIODO:Pregrado Presencial 2012-1 Promedio Semestral:4,5

Periodo	Asignatura	Creditos	Nota
Pregrado Presencial 2012-1	CMD - ELECTIVA	2	4.2
Pregrado Presencial 2012-1	CMD - TEOR DE ACCIO COLECTIVA	3	4.5
Pregrado Presencial 2012-1	CPC - ELECTIVA	3	4.6
Pregrado Presencial 2012-1	EMPRENDIMIENTO EMPRESARIAL	2	4.1
Pregrado Presencial 2012-1	ESCUELAS DE COMUNICACION	3	4.3
Pregrado Presencial 2012-1	INGLES III	3	4.5
Pregrado Presencial 2012-1	SEMIOTICA	3	4.8
Pregrado Presencial 2012-1	SEMIÓTICA	3	4.8

PERIODO:Pregrado Presencial 2012-2 Promedio Semestral:4,4

Periodo	Asignatura	Creditos	Nota
Pregrado Presencial 2012-2	ETICA DE LA COMUNICACION	3	4.6
Pregrado Presencial 2012-2	LENGUAJES Y FORMATOS RADIOFONICOS	3	4.6
Pregrado Presencial 2012-2	LINGUISTICA DEL TEXTO	3	4.9

Pregrado Presencial 2012-2	MODELOS DE COMUNICACION	3	4.0
Pregrado Presencial 2012-2	PERIODISMO INFORMATIVO	3	4.1
Pregrado Presencial 2012-2	PRACTICA EN RESPONSABILIDAD SOCIAL	3	4.1

PERIODO:Pregrado Presencial 2013-1 Promedio Semestral:4,3

Periodo	Asignatura	Creditos	Nota
Pregrado Presencial 2013-1	COMUNICACIÓN Y CONVIVENCIA	3	3.9
Pregrado Presencial 2013-1	PRODUCCION DE AUDIOVISUALES	3	3.9
Pregrado Presencial 2013-1	INVESTIGACIÓN EN COMUNICACIÓN	3	4.0
Pregrado Presencial 2013-1	INTERPRETACION Y PRODUCCION TEXTUAL	3	4.5
Pregrado Presencial 2013-1	ELECTIVA	2	4.3
Pregrado Presencial 2013-1	DISEÑO DIGITAL Y DE IMPRESION	3	4.9
Pregrado Presencial 2013-1	DESARROLLO SOCIAL CONTEMPORANEO	2	4.7

PERIODO:Pregrado Presencial 2013-2 Promedio Semestral:4,4

Periodo	Asignatura	Creditos	Nota
Pregrado Presencial 2013-2	METODOS CUALITATIVOS	3	4.0
Pregrado Presencial 2013-2	HISTORIA DEL SIGLO XX	3	4.2
Pregrado Presencial 2013-2	ELECTIVA	3	4.6
Pregrado Presencial 2013-2	COMUNICACION EDUCATIVA	3	4.4
Pregrado Presencial 2013-2	PERIODISMO CIUDADANO	3	4.8
Pregrado Presencial 2013-2	PERIODISMO EN MEDIOS DIGITALES	3	4.7

PERIODO:Pregrado Presencial 2014-1 Promedio Semestral:4,4

Periodo	Asignatura	Creditos	Nota
Pregrado Presencial 2014-1	INSTITUCIONES POLITICAS	3	4.7
Pregrado Presencial 2014-1	CRITICA Y ARGUMENTACION	3	4.4

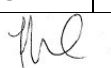
Pregrado Presencial 2014-1	COMUNICACION Y PARTICIPACION EN MEDIOS DIGITALES	3	3.6
Pregrado Presencial 2014-1	COMUNICACION ESTRATEGICA	3	4.3
Pregrado Presencial 2014-1	METODOS CUANTITATIVOS	3	4.6
Pregrado Presencial 2014-1	PERIODISMO DE ANALISIS	3	4.6

PERIODO:Pregrado Presencial 2014-2 Promedio Semestral:4,7

Periodo	Asignatura	Creditos	Nota
Pregrado Presencial 2014-2	ELECTIVA DE LENGUAJE	3	4.6
Pregrado Presencial 2014-2	PRACTICA PROFESIONAL	6	5.0
Pregrado Presencial 2014-2	ELECTIVA CP PROBLEMAS CONTEMPO	3	4.8
Pregrado Presencial 2014-2	DISEÑO Y FORMULACION DE PROYECTOS	3	4.3
Pregrado Presencial 2014-2	ELEC CP PERIODISMO EN MEDIOS	2	4.4

PERIODO:Pregrado Presencial 2015-1 Promedio Semestral:4

Periodo	Asignatura	Creditos	Nota
Pregrado Presencial 2015-1	OPCION DE GRADO	6	4.0
Pregrado Presencial 2015-1	ELECTIVA CP COMUNICACION PARTICIPATIVA EN MEDIOS	3	5.0
Pregrado Presencial 2015-1	ELECTIVA CP PERIODISMO CIUDADA	3	3.4
Pregrado Presencial 2015-1	GESTION DE PROYECTOS	3	4.2
Pregrado Presencial 2015-1	ELECTIVA PARTICIPACION EN MEDIOS	2	4.2


MARÍA ALEJANDRA CARTAGENA OSPINA
Secretaria Sede Seccional Bello



UNIMINUTO

NOTARIA UNICA
DE GIRARDOTA
DOY FE DE QUE ESTE DOCUMENTO
ES COPIA DE COPIA

05 FEB 2021

EIDA LUCY BURBANO GARCÉS
NOTARIA



Corporación Universitaria Minuto de Dios

Edison Ferney Castrillón Angel

C.C. No. 1.035.228.742

Ha cumplido con los requisitos académicos exigidos por la Institución,
la cual, con las debidas autorizaciones le otorga el título de

Comunicador Social - Periodista

en testimonio se firma y sella este diploma

[Signature]
Consejo de Fundadores

[Signature]
Rector General

[Signature]
Rector
Seccional Vello

[Signature]
Secretario General

Decreto Jurídico otorgado por
resolución 10345 del 1 de Agosto de 1990,
Ministerio de Educación Nacional

República de Colombia

Folio 227 del Libro de Registro No. 005
Vello, 12 de Septiembre de 2015
No. 31064

iner



Corporación Universitaria Minuto de Dios

Acta de Grado No. 633

ACTA INDIVIDUAL DE GRADO

La Suscrita Secretaria General de La Corporación Universitaria Minuto de Dios - UNIMINUTO,

Certifica:

Que en el municipio de Bello, departamento de Antioquia; el día doce (12) de septiembre de dos mil quince (2015), la **Corporación Universitaria Minuto de Dios – UNIMINUTO**, Institución de Educación Superior, reconocida por el Ministerio de Educación Nacional, previo el juramento reglamentario, confirió el título de **Comunicador Social - Periodista** a **Edison Ferney Castrillón Angel** con cédula de ciudadanía No. **1035228742** quien aprobó el trabajo de grado y cumplió con las normas legales, los requisitos académicos y las exigencias establecidas en los Estatutos y Reglamentos para el grado, y le otorgó el Diploma No **31064** que lo acredita como tal, registrado en el Folio **227** del Libro No. **005** de Registro de Títulos expedidos por la **Corporación Universitaria Minuto de Dios – UNIMINUTO**.

La **Corporación Universitaria Minuto de Dios- UNIMINUTO** está autorizada para conferir este título por la Ley 30 del 28 de Diciembre de 1992. El programa cuenta con Resolución de Registro Calificado según Código SNIES **52338** concedido por el Ministerio de Educación Nacional.

En constancia de lo anterior, se firma en el municipio de Bello, departamento de Antioquia; el día doce (12) de septiembre de dos mil quince (2015).

Leonidas López Herrán
Rector General

Linda Lucía Guarín Gutiérrez
Secretaria General

27/10/22, 11:51

Calificaciones Finales

Calificaciones Finales

000347914 EDISON F. CASTRILLON ANGEL
2017 semestre 1- Postgrado
Oct 27, 2022 11:50 AM

Información de Alumno

Programa Actual

ESP EN ENSEÑANZA DEL INGLES

Nivel: Especialización

Programa: Esp Enseñanza Inglés-Med

Periodo de Admisión: 2017 semestre 1- Postgrado

Tipo de Admisión: Aspirante a Especialización

Periodo Catálogo: 2017 semestre 1- Postgrado

Escuela: Educación y Pedagogía-Med

Campus: Medellín - Laureles

Carrera: Esp Enseñanza Inglés-Med

Estado Académico: Estado académico normal

Especialización Trabajo de curso

NRC	Materia	Curso	Sección	Título de Curso	Campus	Calificación Final	Intentadas	Ganadas	PGA Horas	Puntos de Calidad
51074	AMBT	0047	02	SEMINARIO DE ÉTICA	Medellín - Laureles	3.95	1.000	1.000	1.000	3.95
51075	AMBT	0051	03	FUNDAMENTOS DE INVESTIGACIÓN	Medellín - Laureles	4.70	2.000	2.000	2.000	9.40
51076	IDIO	0043	01	PRINCIPIOS DE ADQUISICIÓN DE LA LENGUA EXTRANJERA	Medellín - Laureles	4.10	2.000	2.000	2.000	8.20
51077	IDIO	0044	01	TALLER DE INVESTIGACIÓN	Medellín - Laureles	3.68	2.000	2.000	2.000	7.36
51073	IDIO	0047	01	LINGÜÍSTICA PARA PROFESORES DE INGLÉS	Medellín - Laureles	4.27	2.000	2.000	2.000	8.54
51072	LGAP	0053	01	ESCRITURA ACADÉMICA	Medellín - Laureles	4.24	2.000	2.000	2.000	8.48

Resumen Especialización

	Intentadas	Ganadas	PGA Horas	Puntos de Calidad	PGA
Periodo Actual:	11.000	11.000	11.000	45.93	4.17
Acumulativo:	20.000	20.000	20.000	84.07	4.20
Transfer:	0.000	0.000	0.000	0.00	0.00
Global:	20.000	20.000	20.000	84.07	4.20

[Selec Otro Periodo](#)

VERSIÓN: 8.7.1

MAPA DE SITIO

27/10/22, 11:54

Calificaciones Finales

Calificaciones Finales

000347914 EDISON F. CASTRILLON ANGEL
2017 semestre 2 - Postgrado
Oct 27, 2022 11:53 AM

Información de Alumno

Programa Actual

ESP EN ENSEÑANZA DEL INGLES

Nivel: Especialización

Programa: Esp Enseñanza Inglés-Med

Periodo de Admisión: 2017 semestre 1- Postgrado

Tipo de Admisión: Aspirante a Especialización

Periodo Catálogo: 2017 semestre 1- Postgrado

Escuela: Educación y Pedagogía-Med

Campus: Medellín - Laureles

Carrera: Esp Enseñanza Inglés-Med

Estado Académico: Estado académico normal

Especialización Trabajo de curso

NRC	Materia	Curso	Sección	Título de Curso	Campus	Calificación Final	Intentadas	Ganadas	PGA Horas	Puntos de Calidad
40271	AMBT	0052	01	SEMINARIO DE PEDAGOGÍA	Medellín - Laureles	4.22	1.000	1.000	1.000	4.22
40273	IDIO	0042	01	DIDÁCTICA Y DISEÑO DE MATERIALES	Medellín - Laureles	4.41	2.000	2.000	2.000	8.82
40227	IDIO	0045	01	METODOLOGÍA DE LA ENSEÑANZA DEL INGLÉS COMO LENGUA EXTRANJERA	Medellín - Laureles	4.70	2.000	2.000	2.000	9.40
40272	IDIO	0048	01	EVALUACIÓN DE LA ADQUISICIÓN DE UNA LENGUA EXTRANJERA	Medellín - Laureles	3.75	2.000	2.000	2.000	7.50
40274	IDIO	0049	01	ASESORÍA Y TRABAJO DE GRADO - ESP. ENSEÑANZA DEL INGLÉS	Medellín - Laureles	4.10	2.000	2.000	2.000	8.20

Resumen Especialización

	Intentadas	Ganadas	PGA Horas	Puntos de Calidad	PGA
Periodo Actual:	9.000	9.000	9.000	38.14	4.23
Acumulativo:	20.000	20.000	20.000	84.07	4.20
Transfer:	0.000	0.000	0.000	0.00	0.00
Global:	20.000	20.000	20.000	84.07	4.20

[Selec Otro Periodo](#)

VERSIÓN: 8.7.1

[MAPA DE SITIO](#)



Universidad Pontificia Bolivariana

PERSONERÍA JURÍDICA SEGÚN RESOLUCIÓN EJECUTIVA No. 48 DEL 22 DE FEBRERO 1937 MINISTERIO DE GOBIERNO

teniendo en cuenta que

Edison Ferney Castrillón Ángel

Cédula de ciudadanía No. 1.035.228.742

Cursó y aprobó los estudios exigidos por las normas legales
reglamentarias vigentes, le confiere el título de

Especialista en Enseñanza del Inglés

En testimonio de ello le expide el presente diploma
en Medellín, Departamento de Antioquia, República de Colombia

el día 23 del mes de Febrero del año 2018

Julio César Challa
El Rector

Fernando
El Decano

César
El Secretario General

Diploma registrado con el No. 000347914-1 en la ciudad de Medellín.
el día 23 de Febrero de 2018

60545



ACTA DE GRADO No. 003- 2018
Del 23 de febrero de 2018

En la ciudad de Medellín la Universidad Pontificia Bolivariana con Personería Jurídica reconocida mediante la Resolución No. 48 del 22 de febrero de 1937, expedida por el Ministerio de Gobierno, en Ceremonia de Grado y previo el solemne juramento de rigor, confirió el título de:

Especialista en Enseñanza del Inglés
A

Edison Ferney Castrillón Ángel
Cédula de Ciudadanía No. 1.035.228.742

En cuanto cursó y aprobó la totalidad de las asignaturas correspondientes al plan de estudios de la:

Especialización en Enseñanza del Inglés
Código SNIES 5238

Y quien realizó y aprobó como requisito final el trabajo de grado con el título:

PROMOVER LA INTERACCIÓN ORAL EN INGLÉS A TRAVÉS DEL DESARROLLO COLABORATIVO DE UN PODCAST EN UN GRUPO DE ESTUDIANTES DE SECUNDARIA EN UN COLEGIO PÚBLICO EN EL MUNICIPIO DE ENVIGADO

PROMOTING ENGLISH ORAL INTERACTION THROUGH THE COLLABORATIVE DEVELOPMENT OF A PODCAST IN A GROUP OF SECONDARY SCHOOL LEARNERS AT A PUBLIC SCHOOL IN ENVIGADO MUNICIPALITY -

El Rector General: Pbro. JULIO JAIRO CEBALLOS SEPÚLVEDA

La Secretaria General: Dis. CLEMENCIA RESTREPO POSADA

El Decano de la Escuela: Mg. GUILLERMO ECHEVERRI JIMÉNEZ

Diploma No. **60545** Registrado con el No. **000347914-1**

Es fiel copia tomada del original, el día veintitrés (23) de febrero de dos mil dieciocho (2018).

Secretaria General

A41594



CERTIFICADO DE CALIFICACIONES

Hoja 1 de 2

La Dirección de Registro Universitario certifica que EDISON FERNEY CASTRILLON ANGEL identificado(a) con ID. 347914 y con documento de identidad No. 1035228742, es Egresado(a) Graduado(a) del programa de MAESTRÍA EN PROCESOS DE APRENDIZAJE Y ENSEÑANZA DE SEGUNDAS LENGUAS, aprobado mediante código SNIES 102253 del Ministerio de Educación Nacional, recibiendo el título de MAGÍSTER EN PROCESOS DE APRENDIZAJE Y ENSEÑANZA DE SEGUNDAS LENGUAS. Ingresó a la Universidad en el primer semestre de 2018.

La siguiente es la información académica actual:

CRÉDITOS DE LA INSTITUCIÓN

Periodo: 2018 semestre 1- Postgrado

NOMBRE DEL CURSO	CREDITOS	CALIFICACIÓN
ENGLISH EMPHASIS I	3	5.00
RESEARCH SEMINAR I	3	3.83
ETICA, CIENCIA Y CULTURA	2	4.80

Promedio Periodo: 4.51 **Cuatro, Cinco, Uno.**

Periodo: 2018 semestre 2 - Postgrado

NOMBRE DEL CURSO	CREDITOS	CALIFICACIÓN
POLICY,ADMIN,AND MANAG IN EDUC	2	4.60
ENGLISH LANGUAGE II	3	4.18
ENGLISH EMPHASIS II	3	4.21
RESEARCH SEMINAR II	3	4.32

Promedio Periodo: 4.30 **Cuatro, Tres, Cero.**

Periodo: 2019 semestre 1 - Postgrado

NOMBRE DEL CURSO	CREDITOS	CALIFICACIÓN
ENGLISH EMPHASIS III	3	3.82
RESEARCH SEMINAR III	5	4.62

Promedio Periodo: 4.32 **Cuatro, Tres, Dos.**

Periodo: 2019 semestre 2 - Postgrado

NOMBRE DEL CURSO	CREDITOS	CALIFICACIÓN
EVALUATION SECOND LANGUAGE CON	3	3.75
ENGLISH LANGUAGE I	3	4.10
R&R LEARNING AND TEACHING PROC	3	4.70
RESEARCH SEMINAR IV	6	5.00
COMPR.LECT.PROD.TEXT ING-ESP I	3	4.00
AUTONO FORMAT FOR CRITIC THINK	3	5.00
INTROD. TO ACADEMIC DISCOURSE	2	4.24
COMPRENSION LECTORA – INGLES	0	3.30

Promedio Periodo: 4.48 **Cuatro, Cuatro, Ocho.**

Promedio General Calificaciones: 4.42 **Cuatro, Cuatro, Dos.**

VIGILADA MINEDUCACION

SEDE MEDELLÍN Campus de Laureles Circular 1ª No. 70-01 / Teléfono: (057) (4) 4488388 / Fax: (057) (4) 2502080 / Apartado aéreo 56006 / E-mail: comrelp@upb.edu.co
 SECCIONAL BUCARAMANGA autopista Piedecuesta Km. 7 / Teléfono: (057) (7) 6796220 / Fax: (057) (7) 6796221 / E-mail: info@upbbga.edu.co
 SECCIONAL MONTERÍA Km. 8 Vía Cereté / Teléfono: (057) (4) 7860146 / Fax: (057) (4) 7860912 / E-mail: crelimter@upbmonteria.edu.co
 SECCIONAL PALMIRA Seminario Cristo Sacerdote Km. 1 Vía Tienda Nueva / Teléfono: (057) (2) 2702545 / Fax: (057) (2) 2723121 / E-mail: upbpalmira@upb.edu.co www.upb.edu.co / Colombia - Suramérica



Continuación certificado de EDISON FERNEY CASTRILLON ANGEL. Hoja 2 de 2

Este certificado es oficial y tiene validez cuando lleva el sello y firma del jefe de la Dirección de Registro Universitario, y es expedido en papel de seguridad con logo de la Universidad Pontificia Bolivariana.

La escala de notas va de cero (0.00) a cinco (5.00). Para los programas de Pregrado un curso se aprueba con tres (3.00) como mínimo, en los programas de Especialización un curso se aprueba con tres punto cinco (3.50) como mínimo y en los programas de Maestría y Doctorado a partir del primer semestre de 2015 un curso se aprueba con tres punto cinco (3.50) como mínimo, anterior a este periodo un curso se aprueba con cuatro (4.00) como mínimo.

Este certificado se expide a solicitud del interesado.

A handwritten signature in black ink, appearing to read 'Luis Fernando Velasquez Vanegas', is written over a horizontal line.

LUIS FERNANDO VELASQUEZ VANEGAS

Jefe

Medellín, 05 de Febrero de 2021



**Universidad
Pontificia
Bolivariana**

NOTARIA ÚNICA
DE GIRARDOTA
DOY FE DE QUE ESTE DOCUMENTO
ES COPIA DE COPIA

05 FEB 2021

EIDA LUCY BURBANO GARCÉS
NOTARIA

PERSONERÍA JURÍDICA SEGÚN RESOLUCIÓN EJECUTIVA No. 46 DEL 22 DE FEBRERO 1937 MINISTERIO DE GOBIERNO

teniendo en cuenta que

Edison Ferney Castrillón Ángel

Cédula de ciudadanía No. 1.035.228.742

Cursó y aprobó los estudios exigidos por las normas legales
reglamentarias vigentes, le confiere el título de

**Magíster en Procesos de Aprendizaje
y Enseñanza de Segundas Lenguas**

En testimonio de ello le expide el presente diploma
en Medellín, Departamento de Antioquia, República de Colombia
el día 19 del mes de Febrero del año 2020

Julio César Castrillón
El Rector

Enrique
El Decano

Enrique
El Secretario General

Diploma registrado con el No. 000347914-2 en la ciudad de Medellín.
el día 19 de Febrero de 2020

68537



ACTA DE GRADO No. 03 - 2020
Del 19 de febrero de 2020

En la ciudad de Medellín la Universidad Pontificia Bolivariana con Personería Jurídica reconocida mediante la Resolución No. 48 del 22 de febrero de 1937, expedida por el Ministerio de Gobierno, en Ceremonia de Grado y previo el solemne juramento de rigor, confirió el título de:

Magíster en Procesos de Aprendizaje y Enseñanza de
Segundas Lenguas
A

Edison Ferney Castrillón Ángel
Cédula de Ciudadanía No. 1.035.228.742

En cuanto cursó y aprobó la totalidad de las asignaturas correspondientes al plan de estudios de:

Maestría en Procesos de Aprendizaje y Enseñanza de
Segundas Lenguas
Código SNIES 102253

Y quien realizó y aprobó como requisito final el trabajo de grado con el título:

PODCASTING AS A CRITICAL DIGITAL LITERACY PRACTICE TO
PROMOTE PRESERVICE TEACHER NARRATIVES IN COLOMBIA

PODCASTING COMO UNA PRÁCTICA DE LITERACIDAD CRÍTICA Y
DIGITAL PARA PROMOVER LAS NARRATIVAS DE FUTUROS DOCENTES
EN COLOMBIA

El Rector General: Pbro. JULIO JAIRO CEBALLOS SEPÚLVEDA

La Secretaria General: Esp. DORA ALBA GÓMEZ GIRALDO

El Decano de la Escuela: Mg. GUILLERMO ECHEVERRI JIMÉNEZ

Diploma No. 68537 Registrado con el No. 000347914-2

Es fiel copia tomada del original, el día diecinueve (19) de febrero de dos mil veinte (2020).

Secretaría General

A49780

 SERVIÇO PÚBLICO FEDERAL MINISTÉRIO DE DEFESA DELEGACIA DE POLÍCIA FEDERAL EM SANTA CRUZ DO SUL/RS NÚCLEO DE INTEGRAÇÃO Fone: (51) 3717-9600 E-mail: integracao@caspol.pf.gov.br Horário de atendimento ao público: das 08h às 12h e das 13h30 às 16h		SIAPRO DPF/SCS/RS 08089.000622/2015-10 PROPOSTA DE EMISSÃO DE PASSAPORTE PARA O EXTERIO	
NOME: EDISON FERNEY CASTRILLON ANGEL		Assinatura do Funcionário: Kristian Felipe da Rosa Agente Administrativo Mat. 15551 15/05/2015	
Fotografia: 		Tipo de Pedido: REGISTRO E EXPEDIÇÃO DE CÉDULA DE IDENTIDADE DE ESTRANGEIRO TEMPORÁRIO IV.	
Pessoa: RUBEN DARIO CASTRILLON LUZ DEL CARMEN ANGEL		Sexo: MASCULINO	
Data de Nascimento: 02/05/1993		Data de emissão do Requerimento: 03/03/2015	
Cidade de Nascimento: BARBOSA		País de Nacionalidade: COLOMBIA	
Tipo de Documento Apresentado: PASSAPORTE nº AO184414 Registro Nacional de Estrangeiro – RNE nº G121700-5		Validade do Documento: 03/05/2015	
Assinatura do Provedor: 		NOTARIALMICA DE SP/ARQUIVA DE QUE ESTE DOCUMENTO	

05 FEB 2021

05 FEB 2021
EIDA LUCY BUREANO GARCÉS
NOTARIA



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REPÚBLICA DE COLOMBIA		
Tipo / Type	Cod. país / Country code	Pasaporte N° / Passport No.
P	COL	BE429957
Apellidos / Surname		
CASTRILLON ANGEL		
Nombres / Given names		BE429957
EDISON FERNEY		
Nacionalidad / Nationality		
COLOMBIANA		
Fecha de nacimiento / Date of birth		Núm. personal / Personal No.
02 MAY/MAY 1993		CC1035228742
Sexo / Sex	Lugar de nacimiento / Place of birth	
M	BARBOSA COL	
Fecha de expedición / Date of issue		Autoridad / Authority
02 JUL/JUL 2024		G. ANTIOQUIA
Fecha de vencimiento / Date of expiry		Firma del titular / Holder's signature
02 JUL/JUL 2024		

P<COLCASTRILLON<ANGEL<<EDISON<FERNEY<<<<<<<
BE429957<9COL9305029M3407024CC1035228742<<68



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UNIVERSIDADE FEDERAL DO PIAUÍ
CENTRO DE CIÊNCIAS HUMANAS E LETRAS
PROGRAMA DE PÓS-GRADUAÇÃO EM LETRAS-PPGEL
MESTRADO E DOUTORADO

Campus Universitário Petronio Portela - Bairro Ininga - Teresina-PI
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site: www.posgraduacao.ufpi.br/ppgel



ATA DE DEFESA DE TESE DE DOUTORADO

EDISON FERNEY CASTRILLÓN ÁNGEL

Aos quatro dias do mês de julho de dois mil e vinte quatro, às quinze horas, na presença da Banca Examinadora, composta pelos docentes: Profa. Dra. Beatriz Gama Rodrigues - UFPI (Presidente), Profa. Dra. Maraisa Lopes - UFPI (Examinadora Interna), Prof. Dr. Juscelino Francisco do Nascimento - UFPI (Examinador Interno), Prof. Dr. Raúl Alberto Mora Vélez - UPB (Examinador Externo), Nayibe del Rosario Rosado Mendinueta - Uninorte (Examinadora Externa), integrantes da Banca Examinadora, realizou-se a **DEFESA DE TESE** do(a) **DOUTORANDO(a) EDISON FERNEY CASTRILLÓN ÁNGEL**, da área de **LINGÜÍSTICA**, tendo como título da Tese: **DEVELOPMENT OF RESISTANCE NARRATIVES AS A CRITICAL PEDAGOGY AND RE-EXISTENCE LITERACY PRACTICE WITH PRE-SERVICE ENGLISH TEACHERS FROM BRAZIL AND COLOMBIA**. Após a apreciação do estudo apresentado pelo(a) doutorando(a) e dos argumentos manifestados por este(a) diante das observações e questionamentos realizados pelos professores examinadores, durante a sessão de Defesa, a Banca Examinadora, presidida pela Professora Orientadora, atribuiu ao Doutorando a menção de APROVADO.

Observações: _____

Beatriz Gama Rodrigues

Profa. Dra. Beatriz Gama Rodrigues - UFPI (Presidente)

Maraisa Lopes

Profa. Dra. Maraisa Lopes - UFPI (Examinadora Interna)

Juscelino Francisco do Nascimento

Prof. Dr. Juscelino Francisco do Nascimento - UFPI (Examinador Interno)

Raúl Alberto Mora Vélez

Prof. Dr. Raúl Alberto Mora Vélez - UPB (Examinador Externo)



Profa. Dra. Nayibe del Rosario Rosado Mendinueta - Uninorte (Examinadora Externa)

Teresina, 4 de julho de 2024



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 site: www.posgraduacao.ufpi.br/ppge

RELATÓRIO FINAL DO ORIENTADOR SOBRE O PÓS-GRADUADO

01. NOME DO(A) PÓS-GRADUADO(A): EDISON FERNEY CASTRILLÓN ÁNGEL
02. CURSO: Doutorado Acadêmico
03. NÍVEL DO CURSO: Doutorado
04. ÁREA DE CONCENTRAÇÃO: Linguística
05. LINHA DE PESQUISA: Linguística Aplicada
06. NOME DO ORIENTADOR: Beatriz Gama Rodrigues

07. PERÍODO DE REALIZAÇÃO:		
Início: março / 2021		
Final: julho / 2024		
08. BOLSA DE ESTUDO: sim ou não	SIM ()	NÃO (x)
Período:		

09. TOTAL DE CRÉDITOS EXIGIDOS NO CURSO: 36
- Créditos referentes às disciplinas cursadas: 33 - Créditos referentes à dissertação: 13
- Créditos concedidos (especificar): 16 (Créditos aproveitados do mestrado) 4 (Creditos da disciplina TÓPICO EM ANÁLISE DO DISCURSO 3 na Universidade Federal de Alagoas) - Créditos consignados: 53
TOTAL DE CRÉDITOS OBTIDOS: 53

10. ATIVIDADES DESENVOLVIDAS:
Disciplinas cursadas em UFPI e a disciplina GLL016 - TÓPICO EM ANÁLISE DO DISCURSO 3 na Universidade Federal de Alagoas.
Participação em três grupos de Pesquisa
1. GLAMULTI (Grupo de Linguística Aplicada e Multiletramentos – UFPI) 2. Global South (Grupo com investigadores Colombianos y Brasileiros de Linguística Crítica) 3. [ÍN] Ínter / Nos – Escuela de Posgrados de Posgrados – Universidad Católica Luis Amigó

2 (dois) Artigos Publicados em Periódicos Qualis A1 (descrito abaixo).		
7 (sete) Apresentações Orais em eventos nacionais e internacionais.		
11. DISCIPLINAS CURSADAS:	Conceito	Créditos
SEMINÁRIO TEMÁTICO I - ESTUDOS DE LINGUAGEM	9.1	1
TEORIAS LINGÜÍSTICAS	9.9	4
METODOLOGIA DE INVESTIGAÇÃO EM CIÊNCIA DA LINGUAGEM	9.4	4
MULTILETRAMENTOS, MULTIMODALIDADES E NOVAS	10.0	3
TÓPICOS ESPECIAIS EM LINGUISTICA II	9.4	4
TÓPICOS ESPECIAIS EM VARIAÇÃO/DIVERSIDADE LINGÜÍSTICA/LETRAMENTOS	9.7	3
TÓPICOS ESPECIAIS EM ANÁLISE DO DISCURSO	10.0	3
PESQUISA E ORIENTAÇÃO I	10.0	4
PESQUISA E ORIENTAÇÃO I	10.0	3
PESQUISA E ORIENTAÇÃO II	10.0	2
PESQUISA E ORIENTAÇÃO III	10.0	2
PESQUISA E ORIENTAÇÃO IV	10.0	2
QUALIFICAÇÃO	-	-
QUALIFICAÇÃO II	-	-
DISSERTAÇÃO	-	6
APROVEITAMENTO DE CRÉDITOS	-	20
TOTAL DE CRÉDITOS OBTIDOS EM DISCIPLINAS:	-	53

12. TRABALHOS PUBLICADOS:
Mídia como um cenário de pedagogia crítica para promover letramentos de reexistência com professores de inglês em formação. (Revista Texto Livre - ISSN 1983-3652)
Identidade(s) e letramento (s) de reexistência através da negociação de narrativas de resistência. (Revista Educação em Questão e-ISSN: 1981-1802)

13. TRABALHOS APRESENTADOS:
ELT practices to promote critical digital literacy (Apresentação oral no evento: XXIV Encuentro nacional de Investigación, Universidad Católica Luis Amigó, Colombia, 2021)
Collaborative Development of Virtual Learning Environments (VLEs) to Promote Critical Digital Literacy (CDL): An Exercise in Empowerment, Justice, and Social Transformation (Apresentação oral no evento: 56 th ASOCOPI Online Annual, 2 nd International conference, ASOCOPI, Colombia, 2021).
Prácticas inclusivas para el desarrollo de narrativas de (re) existencia: escenarios para la literacidad crítica digital, la libre expresión y el empoderamiento (Apresentação oral no evento: (Primer Simposio Latinoamerinaco de Educacación), Brazil, Perú, México, Colombia, Uruguay, 2021)
Desarrollo de narrativas de resistencias para la promoción de literacidad de (re) existencias y literacidades

digitales críticas: (Apresentação oral no evento: III CONGRESSO NACIONAL DE VARIAÇÃO/DIVERSIDADE LINGÜÍSTICA E LETRAMENTO, UFPI, Brazil, 2021)
Academic writing in other languages in the PPGE program: challenges and perspectives: (Apresentação oral no evento: Piauí-Iowa Conference on Language & Literature: Emerging Theories and Practices, UFPI, Brasil, 2021).
Narrativas de resistencia para el desarrollo de literacidades digitales críticas y de re-existencia con docentes de inglés en formación. (Apresentação oral no evento: 13º Congresso Brasileiro de Linguística Aplicada, ALAB, Brasil, 2022)
Desarrollo de narrativas de resistencia como prácticas pedagógicas críticas para la re-existencia. (Apresentação oral no evento: II CONGRESO IBEROAMERICANO DEL PENSAMIENTO TRANSFORMACIONAL “TRANSFORMEMOS EL MUNDO”, Universidad de Granada, 2024)

14. TÍTULO DO PROJETO DE PESQUISA DESENVOLVIDO:

DEVELOPMENT OF RESISTANCE NARRATIVES AS A CRITICAL PEDAGOGY AND RE-EXISTENCE LITERACY PRACTICE WITH PRE-SERVICE ENGLISH TEACHERS FROM BRAZIL AND COLOMBIA.

14. TÍTULO DA TESE:

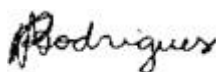
DEVELOPMENT OF RESISTANCE NARRATIVES AS A CRITICAL PEDAGOGY AND RE-EXISTENCE LITERACY PRACTICE WITH PRE-SERVICE ENGLISH TEACHERS FROM BRAZIL AND COLOMBIA.

• DATA DA DEFESA: 4 julho de 2024	
• BANCA EXAMINADORA:	INSTITUIÇÃO
1. MARAISA LOPES	UFPI, BRASIL
2. JUSCELINO FRANCISCO DO NASCIMENTO	UFPI, BRASIL
3. RAÚL ALBERTO MORA VÉLEZ	UPB, COLOMBIA
4. NAYIBE ROSADO MENDINUETA	UNINORTE, COLOMBIA
• RESULTADO: Aprovada	
• RESUMO DA TESE:	
This study analyzes how pre-service English teachers in Brazil and Colombia develop resistance narratives as a practice of critical literacy and re-existence, with the aim of promoting a more diverse, inclusive, and fair linguistic education. The research is based on six theoretical assumptions: 1) Being and identity are constant processes originating from our beginnings; there is no endpoint, only a constant becoming (Bauman, 2004, 2013). 2) Critical pedagogy is an alternative for conceiving diversity and education (Freire, 1970 and Giroux, 2018, 2020). 3) Resistance is a critical pedagogy practice to live in a just and equitable world (McLaren and Kincheloe, 2007). 4) The Black diaspora constitutes an intrinsic relationship of resistance (Woodson, 2023). 5) Literacies are always sociocultural and constantly occur in a context where people negotiate critically (Soares, 2009 and Mora et al., 2021). 6) Re-existence is a strategy to achieve the reconceptualization and redefinition of life under conditions of self-determination and dignity (Albán-Achinte, 2017). The methodological framework is supported by a sociocritical paradigm and uses Online Qualitative Research (OQR) adapted to the health conditions of the COVID-19 pandemic and the distance between participants. Additionally, a Youth Participatory Action Research	

(YPAR) was implemented to develop an online course as a critical pedagogical practice and re-existence. The results show that pre-service English teachers face oppressions reflected in colonial structures. However, the resistance narratives and re-existence literacies fostered by critical pedagogy allow them to reflect critically and act transformationally. The challenges include personal and structural barriers related to identity and power, while the opportunities lie in using these narratives for personal growth, social justice, and transformative action. The study concludes by emphasizing the need to incorporate linguistic policies that protect and value the cultural and linguistic diversity of teachers, promoting an environment of respect and equity in the classrooms. Additionally, it recommends the implementation of broader critical pedagogical exercises in the Global South, where similar situations with teachers have been identified.

Keywords: Critical pedagogy; Re-existence literacies; Resistance narratives; Pre-service English teachers; Colombian educational system; Brazilian educational system.

Teresina (PI), 4 de julho de 2024



Orientador(a)



Visto:

Pós-Graduado(a)

Homologado pelo CCPPGEL:

Data: _____/_____/_____

Coordenação do Curso



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1. Identificação do material bibliográfico:

Tese: ☒ Dissertação: ☐ Monografia: ☐ TCC Artigo: ☐ Livro: ☐ Capítulo de Livro: ☐
☐ Material cartográfico ou Visual: ☐ Música: ☐
 Obra de Arte: ☐ Partitura: ☐ Peça de Teatro: ☐ Relatório de pesquisa: ☐
 Comunicação e Conferência: ☐ Artigo de periódico: ☐ Publicação seriada: ☐ Publicação
 de Anais de evento: ☐

2. Identificação do TCC:

Curso de Graduação: COMUNICACIÓN SOCIAL – PERIODISMO

Programa de Pós-Graduação: PROGRAMA DE PÓS-GRADUAÇÃO EM LETRAS – PPGE

Outro: _____

Autor: Edison Ferney Castrillón Ángel

Orientador (a): Beatriz Gama Rodrigues

Instituição: UFPI

Membro da Banca: Profa. Dra. Maraisa Lopes - UFPI (Examinadora Interna)

Membro da Banca: Prof. Dr. Juscelino Francisco do Nascimento - UFPI (Examinador Interno)

Membro da Banca: Prof. Dr. Raúl Alberto Mora Vélez – UPB, Colômbia (Examinador Externo)

Membro da Banca: Profa. Dra. Nayibe Rosado Mendingueta – UNINORTE, Colômbia (Examinadora Externa)

Título obtido: **DEVELOPMENT OF RESISTANCE NARRATIVES AS A CRITICAL PEDAGOGY AND RE-EXISTENCE LITERACY PRACTICE WITH PRE-SERVICE ENGLISH TEACHERS FROM BRAZIL AND COLOMBIA.**

Título do trabalho: **Doutorado**

Data da defesa: 04 /Julho/2024

Agência de fomento (em caso de aluno bolsista): Não

3. Informações de acesso ao documento no formato eletrônico:

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C I R C U L A Ç ã O I N T E R N A

REQUERIMENTO					
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LOCAL/TRABALHO		Universidad Católica Luis Amigó, Medellín, Colombia		PROFISSÃO	professor de línguas estrangeiras
E-MAIL	edison.castrillonan@gmail.com			CEL	+57 313623 7125
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PROGRAMA		PROGRAMA DE PÓS-GRADUAÇÃO EM LETRAS			
MESTRADO		DOUTORADO		MESTRADO PROFISSIONAL	
CENTRO / UFPI		CCHL		CAMPI	ININGA
OBJETIVOS DO REQUERIMENTO					
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☒	DIPLOMA DE CONCLUSÃO		☐	2ª VIA DO DIPLOMA (PROCESSAR)	
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DOCUMENTOS ANEXADOS - CÓPIAS OU ORIGINAIS (ATENDIMENTO)					
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☐	OUTROS (ESPECIFICAR):				
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REQUERENTE: EDISON FERNEY CASTRILLÓN ÁNGEL	SETOR DE ATENDIMENTO
PROGRAMA: PPGEL - UFPI	Assinatura do Responsável pelo Atendimento
DATA DE ENTRADA:	PRAZO DE ENTREGA APÓS ASSINATURA: CONSULTAR CPSS