EFL TEACHERS' DEVELOPMENT OF CRITICAL INTERCULTURALITY THROUGH CALL IN SECONDARY SCHOOLS IN CALI

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To my Lord and Savior Jesus Christ who has always looked after me and has made me the person that I am now.

To my loving wife, the mother of my children, my "*ezer kenegdo",* my soulmate, my love.

To my six-year-old son Martín, my baby-boy Benjamin and my children to be, who along with my wife are my most precious present from God, my inspiration and my vital energy.

To my parents who planted the good seed, the values and principles that guide my endeavors and help me improve a little more every day.

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Abstract

This study examines how English teachers in Colombian public schools develop their views and practices of critical interculturality (CI) through a series of workshops (WS) combining CI and Computer-Assisted Language Learning (CALL). Using a qualitative methodology and a participatory action research design, data were gathered through interviews, focus groups, teacher journals, classroom observations, and documents across two research cycles. The study addressed one overarching question concerning the CI views and practices teachers developed, along with three subsidiary questions exploring how their understandings of CI evolved, how these views informed pedagogical decisions, and how such transformations were aided through CALL-mediated practice.

Findings indicate a clear, though uneven, movement from functional or "safe" conceptions of culture toward more critical, context-responsive understandings centered on cultural representation, inequality, and community concerns. These conceptual shifts surfaced in teachers' lessons through tasks that fostered student agency, public reasoning, and engagement with local social issues. CALL functioned as a mediating space that widened opportunities for collaboration and authorship, supporting the enactment of CI in ways not previously present in their practice. However, institutional constraints shaped the depth and consistency of these changes. The study highlights the ethical-political role of English teaching and demonstrates how reflection, collaboration, and pedagogical development can nurture more critical and context-grounded pedagogies.

Keywords: critical interculturality, CALL, English language teaching, qualitative research, participatory action research

Resumen

Este estudio examina cómo los docentes de inglés en escuelas públicas colombianas desarrollan sus concepciones y prácticas de interculturalidad crítica (IC) a través de una serie de talleres (WS) sobre IC y aprendizaje de lenguas asistido por computador (CALL). Mediante una metodología cualitativa y un diseño investigación acción participativa (PAR), se recopilaron datos provenientes de entrevistas, grupos focales, diarios docentes, observaciones de clase y documentos a lo largo de dos ciclos de investigación. La investigación abordó una pregunta central relacionada con las concepciones y prácticas de IC que desarrollaron los docentes y tres preguntas específicas orientadas a explorar cómo evolucionaron sus visiones sobre la IC, cómo estas concepciones informaron sus decisiones pedagógicas y cómo dichas transformaciones fueron apoyadas por CALL.

Los hallazgos muestran un tránsito claro, aunque desigual, desde concepciones funcionales o "seguras" de la cultura hacia comprensiones más críticas y contextualizadas, centradas en representaciones culturales, desigualdad y problemáticas de la comunidad. Estos cambios conceptuales se evidenciaron en las clases a través de tareas que fomentaron el agenciamiento, razonamiento y análisis de temas locales. CALL actuó como instrumento de mediación que amplió oportunidades de colaboración y participación, permitiendo a los docentes poner en práctica la IC de formas antes ausentes. No obstante, las condiciones institucionales limitaron la profundidad y consistencia de estos cambios. El estudio resalta el carácter ético-político de la enseñanza del inglés y muestra cómo la reflexión, la colaboración y el desarrollo pedagógico pueden favorecer pedagogías más críticas y contextualizadas.

Palabras clave: interculturalidad crítica, CALL, enseñanza del inglés, investigación cualitativa, investigación-acción participativa

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1 Introduction

Technology has long been utilized in modern society. However, during COVID-19 pandemic information and communication technology (ICT) acquired higher importance since it was through these technologies that many people were able to keep up with distance working and their learning process at schools and universities. Jin et al. (2022) argue that the pandemic may have radically affected the field of language education forever. Although teachers and students were not prepared to face online teaching and learning since they lacked training and support in language education through computers, language educators now feel more positive about adopting online teaching in post-pandemic times (Hodges et al., 2020).

Within the unprecedented scenario of crisis, emergency Remote Language Teaching and Learning (ERLTL), and Computer-Assisted Language Learning (CALL) became pertinent in English Language Teaching (ELT) (Jin et al., 2022). One of the approaches in which CALL has been implemented is the communicative approach and the abilities developed through Intercultural Communicative Competence (ICC) as proposed in policy documents such as *Estándares para la enseñanza de idiomas extranjeros- inglés* (Ministerio de Educación Nacional [MEN], 2006) and *Lineamientos curriculares para la enseñanza de inglés* (MEN, n.d.). ICC was defined by Byram (1997) as the qualities required for interpreting and understanding cultural information by decentering and considering the perspective of the interlocutor, differences in opinions, values, and behaviors involved in communication, or intercultural differences.

Around the world, there have been distinctive ways to implement teaching languages through ICC by using technology. A group of related studies have focused on noticeable aspects of culture such as celebrations, music and traditions, suggesting that students decenter

by contrasting cultural differences (Liaw, 2006; Peng, 2018; So-Yeon, 2015; Uzun, 2014). Other studies have also focused on language function aiming at improving language skills for effective communication (Chen & Yang, 2014; Darhower, 2008; Elaish et al., 2019; So-Yeon, 2015). A more recent trend for ELT is within a critical intercultural perspective, Critical Interculturality (CI), a deeper view of social, political and economic issues, local needs, and development of agency in students to participate in societal dynamics (Granados-Beltrán, 2016; Mignolo, 2011; Restrepo & Rojas, 2010; Santos, 2009; Usma Wilches et al., 2018; Walsh, 2010). Despite the developments of CI and CALL, there is a dearth of research on the connection between the two, particularly at the secondary school level in Colombia. To this last issue, the emergency procedures implemented during the COVID-19 pandemic demonstrated the importance of integrating technology in education not only for being prepared for emergencies as such, but for the multiple benefits both students and teachers get (Jin et al., 2022). Regarding the intersection between CALL and CI, it is worth illustrating the undeniable social issues of Colombia, characterized by inequality and a history of violence (Helg, 1987), a context where it is vital for the individuals to participate democratically in society, to question social issues, and propose, and implement changes. In such a context, it is sensible to not only explore how the CALL and CI intersection may work, but to conduct research to provide students with opportunities to learn additional languages to communicate ideas and use them to take conscious critical action.

In Colombia, Jánica et al. (2006) recommend implementing internet-based materials in order to facilitate access outside the classroom. In the study, they highlighted the importance of including contents related to the local contexts first, and progressively moving

toward foreign cultural contents from "non-native[1]" speaking countries in order to expose students to a diverse variety of Englishes. This is one of the studies in Colombia which is more closely related to CI by means of CALL[2]; however, it took place at the higher educational level and it did not go further than suggesting the resources needed as the research goals did not include exploring or developing CI which would have meant suggesting sensitive and controversial contents that would enable students to question injustice. On another front, Álvarez Valencia and Fernández Benavides (2019) explored the use of Social Networking Sites for Language Learning (SNSLL) for developing ICC at the university level. Their approach was mainly from a contrastive stance and as pointed out by the authors, critical cultural factors were not addressed since the tasks participants were involved in did not lead discussion of sensitive social or cultural issues.

Regarding the context of public schools, they are usually at disadvantage when it comes to educational resources, class size and curriculum development, among other aspects when compared to the private sector. Cárdenas and Miranda (2014) found that many public institutions face insufficient management of resources and human talent, limited access to specialized materials, and a shortage of certified language teachers, conditions that directly hinder the implementation of national bilingual policies and widen the gap between sectors. This scenario unveils an unjust reality in which students who have access to public education are not offered the same resources and opportunities as many students in the private sector

[1] The terms "*native*", *"non-native",* and *"native speakerism"* are contested in applied linguistics because of its ideological construction and its role in reinforcing native-speaker privilege. As Holliday (2006) argues, the labels *native* and *non-native speaker* persist in ELT discourse despite being politically charged. For this reason, these terms will appear in quotations along the document signaling a critical understanding of the general inappropriateness of the term.

[2] In this dissertation the term CALL is used to refer to all technological tools and strategies used in ELT.

(Laboratorio de Economía de la Educación [LEE], 2022). Access to information through technological devices and connectivity seems to be one of the main factors of the public-private divide. Nevertheless, this reality does not need to restrict the use of the available technological resources that schools count on.

The main approach on CALL studies at the school level has been on developing Communicative Competence (CC) rather than ICC or CI explicitly. Some studies have weighted more importance on the technological tools rather than on the students' learning process and needs (Pardo Soto & Cisterna Zenteno, 2019; Roncancio Cardoza, 2014). One of the goals has been to improve English proficiency by targeting language skills such as speaking and listening (Romaña Correa, 2015), grammar, vocabulary, punctuation, and spelling in writing (Guzmán Gámez & Moreno Cuellar, 2019), and reading (Garzón Barreto, 2006; Muñoz Marín & González Moncada, 2010; Rátiva Velandia et al., 2012). While another goal has been exploring beliefs and attitudes towards learning English (Cardona et al., 2014; Cuasialpud Canchala, 2010). Although interculturality has not been explored in-depth in most CALL research in ELT, there are some studies in which intercultural encounters have taken place, although not explicitly as the research objective.

The abovementioned studies have contributed to understanding the impact and use of different forms of CALL on teaching and learning of English as a foreign language, however, CI is rather recent and unexplored at the secondary school level. Furthermore, ELT is not isolated from culture and should not undermine critical issues of both target and local cultures. The social realities of Colombian context demand educational approaches that empower students to question injustice and exercise agency. Thus, it is necessary to conduct research on the development of English teachers' views of CI and their practices through

CALL since this is a scantily examined issue in Colombian public schools. Therefore, the purpose of this study is to explore the extent to which EFL teachers' views and practices of CI are developed through a series of workshops (WS) involving CALL. The research questions that guide this study are:

1.1 Main Research Question

What views and practices of critical interculturality do English teachers develop through a series of workshops involving CALL?

1.2 Subsidiary Research Questions

1. What views do English teachers hold of critical interculturality before, during and after a series of workshops involving CALL?
2. What practices do English teachers implement to integrate critical interculturality in their classes before and after a series of workshops involving CALL?
3. To what extent is the development of teachers' views of critical interculturality reflected in their teaching practices involving CALL?

This dissertation is organized into eight chapters. Chapter 1 introduces the study by outlining the research problem, purpose, and guiding research questions. Chapter 2 reviews the literature relevant to the study, focusing on the conceptual evolution from culture to ICC and CI, as well as theoretical and empirical perspectives on CALL in ELT. Chapter 3 presents the research design, including the qualitative participatory action research (PAR) framework, the instructional design of the workshops, the research context, participants, data collection instruments, data analysis, and ethical considerations. Chapters 4, 5, and 6 report the findings of the study, examining how teachers' views of critical interculturality (Chapter 4) and their

teaching practices developed through the workshops to integrate critical interculturality (Chapter 5) and how CALL mediated these transformations (Chapter 6). Chapter 7 discusses the implications of the findings for theory, pedagogy, and institutional contexts. Finally, Chapter 8 presents the conclusions, acknowledges the study's limitations, and offers recommendations for future research.

2 Literature Review

The literature shows a growing interest in both the intercultural component of foreign language teaching and the teaching of languages through CALL. Technological advances are making breakthroughs at a noteworthy speed transforming the way we meet others, communicate, do business, work, and study. Particularly in the ELT field, technology is increasingly paving the way for new forms of learning. Being English the most common foreign language studied around the globe, and being language closely related to culture, it is sensible to inquire about the intersections between CALL and interculturality. Furthermore, it seems necessary to contribute to the development of critical interculturality especially in countries like Colombia, where inequality and injustice have been commonplace for decades. For this reason, this study examines the critical standpoint of interculturality. As such, the literature review is divided into two sections, the first one focuses on the theory related to these topics, and the second section addresses the empirical research orbiting interculturality, ELT and CALL.

2.1 From Culture to Intercultural Communication and Critical Interculturality

The concept of culture has changed through time and has concerned academics around the world. This interest has been particularly evident in the field of Applied Linguistics where the discussion has progressed from relational interactions of cultures to the participation of individuals within societies (Baker, 2015; Blommaert, 2010; Carter, 1993; Fantini, 1995; Kramsch, 1998). These interactions between individuals from different cultural groups have been called intercultural communication, and interculturality. In the

lines below, I present the evolution of the concept of culture in the last three decades and then I focus on interculturality and critical interculturality.

2.1.1 The Evolution of Culture and its Connection to Language

In the last thirty years, the concept of culture in applied linguistics has evolved from a technical understanding to critical and postmodern perspectives. Different scholars throughout history have provided insightful arguments for understanding how culture and language are related and how they are affected by historical, political, and economic factors and how dynamic these relationships are. Early formulations tended to conceptualize culture as a relatively stable system of values, beliefs, and worldviews associated with particular groups of individuals and to treat it as content that could be transmitted or added to language teaching. In this line, Carter (1993) and Fantini (1995) offer pedagogical and functional views of culture that, while sensitive to difference, remain within a technical frame. Carter (1993) emphasizes teachers' narratives and reflective practice as a way to support professional growth and cultural identity construction, but does not yet foreground issues of ideology or power. Similarly, Fantini (1995) introduces the notion of *lingua-culture* (LC) to highlight how language both includes and excludes those who share or do not share a given system, and he argues that developing a *second lingua-culture* (LC2) requires reshaping one's worldview. These contributions are crucial in linking language and culture, but they still assume relatively bounded cultural systems and do not fully question the socio-political conditions under which cultural meanings are produced.

From the 1990s onward, a more interactional and critical orientation emerged. Kramsch (1998) argues that cultural identity as discursively constructed and historically shaped by relations of power and domination, thus moving beyond static notions of national

culture. For her, “intercultural” communication does not simply refer to contact between predefined cultural entities, but to the negotiation of meanings among individuals positioned differently within social, ethnic, gendered, and classed structures. Consequently, when there is interaction between members of different social groups who have cultural differences, in this interaction the term ‘intercultural’ comes into place. As stated by the author, ‘intercultural’ refers to the communication between people from different social, ethnic, or gendered cultures within the limits of a same national language. In other words, communication is based on beliefs, thoughts, values, and worldviews from different cultures. The author asserts that culture is the result of historical and societal processes of specific communities in which relations of power and domination are perpetuated. Kramsch criticizes this power relation, which is focused on the dominance of ‘weak’ cultures. On a complementary stance, Scollon and Scollon (2001) argue that cultures themselves do not communicate; rather, individuals do, stressing that culture as a large, superordinate category cannot explain the dynamics of interaction between speakers. Instead, they highlight the need to focus on the discourse systems, expectations, and relationships that individuals draw in communication, since misunderstandings arise not from one country’s culture to another’s, but from divergent discourse patterns, ideologies, and relational assumptions that individuals bring to the encounter. This discourse-based perspective destabilizes reductive, nation-based descriptions of culture and moves the field toward analyzing how interactions are shaped by situational, relational, and ideological factors rather than by static cultural attributes.

For Baker (2015), culture in the postmodern era is a blend of complex systems that rely on the mental representations that people have about language rather than a homogeneous entity. Culture, in his view, is not a fixed repository of values attached to

nation-states, but a fluid set of resources that speakers draw on, combine and transform in situated interactions, particularly in English as a Lingua Franca (ELF) context. This implies that cultural meanings are continually negotiated in discourse and that interlocutors mobilize multiple, overlapping affiliations rather than "belonging" to a single, stable culture. Such a perspective challenges essentialist approaches that equate culture with national identity and invites language education to focus on how learners interpret, negotiate and co-construct meanings across diverse communicative events. Taken together, the contributions of Kramsch, Scollon and Scollon, and Baker signal a shift from viewing culture as a static body of information to conceiving it as a historically situated, power-laden and discursively produced dimension of social life. In the following section, I build on this critical and postmodern groundwork to examine how the notion of interculturality has been re-signified in Latin America, particularly through the work of authors such as Walsh and Tubino, who articulate critical interculturality as a decolonial project that questions enduring hierarchies of knowledge, language and culture.

2.1.2 The Concept of Interculturality from the Latin American Perspective

The acknowledgement of ethnic and cultural diversities in Latin America started in the 1980s and 1990s when bilingual educational policies began to integrate the term interculturality in order to address the issues related to positive interactions between different cultural groups (Walsh, 2010). However, Walsh elucidates that the understanding of interculturality is not well defined since it is too broad and the term has been used as a new fashion in policy documents. She suggests dividing interculturality into three broad categories, being the most basic one, the *relational interculturality* (RI) in which there is contact between cultures including values,

traditions, and customs. However, these relations can take place within equal or unequal conditions which normalize power relations, domination and coloniality. Furthermore, this form of interculturality is limited to contact and interaction disregarding important societal structures such as politics, economics, and epistemology. For this reason, the author asserts that it is necessary to transcend the *relational* perspective of interculturality embracing social and political implications.

The second category, *functional interculturality* (FI), seeks the promotion of tolerance, recognition, dialogue, diversity, and cultural difference (Tubino, 2005; Walsh, 2010). However, this perspective, currently promoted by neoliberalism, does not address the roots of social and cultural divides. Cultural dialogue must include the critical factors that the relational perspective was lacking, namely social, economic, political, and epistemological factors (Walsh, 2010).

The third category, *critical interculturality* (CI), takes distance from the previous categories in addressing structural, colonial, and racial problems which affect society, economy, politics, and even academia (Walsh, 2010). Consequently, CI becomes a tool, a process and a project that is built from the people who have been positioned at the inferior side of the hierarchy following a bottom-up approach opposite to the functional perspective which is top-down. CI targets the transformation of social and institutional structures and builds different conditions of being, thinking, knowing, learning, and living. According to Walsh, CI goes beyond recognizing, tolerating, and incorporating the 'different' into the established structures. In fact, the author advocates for radical change in intercultural relations. For her, for transformation to take place, political agency must be exercised through CI by going beyond the discourse towards the question and the action. This view of

interculturality aligns with Freire's (1987) postulates, in that transformation comes from the individual in communion with others by developing consciousness. This consciousness leads to the development of political action to accompany individuals who have been oppressed, marginalized, and even considered subversive into their own emancipation. For Freire, education should be political since it should transform society, and this is the lens from which CI is conceived. Nevertheless, it is important to recognize, as Walsh (2009) notes, that much of Latin American critical tradition, including Freire, tended to read domination primarily through the lens of class, without fully theorizing the constitutive role of race, racism and racialization in the colonial matrix of power. Generally, ELT from an intercultural perspective is framed within critical pedagogies and it has evolved in the last years in the South hemisphere (Santos, 2009; Tubino, 2005; Walsh, 2010), including Colombia (Granados-Beltrán, 2016; Núñez-Pardo, 2021; Oviedo-Gómez & Jaramillo-Cárdenas, 2023; Miranda et al., 2026; Oviedo-Gómez, 2024; Restrepo & Rojas, 2010; Usma Wilches et al., 2018). The development of CI offers benefits to students, especially in countries like Colombia, where, as pointed out by Helg (1987), violence, and inequality have been commonplace.

The overarching unit of analysis in this thesis is the development of critical interculturality in teachers, understood as a complex process manifested across different dimensions: a) teachers' views on interculturality, b) their pedagogical practices during classroom interaction, and c) the classroom materials they create as a result of the teacher development workshops (CI-designed artifacts). The analytical procedures are explained in detail in the Research Design chapter.

2.2 Theorizing CALL in ELT

The integration of technology into the teaching of languages has been taking place for decades (Levy & Hubbard, 2005). CALL facilitates communication, access to materials, cultural exploration, and support to language learning through multimedia. By implementing CALL, teachers can assist and empower students to develop language proficiency and CI to see their realities, question social dynamics, propose solutions, and participate democratically in society. Moreover, CALL can serve as a valuable tool for teachers to enhance their teaching experience and create inclusive classrooms that promote cultural understanding and appreciation. However, as it will be evidenced in the empirical studies cited ahead, CALL has not fully transcended the instrumental technical use of technology to teach the different linguistic skills of English.

2.2.1 The Concept of CALL

Computer-Assisted Language Learning (CALL) is a relevant field in language teaching that emerged because the use of technology in language education presents characteristics that differ significantly from its use in other subjects. As Levy and Hubbard (2005) note, *languages are "different as an object for learning" and uniquely complex*, requiring specific theoretical and methodological approaches that justify the existence of a dedicated field such as CALL. CALL is a branch of Applied Linguistics concerned with teaching and learning a language using computer technology. In discussing computer technology, it is important to consider a widely accepted technical definition of computers as electronic machines that accept data, process it through calculations and operations, and

produce output (Goel, 2010). From a philosophical perspective, however, the nature of computers is understood in relation to the meanings humans assign to them and the ways they interact with them; therefore, the meaning of computers is mediated by human-machine interaction (Basden, 2008). This perspective is especially pertinent to language education, as it is through interaction, and not just through the presence of the device, that learning occurs. In general, computers include any type of smart device driven by computer technology, such as smartphones, tablets, laptops, smart TVs, or any similar device (Beatty, 2010; Chapelle & Jamieson, 2008; Goel, 2010). According to this view, CALL involves the teaching and learning of languages through the implementation of and interaction with any technological device that performs the functions of a computer.

Levy and Hubbard (2005) highlight that the term CALL has widely been accepted in the context of language education for two essential reasons. First, because language is unique as compared to other subjects, so there should be a specific approach to teach it through technology, and second, because it has been validated through time by the academic community around the globe for decades, as evidenced by the foundation of several journals and research communities such as the CALL Journal, ReCALL journal, the CALICO Journal, JALTCALL (Japan Association of Language Teachers CALL Interest Group), APACALL (Asia Pacific Association for CALL), and PacCALL (Pacific CALL Association), among others (Levy & Hubbard, 2005).

Currently, there are different ways to refer to the new technologies and technological devices used for teaching and learning languages, namely, Technology Enhanced Language Learning (TELL) (Casanovas, 2002), Computer Mediated Communication (CMC), Integrated Learning Systems ILS (Blyth, 2008), Mobile English Language Learning MELL

(Elaish et al., 2019), Social Networking Sites for Language Learning (SNSLL) (Álvarez Valencia & Fernandez Benavides, 2019), Network-Based Language Teaching (NBLT), and Emergency Remote Learning (ERL), Emergency Remote Teaching (ERT), among others. Although these labels emphasize different affordances, contexts, or modalities of use, they all share a common concern with how digital technologies mediate language learning and teaching; in this thesis, I adopted CALL as an umbrella term that encompasses these diverse developments.

2.2.2 From Restrictive to Atomised CALL

According to Bax (2003), CALL was initially dependent on desktop computers. Teachers were monitors, and feedback was limited to right and wrong. This phase of CALL was called 'restrictive CALL'. The following phase involved a more flexible feedback approach, and the teacher also acted as a facilitator; hence the term 'open CALL'; however, learning was still dependent on language laboratories. The third phase is characterized by what Bax calls 'normalization' or 'Integrative CALL', suggesting the integration of technology in language education to the point that it does not astonish the learners or the teachers, which prioritizes learning needs rather than the technology used. According to Bax (2003, 2011a, 2011b) and Gimeno-Sanz (2016), this phase has not been reached yet. Gimeno-Sanz goes further and proposes what she calls 'Atomised[3] CALL' (ACALL), in which the technological resources resemble 'atoms' within the appropriate materials chosen by teachers for building up coherent and scaffolded sets of activities according to the students' needs. In

[3] The British English spelling 'atomised' will be kept, as it is the form originally proposed by Gimeno-Sanz (2016). This spelling will only be maintained when "atomised" is used as part of the concept "atomised CALL". When used as a verb, it will follow the American spelling, *atomized*, for consistency throughout the thesis.

ACALL, learning is needs-driven rather than technology-driven, and technological resources are introduced in the curriculum accordingly, not limiting CALL to a particular technological device or software, but instead selecting the ones that respond to specific teaching situations. For the purpose of this study, ACALL is the approach to be implemented, considering its flexibility regarding technological resources, which, as the empirical research will later show, are limited in most Colombian public schools. Realistically, implementing CALL must respond not only to teaching and learning needs, but also to the technological resources available in schools; thus, context is paramount. Currently, ACALL (Gimeno-Sanz, 2016) seems to be more pragmatic than Bax's 'normalization', especially in developing countries where technology has not been fully integrated to the point where it does not 'amaze' people (Bax, 2011a).

Hodges et al. (2020) note that in response to the COVID-19 pandemic, colleges and universities transitioned from face-to-face instruction to online teaching to ensure the safety of faculty, staff, and students. This sudden shift to online learning, known as Emergency Remote Teaching (ERT), presents unprecedented challenges. Unlike well-planned online courses (also known as Remote Learning), ERT is a temporary measure implemented during crisis situations and lacks the careful instructional design and support systems typically associated with quality online education. The hasty nature of ERT, combined with limited resources and training, may result in lower course quality, and hinder the perception of online learning as a viable educational option. It is crucial to distinguish ERT from traditional online learning and evaluate it within the specific context of the crisis, focusing on the feasibility, effectiveness, and responsiveness of the transition, rather than comparing it to pre-existing online courses.

In the case of this study, the strategy proposed will be ACALL as previously defined, not remote learning or ERT, although ERT showed teachers a good number of possibilities for the integration of technologies in their classes. ACALL is the most realistic strategy for the Colombian context, given the conditions of public education, where teachers and students depend on the limited technological resources available in classrooms and at home. In public secondary schools in Colombia, students do not have broad access to technology. Furthermore, because the aim of this inquiry is to develop CI through CALL, ACALL will not be an object of study in itself, but rather a tool. This approach to CALL aims to bridge the research gap in the empirical studies where CALL is studied in a technical manner to teach specific language skills rather than as a tool to develop CI. This discussion will be expanded in the empirical research section.

2.2.3 Digital Literacy

Digital technologies, including computers, are by nature "protean, opaque and unstable" (Mishra et al., 2023, p. 240); i.e., they have a great capacity to change and adapt, their inner workings are not always transparent, and they are likely to produce errors; thus, literacy that enables critical and effective engagement with them becomes essential. The increasing presence of digital technologies in education has made digital literacy a key concept for understanding the kinds of knowledge, skills, and dispositions teachers might require in contemporary classrooms. However, digital literacy is not a stable or universally agreed construct. Pangrazio et al. (2020) maintain that the term has been conceptualized differently across linguistic and educational contexts, and that attempts to standardize it often reduce it to an instrumental set of measurable skills while overlooking the situated, cultural, and political dimensions of digital practice. From this perspective, digital literacy is not

limited to the operational use of devices or software, but it also includes the ability to interpret, evaluate, and respond critically to digital texts, tools, and environments.

Relatedly, Pangrazio and Sefton-Green (2021) affirm that digital literacy should be distinguished from concepts such as digital citizenship and digital rights. Their discussion is especially relevant for education because it highlights that digital participation involves not only technical competence but also ethical, social, and critical judgment. Thus, to be digitally literate in educational settings is not merely to know how to use technologies, but to understand how digital environments shape participation, representation, privacy, agency, and knowledge. In this sense, digital literacy is best understood as an evolving set of skills and practices with cognitive, social, and ethical implications rather than as a fixed inventory of technical abilities.

For teacher professional development, this broader understanding is especially important. Teachers are expected not only to operate digital tools but also to select them critically, evaluate their pedagogical relevance, and mediate their use in ways that are responsive to learners, contexts, and curricular purposes. This is particularly significant in public-school contexts in developing countries, where access to technology is uneven and where teachers often face institutional, infrastructural, and professional-development constraints. Recent evidence from Colombia suggests that teachers perceive technological access, ongoing professional development, and ethical awareness as central conditions for the meaningful incorporation of emerging technologies in education such as artificial intelligence (AI) (Aguilar-Cruz & Salas-Pilco, 2025). Therefore, in this study, digital literacy is understood not as a narrow technical skill but as a broader teacher capacity that includes operational, critical and ethical dimensions necessary for engaging with CALL in

pedagogically meaningful ways. Besides, contextual conditions are key to make decisions on what technological tools can be selected and used in the classrooms.

2.2.4 Artificial Intelligence Literacy from a Critical Intercultural Perspective

Given the growing presence of generative artificial intelligence (GenAI) in educational settings, digital literacy in this study can also be extended toward AI literacy from a CI perspective. AI literacy is not understood here as the mere ability to use AI tools efficiently, but as the capacity to critically examine how AI systems generate, organize, and represent knowledge. In this sense, the study adopts a perspective aligned with Conrad and Kamperman's (2025) notion of *critical AI literacy*, which emphasizes that AI technologies should not be treated as neutral tools, but rather as systems situated within broader relations of power and ideology.

This critical orientation is especially relevant in English language teaching in Colombian classrooms because AI-generated texts, translations, and cultural representations may reproduce linguistic norms, stereotypical cultural narratives and epistemologies from the Global North. From a decolonial perspective, Zembylas (2023) argues that AI systems can perpetuate forms of *algorithmic coloniality* through the reproduction of ideologies, hierarchies, and dominant knowledge systems embedded within digital technologies. Consequently, AI literacy from a CI perspective requires teachers and students to interrogate whose knowledge, language varieties, and cultural perspectives are being legitimized through AI-mediated practices.

In relation to CALL, this means that AI tools should not simply be incorporated because they are innovative or efficient. Rather, their pedagogical use should remain critically mediated through reflecting and questioning representation, cultural visibility, and

trustworthiness of generated content. Teachers and students may therefore be encouraged to critically evaluate AI-generated outputs by asking whether local realities, identities, and community perspectives are represented fairly, what cultural assumptions are embedded in the responses, and what voices may be absent or marginalized. In this way, AI literacy becomes consistent with the broader aims of CI by promoting reflection on power, representation, and reproduction of knowledge within digitally mediated language education.

2.2.5 Technology, Pedagogy, and Content Knowledge (TPACK) model

While digital literacy offers a broader way of understanding teachers' capacities in digitally mediated educational environments, the Technology, Pedagogy, and Content Knowledge (TPACK) framework offers a more specific model for examining how teachers incorporate technology into teaching. TPACK describes the relationship among content knowledge, pedagogical knowledge, and technological knowledge, arguing that effective technology integration depends not on the isolated mastery of each domain, but on their interaction in the design of meaningful learning experiences (Mishra & Koehler, 2006; Koehler et al., 2013).

In this framework, content knowledge refers to teachers' understanding of the disciplinary concepts, principles, and structures they teach, this is what Shulman (1986, 1987) called "knowledge of subject matter" and which includes facts, theories, explanatory frameworks, and disciplinary ways of knowing. Pedagogical knowledge includes didactic knowledge, classroom management, learning processes, and student development. Technological knowledge refers to familiarity with digital and non-digital tools and, importantly, the capacity to adapt to technological change. Beyond these domains, TPACK highlights the intersections among them: pedagogical content knowledge, technological

content knowledge, and technological pedagogical knowledge, all of which converge in TPACK as the integrative knowledge teachers need to design context-responsive instruction.

For the purposes of this study, TPACK is useful because it offers a framework for understanding how English teachers may connect language content, pedagogical decisions, and ACALL tools in the design of critical intercultural activities. In this sense, TPACK helps explain how technology integration is not simply a matter of adding devices or platforms to existing lessons, but of rethinking how content and pedagogy are configured when technology mediates learning. At the same time, more recent scholarship has argued that TPACK should not be treated as a decontextualized or self-sufficient model. Mishra and Warr (2020) point out that teacher knowledge develops within broader systems and cultures of practice, and that technology integration depends not only on individual teacher knowledge but also on institutional structures, resources, and shared cultures of educational design. These broader systems and cultures, as well as institutional specificities, are referred to as contextual knowledge (XK) (Mishra et al., 2023). Mishra et al. (2023) also argue that emerging technologies such as generative artificial intelligence (GenAI) do not make TPACK obsolete; rather, they intensify the need to understand how technological, pedagogical, content, and contextual knowledge interact under conditions of rapid technological change.

This broader and updated view of TPACK is particularly relevant in contexts where teachers must work with limited resources, uneven access, and emerging technologies that demand ethical and critical judgment. Recent research with pre-service English teachers also suggests that confidence in using digital or AI-based tools does not automatically translate into pedagogically strong integration, as technological knowledge may develop more quickly

than technological pedagogical knowledge or TPACK itself (Luaran et al., 2024). Therefore, in this study, TPACK is not treated as a purely technical model, but as a framework for understanding how teachers can design pedagogically coherent uses of ACALL in ways that respond to both disciplinary goals in ELT and the broader critical intercultural aims of the inquiry.

2.3 Empirical research: English Language Teaching, Relational and Functional Interculturality, and CALL

Empirical research shows that interculturality in EFL education has been inclined toward a functional view of language, aligned with conventional teaching approaches that highlight understanding cultural differences to promote tolerance and emphasize language skills, lexical work, and grammar (Al-Issa, 2019). An evident focus on language functions aiming at improving language skills for effective communication instead of a CI approach was apparent in the literature review, as it is exemplified in the group of studies below.

Elaish et al. (2019) and Avgousti (2018) conducted systematic reviews in which CALL was used to teach English. Elaish et al. (2019) analyzed 69 empirical studies and their aim was to provide a deep analysis on the research on CALL, specifically on Mobile English Learning (MELL). The most relevant findings regarding this study show that 50.72 % of the studies targeted specific language skills and the ones that focused on only one skill devoted more attention to vocabulary with 21.73 %, arguing that vocabulary is the foundation of ELT. Another finding demonstrates that most of the empirical studies were conducted in Asian countries with 72%, proving evidence of the attention given to CALL tools in these countries. The participants of most studies were university students (46%), while only 13% were students of secondary school and 7% students of primary. On the other hand, Avgousti (2018)

examined 51 empirical studies in 37 journals and six book chapters addressing CALL, applied linguistics and intercultural communication with the aim of identifying the extent to which CALL can affect the development of intercultural skills in second and foreign language learning being English the main language. Findings on Avgousti's review reaffirm the focus on linguistic skills, in this case, writing. Regarding the academic level, 81% of the studies were conducted in university contexts and only 19% in elementary and secondary schools. Avgousti's review revealed that the students' ability to view cultures from another perspective improved and that social media had a stronger effect than conventional classroom instruction. This review also unveiled that blogs were used to develop analysis of cross-cultural similarities and differences. Findings in both Avgousti (2018) and Elaish et al. (2019) suggest a preference for the development of linguistic functional skills to use English to communicate and understand one's own and others' culture, i.e., the aims of relational and functional interculturality. To this issue, Avgousti suggests the selection of topics related to politics, religion or other sensitive issues which if included in the study, may have encouraged the emergence of rich points of intercultural discussions.

Chen and Yang (2014) completed a Technology Enhanced Intercultural Language Instruction (TEILI) project using the iEARN platform with Taiwanese 7th grade students who interacted with students from other countries by sharing folk tales and collaboratively creating stories via forum and videoconferencing. The findings unveil improvement in students' language skills such as reading, writing, listening, and speaking, and an increased understanding of their cultures. Students preferred TEILI because they felt it provided more interesting learning experiences through interaction with real-life speakers, while they criticized traditional instruction, in which rote memorization and grammar are the foundation

of lessons. Although Chen and Yang's study demonstrates an advancement in intercultural development, it also exemplifies how intercultural projects do not go beyond the *relational* and *functional* approaches of interculturality despite targeting intercultural communication. This means that the teaching experiences provided did not aim to address sensitive issues of social reality, which resulted in students not having the opportunity to question power relations and injustice or to propose social actions and solutions.

Other empirical studies on ELT and the development of Intercultural Communicative Competence (ICC) such as Darhower (2008) and Pasand et al. (2021) implement remote collaboration as a CALL tool to reach their goals. Participants in Darhower's study included students from the United States and Puerto Rico, where American students helped the Puerto Rican participants improve their English proficiency and the Puerto Rican students helped their American counterparts improve their Spanish proficiency. Findings show that language learners focus on structural and lexical components of language during chat sessions. Learners evidenced an overall satisfaction regarding the linguistic affordances that were made available to them during the sessions. In the study, telecollaborative chats were complex communicative forums that are not as naturalistic as social context nor are they as pedagogical as a conventional classroom. Pasand et al.'s study (2021) consisted of three groups of Iranian students from the University of Guilan and one group of students from differing cultural backgrounds such as Australia, Bangladesh, Serbia, and Sweden. The CALL tools used were PenPal World website and WhatsApp in a synchronous manner. Interaction took place around different cultural topics based on the textbook *Mirrors and Windows: An intercultural communication textbook* and participants were asked to ponder upon the topics having as reference their own and their interactant's cultures. These

reflections evidenced an improvement of intercultural relations, however, the extent to which interculturality was developed was based on contrasting cultures during interactions which locate them in the relational and functional layers of interculturality.

Braga et al. (2015) explored a methodology for teaching English to teenagers, and schoolteachers through a series of extracurricular activities using all the technological tools available at Universidade Federal do Paraná in Curitiba, Brazil through the Scholarship Program for Teaching Initiation (PIBID for its name in Portuguese). The project was called English, Green or Yellow (IVA for its name in Portuguese) and participants met twice a month oriented by two students of the Graduate program of Letters-English. The methodology sought to elicit discussions on local and personal interests of students both inside and outside of the classroom with the aid of a video projector, audio devices and audio-visual resources like YouTube. Unlike in the conventional classroom, students played a central role in their learning process, while teachers monitored the activities and addressed students' questions. Findings evidenced the interest students had in the class and the change in perspective for learning English since they not only learned in a conventional classroom, but they were also able to interact with the surroundings, people, issues, etc. This study shows alternatives for teaching English as a tool for communication, rather than using it to discuss personal and social issues. The study does not explore the intricate issues of the local students' contexts that would contribute to exercising a critical agency into the social, political, and economic dynamics of society as the CI proposes.

Also in Brazil, Silva (2019) conducted research with 2nd year students enrolled in the night shift at a state high school. The inquiry aimed at analyzing students' impressions, concepts and prejudices about the speech models presented in listening comprehension

activities, namely, models of commonly legitimized and hegemonic origin and another generally conceived as non-standard using basic audio-visual technology. Data were generated throughout the students' responses presented during a proposed oral comprehension activity. In the exercises, students were able to identify the nationalities of the characters and discuss the beliefs underlying their opinions about accents. Findings evidenced the influence of teaching materials and teachers, showing that most students had a learning experience characterized by an emphasis on learning hegemonic and homogeneous forms of the English language. The author evidenced a need for a greater emphasis to be given to the intercultural teaching of EFL and to the development of varied activities that expose students to broader varieties of English. Many students expressed their fondness for the North American model because they were more used to hearing this model of English in music, movies, and media. Through this study, Silva aimed at challenging linguistic prejudice, as well as to initiate the formation of a political-linguistic awareness of these students in the face of the globalized world. The author stresses the importance of awareness of these issues at schools and the pursuit of ways to bring the plural and multifaceted aspect of this language to the class, aiding in the education of citizens who can acquire the language without being subjugated to a language variety whose status has been hegemonic. To summarize, although this study contributes to the development of a critical perspective for teaching English, it still does not transcend the exploration phase, include the CI view from the South or implement CALL tools as a means for developing CI.

Bueno-Alastuey et al. (2018) studied how telecollaboration can augment CALL integration in ELT at the teaching education level between Public University of Navarre (UPNA) and the Cardenal Cisneros University Centre (CUCC), both located in Spain.

Participants were 38 students from the UPNA taking two subjects in English: CLIL and New Technologies applied to Language Learning. The participants from CUCC were 17 students who were taking a subject in English called "A practical approach to the English-speaking cultures". The aim of the study was to facilitate the integration of the two subjects in the group from UPNA and students in the second group could reflect on the design process of a didactic unit. In the study participants had to reflect upon the ICT integration of a didactic unit designed by students from the other university. This analysis included values, assumptions, theories, and strategies reflected in the teaching unit. The telecollaboration took place through two Skype sessions and written analyses of the teaching unit. Results of this study show that telecollaboration strengthened exchange of knowledge and practices at the preservice teaching level especially regarding pedagogy and content knowledge. It further provides equal participation and critical analyses of teaching materials. The telecollaborative encounters also reflected a similar working context practice which helped develop working skills; however, the study unveiled a shortfall in CALL knowledge in ELT among prospective teachers. Similar to other research, the study did not focus on developing discussions on sensitive political, social, or cultural issues during the telecollaboration.

Colombian scholarship has explored the use of CALL and its advantages for teaching English as a foreign language ranging from the use of wikis, virtual learning environments, social networking, among others (e.g., Álvarez Valencia, 2016; Bedoya González et al., 2018; Cote, 2015; Herrera Mosquera, 2017; Pineda, 2014; Pineda & Tamayo, 2016). Below is a report of the studies that are closest related to interculturality, ELT and CALL in Colombia.

Regarding CALL in ELT, Viáfara (2011) and Galvis (2012) present reviews of different studies and provide essential suggestions regarding the impact that CALL has had in education and more precisely in ELT. Viáfara's study addresses the main issues that arise when intersecting technology and language teacher education. As such, one of the findings shows the dichotomy between prospective teachers and in-service teachers' recognition of technology and the lack of formation in technological matters both at the initial education and during their professional practice. Another finding relates to the problems generated from the pedagogical mismatches between teachers' intentions regarding technological inclusion in their classes and the practices that take place. Viáfara argues that CALL supports individualized feedback, however, if there is not enough teacher guidance, students could get distracted from original activities and could end up delaying the tasks.

These mismatches reveal a broader disparity at the curricular level that prevents teachers from innovating, leaving the responsibility of integrating technology to the teacher's own initiative, a problem also stated by Galvis (2012). According to this author, a common finding across studies is that teachers' beliefs are more directly reflected in the implementation of technology than their age. In fact, there were studies in which aged-teachers were more likely to use technology rather than their younger counterparts. Also, some computer-literate teachers disregarded technology use in their classes because they believed the teaching usefulness of technology was limited. The Colombian studies analyzed evidenced limitations regarding budget and time investment for proper technology inclusion. Galvis states that "It appears that institutions have appointed teachers responsible for technology inclusion on their own budget and their own time" (Galvis, 2012, p. 108). This situation is another reality present in Colombia, especially among public schools where

teachers should find their own means if they want to integrate technology in their teaching practices.

The study conducted by Ardila et al. (2012) focused on the improvement of autonomy and communicative competence through CALL at the language school of a public university in Medellín. For this, teachers and students were interviewed, and classes were observed in the language laboratory. The authors found that teachers got genuinely interested in learning to use different CALL tools and adapted their teaching strategies. Technology and internet access made a remarkable impact on both teachers and students, especially because the web offers resources that integrate image, text, audio, and video. These multimodal resources help design the messages intended and considers different learning styles and sensory modalities. Another finding from this study was how students benefited from the websites and CALL materials suggested for practicing phonetics and recording their own voices. On their part, teachers expressed how useful and easy it was to employ technological tools at the language laboratory for providing feedback in a simpler and faster manner than when it was done in the traditional face-to-face fashion. However, several of the teaching and learning practices conducted through CALL were still traditional and controlled by the teacher rather than promoting students' autonomy. The implementation of CALL tools for teaching English helped the development of communicative competence skills such as linguistic and pragmatic. This means that the topics addressed aimed at developing functional communication, furthermore, the study was conducted at a university, proving evidence for the existent gap at the school level.

Cuasialpud Canchala (2010) and Herrera Mosquera (2017) conducted studies at two public universities aimed at developing autonomy and analyzing perceptions regarding

Virtual Learning Environments (VLE). Cuasialpud Canchala's study was exploratory and assessed the attitudes of indigenous students regarding the use of a CALL tool called ALEX (Spanish for Autonomous Learning of Foreign Language). The research took place at Universidad Nacional and participants were two students from dentistry and veterinary medicine, and 20 students from different major programs who participated in a survey. Findings unveiled the importance of digital literacy for adopting CALL tools in ELT, while participants in the study argued they were at a disadvantage when using the ALEX platform since they were not familiar with technological devices for learning. Coupled with the lack of digital literacy, participants also recognized their previous knowledge of English was practically nonexistent since their Indigenous teachers at high school did not teach them English considering that they were already bilingual in an Indigenous language. When faced with the requirement of learning English in higher education, however, their bilingualism in an Indigenous language is perceived as a disadvantage, given that the ALEX course requires some prior basic knowledge of English. Consequently, students lost interest in the course since they did not understand the activities, nor did they know how to best use the platform. The study highlights the importance of developing digital literacy before implementing CALL tools in ELT. Another finding regarding the linguistic literacy has to do with the fact that Indigenous students do not receive the same language instruction, and they do not conceive English as an important tool in their everyday lives which becomes a limitation when taking the courses at the university. Interculturality was not addressed in participants' narratives or in the virtual program used in the study.

On another front, the findings in Herrera Mosquera's study (2017) differ from those in Cuasialpud Canchala's. In Herrera Mosquera's work, students found virtual discussion

boards useful since all participants could give their opinions on a given topic and others could participate. The use of a VLE allowed for differentiated instruction since teachers could tailor the course curricula and methodology to the students' needs. Virtual courses required previous knowledge on both the language and the use of technology. Another finding showed that digital native students may be skillful at using the gadgets and applications frequently used for communication or entertainment. A great limitation found in teaching practices aided by CALL is the lack of technological resources in educational institutions which prevents students from developing the necessary skills for receiving guidance and instruction by this means. In both Cuasialpud Canchala's (2010) and Herrera Mosquera's (2017) studies, students manifested a preference of face-to-face classes as they were more dynamic as compared to virtual instruction. The main implication reported in Cuasialpud Canchala's work is the need for instruction about digital literacies and literacy in general to reduce the social gap which become evident when they enter the higher educational level.

In the case of Guzmán Gámez and Moreno Cuellar (2019), findings evidenced that students' story creations reflected realities, environmental issues at school, and social problems such as bullying and poor economic conditions of their municipality. Designing activities in which students reflect upon their realities and communicate them using English is a step into the development of CI by recognizing the local. However, the objective should go beyond the recognition of students' realities but to foster agency by designing and proposing solutions to those realities and conditions. Among the limitations of the study is the lack of digital access from some students due to the limited condition of their computers. To cope with this issue, some computers were borrowed from the school. This study contributes to understanding the reality faced at public schools in Colombia, with scarce

technological resources, but also with teachers' creative solutions to solve the limitations. Although the focus of this study was to evaluate the impact of the tool implemented to improve writing, students addressed their particular local issues and included them in their digital stories which is a sign of critical awareness of their own context. This conclusion reveals an indirect development of interculturality in an inquiry focused on linguistic skills.

More recently, Cohen and Calderón Aponte (2021) explored how a CALL tool impacted EFL students' learning experiences. Participants in this study were 17 students who belonged to different undergraduate programs at a Colombian university. Findings indicate that anxiety for collaborating with students from the US diminished after having the first interactions. Participants highlighted the importance of having authentic opportunities for language practice in contrast to conventional uncontextualized theoretical lessons. "Native speakerism" was a remarkable issue that arose, as participants believed the interaction with 'native speakers' helped them improve and overcome their fears. As a result, researchers recognized the importance of including in further research reflection topics such as "native speakerism" and linguistic imperialism in classroom discussions as key for developing awareness and agency. Online connections were recognized to overcome physical limitations, benefit language skill development and sociocultural understanding.

As we can see from the previous studies, "intercultural development [was] the focus of a reduced number of studies, [therefore] diversifying the focus of inquiry to cover critical aspects… becomes a priority" (Viáfara, 2011, p. 224). As pointed out by the author, a reduced number of studies focus on the intersection of ELT, CI and CALL. To summarize, the studies conducted in Colombia in the last decades evidence a recognized need to implement CALL in current education and more importantly transcend the structural functions of language and

the superficial traits of culture. Most studies have focused on developing communicative competence rather than developing CI explicitly, some have placed more importance on the role of technological tools, while others are more focused on students' learning processes and needs (e.g., Roncancio Cardoza, 2014). Interculturality and most specifically CI has not been explored in-depth in most CALL research in ELT, and works that have addressed culture have had a preference on a contrastive approach to target differences in perceptible aspects of culture. All the explored studies and their findings demonstrate an existing gap at the secondary school level to develop CI by integrating CALL tools in ELT.

Overall, the empirical studies reviewed above suggest that, despite growing interest in both interculturality and CALL in ELT, their articulation from a critical perspective remains scantly explored. Existing research has largely prioritized linguistic development, communicative competence, or descriptive approaches to culture, while giving comparatively little attention to the ways English teaching might foster critical engagement with structural inequality, representation, and local social realities. Moreover, in the Colombian context, and particularly in public secondary education, there is still limited research examining how teachers may develop and enact CI perspectives through CALL-mediated pedagogical work. These gaps point to the need for studies that move beyond functional approaches to language teaching and instead examine how teachers' views and practices of CI can be fostered in situated educational contexts. It is from this need that the present study emerges.

This chapter presented the theoretical framework and the review of previous research that provide the background for this study. The next chapter describes the research design.

3 Research Design

This is a critical qualitative study that aims at raising awareness and transforming ELT practices in relation to the incorporation of the intercultural from a critical standpoint and through CALL in public schools. The critical paradigm is an appropriate research approach in the context of public education since it is concerned with the analysis of inequalities and injustice through participatory approaches and by penetrating assumptions to uncover power relationships within social dynamics (Cohen et al., 2018; Creswell & Creswell, 2018; Hua, 2016; Richards, 2003).

As a qualitative study, this research sought to interpret the views and teaching practice from the perspective of a small number of participants (Creswell & Creswell, 2018; Richards, 2003). The aim of the study was to understand how EFL teachers developed their views and practices of CI through a series of workshops as seen in their ideas and design of ACALL activities for the EFL classroom. Following the qualitative approach, data were collected in a natural environment, in the participants' teaching context.

3.1 Participatory Action Research

Participatory Action Research (PAR) is a qualitative research design that moves from a descriptive stance regarding a phenomenon to an interventionist approach from the researcher working along with the participants. It aims at improving the practice, its understanding, and circumstances in which it takes place. This improvement is guided by the involvement of the researcher and the participants, with the aim of acquiring knowledge, engaging in social critique and action, and generating understandings and benefits for those involved (Creswell & Creswell, 2018; Herr & Anderson, 2015; McIntyre, 2008). Recommendations result and are implemented along the research process, the new practices

are evaluated by the researcher and participants, who account back and, if necessary, recommend further variations or improvements. PAR design informed the present study by engaging the researcher and participants into pedagogical workshops (WSs[4]) for the design of didactic units with critical intercultural perspective. Through the WSs, teachers reflected, discussed, and designed materials and activities that raised awareness of the prime needs that students have for participating in society, questioned unjust social realities and proposed democratic alternatives to confront and contribute to a better city.

According to Herr and Anderson (2015) and McIntyre (2008), there are two recurring scenarios in PAR. In the first one, the researcher is requested by a group or community to inquire about a particular issue. In the second one, the researcher approaches a particular group and invites them to explore a previously identified issue or problem. In many cases, it is the latter situation which takes place when the researcher is a university professor or a graduate student. In the case of this study, I approached participants as an outsider who collaborated with them through the PAR approach and engaged in planning, reflecting, implementing, assessing, and solving a previously identified problem to address.

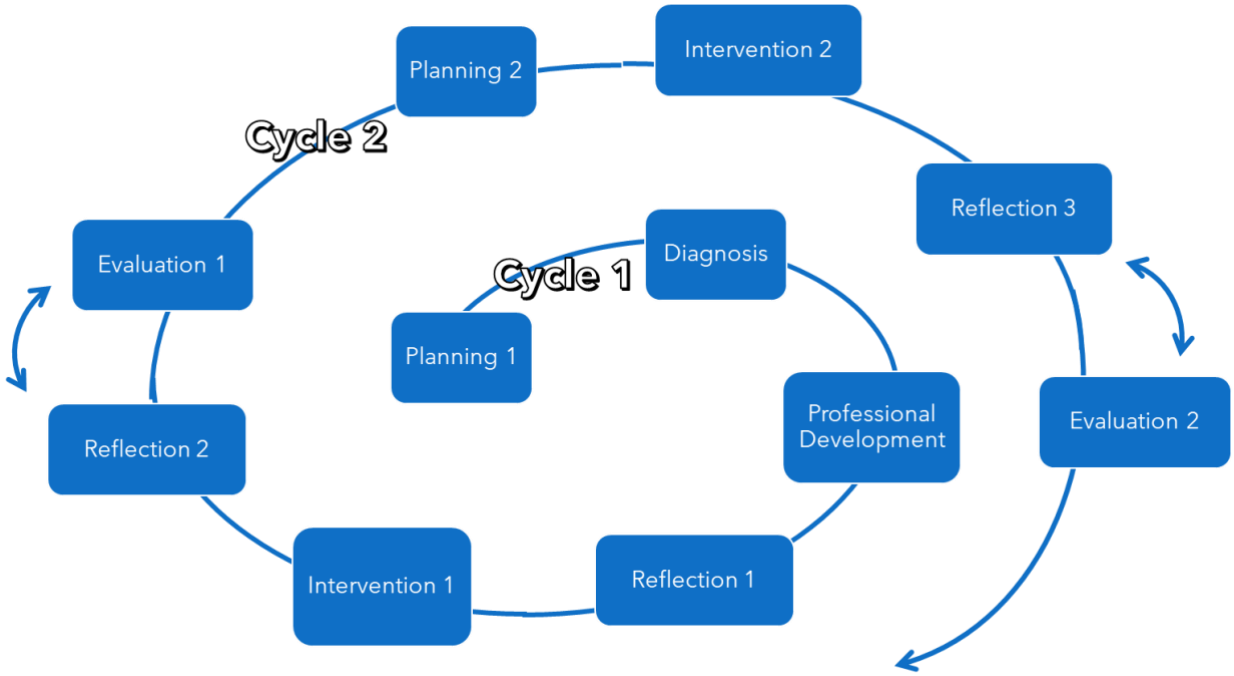
As shown in Figure 1, this study consisted of two research cycles. The first cycle involved seven stages: a) planning, b) diagnosis, c) professional development, d) reflection, e) intervention, f) reflection, and g) evaluation. Cycle two was reduced to four stages: a) planning, b) second intervention, c) reflection, and d) evaluation. The diagnosis and the professional development –Cycle 1: stages b and c– took place only in the first cycle, but

[4] The abbreviation WSs will be used in the thesis to refer to the term "pedagogical workshops" which are part of cycle 1.

their results were taken into consideration in the subsequent stages of the second cycle. The stages of both cycles are explained below.

Figure 1

Research Cycles with their Stages



Source: Author

In Cycle 1, the planning stage comprised the design of data collection instruments[5] and their piloting with teachers who shared similar characteristics to the participants in the study. The instruments that were designed in this stage consisted of: a) protocol for diagnosis interview, b) protocol for the observations, c) protocol for focus groups. The diagnosis stage comprised the application of a semi-structured interview to explore teachers' previous knowledge and perceptions regarding interculturality and CALL. This stage only took place

[5] All the instruments are explained in detail in the section of data collection instruments.

during the first cycle since it aimed at exploring teachers' previous knowledge and perceptions. The professional development stage consisted of two parts. First, participants engaged in two WSs where they read, discussed, and reflected upon materials related to CI in EFL. These topics are of paramount importance since this PAR is founded on Walsh's ideas of CI in EFL, a scarcely explored issue by schoolteachers in Colombia as it was evinced in the literature review (see also Potes-Morales, 2025). Second, participants took part in two WSs on CALL resources that teachers can use in their ELT classes to promote CI. In the reflection stages of the two cycles, teachers pondered the foundations of the CI approach to language teaching both during the WSs, through a pedagogical journal, and after the first intervention (reflections 1 and 2 in Figure 1). In the intervention stage, teachers designed and implemented their own CALL materials using local critical contents for teaching English through reflection and debate to develop democracy and justice in the Colombian post conflict times. For this endeavor, they integrated relevant ACALL resources. It is important to note that there were two sets of interventions, one in each cycle and they were followed by an evaluation stage. These interventions were observed in two classes per participant during each cycle. The evaluation stage in each cycle consisted of one focus group (FG) with the teachers to analyze the extent to which CI attitudes were developed through CALL resources. Based on this evaluation, adjustments, variations, and improvements to the activities were made for the following intervention cycle (see Figure 1).

In Cycle 2, the planning stage incorporated the reflections carried out with the teachers, the information gathered during the first cycle's evaluation, the observations conducted in the WSs, and the data collected during the first intervention. All these data contributed to assessing and improving the tools and teaching strategies co-created with the

teachers for the second intervention. The observation protocols were revised and improved for conducting two observations carried out during the second intervention. For the third reflection, the data collected during the second set of observations were shared and analyzed by the researcher with each teacher from the lens of CI, ELT and ACALL. The final evaluation comprised the second FG where the participants provided valuable information for analyzing the extent to which CI attitudes were developed through CALL resources and the adjustments, variations and improvements to the activities during the two cycles. Table 1 shows the research process.

Table 1

Research Process per Phases

Cycle	Phase		Activity / Data collection instrument
Cycle 1	1.	Planning 1	Design of data collection instruments
	2.	Diagnosis	Teacher semi-structured interviews Teacher Journal (Entry 1)
	3.	Professional development	Four pedagogical workshops: ● Two WSs on Critical Interculturality: - Building the concept of Critical Interculturality in ELT - Critical Interculturality and development of Critical Intercultural activities in the EFL class ● Two WSs on CALL: - Building the concept of ACALL from the Critical Intercultural lens - Using ACALL while teaching EFL from a Critical Intercultural approach
	4.	Reflection 1	Teacher Journal (Entries 2, 3, 4, 5)
	5.	Planning 2	Teachers' design and adjustment of didactic units
	6.	Intervention 1	Class observation (#1)
	7.	Reflection 2	Teacher Journal (Entry 6)

	8.	Evaluation 1	Focus group (#1)
Cycle 2	9.	Planning 3	Teachers' design and adjustment of didactic unit
	10.	Intervention 2	Class observation (#2)
	11.	Reflection 3	Teacher Journal (Entry 7)
	12.	Evaluation 2	Focus Group (#2)

Source: Author

In this study, the term pedagogical workshops, abbreviated as WSs, refers to the set of teacher-focused workshops conducted during the first cycle of the participatory action research process. These WSs constituted the professional development phase of Cycle 1 and were designed as dialogic spaces for reflection, discussion, exchange of experiences and materials, and collaborative design of didactic sequences from a critical intercultural orientation. They are referred to as pedagogical because of their formative, reflective, and practice-oriented nature.

3.1.1 Instructional Design for the Workshops: CI and ELT through ACALL

The WSs proposed in this study implemented the instructional design *Analyze, Design, Develop, Implement, and Evaluate* (ADDIE) proposed by Branch (2009). The ADDIE design aims at following a series of stages to best perform instruction and find solutions to teaching performance gaps. The Analyze stage consists of the identification of the factors possibly associated with a performance gap. The Design stage comprises the creation of tasks inventory, performance objectives, and testing strategies. In the Develop stage, participants generate and validate the learning resources, which include teaching contents, supporting media, students' guidance, and feedback. In the Implement stage, participants prepare the learning environment to engage students. Finally, in the Evaluate

stage, participants evaluate the quality of the instructional products and processes both before and after implementation.

Following the ADDIE sequence described above, in the case of the study, the WSs in Cycle 1 were designed and implemented as part of the instructional design of the study. In the Analyze stage, the design of the WSs was informed by the diagnosis phase, particularly the exploration questionnaire and the information gathered about participants' needs and prior understandings regarding CI, ELT, and CALL. In the Design stage, once an initial proposal was drafted by the researcher, the WS contents, sequence, and methodological approach were discussed with the participant teachers in order to align objectives and activities with the realities of their classrooms and students regarding CI, ELT and CALL. In the Develop stage, there were four WSs (see Appendices G, H, I, J) two about the foundations of CI, one on the foundations of CALL, specifically ACALL, and one where ACALL was implemented in the design of CI materials. During the Implement stage, the WSs were facilitated and participants engaged in debates and reflective work around the contents, with reflections documented through their pedagogical journals. Finally, the Evaluate stage took place through the follow-up and reflective processes embedded across the subsequent stages of the two cycles, using participants' reflections and the research cycle dynamics to adjust, enrich, and improve both the WS design and its pedagogical implementation over time.

3.1.2 Design, Validation, and Enactment of the Workshops

The workshops (WSs) were not conceived as isolated training sessions or as a closed instructional package fully prepared in advance. Rather, they were designed as a dialogic and formative component of the participatory action research (PAR) process, intended to create spaces in which teachers could reflect on their prior understandings of interculturality and

CALL, discuss their own classroom experiences, share materials and pedagogical concerns, and progressively design didactic sequences from a CI orientation. Their design emerged from the convergence of three main sources: first, the methodological and pedagogical needs identified in the diagnosis phase of the study (i.e., the Analyze stage in the ADDIE instructional design); second, my own academic and professional experience as a teacher-researcher in English language education; and third, the conceptual and pedagogical foundations gained throughout my doctoral seminars in the ELT emphasis.

In this sense, the WSs were grounded in a prior experience and conceptual structure, but they were not fully predetermined in all their components before implementation. At the start, I designed a general sequence of four WSs with thematic, methodological, and pedagogical objectives. However, because the study followed a PAR approach, the WSs were intentionally left open to teachers' contributions, reflections, questions, and materials. This meant that, although each WS had a planned focus, sequence of activities, and supporting readings or digital resources, part of the WS development was co-constructed with participants as they shared examples from their own practice, raised contextual concerns, and progressively shaped the didactic orientation of the materials they would later implement in their classrooms. Thus, the WSs should be understood as structured but flexible formative spaces, rather than as fixed, fully scripted interventions.

The initial content of the WSs drew on materials, discussions, and theoretical perspectives developed during the doctoral process, particularly in relation to CI and CALL. Furthermore, the contents of the WSs were organized around two major strands (see Table 1, Cycle 1, Phase 3). The first strand focused on the conceptual and pedagogical foundations of CI in ELT, including reflection on culture, interculturality, power, inequality,

representation, and local realities. The second strand focused on CALL, specifically the use of ACALL as a flexible and context-sensitive way of integrating available digital tools into English teaching. Across the four WSs, the goal was not to transmit ready-made procedures, but to foster critical reflection and collaborative pedagogical design.

Before implementation, the WSs' proposals were discussed in depth with my doctoral advisor, who supervised the conceptual coherence, methodological relevance, and feasibility of the sequence. In addition, the WSs were peer reviewed by two PhD professors with expertise in the core areas of the study, one with expertise in CI and another with expertise in CALL. Their review focused on the theoretical consistency of the materials, the pertinence of the proposed activities, the coherence between WS objectives and the broader goals of the inquiry, and the feasibility of implementation within the public-school teacher context. Following their feedback, I revised the wording of some tasks, adjusted the sequencing of activities, refined the balance between conceptual input and teacher participation, and clarified the expected connection between WS reflection and subsequent didactic design. This expert review process contributed to strengthening the academic rigor and pedagogical relevance of the WSs before their implementation.

The WSs were conducted in person for the most part and were organized as participatory sessions combining reading, guided discussion, collaborative analysis, sharing of classroom experiences, exploration of materials and digital tools, and progressive design of didactic sequences. Rather than functioning as lecture-based sessions, they were designed to promote teacher dialogue and joint meaning-making. It is important to note that for a few participants who could not attend all the WSs, virtual sessions were enabled in order to have the sessions with them too. Each WS included some or all of the following components: an

opening reflective prompt connected to teachers' prior experiences; the discussion of short academic or pedagogical texts; collaborative examination of classroom materials or tasks; discussion of local or school-based issues relevant to ELT and interculturality; exploration of available digital tools from an ACALL perspective; and moments of pedagogical design in which teachers began to draft or revise activities for their own classes. A typical WS therefore moved from conceptual reflection to pedagogical application. For example, in the WSs oriented to CI, teachers were invited to examine how interculturality is often reduced to visible or celebratory aspects of culture and to discuss how this differs from a CI perspective attentive to inequality, representation, and local realities. These reflections were then connected to classroom possibilities, as teachers shared materials they commonly used, identified limitations in existing resources, and discussed possible alternatives. In the CALL-oriented WSs, teachers explored digital tools not as ends in themselves, but as pedagogical resources to respond to specific learning purposes, classroom conditions, and available infrastructure. In this way, the WSs progressively linked theory, reflection, and pedagogical design.

Because the WSs were embedded in PAR, not all activities were fully designed in advance. Some activities emerged from participant needs identified during the sessions themselves. For instance, teachers brought examples of tasks, teaching materials, and school constraints that became objects of collective reflection and redesign. This openness was methodologically intentional: it allowed the WSs to remain responsive to participants' contexts and to preserve the collaborative and non-prescriptive ethos of the study. As a result, the WS process was shaped not only by the researcher's initial design, but also by the

teachers' situated knowledge, pedagogical concerns, and evolving understandings throughout the professional development phase.

It is important to clarify that although I brought the initial conceptual structure, selected and organized the materials, facilitated discussion, and proposed activities, I did not seek to impose a single teaching model or to prescribe fixed classroom procedures. It could be argued that my position as doctoral researcher and English teacher unavoidably shaped the WSs design, especially in the selection of topics, readings, and pedagogical priorities. For this reason, the expert review process, the sustained supervision of my doctoral advisor, and the PAR orientation of the sessions were important for balancing my role as a researcher with the teachers' agency and contextual knowledge. In practice, the WSs became spaces of mediated dialogue in which my role was to support reflection, connect theory and practice, and facilitate collaborative design.

Appendices G, H, I, and J present the core materials and structure of the four WSs. These appendices should be read as documentary evidence of the WS design, but not as a complete representation of everything that occurred during the sessions, since part of their pedagogical development emerged from teachers' contributions and interactional dynamics in situ, as explained earlier. For this reason, the WSs are best understood as evolving pedagogical spaces, where design, reflection, enactment, and revision were recursively connected.

3.2 Context

Colombia is a rich country with abundance in natural resources, commodities, Indigenous communities, cultural diversity, and 70 languages. Along these languages, sixty-five correspond to indigenous peoples, two are creole languages, one is Rromaní from the

Rrom community, one is the Sign language, and Spanish, the majority language (ONIC, 2015; Valencia Giraldo et al., 2023). The proposed inquiry was conducted in Santiago de Cali, located in the southwestern region of the country. The geographical location of Cali has sculpted a city where peasants, displaced communities, and Indigenous peoples have come to live and find new opportunities. The origins of a remarkable number of the city's inhabitants trace back to the nearby towns most affected by violence, drug trafficking and corruption (El País, 2022). Consequently, this circumstantial reality has transformed Cali into an ethnic and culturally diverse city and an important metropolis in Colombia.

Moving into education, the official local education system in Cali is organized through public schools or "Instituciones Educativas Oficiales" (IEO) that provide schooling from preschool through high school (grades 10–11). According to Secretaría de Educación de Cali (2024), the official sector includes 92 IEO, which constitute the main public infrastructure serving the city's school-age population. In terms of coverage, national monitoring of school enrollment reports that Cali registers 132.243 enrolled students in the official sector, and 125.287 in the non-official sector (MEN, 2024).

Public schools in Valle del Cauca, the department where Cali is the capital city, are at a disadvantage when compared to private schools (Laboratorio de Economía de la Educación [LEE], 2022). The public-private divide is especially evident for the EFL subject where the students who come from high-income families have obtained the highest scores in standardized tests. This divide along with the history of peoples' arrivals and the ethnic linguistic and cultural diversity evidence the need for an educational approach that is critical and calls for social awareness and democracy. In this perspective, it is relevant to explore the

teaching of EFL with a CI approach through ACALL since it responds to both the teaching and learning needs in public schools where CALL tools are limited.

3.3 Participants

The planned number of participants was eight, but two withdrew for personal reasons, thus six English secondary school teachers, all working in public schools in Cali, participated in the study. Despite this drawback, this final number of participants provided rich information to understand the phenomenon.

The method used for selecting participants was purposeful sampling, a qualitative technique in which individuals and sites are intentionally chosen because they can provide key information to develop a detailed understanding of the phenomenon and help others learn about it (Creswell & Creswell, 2018). The selection criteria included: a) teachers who work in secondary schools and teach in the public sector, aiming to address the contextual gap identified in the literature review of empirical studies; b) teachers with basic computing knowledge in office software and internet-accessibility tools such as email, the Google suite, and its search engine; this level of digital literacy was necessary to bridge the gap between the development of CI and the use of ACALL tools in ELT; c) teachers with a minimum of pre-intermediate (B1) proficiency in English or higher. Since the target population was secondary school, the participating teachers met at least the proficiency level ideally expected from their students at graduation, which is B1.

To approach potential participants, a broad group of teachers from the city was invited to voluntarily complete a questionnaire (Appendix A) designed according to the criteria described above. To distribute it, I asked the *Red de Maestros de Lenguas Extranjeras de Cali*, of which I am a member, to send the questionnaire to English teachers in the city using

their databases. The questionnaire was organized into three main sections: (a) profile and baseline information, including a self-report of current English proficiency (CEFR levels A1–C2); (b) technology use and access, including perceived competence with commonly used digital tools (e.g., Gmail, YouTube, Google Classroom/Drive/Translate, Meet, Word, PowerPoint), the types of technological resources used or recommended for classroom and autonomous learning, and a general perception of the availability of technological resources at both the school and student levels; and (c) interculturality and EFL teaching orientations, explored through short situational items that elicited teachers' responses to classroom decisions related to social realities, language use policies (English/Spanish), and cultural content in materials. Finally, the questionnaire included an optional section for contact information for teachers interested in participating in subsequent stages of the study. After answering the questionnaire, participants were conveniently approached and informally visited at their schools. This visit aimed at establishing a preliminary bond, and informing about the research objectives, stages, design and the ethical implications of their participation in the study. Once they agreed to participate in the study, they signed a consent form (Appendix B). The same information was shared with their school principals or coordinators to obtain their approval. A permit for entry and use of the school facilities was requested along with formal consent from the participants. Table 2 presents basic information about the participants.

Table 2

Participants' information

Participants' pseudonym	Gender	School grades	Participant's self-evaluated English	Participant's self-evaluated digital literacy	Teaching venue

			proficiency level		
Bruno Pérez	Male	8th and 10th	C2	Alto	Public school 1
Alicia Gómez	Female	10th	C1	Alto	Public school 1
Paul Rodríguez	Male	6th and 7th	C1	Medio alto	Public school 1
Gabriela Fernández	Female	7th and 11th	B2	Alto	Public school 2
María Aros	Female	10th	B2	Medio alto	Public school 3
Hillary García	Female	10th	B2	Medio alto	Public school 4

Source: Author

Beyond the baseline information presented in Table 2, the six participants also differed in relevant aspects of their professional trajectories and prior experiences, which may have shaped their views of culture, interculturality, and critical pedagogy. Bruno Pérez was one of the most experienced participants, with more than three decades of teaching across public schools, universities, language institutes, and teaching experience in South Carolina, United States, where he taught Spanish and French and supported Latino students learning English; this international and multi-sector background appeared to inform his recurrent attention to communication across differences and to the sociolinguistic diversity of English. Alicia Gómez, also with more than 30 years of teaching experience, had worked across primary and secondary education and held a specialization in educational informatics, which gave her a strong orientation toward technology-supported teaching, although her interview suggested a more general understanding of interculturality connected to exchange, tolerance, and coexistence. Paul Rodríguez had around 15 years of experience across language institutes, private schools, and the public sector, mostly in Cali, and his profile suggested a comparatively open but less systematized view of interculturality, often associated with

exposure to other ways of life through language, media, and global communication. Gabriela Fernández brought experience across nearly all educational levels, from preschool to university, as well as participation in educational projects led by the Secretary of Education in the city and department; importantly, she had also been involved in pedagogical work with Indigenous communities in Cali and in the Cauca, an experience that appeared to deepen and problematize her understanding of culture and interculturality beyond celebratory or purely descriptive views. María Aros combined long experience in secondary education with teacher education and language institute work, including the Colombo Americano, as well as postgraduate studies in educational technology; she also reported previous international and virtual intercultural experiences, which seemed to support a more explicit interest in intercultural competence and global citizenship. Finally, Hillary García, with almost 20 years of experience, combined formation in foreign languages, education and human development, and prior studies in journalism and broadcasting; in addition, a short immersion in England and previous encounters with people from other cultural backgrounds appeared to contribute to her emphasis on dialogue, voice, inclusion, and the classroom as a space where difference could be recognized and expressed. Taken together, these brief profiles suggest that the participants did not enter the study from the same professional or experiential starting point, which is important for understanding both their initial conceptions and their distinct forms of engagement throughout the research process.

3.4 Data Collection Instruments

3.4.1 Interviews

Interviews are a qualitative research instrument understood as purposeful, interactive conversations that seek to generate in-depth understandings of participants' experiences,

perspectives, and meanings rather than merely collecting factual information (Richards, 2003; Brinkmann, 2018). In PAR, interviews are especially valuable because they allow researchers to understand how participants interpret their experiences, construct knowledge, and position themselves in relation to social, pedagogical, and institutional contexts. As Richards (2003) explains, interviews in TESOL research function as "professional conversations" through which teachers articulate beliefs, practices, and dilemmas that are not always visible through observation or survey data alone.

In this study, interviews were particularly appropriate because the research sought to understand teachers' conceptions and practices related to ELT, CI, and CALL, areas that involve beliefs, values, and reflective judgments. Semi-structured interviews, therefore, allowed participants to explain their experiences while also providing sufficient guidance to address the specific research objectives and inform subsequent pedagogical decisions within the PAR cycles.

For the planning phase of the study, a semi-structured interview with open-ended questions was designed according to the objectives and pre-piloted with a group of respondent teachers (Cohen et al., 2018). After this, the questionnaire was shared with two experts. These two processes helped review bias, refine the questions, limit the length, choose appropriate wording, and generate relevant items to the instrument (Phakiti et al., 2018). Questions in this questionnaire aimed at diagnosing teachers' previous knowledge regarding ELT, culture, CI and CALL. After the evaluation of three researchers, the last version of the interview protocol was obtained on August 15, 2024 (Appendix C). This knowledge helped the design of the professional development stage of the study. Table 3 presents the list of

semi-structured interviews with information about the dates they were conducted and their length.

Table 3

Semi-structured Interviews

#	Date	Participant	Length
1	08.23.2024	Bruno	01:05:00
2	08.27.2024	Alicia	00:34:08
3	08.26.2024	Paul	00:37:17
4	08.23.2024	Gabriela	00:46:50
5	08.27.2024	María	00:54:04
6	08.23.2024	Hillary	00:39:30

Source: Author

3.4.2 Focus Groups

Focus groups (FG) are a qualitative research technique that consists of a moderated group interview in which several participants discuss a clearly defined topic, with particular emphasis on the interaction among participants and the joint construction of meaning (Bryman, 2012). Unlike individual interviews, focus groups are not only concerned with what participants say, but also with how views are negotiated, contested, and refined through social interaction, making them especially suitable for studies interested in collective sense-making processes and socially situated perspectives.

In this PAR, FGs were an appropriate instrument because the study sought to understand how English teachers interpret, evaluate, and re-signify their views on CI through CALL tools in ELT. As Bryman (2012) argues, FGs are particularly valuable when the research interest lies in exploring how participants respond to one another's ideas and how

shared understandings emerge through dialogue. This aligns closely with the study's concern with understanding teachers' views and the extent to which the WSs impact the evolution of those views and how CI is reflected in the design of class material during the WSs. FGs therefore allowed participants to articulate agreements, disagreements, and tensions regarding CI and CALL in ways that might not have surfaced in individual interviews, while also enabling the researcher to observe how professional knowledge and positions evolved through interaction.

Two FGs took place in the evaluation stages in the two cycles of the study to provide the data on how participants assess the methodologies and CALL tools related to the issue of interculturality and CALL in ELT and how these views were co-constructed and enriched (Appendix F). My role during the sessions was that of a moderator who guided each session (Bryman, 2012). For the implementation of these FGs, participants were invited to a venue that was central in the city so they could arrive without any major issue. The discussion procedures were explained. Notes were taken regarding relevant answers, displays of interest or related issues, and discussions were audio recorded for later analysis. Table 4 presents the focus groups with information about the dates they were conducted and their length.

Table 4

Focus Groups

FOCUS GROUP No.	**DATE**	**LENGTH**
1	11.25.2024	01:48:33
2	04.07.2025	01:08:06

Source: Author

3.4.3 Journals

Journals are reflective written records in which participants document their experiences, thoughts, and evolving understandings over time, offering access to meaning-making processes that may not be immediately observable (McKinley & Rose, 2020; Richards, 2003). In the context of this study, journals were particularly valuable because they allow participants to engage in systematic reflection on the WSs' discussions, their ideas and experiences, fostering reflexivity while simultaneously generating rich data for analysis. Journals allowed the researcher to explore teachers' evolving views and reflections on CI, ELT, and CALL across the different stages of the intervention. They enabled teachers to articulate how their understandings and positions developed before, during, and after the pedagogical workshops (WSs) and classroom interventions, thus directly contributing to the analysis of how pedagogical meanings were constructed and re-signified throughout the PAR cycles. See the journal entry protocols in appendix D.

In the reflection stages of the study, teachers were asked to write their own analyses after each WS, focusing on the most relevant issues related to CI and CALL. A minimum of seven journal entries was initially expected from each teacher. Each entry included two guiding questions distributed across key moments of the process: before the WSs, during the WSs, during the classroom interventions, and after the interventions. The seventh entry included an additional final reflection on the overall experience. As a result, the total expected number of reflections was 15, distributed across seven entries throughout the study. To encourage sustained engagement, participants were contacted when necessary, through a WhatsApp group or to their personal number to follow up on their writing process and to emphasize the importance of documenting their reflections, they were also encouraged to

write along the WSs. The proposed thematic areas for the journals included: (a) CI and ELT, (b) CALL in ELT, and (c) the promotion of CI through CALL resources (See appendix D).

Despite these efforts, the use of journals also presented significant challenges, as it was not possible to collect all the expected entries from all participants. In fact, only one participant (Hillary) completed all seven journal entries, while the remaining participants wrote a smaller number of reflections. Many teachers expressed difficulty with journaling, not because of language barriers, because entries were written in Spanish (their mother tongue), but because they felt pressure to write in an academic style or to use specialized vocabulary. Others reported time constraints or perceived journaling as a demanding task. Although several participants repeatedly expressed their intention to complete the entries, most did not complete them consistently.

To address this situation, I implemented a support strategy consisting of having virtual meetings with participants, during which we discussed their ideas and I guided them in their writing if they needed to. I always reassured them that the focus of the journals was on content and reflection rather than linguistic form or academic writing quality. This strategy proved effective during the initial stages and up to the first classroom intervention. However, for the second intervention phase, I decided not to continue with these meetings under the assumption that participants were already familiar with the journaling process. At this stage, only Hillary completed the remaining reflections without reminders or additional support. From a total expected of 90 reflections, 75 were effectively collected since only one participant wrote the three reflections corresponding to the seventh entry. These challenges highlight the non-linear and uneven nature of qualitative research processes and offer important insights for future studies regarding the feasibility, support structures, and

expectations associated with reflective journals as a data collection instrument. They also inform the discussion of methodological limitations presented in the final section of this thesis.

3.4.4 Class Observation

Observations are a systematic technique for collecting data through the direct examination of social actions and interactions as they occur in natural settings, allowing researchers to document practices, behaviors, and contextual dynamics that may not be fully captured through self-reported data (Cohen et al., 2018; Richards, 2003). In educational research, classroom observations are particularly valuable because they provide access to the enacted curriculum and to teaching practices as they unfold in situ, rather than as they are later described or interpreted by participants.

In this PAR study, observations were an appropriate instrument because the research aimed to examine how CI and CALL principles were enacted in ELT classrooms during the intervention stages. Observations made it possible to identify concrete pedagogical actions, interactional patterns, and uses of CALL resources that reflected teachers' attempts to integrate CI into their instructional practices, thereby contributing directly to the research questions concerned with the implementation of CI through CALL.

Class observations were conducted during intervention stages of this study using a non-participant observation approach. I observed the implementation of the didactic units co-constructed with the teachers, two classes per teacher in each cycle, resulting in 12 class observations in Cycle 1 and 12 class observations in Cycle 2, for a total of 24 observed classes. Each observed class had an average duration of two hours, which resulted in a total of 48 hours of classroom observation across the two cycles.

An observation protocol was used to register information to identify the types of teaching activities participants implemented to promote a critical intercultural perspective in their classes. The protocol contained three sections: Before, During, and After the observation. The before the observation section documented contextual and planning-related information, such as lesson objectives, planned use of CALL resources, and anticipated forms of student interaction. The During the observation section focused on the enactment of the lesson, including teacher–student and student–student interactions, enactment of CI through classroom activities, and the actual use of CALL tools to support learning activities. The After the observation section was used for analytic and reflective notes, allowing me as the researcher to record immediate interpretations, emerging patterns, critical incidents, and questions to be explored in subsequent research stages (see Appendix E).

During Cycle 1 there was a limitation regarding schedule time at schools, many schools were carrying out institutional activities, such as cultural week, sports competitions, science fairs, among others. These events affected the classes aimed to be visited; however, almost all the observations were conducted except one of Gabriela's classes. In spite of this limitation, the rest of the observations were conducted, although some of these classes had to be rescheduled more than once due to the institutional events of the end of the year 2024. Table 5 presents the observations, including their dates and the participating teachers.

Table 5

List of observations

CYCLE	DATE	PARTICIPANT
	10.10.2024	Alicia
	10.16.2024	Gabriela

Cycle 1	10.16.2024	Hillary
	10.17.2024	Alicia
	10.17.2024	Paul
	10.22.2024	María
	10.22.2024	Paul
	10.25.2024	Bruno
	10.29.2024	María
	11.01.2024	Bruno
	11.05.2024	María
	11.06.2024	Hillary
Cycle 2	02.19.2025	Alicia
	03.20.2025	Bruno
	03.04.2025	Gabriela
	03.11.2025	Hillary
	02.25.2025	María
	03.19.2025	Paul
	02.26.2025	Alicia
	03.27.2025	Bruno
	03.11.2025	Gabriela
	03.18.2025	Hillary
	03.04.2025	María
	03.26.2025	Paul

Source: Author

To minimize possible negative effects during the observations, several strategies were implemented. First, the study was conducted over two academic semesters, allowing for

prolonged engagement with participants and the gradual development of rapport and trust. During the initial stages of the WS with teachers, the goals of the research were clearly discussed with participants, emphasizing that the study did not seek to evaluate their teaching performance but rather to collaboratively explore pedagogical practices related to CI and CALL. The fact that classroom observations were going to be conducted only for research purposes was stated in the informed consent process.

During classroom observations, I, as researcher, adopted a non-interventionist stance, arrived early, and positioned myself physically at the back of the classroom in order to minimize disruption to regular teaching dynamics. As participants had previously become familiar with me as a co-researcher through the workshops, my presence in the classroom did not seem unusual to them. This prolonged interaction and established rapport helped reduce potential reactivity associated with the observer's presence. In line with qualitative research principles, I remained attentive to the possible influence of my positionality and role throughout the data collection process and considered these factors during the interpretation of the data collected.

3.4.5 Documents

In qualitative research, documents are written, visual, or digital artifacts that provide relevant information about a phenomenon and are produced independently of the research process (Creswell, 2012; Creswell & Creswell, 2018; Hernández et al., 2014). In educational research, documents such as lesson plans, curricular materials, and didactic units offer direct access to how pedagogical intentions, beliefs, and instructional decisions are articulated and formalized. Creswell (2012) notes that documents are particularly valuable because they

allow researchers to examine participants' perspectives in a non-reactive way and to triangulate findings obtained through interviews and observations.

In this study, documents were an appropriate data source because the research sought to understand how CI took form into pedagogical design within ELT and CALL. The didactic units created by teachers during the WS and implemented during the intervention stages constituted key documentary evidence of how participants operationalized CI principles in concrete instructional materials. As Creswell and Creswell (2018) argue, document analysis enables researchers to examine how ideas and practices are represented in educational artifacts, thus contributing directly to research questions concerned with the relationship between beliefs, pedagogical planning, and classroom enactment.

Data were gathered from the didactic units designed by the teachers during the WS and subsequently used in the implementation stage of the study. Four criteria guided the selection of these documents: authenticity, credibility, meaning, and representativeness (Rapley & Rees, 2018). Authenticity involved verifying that the documents were genuinely produced by the participants as part of their instructional planning. Credibility referred to the trustworthiness of the documents as accurate representations of pedagogical intentions. Meaning was examined at two levels: surface meaning, which involved a literal reading of the documents, and deeper meaning, which emerged through analytical interpretation. Finally, representativeness addressed the extent to which the selected didactic units reflected typical instructional practices within the study context.

Analyzing the didactic units designed and implemented by the teacher participants made it possible to examine the extent to which key aspects of CI were embedded in pedagogical planning. This analysis focused on how CI perspectives were articulated in

objectives, activities, and the integration of CALL resources, thereby complementing data from interviews, journals, focus groups, and classroom observations. Table 6 summarizes the didactic units designed by the teachers and subsequently analyzed and cited in the findings chapters.

Table 6

Didactic units designed and implemented by participants

TEACHER	CYCLE 1 DIDACTIC UNIT TITLE	CYCLE 2 DIDACTIC UNIT TITLE
Alicia	Learning from COP16[6]: Environmental Awareness and Cultural Diversity	Urban Tribes and Identity: Comparing Cultural Belonging (Comparatives & Superlatives)
Bruno	Language, Exclusion, and Empathy: Exploring "Immersion" through -ed/-ing Adjectives	Healthy Habits Across Cultures: Present Simple for Critical Comparisons
Gabriela	Colombia: A Country of Wonders—Who Gets to Enjoy It?	Peace Begins at Home: Reconciliation, Coexistence, and Citizenship
Hillary	Globalization and Culture: From Debates to Influencer Videos on Colombian Culture	Democracy, Peace, and Leadership: Designing Superheroes for Social Change (Conditionals)
María	Caring for the Environment: Media Critique and a School-Based Action Campaign	My Voice Matters: Emotions, Citizenship, and Youth Podcasts for an Inclusive Society

[6]COP16 (Conference of the Parties) was the 2024 United Nations Biodiversity Conference, held in Cali, Colombia, from October 21 to November 1, 2024. The event was open to the public and was attended by more than one million people. It generated a strong sense of pride among the citizens of Cali.

Paul	Fast Fashion and Ethical Consumption: Identity, Labor, and Sustainability	Healthy Lifestyles and Social Inequalities: Access, Habits, and Well-Being

Note. This table presents the titles of the didactic sequences designed by the participants along the two cycles. Source: Participants

To ensure clarity in identifying data sources, a set of conventions was developed (see Table 7). These are used to cite excerpts in the findings chapters.

Table 7

Conventions for identifying data sources

INSTRUMENT	ABBREVIATION	FORMAT	CONVENTION SAMPLE
Interview	Int.	(Int.Name.MM.DD.YYYY)	(Int.Bruno.08.23.2024)
Journal	Jour.	(Jour.Name.MM.DD.YYYY)	(Jour.Hillary.09.11.2024)
Focus Group 1	FG1	(FG1.Name.MM.DD.YYYY)	(FG1.María.11.25.2024)
Focus Group 2	FG2	(FG2.Name.MM.DD.YYYY)	(FG2.Gabriela.04.07.2025)
Observation	Obs.	(Obs.Name.MM.DD.YYYY)	(Obs.Paul.03.19.2025)
Document	Doc.	(Doc.Name.MM.DD.YYYY)	(Mat.Alicia.02.19.2025)

Note. This table outlines the conventions used to identify excerpts analyzed in the findings chapters. Source: Author.

3.5 Data Analysis

To analyze the data, I used thematic analysis (TA) (Braun & Clarke, 2006), which aims at surpassing the semantic explicit meanings of the data and going beyond in order to

identify ideas, assumptions, and conceptualizations. In this study, TA was conducted through four iterative and recursive steps. First, I prepared and organized the data by transcribing audio-recorded interviews and focus groups, compiling participants' journals, observation protocols, and documentary data, and anonymizing all materials. This stage also involved repeated reading of the corpus to become familiar with the breadth and depth of the data. Second, I explored and coded the data by systematically identifying meaningful segments across the different data sources and assigning initial codes that captured recurrent patterns related to CI, ELT, and CALL. Coding was conducted both inductively, and deductively. Third, I identified and refined themes by grouping related codes and examining how they clustered into broader patterns of meaning that responded to the research questions. This process involved constant comparison across data sources and across the two PAR cycles to identify convergences, tensions, and developments over time. Finally, I validated the accuracy and coherence of the themes by reviewing them against the entire data set, refining boundaries between themes, and ensuring internal consistency. This step also involved triangulating findings across instruments (interviews, focus groups, journals, observations, and documents) to enhance trustworthiness (Braun & Clarke, 2006; Creswell & Creswell, 2018).

As for the procedure followed, all interviews, focus groups, and observed classes were audio or video-recorded and transcribed verbatim using a combination of manual transcription and digital tools, specifically Descript and Microsoft Word's transcription feature. Spanish was used as the primary language of data collection, as it is the participants' mother tongue and enabled them to express their experiences and reflections with greater depth, nuance, and authenticity. To preserve meaning and avoid interpretive distortion,

excerpts are presented in their original Spanish throughout the chapters of findings. Only selected phrases or sentences were translated into English within the accompanying analyses when necessary for interpretation. When idiomatic expressions or culturally specific references appeared, brief explanatory footnotes were included to ensure semantic accuracy while maintaining the integrity of participants' voices. Additionally, for non-bilingual international readers, an English translation file with the analyzed excerpts is provided through a QR code that is available in Figure 2.

Figure 2

QR Code to Access Translated Excerpts



Note. Scan this QR code to access the English translation file for the excerpts analyzed in the subsequent chapters. Source: Author.

Once transcribed, all qualitative data were imported into Atlas.ti for systematic organization, coding, and analysis. The software was used to manage the large volume of data generated across multiple instruments, to support the coding process associated with TA, and to facilitate the constant comparison of data across participants and research cycles. Within Atlas.ti, codes were created, refined, and clustered into code groups and themes,

allowing for the visualization of relationships among codes and for the retrieval of relevant excerpts during analysis. The use of Atlas.ti thus contributed to transparency and traceability in the data analysis process, supporting the iterative and recursive nature of thematic analysis.

During the analysis, both inductive and deductive approaches were used. In the inductive phase, I worked from the bottom up, meaning that codes were generated from repeated patterns in participants' own words and accounts across the data set. In practical terms, this involved identifying recurring words, phrases, and meaning units in the transcripts and written documents, and labeling these segments with initial codes that captured what participants emphasized, assumed, or problematized. This inductive process was iterative and involved moving back and forth between the emerging codes and the full data corpus.

At the same time, I incorporated a deductive lens by drawing on selected conceptual categories from the study's theoretical framework to examine how participants' accounts aligned with, diverged from, or complicated these constructs. Specifically, I used CI-related concepts that were already central to the study's theoretical foundation and that later appeared as salient codes/groups of codes in the analysis, such as functional interculturality (FI), relational interculturality (RI), critical interculturality (CI), and "native-speakerism", among others. These concepts served as theory-informed codes that guided interpretive attention while still allowing unexpected meanings to emerge inductively from participants' accounts.

Throughout the analytic process, I also relied on analytic memos to strengthen reflexivity, coherence, and traceability in theme development. In Atlas.ti, memos were used as ongoing written reflections to document (a) coding decisions and rationales, (b) emerging interpretations and questions, (c) connections across instruments and across the two cycles, and (d) early formulations of candidate themes and their boundaries. These memos operated

as an interpretive bridge between coding and theme construction and helped preserve a trail of how codes, groups of codes and themes were progressively refined. Appendix L shows an example of the coding process, including a memo created on Atlas.ti.

According to Braun and Clarke (2006), themes encapsulate important issues related to the research question and they indicate a patterned response or significance within the data set. In this study, codes were initially identified from recurring words and phrases across the corpus, and themes were conceptualized and constructed in line with Braun and Clarke's reflexive approach to thematic analysis (Braun & Clarke, 2022). Rather than treating themes as topic summaries or descriptive categories, themes were developed as patterns of shared meanings organized around a central concept. This meant moving beyond merely grouping all data segments related to a given subject and instead identifying the underlying significance of these accounts (e.g., *Before the Workshops: Broad Conceptual Range*). In the chapters of findings, codes were grouped and presented as sub-themes to facilitate their identification within the text. Appendix K shows the distribution of codes, sub-themes, themes and their relationship with the research questions.

3.5.1 Units of Analysis

The primary unit of analysis in this thesis is the development of critical interculturality in English teachers across two PAR cycles involving pedagogical workshops (WSs). Within this overarching unit, three differentiated dimensions were examined: a) teachers' views on critical interculturality, b) teachers' practices, and c) CI-designed artifacts. Teachers' views were analyzed through interviews, journals, and focus groups to examine how participants conceptualized CI, CALL, and their relationship to ELT. Teachers' practices were analyzed through classroom observations, focus groups, and journals, with

attention to how CI practices were enacted, negotiated, or constrained in teaching during classroom interaction. The CI-designed artifacts i.e., the didactic units created and implemented by participants, were treated as documentary evidence of how CI and CALL were instructionally planned and operationalized. Cross-unit inferences were warranted through triangulation across instruments, analytic comparison across the two research cycles, and the identification of convergences, tensions, and shifts among these dimensions over time.

3.6 Trustworthiness of the Study

Reliability and validity were addressed based on trustworthiness (Lincoln & Guba, 1985; Creswell & Creswell, 2018) and achieved through several strategies across the research process. Credibility was strengthened through methodological triangulation using interviews, journals, focus groups, documents, and classroom observations which allowed for the corroboration of emerging interpretations. Prolonged engagement with participants was established through the eight-month PAR cycles, while member-checking opportunities further supported the interpretation of the findings.

Dependability was supported by maintaining a transparent and consistent analytic process. Confirmability was enhanced through sustained reflexive practice. Given my dual role as researcher and facilitator of the WS, I used reflexive writing to examine my positionality, assumptions, and potential biases, helping to distinguish participants' voices from my own interpretations. Finally, transferability is enabled through the descriptions of workshop structure and teaching conditions. These descriptions allow readers to assess the applicability of the findings to other public-school ELT contexts without claiming generalizability.

3.6.1 Researcher Positionality and Facilitation Role

As a PAR researcher, I assumed a dual role as both investigator and facilitator of the WS that constituted part of the initial intervention phase in this study. This position inevitably involved a degree of influence on the research process; therefore, cautious attention was given to how such influence was enacted and managed. Rather than positioning the WS as top-down training spaces, they were conceived as dialogic and collaborative environments in which participants critically examined their own pedagogical practices and collectively explored possibilities for integrating CI and CALL into their teaching. Teachers retained agency over the design and implementation of the didactic units that were developed during the WS, and classroom interventions were planned and enacted by the participants in their own teaching contexts. My research role was primarily to facilitate reflection, introduce theoretical perspectives, and support discussion rather than prescribe specific pedagogical actions. This was particularly important for developing materials and implementing practices that were responsive to the participant teachers' contexts, needs, and interests.

Throughout the process, reflexive awareness of this facilitative influence informed both the data collection and the interpretation of findings, acknowledging that knowledge in PAR emerges through interaction among researchers and participants rather than from an external observational stance. All of this was supported by informed consent procedures, school authorization, and the explicit clarification that the study did not seek to evaluate teachers or students, but to collaboratively explore pedagogical possibilities within a respectful and professionally responsible framework.

3.7 Ethical Considerations

The main ethical considerations in this study address the privacy of participants and their freedom to withdraw from the study (Cohen et al., 2018) as presented in the consent form. My role as researcher was to inform participants about the stages of the study, the process within it and all its implications. I provided information regarding the type of data that I was going to collect and how I was going to use it. All participants were asked to sign a consent form in which confidentiality was ensured (Appendix B). In this form, participants granted permission to be observed, interviewed and to provide information for academic purposes (Creswell & Creswell, 2018). Another important ethical issue that was clarified to participants was their right to refuse to participate and to withdraw at any moment of the study (Cohen, et al., 2018).

In this study, artificial intelligence tools were used in limited and ethically transparent ways. Microsoft Word Copilot and ChatGPT were employed exclusively for proofreading purposes, helping refine clarity, grammar, and coherence in written sections of the dissertation without altering the substantive content or interpretations. When edits were suggested by these tools, I made the final decision on whether to use them or retain my own wording.

In addition, the Atlas.ti AI Assistant was used during the preliminary stages of data coding to generate initial lexical groupings. However, these outputs were treated solely as exploratory prompts since the coding process started during data collection when memos, notes and codes were identified while conducting observations and cleaning audio transcriptions. I carried out all analytic decisions, thematic categorizations, and interpretive claims manually through iterative reading and reflexive engagement with the data, drawing

on my experience during fieldwork. The use of AI tools did not replace my judgment at any stage of the research process, ensuring that the integrity, confidentiality, and analytical rigor of the study were maintained.

Given that CI may involve the discussion of socially sensitive issues such as racism, inequality, exclusion, corruption, or violence, the study incorporated practical safeguards to ensure ethical and pedagogically appropriate implementation in school contexts. First, the WS for professional development did not promote the design of any unmediated material that exposed students to distressing realities, nor did they require the discussion of traumatic personal experiences in their sequence designs. Instead, participants were encouraged to select and frame topics in ways that were age-appropriate, pedagogically relevant, and connected to curricular purposes in ELT.

Second, participants retained professional judgment regarding the appropriateness of materials, prompts, and classroom discussions for their own institutional contexts and student groups. This was important considering possible parental concerns, school leadership expectations, and the need to distinguish critical reflection from potentially harmful exposure. Third, classroom activities were designed to foster respectful dialogue, critical questioning, rather than confrontation, stigmatization, or emotional overexposure. During the WSs and follow-up processes, the researcher-facilitator emphasized that CI does not require forcing consensus or intensifying distress, but rather creating conditions for reflection, dialogue, and engagement with social realities. Finally, these safeguards were supported by the inform consent procedures which were socialized and signed by participants.

This chapter presented the research design of the study, including its key components: the type of study, context, participants, data collection, data analysis, trustworthiness, and

research ethics. The next chapter focuses on teachers' evolving understanding of critical interculturality throughout the study.

4 ENGLISH TEACHERS' VIEWS OF CRITICAL INTERCULTURALITY BEFORE, DURING AND AFTER A SERIES OF WORKSHOPS INVOLVING CALL

This section presents the findings related to the first research question: What views do English teachers hold of critical interculturality before, during and after a series of workshops involving CALL? Accordingly, English teachers' conceptualizations of critical interculturality (CI) were analyzed across the three phases of the study: before, during, and after their participation in pedagogical workshops (WSs) which addressed critical intercultural and Computer-Assisted Language Learning (CALL) integration in English Language Teaching (ELT). The data were drawn from semi-structured interviews, journal entries, and two focus groups (FG).

Findings are organized under the following three overarching themes: a) Before the Workshops: Broad Conceptual Range; b) During the Workshops: Expanding Awareness through CALL-Supported CI Activities; c) After the Workshops: Consolidation and Refinement of Views. Within these themes, a series of analytic groups of codes emerged across the three phases of the study:

- Before the Workshops: Broad Conceptual Range: 1) *Stay-safe Zone*, 2) *Conceptual Paradox*, 3) *Critical Intercultural Awareness*.

- During the Workshops: Expanding Awareness through CALL-Supported CI Activities: 1) *Critical Intercultural Development*, 2) *Critical Interculturality and Local Context*.

- After the Workshops: Consolidation and refinement of CI views: 1) *Consolidation of CI Awareness*, 2) *Refinement of Paradoxes*.

These sub-themes demonstrate how participants' views of critical interculturality evolved across the process, from broad and sometimes contradictory conceptualizations before the workshops, and through reflections during the workshops, to more consolidated positions after the workshops. Groups of codes are *italicized* to facilitate their identification within the text.

4.1 Before the Workshops: Broad Conceptual Range

Before engaging in the WSs, participants articulated a wide range of views on critical interculturality; this reflected both the persistence of traditional perspectives and the emergence of partial awareness of more critical approaches. These conceptualizations can be grouped into three interrelated groups of codes: (a) *Stay-safe Zone*, (b) *Conceptual Paradoxes*, and (c) *Emergent Critical Intercultural Awareness*.

4.1.1 Stay-safe Zone

Some participants expressed a tendency to avoid addressing socially sensitive or conflictive topics in their English classrooms, preferring to remain in a "safe" pedagogical space, focused on linguistic and communicative objectives. For instance, Bruno emphasized that controversial or potentially divisive issues should be deliberately avoided in order to keep lessons within an "*humilde superficialidad*" (humble superficiality) and aligned with curricular expectations. His position illustrates how teachers often equated safe relationships and dynamics with neutrality, while in practice this meant reinforcing the conventional focus on grammar and communicative functions. Similarly, María stressed her reliance on institutional guidelines and textbooks, framing them as necessary anchors to ensure compliance with the official curriculum and demands on students' proficiency. Such

orientations suggest that, prior to the intervention, critical interculturality was frequently subordinated to standardized requirements and traditional ELT objectives.

The excerpts below provide examples of the *Stay-safe Zone* position of these participants. Let's start with teacher Bruno, a participant who shared with me various life experiences that might have influenced his worldview on different issues, including teaching and ways to approach intercultural relationships. For instance, when discussing his choice for teaching topics, he linked his perspectives to his studies at the master's level. Below are some of his reflections:

Excerpt 1

> hay unos temas que son *avoidable* como la religión porque ahí siempre va a haber diferencias… Si usted quiere tener la paz con alguien no hable de política y no hable de religión, ni hable tampoco de cuestiones sexuales... Ah No! hablemos más bien de cocina (Int.Bruno.08.23.2024).

In the interview, Bruno told me that in one of his master's degree classes, a professor constantly advised students to avoid sensitive issues and simply follow the books and curriculum. This stance seems to have been well internalized by Bruno, as he refrained from addressing topics that could potentially generate controversy. Besides, Bruno also mentioned that during the years he lived in the United States, he had spent a week with the Amish community, whose traditional roots and cultural practices may have affected his way of thinking about intercultural relationships. In sum, Bruno's pedagogical decision in Excerpt 1 aims at maintaining classroom harmony through avoidance. By explicitly abstaining from discussions of politics, religion, or sexuality, he constructs a boundary around what is considered "safe" content in English teaching. In fact, the suggested alternatives to cultural

customs "*hablemos más bien de cocina*" belong to the superficial culture: visible and depoliticized aspects of daily life (Kramsch, 1998). From a CI perspective (Walsh, 2010), this approach reveals a defensive stance toward conflict. Bruno conceptualizes the classroom as a fragile space where "paz" can only be preserved through consensus and avoidance of dissent. Rather than embracing the classroom as a site of negotiating differences and confronting inequities, he frames it as a zone where conflict must be pre-emptively silenced. This is what Tubino (2005) and Walsh (2010) refer to as Functional Interculturality (FI).

Excerpt 2 below highlights a functional alignment with discourses of tolerance: intercultural encounters are reduced to polite exchanges around universally agreeable topics, while systemic issues of power, coloniality, and inequality remain unspoken (Tubino, 2005; Walsh, 2010).

Excerpt 2

> Precisamente la idea no es abordar: ah bueno, vamos a hablar de la zona del Chocó. Ah, pero ¿qué podemos hablar de la zona del Chocó? lo que nos une, no lo que nos desune (Int.Bruno.08.23.2024).

Here Bruno reinforces the *Stay-safe Zone* by explicitly refusing to address issues of inequality or marginalization, for instance the conditions in Chocó, a department in Colombia that has historically faced violence, corruption scandals, drug trafficking, the presence of paramilitary groups, limited state support, and poverty (Caracol, 2024). Instead, he prefers to highlight "*lo que nos une*", meaning he is inclined to avoid "conflict". While this can be read as a desire for harmony –which might be seen as a good aim–, it simultaneously leaves aside social realities of marginalization, violence, and poverty. This excerpt evidences the conflict of a teacher who is aware of social divisions yet deliberately opting for non-confrontational,

de-criticized teaching. In practice, this approach narrows intercultural learning to shallow communicative exchanges, preventing students from developing the kind of critical consciousness and agency that CI advocates.

On another front, teacher Paul sets the *Stay-safe Zone* more in terms of professional caution and resource choices. He highlights the need to "*pisar fino*[7]" (to tiptoe) and maintain neutrality to avoid offending diverse members of the school community. The following excerpt shows Paul's view.

Excerpt 3

> Entonces de pronto a veces tiene que uno como 'pisar fino' porque puede haber eh personas que se sienten, no sé quizá vulneradas, quizá ofendidas… toca digamos tratar los temas, eh más o menos de forma neutral (Int.Paul.08.26.2024).

In this excerpt, Paul highlights the need to be "neutral" to prevent offending students, colleagues, or even parents. This reveals a cautious stance, refraining from taking strong positions on different cultural or political issues. Instead of fostering reflection and debate, he sticks to neutral ground, a hallmark of the *Stay-safe Zone*, which sidelines CI. Paul's position could be contextualized in his life experience: the realities of the public-school context where he currently works reinforce a functional stance towards interpersonal relationships that prioritizes neutrality and caution. In public schools, parental scrutiny, scarce institutional support, and political sensitivities around problematic topics are always present. Therefore, despite having pursued his undergraduate studies at a public university in Colombia, where critical thinking and social justice are usually part of their institutional

[7] "*Pisar fino*" is a Colombian idiom that means to act with caution, tact, or precision in situations where one must be especially careful with words or actions.

ethos, and despite his current graduate studies, which may be expanding his conceptual horizons and pushing him to identify themes such as racism and corruption as valid curricular content, Paul aligns with a conservative attitud**e**, possibly to "protect" his relationships with others at work.

Similar to Paul, teacher Gabriela avoids addressing controversial topics in her English classes in trying to prevent conflict. In Excerpt 4, she provided a revealing example of how the *Stay-safe Zone* stance emerges in more subtle ways, elucidating her precaution.

Excerpt 4

> Por ejemplo con esa parte de género, yo siento que a veces uno como profe también está a veces como un poco cohibido de cómo lo abordas … que puede ser que un papá no lo tome a bien … para mí es problema (Int.Gabriela.08.23.2024).

In Colombia, addressing gender in schools has been particularly sensitive since at least 2016, when the Ministry of Education attempted to introduce *Cartillas de educación sexual y de género* (El País, 2016). These materials generated widespread controversy: some parent associations, religious leaders, and political actors opposed them, claiming they undermined family values. The backlash led to protests, public debates, and strong pressure on schools and teachers. As a result, many educators (like Gabriela and maybe Paul) may have become (more) cautious when addressing gender in the classroom, fearing complaints, reputational risks, or even administrative sanctions.

Gabriela's and Paul's stances highlight that the *Stay-safe Zone* can operate as a precautionary self-censorship rooted in institutional and social pressures, unlike Bruno's position, which seems to stay at a surface level in some of the topics he selects. In Gabriela's

case, she openly recognizes her willingness to address complex issues, particularly around gender, but admits holding back due to concerns about parental reactions.

The *Stay-safe Zone* towards interculturality aligns with existing research on ELT in public schools. For instance, while Potes-Morales (2025) identified a gap concerning CI in ELT over the past decade in Colombia, noting a tendency to remain within a conventional, secure framework, Granados-Beltrán (2016) argues that CI requires going beyond "polite" harmony to interrogate social realities; thus, an avoidance posture narrows intercultural learning to surface-level exchanges. In this regard, Santos (2009) and Mignolo (2011) emphasize that ignoring structural marginalization sustains epistemic and colonial hierarchies, which a harmony-first framing inadvertently preserves. This reinforces Functional Interculturality (FI) (Tubino, 2005; Walsh, 2010), evident in Bruno and Paul's avoidance/neutrality and in Gabriela's cautious stance, despite her emergent CI-oriented critiques.

In sum, the *Stay-safe Zone* reflects a protective approach for ELT where the teacher prioritizes a status quo in terms of classroom harmony and institutional acceptance over deeper, critical engagement with diversity, power, and inequality. This mirrors broader tensions in Colombian ELT contexts: teachers often feel constrained by parental expectations, institutional scrutiny, and curricular pressures, pushing them toward safer, depoliticized practices which run counter Critical Interculturality.

4.1.2 Conceptual Paradox

The codes grouped under the subtheme *Conceptual Paradox* examine the contributions where participants expressed discourses that revealed tensions or contradictions between traditional and critical views of interculturality. For instance, Bruno

questioned the discriminatory experiences he himself faced while living abroad, linking them to broader issues of inequality, yet simultaneously avoided discussing distressing social realities in the classroom. For her part, teacher María highlighted the importance of recognizing the local context, but associated interculturality with global citizenship discourses promoted by curricular reforms, thereby blurring the distinction between neoliberal notions of cosmopolitanism and decolonial emphasis on local knowledges and epistemic justice (Granados-Beltran, 2016; Walsh, 2010). These paradoxical stances demonstrate how teachers could voice critical concerns while still reproducing institutionalized framings of interculturality. The following excerpts exemplify these analyses. Let us begin with an example from teacher Paul:

Excerpt 5

> Habría que tener un trabajo cuidadoso allí, cuidadoso en el sentido de obviamente no ser ofensivo pero que también lo que a ellos le brinde ese material, sea enriquecedor … que los muchachos reflexionen… [sobre] la corrupción, el racismo (Int.Paul.08.26.2024).

Paul's statement embodies a paradox that is best understood through the lens of Functional Interculturality (FI) (Walsh, 2010). On the one hand, he expresses an aspiration to make teaching materials "enriching" and to encourage student reflection on sensitive issues like corruption and racism. On the other hand, he insists that such work must be done "carefully," ensuring that it is not offensive. This cautious stance characterizes FI, where diversity and critical topics are acknowledged, yet they are contained within boundaries that protect classroom harmony and prevent potential parental or institutional backlash. Rather

than interrogating the structural roots of inequality, the teacher's discourse reframes interculturality as a tool for respectful coexistence.

Looking at Paul's life experiences along his academic background and the conditions at a public school, he stands onto a dual positioning that helps understand his paradox, being a teacher intellectually oriented toward critical questions, yet seemingly aligned with functional interculturality's conservative logic. This ambivalence shows a tension between ideals of CI awareness and the practical insecurities of classroom interaction. Paul embodies the desire to form CI aware citizens, but in practice, he moderates his teaching to avoid discomfort. The result is an unresolved paradox in which his views on interculturality and his views on what ELT should be framed around pull in opposite directions.

Similarly, teacher María expressed partial awareness of the need for critical approaches, referencing the recognition of local realities. Her conceptualization conflated CI with communicative competence, which might be revealing uncertainty in distinguishing between neoliberal global citizenship discourses and emphasis on localized, decolonial perspectives (Walsh, 2010). The following excerpt sheds light on her *Conceptual Paradox*.

Excerpt 6

> Con base en esta directriz … crear lo que se llama una ciudadanía global … implica … la capacidad de entender … respetar … para que no haya un conflicto … y amar su propia cultura que creo que es lo más importante …. Anteriormente … [*existían*] libros de inglés donde hablaban de ciudades que los pelados ni siquiera conocían (Int.María.08.27.2024).

María's view of interculturality resonates with Functional Interculturality (Walsh, 2010) as she speaks of global citizenship, understanding, and respect, explicitly framing these

as strategies to prevent conflict and secure harmony. Her emphasis on "*amar su propia cultura*" consolidates an identity-affirming but essentially conservative stance: difference is recognized and valued, but within a framework that leaves structural asymmetries untouched. This reflects a functional perspective where diversity is incorporated to sustain stability rather than to confront systemic inequality.

At the same time, María's discourse borrows from Byram's (1997) intercultural communicative competence (ICC), evoking global citizenship and openness. Yet the deeper layer of critical cultural awareness that would problematize racism, colonial legacies, or epistemic hierarchies is absent. Her critique of ELT textbooks is framed in terms of relevance rather than structural exclusion: "*libros de inglés donde hablaban de ciudades que los pelados ni siquiera conocían*". The conceptual paradox emerges here as María aims at expansive goals of global dialogue, but operationalizes them from a FI stance, privileging harmony and identity affirmation over conflictive analysis. In Walsh's framework, this positions her within a functional orientation that acknowledges diversity while neutralizing its transformative potential.

María's background may illuminate her position: she graduated in Modern Languages from a public university and has accumulated nearly 30 years of teaching experience, moving across private and public schools in Cali, as well as in a language institute. Her master's degree in technology and her continued participation in the *Red de Maestros de Lenguas Extranjeras Cali* places her within a professional culture that emphasizes didactics, methodology, and innovation in language teaching. This trajectory, marked by steady professionalization and long service in structured ELT contexts, may be informing her inclination to frame interculturality in terms of respect, harmony, and identity affirmation.

These cases reveal a *Conceptual Paradox* in teachers' views of interculturality. Participants articulated concerns that resonate with critical perspectives, yet these concerns were consistently framed within discourses of caution, harmony, and conflict avoidance. As illustrated in Bruno's, Paul's, and María's accounts, interculturality was often conceptualized as something that must be handled "carefully," oriented toward respect and coexistence rather than toward the interrogation of structural asymmetries. This paradox reflects a positioning aligned with FI (Walsh, 2010), in which diversity and difference are acknowledged discursively while their potentially unsettling implications are neutralized. Identifying this tension was analytically significant, as it revealed not a lack of awareness, but an unresolved conceptual boundary between cultural recognition and CI, an unresolved boundary that became a key focus for the WSs.

4.1.3 Critical Intercultural Awareness

Finally, although less frequent, some participants exhibited signs of an emergent CI orientation before the workshops. This means that they had previous experiences and views that align with the CI approach in ELT. Teacher Gabriela, for example, problematized the notion of "*interculturalidad*" as a western imposition, arguing instead for its reinterpretation from Indigenous and historically marginalized perspectives. Her reflections underscored interculturality as inherently conflictive and tied to struggles for autonomy and recognition.

On another front, teacher Paul introduced a complementary yet distinct perspective. His reflections were more direct on the role of education in terms of cultivating independent thinking and civic agency. In Paul's lens, CI is a form of democratic participation and resistance to passivity. This shift from Gabriela's emphasis on exposing hidden biases to Paul's call for empowering students as critical citizens broadens the scope of how *Critical*

Intercultural Awareness –CIA– is conceptualized among the participants. Unlike Paul's more assertive call for civic voice, María's position reveals both an awareness of interculturality's transformative potential and a persistent uncertainty about how to enact it in practice. This blend of commitment and hesitation illustrates how *CIA* often emerges in tension with curricular prescriptions and broader neoliberal discourses.

Excerpt 7

> Ese concepto [*interculturalidad*] está tan manoseado[8] … todo tiene que ser 'peace and love' … pero no siempre es así … es muy difícil que dos culturas permanezcan mucho tiempo relacionándose … sin que exista de alguna manera algún tipo de conflicto … el más fuerte se va a querer imponer ante el más débil … me parece que si ese término es un poco … ambiguo (Int.Gabriela.08.23.2024).

In Excerpt 7, Gabriela explicitly challenges what she calls the "peace-and-love" popular version of interculturality, emphasizing instead that cultural contact often entails conflict, asymmetry, and domination (*"el más fuerte se va a querer imponer ante el más débil."*). Her view resonates with Walsh's (2010) insistence that interculturality must not be neutralized into a discourse of harmony that hides structures of coloniality and inequality. By naming conflict and power as constitutive of intercultural encounters, Gabriela resists functional or relational framings and approaches the lens of CI, where interculturality is seen as a political project aimed at unveiling and transforming asymmetries. Rather than treating interculturality as ambiguous, "manoseado" rhetoric, Gabriela reframes it as a contested, situated field that requires educators to foreground critique. In doing so, she positions

[8] "*Manoseado*" is used in Spanish to informally refer to something that has been overused, trite, or hackneyed.

pedagogy not around tolerance or neutral coexistence but around the analysis of domination and inequality, which are core tenets of *CIA*.

Gabriela's background helps to explain her perspective. She has more than two decades of experience in teaching at multiple levels and has developed her career across both private and public institutions in Cali. Gabriela has a degree of Modern Languages from a public university and a master's degree from the same university. She has participated in educational projects aimed at improving English teaching in the public sector. But perhaps it is her international exposure during her undergraduate studies, together with her later professional engagements in local school projects with Indigenous populations which has given her a wide-angle view of the sociocultural challenges in education. This trajectory may have sharpened her sensitivity to the risks of reducing interculturality to a neutral or celebratory formula.

Concluding this section, data showed that teachers entered the WSs with uneven conceptualizations, some grounded in safety and compliance, others marked by contradictions, and a few with an incipient, more critical, decolonial stances. This diversity provided the baseline against which the shifts in the "during" and "after" phases of the workshops are analyzed in subsequent sections.

4.2 During the Workshops: Expanding Awareness through CALL-Supported CI Activities

The reflections teachers wrote in their journals during the professional development phase and after each WS revealed a gradual shift in how they understood and articulated critical interculturality within their teaching practice. This phase showed how engagement with CALL-supported activities created new spaces for reflection, experimentation, and

contextualization. The reflections analyzed in this section emerged during the WSs described in Chapter 3. As explained there, the WSs were organized around two main strands: the conceptual and pedagogical foundations of CI in ELT (WS 1 and WS 2, see appendixes G and H), and the pedagogical use of ACALL tools to support context-sensitive and critical teaching (WS 3 and WS see appendixes I and J). Thus, the views discussed below should be understood in relation to teachers' engagement with WS activities that involved reading and discussing key concepts such as culture, interculturality, inequality, representation, and local realities, as well as exploring digital tools and designing pedagogical activities from a critical intercultural perspective.

Three interrelated groups of codes were identified when analyzing teacher's views on interculturality during the workshops: (a) *Critical Intercultural Development;* and (b) *Critical Interculturality and Local Context.* Together, these groups of codes illustrate how the WSs became a turning point in the development of CI teachers' views: they started to envision the development of CI using CALL affordances as a means to reach this goal, while also negotiating how such perspectives could be connected to their own contexts and classroom practices.

4.2.1 Critical Intercultural Development

Critical Intercultural Development (CID) encompasses instances where educators moved beyond merely descriptive or functional perspectives on interculturality and began to address issues of inequality, cultural representation, and power dynamics. Such reflections frequently revealed a tension between established ELT views and the need to create

opportunities for more critical inquiry. Presented below are teacher Gabriela's journal entries, offering her insights on these matters.

Excerpt 8

> Me quedó claro que la Interculturalidad Crítica va mucho más allá de simplemente exponer a los estudiantes a diferentes culturas. Algo que me pareció clave es la idea de que la interculturalidad no debe verse solo como un intercambio de costumbres o datos curiosos sobre otros países, sino como una herramienta para cuestionar estructuras de poder y desigualdad en nuestra sociedad (Jour.Gabriela.09.11.2024).

This journal entry illustrates a process of critical intercultural development. Gabriela moves beyond earlier, more hesitant stances, where she recognized conflict but often feared parental backlash when addressing sensitive issues such as gender, toward a firmer conviction that interculturality should be political and transformative. She distinguishes CI from superficial cultural exchange, emphasizing instead its role in questioning inequality and structures of power. This shift may be signaling not only conceptual growth but also a deeper alignment of her pedagogical vision with the principles of CI. By affirming that interculturality is a tool for critique, Gabriela seems to be developing a stance that goes beyond tolerance and celebration, moving toward what Walsh defines as an ethical, political, and epistemic project. This framework highlights how Gabriela's evolving understanding may represent a shift in terminology as well as the consolidation of CI as a guiding principle for her teaching practice.

Gabriela's journal reflections show a progression in which she moves from a FI framework and cautious orientations, and begins to confidently embrace CI as a decolonial, and contextually grounded approach. Her "during WSs" views highlight that CI should first,

question power and inequality, second, be connected to local realities, and third, transform English teaching into a space of social critique and identity affirmation. This evolution hints at how the WSs may have helped her to deepen and strengthen her pre-existing awareness (which she had developed through life experiences) aligning her more to a CI stance.

While Gabriela's reflections reveal a confident embrace of critical interculturality as a decolonial and contextually grounded project, teacher Bruno's trajectory during the WSs illustrates a more tentative process, as shown in Excerpt 9:

Excerpt 9

> Uno de ellos es la idea de que la interculturalidad no solo se trata de conocer costumbres y tradiciones de diferentes países, sino de entender las estructuras de poder que han definido históricamente las relaciones entre culturas (Jour.Bruno.09.11.2024).

This entry shows *CID* in Bruno's perspectives. Unlike his earlier stance, where he treated interculturality as potentially destabilizing and often preferred to avoid "conflictive" topics and stay in a *Safe Zone*. Now he visibly contended that interculturality was not about surface-level cultural knowledge, but about analyzing how historical power relations shape encounters between cultures. Such a redefinition signals an evolution from a functional framing of interculturality toward a more CI-oriented understanding. By stressing the importance of analyzing the "*estructuras de poder*," Bruno echoes this move from descriptive exchange to political critique. He has embraced the language of CI conceptually; however its enactment is yet to be proven through the implementation stages of the study.

Another participant who displays *CI reflections* is teacher Alicia. Below are some excerpts that portrait how her view evolved during the WSs.

Excerpt 10

> Veo que la interculturalidad crítica va mucho más allá, pues no solo busca exponer a los estudiantes a otras culturas, sino que también los invita a analizar las desigualdades y estructuras de poder que han definido esas culturas y sus interacciones con otras (Jour.Alicia.09.11.2024).

Earlier, teacher Alicia conceived interculturality in more superficial or minor terms, associating it with exposure to other cultures in a fragmented way ("cuando intercambiamos costumbres, tradiciones, el arte…" Int.Alicia.08.27.2024). In Excerpt 10, however, she articulates a shift where interculturality is not merely about cultural appreciation, but about examining inequality and power relations that shape cultural interactions. Alicia seemed to be moving beyond the coexistence logic of Relational Interculturality toward a transformative understanding that situates interculturality as a political-pedagogical project. Her recognition that students should analyze inequalities reflects a decolonial orientation, marking her transition toward a more critical and committed view. Additionally, her emphasis on unveiling the conditions that "have defined those cultures and their interactions with others" parallels Santos's (2009) call to embrace epistemologies of the South by confronting the hierarchies that regulate knowledge and culture. Therefore, Alicia's journal entry may be reflecting a development of CI conceptually and aligning her pedagogical vision with its political and ethical imperatives.

At this point, it is worth noting the recurrence of the expression *"estructuras de poder"* across the journal entries of several participants. The appearance of this shared terminology is not incidental, it rather reflects participants' engagement with the conceptual language introduced and discussed during the WSs, particularly through readings and

collective dialogue grounded in critical and decolonial perspectives on interculturality (e.g., Granados-Beltrán, 2016; Granados-Beltrán, 2022; Restrepo & Rojas, 2010; Walsh, 2010). The convergence around this expression indicates an emerging shared metalanguage that participants began to appropriate in order to name and make sense of previously diffuse intuitions about inequality, domination, and cultural relations. In this sense, the repetition of the phrase signals a process of conceptual alignment and development, whereby participants draw on a common theoretical vocabulary to articulate their evolving understandings of critical interculturality.

In exploring another participant, teacher Hillary's journal entries during the WSs presented a more explicitly decolonial discourse.

Excerpt 11

> Los conceptos claves para mí son la interculturalidad misma, la descolonización, la educación y la praxis. … seguir dando continuidad al discurso hegemónico nos hace parte de la injusticia … la praxis en donde se encuentra el potencial suficiente para dar el giro histórico hacia la interculturalidad crítica (Jour.Hillary.09.11.2024).

Hillary's reflection appears to represent a deeper *CID*. She explicitly linked CI to the larger decolonial projects of education, reframing it as more than an academic construct or classroom strategy. By rejecting "continuity with the hegemonic discourse," she positioned teachers as ethically responsible for either reproducing or challenging systemic injustice. Her identification of praxis as the key to achieving a "historical turn" situates CI in the transformative intersection of theory and practice. This can be seen as suggesting a conceptual maturity beyond surface-level cultural teaching: Hillary understands CI as a political-educational commitment aimed at dismantling structures of domination, as in

Santos's (2009) call for moving beyond hegemonic discourses to construct alternative ways of knowing and living. In situating CI within decolonization, Hillary's views on interculturality may be interpreted as demonstrating not only conceptual development but also a theoretical deepening that integrates CI into broader struggles for social justice, affirming education as a space where structural change can be envisioned and enacted.

The analysis of teachers' journals during the WSs shows a collective movement from relational/functional or critical concepts of interculturality toward more critical and politically engaged understandings. Across participants, the reflections seem to reveal that CI was increasingly framed as a practice of questioning power, inequality, and representation, while at the same time exposing the tensions teachers experienced when attempting to reconcile these insights with their established pedagogical routines and institutional demands. Participants' reflections resonate with Walsh's (2010) decolonial framing, which positions interculturality as a project that confronts and transforms the colonial matrix of power, foregrounds structures of domination that persist in today's contexts, and seeks structural transformation. From a CI perspective, reducing cultural difference to a neutral celebration of difference and harmonious coexistence through tolerance does not lead to fair intercultural relationships.

Findings indicate that WSs may have succeeded in expanding teachers' *CIA* as a political-pedagogical framework, providing them with language and concepts to critique inequality and coloniality. At the same time, the data indicate that teachers' adoption of CI may have been uneven and often entangled in contradictions: some participants appear to have advanced rapidly toward a decolonial stance, while others hesitated or struggled to reconcile critical perspectives with curricular and institutional constraints. It becomes evident

that during the WSs teachers came to hold more nuanced CI views of their praxis, however, their reflections also highlighted the ongoing negotiation required to move from conceptual recognition to practical transformation in ELT.

4.2.2 Critical Interculturality and Local Context

This section shows how some teachers began to situate intercultural discussions within Colombian realities. This included connecting classroom activities to issues such as environmental challenges, social inequalities, and local cultural practices, thereby anchoring critical interculturality in the lived experiences of their students. Teacher Gabriela's journal entry provides a case in point.

Excerpt 12

> Por ejemplo, puedo crear actividades donde comparen cómo se representan las culturas en los libros de inglés y cómo podrían verse desde su propia realidad en Cali y en diferentes regiones de Colombia. Esto no solo haría las clases más dinámicas, sino que también ayudaría a que mis estudiantes desarrollen un pensamiento más crítico (Jour.Gabriela.09.18.2024).

In this passage, Gabriela appears to place local context at the center of interculturality. By imagining activities that juxtapose textbook cultural representations with students' own lived realities in Cali and across Colombia, she seems to reframe intercultural views as a critical practice rather than as a passive reception of foreign content. This recognition may be signaling a departure from earlier tendencies toward caution; her journal entry suggests that she finds local knowledge and student experience as legitimate and necessary lenses through which cultural representations can be analyzed and reinterpreted. By using Cali and

regional Colombian contexts as critical anchors, Gabriela seems to transcend functional models of interculturality that merely celebrate diversity, and instead cultivate spaces where students interrogate and reconstruct cultural meanings from their positionalities, a need in Colombian ELT (Granados-Beltrán, 2016). In this way, Gabriela appears to articulate a vision of CI that is both locally grounded and critically expansive, affirming the classroom as a site where global representations are confronted through local voices.

While Gabriela consistently grounded her reflections in Cali's cultural heritage and broadened them toward issues of inequality, teacher María's entries seem to show a complementary but distinct emphasis. Unlike Gabriela, who focused on cultural symbols such as salsa or afro-Indigenous heritage, María highlighted projects that encouraged students to analyze how their neighborhoods and city were represented and to critically engage with local social and environmental challenges.

Excerpt 13

> Por ejemplo, si hacemos un proyecto donde los estudiantes presentan su ciudad o su comunidad en inglés, podríamos analizar cómo suelen representarse esas mismas comunidades en los medios o en los libros de texto. Así, ellos no solo practican el idioma, sino que también reflexionan sobre esas representaciones (Jour.María.09.25.2024).

María's reflection could be interpreted as demonstrating development of CI grounded in the local context. Rather than viewing English projects as opportunities for superficial description of students' cities or communities, she reframed them as critical exercises in which learners confront how their own realities are represented externally. This repositioning could transform intercultural projects into spaces of inquiry where students interrogate

distortions, silences, or stereotypes embedded in textbooks and media. In this sense, María seemed to view English as a resource for both self-representation and critical reflection on cultural power. Thus, she may be advancing toward a practice of CI that integrates ELT as a space where local voices challenge external discourses.

On another front, Paul's journal entries can be interpreted as revealing a more cautious but steady engagement with the context. Paul approached the local context through a balance between curricular structure and critical inquiry. His reflections showed how, within curricular-oriented lessons, he planned to integrate themes such as socio-economic inequality and environmental impact, using CALL tools to connect English learning with students' realities in Colombia.

Excerpt 14

> Hacer que la secuencia didáctica sobre ropa y su impacto socioeconómico y ambiental sea más interactiva y significativa para los estudiantes. … Google Images y YouTube serán útiles para mostrar ejemplos de ropa de diferentes contextos en Colombia y el mundo. Para ayudar a los estudiantes a organizar sus ideas y reflexionar sobre el impacto del consumo de ropa en el medio ambiente y la sociedad, Padlet puede ser una buena opción. Con esta herramienta, los estudiantes podrán comparar la moda en diferentes estratos socioeconómicos y analizar el impacto de la industria textil en el medio ambiente. También creo que Canva o Google Slides les pueden servir para presentar sus reflexiones sobre la moda sostenible de una manera más estructurada (Jour.Paul.10.02.2024).

Paul's view of his future didactic sequence illustrates the embedding of critical interculturality within students' immediate socio-economic and environmental contexts. By

using the topic of clothing, he linked English learning to issues of class stratification, consumerism, and environmental degradation, concerns that are both global and also visible in Colombian society. This shift appeared to move his views of interculturality beyond cultural trivia toward a praxis-oriented approach where language tasks become vehicles for social critique. CALL tools (Padlet, Canva, YouTube) are not presented merely as technological add-ons but as mediators that help students organize, compare, and present their reflections critically, rooting intercultural learning in their own lived realities. By engaging students in reflections on fashion across socio-economic strata and its environmental consequences, Paul seemed to have mobilized the local context as an entry point for interrogating how inequality and consumption intersect. His stance can be read as empowering learners to critique their contexts and imagine alternatives. Through this project, Paul demonstrated how ELT can be woven into critical engagement with local and global issues, consolidating CI as a tool for both language learning and social reflection.

4.3 After the Workshops: Consolidation and Refinement of Critical Intercultural Views

The final section of this chapter examines teachers' reflections after the pedagogical workshops (WSs), drawing on the third set of journal entries and two focus groups. At this point, teachers moved beyond initial exploration to articulate more consolidated views of CI, while also revisiting earlier paradoxes with greater nuance. Across participants, CALL was increasingly perceived not only as a pedagogical support but also as a catalyst for dialogue, critical questioning, and student agency. These perceptions of CALL are later examined in the chapter that reports teachers' practices.

This section is organized into two strands: (1) *Consolidation of CI awareness,* (2) *Refinement of Paradoxes*. Together, these findings trace how teachers' views matured in the aftermath of the WSs.

4.3.1 Consolidation of CI Awareness

Findings highlight how teachers' understandings of CI became more consolidated after the WSs. Journal entries and focus group discussions reveal that initial, often tentative ideas about culture and diversity evolved into more explicit and confident stances. Teachers not only expressed greater clarity about what it means to address critical interculturality in their classrooms but also connected these insights more directly to local realities and to their students' life experiences.

The first participant whose reflections evidence consolidation of CI awareness after the WSs is teacher Hillary.

Excerpt 15

> En este orden de ideas, nosotros como docentes de inglés tenemos un rol como gestores de la interculturalidad crítica para que en lugar de reproducir patrones de discursos hegemónicos demos lugar a las otras voces … podemos generar reflexiones sobre nuestro propio lugar en el mundo y a partir de allí promover la reflexión sobre los demás lugares (Jour.Hillary.03.18.2025).

This reflection hints at Hillary's consolidation of critical intercultural awareness by explicitly positioning English teachers as "*gestores de la interculturalidad crítica*" (CI agents). Her discourse shifted from viewing interculturality as a space for cultural exchange to recognizing it as a pedagogical project that challenges hegemonic discourses and amplifies marginalized voices. By affirming the need to reflect on "*nuestro propio lugar en el mundo*"

(our own place in the world), Hillary acknowledges that interculturality is not only about others but also about examining one's own positionality. This reveals an awareness that CI is inseparable from the teacher's role as a mediator of dialogue, critical reflection, and social transformation.

The following excerpt shows teacher Alicia's stance after the WSs which illustrates CI consolidation.

Excerpt 16

> La proyección del himno oficial de la COP16 y el uso de videos fueron herramientas útiles para introducir el tema y generar interés en la clase. Estas estrategias ayudaron a que los estudiantes comenzaran a relacionar el medio ambiente con la diversidad cultural, especialmente cuando se discutió la presencia de comunidades Indígenas y afrodescendientes en la conservación de la naturaleza (Jour.Alicia.10.10.2024).

Alicia's reflection shows a clear consolidation of her critical intercultural awareness by integrating environmental issues with cultural diversity. What begins as a lesson on COP16 expands into a critical exploration of how Indigenous and Afro-descendant communities contribute to environmental conservation. Alicia no longer treated interculturality as an abstract or celebratory add-on; rather, she connected it with pressing ecological debates and local communities' roles within them. By positioning the English classroom as a space where students can link global events with local cultural contributions, Alicia revealed a more confident understanding of CI as a multidimensional framework that intertwines social, cultural, and ecological perspectives.

Addressing another participant's views, CI consolidation is evident in María's entries which show a focus on local projects and community-oriented practices.

Excerpt 17

> La tecnología fue clave para sensibilizar a los estudiantes sobre las problemáticas ambientales y ayudarlos a reflexionar sobre cómo pueden contribuir a la mitigación del daño ambiental en su comunidad. La posibilidad de que los estudiantes usaran sus celulares … permitió que ellos se involucraran más en el proceso y trabajaran tanto dentro como fuera del aula (Jour.María.10.22.2024).

This reflection demonstrates María's consolidation of CI awareness in environmental issues, and student agency through the integration of technology. By highlighting how cell phones facilitated students' reflection on local environmental problems and their potential contributions to mitigation, María shows that she viewed CALL not as an accessory but as a catalyst for intercultural critique. The connection between communicative tasks, digital tools, and community-oriented reflection reflects a mature understanding of CI as inseparable from students' communities. This represents a significant evolution from her earlier functional view that aligns linguistic practice with social responsibility.

The reflections analyzed in this section indicate a noticeable consolidation of CI awareness among participants following the WSs through differentiated trajectories. Across cases, teachers moved beyond viewing interculturality as cultural exposure or harmonious coexistence and increasingly framed it as a pedagogical project concerned with power, inequality, representation, and local realities. Hillary's reflections stand out for their explicit articulation of teachers as agents of CI, centering on voice, positionality, and responsibility in challenging hegemonic discourses.

Alicia and María consolidated their awareness by linking global issues, particularly environmental debates, to local Indigenous and Afro-descendant knowledges, repositioning

CALL as a bridge between community realities and broader sociopolitical discussions. In contrast, Bruno and Paul exhibited more cautious but meaningful consolidation, where audiovisual and contextualized resources opened spaces for critical questioning while they continued to negotiate institutional and pedagogical constraints. Viewed collectively, these trajectories align with CI as conceptualized by Walsh (2010), in which intercultural education functions as an ethical, political, and epistemic project rather than a neutral exchange of cultural information. They also echo Granados-Beltrán's (2016) call for Colombian ELT to move beyond FI toward practices that enable critical reflection and social engagement. The section thus shows that, after the WSs and interventions, participants' views of CI became more articulated, contextually grounded, and pedagogically intentional, highlighting the potential of CALL-supported approaches to support sustained CI consolidation in public-school English teaching.

4.3.2 Refinement of Paradoxes

Alongside the consolidation of critical intercultural awareness, teachers' reflections after the WSs also revealed a process of refinement in the paradoxes that had emerged in earlier phases. Rather than disappearing, tensions between institutional demands, linguistic objectives, and the pursuit of critical interculturality were revisited with greater nuance and self-awareness. The journals and focus group discussions show that participants began to articulate clearer strategies for negotiating these contradictions, often framing them not as obstacles but as spaces of possibility for pedagogical adaptation. This strand therefore examines how paradoxes around language proficiency, curriculum mandates, and the role of CALL were redefined in the "after" stage, providing further insight into the evolving nature of teachers' views of CI.

Teacher Paul's case illustrates a refinement of paradoxes in pragmatic terms. His entries and comments in the focus group (FC) show how CALL served to trigger critical intercultural conversations, yet also exposed tensions around equitable participation, technological limitations, and students' language proficiency. The detailed analysis elucidates his refinements.

Excerpt 18

> Uf... eh, lo más difícil es, sin duda, el nivel de inglés. En sexto y séptimo, mmm... muchos llegan sin bases … Entonces, claro, uno quiere hacer reflexión crítica, pero le toca en español … Se siente como que se sacrifica un poco la enseñanza del idioma inglés por desarrollar unas clases de pensamiento crítico, lo cual no es malo, pero se aleja del objetivo inicial del área (GF2.Paul.04.07.2025).

Paul's reflection illustrates how his paradox evolved after the WSs showing it was no longer a matter of principle (avoiding conflict vs promoting critique); it became a pragmatic tension between language proficiency and intercultural reflection. By allowing students to engage in Spanish when English proficiency limited participation, Paul prioritized CI dialogue over strict adherence to English-only norms. This decision reframes the paradox as a deliberate pedagogical trade-off, valuing the depth of CI reflection, even at the expense of immediate linguistic outcomes. His stance indicates that he now saw CI not as optional but as integral, worth temporarily suspending traditional goals to sustain student engagement with sensitive issues.

Teacher Gabriela's reflections underscored the paradoxes of participation and depth. Her accounts revealed how audiovisual resources could spark interest and critical insights,

yet without interactive CALL tools, student contributions often remained uneven or superficial.

Excerpt 19

> Para mí, eh, creo que desde siempre uno de los desafíos más grandes ha sido el acceso desigual a la tecnología y a recursos auténticos. Pero, el desafío más grande es el tiempo. El currículo no da espacio para profundizar. Y además muchos estudiantes no conectan lo global con lo local. Eso es algo que nos toca trabajar mucho (GF2.Gabriela.04.07.2025).

Gabriela's reflection refines earlier paradoxes into systemic terms. She recognized that advancing CI was not only a matter of teacher disposition but was constrained by institutional logics such as curriculum and time, and structural inequities such as unequal access to technology and resources. Unlike her pre-WS stance, where caution was tied mainly to parental sensitivities (e.g., around gender), here she acknowledged deeper systemic obstacles that shape what can realistically be done in the classroom. This indicates a mature awareness: CI is valuable but demands negotiation within curricular frameworks and material inequalities. In this sense, Gabriela reframed paradox not as a contradiction to resolve, but as a structural tension to navigate, preserving CI's depth while working through institutional limits.

On another front, teacher Hillary's accounts illustrate how initial hesitation with technology and broad ideals of democratization were reworked into a more pragmatic stance, where CALL became a tool for participation and a means of embodying the teacher's role as a mediator of CI. Below are her contributions and their examinations.

Excerpt 20

> Las herramientas tecnológicas favorecieron cada una de las etapas del proceso de planeación, ejecución y evaluación de la secuencia didáctica… Sobre la evaluación de las herramientas se puede determinar que lo que más funcionó fue el ahorro de tiempo en cada tarea, la posibilidad de compartir archivos para el diálogo y la oportunidad de tomar contenidos de cualquier lugar del mundo para el trabajo en clase, lo que no funcionó fue la limitación en recursos tecnológicos por parte del colegio y de algunos estudiantes (Jour.Hillary.11.06.2024).

Hillary's reflection seems to point to a refinement of the paradox present prior to the WSs, her view of CI was framed around aspirational notions of "democratizing knowledges," yet often reduced to superficial exposure to diversity while after the WSs, her awareness was sharpened, she later saw CALL as a powerful enabler of CI, facilitating planning, execution, and evaluation while broadening access to global content. At the same time, she identified structural inequity in resources as a central paradox, technology can support CI dialogue only insofar as schools and students have equitable access. This refined stance shows advancement since the paradox is no longer an abstract conceptual tension, but the recognition that structural inequities delimit what can be achieved in practice. CI, as Hillary acknowledges here, cannot be reduced to the promise of digital connectivity because material inequities reproduce exclusion within the very processes that aim for transformation (Walsh, 2010).

Excerpt 21

> los materiales muchas veces muestran solo las culturas de EE.UU. o Reino Unido … eso limita la comprensión real de la interculturalidad … es necesario diversificar los referentes culturales presentes en los materiales y actividades … también … seguir formándonos para guiar estas discusiones (FG2.Alicia.04.07.2025).

Alicia's reflection demonstrates how her paradox was refined from passive adherence to curricular authority into an active critique of curricular bias. Before the WSs, she valued the idea of CI but aligned herself closely with MEN guidelines and textbook prescriptions, often without questioning their limitations. After the WSs, she recognized the Anglo-centric canon of ELT materials as a barrier to intercultural understanding and repositions herself as an agent who must diversify cultural references and strengthen her professional development. The paradox no longer lay in whether CI was valuable, but in how to reconcile the dominance of canonical Anglo-American content with the need for plural and locally relevant perspectives. This shift shows Alicia's agency in navigating CI as she saw herself no longer as a follower of prescribed content but as a critical mediator who must bridge curricular gaps. Her stance aligns with Walsh's (2010) concept of CI as a political project that resists the silencing of non-dominant voices and affirms knowledge systems historically marginalized.

Taken together, the excerpts in this section show how participants' earlier conceptual paradoxes were refined into pragmatic tensions after the WSs and interventions. Rather than positioning interculturality as an abstract ideal or a source of conflict to be avoided, teachers increasingly framed CI as a commitment that should be negotiated within concrete constraints such as students' language proficiency, curricular time, unequal access to technology, and the dominance of Anglo-centric materials. Paul's reflections illustrate how this refinement involved deliberate pedagogical trade-offs, prioritizing critical dialogue even when it required bilingual mediation. Gabriela's accounts foreground the systemic nature of these tensions, recognizing how curricular logics, time pressures, and stratified access to resources shape the depth of intercultural engagement. Hillary's trajectory highlights a growing awareness of the paradox between the democratizing promise of CALL and the

material inequalities that delimit its reach, while Alicia's reflections reveal an emergent critical stance toward curricular canons and the teacher's responsibility to diversify cultural references.

Viewed collectively, these refinements resonate with critical interculturality as an ethical and political project (Walsh, 2010), one that necessarily collides with institutional structures and hegemonic discourses rather than operating outside them. They also echo calls in Colombian ELT scholarship to move beyond functional interculturality toward context-sensitive, critically informed pedagogies (Granados-Beltrán, 2016). Importantly, the section shows that CALL was no longer imagined merely as technical support, but as a mediating catalyst whose potential for CI is always shaped —and sometimes constrained— by material, linguistic, and institutional conditions. This refined understanding sets the stage for the following chapter, which examines how such negotiated views were translated into classroom practices.

5 TEACHERS' PRACTICES OF CRITICAL INTERCULTURALITY THROUGH CALL

This chapter addresses the second subsidiary research question: What practices do English teachers implement to integrate critical interculturality in their classes before and after a series of workshops involving CALL? To answer this question, the analysis drew on two main phases of data. First, pre-WS interviews provided insights into teachers' practices before engaging in the professional development process. Second, after-intervention data were collected through teachers' journals, two focus groups, teaching materials and classroom observation, which together captured how practices were enacted and might have evolved once the WSs had concluded. The chapter is organized into three sections:

1) Practices Before the Workshops: Emerging Attempts and Limitations: a) *Reliance on Conventional Resources*, b) *Constraints and CI Attempts*.

2) Practices After Workshops: *Advancing Critical Interculturality Through CALL*: a) *Critical Interculturality through CALL Affordances*. b) *CALL as Facilitator*. c) *Teacher Reflexivity: Scaffolding and Encouraging Deeper Reflection*

3) Challenges and the Role of CALL: a) *Cross-Cutting Challenges and Tensions*, b) *The Role of CALL as a Catalyst.*

5.1 Practices Before the Workshops: Emergent Attempts and Limitations

Before the series workshops (WS), teachers' practices reflected a mixture of routine pedagogical strategies and tentative, often constrained, efforts to incorporate intercultural elements into their English lessons. The interviews and some journal reflections revealed how teachers understood and enacted interculturality within their daily classroom practices, showing both emergent attempts and significant limitations. By examining these accounts, it

becomes possible to identify the pedagogical choices, resources, and underlying assumptions that shaped teachers' approaches to interculturality prior to the intervention. These practices –mostly grounded in the use of textbooks, standardized materials, and cautious topic selection– highlight the distance between traditional approaches to ELT and the more critical, reflective, and contextualized practices sought in this study.

5.1.1 Reliance on Conventional Resources

Before the WSs, classroom practice was anchored in institutional materials and exam-oriented routines that framed culture as neutral content to support language drills. This sub-theme traces how commercial textbooks, guidelines from the Ministry of Education (MEN), and "safe" topics tended to organize teaching toward content, correctness, and harmony, limiting opportunities to interrogate, reflect, propose and develop critical agency. The excerpts that follow document a teaching practice in which neutrality was equated with professionalism, revealing how functional interculturality (FI) prevailed, establishing the baseline against which later critical shifts are understood.

The first participant who shared his teaching experiences is Bruno. The following excerpt accounts for his teaching practices before being part of the WS, when referring to the use of textbooks. In Excerpt 22 below he compared Cengage course books and the MEN books. Cengage is an American publisher headquartered in Boston, which has a popular ELT textbook, while "Way to go" and "English please" are the Ministry of Education's official textbooks, designed to be used in public schools.

Excerpt 22

Como por ejemplo los textos que maneja Cengage … siempre manejan cuestión de temas un poco superficiales, sí, temas que no sean que no sean candentes porque de

> una u otra forma se van a adoptar posturas y cuando se adoptan posturas ahí ya hay…, a ver, como una situación ya un poco conflictiva… Tú analizas todas las unidades de todos los libros incluyendo el que tenemos nosotros en el Ministerio de Educación el Way to Go y el English Please … vas a ver que son puros temas superficiales que tratan de mostrar una cuestión intercultural por cierto bastante 'fake'... pero bueno, sí, entonces a veces hay una postura que uno dice miércoles esto no es interculturalidad. (Int.Bruno.08.23.2024).

For Bruno, both commercial series such as Cengage and official textbooks like the MEN's "always keep topics superficial," deliberately avoiding "hot" issues to prevent "conflictive situations". As English teachers generally tend to rely on textbooks for instruction (Richards, 2014), this may mean that English classes could tend to address superficial topics rather than issues of inequality or uneven relations among cultural groups. According to Baker (2022), textbooks often approach culture from an essentialist perspective, focusing on superficial and stereotyped traits (p. 50). Similarly, Henao et al. (2019) found that most activities in the Colombian English Please series disregard intercultural engagement and instead concentrate on traditional language skills.

Bruno's reflection illustrates how curricular materials acted as filters of controversy in his pre-WSs practice. His concern about "not taking positions" because this could generate tension may seem to correspond to a functional intercultural stance that neutralizes the political dimension, privileging coexistence and harmony over the questioning of power relations. The use of a conventional resource such as a textbook provides a safe space. Within this perspective, interculturality becomes an apolitical and aesthetic construct, limited to agreeable topics rather than an entry point for addressing domination or inequality, for

instance. Bruno's words reveal how institutional and material constraints shaped a form of pedagogical caution that equated neutrality with professionalism, thereby silencing critical dialogue. The resulting classroom environment reflects what can be described as a curricular pacification, where conflict and dissent are treated as disruptions rather than as pedagogical opportunities for ethical reflection and social awareness.

On his part, teacher Paul emphasized neutrality as a guiding norm, reinforcing the pattern of cautious, controlled approaches before engaging in the WSs. The excerpt below illustrates this pre-WSs practice.

Excerpt 23

> Nunca había pensado en cómo los materiales y los contenidos que uso en clase pueden estar influenciados por una visión del mundo … Siempre he seguido el currículo y los materiales oficiales … pero veo que puedo incluir perspectivas diferentes sin perder el enfoque en el aprendizaje del idioma (Jour.Paul.09.18.2024).

Paul's reflection revealed not only his seemingly uncritical adherence to the official textbook and curriculum prior to the workshops, but also a critical turning point in his understanding of the relationship between pedagogy, curriculum, and ideology. His statement that he had "never thought about how the teaching materials and contents can be influenced by a worldview", evidences a pre-WSs stage in which official and commercial materials were accepted as neutral mediators of language instruction. Paul's recognition of these "worldviews" marks the emergence of critical awareness that the curriculum is not ideologically transparent but rather structured by sociocultural or geopolitical orientations. This realization resonates with Santos' (2009) notion of the ecology of knowledges, which calls for the acknowledgment of multiple epistemic perspectives that challenge Western-

centric paradigms embedded in institutional curricula. In this sense, Paul begins to move from passive adherence to the curriculum toward an embryonic awareness of its epistemic politics.

Moving to teacher Alicia, the emphasis shifts toward instrumental uses of media and technology to support grammar-focused teaching. Her reflection below shows that the focus on standardized test preparation limited opportunities for intercultural critique.

Excerpt 24

> En mi contexto, el enfoque ha estado en la preparación para pruebas estandarizadas como SABER 11[9], … Sin embargo, la idea de que la enseñanza del idioma puede ser también un espacio para el análisis crítico de la realidad social me abre nuevas perspectivas sobre cómo hacer mis clases más significativas (Jour.Alicia.09.11.2024).

Alicia's statement captures a defining feature of her pre-WSs classroom practice where the importance of the SABER 11 standardized test is evident and the attendant grammar– and format–driven routines that privilege linguistic accuracy and test strategies over dialogic inquiry rule classroom practice. For students and teachers, this test has become a language policy tool that shapes teaching practices oriented toward test compliance (Miranda, 2018), which seems to be the case in Alicia's school context. Her orientation mirrors what decolonial and Colombian ELT critiques have described as the instrumentalization of ELT supported by curricular time and materials disciplined by external metrics, where "good teaching" is equated with performance on assessments rather than with contextual reflection or social analysis (Granados-Beltrán, 2016). Within such an ecology,

[9] In Colombia, SABER 11 is the national standardized exam that evaluates students' academic achievement at the end of upper secondary education and is used for school accountability and university access.

interculturality tends to be functional: culture appears, if at all, as neutral content to support language tasks, while questions of power, inequality, and representation are bracketed to keep instruction "on track" for exams. The exam regime thus acts as a curricular technology of coloniality of knowledge (Restrepo & Rojas, 2010), aligning classrooms to standardized logics and displacing local hermeneutics, life experiences, and subaltern perspectives from the center of meaning-making.

Taken together, the excerpts in this section portray a pre-WSs pedagogical setting in which interculturality was mediated by conventional resources and institutional imperatives that privileged neutrality, standardization, and curricular compliance. Across participants, commercial textbooks, MEN guidelines, and exam-oriented routines framed culture as neutral content to support language drills rather than as a site for CI development. Bruno's reliance on "safe" textbook topics illustrates how commercial materials functioned as filters of controversy, equating professionalism with avoidance of conflict. Paul's accounts reveal an unexamined acceptance of official curricula as ideologically neutral, alongside an emerging but still cautious awareness that materials carry particular worldviews. Alicia's emphasis on standardized test preparation further demonstrates how assessment regimes disciplined classroom practices toward grammatical accuracy and performance metrics, relegating intercultural reflection to a marginal or complementary role. Viewed collectively, these patterns align with FI (Tubino, 2005; Walsh, 2010), in which diversity is acknowledged but politically neutralized, and with Colombian ELT critiques that highlight how institutional logics and global publishing industries constrain teacher agency and reproduce sanitized representations of culture (Granados-Beltrán, 2016). Establishing this baseline is analytically key, as it clarifies how interculturality prior to the WSs was shaped less by teachers' lack of

awareness than by inherited curricular, material, and assessment structures; later critical shifts can be meaningfully understood against these conditions.

5.1.2 Constraints and CI attempts

Alongside the reliance on conventional artifacts, several teachers signaled nascent impulses to contextualize English through local references and reflective aims. This sub-theme gathers moments where participants recognized the limits of descriptive treatments of culture and began to name issues of coloniality, representation, and epistemic hierarchy. The excerpts capture a transitional stance (emergent critical awareness tempered by institutional pressures) showing how intentions to move beyond celebration toward critique were present but not yet consolidated in pre-WSs practice.

In Excerpt 25 below, teacher Gabriela highlights how fear of external pressures, particularly from parents, shaped her cautious engagement with intercultural topics.

Excerpt 25

> En mis clases suelo abordar temas culturales relacionados con mi ciudad, como la salsa y la riqueza de las culturas afro e Indígena, pero me interesa aprender cómo hacerlo desde una perspectiva más reflexiva y conectarlo con el aprendizaje del inglés (Jour.Gabriela.09.07.2024).

Gabriela's early attempt to include local references such as salsa and Afro-Indigenous cultures in her English classes evidenced an initial awareness of the importance of contextualizing learning through cultural content. However, her reflection that she wished to approach these themes "from a more reflective perspective" suggests that this inclusion remained largely descriptive rather than critical. Her mention of "richness" may show signs

of a folklorized vision of culture that tends to rhapsodize diversity rather than question its social positioning, suggesting recognition without transformation (Tubino, 2005), that is, the visibility of local cultural identities coexists with the persistence of exclusionary structures. Hence, Gabriela's pre-WSs stance exemplifies a stage that is advanced in some aspects of criticality such as valuing the inclusion of local content but had not yet developed the pedagogical tools or theoretical grounding to convert that inclusion into a vehicle for critical reflection or decolonial dialogue.

In the following journal entry, Paul reflects on how he conceptualized interculturality before the WSs and contrasts it with the understanding of CI he began to develop during the WSs.

Excerpt 26

> La interculturalidad no se trata solo de enseñar aspectos culturales visibles, como la comida, la vestimenta o las festividades … Antes del taller, esa era la forma en la que solía integrar la cultura en mis clases, pero ahora entiendo que la interculturalidad crítica … cuestiona las estructuras de poder que han determinado la relación entre las diferentes culturas (Jour.Paul.09.11.2024).

Paul's reflection articulates an explicit contrast between his pre-WSs practice and his developing understanding of CI which may lead to different practices. His admission that he previously focused on "visible cultural aspects" such as food or celebrations situates his earlier teaching within the limits of descriptive aspects of culture, often in a superficial, stereotyped and essentialist manner (Baker, 2022). Nevertheless, Paul's pristine recognition that CI "questions the structures of power" may reflect the beginning of a more critical stance in his professional reasoning. This may be a sign of a passage from a FI, compatible with the

system, to a CI centered on transformation. It echoes Restrepo and Rojas' (2010) call to unveil the epistemic asymmetries that define whose knowledge and experiences are legitimized in educational settings, particularly in English classrooms that have historically privileged global norms over local voices. However, Paul's statement "now I understand" also indicates that this awareness is still consolidating. The reflection reveals both conceptual growth and a degree of uncertainty about how to operationalize these insights in practice.

On a parallel stance, María's contributions introduced an additional layer: a strong alignment with official curricula and self-doubt about how to enact interculturality within rigid instructional frameworks.

Excerpt 27

> Cuando trabajaba temas culturales en clase, me enfocaba más en … mostrar costumbres de países de habla inglesa o explicar diferencias en el uso del idioma … Ahora entiendo que … la colonialidad del saber sigue presente en la educación … muchas veces enseñamos inglés usando materiales que presentan una visión del mundo donde sólo ciertas formas de cultura y conocimiento importan … puedo mejorar … haciéndolos reflexionar sobre cómo ellos mismos ven su cultura y cómo pueden compartirla en inglés (Jour.María.09.18.2024).

In her account, Maria explicitly refers to the coloniality of knowledge, which in ELT takes shape through syllabi centered on Anglo-Eurocentric cultures, invisibilizing local knowledge and epistemologies (Miranda et al., 2026, p. 3; Restrepo & Rojas, 2010), a practice she seemingly followed before the workshops. Her shift from initially emphasizing Anglophone customs and linguistic distinctions to later acknowledging the coloniality of knowledge highlights an essential aspect of pre-WSs practice as a descriptive, externally

oriented approach to interculturality that privileges elements from English-speaking contexts and regards them as pedagogically neutral. Read alongside Granados-Beltrán's critique of the instrumental, center-based textbook industry in Colombian ELT, the excerpt captures how pre-WSs classroom practice tended to equate effective English instruction with content neutrality and imported standards, thereby relegating critical reflection to the margins while indirectly reproducing the very hierarchies that CI seeks to unsettle. At the same time, Maria's closing remark "encourage them to reflect on how they see their own culture and how they can share it in English" signals an initial reorientation from celebration to critique and from consumption of foreign representations to production of situated narratives.

Similarly, in a journal entry Hillary reflects on her understanding of interculturality prior to the WSs, critically revisiting how cultural diversity was present in her classroom without being translated into the integration of students' knowledges.

Excerpt 28

> Las diferencias radican en la comprensión previa de interculturalidad en la que solo contemplaba la existencia de diferentes culturas … un ejemplo de esto, el contar en el aula con estudiantes de diferentes territorios no implicaba que se integraran sus saberes … En conclusión … la priorización de una sola cultura, por lo general una cultura extranjera (Jour.Hillary.09.11.2024).

Hillary's self-assessment locates her pre-WSs practice squarely within what Walsh conceptualizes as FI where the classroom recognized cultural diversity but maintained the same hierarchies over differences. The mere presence of students "from different territories" did not translate into dialogic work with their "*saberes*" (knowledges); instead, the curriculum prioritized "a single culture, generally a foreign one," echoing again coloniality

of knowledge, i.e., the normalization of external epistemologies as universal while local knowledges are rendered supplementary. In the Colombian ELT ecology, this prioritization is reinforced by center-based materials and assessment logics that instrumentalize English and ornamentalize culture (Granados-Beltrán, 2016), keeping CI peripheral. Seen through Tubino's (2005) lens, the stance amounts to recognition without transformation. The excerpt thus evidences a conflict-antagonistic, and textbook-governed practice where interculturality functioned as added content rather than a critical, pedagogical project. Hillary's reflection, documents both the limits of the pre-WSs classroom (coexistence without epistemic integration) and the incipient pathway toward designing tasks where students author counter-narratives and engage critically with representations.

The practices represented in this section portray a transitional stage in participants' views and practices prior to the WSs, characterized by emergent critical awareness under institutional and pedagogical constraints. Across cases, teachers recognized the limitations of descriptive and celebratory approaches to culture and began to name issues related to representation, coloniality, and epistemic hierarchy; however, these impulses remained largely unarticulated in classroom practice. Gabriela's early inclusion of local cultural references illustrates an awareness of contextual relevance that had not yet evolved into a development of CI. Paul's reflections reveal an emerging distinction between visible cultural aspects and deeper power relations, signaling conceptual movement while still marked by uncertainty about enactment. María's accounts seem to show the dominance of Anglophone materials and curricular alignment, alongside an incipient desire to reposition students' cultural experiences as legitimate sources of inquiry. Hillary's self-assessment further clarifies how the mere presence of diversity in the classroom did not translate into epistemic

integration, as foreign cultural frameworks continued to be prioritized. Viewed collectively, these patterns align with Functional Interculturality (Tubino, 2005; Walsh, 2010), where recognition of difference coexists with the reproduction of hegemonic knowledge structures. At the same time, the teachers' expressed discomfort with these limits indicates a readiness for transformation. This section thus establishes a crucial baseline: prior to the WSs, interculturality was neither absent nor fully critical, but rather enacted through tentative, constrained attempts that acknowledged the need for change while remaining shaped by institutional pressures, standardized tests, and inherited curricular logics. This baseline provides the context for understanding how interventions supported more deliberate CI orientations in practice.

5.2 Practices after Workshops: Advancing Critical Interculturality through CALL

Findings suggest that following the WSs, teachers shifted their pedagogy, using classroom discourse to critically address social, political, and ecological issues relevant to students' lives. English lessons incorporated global topics like biodiversity and inequality as platforms for exploring sensitive issues. Using CALL tools such as podcasts, forums, campaigns, and AI-assisted planning, teachers promoted collaboration and reflection, encouraging students to analyze local concerns in English. This approach embraced CI validating local perspectives and positioning students as agents of change. Post-intervention journal entries showed teachers fostered vocabulary, empathy, and thoughtful discussion, with technology serving as a catalyst for meaningful dialogue and contextual expression in English.

5.2.1 Critical Interculturality through CALL affordances

This section highlights how participants developed CI through CALL affordances i.e. as mediators that support the development of CI. Teachers identified ways in which CALL could foster student participation, support critical questioning, and provide alternative representations of culture that encouraged reflection.

Excerpt 29

> Algo que me pareció muy valioso es el uso de herramientas de inteligencia artificial como Invideo y Pika, que permiten la creación de videos personalizados basados en prompts. Considerando que mi secuencia didáctica gira en torno al análisis de cortometrajes como *The Immersion*, estas herramientas podrían ayudar a generar contenido visual complementario que motive la discusión en clase (Jour.Bruno.10.02.2024).

In this journal entry, Bruno linked CALL affordances with his CI aims. Before the WSs, his approach appeared to lean on safe and standard material-based practices, often avoiding controversial topics. Here, however, he recognized that AI-driven tools like *Invideo* and *Pika* can be used to design customized audiovisual materials that directly support CI reflection. By situating these tools alongside *The Immersion* (a short film that problematizes language-based exclusion and Latino immigration phenomena in American schools), Bruno seemed to demonstrate a new understanding of CALL as a mediator of critical dialogue rather than just a support for linguistic skills. The excerpt shows how the WSs may have allowed him to move beyond superficial uses of technology, envisioning instead how AI tools could enrich interculturality and create conditions for students to critically engage with issues of exclusion, power, and injustice, seemingly aligning with CI. Additionally, Bruno's plan may

be interpreted as an illustration of the principles of the Atomised Computer-Assisted Language Learning (ACALL) methodology (Gimeno-Sanz, 2016). In resource-constrained public schools such as Bruno's and other participants', this means selecting and combining available tools (here, AI video generators alongside film analysis) to build coherent activity sequences that scaffold CI.

Teacher Gabriela also learned about IC through ACALL. As she encountered the concept of Atomised CALL she appears to reconsider their pedagogical potential beyond engagement.

Excerpt 30

> Nunca había escuchado el concepto de ACALL (Atomised CALL). Hasta ahora, usaba herramientas como Padlet y Quizizz para actividades dinámicas, pero no había considerado cómo estas plataformas pueden ser utilizadas para fomentar la reflexión crítica intercultural (Jour.Gabriela.09.25.2024).

Gabriela's reflection is remarkable. She acknowledged that, before the WSs, her use of CALL tools such as Padlet and Quizizz was limited to creating engaging, dynamic activities. Through the WSs, however, she realized that these same platforms can also serve as mediators of critical intercultural reflection, spaces where students do not only interact with content but question representations of culture, power, and inequality. This could be read as a move from a functional view of technology for engagement toward a CI. By reimagining Padlet and Quizizz not only as interactive but also as reflective platforms, Gabriela began to align her technological choices with this political–pedagogical horizon Her case appears to be an example of re-purposing existing tools in the school context to scaffold intercultural critique rather than settling for surface-level engagement. This illustrates how

her professional learning process enabled her to connect technology integration with the purposes of CI.

On another front is teacher Alicia who situated CALL affordances in the tension between preparing students for standardized tests (as seen in Excerpt 24, previous section) and opening spaces for questioning social realities. This dual perspective underscores how CALL can simultaneously serve institutional requirements and act as a resource for fostering *CIA*.

Excerpt 31

> También quiero aprovechar más las herramientas tecnológicas que ya utilizo, como Google Classroom, Wordwall y Educaplay, para diseñar actividades donde los estudiantes analicen el contenido desde una perspectiva más crítica. Me interesa que ellos no solo respondan preguntas sobre gramática y vocabulario, sino que también puedan identificar qué tipo de discursos aparecen en los textos y cómo estos pueden influir en la percepción que tienen del mundo (Jour.Alicia.09.18.2024).

Alicia's reflection illustrates a renewed understanding of CI in her use of CALL. Whereas before the WSs she was inclined to use digital tools as neutral support for grammar and vocabulary practice, here she reframes them as resources to engage students to analyze discourses critically. By asking learners to interrogate the types of discourses embedded in texts and their influence on perceptions of the world, she positions technology as a mediator for uncovering ideology and power, rather than as a simple facilitator of linguistic drill. This represents a shift in her views, where CALL becomes integral to intercultural critique rather than peripheral to it.

The following excerpt seems to reveal a turn toward project-based integration of CALL in another participant. In her journal, María highlighted how tools like Padlet, YouTube, or Canva could be woven directly into student projects, enabling them to analyze representations, compare identities, and connect local realities to broader global issues. Her perspective underscored a more practice-oriented appropriation of CALL affordances, where technology becomes central to linking English learning with *CI reflection.*

Excerpt 32

> No había pensado en cómo integrar estas y otras plataformas … para incentivar la reflexión crítica intercultural. … Creo que en los colegios públicos, ACALL es la mejor manera de implementar tecnología ya que no se cuenta con los mismos recursos que los colegios privados. Algo que me pareció interesante fue explorar herramientas … que permiten crear actividades más interactivas y con un enfoque en el análisis crítico. … pueden ser útiles para que mis estudiantes no solo consuman información, sino que también analicen representaciones culturales y sociales en los materiales que usamos (Jour.María.09.25.2024).

This reflection illustrates María's development of CI through CALL affordances. Unlike her earlier approach, where technology was primarily used to facilitate interaction or skill practice, she now explicitly recognizes the potential of ACALL for fostering critical reflection. By citing ACALL as particularly suitable for public schools, where technological resources are limited, she acknowledges that effective integration requires flexibility and adaptation, using the tools that are available to design meaningful intercultural tasks. The reference to platforms that allow students to analyze cultural and social representations shows a move toward envisioning technology as a CI device, not just a delivery mechanism in ELT.

Another participant who wrote about *CI through CALL affordances* was Hillary. Hillary's entries reveal a different emphasis. Her perspective points to CALL not only as a set of tools for classroom engagement but also as a means for collective content creation and democratization of knowledge.

Excerpt 33

> Considero que son un gran aporte …, sin embargo, como se mencionó durante el taller, estas herramientas no pueden desplazar todo lo demás … deben utilizarse como medios y complementos, pero la atención no puede estar centrada únicamente en la herramienta. La promoción de la interculturalidad crítica exige precisamente usar el potencial humano que ninguna herramienta … puede reemplazar, el diálogo entre las culturas se podrá expresar a través de dichas herramientas, pero las herramientas por sí solas no podrán dialogar (Jour.Hillary.09.25.2024).

Hillary's reflection evidences the evolution of her view of CI through CALL. While she acknowledged the value of technological affordances, she also resists the risk of technological determinism, insisting that tools must remain complementary to human dialogue. For her, CALL provides important platforms for expression, but interculturality itself cannot be reduced to digital mediation; it emerges in the intentional pedagogical framing and dialogic encounters that tools alone cannot generate. This nuance demonstrates her CI perspective where she recognizes technology's potential but also its limits, positioning CALL as a scaffold for human interaction rather than a substitute for it.

Taken together, the excerpts in this section suggest a gradual shift in teachers' views from functional understandings of interculturality toward a more critical orientation,

mediated through their engagement with CALL affordances during the WSs. Across participants, technology began to be reconceptualized not as a neutral or purely motivational resource, but as a mediating space for critical inquiry, where issues of power, inequality, and representation could be examined through English. This repositioning aligns with CI as teachers increasingly framed language learning as an ethical and political endeavor (Walsh, 2010) rather than as the transmission of cultural facts (Baker, 2022). At the same time, the prominence of ACALL across cases highlights a pragmatic pathway for enacting CI in resource-constrained public-school contexts, where available tools are deliberately combined to serve pedagogical purposes rather than technological novelty (Gimeno-Sanz, 2016). While participants' trajectories differed in depth and confidence, the WSs fostered a shared conceptual language and a reorientation of CALL as a scaffold for critical reflection. This consolidation of views sets the groundwork for examining how such discursive commitments were mobilized, or challenged, when enacted in classroom practice after the WSs.

5.2.2 CALL as Facilitator

Findings suggest that after the WSs, CALL shifted from an accessory tool to an infrastructure for critical work, where podcasts, Padlet forums, Canva campaigns, and AI-assisted drafting scaffolded participation, lowered proficiency barriers, and enabled public-facing, locally anchored productions. The excerpts that follow show CALL mediating critique and collective authorship, turning English from a vehicle for correctness to a medium for questioning representation and power, and reflecting on community issues.

The first participant who showed a pedagogical reorientation was María. The following excerpt was taken from her didactic sequence during Cycle 1 of the study and took

place after the WSs. Here is one of the instructions given by María's to her ninth-grade students as part of an environmental campaign.

Excerpt 34

> Find 3 strong images and 2 short phrases to include in your campaign next class. You can use Canva or CapCut, and you can ask ChatGPT to help you write captions if needed (Doc.María.10.29.2024).

To better understand the activity proposed in María's material, it is relevant to contextualize the dynamics of María's class. For this implementation, María led students in creating an environmental awareness campaign that combined language learning with social critique. Students examined media coverage of environmental issues, contrasting global narratives with local experiences of pollution and deforestation. The class encouraged discussion, source evaluation, and sharing local evidence. Using tools like Canva, CapCut, and ChatGPT, students expressed their views in English and reflected critically on media messages, prioritizing critical authorship over grammatical precision. The task design gains fuller significance when viewed alongside the lesson objective "To analyze representations of environmental issues in media and contrast them with local realities". Figure 3 shows a couple of samples of students' digital posters that were part of the campaign following the instructions given by María in Excerpt 34.

Figure 3

María's Ninth Grader's Artifact



Note. María's ninth grader's artifact on a local environmental campaign. Source: María

At the same time, the focus on creating visually persuasive campaigns exposed the productive tensions inherent in post-WSs practice. The drive for "strong images" and "short phrases" could to a certain extent replicate the same media simplifications that the class objective seeks to critique: a preference for dominant aesthetics and framings, thereby reinscribing the coloniality of knowledge. The pedagogical strength lies, therefore, in how the teacher pairs CALL as a catalyst with some reflective questioning she made in class: who speaks? whose voice is missing? is it similar to your reality? Such critical scaffolding ensures that the campaign moves beyond superficial engagement toward a critical, decolonial ELT practice that re-centers local knowledge and civic participation (Granados-Beltrán, 2016). This excerpt is an indication of an advancement of CI through CALL where technology becomes a means to analyze and re-narrate environmental realities rather than a just a mere tool for displaying language proficiency.

The next lesson shows one of María's 2nd Cycle tenth grade class moving civic concerns into public advice through podcasts, with CALL (particularly AI rewriting) serving

as linguistic scaffold and amplifier of student voice within community-anchored production. Excerpt 35 is an oral reflection made by a student by the end of the class.

Excerpt 35

> We used ChatGPT to rewrite y mejorar our advice. It helped a lot (Obs.María.03.04.2025).

In this lesson, students continued their community podcast project by refining scripts and rehearsing recordings that delivered civic advice for neighborhood and school improvement. Working in groups, they focused on clear, persuasive English and used ChatGPT for vocabulary and phrasing support. The class was collaborative, emphasizing effective communication, social awareness, and the use of language for civic engagement rather than just grammatical accuracy. Situated within the stated objective ("To promote critical awareness by producing and sharing podcasts in English that reflect students' experiences, civic actions, and advice for building better communities"), the student's remark in Excerpt 35 shows CALL as a scaffolding instrument that seems to lower proficiency barriers so learners can articulate context-grounded civic advice through a podcast in English.

Rather than treating technology as an end, teacher Maria's task mobilized AI drafting to help students refine messages that originate in their own realities. In this practice, language work became a means to name problems, propose actions, and address audiences beyond the classroom. The use of translanguaging ("*rewrite y mejorar*") reveals how students negotiate meaning freely when interacting with the teacher, iterating content and form to craft a community impactful result (the podcast) that makes local experience audible in English. Compared to María's pre-WSs tendency to rely on outward-looking cultural content, this post-WSs design targeted student agency and community-anchored knowledge, signaling a

shift from cultural descriptive contents to production of situated narratives mediated by CALL.

The subsequent focus-group reflection consolidates this shift: CALL platforms not only hosted participation but structured deeper, iterative writing, while assessment criteria began to value critical reasoning alongside accuracy, aligning evaluation with the section's critical aims.

Excerpt 36

> Con herramientas como Padlet y Bookcreator empiezan a escribir cosas más profundas, más críticas… además, usamos rúbricas que valoran también esa capacidad crítica, no solo el inglés (FG2.Gabriela.04.07.2025).

Gabriela's reflection in the second FG locates CALL as infrastructure for critical authorship rather than a widget. By channeling writing through Padlet and BookCreator, students moved from short, descriptive posts toward longer, iterative, and dialogic compositions in which they took positions, weighed evidence, and engaged peers' ideas. This advance evidences CI as a project where technology mediates processes (drafting, revising, commenting) whereby learners interrogate representation and power while using English for public-facing meaning-making. In contrast with Gabriela's pre-WSs stance where local culture often appeared as visible content, these platforms now organize critical reflection as the central task, with language serving the act of questioning rather than merely displaying correctness.

Equally significant is the assessment upgrade Gabriela mentions ("rúbricas que valoran también esa capacidad crítica, no solo el inglés"). Re-weighting criteria to include critical reasoning addresses the instrumental bias in Colombian ELT that Granados-Beltrán's

(2016) critiques: proficiency and standardized outcomes displace contextual reflection. By formalizing critical awareness in rubrics, the classroom redefines what counts as achievement: students are evaluated for how they analyze and problematize cultural narratives, not just for linguistic accuracy. This recalibration also guards against a purely technicist use of CALL; in Gabriela's post-WSs practice she was ensuring that production (pages, posts, books) embodied critical stances and contextual relevance. Students composed more deeply, and she as the teacher valued that depth, and English became the medium through which critical engagement was learned, practiced, and valued.

Moving on, María highlighted a transitional phase in which strong engagement and diverse forms of expression are evident, however, analytic depth is still emerging. This suggests an ongoing need for targeted support to help transform collaborative efforts into sustained, critical analysis.

Excerpt 37

> Los pelados[10] hacen un esfuerzo grande, usan Canva, hacen podcasts, y sí, se emocionan... pero, eh... cuando uno analiza el nivel de profundidad, pues uno dice: 'esto todavía está en proceso'. Igual, creo que... que el solo hecho de verlos negociando ideas, discutiendo en grupo, ya es un avance (FG2.María.04.07.2025).

María's appraisal captures a transitional moment in post-WSs practice CALL has catalyzed participation, multimodal production (Canva, podcasts), and affective engagement, yet the critical depth of students' outputs remains "in process." In this CI advance, students moved from showcasing culture to publicly negotiating meanings, however, interrogation of cultural representation and inequality was still consolidating. The value María attributed to

[10] "*Pelados*" in Colombian Spanish is used informally to refer to teenagers or children.

"seeing them negotiating ideas", signals the emergence of epistemic agency, where students deliberate, position themselves, and encounter disagreement, conditions needed for developing a critical stance. Relative to María's pre-WSs tendency toward descriptive, outward-looking cultural content, this post-intervention practice highlights a move toward context-driven language and digital design, prioritizing meaningful authorship over FI. In Santos' terms, the class is inhabiting an ecology of knowledges as prudent knowing (progress built through constant questioning and necessarily incomplete answers) which legitimizes partial, iterative understandings as steps toward deeper critique.

Finally, Hillary's account foregrounds inclusion: micro-publics such as posts and small-audience videos surfaced previously unheard voices, confirming CALL's role in widening participation and preparing conditions for deeper critical work across diverse proficiency profiles.

Excerpt 38

> A través del uso de la tecnología pues ellos sí podían al menos hacer su post … y lo otro es que al estar en los videos ellos sí se grabaron porque ellos sentían que solamente se estaban viendo ellos dos o eran ellos tres … Me sorprendió ver en los videos algunos que normalmente no les conocía la voz, el talento (FG1.Hillary.11.25.2024).

Hillary's account highlights an all-audience post-WSs shift in participation, in which CALL appeared to create micro-publics (posts, videos) that lowered the social risk of speaking and thereby surfaced previously unheard voices. The perceived intimacy ("solo ellos dos o tres") reduces exposure to whole-class judgment, enabling quieter or even less proficient students to experiment expressing ideas. As these voices become audible,

classroom knowledge ceases to be monopolized by dominant speakers or textbook framings and begins to reflect a plurality of life perspectives.

Taken together, the excerpts show how, after the WSs, teachers' use of CALL seems to have moved from a supplementary resource to a structuring condition for critical intercultural work. Across participants, digital tools supported participation, lowered linguistic and affective barriers, and enabled public-facing, locally grounded productions. María's activities illustrate how multimodal projects and AI-assisted drafting positioned English as a means to question environmental representations and articulate community concerns, even as tensions around depth and simplification persisted. Gabriela's reflections show how platforms such as Padlet and BookCreator facilitated dialogic writing and allowed assessment to value critical reasoning alongside language accuracy. Hillary's accounts highlight CALL's inclusive potential, as micro-publics created through posts and videos surfaced previously unheard student voices. Collectively, these cases suggest that CALL functioned not as a neutral delivery mechanism but as a mediator of dialogue, critique, and collective authorship, aligning with critical interculturality as an ethical and political project (Walsh, 2010) and with contextualized, modular uses of technology in resource-constrained settings (Gimeno-Sanz, 2016). Also, the activities cultivated an ecology of knowledges by enabling tentative, situated expression, broadening what the class can know about its own members and their contexts, recognizing partial, emergent contributions as prudent knowing built through questioning (Santos, 2010). At the same time, the excerpts reveal that critical depth depended on sustained pedagogical scaffolding, underscoring that CALL reorganizes the conditions for CI in public-school English classrooms.

5.2.3 Teacher Reflexivity: Scaffolding and Encouraging Deeper Reflection

As teachers experimented with CI-oriented designs, they increasingly paired critical prompts with linguistic and ethical scaffolds. The following excerpts illustrate this reflexive turn where educators curated texts and tasks, anticipated risks of superficiality, and guided students toward deeper analysis and counter-narratives, consolidating CI as an ongoing pedagogical project rather than a one-off activity. For instance, in Bruno's class several students displayed critical intercultural attitudes through their reflections right after watching a short film. The following excerpt evidences this development.

Excerpt 39

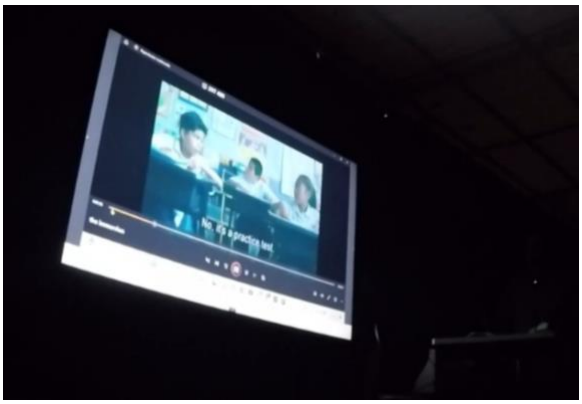
If the test is in a language he doesn't know, it's like saying he's not good, but that's a lie (Obs.Bruno.10.25.2024).

This class unfolded as part of Bruno's sequence where students viewed and discussed the short film "Immersion" (see Figure 4), a story about a Mexican immigrant's struggles in an American English-only classroom. Anchored in the lesson objective "To reflect critically on language-based exclusion in schools through the film *Immersion*, while practicing adjectives ending in -ed and -ing.", the student's reflection in Excerpt 39 reframed assessment as an activity where power and knowledge are unequally distributed. By exposing how monolingual testing can misrecognize ability, the comment surfaced the very relations that CI seeks to challenge (Walsh, 2010), why does a language count as legitimate? and who is positioned as deficient? The remark identifies a gatekeeping mechanism that naturalizes one linguistic repertoire as universal and renders others not important, inferior, or simply invisible. The film functioned here not as neutral content but as a channel for ethical judgment and empathy, enabling students to link a mediated narrative to the injustice of

language-based exclusion they witness in school. In contrast to pre-WS practices where controversial issues were avoided and textbook neutrality prevailed, the classroom could be seen now as a space where the learning materials led students to articulate critique, connect it to life experiences, and question the legitimacy of dominant evaluative norms.

Figure 4

"*The Immersion*" *Short Film*



Note. Picture of "*The immersion*" short film as being seen in Bruno's tenth-grade class. Source: Author

At the same time, the dual objective reveals an existing tension where Bruno keeps a conventional focus on linguistic form (-ed/-ing adjectives) while targeting a critical inquiry about representation and inequality. Although still targeting communication, this design appears as an advance from Bruno's pre-WS reliance on "safe," apolitical content; linguistic practice was no longer an end in itself but a scaffold which supports critical reflection. As a result, the lesson operationalized interculturality as a process where students do not simply learn grammar; they deploy language to name and contest injustice. Moreover, it may be argued that the activity began to unsettle the instrumental ELT logics that are conventional in Colombia, moving toward a pedagogy that recognizes the partiality of standardized measures (Granados-Beltrán, 2016). Consequently, the excerpt seems to document a shift in

practice, from harmony-oriented language drills to a CALL-supported space (film Immersion) where form and critique are intertwined, and where students' voices are mobilized to question the hierarchies that structure schooling.

On a parallel front, teacher Alicia extends CI by converting analysis into concrete proposals, blending research, rehearsal, and performance so language practice became a vehicle for ethical reasoning and restoration. Excerpt 40 shows Alicia's questions designed in her lesson plan and posed during class moving beyond descriptive profiling of "urban tribes" to a critical examination of cultural representation, discrimination, and equity by inviting learners to question how groups are seen and what social consequences follow.

Excerpt 40

> How the urban tribe you chose is perceived in society and whether it faces discrimination or stereotypes? … Create a role play proposing concrete actions to achieve greater equity among cultural groups? (Doc.Alicia.02.19.2025).

The teacher appeared to view CI as a project that begins to problematize how cultural differences are socially constructed and regulated, rather than simply presented or celebrated. By asking students to identify stereotypes and then design actionable responses (role plays proposing concrete measures), the activity positioned English as a medium for ethical reasoning and civic imagination rather than a neutral code. In contrast to pre-WSs tendencies toward a relational/functional approach centered on superficial culture, respect and tolerance, Alicia's task presented in Excerpt 40 appeared to feature perception, bias, and structural reparation, signaling a move from coexistence to transformative inquiry.

The design also leveraged CALL as a teaching artifact that supports students' research and rehearse with personal devices while the teacher integrates institutional platforms such

as smart board and Google Classroom for extending collaboration and multimodal preparation for the role plays. This orchestration assigned language practice in service of CI rather than reverting to isolated skill drills. Alicia's pre-WSs reflections emphasized difficulties in fostering critical work given students' proficiency levels and reflected a more functional understanding of interculturality through respect and tolerance frames. However, this observed lesson connected explicit critical prompts with scaffolded production and technology-mediated collaboration, marking a significant shift toward student agency and public-facing performance.

Shifting from performative counter-narratives to collective deliberation, Gabriela's Padlet prompts relocate CI into public reasoning about peace and Indigenous respect, widening participation and situating English as a medium for proposing inclusive, context-sensitive actions.

Turning to another participant, Excerpt 41 is part of teacher Gabriela's eleventh-grade class within the ongoing unit on peacebuilding and cultural coexistence.the class was designed to connect national discourses on reconciliation with students' lived experiences in Cali.

Excerpt 41

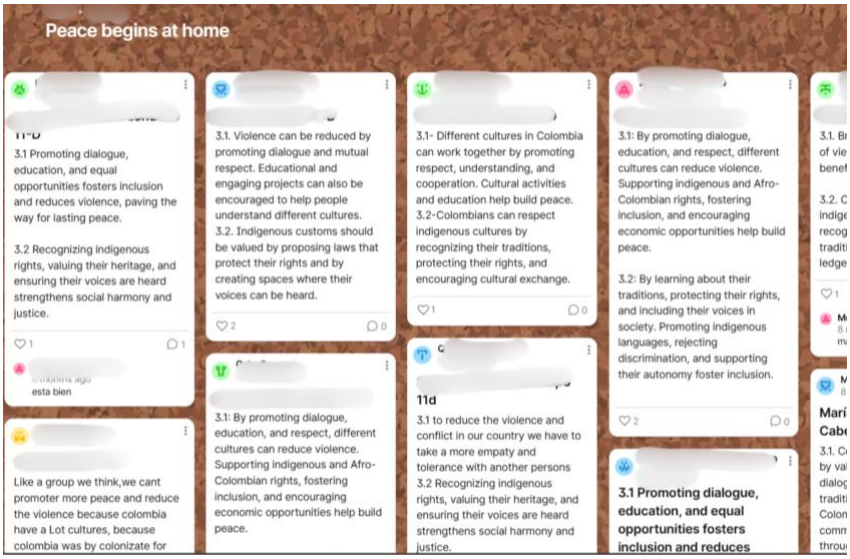
> How Colombia's different cultures work together to reduce violence and promote peace? What can Colombians do to respect Indigenous cultures and traditions while building a more inclusive society? (Doc.Gabriela.03.11.2025).

The class began with a discussion about the diversity of Colombian regions (Afro, Indigenous, mestizo) and the social tensions that often accompany them. Gabriela then projected reflective prompts on Padlet, inviting students to post responses to two central

questions about how Colombia's different cultures could work together to reduce violence and how respect for Indigenous traditions might strengthen an inclusive society. As posts accumulated on the shared digital wall, students read and commented on one another's contributions. Gabriela's prompts reoriented classroom interaction from listing cultural traits to reasoning publicly about coexistence, violence reduction, and Indigenous respect, turning English into a medium for civic deliberation and using CALL as support for this endeavor. By asking learners to propose concrete actions and to examine how cultures "work together to reduce violence and promote peace," the task focused on relationality, power, and responsibility, through the lens of CI as a tool that interrogates how difference is produced and governed. The use of Padlet appeared to extend participation beyond turn-taking constraints and leaves room for reflection and ideas structuring while allowing multiple voices (including typically quieter students) to articulate perspectives in parallel and to encounter peers' arguments (see Figure 5). The activity also encouraged students to mobilize situated understandings (family, barrio, school experiences) alongside broader discourses on peace and inclusion, acknowledging that knowledge grows through constant questioning and necessarily incomplete answers (Santos, 2010). In this sense, CALL functioned less as ornament and more as an infrastructure for dialogic, collective authorship, where English mediates ethical positioning and social imagination.

Figure 5

Gabriela's Padlet Wall



Note. Gabriela's eleventh grade's Padlet wall. Source: Author

Relative to Gabriela's pre-WSs stance where local culture such as salsa, and Afro-Indigenous "richness" entered the lesson mainly as descriptive content, this design shows a critical praxis. The prompts name violence, stereotypes, and Indigenous rights, moving beyond FI toward challenging representation and proposing actionable pathways for inclusion –not only at the level of recognition but also of transformation (Tubino, 2005). At the same time, the digital format invites scrutiny of whose narratives are centered or silenced, seemingly opening a fissure in the coloniality of knowledge (Walsh, 2023) where the teacher's facilitation and criteria became crucial to ensure that contributions questions, rather than reproduce, dominant framings. Furthermore, this excerpt documents a post-WSs practice in which CALL appeared to support students' agency and open reflection bound to the lesson aim of peace and reconciliation, transforming English work into a venue for negotiating diversity, dignity, and coexistence in Colombian contexts.

To conclude this sub-theme, the post-WSs practices seem to portray a sustained pedagogical turn in which CALL operated as facilitator tool or infrastructure for CI work where teachers anchored classroom activities into local resonant issues, invited students to interrogate cultural representation and inequality, and scaffolded public-facing productions (podcasts, campaigns, role-plays, collaborative discussions, etc.) that elevated student voice and community knowledge. Across classrooms, this reorientation seemed to advance from a functional, descriptive treatment of "culture" toward critical praxis by opening fissures in the system (Tubino, 2005; Walsh, 2010, 2023), while assessment practices began to recognize critical reasoning alongside linguistic accuracy. These lessons could cultivate prudent knowing (iterative, situated, and necessarily partial) by bringing local experiences into dialogue with wider discourses and by legitimizing uncertainty as a condition for learning (Santos, 2010). Analyzed together, the observed practices suggest meaningful progress after the WSs. Participation through a critical intercultural lens appeared to widen, language form was increasingly subordinated to ethical inquiry, and English was re-signified as a medium for context-grounded critique and action, even as continued scaffolding and institutional alignment remained vital for consolidating these gains.

So far, I have presented teachers' practices to integrate CI before and after the four WSs focused on CI and CALL held during the two cycles of the research. Now, I turn to the challenges teachers faced during both cycles.

5.3 Challenges and the Role of CALL

While teachers made progress in their practices, challenges such as language gaps, exam-focused curricula, and limited resources impacted the use of CI through CALL in ELT classrooms. These issues created tensions between traditional and critical approaches, with

teachers balancing grammar and test preparation against inquiry and social critique. Despite constraints, it may be argued that CALL facilitated creativity, participation, empathy, and expanded student agency beyond typical language barriers. This section explores the challenges faced by participant teachers during the evolving role of CALL in supporting more structured, reflective, and socially aware CI practices.

5.3.1 Cross-cutting Challenges and Tensions

Despite post-WSs advances, teachers confronted persistent constraints that complicated sustained CI inquiry. The excerpts that follow surface how these pressures reinscribed functional logics and disciplinary boundaries, requiring careful alignment of objectives, assessment, and mediation so that English remains a medium of critique rather than a parallel track. To start, María's reflections in Excerpt 42, for instance, showed ongoing CALL challenges in approaching interculturality through a critical stance.

Excerpt 42

> No todos los estudiantes tienen la posibilidad de la tecnología; si hay internet no hay computador, si hay computador no hay internet … estudiantes que nunca habían utilizado Canva y Kahoot (FG1.María.11.25.2024).

María's observation suggests a layered digital divide marked by device scarcity, unstable connectivity, and students' unfamiliarity with core tools, an issue that conditions who can participate in CALL-mediated critical work. It is probable that these material asymmetries are not merely logistical; they may also structure epistemic access –whose voices can circulate, whose products can "count," and whose contributions may remain partial or absent. The challenge is to prevent technology from becoming a gatekeeper that

places technical display over dialogue about power, representation, and inequality which is the dialogue the post-WSs practice sought to enact.

Simultaneously, María highlighted that "some students had never used Canva and Kahoot" which turned into pedagogical opportunities where educators could approach disparities in access and unfamiliarity with digital tools as prompts for cultivating prudent knowing by implementing iterative, low-tech alternatives such as transitioning from paper to digital formats, offline drafting followed by subsequent digitization, shared device use, collaborative peer learning, and an emphasis on valuing critical reasoning and process as much as final outcomes, i.e., an ecology of knowledges (Santos, 2010). This recalibration also appeared to contest directly against instrumental ELT where technological scarcity seemed to become academic deficit because of privileged views on polished outputs (Cárdenas & Miranda, 2014; Galvis, 2012; Laboratorio de Economía de la Educación [LEE], 2022); when criteria emphasize critical thinking, collaboration, and contextual relevance, CALL may act as a catalyst rather than a barrier. Unlike pre-WSs textbook-focused practices, the shift to CI requires redesigning tasks, schedules, and assessments so technology could enhance instead of limiting authentic and critical student engagement.

The following reflection shows teacher Maria's challenge of aligning curriculum and allocating sufficient time to ensure English serves as a tool for critical inquiry rather than a parallel subject.

Excerpt 43

> se dilató un poco porque hubo mucho corte en clases … lo más difícil … es como esos procesos que lleva a lo crítico … lo hagan en inglés y no se vuelva la clase como

> una clase de sociales… porque si no entonces nos desviamos muchísimo (FG1.María.11.25.2024).

María's reflection appears to condense two persistent constraints: time fragmentation and the disciplinary boundary anxiety of turning the class into a Social Studies class. The first underscores structural interruptions that derail ("*desviarnos*") the sustained reflection that CI requires, in fact, several studies have demonstrated that class interruptions are common in English lessons in public schools for a variety of reasons, ranging from flooded facilities due to rain to school celebrations (e.g., sports, arts, environmental events), among others (e.g., Miranda, 2016, 2018). The second constraint names a deeper curricular tension expressed on how to develop CI while meeting the expectation that the English class remains recognizably English. The worry about "derailing too much" may signal a pull of functional, language-as-skill routines whenever time is scarce or accountability pressures mount; this conflict marks the distinction between Functional Interculturality (FI) and Critical Interculturality (CI) (Walsh, 2010). In contrast to pre-WSs practice where textbook neutrality and exam preparation dominated, the post-WSs intention now may be to "guide to the critical" yet the statement seems to reveal how institutional logics still police the borders of what counts as legitimate work in ELT.

Addressing this tension could entail a design alignment rather than a topic avoidance, this means, coupling explicit language aims with critical tasks so that English is the medium for problematizing cultural representation and inequality, instead of a parallel track. Colombian scholarship has observed that an emphasis on linguistic accuracy within ELT could render critical engagement less significant, whereas fostering first critical reasoning and then language proficiency may elevate its importance within the field (Contreras &

Chapetón, 2016; Granados-Beltrán, 2016; Gutiérrez, 2022; Potes-Morales, 2025). In practice, CALL can function as a catalyst that reconciles these demands where sentence frames, genre models, and AI-assisted drafting sustain production in English while Padlet, podcasts, or role plays structure the "processes that guide to the critical". María's situation involved considering multiple aspects simultaneously, rather than selecting between two alternatives, in the context of curriculum design. This involved integrating time, assessment, and mediation so that advancing critical interculturality was not perceived as leaving English behind, but as fulfilling its most educational purpose.

In a similar scenario, teacher Paul's concern echoes María's reflection on confronting the tension between maintaining linguistic focus and pursuing critical reflection. Their shared unease reveals how entrenched disciplinary borders continue to challenge the operationalization of critical interculturality in English education.

Excerpt 44

> Lo más difícil es, sin duda, el nivel de inglés … uno quiere hacer reflexión crítica, pero le toca en español … también hubo necesidad de hacer las preguntas en español y permitir las respuestas en el mismo idioma … No hay que dejar de lado el factor tiempo … se siente como que se sacrifica un poco la enseñanza del idioma inglés por desarrollar unas clases de pensamiento crítico … pero bueno, eh, toca adaptarse ¿no? (FG2.Paul.04.07.2025).

Like María's reflection, Paul's concern struggled with the disciplinary tension between language teaching and critical inquiry. His account appears to underscore how linguistic proficiency gaps and limited class time force pragmatic decisions such as conducting reflection in Spanish to sustain students' participation in critical discussions.

Rather than viewing this shift as a deviation, it can be examined from a CI lens as a necessary adaptation to preserve the dialogic and emancipatory intent of classroom practice (Granados-Beltrán, 2016; Gutiérrez, 2022; Potes-Morales, 2025; Walsh, 2010). Paul's decision to alternate between languages acknowledges that critical understanding may precede linguistic form, positioning bilingual negotiation as a condition rather than a failure of CI. His comment that "we must adapt" may reflect both the resilience and the creativity demanded of educators seeking to balance institutional constraints with transformative aims.

At the same time, Paul's perception, although prioritizing CI, appears to view the practice as "sacrificing" English teaching for critical reflection. This perception could expose an enduring instrumentalist logic of ELT (Granados-Beltrán, 2016; Hurie, 2018; Potes-Morales, 2025), with a system that measures success by linguistic output and overlooks sociocultural learning. To this regard, Miranda et al. (2026) argue that bringing the practice of translanguaging in the ELT classroom could be a way to decolonize ELT. In terms of this study, translanguaging appears to also support the development of CI. In any case, CALL offers pathways to mediate Paul's contradiction of CI vs. English proficiency development, ensuring that reflection could fuel language development. Thus, Paul's reflection, like María's, appears to capture the threshold moment of curricular transformation where English teaching is shifting from an end in itself toward a critical, multilingual process where linguistic practice, technological mediation, and social reflection coexist as integral components of intercultural learning.

The discussion shifts to the representational field. In the following excerpt Alicia interrogates the Anglocentrism of materials and argues for diversifying cultural referents and teacher learning spaces to sustain CI beyond isolated activities.

Excerpt 45

> los materiales muchas veces muestran solo las culturas de EE.UU. o Reino Unido … creo que es necesario diversificar los referentes culturales presentes en los materiales y actividades**.** Y también hay que decir que nosotros como docentes tenemos que seguir formándonos para guiar estas discusiones … necesitamos … espacios de reflexión sobre nuestras propias prácticas pedagógicas (FG2.Alicia.04.07.2025).

Alicia's diagnosis problematizes the Anglocentrism of ELT materials, naming how curricular artifacts routinely privilege U.S. or U.K. frames while marginalizing local and subaltern perspectives. Such material regimes naturalize which cultures "count," shaping what can be seen and said in English class (Nuñez-Pardo, 2021; Gray, 2010; Miranda et al., 2026; Oviedo-Gómez, 2024). Her call to "diversify cultural references" marks movement from FI to CI where rather than merely adding themes, teachers should question how cultural representations are produced, whose voices are underscored, and how these choices organize learners' horizons of possibility (Walsh, 2010). The proposal to diversify is not decorative, Alicia's statement appears to reframe materials and work as a political task, curation and redesign that unsettle monocultural canons and open space for context-grounded inquiry.

Equally significant is the professional stance Alicia holds in teacher collective development and reflection as necessary conditions to guide these discussions responsibly. This moves beyond her own pre-WSs hesitations which consisted on emphasizing tolerance within proficiency limits and moves toward an apparent systemic critique and improvement agenda. Practically, ongoing professional development and collegial spaces could enable teachers to recontextualize the curriculum, align assessment to critical reasoning (not just language accuracy), and mobilize CALL for authoring counter-narratives (e.g., student-

produced podcasts, Padlet archives, Canva campaigns) that diversify referents from the inside out, thus recognizing that advancing CI could depend as much on reworking material and teacher reflection and learning infrastructures as on any single lesson design.

5.3.2 The Role of CALL as a Catalyst

Within the constraints presented above dealing with unequal access to technology, fragmented instructional time, disciplinary boundary anxieties between English and other subjects, and the Anglocentrism of instructional materials, CALL appears to have operated as a lever for resilience and transformation where asynchronous forums, multimodal outputs, and AI-assisted drafting helped maintain dialogue, broaden participation, and translate critical insights into public-facing artifacts. The following accounts show how thoughtful orchestration of tools could mitigate infrastructural and temporal limits, converting obstacles into opportunities for voice, collaboration, and critical engagement.

The following reflection from teacher Hillary reveals how material conditions shape whose voices actually circulate in CALL tasks and how participation must be orchestrated.

Excerpt 46

> Digamos que los retos: el manejo del tiempo … el volumen, que el cable… el internet … algunos niños no me alcanzaron a mandar el video porque ellos allí no tenían datos (FG1.Hillary.11.25.2024).

Hillary's account highlights what seems to be the material and temporal frictions that contour post-WSs practice such as fragmented time, unreliable audio/cabling, and a precarious connectivity that prevents students from uploading videos. These constraints may not only be technical; they could shape who gets to speak and be heard in CALL-mediated

tasks. To this regard, Restrepo and Rojas (2010) contend that disparities in resource access may perpetuate existing hierarchies regarding which forms of knowledge are considered legitimate or comprehensive, even within frameworks intended to be inclusive. In contrast to pre-WSs routines –less digitally mediated and thus less exposed to connectivity risk–, the turn to CALL surfaced infrastructural inequality as a pedagogical object where participation could be affected by bandwidth, devices, and cables as much as on interest or skill. This shows why advancing CI should contend not only with representations and discourse, but also with the conditions of production that enable or hinder students' public voice.

Simultaneously, the challenges that Hillary observed seemed to lead her to strategically adapt by organizing tasks for both in-class and external completion, permitting synchronous and asynchronous submissions, and establishing small practice groups to mitigate noise and time limitations. In this regard, when criteria value critical reasoning and process alongside language, CALL remains a catalyst rather than a filter. Thus, Hillary's reflection appears to document a central tension of this section concerning how technology could expand agency and audience, yet its uneven availability demands intentioned designs so that the pursuit of CI aims is not spoiled by the very tools intended to support them.

From infrastructural frictions in classroom production, the following reflection moves to class time challenges, emphasizing that consolidating these shifts depends on schedules that protect continuity so CALL can amplify, not replace, the slow work of CI.

Excerpt 47

> Lamentablemente con el curso que tuvimos, el décimo[11], tenemos muchos problemas de horarios, pero bueno eso ya es otra cosa que se nos sale un poquito de las manos (FG1.Bruno.11.25.2024).

Bruno's remark names the time fragmentation constraint that repeatedly surfaced after the WSs which goes beyond teachers' control (schedule cuts, timetable shifts, institutional events) and that may interrupt the sustained inquiry CI requires. In Walsh's terms, moving from FI to CI demands dialogic processes –posing problems, finding evidence, reflecting on cultural representations, and drafting high-impact community projects– that depend on continuity. When periods are truncated or reallocated, the class could revert to what is doable in short bursts (review, drills), and the nascent routines of critique, collaboration, and bilingual production could be the first to be displaced.

Contrasted with Bruno's pre-WSs stance marked by textbook-led, "safe" topics, and harmony-oriented drills, the post-WSs challenge appears to have moved not in terms of a lack of intent, but insufficient temporal affordances to consolidate new practices. When assessment systems prioritize accuracy and speed, critical inquiry could often be sidelined as an inefficient diversion. In this regard, a catalytic framing of CALL could mitigate this pressure by facilitating asynchronous online threads that continue discussion between disrupted sessions, AI-assisted drafting to recover momentum after interruptions, or diverse tasks that accumulate across short meetings. Bruno's comment crystallizes a key message, advancing CI is not only a curricular or methodological matter; it requires temporal design

[11] "*Décimo*" refers to tenth grade, which is the year before the final year of high school in Colombia.

that protects continuity so that technology amplifies, rather than replaces, the slow work of CI learning.

The accounts detailed in this sub-theme indicate that the process of integrating CI via CALL in Colombian ELT classrooms could involve notable advancements as well as different limitations. While teachers' post-WSs practices displayed growing confidence in designing dialogic, participatory, and socially grounded lessons, their reflections expose enduring institutional and material challenges such as unequal technological access, time fragmentation, language proficiency barriers, and exam-driven curricula. These issues might complicate the consolidation of CI work, yet these same challenges could elicit pedagogical creativity, with teachers adapting schedules, combining languages, and using digital tools to sustain inquiry despite interruptions. In this scenario, findings indicate that CALL emerges not only as a means of production but as a catalyst for resilience and transformation, enabling educators to see their classrooms as spaces where language learning and social awareness and agency coexist. The tensions between functional and critical aims remain, but the teachers' adaptive responses demonstrate a developing capacity to turn obstacles into opportunities for reflection, collaboration, and CI practice.

Overall, this chapter traced a trajectory of transformation in teachers' conceptualizations and practices of critical interculturality through CALL. Before the WSs, classroom practices were largely conventional, guided by textbooks, exam requirements, and comfort with neutral cultural themes. After the interventions, however, observed English classes evolved into arenas of social reflection where students and teachers could question inequality, author counter-narratives, and engage with locally relevant issues such as peacebuilding, biodiversity, and discrimination. Technology appeared to play a decisive role in this shift,

first as an entry point for participation and later as a mediator of critical dialogue, allowing for the visibility of new voices and perspectives. Although challenges persisted, teachers moved from isolated or tentative attempts toward structured, participatory, and reflexive practices that align language learning with ethical and political awareness. In sum, the chapter shows a collective progression from FI to CI, positioning CALL not as a technological novelty but as a decolonial pedagogical instrument that could amplify agency, creativity, and dialogue in the English classroom.

6 FROM REFLECTION TO ACTION: MANIFESTATIONS OF CRITICAL INTERCULTURALITY THROUGH CALL-SUPPORTED TEACHING PRACTICES

This chapter focuses on the findings that examine how teachers' evolving understandings of critical interculturality (CI) are enacted in their pedagogical practice when Computer-Assisted Language Learning (CALL) mediates learning. The analysis was guided by the third subsidiary research question: To what extent is the development of teachers' views of critical interculturality reflected in their teaching practices involving CALL? and traced the movement from discourse to practice in order to examine how teachers said they understood by CI to what they designed, modeled, and enabled students to do. The corpus integrated teachers' journals written after intervention 1 and 2, two focus groups (FG), teaching materials, and classroom observation protocols. Clear signs of enactment are examined (such as task design oriented to local issues, dialogic mediation, critical reflection, opportunities for students' agency). For this chapter, the data was coded within three analytic themes:

- Translating awareness into practice: The operationalization of critical interculturality: 1) *Transforming reflection into design*, 2) *CALL as a mediating bridge*.
- Dialogic Encounters and Classroom Interactions: 1) *From correctness to consciousness*, 2) *Tensions and negotiations*.
- CALL, Creativity, and Critical Voice: 1) *Authorship and agency through CALL*, 2) *Digital spaces for inclusion*.

The final section synthesizes the evidence of teachers' pedagogical transformation and some tensions that may persist in their efforts to align CI with CALL practices. In this sense, the enactment of CI appears as a gradual and situated process, where digital tools not only enhance language learning but also open new possibilities for ethical, reflexive, and socially grounded pedagogy. This chapter thus closes the cycle of analysis by showing how reflection evolves into practice, connecting the conceptual developments examined in previous chapters with the embodied realities of teaching ELT in Colombian classrooms.

6.1 Translating Awareness into Practice: The Operationalization of Critical Interculturality

This section explores how teachers could mobilize their growing awareness of CI into concrete pedagogical practice, evidencing the transition from reflection to purposeful classroom enactment. It examines how their lesson objectives, task formulations, and use of CALL tools evidence attempts to operationalize CI principles, focusing on local realities, amplifying diverse voices, and promoting critical inquiry through digital mediation. Findings indicate that teachers started using CALL as a bridge between curriculum goals and critical engagement, creating activities that addressed issues like inequality, identity, and environmental responsibility. This approach seems to have led to CI aims being integrated into classroom planning and task design. The interrelated groups of codes that are analyzed in this section are: 1) Transforming reflection into design, 2) CALL as a mediating bridge.

6.1.1 Transforming Reflection into Design

This sub-theme examines how teachers' reflective understandings of CI were concretized in the planning stage of their pedagogical practice. After the series of WSs,

participants began to conceive lesson design not only as the organization of linguistic content but as a political act grounded in students' realities. Their evolving views of CI were thus inscribed in lesson objectives, prompts, and task structures that sought to problematize issues such as environmental degradation, inequality, and social identity, through digital and collaborative learning. In this sense, CALL seems to have enabled a mobilization of abstract reflection into actionable design, allowing teachers to plan activities that linked the ELT class with social inquiry, creativity, and school engagement.

The first example comes from Alicia's tenth grade class whose lesson on environmental protection reconfigures CALL and collaboration into a ground for student agency and civic participation. Her class moves beyond awareness-raising to the design of campaigns with meaningful social impact, signaling a decisive shift from reflection to enactment in the process of operationalizing CI. Excerpt 48 corresponds to a note in the observation protocol that I wrote while in one of teacher Alicia's classes.

Excerpt 48

> The teacher assigns personal computers to Ss and asks them to form groups and design proposals for environmental protection and awareness raising campaigns. Ss are free to use any technological tool such as Canva, Jamboard, Prezi, PowerPoint, or any other design or presentation software using technology. This should be just a proposal but if applied, it must have a meaningful social impact (Obs.Alicia.10.10.2024).

Alicia's task evolved instruction reflects her vision of CI and CALL after the WSs and appears to focus on a designed, purpose laden product that demands students imagine

interventions with “meaningful social impact”. This project signals a renewed vision translated in her practice from seeing technology as a delivery channel to mobilizing CALL as a mediational *means* for CI enactment where students are positioned as authors of social campaigns, not just consumers of content. The openness of tool choice (Canva, Jamboard [active at the time], Prezi, PowerPoint) exemplifies an atomised CALL (ACALL) logic that prioritizes collaboration and critical use on any single platform (Gimeno-Sanz, 2016). The instruction highlights local problem posing and its consequence by addressing a possible social scenario if the project was applied and translating reflective commitments into the project design such as objectives, audience, effect, where students must research, visually/verbally argue, and anticipate community outcome. In this way, design coherence tied class work to CI purpose, turning the ELT classroom into a site for enacting collective action.

This design seems to operationalize CI by highlighting the politics of environmental care rather than decontextualized vocabulary practice, in other words, it gave voice to the affected to reflect, question and develop agency in regard to the environment. By asking learners to compose for the community beyond the classroom (*if applied it must have a meaningful social impact*), Alicia narrows the discourse–practice gap monitored in earlier chapters where she expressed “*También quiero aprovechar más las herramientas tecnológicas que ya utilizo… para diseñar actividades … desde una perspectiva más crítica”.* Her beliefs about CI were no longer aspirational slogans but a task design that shaped the aims, prompts, and evaluative horizon of the lesson itself.

In Bruno’s case, the health and inequality project kept CI publicly focused while addressing a different topic. CALL supported collaboration and helped share structural

questions with the community. Excerpt 49 relates to the objective of Bruno's class during the second Cycle.

Excerpt 49

> To express personal and collective habits related to health and well-being, while examining inequalities in students' communities and collaboratively designing awareness campaigns through digital tools (Doc.Bruno.03.27.2025).

Bruno's objective statement shows an evolved view of CALL as a means for designing socially situated projects with a meaningful purpose. The juxtaposition of "personal and collective habits" with "examining inequalities" reframes a seemingly neutral health topic into a problem-posing itinerary that links students' lives to structural conditions in their communities. Importantly, the project (collaboratively designed awareness campaigns via digital tools) appears to operationalize a stance where students are positioned as agents who synthesize experience, data, and arguments into artifacts intended for an audience beyond the classroom. The design transformation, where aims, processes, and outcomes mutually reinforce a CI orientation, mobilizing prior written and oral reflections about justice and inclusion into pedagogical enactments (tasks, resources, assessment horizon).

Students questioned how social arrangements enabled or constrained well-being, not merely what healthy habits were. This integrative use of CALL aligns with the atomized perspective adopted in this study, where technology serves as a mediator of participation and agency (Gimeno-Sanz, 2016). Through this lesson plan, Bruno's renewed understanding of critical interculturality took shape in a concrete task that embedded social critique, collaboration, and technological creativity. Bruno's objective evidenced an advance toward

a CI-oriented design commitment. In his post-WSs views Bruno seems to have moved beyond linguistic practice toward explicit CI engagement.

On the other hand, Paul narrowed the lens to the socio-economic meanings of clothing. Here, vocabulary became an instrument for critique. Excerpt 51 shows two of Paul's objectives from his didactic sequence.

Excerpt 50

> Students will acquire vocabulary related to clothing and discuss clothing in their socio-economic context… Students will reflect on the socio-economic dimensions of clothing in Colombia, considering how income affects access to fashion and clothing choices (Doc.Paul.10.22.2024).

Paul's post-WSs objectives appear to indicate a design that purposefully couples language development with social inquiry; he did include a linguistic objective for this class; however, his focus drifted as he proposed two CI objectives. By embedding "socio-economic context" and "income" into the stated aims, Paul restructured a traditionally decontextualized topic such as clothing vocabulary, into a problem space where students questioned who can access which symbols of status and why. This signals a renewed view toward CI task planning. The CI lens seems to be written into discussion and reflection about inequality. In other words, he aligned reflection on access, discussion anchored in learners' realities and saw vocabulary as a tool (not an end), thereby transforming the lesson's critical horizon without abandoning institutional curricular aims.

Furthermore, the design enacted CI by inviting students to read clothing as a sociocultural text that indexes power, exclusion, and aspiration in moving beyond "cultural facts" toward collective analysis of asymmetric relations to ethically and politically impact

or transform the society (Walsh, 2010). At the same time, it integrated students' community knowledge such as local consumption practices, second-hand markets, and branding pressures, into dialogue with school knowledge (curricular aims), embracing multiple ways of knowing and valuing. In the context of this study's ACALL stance, such objectives are also "ACALL-ready": any available digital resource such as images, ads, short clips, class devices, can mediate discussion and evidence-gathering (Gimeno-Sanz, 2016). Thus, Paul's planning mobilized CI principles into design choices that reframed vocabulary learning as a vehicle for critical, situated understanding.

Taken together, teachers' designs show evolved views of CI which could allow them to reconfigure their lessons so that language learning became a vehicle for locally grounded inquiry and action. Objectives advanced toward naming structural issues such as inequality, environmental harm, identity, students were positioned as authors for real audiences, and CALL was mobilized within existing constraints –as explained in the previous chapter, constraints such as connectivity, CALL limitation, and class time not being sufficient– to scaffold collaboration, and the circulation of students' voice. In sum, reflection was not merely articulated but operationalized, teachers inscribed CI purposes into aims, processes, and projects, narrowing the discourse–practice gap and establishing a coherent pathway from awareness to enactment that centers community knowledge, dialogic reasoning, and CI oriented outcomes.

6.1.2 CALL as a Mediating Bridge

As teachers began translating their reflections on CI into practice, CALL assumed a transformative role as the bridge connecting their intentions with pedagogical action.

Findings suggest that CALL was conceived as a mediational space that expanded voice, collaboration, and critical dialogue within public-school constraints. Then, through tools such as Padlet, Canva, ChatGPT, and classroom devices, teachers created opportunities for students to construct and share knowledge collectively, weaving personal and community experiences into multimodal digital expressions. In this way, CALL seemed to have become the connective tissue between the ELT class and social inquiry, enabling the development of CI through questioning, reflecting and agent enactment. The classes turned into spaces where students could engage, represent, and advance forward to transform their realities through digital authorship and CI dialogue, as exemplified in the following examples.

Excerpt 51 below is part of one of my observations to Alicia's classes where students were socializing their project solutions to environmental problems. The class took place during the first cycle of the study.

Excerpt 51

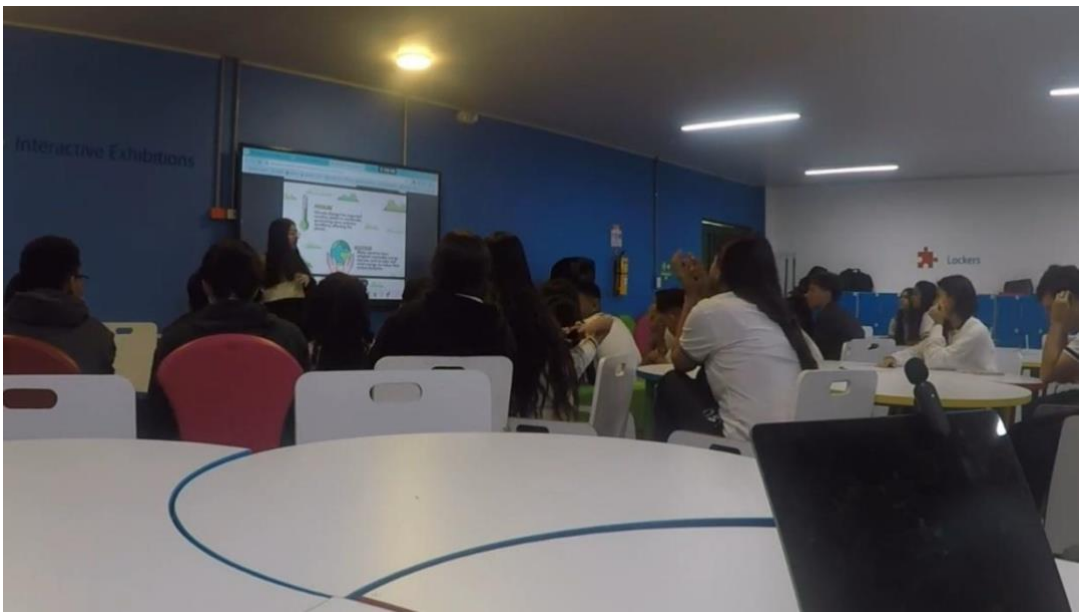
> As solutions they mention reforestation, and sustainable agriculture which means farmers not only exploit the soil but give back to it and eliminate monoculture. They presented on the smart screen using an AI for the design and uploaded it on the G Classroom. (Obs.Alicia.10.17.2024)

Alicia's combination of AI-assisted design, smart-screen presentation, and Google Classroom circulation shows CALL functioning as the bridge between ELT and the development of CI. In her class, the students seemed to be inspired to go beyond listing environmental problems; they composed public-facing outcomes within their projects (visually designed, argumentatively framed, and digitally shared) that tied proposed actions such as reforestation, and sustainable agriculture, to a communicable purpose. This mediation

has two components namely CALL tools authorship and audience expansion (classroom/public repository). Pedagogically, they could structure participation so that environmental knowledge became something students produced and circulated, not merely consumed. Alicia's CI commitments such as centering local issues and envisioning change were not only aspirations, they were designed into students' workflow of composing, presenting, and publishing through available digital means. Figure 6 shows Alicia's tenth grade students socializing their environmental projects.

Figure 6

Alicia's Tenth Grade Class



Note. Student presenting her group's environmental project. Source: Alicia

Excerpt 51 and Figure 5 show that students could articulate responses to asymmetric environmental harms while recognizing community actors like farmers as knowledge holders and agents of change, aligning with the concept of CI. The project combined school-based concepts (e.g., "sustainable agriculture") with local understandings, and CALL provided the infrastructure for that braiding to become visible and actionable (AI-aided drafting, shared

slides, class repository). It can be argued that the result means a shift from *thinking or talking about* CI to *doing* CI through digital authorship where CALL mediated the translation of ethical aims into tangible products, thereby narrowing the gap between reflection and enactment that this chapter seeks to document.

In Excerpt 52 below, Bruno recreated a connection between family and emotional life, with CALL serving as a bridge for students to reflect on norms and relationships within their homes. The excerpt corresponds to one of my observational notes.

Excerpt 52

> The teacher gives Ss laptops to work in small groups and design a visual map… [later] Ss are asked to write a paragraph comparing family values in Bao and in their own homes, they can use their phones for this task. (Obs.Bruno.11.01.2024)

Bruno's material, Pixar's short film Bao, illustrates the story of a mother who "raises" a dumpling as her child, only to confront loss when he seeks independence; through an exaggerated fable, it surfaces tensions around care, overprotection, autonomy, gendered expectations, and reconciliation. In Bruno's class, students initially reacted with humor and confusion and then connected the plot to their own households (e.g., "*cuando uno quiere salir… a veces los papás no aceptan que uno creció*"). Framing the lesson this way, it can be said that Bruno's class focused on a critical intercultural lens: rather than treating "family" as universal, students examined how norms are culturally situated, contested, and felt –who decides, who sacrifices, and how affection is expressed in their communities–. In this case, CALL operated as a bridge from that intention to action as laptops enabled groups to externalize and organize shared interpretations, while phones supported the move to individually authored comparisons between Bao and local family dynamics. Arguably, this

workflow widened participation and converted emergent reflections into concrete written stances.

Bruno's class exemplifies how CALL mediated the enactment of CI in class. Students could interrogate power within intimate spheres (overprotection, silencing, emotional labor) and articulated counter-perspectives grounded in their own contexts. The activity problematized asymmetric relations and the ethics of coexistence inside families; the technology helped make this shift doable by structuring collaborative sense-making and then supporting personal voice in English –with room for translanguaging when needed. Bruno leveraged available devices to sustain dialogue, scaffold expression, and circulate learners' meanings, embracing ACALL, thereby could mobilize reflective CI commitments into the pedagogical design and products of the lesson.

In María's class, Padlet and ChatGPT were used as collaborative tools, enabling students to turn local environmental issues into community campaigns that foster dialogue and action.

Excerpt 53

T creates a Padlet board and projects it. Each group uploads a draft of their campaign… Groups use ChatGPT on their phones to generate slogans or captions: "The river is crying because no one listens." (Obs.María.11.05.2024)

In María's class, students developed environmental awareness campaigns grounded in problems they identified in their own neighborhoods (flooding, waste management, polluted streams). The activity sequence positioned them as designers of public messages, not mere respondents to teacher prompts. Padlet functioned as a shared wall where drafts were posted in real time and immediately visible to peers, making each group's reasoning

public and open to response. ChatGPT, accessed on students' phones, became a linguistic scaffold that helped transform affective insights such as "the river is crying" into concise English slogans, while preserving authorship (see Figure 7). This configuration made CALL the bridge that connected the teacher's CI intention (centering on local realities, amplifying voice, and fostering dialogue) to a concrete workflow of composing, sharing, and iterating. Students' choices (e.g., focusing on neglected issues like stray animals or specific drains that clog) evidenced their role as critical, reflective agents who read their territory and crafted messages aimed at mobilizing their school community.

This practice could be read as an enactment of what María reported learning about CI in the WSs. After the WSs, she increasingly framed CI as problem-posing work connected to students' lived contexts, where teaching creates space to examine local realities and produce responses. Excerpt 53 shows that this learning is present in the task as students began from neighborhood concerns, negotiated what matters to represent, and addressed an audience beyond the classroom through public-facing messages. The use of Padlet and ChatGPT was not only methodological because it could support a CI-informed logic in which students' knowledge became legitimate content, and English became a resource for meaning-making. Seen this way, María's campaign activity aligns with her post-WS move toward understanding CI as an ethical and community-oriented project: learners could be positioned to speak *from* their realities. Figure 7 shows a sample of student artifacts within the project.

Figure 7

María's Students' Artifact



Note. Visual slogan created by students using CALL as a mediating tool for spreading environmental community campaigns. Source: María

The mediation achieved here went beyond tool novelty since CALL appears to have reorganized participation and audience. Padlet redistributed visibility and turned the classroom into a dialogic space where ideas circulated horizontally; ChatGPT helped lower linguistic barriers so students could speak with confidence from their contexts in English and polish their critical ideas. The lesson problematized the social relations that produce environmental harm and silence certain voices; the collective drafting and peer feedback helped make those relations discussable and revisable. The design also fostered dialogue between school knowledge and community experience, with CALL providing the medium through which local insights could be expressed, refined, and projected to an audience. Thus, the teacher's reflective commitments (*"la interculturalidad crítica no es solo aprender sobre otras culturas, sino también cuestionar por qué algunas formas de conocimiento y algunas lenguas tienen más prestigio que otras"*, Jour.María.09.18.2024) to CI were operationalized

since CALL enabled students to name their realities, argue for change, and circulate those arguments within and beyond the classroom.

In Paul's case, technology limitation did not affect CI aims. He used discrete CALL tools to facilitate CI. His fast fashion lesson used digital resources to highlight inequality and ethical choices, which could show CALL's effectiveness in connecting critical aims with classroom practice. Here is a note from a class observation:

Excerpt 54

> The class was properly conducted with the ACALL tools available like: video projector, speakers, videos generated with AI, pictures generated with AI and some basic programs for word edition and for presentations. (Obs.Paul.10.17.2024)

This excerpt is taken from a sixth-grade class which addressed fast fashion and its social/environmental consequences. With no student devices and limited connectivity, Paul curated the media environment, he used AI-generated short videos and images illustrating production chains, waste, and branding pressures, then these materials were projected and discussed; students then responded to teacher-guided questions about who can access certain clothes, how brands shape self-worth, and how consumption patterns harm communities and ecosystems. In this setting, ACALL served as the bridge between CI intentions and practice. Rather than relying on a single platform, Paul could assemble a workable toolkit (projector, speakers, AI visuals, office software) to materialize critical questions for a class that otherwise could not have engaged these debates through personal devices. The curated visuals made distant processes visible and debatable, enabling students to voice situated critiques (e.g., on status, aspiration, and environmental harm) grounded in their own realities.

Paul's showed CALL reconfiguring participation and evidence so that CI does not remain at the level of just understanding. The mediated stimuli anchored inquiry in concrete scenes, lowering linguistic barriers and sustaining collective reasoning about inequality and responsibility. The work interrogated asymmetric relations embedded in global fashion flows and local experiences; students were invited to question how desire is produced and whose lives are affected, these interrogations and agency are part of the CI turn (Granados-Beltran, 2016; Walsh, 2010). The lesson could also validate local knowledge –with students' testimonies about neighborhood practices and family economies– by placing it in dialogue with mediated accounts of production and waste. Thus, CALL helped translate Paul's CI thinking into teachable moments, enabling critical reflection and public classroom discourse even in low-tech conditions.

Overall, CALL served as the hinge that turned CI intent into teachable action: it redistributed visibility and voice, scaffolded expression in English without silencing local meanings, and yielded public-facing products that linked schoolwork to community concerns. Rather than a technical add-on, technology enhanced participation, enabling students to question asymmetric relations and propose situated responses, an enactment of CI. These designs could narrow the discourse–practice gap by inscribing CI purposes into the very workflow of composing, sharing, and revising. With this mediational groundwork in place, the next section examines what happened in interaction: how classroom talk moved from correctness to consciousness, and how tensions were negotiated in real time.

6.2 Dialogic Encounters and Classroom Interactions

As teachers began implementing their redesigned lessons, the classroom itself became a living space where CI was enacted, questioned, and reshaped through dialogue.

This sub-theme examines how interactional dynamics revealed the depth of teachers' transformations moving from prioritizing functional interculturality (FI) and linguistic accuracy toward fostering reflection, interrogation, empathy, and critical perspective-taking among students. Within these exchanges, CALL functioned as catalysts for discussion, but it was dialogue that ultimately embodied CI where students challenged stereotypes, shared local experiences, and collectively interpreted social realities in the English class. The classroom thus evolved from a space for reproducing linguistic forms and FI to one for negotiating meaning, power, and local issues. The following analyses explore this shift by tracing moments where teachers moved from correctness to consciousness, and then by examining the tensions and negotiations that emerged as critical situations unfolded.

6.2.1 From correctness to consciousness

This sub-theme explores how teachers' understanding of CI appears to have deepened and how their practices shifted accordingly. Error correction and vocabulary checks were no longer treated as endpoints but as gateways to discussions of social, cultural, and ethical issues rooted in students' contexts. This shift moved classroom work beyond grammatical accuracy toward reflection on inequality, environmental care, identity, and coexistence in the English class. CALL-supported environments amplified these exchanges by making ideas visible, shareable, and discussable (through projected media, collaborative boards, or videos). In this way, classroom talk could become a key indicator of pedagogical transformation where teachers and students co-constructed meaning, transforming the pursuit of FI and correctness into a process of consciousness and CI understanding.

The analysis begins with Alicia's environmental lesson where a seemingly simple vocabulary exchange evolved into a collective reflection on responsibility and community action.

Excerpt 55

> how do you say multa?… punish people when they throw garbage into a river… installing cameras is the solution… it should work and the cameras should be placed in high places…we need more police there…people should clean themselves and take the garbage home. (Obs.Alicia.10.17.2024).

In this tenth-grade class on environmental challenges (Pance River[12] and local waste practices), after groups presented their projects, some students sought lexical accuracy by asking how to say "*multa*" in English and immediately leveraged the idea to propose a punitive policy. The teacher's follow-up questions ("who is going to look for the people who are doing this? …"; "and if you don't see police there, what would you do?") redirected the exchange from naming to reasoning, moving the group beyond linguistic correctness toward deliberation about responsibility, feasibility, and community action. Laughter at the "cameras" idea marked a brief tension distinctive in exploratory talk; rather than banning it, the teacher scaffolded deeper reflection that culminated in a peer-generated, agency-oriented alternative: "people should clean the place themselves and take the garbage home." The shift is clear as vocabulary served as a threshold to a civic discussion in which students articulated positions, weighed trade-offs, and reimagined their role as agents, core indicators of consciousness within CI-oriented pedagogy. The prior use of shared digital materials and

[12] The Pance River is a river originating in the Farallones de Cali mountain range. The river flows eastward through the rural–urban interface of Santiago de Cali city, and it is recognized for its high-quality waters, biodiversity, and importance for local recreation and ecosystem services.

student presentations in this unit provided common reference points that sustained the dialogue, but it was the interactional move from translation to inquiry that transformed the moment.

Consequently, this exchange may exemplify how classroom interaction could reposition English from a correctness checkpoint to a medium for ethical reasoning and collective problem-posing in line with Alicia's understanding of CI as an approach that invites learners to question how social problems are produced, justified, and responded to in their own contexts, as expressed in her journal, after the workshops (Jour.Alicia.09.11.2024). In this regard, the talk invited students to reflect and name possibilities from within their context, a move toward CI as an ethical, epistemological and political project built from the people for transforming society (Granados-Beltrán, 2016; Gutiérrez, 2022; Potes-Morales, 2025; Walsh, 2010). The teacher instructions offered opportunities for student voice and decision-making, thereby enacting a CI stance in which meaning is negotiated, not delivered, and responsibility is construed as shared.

In Excerpt 56, Bruno's tenth grade class shifted the focus to the emotional and cultural dimensions of family life, where dialogue in English became a means to question affection, control, and autonomy across generations.

Excerpt 56

> teacher, es como acá también, cuando uno quiere salir o tener novia, a veces los papás no aceptan que uno creció… especially here, moms don't say I love you, they just cook for you and get mad if you don't eat it… my dad brings food for us when things feel tense at home and it works (Obs.Bruno.11.01.2024).

In Bruno's class about the short film Bao, students were invited to interpret the mother–son relationship and then relate it to their own families. What began as comprehension and vocabulary scaffolding (first observed class) appears to have shifted into situated reflection as students made connections between cinematic scenes, their lives, and local practices, naming indirect forms of affection and tensions around autonomy ("*they don't accept you've grown up*"). The translanguaging utterance shows how students used their available linguistic resources to capture nuance and correctness served as a doorway into a deeper inquiry about how care, control, and communication are expressed in their households.

Bruno's practice seems to align with his post-WS stance that CI should not be imposed "drastically," but introduced through "progressive adjustments" that keep language objectives in view while adding reflective questions that problematize perspectives and representation (Jour.Bruno.09.11.2024). In fact, the observation protocols show this same *gradual design logic*: the earlier lesson began with a linguistic aim (-ed/-ing adjectives) and then used guided questioning around a short film to elicit critical reflections and lived connections, before subsequent discussions deepened the inquiry through students' experiences. This suggests that, for Bruno, CI was being developed incrementally, not as a separate "critical unit," but as a progressive reorientation of classroom interaction where English became a vehicle for interpreting power-laden relationships in everyday life rather than only practicing forms.

Analyzing another sequence, María's ninth class prompted students to analyze global environmental discourse, recognizing whose realities are represented and whose voices

remain invisible. Excerpt 57 shows the intervention of students after María asked CI questions.

Excerpt 57

> There are no people like us. All are white or rich. In our neighborhood the problem is worse, pero nadie lo graba, mejor dicho, nadie de influencia lo graba… They talk about oceans, but in Cali it's more the río o el caño… They show the problem, but not who causes it… It's only drama (Obs.María.10.29.2024).

In María's lesson on environmental issues, students first reviewed passive-voice forms using examples drawn from climate discourse such as "Trees are cut down," and "Water is polluted", then they watched short clips from international campaigns and then María guided reflection by posing 3 critical questions: Who speaks? Whose voice is missing? Is it similar to your reality? The talk quickly moved beyond identifying linguistic forms or retrieving vocabulary to interrogating representation, students concluded that the majority of people who spoke in the videos came from a certain ethnic group and social class, and they noticed who were absent ("*people like us*"), and which problems are rendered visible or invisible relative to their city ("*río o el caño*" vs. oceans). María's views of interculturality appear to have evolved into a critical intercultural reading of reality, in which she led students to question scale, authorship, and accountability (e.g., "not who causes it… it's only drama"). In this process, grammar was reframed as a tool to voice situated claims about environmental injustice and media bias, aligning with her renewed understanding of CI as an approach that goes beyond cultural exposure toward questioning whose knowledge is legitimized (Jour. María, 09.18.2024). Here, correctness operated as a threshold; consciousness emerged as students located their own communities in, and against, dominant narratives.

Taken together, these classroom moments illustrate how teachers' evolving understandings of CI (expressed in their journals and reflections during and after the WSs as a shift from cultural exposure to questioning power, representation, and inequality) appear to have reshaped interactional classroom practices, transforming correctness into consciousness. Grammar and vocabulary, once the central focus, became gateways for social inquiry, ethical reflection, and collective meaning-making. Through carefully scaffolded questioning and dialogic mediation, teachers redefined the place of language as a vehicle for understanding asymmetries, empathy, and civic responsibility, rather than a target that needed linguistic perfection. Students used English to name their experiences, critique inequality, and reinterpret the realities of their families and communities, positioning themselves as reflective and agentive subjects. This movement from *correctness to consciousness* reflects the operationalization of CI in the classroom as practice aligned with political reflection and agency (Walsh's, 2010) and with Granados-Beltrán's (2016) call to merge linguistic development with critical awareness. In these exchanges, CALL and dialogue converged to make the ELT classroom a space not of repetition but of reflection, where meaning and justice coexisted as integral goals of learning.

6.2.2 Tensions and Negotiations

This section addresses the extent to which teachers' developing views of critical interculturality were reflected in their teaching practices involving CALL. As teachers attempted to enact CI-oriented lessons, classroom interaction frequently became a space of tension where critical intentions met linguistic limitations, institutional expectations, and students' emotional readiness. These moments reveal that the development of CI from

conceptual understanding into practice was not linear or complete, but rather negotiated, partial, and context-dependent. Such tensions illuminate how teachers operationalized their evolving views through adaptive pedagogical decisions: balancing openness with classroom management, curricular demands with ethical discussion, and linguistic goals with critical reflection.

CALL played a mediating role in this process by enabling dialogue through collaborative platforms, multimodal tasks, and digital testimonies that made diverse perspectives visible and discussable. By examining how teachers and students navigated discomfort, disagreement, and constraint, this section shows that the enactment of CI through CALL occurred to varying degrees, advancing through productive struggle rather than harmony, and revealing both the possibilities and limits of transforming teachers' CI views into classroom practice.

The following analysis begins with Bruno's class on health and well-being, where students' everyday experiences with inequality sparked civic debate, showing how tensions around rights, responsibility, and access were transformed into opportunities for ethical reflection and collective reasoning. Excerpt 58 presents students' ideas as they shared their responses during the workshop, prior to engaging in the campaign design.

Excerpt 58

> Not all have soap at school… In my barrio there are no parks… Yes [governments should provide free access to hygiene and sports], porque es un derecho… No, la gente no cuida lo gratis… Depende, si el gobierno da, también debe enseñar a cuidar (Obs.Bruno.03.27.2025).

In Bruno's eighth-grade sequence on health and well-being, students first surfaced local disparities such as lack of soap at school and absence of parks, before the teacher framed a rights-based dilemma of whether hygiene and sports facilities should be provided freely by the government. The ensuing exchange staged a live tension between rights ("*es un derecho*"), skepticism about public goods ("*no cuidan lo gratis*"), and conditional responsibility ("*también debe enseñar a cuidar*"). Rather than closing the controversy, Bruno held the space for disagreement and guided students to articulate and refine positions grounded in their neighborhoods. In doing so, the class moved past the tensions toward civic reasoning: learners compared principles, anticipated consequences, and negotiated shared ground such as "free access" coupled with "guidance on care". This interaction exemplifies how CI is not merely declared in objectives: "To express personal and collective habits related to health and well-being, while examining inequalities in students' communities and collaboratively designing awareness campaigns through digital tools" (Doc.Bruno.03.27.2025); it is enacted as students wrestle with friction between ideals and constraints and begin to co-author practicable responses.

The dialogue shifted from functional talk to a problem-posing examination of asymmetries, making visible how unequal conditions shape access to well-being and how collective action might be imagined. Students' positions evolved through negotiation, not consensus-by-authority: the "*it depends*" stance mediated the polar views by linking social rights with responsibilities and pedagogical support ("teaching how to care"). Translanguaging became a vehicle for evaluating competing claims and constructing ethical criteria for decision-making. The teacher's facilitation validated local testimony as evidence and kept the conversation anchored to context, enabling students to occupy agentive roles,

not only naming inequities, but also deliberating feasible, context-sensitive ways to address them. Excerpt 59 presents a couple of ideas brainstormed by Bruno's students for their campaign designs.

Excerpt 59

We need girls-only sports days for safety… Wellness for all: Más que un privilegio, un derecho (Obs.Bruno.03.27.2025).

During the same class on health and well-being, students surfaced local inequities (lack of soap, no parks) and then brainstormed proposals for school campaigns using laptops to draft and title their initiatives. Within this dialogue, a female student's proposal for "girls-only sports days" introduced a sensitive tension between inclusion and protection. The class had to weigh the ethical desire for gender-equitable participation against the assumed reality of intimidation or ability inequality on mixed courts. Rather than dismissing the statement as "off topic" or reducing it to a vocabulary issue, Bruno kept the discussion open, allowing peers to weigh potential benefits (protection, confidence) against concerns (segregation, fairness), while guiding the class to yield positions into actionable language. Translanguaging in "Wellness for All: Más que un privilegio, un derecho" reframed the debate within a rights discourse, shifting from personal grievance to a collective claim on safe, equitable conditions for health.

Within the lesson, CI was enacted as dialogue under constraint, where students negotiated competing principles (inclusion and protection) and articulated context-sensitive responses. The class critically problematized asymmetric relations (gendered power and safety) rather than treating "wellness" as neutral, and oriented talk toward ethical co-existence in school spaces. Language use gained significance by connecting an ELT project

with critical reasoning where learners crafted a public message that names rights, acknowledges vulnerability, and proposed institutional arrangements responsive to their context. CALL supported this negotiation by giving a design and publication outlet (campaign drafting on laptops) through which the class could consolidate and circulate an agreed stance. The tension was not erased; it was worked through into a rights-based proposal that dignifies girls' experiences while inviting the community to reimagine participation conditions.

In Paul's sixth grade classroom, a student's personal narrative exposed a profound social tension between class status and self-worth, transforming a vocabulary exercise into an exploration of dignity and identity.

Excerpt 60

> Mi papá está en la cárcel… antes teníamos mucha ropa de marca y la gente nos miraba distinto. Ahora entiendo que la marca no dice quién eres; son apariencias (Obs.Paul.10.22.2024).

In Paul's fast-fashion unit, the class moved from clothing vocabulary and teacher-curated media toward an open discussion about status, identity, and fairness. The student's testimony where she linked a family crisis (her father's incarceration) with shifting social recognition surfaced the personal–public tension of how belonging and dignity are negotiated through consumption when economic circumstances change. Her participation risked discomfort (stigma, pity, judgment), yet Paul's facilitation kept the space dialogic, validating the account as knowledge for the class. What began as lexical work in the class became a negotiation of meaning around who gets seen and how, as peers considered the difference between being valued for brands and being valued as a person. Here, the "facades" critique

is not merely a conclusion; it is the resolution of a tension worked through in dialogue between earlier validation by labels and a re-claimed identity beyond them.

From a CI lens, the class confronted asymmetries in symbolic and economic capital and negotiated a more ethical stance toward recognition. Rather than closing the moment with a language correction or a moral maxim, the teacher sustained deliberation so that students could re-signify worth, separating identity from consumption. The negotiated takeaway ("*brands are facades*") emerged from the student's agentive reframing and peers' listening, evidencing a classroom where tensions are not avoided but processed into shared understanding.

On Hillary's tenth grade observation, the class demonstrates how tensions arising from global ideals and local inequities were mediated through dialogue, allowing students to connect leadership and solidarity discourses with the lived challenges of their own communities.

Excerpt 61

Aquí muchos niños no tienen casa digna. Mi tía vive en invasión. Eso es como lo que decía el del video (Obs.Hillary.03.11.2025).

In Hillary's class on leadership and community care, students watched the "One young world global leadership charter" video, which framed leadership through values such as Ubuntu, understood in its African philosophical sense as *"I am because we are"* –a relational ethic that foregrounds interdependence, collective responsibility, and the dignity of others. Rather than treating Ubuntu as a decontextualized value label, the teacher invited students to interrogate its meaning and relating to students' contexts by asking, *"What does Ubuntu look like in Cali?"*. This statement brought a high-stakes tension into the room: the

aspirational language of global leadership met the stark reality of housing precarity ("*invasión*[13]") affecting a student's extended family. Rather than remain at the level of vocabulary or value-label recall, the class had to negotiate how to speak ethically about inequality while maintaining a safe space for the student's disclosure. The teacher sustained dialogue, allowing peers to connect the video's abstract ideals to concrete local deficits ("*aquí muchos niños no tienen casa digna*"), shifting participation from FI checks toward civic recognition and shared responsibility.

The class shows CI enacted in the form of dialogue under tension where students navigated the gap between idealized leadership discourse and lived inequity, working toward criteria for action (e.g., neighborhood support, school-based initiatives, advocacy). Put differently, the class moved beyond functional talk about "values" to problematize asymmetric relations such as who has housing, who does not, and what collective responses are possible, while protecting the dignity of the speaker (Granados-Beltrán, 2016; Gutiérrez, 2022; Potes-Morales, 2025; Walsh, 2010). Hillary assigned more relevance to the CI aspect of the class, leaving language as the means for critical reasoning where the student's message anchored discussion, peers listened as co-learners, and the teacher's guidance translated reflection into exploratory commitments. Thus, the tension was not suppressed; it was negotiated into shared understanding and nascent agency, evidencing how CI becomes visible in interactional practice.

The classes represented in this analysis show that the development of teachers' views of CI was unevenly reflected in their CALL-mediated practices. As teachers' understandings of CI evolved toward recognizing tension, inequality, and positionality as pedagogically

[13] "*Invasión*" is an illegal dwelling settlement, usually on towns' outskirts.

productive, classroom interaction increasingly treated social, emotional, and ideological tensions as resources for learning rather than as disruptions. Through CALL-supported dialogue, guided questioning, and collaborative tasks, teachers operationalized their emerging CI views by repositioning English from a focus on correctness to a medium for ethical reasoning, reflection, and collective meaning-making (Granados-Beltrán, 2016; Gutiérrez, 2022; Potes-Morales, 2025; Usma Wilches et al., 2018; Walsh, 2010). Sensitive topics such as poverty, gender inequality, and family hardship were not treated as disruptions but as entry points for reflection and solidarity. Through sustained dialogue, guided questioning, and the support of CALL-mediated activities, teachers transformed discomfort into ethical inquiry, helping students navigate contradictions between ideals and their realities. These moments embodied CI as praxis where asymmetries are made visible and collectively interrogated (Granados-Beltrán, 2016; Gutiérrez, 2022; Restrepo & Rojas, 2010). Thus, the negotiation of tension emerged as a key mechanism for enacting CI as a process through which awareness deepened, empathy was practiced, and linguistic expression became a vehicle for agency and social understanding.

6.3 CALL, Creativity, and Critical Voice

This theme examines the extent to which teachers' evolving views of critical interculturality were translated into concrete classroom practices involving CALL, particularly through creative tasks that positioned students as authors and public voices. As teachers' CI understandings matured, they increasingly designed tasks where learners conceived, composed, and circulated artifacts (campaigns, podcasts, visual narratives) that spoke from local realities to broader audiences. Within school constraints, CALL operated in an atomized, purposeful manner (class devices, phones, free-use apps, AI scaffolds),

widening participation and legitimizing students as knowledge producers. Creative work moved beyond celebrating "difference" in a FI fashion to naming and contesting issues relations and local realities (Walsh, 2010); classroom and community knowledges were braided into proposals and action through projects (Santos, 2010); and language development gained significance by connecting language expression with critical reasoning allowing code switching (Granados-Beltran, 2016). The two sub-themes that structure this section are: (1) Authorship and agency through CALL and (2) Digital spaces for inclusion.

6.3.1 Authorship and Agency through CALL

This sub-theme examines moments where students were authors with a public purpose supported by CALL tools, not just as performers of predetermined language forms. After the WSs, teachers increasingly designed tasks in which learners conceived, composed, and shared interrogations, reflections and proposals grounded in local issues and aimed at real audiences. CALL tools functioned as enablers of agency as they helped lower linguistic barriers, supported planning and revision, and expanded the reach of students' ideas beyond the classroom. The excerpts selected here foreground student agency showcasing how authorship through CALL became a vehicle for critical voice and agency.

The analysis begins with Gabriela's eleventh-grade class, where students used Padlet to publicly express reflections on coexistence and peace, demonstrating how CALL enabled them to become visible authors whose voices reached and influenced their peers. The Excerpt below presents a fragment of what students proposed when asked by their teacher what was needed for coexistence and intercultural respect.

Excerpt 62

> Talk to each other. Create spaces where people from different cultures can talk and understand each other. Improve education so that children learn to respect and live together in peace. Do community projects where everyone participates together… Use art, music and theatre to bring people together and promote peace (Obs.Gabriela.03.11.2025).

In Gabriela's eleventh-grade class, students curated their ideas on a Padlet titled "Peace begins at home" after discussing prompts on coexistence and intercultural respect. This task reflects Gabriela's evolved understanding of CI as a space for ethical reflection and collective responsibility rather than mere cultural exposure, an understanding she articulated during the workshops when she emphasized that interculturality should move beyond cultural knowledge toward questioning how people live together and how peace is constructed locally. Consistent with this view, the lesson did not prioritize comprehension checks or predefined answers; instead, Gabriela designed the activity so that students could author public proposals about peace rooted in their own contexts and publish them for peer engagement.

Padlet operated here as a deliberate pedagogical choice aligned with Gabriela's CI stance: it functioned as an authorship scaffold that made students' voices visible, durable, and open to dialogue. By asking learners to respond to a shared prompt and read each other's contributions, Gabriela positioned students not as respondents to teacher-led discourse but as contributors to a collective civic conversation. The excerpt illustrates how a student moved from general notions of peace to concrete actions (dialogue spaces, education, community projects, and arts-based encounters) demonstrating agency in defining problems and proposing responses addressed to a real audience (their classmates).

From a CI perspective, this practice marks a shift in Gabriela's views toward a design that operationalizes her renewed understanding of interculturality as action-oriented and dialogic. Student authorship and agency constitute the central analytic focus of this sub-theme because CALL is not only facilitating participation, but reconfiguring who produces knowledge and whose perspectives circulate. Unlike other sub-themes that focus on mediation, inclusion, or negotiation of tension, this one highlights how Gabriela's CI view materializes in tasks that mobilize students to speak *with* and *to* others, using English to formulate positions, justify them, and project them outward as proposals for community-rooted peace. In this way, Gabriela's practice shows how teachers' developing CI understandings are reflected in CALL-mediated designs that transform students into ethical and critical authors rather than passive learners.

In a parallel strategy, María's project extended the notion of voice into personal storytelling, where students used CALL to record and share their experiences as citizens, linking linguistic expression to civic identity and responsibility.

Excerpt 63

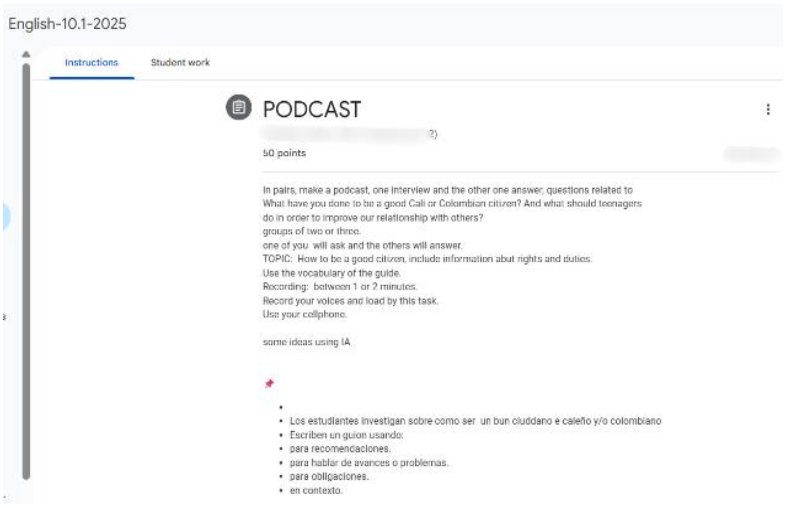
> 'This is your voice, your story.' Each pair must record an interview answering: What have you done to be a good Cali or Colombian citizen? and What should teenagers do to improve our relationships with others? (Obs.María.02.25.2025).

During the second intervention, María's sequence aimed at reframing students from respondents to authors of public testimony using CALL. After prior discussions on coexistence and citizenship, she positioned pairs to plan and record interviews on their mobile devices, transforming reflection into an artifact meant to be heard by others. The prompt's framing ("This is your voice, your story") explicitly transfers authority to students

as they decide which experiences to narrate, such as helping neighbors, school mediation, environmental care, etc. and which proposals to advance. CALL serves as the agency scaffold used as recording tools that enable drafting, retakes, and editorial choices such as order, emphasis, tone. A shared digital space for submission (Google Classroom) gives the product audience and continuity beyond a single lesson (see Figure 8). In this workflow, English moves from correctness checks to the medium of self-representation and civic address.

Figure 8

María's Podcast Instructions



Note. María's podcast instructions. Source: María

Through this task, María's practice reflects her renewed understanding of CI as an approach that invites students to question social responsibility, unequal relations, and their own positioning within the community, rather than merely learning about cultural norms her evolved views seem to align with CI authors such as Granados-Beltrán (2016), Gutiérrez (2022), Restrepo & Rojas (2010), Walsh (2010), among others. By framing the activity as *"your voice, your story,"* she could develop her CI view into a pedagogical action where students are not asked to reproduce predefined civic values but to author situated narratives

about citizenship, coexistence, and responsibility drawn from their lived experiences. CALL functions here as the mediating infrastructure that allows this shift to occur, supporting drafting, re-recording, and circulation so that reflection becomes a public voice. In this way, María operationalizes her CI stance by aligning task design, CALL mediation, and audience with an ethical–political purpose, strengthening student authorship and agency as core outcomes of the CI-oriented sequence rather than incidental by-products of participation.

In Paul's case, his seventh-grade class redefined authorship within a critical health discourse, where students condensed complex reflections into powerful digital statements. This Excerpt appears to reflect Paul's renewed understanding of CI as a progressive and context-sensitive process, one that prioritizes ethical reflection and feasibility over immediate linguistic accuracy. Excerpt 64 presents a couple of samples of the answers provided by students when Paul asked the question "What did I learn about healthy lifestyles and society?" eliciting three takeaways from the class discussion.

Excerpt 64

I learn that eating more no siempre es eating better… We need to take it easy, good things take time (Obs.Paul.03.19.2025).

During Paul's second intervention sequence on health, students engaged with teaching selected media (including a "Grandpa Coca Cola" advertisement) to interrogate contradictions between wellness messaging and life realities (cost, access, time). In line with Paul's post-WSs view that CI should advance gradually and remain anchored in students' realities, the closing task asked learners to author a three-sentence public takeaway in English. The activity shortness constraint required deliberate selection, stance, and audience awareness; the resulting statements, which blended English with code-switching, condensed

complex discussions into ownable claims. The final class product was a short text which would be the foundation for digital design posters. CALL also supported the authorship process through projected media and teacher-assembled digital stimuli which provided the evidential base and conceptual contrasts that students then translated into concise, memorable messages capable of sharing and circulating as shared civic guidance on Canva.

This enactment appears to illustrate how Paul's refined CI stance was operationalized in practice as the CALL-supported unit helped amplify students' agency beyond reproducing information to formulating context-sensitive principles that challenge consumption myths and valorize sustainable habits. In this regard, learners' voice shifted from functional health talk to problem-posing reflection on inequality and feasibility: who can "eat healthy"? under what conditions? and how do time and money affect choice? Aligning to the CI stance where students reflect, question, propose and take ethical and political action to transform society. Within this stance ELT appeared to gain significance when linguistic production is tied to critical reasoning: the three-sentence format becomes a vehicle for argument going beyond mere practice (Granados-Beltrán, 2016; Gutiérrez, 2022; Potes-Morales, 2025; Restrepo & Rojas, 2010; Walsh, 2010). Consequently, CALL operated as a catalytic bridge through which students authored principled positions and projected them to classroom audiences, evidencing authorship and agency through technology-mediated English use.

When considered together, these lessons appear to show how teachers' evolving understandings of CI were developed into practice through the deliberate design of CALL-mediated authorship tasks. By inviting students to design, publish, and circulate messages through CALL, teachers repositioned English to a space of ethical expression and civic

address. In these practices, CALL functioned not as an ornament but as the infrastructure that enabled authorship, expanded audiences, and legitimized local voices as knowledge-bearing contributions. Student agency and voice thus emerged as pedagogical outcomes of teachers' CI-oriented decisions about task framing, mediation, and enactment. These developments reflect a shift in teachers' views of CI toward as an ethical–political practice while language teaching gained relevance by serving critical reasoning and social positioning (Granados-Beltrán, 2016; Walsh, 2010). In this way, authorship through CALL became a key mechanism through which teachers' CI understandings were made visible and actionable in classroom practice.

6.3.2 Digital Spaces for Inclusion

This final sub-theme examines how teachers' evolving understandings of CI were enacted through the deliberate design of inclusive CALL-mediated spaces. As participants redefined CI as an ethical and political commitment to equity, voice, and participation, they began to use digital tools not merely to deliver content, but to reconfigure who could speak, how, and under what conditions in the English classroom. In this sense, inclusion became a pedagogical principle grounded in teachers' CI views, shaping decisions about task design, interaction, and mediation.

Drawing on their renewed views of CI and available CALL tools (projectors, laptops, cell phones, digital boards, and AI-assisted tools), teachers scaffolded participation for students with diverse linguistic repertoires, uneven access, or limited confidence, thereby developing CI from discourse into practice. These digitally mediated spaces treated

difference as a resource for dialogue and collective meaning-making, aligning with CI's emphasis on equity, recognition, and agency (Granados-Beltrán, 2016; Gutiérrez, 2022; Potes-Morales, 2025; Restrepo & Rojas, 2010; Walsh, 2010). The excerpts that follow illustrate the extent to which teachers' reconfigured views of CI were reflected in CALL practices, showing how digital spaces became vehicles for inclusive participation and shared authorship in everyday classroom interaction.

The first example of digital inclusion comes from Gabriela's class, where Padlet was intentionally used to enact her evolving understanding of CI as a practice centered on voice, dialogue, and participation and appeared to transform the classroom into an open forum for reflection and free discussion, enabling every student regardless of language level or confidence, to share perspectives on peace and CI understanding.

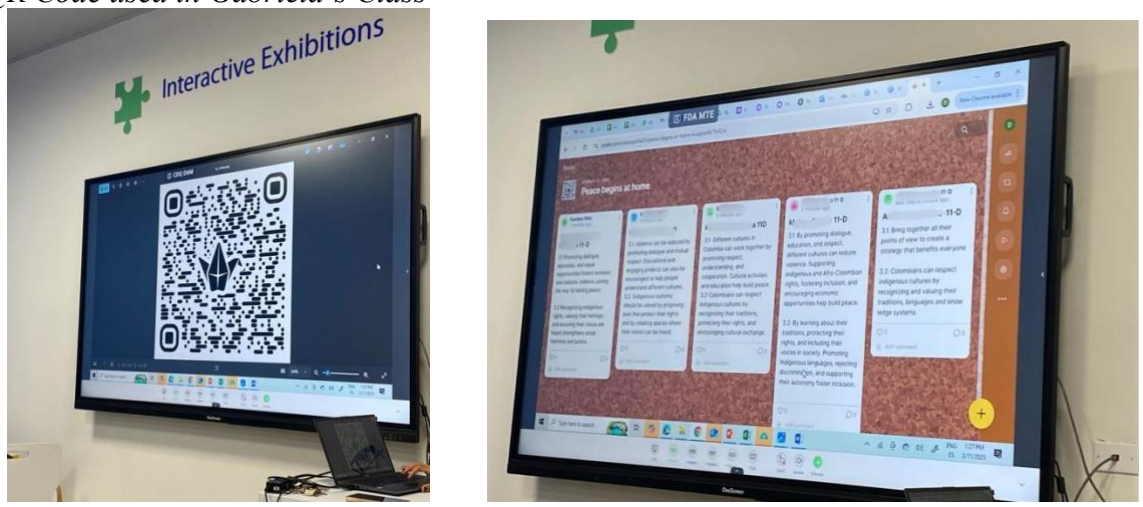
Excerpt 65

> Run campaigns on television and social media to promote respect and tolerance Support local projects that work for peace. Create support networks between different communities to share resources and experiences (Obs.Gabriela.03.11.2025).

In this eleventh-grade sequence, Gabriela developed a CALL-mediated task where each group authored and published a proposal on Padlet (Figure 9). This enactment reflects her CI redefined understanding to redistribute participation: instead of privileging oral fluency or speed, Padlet allowed students to draft collaboratively, negotiate meaning bilingually, and refine ideas before making them public. Participation was not regulated by turn-taking or confidence in spoken English, but by collective authorship and reflection.

Figure 9

QR Code used in Gabriela's Class



Note. QR used in Gabriela's class (left) and sample of students' contributions on Padlet (right). Source: Gabriela

Seen through the lens of Gabriela's renovated CI stance, Padlet functioned as a pedagogical strategy to counter asymmetries of voice and visibility in the classroom. The digital space enabled students to position themselves as contributors to civic dialogue, aligning with CI's emphasis on recognition and agency rather than mere cultural appreciation (Gutiérrez, 2022; Restrepo & Rojas, 2010). In this way, Gabriela's use of CALL reflects a concrete translation of her developing CI views into practice: inclusion was not incidental, but deliberately designed as a condition for intercultural dialogue and shared responsibility.

In a parallel sequence, Alicia's class reveals how her evolved view of CI was reflected in the design of participation through CALL. After the WSs, Alicia appeared to view CI as an approach that allows all students to participate meaningfully in ethical dialogue, regardless of confidence, fluency, or classroom positioning.

Excerpt 66

> Groups perform their scenes… [teacher] pauses to invite 'the back row' and quieter students to volunteer… Final products are uploaded to Classroom so absent students can watch and comment later (Obs.Alicia.02.26.2025).

In this tenth-grade lesson, students performed short scenes based on everyday conflicts related to respect and difference. While live performance initially favored outspoken students, Alicia's explicit invitation to quieter participants signaled a shift aligned with her CI stance: participation was treated as a shared right rather than an individual skill. Extending the activity through CALL by uploading recordings to G Classroom further operationalized this view, transforming performance into a dialogic resource that could be revisited, commented on, and reinterpreted asynchronously.

In Alicia's post-WSs CI perspective, CALL seems to function as a mediational strategy to counter exclusionary dynamics embedded in classroom interaction. By multiplying entry points by acting, watching, reflecting, and responding, Alicia mobilized her understanding of CI as ethical participation and recognition to concrete pedagogical practice. Inclusion seemed to be intentionally designed to align language learning with critical reflection and shared responsibility, evidencing how Alicia's developing CI views were enacted through CALL-mediated teaching.

In another sequence, Bruno's post-WS CI views as progressive enactments through different kinds of activities. The campaign project illustrated below could turn diversity into strength. Through laptop-based design, students merged varied voices, experiences, and skills into collective action plans that reflected both critical awareness and students' participation through CALL.

Excerpt 67

> Using different technological tools on the laptop, ss started brainstorming and designing their campaigns. Proposals included “Bathrooms with soap,” “Clean parks,” “Healthy snack days,” “Girls-only sports days,” “Wellness for All: Más que un privilegio, un derecho” “Our bodies matter. Everyone deserves hygiene and respect” but we must work for them (Obs.Bruno.03.27.2025).

In this health and wellbeing didactic sequence, Bruno’s view of CI was enacted through a shared laptop workspace and appears to have turned planning time into a collaborative design studio: groups drafted slogans, weighed priorities (hygiene, public space, nutrition, safety), and iterated quickly on wording that felt both truthful and public-facing. The digital environment seems to ease participation asymmetries where one student could type while others proposed ideas, refined phrasing, or justified the inclusion of rights-based language (“Más que un privilegio, un derecho”). His CI understandings were also enacted since campaign artifacts were being composed for an audience, students who were quieter in class discussion contributed by selecting ideas, crafting headlines, and designing campaigns (“Our bodies matter… but we must work for them”), making room for varied abilities to merge into a common product. The result was not a single “correct” program but a plural set of civic proposals that reflected different backgrounds and ways of expressing what wellness should mean in their school (see Figure 10 as an example).

Figure 10

Bruno's Class, Students' Artifact



Note. Students' artifact sample on health and well-being campaign. Source: Bruno

In line with Bruno's post-WS understanding of CI as a step-by-step process through which social inequalities could be named without imposing fixed positions, the digital campaign space was deliberately organized to value students' lived knowledge and diverse forms of contribution. CALL mediated a shift from correctness to consciousness by legitimizing experiential claims (e.g., lack of soap, unsafe sports spaces) as grounds for collective action, rather than treating "healthy habits" as neutral content. The laptop-based design session operationalized this CI stance by allowing students to negotiate meanings, weigh rights and responsibilities, and co-author messages addressed to a real audience. English thus gained significance as a medium for critical deliberation and public positioning, while technology functioned as an inclusion scaffold where different repertoires (argumentation, lived testimony, wording, and design) were rendered equally valuable in constructing a shared, critical stance (Granados-Beltrán, 2016; Gutiérrez, 2022; Restrepo & Rojas, 2010).

Taken together, these classroom practices show how teachers' understandings of CI were enacted through CALL as a means to reorganize participation and redistribute voice. Tools such as Padlet, Classroom, and shared laptops were intentionally mobilized to counter linguistic hierarchies, uneven confidence, and access constraints, enabling students to

contribute through multiple modes and at different paces. In these digitally mediated environments, diversity was not treated as an obstacle to overcome but as a collective resource for meaning-making and reflection. Such practices align with CI as a pedagogical stance that makes visible the conditions shaping who can speak and how participation is valued (Walsh, 2010), while also reaffirming the ethical potential of ELT when language learning is oriented toward inclusion, collaboration, and shared responsibility (Granados-Beltrán, 2016). Through these spaces, CALL became a concrete expression of teachers' CI commitments, transforming participation itself into a site of critical intercultural learning.

Overall, this chapter demonstrates that the development of teachers' understandings of critical interculturality was reflected in their CALL-mediated classroom practices. Across cases, teachers moved from conceptual engagement with CI toward pedagogical designs in which technology supported dialogue, authorship, and inclusive participation. CALL shifted from a functional aid to a mediational bridge that connected teachers' critical intentions with situated classroom action. Through collaborative projects, digital platforms, recorded testimonies, and campaign design, English was repositioned from a marker of correctness to a medium for ethical reasoning, intercultural negotiation, and civic imagination. These practices disrupted traditional hierarchies of participation, legitimized diverse ways of knowing, and enabled students to engage critically with social realities from their own contexts. The extent to which teachers' CI views were reflected in practice thus lies in this transformation: CALL became both the means and the space through which critical interculturality was enacted, turning awareness into dialogic, action-oriented learning that fostered inclusion, authorship, and emerging CI agency in the English classroom.

7 DISCUSSION

This chapter integrates and interprets the findings of the study to answer the overarching question that guided the dissertation: What views and practices of critical interculturality (CI) do English teachers develop through a series of workshops involving CALL? The discussion explains the meaning of the results, clarifies their significance for English language education in Colombian public schools, and shows how the strands of evidence across the findings chapters bind into a broader argument about teacher transformation.

To situate these interpretations within the national research landscape, it is necessary to briefly recall how CALL and interculturality have been approached in Colombian scholarship, and to clarify the conceptual space that the present study sought to extend. Although Colombian scholars have documented important advances in CALL use, much of it has remained oriented toward linguistic outcomes or toward intercultural competence framed as cultural knowledge, comparison, and communicative appropriateness often in higher education settings without fully engaging the political and ethical horizon that CI requires. A representative example is the study by Jánica et al. (2006), conducted with undergraduate learners, which aimed to identify the pedagogical and technical characteristics that multimedia materials should have to promote intercultural competence. Their proposal argues that intercultural multimedia materials should begin with learners' personal, regional, and national cultures, and then move toward engagement with other cultural contexts, including the cultures of non–English-speaking countries, in order to broaden learners' understandings of English use and varieties.

However, even as this study constitutes one of the closest Colombian antecedents for thinking about interculturality through technology, it remains conceptually distant from CI. While Jánica et al. (2006) advance an important local-to-global view of culture in CALL design, their study remains within an intercultural competence framework and does not explicitly address the political or ethical dimensions central to CI, such as power, inequality, or social injustice. In this sense, the present study responds to a gap in Colombian scholarship by shifting the center of analysis from "intercultural materials" to teachers' evolving views and classroom enactments of CI through CALL in public schools, where institutional constraints and social inequities are not peripheral but constitutive of what English teaching can become.

The chapter shows that the movement "from correctness to consciousness" is not a linear replacement of one goal by another, but a reorientation of pedagogical purpose in which language form and language meaning are held among evolving tensions. CALL-supported tasks became occasions for students to reason publicly, examine differences beyond stereotypical traits, and deliberate about coexistence and responsibility; in parallel, teachers began to design for dialogic inquiry rather than for display of cultural facts or instruction of linguistic curricular topics. At the same time, the evidence reveals unevenness: while some participants consolidated CI as praxis (task design, assessment criteria, classroom discourse), others appropriated CI vocabulary without fully altering routines or encountered institutional and technical barriers that curtailed change. These frictions are analytically important because they illuminate where or how transformation becomes meaningful in school settings.

The chapter is organized into six interrelated sections that discuss the findings in light of the study's research questions and analytical framework. First, Unevenness and the Nature of Conceptual Change, examines the non-linear and differentiated ways in which teachers' understandings of CI evolved across moments and participants. Second, from functional uses of technology to CALL as mediational space, analyzes how teachers reconceptualized technology from a neutral support for language practice to a space that mediated dialogue, participation, and critical inquiry. Third, Consolidation: CI became a Design Principle, discusses cases in which CI moved beyond discourse to become the organizing logic of pedagogical design. Fourth, Partial adoption: CI informed moments within inherited routines, addresses situations where critical orientations emerged within, but did not fully displace, conventional ELT structures. Fifth, Mechanisms for the move: What helps carry the new views into the practices, identifies the pedagogical, technological, and institutional conditions that enabled (or constrained) the translation of teachers' evolving views into practice. Finally, sixth, Implications for Theory, Pedagogy, and Institutions articulates the contributions of the study to debates on critical interculturality, CALL, and English language education in Colombian public schools, and outlines implications for teacher development and future research. The chapter closes by acknowledging limitations and proposing directions for future research that follow directly from the findings.

7.1 Unevenness and the Nature of Conceptual Change

Generally, teachers' reconceptualizations of critical interculturality show a movement from ambiguity to consolidation. Nevertheless, there is unevenness in participants' understandings of interculturality, Critical Interculturality (CI), and Computer-Assisted Language Learning (CALL). This unevenness is not a flaw in teacher learning, but

a feature of how conceptual change proceeds in situated practice. The “stay-safe zone” and “paradox” codes function as developmental markers: teachers who once avoided conflict, later recognized it as pedagogically generative; teachers who once equated interculturality with respectful exposure, later insisted on confronting asymmetries. The workshops did not impose a unitary definition; they enabled teachers to refine their own stances vis-à-vis institutional demands and local histories of inequality.

Teachers’ views evolved from seeing interculturality as a functional safe celebration of diversity to understanding CI as an inquiry into power, recognition, and responsibility, an orientation that demands choices about texts, tasks, and classroom talk. This conceptual transformation did not eliminate the pressures of curriculum, assessment, or proficiency; rather, it equipped teachers with a clearer stance for navigating them. The stance that understands CI as a principled lens tied to local realities and enabled by CALL sets the ground for the next section, where the analysis turns to how these refined views reconfigured pedagogical design and classroom dynamics.

In this sense, this thesis contributes in showing that teachers’ development of CI is neither linear nor uniform, but dialogic, uneven, and mediated by context extending research on CI and teacher learning that conceptualizes professional growth as a process of negotiation rather than adoption (Walsh, 2010; Granados-Beltrán, 2016; Gutiérrez, 2022). By foregrounding unevenness as a productive dimension of change, the analysis also aligns with scholarship on situated teacher development and CALL integration, which emphasizes reflective positioning and local decision-making over technical mastery (Restrepo & Rojas, 2010; Potes-Morales, 2025). This perspective sets the ground for the next section, where the

discussion turns to how these refined views were translated into pedagogical design and classroom dynamics through CALL.

7.2 From Functional Uses of Technology to CALL as Mediational Space

In the study, initially, media and devices tended to function as delivery channels for grammar or test strategies. After the WSs, teachers restructured their views on CALL as a mediational space that expanded voice, scaffolded collaboration, and sustained public reasoning. In this reconfiguration, English became a medium for ethical reasoning rather than a neutral code, a move that resonates with prior critiques of instrumental ELT that separate language form from social meaning (Granados-Beltrán, 2016; Gutiérrez, 2022). However, this study extends that conversation by showing how this shift is enacted through the understanding of ACALL in everyday classroom practices through digital tools, structured participation, redistributed authorship, and enabled students to deliberate on local inequities in English. In doing so, the findings contribute empirical evidence from Colombian public schools to calls for integrating linguistic development with critical, political, and epistemological agency (Potes-Morales, 2025; Restrepo & Rojas, 2010; Walsh, 2010).

7.2.1 ACALL as Bridge Between Local Knowledge and School Knowledge

From a conceptual stand point, the findings suggest that ACALL can operate as a bridging mechanism between local/community knowledge and school-sanctioned knowledge, rather than merely as a set of tools for delivery or engagement. In the study, ACALL functioned as a mediational infrastructure through which teachers recontextualized official content and enabled students to translate lived experience into legitimate academic and civic discourse. This positions ACALL not as fragmented or atomized technology use in

a deficit sense, but as purposeful micro-mediations that connect what students know from their territories with what counts as knowledge in school.

From a CI perspective, this bridging role is significant as teachers' post-WSs practices show that ACALL supported the enactment of CI by reworking epistemic boundaries such as environmental problems, family relations, and community inequalities which entered the English classroom not as illustrative examples, but as sources of analysis, comparison, and proposal. In this sense, ACALL functions as an epistemic mobilizer, allowing local knowledge to be reshaped into communicable, revisable, and public forms without being subordinated to purely linguistic or technicist goals. This extends prior critiques on ELT practices where innovation is reduced to tools rather than pedagogy (Galvis, 2012; Potes-Morales, 2024, 2025) by demonstrating how even limited, everyday technologies in public schools can sustain CI-oriented inquiry when aligned with a critical pedagogical stance.

Conceptually, these practices challenge dominant views of CALL as either comprehensive digital ecosystems or isolated classroom gadgets. Instead, they point to an understanding of ACALL as situated, adaptive, and relational, particularly relevant for public-school contexts marked by scarcity and inequality. What matters is not technological sophistication, but how teachers intentionally mobilize available tools to redistribute voice, legitimize community knowledge, and sustain critical dialogue. For public schools, this reframes technological limitation not as a barrier to innovation but as a condition that demands pedagogical intentionality, curricular flexibility, and collective design. Consequently, fostering CI through ACALL in public education depends less on infrastructure upgrades and more on teacher development processes that support critical

design, ethical mediation, and the capacity to connect language learning with students' lived realities, social responsibility, and civic agency.

7.2.2 From Risk-Avoidance to Productive Negotiation of Tension

Where pre-WSs practice often equated neutrality with professionalism, post-WSs teaching reveals a reconceptualization of tension as pedagogically productive rather than something to be avoided. Teachers' evolving understandings of CI are reflected in their willingness to engage sensitive issues as starting points for inquiry, positioning discomfort, disagreement, and asymmetry as necessary conditions for learning. CALL mediates this shift by providing dialogic spaces (drafting platforms, shared boards, recordings, and public-facing artifacts) through which students can confront questions of voice, representation, access, and responsibility while using English for consequential purposes. In this sense, the classroom becomes a space of co-constructed meaning rather than conflict suppression, and students are positioned as active participants in negotiating meaning and ethical stance (Granados-Beltrán, 2016; Gutiérrez, 2022; Walsh, 2010).

In their understandings and practices of IC, teachers move from declarative commitments toward operational pedagogical designs in which CALL functions as the bridge between critical intention and classroom action. Objectives are reformulated to explicitly name structural issues (e.g., inequality, environmental harm, exclusion); tasks require public authorship (campaigns, podcasts, performances, digital boards); interactional patterns shift from teacher-controlled turn-taking to student–public or student–community publishing and feedback; and assessment horizons expand to include ethical positioning, audience awareness, and responsiveness. These transformations suggest that CI is not enacted through

content choice alone, but through the orchestration of participation, mediation, and audience made possible by CALL.

From an ACALL perspective, these practices extend current understandings of atomized technology use. Rather than treating ACALL as merely a pragmatic response to limited infrastructure, the findings suggest that atomized, purpose-driven use of tools (phones, free platforms, AI drafting, shared devices) can actively support critical intercultural pedagogy. ACALL here does not fragment learning; instead, it scaffolds participation by lowering linguistic and technological barriers, redistributing authorship, and enabling iterative, dialogic engagement with social issues. This reframes ACALL as a pedagogical stance aligned with CI: technology choices are subordinated to ethical and epistemic goals, and students' needs and voices become the destination rather than the tools themselves (Gimeno-Sanz, 2016).

Conceptually, this study contributes to CALL and ACALL research by showing that atomized CALL can support not only efficiency or engagement, but also the negotiation of tension central to CI. While ACALL has primarily been discussed in relation to flexibility, modularity, and contextual adaptation building on the normalization of CALL (Bax, 2003; Gimeno-Sanz, 2016), its articulation with CI remains underexplored. The present study suggests that ACALL gains critical depth when combined with CI, as it enables teachers to design learning environments where multiple repertoires (lived experience, conceptual insight, linguistic resources, and basic digital design) are equally valued in the construction of shared, critical stances. In this way, ACALL emerges not simply as a response to constraint, but as a viable pathway for enacting CI in under-resourced public-school contexts.

7.3 Consolidation: CI became a Design Principle

In the strongest cases, post-WSs classes revealed a qualitative shift in how CI was understood and enacted because CI ceased to be an ornament or thematic supplement and instead became the organizing logic of pedagogical design. Teachers articulated objectives that explicitly named social issues such as stereotyping, environmental harm, linguistic exclusion, or unequal recognition, grounding them in students' local realities. Tasks were no longer structured around demonstrating linguistic mastery alone, but around producing public-facing artifacts (campaigns, recorded performances, collaborative boards) that required students to take a stance, consider an audience, and assume ethical responsibility. Interactional patterns were deliberately designed to extend beyond classroom turn-taking toward student–community exchange through posting, commenting, revising, and re-voicing.

At this stage, ACALL functions as a structuring condition for CI enactment. Shared digital boards stabilize dialogue over time; platforms host drafts and peer feedback; laptops and phones enable flexible authorship; and multimedia affordances expand whose voices can circulate and endure. These technological arrangements allow teachers to plan for tension rather than suppress it, transforming disagreement, discomfort, and uneven participation into pedagogical resources. Importantly, this design logic reflects a mature understanding of CI as a political–ethical orientation that requires intentional orchestration of participation, mediation, and audience, rather than reliance on content selection alone.

Conceptually, this consolidation signals a move from belief to principled practice. Teachers position themselves less as transmitters of content and more as mediators of inquiry who curate references, frame prompts that interrogate causes rather than symptoms, and

construct layered environments for participation. CI, in this sense, operates as a design principle that informs how objectives, tasks, interaction, assessment, and technology are aligned. The study suggests that the depth of CI enactment is less dependent on isolated activities and more on the coherence of pedagogical architecture, a coherence made possible through CALL when it is mobilized deliberately to support authorship, dialogue, and ethical positioning.

From a broader perspective, this consolidation contributes to current discussions in ELT and CALL by showing how critical orientations become sustainable only when embedded in design decisions. Rather than treating CI as an abstract stance or moral aspiration, the study demonstrates how it can be operationalized through task enactment, participation structures, and assessment criteria. This positions CI not only as a theoretical commitment but as a practical framework for teaching in public-school contexts marked by constraint, diversity, and inequality (Gutiérrez, 2022; Oviedo-Gómez & Jaramillo-Cárdenas, 2023; Potes-Morales, 2024, 2025), where ACALL becomes the mediational terrain through which CI is made tangible.

7.4 Partial adoption: CI Informed Moments Within Inherited Routines

The observed classes also showed that CI did not always replace established instructional routines, but rather re-signified them from within. Linguistic and curricular aims traditionally addressed through modeling, repetition, and controlled practice (such as Bruno's work with adjectives, Gabriela's focus on conditionals, or Paul's vocabulary practice) were not abandoned. Instead, these routines were reframed through a CI orientation that connected language form to social meaning. CALL-mediated spaces enabled teachers to anchor grammar and vocabulary in locally grounded, sensitive issues, allowing students to engage

with discrimination, inequality, and community challenges while still working within recognizable ELT structures.

This pattern illustrates an important form of pedagogical change: CI is not only enacted only through radical redesigns, but also through partial adoption, where inherited routines became sites of critical inflection. In these lessons, English is used to reason publicly, articulate civic responsibility, and negotiate ethical positions, even when the overall workflow retains elements of pre-workshop practice. The coexistence of drills and critical inquiry suggests that teacher learning does not proceed through abrupt rupture, but through layered appropriation, where new orientations are woven into familiar practices.

This finding nuances binary views of pedagogical change that contrast "traditional" versus "critical" teaching. Rather than signaling inconsistency or limitation, partial adoption emerges as a realistic and productive stage in teacher development within public-school contexts. It reflects how teachers manage institutional demands, curricular pacing, and assessment pressures while experimenting with new pedagogical commitments. In this sense, CI functions as a guiding orientation rather than a fixed perspective, informing moments of dialogue, task framing, and interaction even when lesson structures remain conventional.

Conceptually, this partial adoption underscores that the impact of the WSs lay not only in the creation of fully reconfigured lessons, but also in the reorientation of pedagogical intent. Linguistic practice can be increasingly positioned as a vehicle for dialogue, recognition, and collective meaning-making, rather than as an end in itself. CALL-mediated projects –such as campaigns, performances, and shared digital texts– operate as catalytic moments within these routines, embodying the movement from awareness to practice. This suggests that CI enactment in ELT can be cumulative and iterative, advancing through

moments of re-signification that gradually shift how teachers understand the relationship between language, technology, and social responsibility.

7.5 Mechanisms for the Move: What Helps Carry the New Views into the Practices

Based on the study, it can be argued that the following elements could serve as aid to integrate CI through CALL in the ELT classroom:

1. Public audiences and consequential purposes. When teachers ask students to write, record, or design for someone beyond the classroom, the need to persuade or inform a real audience was naturally focused on CI questions (who is addressed, whose perspective is centered, which harms are named). CALL makes audiences tangible by enabling publication to boards, class sites, or school displays and by preserving artifacts that could be revisited.

2. Redistributed participation. Digital walls, shared slides, and asynchronous commenting widen entry points. Students who are less likely to dominate oral exchanges can contribute in writing, multimodally, or through peer feedback; this redistribution amplifies voices historically sidelined and thereby performs a core claim of CI.

3. Alignment of curricular aims with CI inquiry. Lessons that pair a clear micro curricular focus with the CI task can have smoother enactment. Students understand that accuracy is not the final aim but helps communicate needs for strengthening a claim or clarifying a proposal, rather than existing as a separate hurdle that needs perfection.

4. Durable workflows. Teachers who stabilize a simple, repeatable workflow (e.g. brainstorm on Padlet, small-group drafting on slides, or short reflective post comments) can reduce the cognitive overhead of tools and increase time on thinking, which was where CI lived. The point is not the sophistication of platforms but their reliability and fit with purpose.

7.5.1 Sources of Friction: Why Enactment Can be Uneven

In the study, where the move toward CI was delayed, the reasons were largely circumstantial. First, institutional pacing and assessment created tight windows for open-ended tasks; when upcoming tests dominated planning, teachers shortened CI-CALL sequences or dropped the community-facing stage. Second, infrastructure and logistics mattered: inconsistent Wi-Fi, limited school devices, or absence of student's smart devices, particularly in larger classes. Third, tool-management load (introducing new or unfamiliar platforms) sometimes crowded out reflective dialogue. Finally, when time ran short, the pull of established routines and materials pulled teachers back toward safer, correctness-first scripts. Naming these frictions clarified which supports (time protections, minimal toolsets, shared repositories, rubric exemplars) schools would have needed to convert bounded trials into stable practice.

Taken together, the evidence indicates that teachers did more than "talk CI", many re-anchored their pedagogical choices in CI and used CALL to make those choices actionable. The extent of reflection-into-practice was highest when teachers (a) framed tasks around locally salient issues with real audiences, (b) limited the toolset to a reliable core (the available familiar ACALL that they, the students and the institutions had access to), (c) articulated activities that valued reasoning and audience awareness alongside language use, and (d) planned for visibility and impact. Under these conditions, English was used to reflect, question, represent community concerns, and design responses or proposals, which are the forms of participation that CI sought to develop.

Across the dataset, when some of these conditions were only partially present, CI enactment appeared more fragmented: for instance, critical prompts that did not extend into

public authorship, posting activities with limited peer or teacher feedback, or rich discussions that were not stabilized through artifacts that could be revisited and built upon. This pattern does not suggest the absence of CI, but rather indicates how its enactment varied in depth and durability depending on how tasks, interaction, and mediation were aligned. CALL acted as a catalyst to the degree that it stabilized participation, preserved ideas, and extended the audience. The task that remained was to consolidate these functions into school routine planning and evaluation so that CI practice through CALL would not depend solely on individual effort or exceptional circumstances. This consolidation entails modest but concrete support: time for co-planning, guaranteed access to a minimal tool set, and leadership that legitimizes dialogic, public-facing work as core to English education.

7.6 Implications for Theory, Pedagogy, and Institutions

This final section drew together the study's contributions to three intertwined levels: how CI was theorized within ELT, how CALL-mediated pedagogy was reimagined in practice, and what institutional conditions were required for such transformations to be sustained in Colombian public schools. At the theoretical level, the study extended Latin American perspectives on interculturality (Granados-Beltrán, 2016; Gutiérrez, 2022; Oviedo-Gómez & Jaramillo-Cárdenas, 2023; Potes-Morales, 2024, 2025; Restrepo & Rojas; Tubino, 2005; Usma, 2018; Walsh, 2010) into the concrete terrain of public-school ELT. It showed that teachers did not simply move from FI toward CI as a clean replacement but rather moved progressively through different forms of interculturality and critically renegotiated them through practice. In this sense, CI operated less as a fixed endpoint and more as an ongoing project that teachers re-signified as they designed tasks, dialogued with students, and confronted institutional constraints, an understanding aligned with Walsh's

notion of CI as a process and project that questions colonial power relations rather than celebrating difference in an abstract realm.

This research also shows that CI awareness in ELT did not require the total abandonment of linguistic or curricular aims. Instead, most teachers advanced in CI while holding language aims and critical meaning through the integration of local sensitive tensions rendering linguistics as resources to narrate discrimination, peacebuilding, or neighborhood inequalities, not ends in themselves. This re-signification suggested that CI-informed ELT should not be completely framed as an alternative to curricular demands, but as an interpretive repositioning of those demands so that curricular and linguistic work contributed to naming and challenging injustice. In doing so, the study responded to critiques of instrumental ELT in Colombia (Granados-Beltrán, 2016; Gutiérrez, 2022; Potes-Morales, 2025; Usma, 2018) by providing empirical evidence that language learning and decolonial questioning could be articulated rather than treated as competing agendas.

Moreover, the research contributed to CALL theory by relocating technology from the mainly functional focus documented in prior Colombian and international studies (e.g., Elaish et al., 2019; Avgousti, 2018; Guzmán Gámez & Moreno Cuéllar, 2019) toward a CI horizon. CALL in this study became both a medium and a site where CI was negotiated, platforms such as Padlet, Canva, Jamboard [active at the data collection time], and G. Classroom, afforded authorship, public reasoning, and collective decision-making about local issues. This contrasted with the tendency in the literature to focus on skill development or tool efficiency over the political and ethical dimensions of intercultural encounters (Álvarez Valencia & Fernández Benavides, 2019; Jánica et al., 2006; Galvis, 2012). In short,

the study proposes a view of CALL as a decolonial pedagogical instrument that supports the reconfiguration of ELT as a space for voice, agency, and epistemic plurality.

This contribution advances current efforts to decolonize ELT by demonstrating how technology can mediate not only language practice but also whose knowledge circulates, whose voices are legitimized, and how meaning is constructed. Through ACALL-mediated tasks, teachers can enable translanguaging as a resource for critical reasoning rather than a deviation from norms, allowing students to move fluidly across languages to articulate situated understandings of inequality, responsibility, and community life. At the level of material design, CALL can function as the infrastructure through which teachers curate, redesign, and circulate counter-narratives that challenge Anglocentric representations and position teachers and students as authors of knowledge rather than recipients of content. Importantly, these practices could be unfolded within public-school policy constraints, showing how CALL can support decolonial orientations by reframing them so that English serves ethical, political, and epistemic purposes. In this sense, CALL emerges as a practical bridge between decolonial theory and everyday ELT practice, enabling CI to be enacted in participatory, and institutionally viable ways.

7.6.1 Implications for Teacher Development Programs and Pre-service Teacher Education

The findings of this study suggest that teacher development programs oriented toward CI should prioritize process over prescription, recognizing conceptual unevenness as an expected and productive dimension of professional learning rather than as resistance or deficit. Rather than delivering fixed models of “critical practice,” professional development initiatives may benefit from creating structured spaces for tension, where teachers can surface

contradictions between curricular mandates, assessment regimes, and ethical commitments. The role of workshops in this study was not to standardize understanding, but to function as reflective infrastructures that enabled teachers to name dilemmas, reframe conflict as pedagogically generative, and experiment with CALL as a mediational resource. From this perspective, teacher education for CI requires longitudinal, dialogic, and practice-embedded designs that allow teachers to revisit concepts across moments and contexts, progressively aligning theory, stance, and classroom action.

In relation to current literature on teacher development, this study aligns with and extends research that conceptualizes professional learning as situated, non-linear, and identity-laden rather than as the accumulation of stable competencies (Gutiérrez, 2022; Oviedo-Gómez, 2024; Potes-Morales, 2025). Consistent with scholarship in critical ELT and decolonial education (Granados-Beltrán, 2016; Usma, 2018; Walsh, 2010), the findings support the view that teachers' critical orientations develop through negotiation with institutional constraints, not in abstraction from them. At the same time, this study contributes a CALL-specific dimension by showing how digital tools can operate as conceptual mediators, enabling teachers to enact emerging CI understandings even when linguistic proficiency, time, or curricular pressures persist. In this sense, CI-oriented teacher development is shown to be less about mastery of critical discourse and more about cultivating pedagogical stance, where teachers learn to design, justify, and sustain practices that confront asymmetry while remaining viable within public school realities.

For pre-service teacher education programs, the findings suggest that CI and CALL should not be addressed as separate curricular components. Instead, teacher education programs could design practice-based experiences in which prospective teachers learn to

connect language pedagogy, CI reflection, and CALL mediation within the same didactic sequence. More specifically, pre-service curricula could incorporate or strengthen modules in which student teachers analyze cultural representation in ELT materials, redesign tasks from a CI perspective, and develop didactic units that respond to local community realities through ACALL. In addition, teacher education programs could create more opportunities for guided reflection on sensitive issues such as inequality, racism, exclusion, and linguistic hierarchies, so that future teachers are better prepared to approach such topics ethically and pedagogically rather than avoiding them altogether. This would help position CI not as an optional accessory, but as part of the pedagogical and ethical preparation of English teachers.

Finally, future initiatives on CI through CALL should include AI literacy as part of teacher development, particularly by preparing teachers to help students critically examine AI-generated cultural and linguistic representations, identify possible biases, and revise outputs through local, situated, and decolonial perspectives.

7.6.2 Pedagogical Implications: Designing for CI through CALL

Pedagogically, the study generated concrete implications for task design, assessment, and classroom discourse when CALL mediated CI-oriented teaching. First, it evidenced that CI-sensitive practice was not reducible to the inclusion of “critical topics” only but rather depended on how tasks were sequenced and framed. Lessons that moved from contextualization of a local issue to CALL-supported exploration and dialogue, and finally to collective production were more likely to sustain CI as praxis rather than as isolated episodes. This echoed the Technology, Pedagogy, and Content Knowledge (TPACK) model which describes how educators integrate content, teaching methods, and technology through

their interplay when designing effective educational experiences principles (Koehler et al., 2013; Mishra & Koehler, 2006). In this study, content knowledge went beyond linguistic structures, it included socially and culturally situated themes such as inequality, environmental issues, identity, coexistence, and local realities. Pedagogical knowledge was reflected in the design of dialogic, scaffolded, and collaborative activities through which students analyzed issues, exchanged perspectives, and produced responses. Technological knowledge was visible in teachers' selective use of ACALL tools such as Padlet, Canva, ChatGPT, audiovisual resources, smartphones, and shared digital platforms. The findings suggest that what made these practices pedagogically meaningful was not the isolated presence of technology, but the way teachers learned to integrate these three domains in context-responsive ways. At the same time, the study transcends an instrumental reading of TPACK by showing that the interaction among technology, pedagogy, and content acquired greater significance when language was explicitly positioned as a tool for questioning representation, inequality, and power, rather than only for communicating neutral information, furthermore, students were free to use their mother tongue for developing classroom activities and projects.

Second, the study suggested a rethinking of assessment practices. When teachers' sequence prioritized local relevance, critical reflection, and ethical positioning alongside curricular aims, students understood that "doing a good work" in English included taking a stance, naming inequality, and proposing alternatives. This means that when evaluation remains constrained to correct forms or to textbook criteria, CI tends to shrink into brief discussions without sustained impact. Thus, one implication was that CI-oriented assessment in CALL environments should make explicit space for critical reflection (e.g., reflection on

cultural representation, inclusion of marginalized voices, or local applicability of proposals) and should treat errors as part of meaning-making processes rather than as obstacles that disqualify political engagement.

Third, the findings underscored the value of dialogic classroom discourse in CALL-supported tasks. Teachers who used questioning to problematize representations, invite counter-narratives, and redirect conversations from listing traits to examining causes and consequences created conditions for students to move from curiosity to responsibility. CALL tools amplified this dialogue by giving quieter students channels to participate (e.g., written posts, audio recordings [podcasts]) and by preserving traces of discussion that could be revisited and re-analyzed. The implication was that technology alone did not guarantee participation; it was the interplay between teachers' questions, task framing, and digital affordances that allowed students to exercise critical, ethical agency.

Finally, the study showed that partial or uneven transformations, such as reliance on drills or textbook pacing, did not completely exclude CI development. Although this reliance should decrease through time, it revealed zones of negotiation where teachers were still aligning curricular responsibilities, institutional expectations, and their emerging CI commitments. In these spaces, even when linguistic modeling remained prominent, all classes integrated sensitive local issues and culminated in projects where students named injustice and proposed responses. This suggested that CI-informed pedagogy in public schools might advance not through radical breaks with existing routines, but through gradual reorientation of familiar practices toward critical purposes.

7.6.3 Institutional Implications: Conditions for Sustaining CI through CALL

Institutionally, the study illuminated the conditions under which CI through CALL could move from isolated innovations to more sustainable practices. Among persistent limitations documented are unequal access to devices and connectivity, large classes, fragmented timetables, and exam-driven curricula. These limitations reproduced the structural inequities already identified in national analyses of public schooling and territorial gaps. Yet the teachers' responses also indicated that institutional support could either mitigate or intensify these constraints.

Regarding teacher development, the participatory action research (PAR) used in this study, where teachers examined theory, designed tasks, implemented them, and collectively reflected, offered a more sustainable route for professional learning, closer to what Tourón et al. (2018) and TPACK scholarship described as context-sensitive development. Institutions that aimed to advance CI through CALL would therefore need to allocate time and spaces for collaborative design, classroom inquiry, and peer feedback, rather than restricting professional development to tool demonstrations or accountability meetings.

For teachers to move beyond the "stay-safe" zone around politics, gender, or inequality, school directives and policy documents needed to explicitly recognize CI as a legitimate aim of English education and to protect teachers who addressed controversial issues through pedagogically grounded approaches. Otherwise, fear of parental or administrative backlash could continue to limit CI initiatives despite teachers' growing awareness. The study thus pointed to the importance of institutional discourses (PEIs, area plans, evaluation agreements) that validated critical work with local issues as part of the school's mission rather than as individual risk-taking.

This research indicated that CALL as a catalyst for CI not only required a minimum infrastructure (reliable devices, connectivity, and technical support) but also flexible organizational arrangements such as adaptable schedules, access to computer rooms or smart devices, minimum teacher digital literacy and coordination. Without these, technology risked reinforcing exclusions or becoming an additional source of stress. When such supports were partially present, teachers creatively leveraged what was available (ACALL) to open spaces of participation and agency, suggesting that even modest institutional adjustments could have disproportionate effects on what was possible in ELT.

For school administrators and leadership teams, the study points to the importance of creating conditions for teachers to sustain CI-CALL integration in practice. One concrete actionable implication is the need to allocate institutional time for collaborative planning, peer dialogue, and pedagogical reflection, since the findings showed that isolated teacher effort is difficult to sustain without organizational support. School leaders could also strengthen this work by recognizing CI-oriented projects as legitimate components of the English curriculum, particularly when teachers address local issues through pedagogically grounded and age-appropriate tasks. This may help reduce teachers' fear of parental or administrative backlash when working with socially sensitive topics. In addition, administrators could support CI-CALL integration by improving access to ACALL, coordinating shared use of institutional technology, and encouraging area plans or school improvement plans to include explicit reference to CI language education. In this way, school leadership would not simply authorize innovation but actively contribute to the institutional conditions required for its continuity.

7.6.4 Implications for Educational Policy

The findings of this study also suggest implications for educational decision-makers who may seek to support the integration of CI through CALL in public-school English language teaching. These implications are particularly relevant because teachers' practice at the beginning of the study did not only depend on teachers' individual willingness, but also on official policies, along with institutional, and formative conditions that either enabled or constrained CI-oriented work.

At the macro policy level, the Ministry of Education could strengthen the place of CI in English language teaching by moving beyond instrumental and proficiency-centered framings of language education. One concrete implication is the need to revise curricular orientations, teacher support materials, and professional development initiatives so that English is not treated only as a tool for communicative efficiency, but also as a space for ethical, social, and civic reflection. In practical terms, this could include the incorporation of CI-oriented examples in national guidelines, the development of publicly available teaching resources that connect English learning to local and national social issues, and the promotion of CALL not merely as digital modernization but as a mediational space for student voice, dialogue, and critical inquiry. Likewise, policy design could more explicitly recognize the structural differences between public and private school contexts in relation to technological access, teacher workload, and territorial inequality, so that expectations for CALL integration are grounded in the realities of public education.

Taken together, these implications suggest that the sustainability of CI through CALL goes beyond teacher initiative alone. It requires alignment among policy discourse, teacher

education, and school-level leadership so that CI English teaching can become a supported and institutionally viable pedagogical orientation rather than an individual and fragile effort.

8 CONCLUSIONS

This study examined how English teachers in Colombian public schools develop their views and practices of critical interculturality (CI) through a series of workshops (WSs) implemented within a qualitative participatory research design. To guide this inquiry, the study addressed one overarching research question: What views and practices of critical interculturality do English teachers develop through a series of workshops involving CALL? and three subsidiary questions exploring: (1) the views English teachers held of CI before, during and after a series of WSs involving CALL; (2) the practices English teachers implemented to integrate CI in their classes before and after a series of WSs involving CALL; and (3) the extent to which the development of teachers' views of CI was reflected in their teaching practices involving CALL. This concluding chapter offers a concise synthesis of the main findings, acknowledges the study's principal limitations, and foregrounds, recommendations, and future research directions that emerge from this work.

8.1 Brief Synthesis of Main Findings

Subsidiary Research Question 1: What views do English teachers hold of CI before, during and after a series of WSs involving CALL?

The study found a gradual but significant conceptual shift in teachers' understanding of CI. Before the WSs, teachers' conceptions of interculturality were marked by broad variation, including functional and relational notions, conceptual paradoxes, and, in some cases, emerging critical awareness. During the WSs, participants expanded their understanding of CI by engaging with questions of power, inequality, cultural representation, and local realities. After the WSs, these views became more consolidated, although not always fully stable, as teachers continued refining tensions between CI commitments and

school-based demands. The findings therefore suggest that the WSs supported a movement from descriptive and harmony-oriented understandings of culture toward more critical and decolonial perspectives, while also making visible the unevenness of conceptual change.

Taken together, the research documented a clear but uneven shift in teachers' understandings of CI, moving from functional or "safe" conceptions of culture toward more critical, context-sensitive interpretations that emphasized power, inequality, and local social issues. This conceptual growth was accompanied by greater awareness of the political–ethical role of English teaching in public schools, as teachers increasingly viewed CI as a framework for fostering reflection, dialogue, and civic engagement rather than merely celebrating cultural representations and differences.

Subsidiary Research Question 2: What practices do English teachers implement to integrate critical interculturality in their classes before and after a series of workshops involving CALL?

The study identified important pedagogical changes materialized through didactic transformation. Before the WSs, practices were largely shaped by conventional resources, exam-oriented routines, cautious topic selection, and the predominance of neutral or surface-level cultural content. During and especially after the WSs, teachers designed and implemented classroom activities that connected English teaching to local issues such as environmental degradation, inequality, discrimination, peacebuilding, and civic participation. In these practices, CALL was used beyond language drills, it was used to facilitate collaboration, creative production, critical questioning, and to elicit student voice and agency. These changes were evident in didactic sequences, classroom interaction, and

student-generated artifacts. Along this process teachers continued to negotiate different limitations, consequently, pedagogical transformation often occurred through gradual reorientation of familiar practices rather than through complete rupture with prior routines.

Overall, the research revealed that teacher's evolving views were reflected in varying degrees along classroom practice. While they initially relied on conventional materials and routines centered on accuracy, coverage, and non-controversial topics, their post-WSs lessons showed a noticeable reorientation toward tasks that invited public reasoning, student authorship, and engagement with local concerns. Along this transition, CALL played a mediating role as digital tools enabled collaborative work, audio visual expression, and expanded participation, allowing teachers to operationalize CI in ways that were not previously part of their pedagogical repertoire.

Subsidiary Research Question 3: To what extent is the development of teachers' views of CI reflected in their teaching practices involving CALL?

The study provided evidence of a meaningful but non-linear relationship between conceptual development and pedagogical enactment. In many cases, teachers' growing awareness of CI was translated into more critical task design, more contextually grounded teaching, and broader opportunities for student participation and reflection. Chapter 6 particularly showed how this reflection was operationalized in practice through lesson objectives, classroom mediation, digital authorship, and dialogic interaction. However, the relationship between views and practices was not one of direct or automatic correspondence. Some teachers enacted CI practices more fully than others, and in several cases conceptual growth coexisted with inherited routines, caution, or partial implementation. The study

therefore concludes that the development of teachers' views of CI was indeed reflected in practice, but through negotiated, uneven, and context-dependent processes in which CALL served as an important catalyst rather than as an unquestionably sufficient condition for transformation.

Importantly, the research showed that enactment remained shaped by contextual constraints. Time pressures, large class sizes, institutional expectations, and technological limitations produced uneven adoption of CI principles and limited the depth of classroom transformation. Nonetheless, the study revealed that sustained, participatory teaching development can open productive pathways for teachers to move from correctness-oriented instruction to more critical, socially grounded, and participatory forms of English teaching supported by CALL.

The answers to the three subsidiary questions summarized above allow us to address the main research question of the study: *What views and practices of critical interculturality do English teachers develop through a series of workshops involving CALL?*

Taken together, the findings indicate that teachers developed more critical, context-responsive, and pedagogically intentional views and practices of CI, although this development was uneven and conditioned by institutional, curricular, and technological constraints. Across the two participatory action research cycles, English teachers moved from predominantly functional and "stay-safe" approaches to culture toward more reflective engagements with inequality, representation, exclusion, and local social realities. At the same time, CALL evolved from being understood mainly as a technical or motivational resource to being enacted as a mediating space for dialogue, collaboration, and critical reflection. Nevertheless, these developments did not occur uniformly, and teachers' trajectories revealed

partial adoption, negotiation, and adaptation rather than complete transformation. Prior to the WSs, participants seemed to frame interculturality in functional terms, emphasizing respect, tolerance, and the avoidance of conflict. During the WSs, teachers experienced conceptual tensions as they began to question neutrality and to recognize the political dimensions of culture. After the WSs, most participants articulated CI as an ethical, political, and epistemological orientation concerned with power, inequality, representation, and locally situated social issues, rather than as the celebration of cultural difference alone.

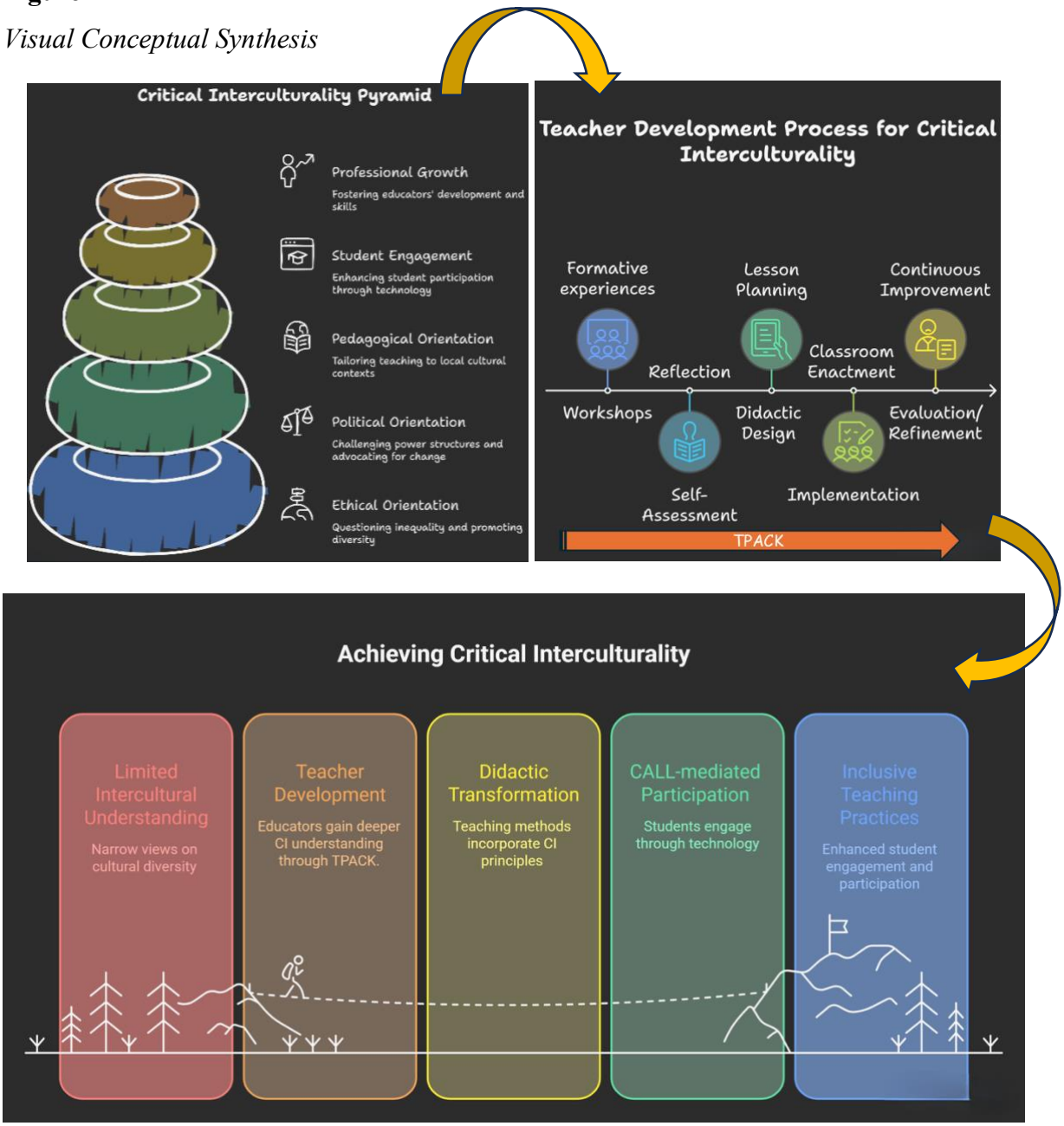
These evolving views were reflected in teachers' classroom practices to a meaningful but uneven extent. While pre-WSs teaching relied largely on conventional materials, exam-oriented routines, and correctness-focused instruction, post-WSs lessons increasingly incorporated public-facing tasks such as campaigns, podcasts, collaborative digital boards, and performances that invited student authorship, dialogue, and engagement with community concerns. CALL played a mediating role in this transition by expanding participation, supporting varied expression, and sustaining critical interaction beyond turn-taking. However, the enactment of CI remained shaped by contextual constraints, including limited time, curricular expectations, class scheduling, and technological access. Overall, the study shows that WSs involving CALL can support teachers in moving from CI awareness to practice, enabling ELT in public schools to shift from correctness-oriented instruction toward more critical, socially grounded, and participatory forms of CI education.

The contribution of this study can be synthesized as the articulation of CI, ACALL, and teacher development of CI through a situated pedagogical process. While CI provides the ethical-political orientation of the study, ACALL offers a pragmatic and context-responsive approach to digital mediation, and TPACK explains the integration of knowledge

required for pedagogical enactment. The first image in Figure 11 represents how CI in ELT involves teachers' professional growth, student engagement, and teachers' pedagogical, political and ethical orientations, which integrate context-sensitive and critical issues that challenge structural imbalances and inequality, and promote transformation. Focusing on English teacher development, the second image shows how the TPACK model allows for contextualized formative experiences, practical didactic designs and lesson planning, classroom enactment, and continuous reflection and evaluation. Therefore, the development of CI, as shown in the third image, may be represented as an uneven and sometimes risky process that involves the evolution of teachers' understanding of CI at the conceptual level, which can be developed through professional development and practical teaching experiences, with CALL as a mediating tool. This, in turn, leads to students' engagement with critical issues, which allows for more equitable intercultural relationships. These elements converge through participatory action research (PAR) cycles, leading to changes in teachers' views, didactic practices, and classroom enactment.

Figure 11

Visual Conceptual Synthesis



Note. Visual conceptual synthesis of the study's contribution. Source: Author.

8.2 Limitations of the Study

This study's findings must be interpreted considering several limitations. First, its scope was intentionally narrow: the work involved a small group of English teachers from public schools in Santiago de Cali. This design supported an in-depth understanding of participants' trajectories, but it also limits the extent to which the findings can be generalized. Rather than offering representative claims about all English teachers' conceptions and practices or all Colombian school settings, the study provides situated and interpretive insights derived from a specific public-school context marked by institutional constraints, sociocultural diversity, and unequal access to educational and technological resources. In this sense, the value of the study lies in its transferability to contexts that share similar conditions, particularly urban public-school settings where English teaching unfolds amid curricular pressures, limited infrastructure, and demands for greater social relevance.

A second limitation concerns the researcher's dual role as facilitator of the WSs and investigator of the process. This dual positioning provided important advantages, particularly in building rapport, sustaining dialogue, and supporting participants throughout the PAR cycles. At the same time, it may also have shaped the research process in ways that cannot be fully separated from the findings. Because the WSs and the enactment of didactic sequences constituted the intervention, participants' reflections, pedagogical decisions, and classroom practice could have been influenced not only by the contents of the WSs but also by the researcher's facilitative presence. Although reflexive writing, triangulation, prolonged engagement, and analytic memos were used to strengthen confirmability and critical awareness, it remains possible that the researcher's role could have influenced participants' research development.

A further limitation concerns the use of journals as a data collection instrument. Despite initial expectations, it was not possible to collect the full set of journal entries from all participants. Only one teacher completed all the planned entries, while most participants produced a smaller number of reflections. Several teachers reported difficulties related to time constraints and to the perception that journal writing required a high level of academic language or formal expression, even though entries were written in their mother tongue. Although additional support strategies, such as virtual meetings to scaffold reflective writing, were implemented, journal participation declined during later stages of the study. This unevenness limited the depth of reflective data toward the end of the second cycle. Future studies may benefit from incorporating alternative reflective formats, such as audio journals, brief video reflections, or structured group reflection sessions, to reduce the writing burden on participants while still generating reflective data.

Another limitation relates to the contextual and institutional conditions that shaped the study. Teachers worked within structural constraints common to public-school settings, including limited technological resources, fragmented schedules, exam pressures, and large class sizes. These factors affected the extent to which CI and CALL could be enacted and sustained in daily teaching practice. Likewise, limitations were encountered during the class observation process, particularly in the final month of the academic year, when school calendars included cultural events, sports activities, science fairs, institutional meetings, and other school-wide commitments. While these constraints did not prevent the completion of the observation phase, they influenced the timing and distribution of classroom visits and, in some cases, reduced opportunities for observing uninterrupted didactic sequences.

Finally, the study was temporally bounded by the duration of the two PAR cycles and therefore captures teachers' development within a defined period of pedagogical intervention. Although the findings show meaningful shifts in teachers' views and practices of CI through CALL, the study does not establish whether such changes would be sustained, deepened, or transformed over a longer period after the WSs had ended. Longer-term follow-up could reveal whether these developments became consolidated as part of teachers' regular practice, whether they were weakened by institutional demands, or whether new forms of adaptation could emerge over time.

Taken together, these limitations suggest that the study offers transferable, rather than generalizable, insights. Its contribution lies in illuminating situated possibilities, tensions, and processes of pedagogical change while acknowledging that different contexts, durations and participants dynamics may produce distinct pathways of teacher development.

8.3 Recommendations

The study's findings highlight the need to position CI as a central dimension of English teaching in public schools, rather than an optional extension of cultural awareness. Teachers' trajectories showed that when CI is framed as a political ethical project, and when CALL is treated as a mediating space for dialogue and authorship rather than a technical component, meaningful pedagogical shifts can occur even within constrained institutional environments. These insights carry implications for teacher education, classroom practice, and school-level support structures.

At a practical level, the study contributed directly to participating teachers' growth. Through their involvement in the WSs, collaborative design processes, classroom implementations, and reflective activities, participants expanded their conceptual

understandings of CI and CALL and developed concrete pedagogical tools to enact these perspectives in their own contexts. Teachers reported increased confidence in designing tasks grounded in local social issues, greater intentionality in the use of CALL resources to promote dialogue and student authorship, and a strengthened capacity to reflect critically on their own teaching practices. The co-construction of didactic units and the shared analysis of classroom experiences fostered a sense of professional agency and collegiality, enabling participants to move from isolated experimentation toward more sustained and purposeful pedagogical change.

At the theoretical and ELT level, the study suggests that professional development (PD) programs should explicitly integrate CI and CALL rather than addressing them separately. WSs and training initiatives can benefit from grounding in locally relevant social issues through CALL tools use, helping teachers link digital tools to broader questions of power, identity, and community. ELT institutions should therefore design PD experiences where critical reflection, lesson redesign, and collaborative inquiry are intentionally connected.

For classroom practice, the findings point to the value of tasks that invite students to examine their realities, articulate positions, and produce varied responses through community visible projects using CALL. Recommendations include:

a) Using CALL environments (e.g., collaborative platforms, digital posters, voice or video tools) to amplify student voice and public reasoning.

b) Framing lessons around issues that matter in students' communities such as environmental challenges, health and personal wellbeing, or local forms of inequality to anchor CI in real life experiences.

c) Aligning assessment with critical goals by valuing reflection, dialogue, and collaboration, not only linguistic accuracy.

At the institutional level, the study underscores the importance of school structures that enable sustained inquiry. Coordinators and school leaders can support CI through CALL practices by providing official planning time, encouraging teacher collaboration, and recognizing critical, community-oriented projects as legitimate forms of English learning. Partnerships between universities and public schools can further strengthen these efforts by sustaining cycles of co-design, mentoring, and reflection beyond short-term WSs.

All of this could be accomplished through the design and implementation of sustainability protocols. Regarding this recommendation, the following subsection addresses this protocol and how it would allow for longitudinal monitoring of CI practices through CALL.

8.3.1 Sustainability Protocol for CI through CALL

To enhance the scalability and long-term impact of CI through CALL, the findings of this study suggest the need for a sustainability protocol that allows schools to move from isolated teacher initiatives toward institutionally supported practice. Gross lines about such a protocol are provided below; nevertheless, its refinement would require collaborative work with teachers in order to ensure its validation, relevance, and applicability in practice.

A possible protocol would involve at least four complementary actions. First, with the support of a committed leader –who might be an English teacher or a school administrator–, schools should identify institutional allies, including teachers, English area

leaders, technology leaders, academic coordinators, and school principals who can support planning time, access to digital resources, and curricular legitimacy for CI-oriented projects.

Second, CI through CALL should be incorporated into institutional documents such as area plans, classroom project guidelines, and school improvement plans, so that critical, community-oriented English learning is not perceived as an individual teacher's risk but as part of the school's pedagogical mission.

Third, the protocol should address the tension between CI and conventional assessment practices. This could be done by designing shared rubrics that value critical reflection, collaboration, local relevance, and ethical positioning alongside linguistic development. In this way, CI-oriented work would not compete with English learning objectives but would expand what counts as meaningful achievement in ELT.

Finally, the protocol should include longitudinal monitoring through periodic teacher reflection meetings, peer observation, documentation of students' artifacts, and follow-up discussions with school leaders. These four broad guidelines in the protocol would allow an assessment of whether CI practices through CALL endure beyond initial intervention, how teachers adapt them over time, and which institutional conditions enable or constrain their continuity. Furthermore, the collaboration of external academic partners, such as universities, would help strengthen the implementation of such a protocol.

These recommendations emphasize that advancing CI through CALL is not a matter of adding new tools or themes, but of reorienting the purpose of English teaching toward ethical engagement, social understanding, and student agency.

8.4 Directions for Future Research

This study opens several avenues for continued investigation into the intersections of CI, CALL, and English teaching in public schools. Future research could expand the scope of this work by examining CI–CALL trajectories across more diverse educational settings, including rural schools, different regions of the country, or private institutions. Comparative or multi-site studies would help illuminate how contextual variables such as infrastructure, school culture, or community dynamics influence teachers' capacities to enact CI through digital tools.

A particularly relevant direction for future work involves sustaining and expanding collaborative inquiry with teachers from the secondary school level and with broader professional communities such as the *Red de Maestros de Lenguas Extranjeras de Cali*. Continued engagement with these collectives could support longitudinal research-practice partnerships in which teachers are not only research participants but also co-researchers who document, analyze, and refine CI-through-CALL practices over time. Working through teacher networks offers possibilities for scaling reflective dialogue, sharing locally grounded pedagogical innovations, and fostering collective professional agency beyond the boundaries of individual schools.

While this study focused on teachers, future research could analyze how students interpret, negotiate, and respond to CI-oriented tasks aided with CALL tools, as well as how their identities and critical literacies develop through such experiences. Exploring students' productions in depth, such as digital posters, campaigns, videos, and podcasts would enrich understanding of how CI becomes meaningful in their realities.

Emerging CALL offers another promising direction. Studies could investigate how virtual exchanges, collaborative online projects, or new digital tools including artificial intelligence (AI) or AI-supported platforms can be implemented as a catalyst to foster CI engagement rather than replicate dominant narratives. Such research would help clarify how technology can function as a space for counter-narration, agency, and community-building.

A further research implication of this study that links its findings with practice is the possibility of developing an open-access teacher guide or toolkit derived from the findings. Although the present research did not aim to design or validate a replicable guide, the pedagogical processes documented here suggest that such a resource could be valuable for supporting other English teachers in low-resource public-school contexts. Rather than offering technical training on specific applications, this guide could present principles, sample prompts, reflective questions, task-design criteria, and adaptable examples for integrating CI through CALL with available resources. Following the collaborative spirit of this thesis, any future toolkit should be jointly developed with teachers, piloted in diverse school contexts, and refined through feedback before being shared more broadly. In this way, the localized findings of this study could inform a scalable but context-sensitive resource without reducing CI through CALL to a fixed method or standardized package.

Finally, future work may benefit from methodological diversification. Mixed method designs or longitudinal studies could track teachers' development over longer periods and capture different pathways of transformation including the successful and incomplete ones. Examining the sustainability of CI through CALL practices over time would contribute valuable insights into the conditions that support or hinder lasting pedagogical change. These research directions reflect the ongoing need to explore how CI can be enacted meaningfully

in English classrooms, and how technology can serve as a catalyst for equitable, reflective, and socially grounded language education.

Overall, this study contributes to the field of ELT by demonstrating how dialogic professional development can support teachers in reframing both the purpose of their work and the pedagogical use of technology through the lens of CI. By stressing the ethical political dimensions of teaching, the study shows that CI is not an accessory to language instruction but a central orientation that challenges educators to engage with questions of power, inequality, and community responsibility. The integration of CALL within this framework illustrates that technology, when used critically, can become a space for voice, agency, and counter-narration rather than a merely functional tool. At the same time, the study acknowledges that the complexity of CI in public-school contexts means that transformation is always partial, situated, and ongoing. In this sense, the work opens landscapes and questions, inviting continued collective inquiry into how English teaching can contribute to more reflective, critical, just, and agentive educational practices in Colombia and beyond.

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10 Appendices

Appendix A Questionnaire with sample criteria

https://forms.gle/YFNtmbxhMCBKALZX8



Interculturalidad y aprendizaje del inglés asistido por computador

Estimado colega,
Esta encuesta indaga sobre el uso de la tecnología, la interculturalidad y la enseñanza del inglés y hace parte de la investigación "El rol de las prácticas de docentes de inglés en el desarrollo de interculturalidad crítica a través del aprendizaje asistido por computador". El formulario consta de 9 preguntas de selección múltiple y su diligenciamiento le tomará entre 5 y 8 minutos.

potes.andres@correounivalle.edu.co Switch account

Not shared

* Indicates required question

NIVEL DE INGLÉS

1. Seleccione la opción que refleje mejor su nivel de inglés actual. *

Sólo una opción.

- ○ A1: Comprendo y utilizo expresiones cotidianas de uso muy frecuente, me presento a mi mismo y a otros; intercambio información personal básica con otros hablantes.
- ○ A2: Comprendo expresiones de uso frecuente relacionadas con áreas de experiencia como información básica sobre mí mismo y mi familia, compras, lugares de interés, ocupaciones. Puedo comunicarme en tareas simples y cotidianas y describir en términos sencillos aspectos de mi pasado y mi entorno.
- ○ B1: Comprendo los puntos principales de textos claros sobre cuestiones conocidas en situaciones de trabajo, de estudio o de ocio. Produzco textos sencillos y coherentes sobre temas familiares o de interés personal. Describo experiencias, acontecimientos, deseos y aspiraciones y justifico mis opiniones.
- ○ B2: Entiendo las ideas principales de textos complejos sobre temas concretos y abstractos. Me relaciono con otros hablantes con un grado suficiente de fluidez y naturalidad. Produzco textos claros y detallados sobre temas diversos y defiendo mi punto de vista sobre temas generales.
- ○ C1: Comprendo una amplia variedad de textos extensos y con cierto nivel de exigencia y reconozco en ellos sentidos implícitos. Me expreso en forma fluida y espontánea. Uso la lengua en forma flexible y efectiva para fines sociales, académicos y profesionales. Produzco textos claros, bien estructurados, detallados y escritos en forma correcta sobre temas de cierta complejidad.
- ○ C2: Comprendo con facilidad prácticamente todo lo que escucho o leo. Reconstruyo la información y los argumentos procedentes de diversas fuentes, ya sean en lengua hablada o escrita. Me expreso espontáneamente con gran fluidez y precisión, diferenciando pequeños matices de significado.

USO DE TECNOLOGÍA

2. Seleccione la opción que refleje mejor su nivel de competencia en el uso de tecnología actual. *

	1 - Nulo	2 - Bajo	3 - Medio bajo	4 - Medio alto	5 - Alto
Gmail	○	○	○	○	○
YouTube	○	○	○	○	○
Google Classroom	○	○	○	○	○
Google Translate	○	○	○	○	○
Meet	○	○	○	○	○
Drive	○	○	○	○	○
Microsoft Word	○	○	○	○	○
Microsoft PowerPoint	○	○	○	○	○

3. ¿Cuál de las siguientes herramientas tecnológicas utiliza en el aula de clases, o recomienda a sus estudiantes como herramienta para trabajo independiente, realización de talleres, proyectos o aprendizaje autónomo? (Seleccione todas las que apliquen) *

- [ ] Canva, Storyboard, Pixton, o cualquier otro programa que permita diseñar historietas.
- [ ] PowerPoint, Prezi, Google Slides, o cualquier otro programa que permita diseñar presentaciones.
- [ ] Google Translate, DeepL u otros traductores en línea
- [ ] ChatGPT, o cualquier software de inteligencia artificial para revisar textos o resolver dudas con relación a los temas de clase.
- [ ] Duolingo, Busuu, Ewa, Babbel, Rosetta Stone, LingQ, o cualquier otra app para aprendizaje de idiomas.
- [ ] Sounter, LingoClip, o cualquier otra app para aprender inglés con la música.
- [ ] HelloTalk, Tandem, o cualquier otra app para hablar con personas usuarias de la lengua
- [ ] Libro guía, fotocopias y el video beam/televisor del aula.
- [ ] Classroom
- [ ] Videojuegos para aprendizaje de inglés.
- [ ] NEARPOD
- [ ] Uso de whiteboards interactivos de diferentes publishers
- [ ] WordReference, worksheets
- [ ] https://mansioningles.com
- [ ] Streaming
- [ ] Liveworksheet
- [ ] Other: _____

4. Con relación a los recursos tecnológicos, su institución: *

- ○ No cuenta con los recursos tecnológicos suficientes para orientar las clases de inglés
- ○ Cuenta con los recursos mínimos para orientar las clases de inglés
- ○ Cuenta con recursos tecnológicos suficientes para orientar las clases de inglés
- ○ No estoy seguro si la institución cuenta con recursos tecnológicos suficientes para orientar las clases de inglés

5. En relación con recursos tecnológicos, los estudiante de su institución: *

- ○ No cuentan con los recursos tecnológicos suficientes para reforzar y/o aprender inglés en casa
- ○ Cuentan con los recursos mínimos para para reforzar y/o aprender inglés en casa
- ○ Cuentan con recursos tecnológicos suficientes para reforzar y/o aprender inglés en casa
- ○ No estoy enterado/a sobre los recursos tecnológicos con los que cuentan los estudiantes

ACTITUDES INTERCULTURALES Y ENSEÑANZA DEL INGLÉS

¿Qué haría usted en las siguientes situaciones? Marque la respuesta que más se ajuste a su opinión.

6. La ciudad se encuentra en situación de crisis social similar al estallido social vivido en el año 2021 en el que muchas personas, en especial jóvenes salieron a las calles a protestar para reclamar condiciones más justas para su calidad de vida. Al respecto usted: *

- ○ Continúa sus clases de acuerdo con la planeación curricular, sin hacer mención a la crisis social debido a que eso no tiene nada que ver con el aprendizaje de inglés.
- ○ Invita a sus estudiantes a reflexionar sobre la situación de la ciudad sin modificar la planeación curricular y continúa sus clases con normalidad.
- ○ Modifica la planeación curricular para incluir temas relacionados con la realidad de la ciudad y así generar debate y reflexión en la clase

7. Los estudiantes se quejan de no poder comunicarse en inglés en el salón de clases y preguntan si pueden usar español. En respuesta usted: *

- ○ Les solicita usar siempre inglés ya que es de esa forma como se adquiere la habilidad de "speaking".
- ○ Les dice que pueden usar español siempre y cuando sea para expresar dudas sobre los temas vistos en clase, de otra forma siempre deben usar inglés.
- ○ Les dice que pueden usar ambos idiomas en todas las situaciones comunicativas de la clase.

8. ¿Cuál de las siguientes afirmaciones refleja mejor su opinión acerca de la enseñanza del inglés y aspectos culturales? *

- ○ Aprender inglés implica desarrollar conocimientos culturales como costumbres, valores y tradiciones de los países donde se habla inglés.
- ○ Aprender inglés implica reconocer diferencias entre la cultura propia y de otros países, desarrollar la tolerancia a otros grupos culturales, y promover el diálogo intercultural y la diversidad.
- ○ Aprender inglés implica abordar problemas estructurales de la sociedad como la desigualdad socioeconómica y relaciones de poder entre países y distintos grupos culturales.

9. Usted se encuentra planeando una unidad para un grado de bachillerato utilizando la serie English Please! El libro le ofrece la actividad de abajo en la que se comparan varios aspectos culturales entre países, entre ellos la comida, como se muestra en la imagen. Al respecto usted: *



- ○ Decide modificar parcialmente los contenidos para incluir otros platos menos conocidos pero que hacen parte del acervo gastronómico de los países, como por ejemplo, las comidas de las zonas rurales
- ○ Decide incluir asuntos relacionados con diferencias socioeconómicas entre diferentes grupos sociales dentro de los países y cómo esas diferencias influyen en su alimentación
- ○ Decide utilizar estas actividades tal y como están ya que le parecen apropiadas para desarrollar habilidades comunicativas e interculturales

SUS DATOS DE CONTACTO

Si está interesado/a en participar en un estudio sobre interculturalidad y tecnología en la enseñanza del inglés, por favor escriba los siguientes datos:

*Nombre: *

*Contacto WhatsApp:

*Correo:

*IEO

Si no está interesado escriba N/A.

Muchas gracias

Your answer

Submit

Page 1 of 1

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Appendix B Participants' consent form



Universidad del Valle	**FACULTAD DE EDUCACIÓN Y PEDAGOGÍA** **INSTITUTO DE EDUCACIÓN Y PEDAGOGÍA** **DOCTORADO INTERINSTITUCIONAL EN EDUCACIÓN – ÉNFASIS EN ENSEÑANZA DE INGLÉS**

CONSENTIMIENTO INFORMADO

PROYECTO: El rol del aprendizaje asistido por computador en el desarrollo de la interculturalidad crítica en las clases de inglés en instituciones educativas en Cali, Colombia

El propósito del presente documento es informar a los participantes en la investigación que hace parte del trabajo de grado realizado por *Andrés Mauricio Potes Morales*, estudiante del Doctorado Interinstitucional en Educación de la facultad de Educación y Pedagogía; y *Norbella Miranda*, directora del trabajo de investigación y profesora titular de la Universidad del Valle. El objetivo principal de la investigación es contribuir al desarrollo de interculturalidad crítica a través de la implementación de herramientas tecnológicas con la participación de docentes de instituciones públicas en el nivel de secundaria y media en la ciudad de Cali.

Para lograr el mencionado objetivo de investigación, el estudio contará con cinco fases a saber: planeación, exploración, reflexión, implementación y evaluación de una manera cíclica con el fin de construir conocimientos en comunidad académica y mejorar las prácticas educativas de enseñanza de inglés desde una perspectiva crítica intercultural utilizando diversas herramientas tecnológicas.

Se le informa que su participación en la presente investigación es completamente voluntaria y en caso de requerirlo, usted podrá suspender su participación o retirarse completamente del estudio en el momento que así lo considere. No se brindará compensación económica por su participación, tampoco se generará ningún costo. Le será entregada una copia de este consentimiento por el medio de su elección, asimismo, podrá pedir información sobre los resultados del estudio cuando este haya concluido.

Su participación en el presente estudio es completamente anónima y en ningún momento se utilizarán sus nombres o datos personales o de las personas o instituciones que sean vinculados durante la investigación en las publicaciones académicas que se produzcan durante o posterior a la finalización del presente estudio. Para garantizar la participación anónima, usted podrá escoger un pseudónimo que podrá usar durante toda la investigación. Con lo anterior se asegura la protección de su identidad y una participación consciente durante el proceso de investigación.

Los datos de contacto que el investigador principal obtenga durante el proceso de investigación serán únicamente utilizados para establecer la planeación de reuniones, talleres de formación y demás actividades que la investigación requiera. Estos datos se encontrarán protegidos por las leyes colombianas de tratamiento y protección de datos personales tales como: artículo 15 de la constitución; ley 1266 de 2008; ley 1581 de 2012; decreto 1377 de 2013.

En caso de tener preguntas sobre su participación en este estudio, puede contactar a Andrés Mauricio Potes Morales al teléfono: 3005348115, correo electrónico: potes.andres@correounivalle.edu.co; Norbella Miranda al correo electrónico: norbella.miranda@correounivalle.edu.co

Autoriza para que utilicen los resultados y material de este estudio para posteriores trabajos de investigación previa aprobación del Comité de Ética: SI ☐ NO ☐

Con su firma, reconoce que se le informó el objetivo de la investigación en la cual usted participará de manera voluntaria y anónima, sus derechos de protección de datos, retiro de la investigación cuando lo determine, así como su derecho para hacer preguntas sobre la investigación en cualquier momento.

Firma: :_____

Nombres y apellidos: _____

Identificación : _____

Appendix C Interview questionnaire



EL ROL DE LAS PRÁCTICAS DE DOCENTES DE INGLÉS EN EL DESARROLLO DE INTERCULTURALIDAD CRÍTICA A TRAVÉS DE APRENDIZAJE ASISTIDO POR COMPUTADOR (CALL)

ENTREVISTA SEMI-ESTRUCTURADA

INSTRUCCIONES

El propósito de esta entrevista es conocer sus percepciones como docente en relación con la enseñanza del inglés desde la perspectiva intercultural, así como el uso de la tecnología en la enseñanza del inglés. La entrevista será grabada para realizar su transcripción.

GUÍA DE PREGUNTAS

1. ¿podría contar brevemente sobre su trayectoria? Puede incluir su ciudad de origen, si ha vivido en otros lugares, su formación y experiencia docente.
2. ¿Cómo comprende el concepto de cultura? ¿Puede dar ejemplos de cultura?
3. ¿Qué significa para usted la interculturalidad? ¿Qué fines tiene? ¿Cómo se refleja en la cotidianidad?
   - ¿Para usted la interculturalidad implica relaciones pacíficas o situaciones conflictivas entre grupos? ¿Podría explicar su respuesta?
4. Describa una clase regular de inglés suya. ¿Cómo la orienta? ¿Cómo es la secuencia de actividades? ¿Qué recursos usa?
   - ¿Qué estrategias utiliza para presentar temáticas? ¿En qué medida usa el inglés y el español? ¿Cuál es el rol del estudiante? ¿Cuál es su rol como docente? ¿Cómo planea sus clases?
5. ¿Usted implementa la perspectiva intercultural en sus clases? Si es así, ¿cómo es una clase de inglés con perspectiva intercultural?
6. ¿Qué significa para usted enseñar inglés desde una perspectiva intercultural?
7. ¿Qué piensa acerca del desarrollo de actitudes críticas en la clase de inglés en el contexto colombiano? ¿Es deseable? ¿Es posible? ¿Por qué? Si fuera deseable o posible ¿Cómo se podría llevar a cabo?
8. ¿Qué experiencias previas tiene en relación con el uso de tecnología en sus clases? Comente una o dos experiencias en detalle.
9. Para usted, ¿qué rol cumplen las herramientas tecnológicas en la enseñanza del inglés con perspectiva intercultural? ¿Cómo sería, desde la perspectiva intercultural, una clase de inglés que integre las tecnologías?
10. ¿Cómo aborda o abordaría en sus clases de inglés temas como el racismo, la discriminación de género y la corrupción, entre otros problemas del contexto local?

Appendix D Protocol for teacher's journals



EL ROL DE LAS PRÁCTICAS DE DOCENTES DE INGLÉS EN EL DESARROLLO DE INTERCULTURALIDAD CRÍTICA A TRAVÉS DE APRENDIZAJE ASISTIDO POR COMPUTADOR (CALL)

PROTOCOLO - DIARIO DEL /LA DOCENTE

El propósito del diario es explorar el conocimiento, percepciones y prácticas de los docentes de inglés en relación con la interculturalidad crítica y CALL antes, durante y después de una serie de talleres de formación profesional. Se busca conocer el desarrollo del conocimiento en esta área a través de la investigación. Se invita a lxs docentes a documentar sus experiencias cada vez que lo consideren pertinente; sin embargo, las preguntas de abajo guiarán la escritura en momentos claves de la investigación.

En conjunto, las entradas de los diarios están dirigidas a las siguientes preguntas de investigación subsidiarias:

- What views do English teachers hold of critical interculturality before a series of workshops involving CALL?
- What practices do English teachers implement to integrate critical interculturality in their classes before and after a series of workshops involving CALL?
- To what extent is the development of teachers' views of critical interculturality reflected in their teaching practices involving CALL?

PREGUNTAS ORIENTADORAS

Objetivos Entrada 1:

- Explorar los conocimientos y prácticas de los docentes en relación con la interculturalidad crítica y CALL previo a una serie de talleres de desarrollo profesional.
- Recoger insumos para la preparación de los talleres de desarrollo profesional sobre interculturalidad crítica y CALL.

Preguntas Entrada 1: Antes de los talleres y de las intervenciones en el aula:

1. ¿Cuáles son sus expectativas y objetivos frente a los talleres sobre interculturalidad crítica? (1-2 párrafos, aprox. 150 / 200 palabras)

2. ¿Qué áreas específicas o herramientas relacionadas con tecnología espera explorar y aprender durante los talleres? ¿Por qué estas herramientas? (1-2 párrafos, aprox. 150 / 200 palabras)

Objetivo entradas 2 a 5:

- Obtener información sobre cómo los docentes adquieren conocimientos sobre la perspectiva intercultural crítica y de herramientas CALL y cómo piensan hacer su integración en sus clases.

Preguntas Entrada 2: Después del Taller 1 "Building the concept of Critical Interculturality in the ELT classroom":

1. ¿Qué conceptos considera clave en relación con la Interculturalidad Crítica? ¿Por qué son importantes estos conceptos? (1-2 párrafos, aprox. 150 / 200 palabras)

2. ¿Qué tan diferentes o similares son estos conceptos frente a sus concepciones y conocimientos previos sobre la Interculturalidad Crítica? (1-2 párrafos, aprox. 150 / 200 palabras)

Preguntas Entrada 3: Después del Taller 2 "Critical Interculturality and development of Critical Intercultural activities in the EFL class"

3. ¿Qué nuevos conocimientos o estrategias pedagógicas está desarrollando alrededor de la Interculturalidad Crítica? (1-2 párrafos, aprox. 150 / 200 palabras)

4. ¿Cómo planea integrar la Interculturalidad Crítica en sus prácticas docentes después de asistir a estos talleres? (1-2 párrafos, aprox. 150 / 200 palabras)

Preguntas Entrada 4: Después del Taller 3 "Building the concept of ACALL from a Critical Intercultural lens"

5. ¿Hay alguna(s) herramienta(s) tecnológica(s) que haya conocido por primera vez en este taller? ¿Cuál(es)? Si ya conocía las herramientas, ¿hay algo nuevo que haya aprendido acerca de ellas? (1-2 párrafos, aprox. 150 / 200 palabras)

6. ¿Qué piensa acerca del rol de las herramientas tecnológicas discutidas para la promoción de la Interculturalidad Crítica en su contexto particular? (1-2 párrafos, aprox. 150 / 200 palabras)

Preguntas Entrada 5: Después del Taller 4 "Using ACALL while teaching EFL from a Critical Intercultural approach"

7. ¿Qué herramientas tecnológicas en particular y actividades cree que serían útiles en sus clases de inglés? ¿Por qué? (1-2 párrafos, aprox. 150 / 200 palabras)

8. ¿Cómo planea incorporar herramientas tecnológicas en su ejercicio docente para mejorar la conciencia y el desarrollo de la interculturalidad crítica? (1-2 párrafos, aprox. 150 / 200 palabras)

Objetivos Entrada 6:

- Conocer las percepciones de los profesores sobre la integración de la IC en sus clases utilizando CALL.

Preguntas Entrada 6: Después de la Intervención 1

9. Comente sobre la utilidad de las herramientas tecnológicas implementadas en la primera intervención para promover Interculturalidad Crítica. ¿Qué funcionó? ¿Qué no funcionó? ¿Por qué? (1-2 párrafos, aprox. 150 / 200 palabras)

10. ¿Qué tan cómodo se siente con la integración de la tecnología en sus prácticas docentes que involucran la perspectiva intercultural crítica? ¿Por qué? (1-2 párrafos, aprox. 150 / 200 palabras)

Objetivos Entrada 7:

- Conocer las percepciones de los profesores sobre la integración de la IC en sus clases utilizando CALL.
- Evaluar la experiencia de aprendizaje sobre la integración de la interculturalidad crítica a través de CALL.

Entrada 7: Después de la Intervención 2

11. Escriba una reflexión corta sobre los nuevos conocimientos o estrategias adquiridas acerca de la Interculturalidad Crítica durante todo el proceso de investigación (2 o 3 párrafos, aprox. 300 / 400 palabras).

12. Escriba una reflexión corta sobre la efectividad (o no) del uso de herramientas tecnológicas en la promoción de Interculturalidad Crítica en sus clases (2 o 3 párrafos, aprox. 300 / 400 palabras).

13. ¿Cuáles son sus comentarios finales sobre todo el proceso? (1-2 párrafos, aprox. 150 / 200 palabras)

Appendix E Observation protocol



EL ROL DE LAS PRÁCTICAS DE DOCENTES DE INGLÉS EN EL DESARROLLO DE INTERCULTURALIDAD CRÍTICA A TRAVÉS DE APRENDIZAJE ASISTIDO POR COMPUTADOR (CALL)

DATA COLLECTION INSTRUMENT 3:
PROTOCOL FOR CLASS OBSERVATION

Subsidiary research question addressed: What practices do English teachers implement to integrate critical interculturality in their classes after a series of workshops involving CALL?

Instrument's objective: To identify the type of teaching activities that teachers implement to promote the critical intercultural perspective in their ELT classes, as well as challenges or areas for improvement in the implementation process.

Before observation:

Date:

Time:

Grade:

Teacher: (use convention here/ not name / pseudonym)

No.of students:

Location:

Topic:

Class objective:

Description of class setting:

During observation:

Field notes:

Time	Class stage	Description of activities	Comments

After the observation:

Summary of key instances related to the development of Critical Intercultural attitudes within the classroom:

Recommendations for optimizing the use of technological tools in promoting critical interculturality based on observed data:

Appendix F Focus groups 1 and 2 protocols



EL ROL DE LAS PRÁCTICAS DE DOCENTES DE INGLÉS EN EL DESARROLLO DE INTERCULTURALIDAD CRÍTICA A TRAVÉS DE APRENDIZAJE ASISTIDO POR COMPUTADOR (CALL)

PROTOCOLO PARA GRUPOS FOCALES

INSTRUCCIONES

Se recuerda a los participantes que sus intervenciones serán grabadas solo con fines académicos y que en las transcripciones se usarán los pseudónimos que eligieron para la investigación. Las intervenciones se harán siguiendo los patrones de interacción de una conversación grupal, con expresión de la opinión propia, comentarios y/o preguntas a los comentarios de otrxs y respeto de turnos y de puntos de vista.

GRUPO FOCAL 1

Objetivos del instrumento:

- Analizar en qué medida se incluye la perspectiva intercultural crítica en las clases y cómo se apoya esta integración en recursos CALL.
- Identificar retos de la implementación de la perspectiva intercultural crítica en el aula y discutir cómo pueden superarse en futuras clases.
- Proponer variaciones y mejoras para el siguiente ciclo de intervención.

Preguntas guía:

1. ¿Qué comentarios tienen acerca de su primera intervención y la de sus colegas, en términos de la integración de la perspectiva intercultural?
   - ¿Cómo fue el proceso de planeación y diseño? ¿Cuáles fueron sus retos y aciertos?
2. ¿Podrían compartir con el grupo los contenidos y estrategias pedagógicas que implementaron en la primera intervención?
3. Con relación a la perspectiva intercultural crítica: ¿Cómo perciben las relaciones de poder y las desigualdades en su institución, ciudad y/o región? ¿Cómo puede la enseñanza del inglés desempeñar un papel en la transformación de estas dinámicas, si fuera necesario?
4. ¿Qué herramientas tecnológicas utilizaron en su práctica pedagógica? ¿De qué manera estas herramientas tecnológicas apoyan la interculturalidad crítica en sus clases?
5. ¿Cómo se pueden mejorar las prácticas para la siguiente intervención?

EL ROL DE LAS PRÁCTICAS DE DOCENTES DE INGLÉS EN EL DESARROLLO DE INTERCULTURALIDAD CRÍTICA A TRAVÉS DE APRENDIZAJE ASISTIDO POR COMPUTADOR (CALL)

GRUPO FOCAL 2

Objetivos del instrumento:

- Analizar en qué medida se incluye perspectiva intercultural crítica en las clases y cómo se apoya esta integración en recursos CALL.
- Identificar logros y retos de la implementación de la perspectiva intercultural crítica en el aula.
- Recapitular sobre los aprendizajes acerca de la interculturalidad crítica y CALL.

Introducción

Luego del trabajo en la conceptualización de la interculturalidad crítica y su implementación en las clases de inglés con apoyo de la tecnología a través de las secuencias didácticas diseñadas, en este grupo focal nos concentramos en profundizar en los avances que se lograron, los retos que aún quedan y las posibles estrategias para afrontarlos. En este sentido, les invito a participar libremente alrededor de las siguientes preguntas:

Preguntas guía:

1. ¿Cómo evalúan la efectividad de las prácticas pedagógicas empleadas para la inclusión de la perspectiva intercultural crítica a través de herramientas tecnológicas?
2. ¿Qué temáticas o proyectos han implementado con impacto positivo para el desarrollo de la conciencia social y el activismo de los estudiantes? ¿Qué estrategias utilizaron?
3. ¿Cómo se refleja el desarrollo de la interculturalidad crítica en la interacción entre los estudiantes?
4. ¿Han experimentado resistencia al tratar de involucrar a sus estudiantes en la reflexión sobre temas de desigualdad, discriminación u otros temas sensibles? Si han tenido la oportunidad de superar la resistencia o desafíos, ¿cómo lo hicieron? Si aún no, ¿de qué forma creen que se puede superar?
5. ¿Qué conocimientos desarrollaron en este proyecto compartido? ¿Qué estrategias particulares o actividades específicas les permitieron adquirir nuevo conocimiento?
6. ¿Qué retos identifican en la enseñanza del inglés desde la perspectiva intercultural? ¿Qué retos se enfrentan en el uso de la tecnología para la implementación de la perspectiva intercultural? ¿Cómo se pueden superar estos retos?

Appendix G Workshop 1



TALLER DE FORMACIÓN DOCENTE No. 1

CONSTRUYENDO EL CONCEPTO DE INTERCULTURALIDAD CRÍTICA EN LA ENSEÑANZA DE INGLÉS

Building the concept of Critical Interculturality in English Language Teaching

Objetivo General:

- Comprender, reflexionar y construir el concepto de interculturalidad crítica desde la perspectiva latinoamericana, aplicándolo al contexto de la enseñanza del inglés.

Objetivos Específicos:

1. Analizar y discutir los fundamentos teóricos de la interculturalidad crítica, incluyendo sus implicaciones en el aprendizaje de idiomas.
2. Explorar estrategias pedagógicas que fomenten la interculturalidad crítica en el aula de inglés.
3. Realizar un bosquejo para una secuencia didáctica con perspectiva intercultural crítica que integre elementos del contexto significativos en la enseñanza del idioma inglés.

Dirigido a: Docentes de secundaria

Tiempo: 2 horas

Modalidad: Presencial

ACTIVIDAD PRELIMINAR

1. Reflexión inicial (25 minutos):

   A. Revise las siguientes preguntas y responda de acuerdo con su experiencia y conocimientos previos (15 min):

   - Piense en los materiales, actividades y contenidos didácticos que sus maestros usaron cuando aprendió inglés en la universidad y en la secundaria. ¿Qué tan diferentes o similares fueron estos materiales?
   - ¿Cómo se integraba la cultura en las actividades de clase? ¿Cuál era su rol en las clases de inglés?
   - ¿Qué importancia cree que tiene la cultura en la enseñanza de inglés? ¿Qué cultura(s) cree que se debe(n) abordar en el aula de clases?

   B. Socialización de reflexión: Voluntarios que quieran compartir su reflexión y experiencias con relación a las preguntas propuestas (10 min).

DESARROLLO DEL TALLER

2. Discusión grupal (30 minutos):

   A. En grupos de 3 maestros discutir los artículos Walsh (2010) y Granados-Beltrán (2016) y construir colectivamente el concepto de interculturalidad crítica. A cada grupo se le asignará una guía de discusión. Se asignarán entre 3 y 4 preguntas a cada grupo para guiar el proceso de reflexión (15 minutos).

   Nota: Estos artículos serán enviados a los docentes participantes mínimo una semana antes del taller solicitando su lectura antes del encuentro.

   Guía para la discusión

   Conceptos Fundamentales de la Interculturalidad Crítica

- ¿Cómo entienden la interculturalidad desde su experiencia personal y profesional? ¿De qué manera esta comprensión se alinea o difiere de la perspectiva crítica presentada por Catherine Walsh?
- ¿Cuáles son las principales diferencias entre las perspectivas de interculturalidad relacional, funcional y crítica según Walsh? ¿Qué implicaciones prácticas tienen cada una en la educación intercultural que ustedes implementan o podrían implementar?

- Granados-Beltrán menciona la interculturalidad crítica como una herramienta de la pedagogía decolonial. ¿Cómo puede esta herramienta transformar el quehacer de los docentes de inglés? ¿Qué cambios prácticos pueden implementar en sus prácticas actuales para incorporar la interculturalidad crítica?

Contexto de Poder y Colonialidad

- Walsh menciona que la interculturalidad crítica parte del reconocimiento de estructuras de poder colonial y racial. ¿Cómo perciben estas estructuras en su contexto educativo? ¿Qué ejemplos concretos pueden identificar donde estas dinámicas de poder se manifiestan?
- Granados-Beltrán critica la creciente instrumentalización de la educación. ¿De qué maneras han observado esta tendencia en su práctica docente? ¿Qué estrategias podrían adoptar para contrarrestar esta instrumentalización y promover una educación más holística y crítica?

Prácticas Pedagógicas Situadas y Contextualizadas

- Granados-Beltrán aboga por el diseño de prácticas pedagógicas situadas que consideren las condiciones históricas, sociales, políticas y educativas locales. ¿Cómo pueden integrar esta perspectiva en su enseñanza diaria? ¿Qué ejemplos de prácticas pedagógicas situadas pueden compartir de su contexto educativo?
- Walsh argumenta que la educación intercultural solo tendrá significado cuando se asuma de manera crítica y se intervenga en la refundación de la sociedad. ¿Qué cambios fundamentales consideran necesarios en el sistema educativo actual para que la interculturalidad crítica sea una realidad? ¿Qué rol pueden jugar los docentes en este proceso de transformación?

Interculturalidad como Proyecto Político-Social

- Según Walsh, la interculturalidad crítica es un proyecto político-social-epistémico-ético. ¿Qué acciones concretas podrían llevar a cabo en sus instituciones educativas para promover este tipo de interculturalidad? ¿Qué retos anticipan en la implementación de estas acciones?
- ¿Qué prácticas o actividades podrían implementar para asegurar que las voces y experiencias de todos los estudiantes y docentes sean reconocidas y valoradas en el aula?

Desafíos y Oportunidades en la Práctica Educativa

- ¿Qué cambios sistémicos consideran necesarios en el sistema educativo actual para que la interculturalidad crítica sea una realidad? ¿Qué rol pueden jugar los docentes en este proceso de transformación?
- ¿Qué ejemplos de prácticas pedagógicas situadas pueden compartir de su contexto educativo?

B. Socialización de discusión: Un representante de cada grupo socializará los argumentos principales de discusión sobre el concepto de interculturalidad crítica construido colectivamente (15 min).

3. Elaboración de una lluvia de ideas y un bosquejo de una secuencia didáctica con perspectiva crítica intercultural (50 minutos):

A. Revisar en el grupo de trabajo las actividades presentadas como modelo didáctico intercultural crítico (15 min):

* Oviedo-Gómez, H., and Jaramillo-Cárdenas, C. (2024). Critical Intercultural Pedagogical Experiences: The case of two public schools. Colombian Applied Linguistics Journal, 25(2), 74–90. https://doi.org/10.14483/22487085.20616

* Actividad desde enfoque crítico intercultural (ver anexo 1). Este material se entregará en físico durante el taller.

B. En los grupos previamente conformados, realizar una lluvia de ideas sobre cómo se podría diseñar una secuencia didáctica aplicable a los contextos educativos de los participantes en la que se pueda fomentar la perspectiva intercultural crítica en los estudiantes durante la clase de inglés (25 min).

- Plantear los objetivos de aprendizaje para la secuencia didáctica crítica intercultural.
- Realizar un bosquejo de una secuencia didáctica en la que los estudiantes puedan participar mientras desarrollan actitudes críticas interculturales.

C. Socialización de una secuencia didáctica crítica intercultural diseñada colectivamente en los grupos (10 minutos).

4. Reflexión de cierre (15 minutos).

Maestros voluntarios comparten una reflexión final sobre:

- El concepto de interculturalidad crítica construido en la reflexión colectiva y la socialización grupal.
- Su experiencia con el diseño de bosquejo para la actividad crítica intercultural.
- Su experiencia con el primer taller de formación docente en general

Appendix H Workshop 2

DOCTORADO INTERINSTITUCIONAL EN EDUCACIÓN

ACREDITACIÓN DE ALTA CALIDAD

TALLER DE FORMACIÓN DOCENTE No. 2

INTERCULTURALIDAD CRÍTICA Y DESARROLLO DE ACTIVIDADES INTERCULTURALES CRÍTICAS EN LA CLASE DE INGLÉS

Critical Interculturality and development of Critical Intercultural activities in the EFL class

Objetivo General:

- Consolidar la construcción del concepto de interculturalidad crítica y conceptos relacionados, aplicando el conocimiento al contexto propio en el ejercicio de enseñanza del inglés.

Objetivos Específicos:

1. Analizar y discutir los conceptos de colonialidad del poder, colonialidad del saber y colonialidad del ser y cómo estos conceptos se relacionan con la interculturalidad crítica.
2. Construir colectivamente estrategias pedagógicas que fomenten el desarrollo de actitudes de interculturalidad crítica en el aula de inglés.
3. Diseñar una actividad didáctica con enfoque intercultural crítico que integre elementos culturales significativos en la enseñanza del idioma inglés.

Dirigido a: Docentes de secundaria

Tiempo: 2 horas

Modalidad: Presencial

ACTIVIDAD PRELIMINAR

1. Reflexión inicial (25 minutos).

   A. Revise las siguientes preguntas y responda de acuerdo con su experiencia, conocimientos previos y el capítulo de Restrepo y Rojas (2010) (15 min):

   - ¿Qué entiende por colonialidad? ¿Cree que los términos colonialidad y colonialismo son sinónimos o existe alguna diferencia entre ellos?
   - ¿Qué entiende por decolonialidad y descolonización?
   - ¿Cómo se relaciona el movimiento decolonial con la interculturalidad crítica propuesta por Catherine Walsh (discutida durante el primer taller)? ¿Por qué es (o no) relevante para nuestro contexto colombiano?

   B. Socialización de reflexión: Voluntarios que quieran compartir su reflexión y experiencias con relación a las preguntas propuestas (10 min).

DESARROLLO DEL TALLER

2. Discusión grupal (40 minutos).

   A. En grupos de 3 maestros discutir los capítulos de Restrepo y Rojas (2010) y construir colectivamente los conceptos de colonialidad del poder, colonialidad del saber y colonialidad del ser. Realizar la reflexión teniendo como guía las siguientes preguntas (15 min):

      Nota: Estos artículos serán enviados a los docentes participantes mínimo una semana antes del taller solicitando su lectura antes del encuentro.

   - ¿Qué diferencia encuentra entre la colonialidad del poder, la colonialidad del saber y la colonialidad del ser?
   - ¿De qué manera cree que la colonialidad del ser ha influido en las percepciones actuales de la humanidad y la identidad?
   - ¿Cómo podría la comprensión de la colonialidad del ser cambiar su enfoque en la enseñanza y en la creación de materiales educativos?
   - ¿Qué estrategias podría implementar en su práctica docente para promover una educación más crítica y decolonial?
   - ¿Ha identificado alguna manifestación de la colonialidad del ser en su entorno educativo?

- ¿Qué acciones concretas puede tomar para desafiar o cuestionar las estructuras de la colonialidad del ser en su contexto de trabajo?

B. Pasados los primeros 15 minutos de discusión, en los mismos grupos conformados se discutirá el estudio realizado por Granados-Beltrán (2022) y los hallazgos de la investigación con relación a la interculturalidad crítica. Realizar la reflexión teniendo como guía las siguientes preguntas (15 min):

- ¿Qué tan inclusivo encuentra su currículo escolar actual en términos de representación de perspectivas culturales diversas?
- ¿Qué cambios sugeriría para hacer el currículo que refleje más los principios de interculturalidad crítica?
- ¿Qué aspecto de la interculturalidad crítica encuentra más desafiante frente a los enfoques occidentales de educación?
- ¿Qué oportunidades encuentra para promover la interculturalidad crítica en sus clases de inglés? ¿Cómo se podrían apoyar los docentes para lograr este objetivo?

C. Socialización de discusión (10 minutos): Un representante de cada grupo socializará los argumentos principales de discusión sobre el concepto de interculturalidad crítica construido colectivamente y las preguntas de reflexión sobre el estudio de Granados-Beltrán (2022).

3. Diseño de un material educativo que fomente el desarrollo de actitudes críticas interculturales (40 minutos):

A. En los grupos colaborativos previamente conformados, consolidar las ideas planteadas en el primer taller de formación y desarrollar la organización de la secuencia didáctica aplicable al contexto educativo en la que se fomente la interculturalidad crítica en los estudiantes durante la clase de inglés (30 min).

- Revisar y/o actualizar el/ los objetivos de aprendizaje del material educativo.
- Plantear un proyecto en el que se pueda dar continuidad y avance a la secuencia diseñada y que pueda realizarse a nivel institucional para visibilizar las actitudes y la perspectiva intercultural crítica de los estudiantes.

  Nota: Se hará énfasis en que la secuencia se diseñará colaborativamente y cada docente ajustará y realizará los cambios que considere necesarios de acuerdo con su contexto específico y las necesidades educativas del grupo donde será aplicada la secuencia, estos ajustes se realizarán de manera individual posterior al taller.

B. Un grupo socializa la secuencia crítica intercultural diseñada colectivamente en los grupos (10 min).

4. Reflexión de cierre (15 minutos). Maestros voluntarios comparten una reflexión final sobre:

- El concepto de decolonialidad y su relación e importancia para el desarrollo de actitudes críticas interculturales en la clase de inglés.
- Su experiencia con el material de apoyo, análisis y reflexión colaborativa.
- Su experiencia con el diseño del material educativo para fomentar la interculturalidad crítica en las clases de inglés.
- Su experiencia con el segundo taller de formación docente en general.

Appendix I Workshop 3



TALLER DE FORMACIÓN DOCENTE No. 3

CONSTRUYENDO EL CONCEPTO DE ACALL DESDE UNA PERSPECTIVA CRÍTICA INTERCULTURAL

Building the concept of ACALL from the Critical Intercultural lens

Objetivo General:

- Familiarizarse con herramientas tecnológicas disponibles y su aplicación en la enseñanza del inglés desde una perspectiva intercultural crítica.

Objetivos Específicos:

1. Identificar conceptos básicos como CALL y ACALL en la enseñanza de inglés.
2. Identificar y plantear estrategias que permitan la integración de ACALL de manera efectiva en la planificación y desarrollo de actividades interculturales críticas en el aula de inglés.
3. Realizar una lluvia de ideas y un bosquejo de actividades didácticas que utilicen ACALL para potenciar actitudes interculturales críticas a través de la enseñanza del idioma inglés.

Dirigido a: Docentes de secundaria

Tiempo: 2 horas

Modalidad: Presencial

ACTIVIDAD PRELIMINAR

1. Reflexión inicial (15 minutos):

   A. Revise las siguientes preguntas y responda de acuerdo con su experiencia y conocimientos previos (10 min).

   - ¿Para usted qué es Computer Assisted Language Learning (CALL)? ¿Cómo cree que CALL puede ser útil para la educación? ¿Es posible utilizar CALL para fomentar la interculturalidad crítica y empoderar a la ciudadanía? ¿Cómo?
   - ¿Qué limitaciones existen en la actualidad para que los docentes implementen CALL en sus prácticas pedagógicas?

   B. Socialización de reflexión: Un voluntario comparte su reflexión y experiencias con relación a las preguntas propuesta (5 min).

DESARROLLO DEL TALLER

2. Discusión grupal (25 minutos).
   A. En grupos de 3 maestros, compartir los aspectos más relevantes de los artículos Levy y Hubbard (2005) y Gimeno-Sanz (2016) (15 min):

   Nota: Estos artículos serán enviados a los docentes participantes mínimo una semana antes del taller solicitando su lectura antes del encuentro.

   - Levy y Hubbard resaltan la importancia del contexto en CALL ¿Cómo pueden ustedes asegurar que el contexto cultural de sus estudiantes sea tenido en cuenta para el diseño de actividades que utilicen herramientas CALL?
   - ¿Cómo se puede usar CALL para promover la interculturalidad crítica en la enseñanza de inglés? ¿Qué estrategias o herramientas han encontrado efectivas para este fin?
   - ¿Qué tan familiarizado(a)s se sienten con el término de ACALL? ¿Según Gimeno-Sanz qué es ACALL?

   B. Socialización de discusión: Un grupo socializará los argumentos principales que resultan relevantes en el desarrollo de actitudes críticas interculturales mediante el uso de ACALL (10 min).

   Trabajo independiente: Posterior al taller, se revisarán algunas páginas en las que se puede construir "Networking teaching" mencionado en Gimeno-Sanz (2016).

En las siguiente páginas web donde docentes de diferentes lugares del mundo pueden diseñar, compartir y modificar herramientas didácticas con otros docentes. Reflexionar en casa las siguientes preguntas. Estas serán entregadas en físico el día del taller:

¿Qué utilidad tiene el "networking teaching" y cómo podríamos contribuir y aprovechar esta herramienta? ¿Cómo podríamos construir materiales didácticos a través de esta herramienta ACALL con colegas en nuestras instutuciones?

Nearpod: https://nearpod.com/

Padlet: https://padlet.com/

Kahoot: https://kahoot.com/

Wordwall: https://wordwall.net/

Quizizz: https://quizizz.com/?lng=en

Learning apps: https://learningapps.org/

ClassDojo: https://www.classdojo.com/

3. Reflexión de material video "The buñuelo thief" (30 minutos):

   A. Ver el video "The buñuelo thief" y contestar las siguientes preguntas en los grupos de trabajo https://www.youtube.com/watch?v=O_7aZX5cPxw (20 min)

      NOTA: Ver el video hasta el minuto 7:50. La parte final hace referencia a una actividad de otro video y no tiene relación con las temáticas del video.

      - ¿Existe alguna relación de poder en el cuento del video? ¿Qué influencia cree que tiene la raza, el estatus social, y/o el género en las relaciones de poder y la justicia social? ¿Qué relación existe entre el conflicto del video y conflictos de la vida real?
      - ¿Qué situaciones del contexto local como malentendidos, conflictos, injusticia social y relaciones de poder se pueden utilizar como material de reflexión para desarrollar Interculturalidad crítica en el aula de inglés?
      - ¿Cómo puede un docente utilizar contenido como este para introducir una reflexión y/o discusión en su clase de lengua?
      - ¿Qué temáticas del currículo podrían estar asociadas al contenido y actividades propuestas en el video?
      - ¿En qué nivel educativo se podría utilizar un contenido como el del video?
      - ¿Qué actividades con perspectiva crítica intercultural y/o proyectos grupales se podrían diseñar con base en esta actividad?
      - ¿Qué impacto social podrían lograr nuestros estudiantes a través de este tipo de proyectos?

   B. Socialización de respuestas con el grupo (10 minutos)

4. Familiarización con la Inteligencia Artificial IA (20 minutos):

   A. El investigador principal presentará un ejemplo de organización de información para realizar la planeación y/o diseño de actividades utilizando la herramienta ChatGPT. Como alternativas también se muestra el funcionamiento y ejemplos del uso de las IA: Gemini, Copilot, y MetaAI (10 min).

      Aspectos importantes del prompt:
      - **Tarea**, contexto, ejemplo, perfil de quien escribe o hace la tarea, formato (formal, informal, etc), tono (amigable, para niños, dramático)

   B. En grupos de trabajo, los docentes participantes realizarán un ejercicio de familiarización con la herramienta, como ejercicio preliminar al trabajo colaborativo siguiente (10 min). Se aclara la importancia de utilizar la inteligencia artificial de manera crítica y ética explicando las amenazas que conlleva el uso de estas tecnologías sin un razonamiento y revisión exhaustiva del material diseñado.

5. En el equipo de trabajo previamente formado, realizar una lluvia de ideas sobre actividades críticas interculturales que se podrían desarrollar utilizando herramientas ACALL en la clase de inglés. (15 minutos):

   - En equipos designados, socializar las herramientas tecnológicas más utilizadas en el aula de clases y que podemos implementar en el aula de clase o como asignación para trabajo en casa.
   - Realizar una lluvia de ideas sobre contenidos, situaciones, problemáticas de mi comunidad educativa en la que se pueda fomentar la perspectiva interculturalidad crítica en los estudiantes con la implementación de ACALL.
   - Utilice una herramienta de inteligencia artificial para organizar la lluvia de ideas y diseñar un micro plan de clase para una actividad en la que los estudiantes puedan utilizar la herramienta tecnológica seleccionada por su equipo mientras desarrollan actitudes críticas interculturales. Se sugieren las presentadas previamente (ChatGPT, Gemini, Copilot, MetaAI) no obstante, los participantes pueden usar la de su preferencia.

   Se aclara que esta actividad es el inicio del diseño de una secuencia didáctica con perspectiva crítica intercultural que continuará en el siguiente taller.

6. Reflexión de cierre (15 minutos):

   - ¿Qué opina de la tecnología en el desarrollo de actitudes interculturales críticas en la enseñanza de inglés como lengua extranjera?

- ¿Cómo puede la tecnología apoyar procesos de reflexión sobre aspectos culturales, ancestrales y/o lingüísticos de mi contexto local?
- ¿En qué medida debe el docente utilizar ACALL en sus clases?

Socialización de reflexión de cierre: un docente participante comparte su reflexión con relación a su experiencia en el taller y la utilización de tecnología para organizar ideas sobre actividades con la perspectiva crítica intercultural.

Appendix J Workshop 4



ALLER DE FORMACIÓN DOCENTE No. 4

USO DE ACALL EN LA ENSEÑANZA DEL INGLÉS CON ENFOQUE INTERCULTURAL CRÍTICO

Using ACALL while teaching EFL from a Critical Intercultural approach

Objetivo General:

- Diseñar actividades que fomenten actitudes interculturales críticas que se desarrollen mediante ACALL en la enseñanza del inglés.

Objetivos Específicos:

1. Identificar y evaluar las herramientas tecnológicas disponibles en el entorno educativo para el aprendizaje de idiomas.
2. Integrar la tecnología de manera efectiva en la planificación y desarrollo de actividades interculturales críticas en el aula de inglés.
3. Diseñar material educativo mediante el uso de ACALL para potenciar actitudes interculturales críticas a través de la enseñanza del idioma inglés.

Dirigido a: Docentes de secundaria

Tiempo: 2 horas

Modalidad: Presencial

ACTIVIDAD PRELIMINAR

1. Reflexión inicial (25 minutos):

   A. Revise las siguientes preguntas y responda de acuerdo con su experiencia y conocimientos previos (15 min):

   - ¿Qué características de los materiales de enseñanza cree que son más efectivas para captar la atención de sus estudiantes? ¿Puede dar ejemplos específicos de materiales que han tenido o podrían tener un impacto significativo en el aula de inglés?
   - Según su experiencia ¿de qué manera los materiales educativos pueden contribuir a que los estudiantes se sientan más cómodos en el proceso de aprendizaje?
   - ¿Qué cambios ha observado en el comportamiento de los estudiantes cuando se utilizan materiales que les resultan más familiares o que incluyen contenidos sociales, culturales, económicos locales?
   - ¿Cómo podría la inteligencia artificial apoyar el diseño de materiales educativos con un enfoque crítico intercultural?

   Socialización de reflexión (10 minutos): Voluntarios que quieran compartir su reflexión y experiencias con relación a las preguntas propuestas.

DESARROLLO DEL TALLER

2. Discusión grupal (35 minutos):

   A. En grupos de 3 maestros compartir los aspectos más relevantes del Capítulo 1 del libro "Materials Development" de Tomlinson (2011), artículo de Núnez Pardo (2020) y el artículo de Michels (2023) (20 min):

   Nota: Estos artículos serán enviados a los docentes participantes mínimo una semana antes del taller solicitando su lectura antes del encuentro.

   - De acuerdo con Tomlinson y sus experiencias docentes ¿qué se requiere para que los estudiantes se sientan menos ansiosos con los materiales educativos implementados?

- ¿Qué papel juegan el nivel de complejidad y el desafío en el éxito que se puede obtener con los materiales educativos? ¿Cómo se pueden relacionar estos niveles con el desarrollo de actitudes críticas interculturales?
- A la luz de la interculturalidad crítica, los postulados de Núñez Pardo, de Tomlinson y con base en su propia experiencia docente, ¿qué papel juega el contexto cultural en el diseño de materiales educativos?
- ¿Hasta qué punto está usted de acuerdo o en desacuerdo con la inclusión de variedad, novedad y la voz personal en los materiales educativos? Ilustre con ejemplos prácticos su discusión.
- ¿Cómo se podría beneficiar usted como docente de las herramientas de inteligencia artificial actuales para la planeación y diseño de materiales educativos para desarrollar actitudes interculturales críticas?
- ¿Cuáles son los beneficios y desafíos potenciales de incorporar la IA en la planificación de lecciones y métodos de evaluación, y cómo puedes asegurarte de que su uso se alinee con las directrices éticas para apoyar una educación equitativa e inclusiva para todos los estudiantes?

B. Socialización de discusión: Un representante de cada grupo socializará los argumentos relevantes en el desarrollo de actitudes críticas interculturales mediante el uso de ACALL (15 min).

3. Diseño de unidad didáctica crítica utilizando ACALL (50 minutos):

A. En los grupos de trabajo y utilizando una o varias herramientas ACALL (incluyendo IA), diseñar una secuencia didáctica en la cual se apliquen los principios discutidos en los grupos de trabajo teniendo en cuenta: relevancia crítica intercultural, impacto de los materiales, desarrollo de confianza y auto inversión, inclusión de variedad, novedad y/o voz personal. El material educativo se debe construir para el desarrollo en dos o 3 clases de 2 horas cada una y se debe construir colectivamente en los grupos de trabajo y el apoyo del investigador principal (40 min).

Criterios de orientación para el diseño del material:

- Utilizar el bosquejo de ideas para la secuencia didáctica realizado colectivamente en el taller No. 3 sobre ACALL.
- Establecer objetivos claros que orienten el diseño del material
- Organizar la información de manera que exista un proceso en el que se lleve a los estudiantes a tomar posiciones críticas mediante la crítica, la discusión, la proposición y la construcción o toma de acción en un proyecto colaborativo.
- Apoyarse en herramientas de inteligencia artificial para organizar la progresión de las actividades, la distribución de los tiempos, redacción de instrucciones y verificación del entendimiento por parte de los estudiantes.

- Se proponen las siguientes herramientas:
  - Invideo: https://invideo.io/ Es una IA que permite crear vídeos a partir de instrucciones detalladas a través de un prompt.
  - ChatDPT: https://chatgpt.com/ Es una IAGen que permite crear contenido como: imágenes, estrategias, campañas, análisis avanzados de textos, gráficas, etc. sobre los temas que le sean solicitados.
  - Gemini: https://gemini.google.com/app Es el equivalente a ChatGP3 pero de Google. Una IAGen que permite crear contenido como: imágenes, estrategias, campañas, análisis avanzados de textos, gráficas, etc. sobre los temas que le sean solicitados.
  - Magic School (Sugerida por la colega Diana Gutierrez): https://www.magicschool.ai/ Es un paquete de herramientas educativas que implementan IA para la planeación y creación de contenidos didácticos.
  - Twee: https://twee.com/ (Sugerida por la colega Sandra García): Es un paquete de herramientas educativas que implementan IA para la planeación y creación de contenidos didácticos.
  - Pika: https://pika.art/home Es una IAGen que permite crear vídeos a partir de instrucciones detalladas a través de un prompt.
  - Sounter: https://sounter.com/ Página web y app para enseñar inglés a través de la música.

  Nota: Se hará énfasis en que la secuencia se diseñará colaborativamente y cada docente ajustará y realizará los cambios que considere necesarios de acuerdo con su contexto específico y las necesidades educativas del grupo donde será aplicada la secuencia, estos ajustes se realizarán de manera individual posterior al taller.

B. Socialización de una secuencia crítica intercultural diseñada colectivamente en los grupos (10 minutos).

4. Reflexión de cierre (10 minutos):

Un maestro(a) comparte su reflexión final sobre las siguientes preguntas guía (10 min):

- ¿Qué opina de la tecnología en el desarrollo de actitudes interculturales críticas en la enseñanza de inglés como lengua extranjera?
- Núñez Pardo y Tomlinson mencionan, desarrollo de confianza, inclusión de variedad, novedad, voz personal y la relevancia intercultural crítica. De acuerdo con su conocimiento sobre interculturalidad crítica, su experiencia docente ¿qué importancia tienen estos aspectos en el diseño de materiales educativos?

- ¿Cómo puede ACALL y la IA apoyar procesos de reflexión sobre aspectos culturales, ancestrales y/o lingüísticos de su contexto local? ¿En qué medida debe el docente utilizar ACALL en sus clases?

Appendix K Distribution of codes and themes according to RQs

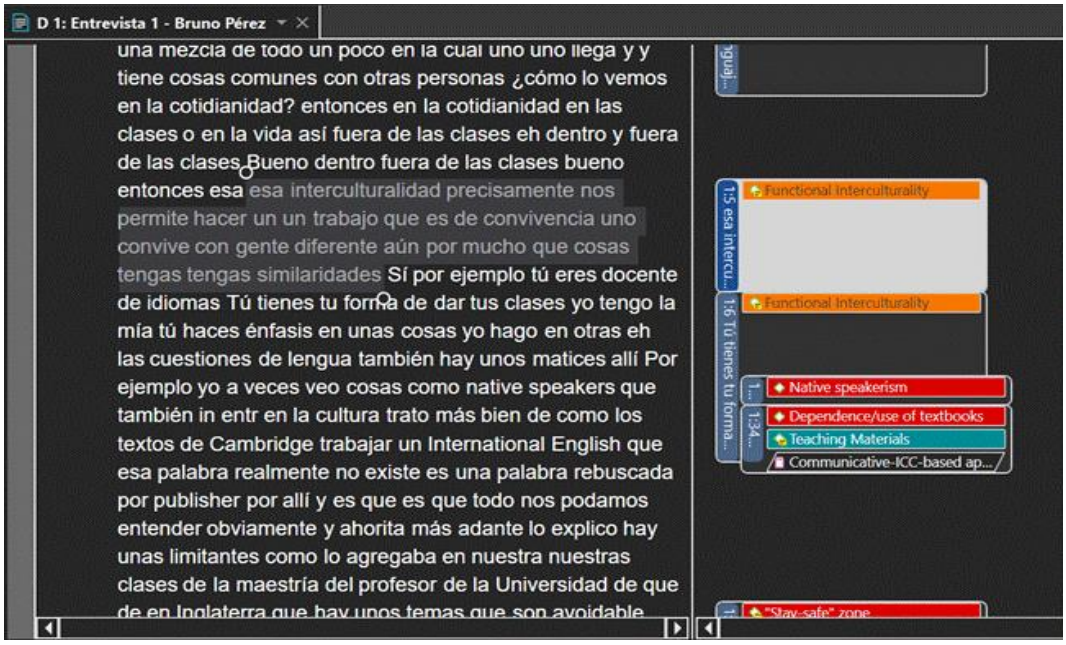
Findings chapters based on Research questions	Themes	Subthemes (Grouped codes)	Codes
English teachers' views of critical interculturality before, during and after a series of workshops involving CALL	Before the Workshops: Broad conceptual range	Stay-safe Zone	"Stay-safe" zone, functional interculturality, relational interculturality, superficial culture, dependence/use of textbooks, communicative competence, cultural comparison, folklore, repetition, *hablemos más bien de cocina*, SABER and standardized exams, stereotyping, summative assessment, vocabulary focus, rejection of one's own culture, *pisar fino*, native speakerism, hierarchy, grammar-based didactics/pedagogy, language functions, teacher's autonomy limitation, diversity, tolerance, respect, teacher's role: ELT guide, global citizenship, intercultural communicative competence ICC
		A Conceptual Paradox	Wrong view of CI, discourse-action dilemma, instrumental CALL, global citizenship, intercultural communicative competence ICC, teacher as a critical guide, teacher's role: ELT guide
		Critical Intercultural Awareness	Openness, recognition of the local, respect, awareness: need of the critical, country-culture separation, critical sensitive issues, diversity, empathy, environment, feedback
	During the Workshops: Expanding Awareness through	Critical Intercultural Consolidation	recognition of the local, awareness: need of the critical, critical sensitive issues, environment, positive impact of CI approach, openness, limitation as opportunity, transformation: concept of culture, Ss' needs and interests

	CALL-Supported CI Activities	Critical Interculturality and Local Context	critical sensitive issues, environment, recognition of the local, Ss' needs and interests
		Critical Interculturality through CALL affordances	Artificial intelligence AI, CALL- hardware, CALL software: online, cloud-based apps, CALL tools, gamification, positive view/role of CALL tools
	After the Workshops: Consolidation and refinement of CI views	Consolidation of CI Awareness	critical sensitive issues, environment, recognition of the local, Ss' needs and interests, awareness: need of the critical
		Refinement of Paradoxes	During/post WSs transformation about CI views, transformation: concept of culture, During/post WSs transformation about CALL/ACALL views
Teachers' practices of critical interculturality through CALL	Practices before the workshops: emerging attempts and limitations	Reliance on Conventional Resources	Dependence/use of textbooks, guidebooks limitations, teaching materials, authentic-genuine material, Policy-curricular documents
		Constraints and CI Attempts	Policy-curricular documents, CALL limitations, institutional barriers, internet limitation, limited time intensity, irregular class schedules, negative family role, guidebooks limitations, Ss' age limitation, Ss' autonomy limitation, Ss' frustration, socioeconomic barriers, proficiency level as limitation, negative view of students, institutional barriers, Ss' bad experiences as barriers
	Practices after workshops: Advancing critical interculturality through CALL	CALL as Facilitator	CALL software: online, cloud-based apps, artificial intelligence AI, gamification, positive view/role of CALL tools, Ss' autonomy
		Teacher Reflexivity: Scaffolding and Encouraging Deeper Reflection	Teacher's content creation, teacher's cooperative work, teacher as a critical guide, generating a safe space for debate, critical intercultural awareness, critical sensitive issues, translanguaging & class language

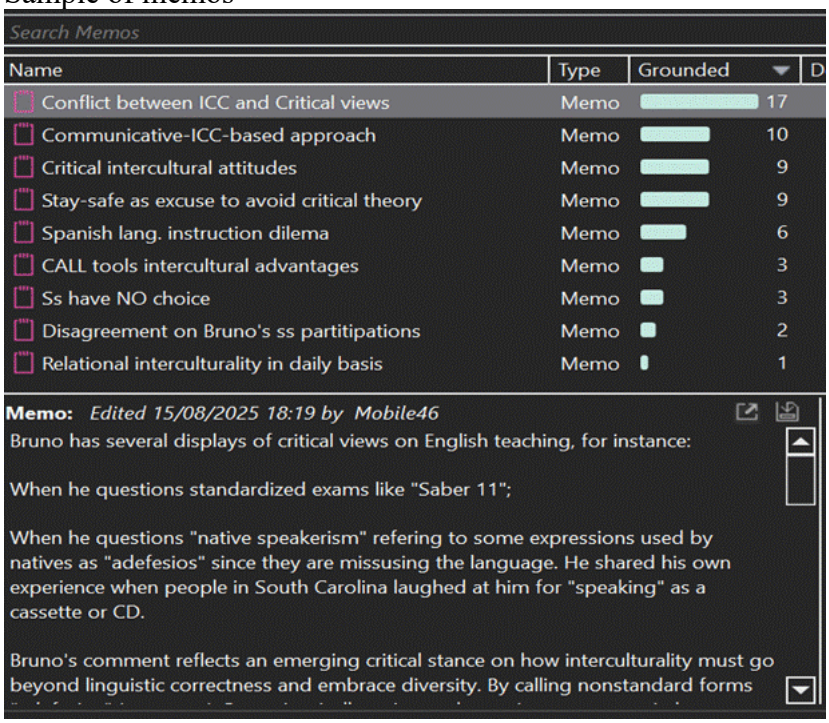
	Challenges and the role of CALL	Cross-cutting Challenges and Tensions	CALL tools, CALL limitations, internet limitation, irregular class schedules, Ss' bad experiences as barriers, Ss' frustration, socioeconomic barriers, institutional barriers
		The Role of CALL as a Catalyst	Positive view/role of CALL tools, artificial intelligence AI, remote work, Ss' autonomy
From reflection to action: manifestations of critical interculturality through CALL-supported teaching practices	Translating awareness into practice: The operationalization of critical interculturality	Transforming Reflection into Design	During/post WSs transformation about CI views, transformation: concept of culture, During/post WSs transformation about CALL/ACALL views, teacher as a critical guide
		CALL as a Mediating Bridge	CALL software: online, cloud-based apps, artificial intelligence AI, CALL tools, CALL- hardware, gamification, remote work
	Dialogic Encounters and Classroom Interactions	From Correctness to Consciousness	Ss' agency, teacher as a critical guide, awareness: need of the critical, critical sensitive issues, critical intercultural awareness
		Tensions and Negotiations	Ss' bad experiences as barriers, Ss' frustration, discrimination, Ss' autonomy limitation, irregular class schedules
	CALL, Creativity, and Critical Voice	Authorship and Agency through CALL	Ss' agency, teacher as a critical guide, During/post WSs transformation about CALL/ACALL views, Positive view/role of CALL tools, artificial intelligence AI, remote work, Ss' autonomy
		Digital Spaces for Inclusion	CALL software: online, cloud-based apps, Ss' agency, Ss' autonomy, CALL tools, positive view/role of CALL tools

Source: Author

Appendix L Sample of coding process using Atlas.ti

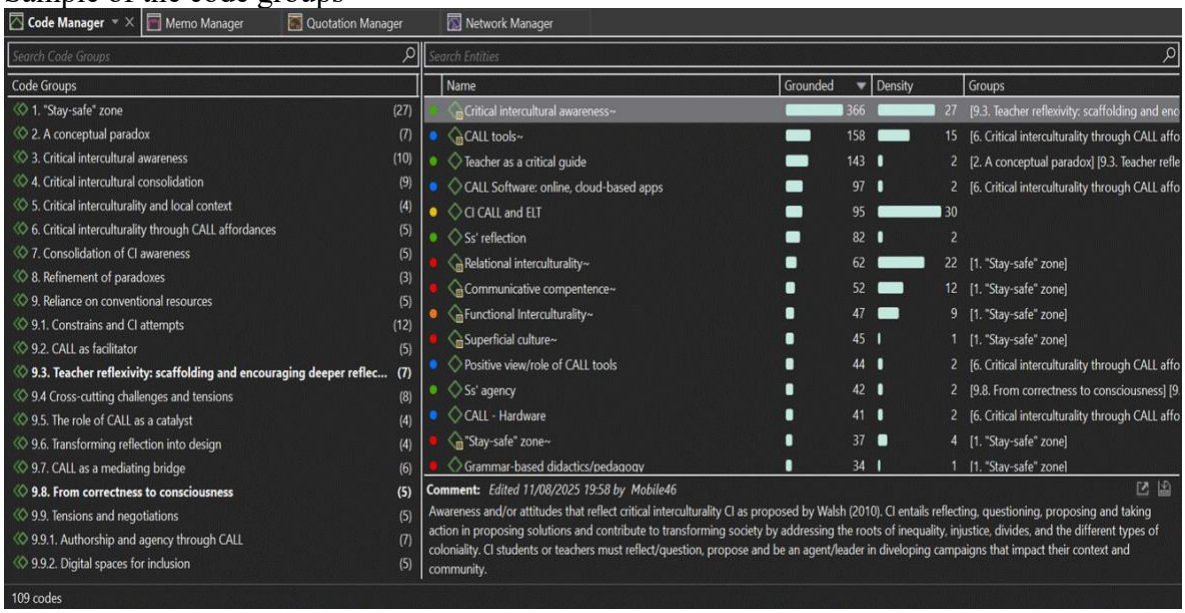


Sample of memos



Note. Sample of reflection memos created during the coding process using Atlas.ti.

Sample of the code groups



Note: Code groups (left), codes (right up), and comments (right down) using Atlas.ti. Source: Author

Sub-themes networks made on Atlas.ti

